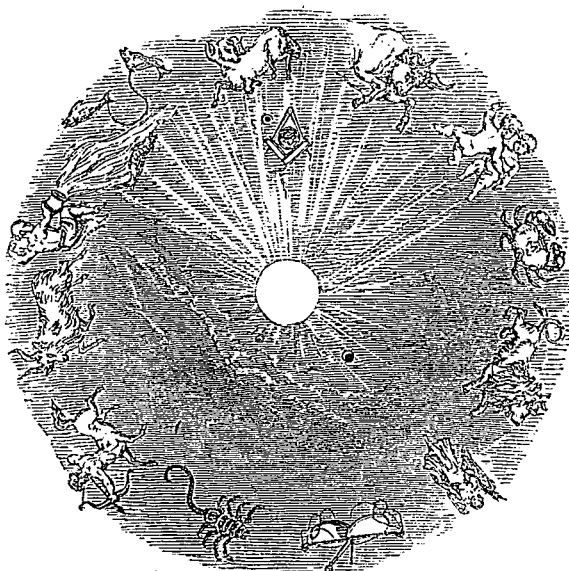


THE  
FREEMASONS'  
QUARTERLY REVIEW.

SECOND SERIES.



"LIGHT."

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1846.

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LONDON:

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ALL THE BROTHERS OF THE GRAND LODGE

OF THE STATE OF NEW YORK

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TO

THE M. P. AND ILLUSTRIOUS BROTHER,

J. J. J. GOURGAS,

GRAND COMMANDER,

AND

THE SUPREME COUNCIL 33°

FOR THE NORTHERN DISTRICT AND JURISDICTION OF THE UNITED STATES—

THE FORMER A VETERAN FREEMASON WHO HAS SUSTAINED, BY PRECEPT AND EXAMPLE, THE HIGH DEGREES; PREVENTED THEIR DECADENCE; AND, AS A CROWNING LABOUR, EMULATED THE CHARACTER OF

FREDERICK THE GREAT,

IN HAVING CONDUCTED TO THE ORGANIZATION OF

THE SUPREME COUNCIL

IN THIS KINGDOM, WHERE IT WAS HITHERTO KNOWN BUT IN NAME;—AND THE LATTER HIS COMPATRIOTS IN ZEAL, AND THE PARTAKERS OF HIS HONOURABLE SUCCESS,

*This Volume*

IS GRATEFULLY INSCRIBED AND RESPECTFULLY

DEDICATED.

1846.

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## THE JEWISH BRETHREN.

BERLIN.—*March 2.*—**MOST IMPORTANT.**

At a Meeting of the Grand Lodge, held this day, it was Resolved, "That the request of the Earl of ZETLAND, that English Certificates should be unreservedly admitted, could not be complied with, and that a letter to such effect be written to the Grand Secretary of England."

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SUPREME COUNCIL OF RITES. *Dublin, March, 18.*—The report reached us too late; there is some friskiness in the wind, and we may probably have to "box the compass" in our next.

THE GIRLS' SCHOOL. *March 26.*—Even if it were not too late, we should hesitate to allude to the subject until after the maturest consideration, but a "steward" may be assured of our vigilance.

LINCOLN.—The Rev. J. Osmond Dakeyne, chairman of the "Oliver Presentation," has been appointed Grand Superintendent for this Province.

THE LATE ROBERT FIELD.—Our too brief notes of this excellent Mason, as recorded in the Obituary, was worked off before we received a very well written notice by "a friend." The following private particulars will supply some of our own deficiency. Brother Field was born at Lyng, near Reepham, Norfolk, where his father had a farm for many years, and brought up a family of fourteen children. He is still alive, at the age of eighty-five, and his mother at seventy-five, both in good bodily health; the latter, however, has become "dark," but painfully alive to the last sad visitation. So hale is the good old father, that he can even now walk from his residence at Brixton to London, and part of the way back. ROBERT, on leaving school, came to London to the merchant's counting-house, and *remained there until his serious illness led to his services being dispensed with.*

OBITUARY. *March 23.*—Æt. 32, Bro. the Hon. W. N. Ridley Colborne, M. P., P. G. W., and Dep. P. G. M. for Norfolk. He was son of Lord Colborne—the cause of death was the bursting of a blood vessel.

On March the 21st, æt. 29, at his Chambers, Gray's Inn, Bro. Thomas Martin, second son of the late Simon Martin, Esq., of Norwich, member of the "Lodge of United Friends," Yarmcuth, No. 392.



THE  
FREEMASONS'  
QUARTERLY REVIEW.

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SECOND SERIES—MARCH 31, 1846.

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

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

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

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RE-ELECTION OF THE GRAND MASTER.

At the last Quarterly Communication, the Right Honourable Thomas Dundas, the Earl of Zetland, was unanimously re-elected Most Worshipful Grand Master of the United Grand Lodge of England for the year ensuing, amid the acclamation of the Brethren, who testified their sentiments with enthusiastic and affectionate respect. His Lordship may be assured that he lives in the esteem of his Brethren, who always regret his absence. Each succeeding year convinces them of his appropriate fitness for the high dignity to which a United Grand Lodge have

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

raised him; and however they may contemplate a successor, it is less with hopefulness of that successor's ability to exceed the Earl of Zetland in Masonic attainment, than that he may look on the well-trying capabilities of that Noble Brother, as the best model for emulation. The Earl of Zetland will be installed in April next for the third time. The annual appointment of Grand Officers is looked to with more than usual interest.

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A motion for a grant in aid of the Library was negatived on grounds the most futile. The opponents could not agree in argument, for one party considered the proposed grant as paltry, while others thought that there being ninety pounds in hand, it was unnecessary. It is a singular anomaly in Masonry, that with many there should be a desire to continue behind hand with all the world in the very elements of Science. However, agitation will teach a useful lesson.

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A motion in favour of annuities for the Widows of Masons was unsuccessful in the vote. But as no person ventured to question the propriety of the motion, we presume now that the wedge has been applied, that after several notices of motion duly to be given, and as duly to be rejected, the cause of the "Helpless Widow" will ultimately triumph. It is a common saying that "Rome was not built in a day." The mover implored some one to bring forward a more liberal motion than his own, that he might support it. Such a sentiment is worthy of a Mason, and will ultimately prevail.

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#### THE ADDITIONAL SALARY.

WE had not intended to have noticed the subject, but to have been contented with leaving our readers to comment on the report of the proceedings at the last Grand Lodge; "a good natured friend," however, having expressed himself with more zeal than discretion on the motives of the Brother who moved the amendment, which he terms an abandonment of the former liberal policy of the said Brother, whose motives are moreover hinted to be of a *personal* nature, disposed us to enter into an examination of the question. We should further state, that the "good-natured friend" is of opinion that it is indecorous to oppose any motion suggested by the Board of General Purposes, because such motions are certain of being carried!

It is true, the "good-natured friend" fights behind a mask, availing himself of anonymous protection; on this account he should be treated with contempt, but he has dared us to the conflict by a declaration that

we should quail at hinting the conclusions to which he has arrived ; we have also a further reason for publicity arising from the fact, that certain eaves-droppers have pretty plainly hinted something of the sort. It becomes due, then, to the Masonic reputation and moral courage of the party alluded to, to make (*Scotticé*) "a clean breast of it." Let Aristides (!) such is the name this correspondent assumes, and those who think with him, reflect thereon and ponder well.

We will first deal with the alleged abandonment of liberal views. Is there the shadow of proof? Surely, mere anonymous assertion is none. But as the shadow of coming events, what are really the signs and tokens? Unceasing endeavours to obtain shelter for the aged Brethren, and annuities for their widows. Next, as to personal motive. We ask who first, with determined and successful energy, proposed and supported an increased salary to the same party some fourteen years since, when it was very strenuously opposed?

And now to the point, as to "the indecorum of opposing the motions suggested by the Board of General Purposes, because such are certain of being carried." Of all inconsistencies that of impudence is the most impertinent—according to such reasoning, your Board of General Purposes would become the governing power—the Grand Lodge its puppet. Start not!—such would be the substance, not the shadow;—the form of an election for Grand Master and the Board might be faltered through; but away to the four cardinal winds of heaven would go English Freemasonry. How long would any other system of the Order exist afterwards? It is well known that, as Masonic Journalists, we have been much in the habit of thinking for ourselves, and having done so, communicated pretty freely our considerate thoughts to others. We lay no claim to infallibility, but we have a satisfactory pride, in the conviction that we have no necessity to withdraw, or even to soften down, any opinions we have ventured to give to the Masonic public. We have been guided by the "philosophy" of common sense, and honesty of purpose, and so far from feeling satisfied with such an interpretation of the power of the Board of General Purposes, we frankly state that their power is limited to the ministerial not the legislative office; and that in all cases, when they recommend any subject to the attention of Grand Lodge, it should be done after the gravest deliberation—with the utmost delicacy, and the fullest explanation. Was this course pursued in the case in question? Certainly there was no "suggestio falsi," but there appeared something of the "suppressio veri,"—for the recommendation went "per saltum" for an increased grant.

We understand that in all well-regulated societies, when the conduct of secretaries or clerks is to be taken into consideration, an ample statement is shown in contrast to the inadequate remuneration, for the requital of service. Now, was the slightest allusion made to the amount

*The Grand Lodge.*

of salaries—was it intimated directly or indirectly, that the amount had been gradually raised from 90*l.* to 250*l.* as stated in Grand Lodge, but in reality exceeding that amount, as we have been since informed, for in one branch of the Masonic office there has been very recently a small addition? No,—mystery presided, and until the mover of the amendment, probably struck by the evident silence on such important fact, eliminated the truth, the Grand Lodge naturally considered their clerk to have been sadly under paid. It requires some amount of moral courage to examine *into the niceties of an arrangement suggested by “the Board”*—and still *more to oppose them, especially when supported by “troops of friends,”* who to their credit adopt the mere side of generosity. But our view of the case would have taken a far higher range in the case of long service. A three months’ notice of motion, for so large an annual grant, should have been given, showing the true grounds of its propriety. The provinces who are more interested in the result could have supported the grant, or by silence have acquiesced;—but there was no “*Aristides*” to teach a public duty. The affair was certainly *legal*,—but it was also sudden, electric, final. We say final, for confirmation must follow—and it ought to follow. It would be ungenerous were it otherwise—for Masonry enjoins the minority to yield gracefully to the majority—and as the Brother who has thus received so liberal an increase of income, is in the full vigour of manhood and physical power, we hope that another twenty years may pass ere he require a retiring pension.

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THE GRAND HALL.—This noble hall has been entirely re-decorated, and we must award due praise to the artist who has succeeded in thus restoring our noble temple to its original freshness. For architectural beauty, size, and general effect, it is unequalled in the metropolis—perhaps in the whole world; and, as now lighted by the chandeliers, under the superintendence of Professor Faraday, presents a truly magnificent appearance. We have heard that the artist who has thus successfully worked out such effects, has lost considerably by the contract. We hope this is not the case; but should it be so, we then advise that *the Board recommend* that not only the artist be paid in full, but that a vote of thanks from the Grand Lodge be presented to him. Masons should be *just as well as generous.*

## THE CHARITIES.

To state that all the Charities of English Freemasonry are flourishing, is scarcely to breathe the glorious truth. There is a promise of fruitful abundance—such as has never before been presented. On the occasion of the Festival in aid of the Boys' School on the 11th instant, upwards of six hundred pounds were collected. The promise of still greater generosity at the Festival of the Girls' School, in May, will no doubt be realized, for the requirements are more extensive. And then in June will be the Festival in aid of the Aged Mason, which surely will not be forgotten by the kind-hearted and the generously disposed. Would we could add a fourth Anniversary Festival in aid of Masonic Widows. We do not despair—our faith is strong. “*Justitiæ soror fides.*”

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CONTEMPLATED AMALGAMATION OF THE ASYLUM AND BENEVOLENT ANNUITY FUNDS.

PREJUDICE has at length been compelled to yield to consistency. This most desirable object has attracted the attention of the Committees of both institutions; and sub-committees from each are appointed to consider on what may be the most desirable means of accomplishing an end so devoutly wished for. In the present state, we purposely defer any observations, leaving to the intelligent Brethren to whose care this great question is committed, to deal with it as a “holy one.” And may their labours be crowned with success.

The Election of Annuitants will take place on the 15th of May.

The circular of the Asylum to the Lodges and the Craft in general, is deserving of serious attention, and will, we hope, meet with a liberal support.

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THE SUPREME GRAND CONCLAVE OF ENGLAND have elected Sir Knight Colonel C. K. K. Tynte as their most Eminent and Supreme Grand Master, who is to be installed on the 3rd proximo. The august ceremony will be celebrated with due solemnity. It has attracted the attention of the various Encampments, and a full attendance is expected. The Duke of Leinster has been invited to assist in the ceremony, but we regret to learn that His Grace cannot avail himself of such invitation. The Order of Masonic Knights Templar may now look forward with hope. “*Sperate, et vosmet rebus servate secundis.*”

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INDIA.—The re-union in Bombay was of a most stirring nature. Dr. Grant, the Prov. Grand Master of Bengal, under the English Constitu-

tion, on his way to Calcutta, became the guest of the Prov. Grand Master of Bombay, Dr. Burnes, under the Grand Lodge of Scotland, who associated upwards of one hundred Masons to greet Dr. Grant. Our report, although but an outline, is worthy attention. The following extract will mark the spirit and intelligence of the various addresses :—

“ Among the anomalies of the physical world, accounts have been given by some who have gone down to the deep in ships and seen the wonders therein displayed, of founts of living fresh water in the midst of the sea ; and in arid deserts the weary traveller has been comforted by spots of loveliness and verdure. It is even so in the moral world. In these cold utilitarian days, whatever clings to the past or cherishes the tender and the ideal, is apt to be looked upon with leer malign, by material philosophy and worldly wisdom. Springing up from the dim depths of remote antiquity, like freshets of the ocean, preserving their sweetness amid the waste bitterness around, the institutions of Masonry from primeval eras, even through the darkness of the middle ages, athwart which they gleamed star-like, have ever evinced a salient power, and living freshness of their own, not to be overborne by barbarism and tyranny, or to be annihilated by political changes and revolutions.”

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AMERICA.—Freemasonry in this hemisphere is resuming its original sway ; the mists of error on the part of its opponents are passing away, and the principles of Washington, Franklin, De Witt, Clinton, and others of the noble-minded are in the ascendant. We doubt not that Masonry may even neutralize the deadly upas poison of conflicting politics, and that Brethren of one common stock, and speaking one language, may be kept from that fatal collision which submerges all in the curse of desolation and ruin. The Grand Master, Peabody, in his address to his Grand Lodge, after commenting on the necessity “ of strengthening peace and the bonds of concord between two nations, kindred in laws, religion, and language, *and which should never have been at variance,*” observes, that “ pursuant to a provision recently incorporated into our Constitutions, two Englishmen,\* who have become highly distinguished by their zeal and devotion in the cause of the Craft and of humanity, have been elected honorary members of this Grand Lodge.” This compliment from American Masons is doubly valuable at this moment, when the political horizon is so much overcast.

CANADA.—Freemasonry is thriving. The Provincial Grand Lodge is about to be revived.

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\* Dis. Oliver and Crucifix.

## AWFUL RETRIBUTION.

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“At the time the lightning was most vivid, a party of men and women had assembled at the Milton’s Head public house, on Tollhouse Hill, and, during its vivid flashes, one man, named Alfred Greenwood, residing at Kadford, kept continually *uttering oaths*, and *wishing that the lightning might strike some of the women blind*. Scarcely had he uttered the wish than a more vivid flash than usual entered the apartment and *struck him to the earth*. On being taken up it was discovered *he was totally blind*. His eyes were completely turned up, and the whites only visible; he only spoke once, which was to say ‘Oh! God—my arm!’—Mr. Darby, surgeon, was immediately fetched, and he soon discovered that he was irrevocably struck blind. He was then placed in a Fly and conveyed home, where he now lies *blind and dumb*.”—ACCOUNT OF “A TERRIFIC STORM AT NOTTINGHAM,” on Sunday, 6th July, 1845.

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O LEARN, ye wicked! ye profane of tongue!  
 Whose hearts are darken’d by the cloak of crime—  
 Learn here an awful lesson!—There is ONE  
 Who hears and sees all creatures upon earth,  
 Who knows the countless acts of heedless man,  
 Traces his footsteps o’er the course of Life,  
 And searches the deep fountain of his thoughts!  
 Upon the golden Throne, where Mercy sits,  
 Eternal Justice watches from on high  
 The reckless millions that from day to day  
 Degrade humanity, and ev’n defy,  
 In impious language, and with brutal voice,  
 The boundless pow’r that form’d the wondrous world!  
 Oh! base and horrible are words of men  
 Who dare defy the awful will of Heav’n!

A wretched creature utters, with an oath,  
 The sinful wish that *others* may be struck  
 With blindness—that the lightning’s burning flash  
 May wound his fellow-creatures, and destroy  
 In *them* the blessing they received from *God*,  
 Who gives all blessings for the good of all.—  
 The wicked wish is spoken, and the words  
 Are heard by Him whose judgment cannot err:—

*Awful Retribution.*

An awful beam of sulph'rous fire descends,  
 And instantly the mortal speaker falls  
 Prostrate, in helpless agony!—His eyes  
 Roll in their sockets, but the darkness round  
 Is horrible. The gift of light from him  
 Who felt no gratitude that he was blest,  
 Is gone for ever!—How he groans and sighs!  
 His tongue would utter what he feels, and ask  
 For help from those whom lately he could curse,—  
 But double wretchedness is on him now,  
 For *blind and speechless* is the stricken man!—  
 The awful judgment of an angry God  
 Forbids that he shall e'er again behold  
 The lovely things of Earth.—The hills and dales,  
 The beauteous flow'rs, the plants, and shady trees,  
 The flowing rivers and the glittering streams,  
 The grassy meadows and the harvest fields,  
 The waving groves that cool the summer breeze—  
 The glorious sun, the moon, the twinkling stars,  
 The varying aspects of the changing year,  
 And every lovely scene that Nature gives  
 To raise the grateful soul from Earth to Heav'n,—  
 Are all to him a dark and dreary blank!  
 The boundless light of Heav'n is closed from him  
 For ever!—Bitterness of spirit clings  
 Round his chill'd heart, and Conscience wakes within  
 The frightful recollections of the past,  
 That bring no comfort to his hapless mind,  
 But sad increase of misery!—His soul  
 Is overwhelm'd with wretchedness: he longs  
 To speak of what he suffers; but he sighs  
 And pines in silence, for 'tis Heav'n's decree  
 That *he shall speak no more!*—

O wicked men!

Be warn'd—be warn'd, ere yet it be too late—  
 And learn that He who giveth life and death  
 Will not be mock'd by impious words and oaths  
 From creatures subject to His awful pow'r.

W. HERSEB.



## ON FREEMASONRY.

BY THE REV. GEORGE OLIVER, D. D.

I have often wondered how it could happen that our forefathers, the Freemasons of England, should have omitted to work out the details of Masonry in a more particular and perfect manner than we find it accomplished in the publications of the last century ; although it was generally believed, even then, that such discussions were extremely advantageous to the Order, being calculated to dissipate the mists and prejudices which biased the minds of men, and indisposed them for the reception of truth. Numerous evidences of this fact are scattered over the writings of the few Masonic authors, which distinguished that period. "The best way," says Laurie, in his preface, "of refuting the calumnies which have been brought against the fraternity of Freemasons, is to lay before the public a correct and rational account of the nature, origin, and progress of the institution, that they may be enabled to determine whether or not its principles are, in any shape, connected with the principles of revolutionary anarchy, and whether or not the conduct of its members has ever been similar to the conduct of traitors." And from the publication of such sentiments, it must be evident to every Brother's experience, that the feeling against Freemasonry, which displayed itself so openly only a few years ago, has assumed a much milder form, if it be not entirely removed.

It will not, however, be difficult to account for the dearth of Masonic writers in a preceding age. Before the eighteenth century, symbolical Masonry had no lectures ; and, consequently, while it was confined to a simple ceremonial, needed no illustrations ; because, as the science was chiefly operative, the secrets would be those which had a reference to building—to the scientific ornaments and decorations of each particular style of architecture as it flourished in its own exclusive period, and these mysteries were communicated gradually, as the candidate rose through the different stages of his order or profession.

There appears to have been one general principle which extended itself over every style from the early English to the florid, decorated, and perpendicular, and constituted one of the most ineffable secrets of the Masonic Lodges. It is now known to have been the hieroglyphical device styled *vesica piscis* ; "which may be traced from the church of St. John Lateran, and old St. Peter's at Rome, to the church at Bath, one of the latest Gothic buildings of any consequence in England. It was formed by two equal circles, cutting each other in their centres, and was held in high veneration, having been invariably adopted by Master Masons in all countries. In bas-reliefs, which are seen in the most ancient churches, over doorways, it usually circumscribes the figure of our Saviour. It was indeed a principle which pervaded every building dedicated to the Christian religion, and has been exclusively attributed to a knowledge of Euclid."<sup>1</sup>

The prevailing secrets of the Lodges in these early times, were the profound dogmata of Geometry and Arithmetic, by the use of which all their complicated designs were wrought out and perfected. These

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(1) Kerrich, in Archæol. vol. xvi. p. 292.

sciences are inseparable from the system ; and accordingly have been faithfully transmitted to our own times. "The secret meetings of the Master Masons," says Dallaway, "within any particular district, were confined to consultations with each other, which mainly tended to the communication of science, and of improvement in their art. An evident result was seen in the general uniformity of their designs in architecture, with respect both to plan and ornament, yet not without deviations. We may conclude that the craft or mystery of architects and operative masons was involved in secrecy, by which a knowledge of their practice was carefully excluded from the acquirement of all who were not enrolled in their fraternity. Still it was absolutely necessary that when they engaged in contracts with bishops, or patrons of ecclesiastical buildings, a specification should be made of the component parts, and of the terms by which either contracting party should be rendered conversant with them. A certain nomenclature was then divulged by the Master Masons for such a purpose, and became in general acceptation in the middle ages."<sup>2</sup>

The abstruse calculations which accompanied the sciences of geometry and arithmetic, are no longer necessary to Freemasonry, as an institution purely speculative ; and they were accordingly omitted in the revised system as it was recommended to the notice of the fraternity by the Grand Lodge in 1717, and we retain only the beautiful theory of these sciences, with their application to the practice of morality, founded on the power and goodness of the G. A. O. T. U. in the construction of the system in which we live.

It would be an injustice to our Brethren of the last century to believe that they did not entertain a profound veneration for the principles of the Masonic Order. But the customs and habits of the people of England, living in that day, differed materially from our own. They were times when conviviality and a love of social harmony prevailed over the more sedate pursuits and investigations of science, in which such an astonishing progress distinguishes the present times. In the seventeenth and eighteenth centuries London was an atmosphere of clubs, and a society of this kind existed in every street for the peculiar use of its inhabitants, besides those which were exclusively frequented by persons possessing similar tastes or habits of amusement. And it will be no disparagement to Masonry, if we believe that its private Lodges did not sustain a much higher rank than some of these celebrated meetings ; for the Kit Cat, the Beefsteak, and other clubs, were frequented by the nobility and most celebrated literary characters of that polished era.

It was the organization of Freemasonry that gave it the distinctive character which elevated its pretensions above the common routine of club life ; and although it is admitted that the members of the latter entertained a strong attachment to their several institutions, yet none were so enthusiastic as those who had enlisted in the cause of Masonry, as we may learn from the few testimonies which remain. A Mason of high standing, a hundred years ago, thus expresses his feelings respecting the Order. "Masonry is the daughter of heaven ; and happy are those who embrace her. By its youth is passed over without agitation, the middle age without anxiety, and old age without remorse. Masonry teaches the way to content, a thing almost unknown to the greatest part of mankind. In short, its ultimate resort is to enjoy in security the

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(2) Dallaway. *Archit.* p. 410.

things that are, to reject all meddlers in state affairs or religion, or of a trifling nature; to embrace those of real moment and worthy tendency, with fervency and zeal unfeigned, as sure of being unchangeable, as ending in happiness. They are rich without riches, intrinsically possessing all desirable good; and have the less to wish for by the enjoyment of what they have. Liberty, peace, and tranquillity, are the only objects worthy of their diligence and trouble.”<sup>3</sup>

But this, as well as almost all the testimonies of that period to its superior excellence, is confined exclusively to morals.

Modern revision has however extended the limits of scientific investigation in the Order of Freemasonry beyond what was intended by those who decreed that “the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order.” And Dr. Hemming and his associates, at the Union in 1813, thought it expedient to add some peculiar disquisitions from the system of Pythagoras, on the combinations of the point, the line, the superficies, and the solid, to form rectangular, trilateral, quadrilateral, multilateral figures, and the regular bodies; the latter of which, on account of their singularity, and the mysterious nature usually ascribed to them, were formerly known by the name of the five Platonic bodies; and they were so highly regarded by the ancient Geometricians, that Euclid is said to have composed his celebrated work on the Elements, chiefly for the purpose of being able to display some of their most remarkable properties. These disquisitions usually conclude with an explanation of the forty-seventh problem of Euclid, which is called the Eureka of Pythagoras.

Our transatlantic Brethren have improved upon this still further. Some of the Grand Lodges have given a public sanction to the introduction of literary and scientific subjects, not contained in the usual lectures, and the open discussion of them at the private meetings of the society. And a committee of the Grand Lodge of New York, in their report for the year 1842, decided that “Masonic periodicals, if judiciously conducted, are calculated to accomplish a vast amount of good, by diffusing more extensively those sound, moral, and benevolent principles, which so eminently characterize this venerable institution; your committee, therefore, recommend those publications to the liberal patronage of the Fraternity.”

To promote this laudable purpose, the Grand Lodges have recommended to the Fraternity temperance and early hours; a general observance of which, I am persuaded, would not only afford ample leisure for scientific investigations, but would also operate very favourably both for the welfare and credit of society; and it is much to be wished that such a system of discipline could be established by authority in our own Lodges; for a laxity of practice in these particulars is calculated to introduce loose and incorrect habits, which cannot fail to prove injurious to the popularity of the Order. If a Lodge be opened beyond the prescribed time, its labours may be protracted, particularly if its members are too much attached to its refreshments, to a late hour, which is inconsistent with domestic comfort, and promises to create female dissatisfaction, and perhaps hostility.

There is a delicate sensibility in the female mind which is easily excited, and an impression may be made in a moment, which will be found

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(3) Pocket Companion, p. 296.

difficult to eradicate. The members of a Lodge, therefore, ought to be particularly on their guard that an unfavourable prejudice against the Craft be not created; because, in such a case, every little deviation, which, under extraordinary circumstances, may be unavoidable, will be magnified into a serious fault. And when transgressions, even though they be imaginary, are multiplied in the bosoms of those who ought to be most dear to every Free and Accepted Mason, and whose happiness it is their duty to promote by every attention in their power; an estrangement of heart may be occasioned, which will embitter domestic comfort, and produce misunderstandings and disagreements, for which the pleasures and enjoyments of Freemasonry will in vain be expected to compensate.

Nothing can supply the loss of domestic comfort, which is the one great source of happiness which an all-wise Creator has provided for us on earth. If, therefore, a fear of injuring the interests of Freemasonry fail to induce the observance of decorous hours in the conduct of a Lodge, let this consideration be superadded—let an attention to the comforts, and a respect for the prejudices of their families, prompt the Fraternity to avoid late sittings. It is a practice which answers no one good purpose—which secures no valuable end—which conveys no true gratification in the enjoyment, and embitters the reflections of the ensuing day. And beyond all this, it places in jeopardy those fireside comforts—those domestic virtues, which the religion we profess, the Masonry we practice, and the reason with which the divinity has endowed us—alike concur in stimulating us to cultivate and adorn.

To carry out all these points, and to bear harmless the Order during the process, much depends on the knowledge and judgment of the Master; and it is of such importance to the prosperity of Freemasonry that this officer be judiciously selected, that it behoves every candidate to consider well his capabilities for the office before his election. It is not enough that he is *au fait* at the openings and closings of the several degrees, and well acquainted with all other routine ceremonies; he ought also to be conversant with the history, the antiquity, and the philosophy of the Order; and the tendency of its mysteries and pursuits to promote the practice of Christian morality, for on this knowledge will the success of his administration depend. In these days bodies of men meet together for other purposes than to hear the repeated recitation of a series of common-place maxims, which soon lose their interest, and become as sounding brass and a tinkling cymbal. Even an acquaintance with the traditions of Freemasonry is not without its utility. They lead to something of a higher character, and are intimately connected with its philosophy. The most minute legend, although abstractedly it may be considered trifling and unmeaning, is not without its use, and if traced to its elements, will be found to bear a relation to facts or doctrines connected with our best and dearest interests.

It appears to me, that in the revision of the lectures at the Union, a great omission occurs which it would be well to supply, and in the present taste for scientific lectures and investigations, nothing would tend to elevate the character of Freemasonry more than to afford an opportunity for its indulgence by furnishing the means of carrying out the references of the Order, by the introduction of a higher range of science. Freemasonry, to be completely successful, should take precedence in science, as it does in morals and the exercise of heaven-born charity; and there is no institution under the sun which equals it in the walks of

benevolence. Its charities are unrivalled. It cherishes the orphan—it supports the widow—it relieves the destitute—and it provides for the worthy aged Brother an asylum from the storms of penury and indigence, at that helpless period of life when he is no longer able to wrestle with adversity.

It is true the seven liberal sciences are referred to in the second degree; but, with the exception of Geometry, they occupy no important place in the lecture. And for this reason, I suppose, that in ancient times the Order is said to have been denominated Geometry. On this science, with its application to architecture, our disquisitions are abundant and powerfully interesting; and why should not a lecture on the elementary principles of other sciences be equally gratifying to the members of a Lodge? Arithmetic, or the science of Number, is nearly allied to Geometry; we patronise Music in practice, but hear nothing of it in theory; and of Astronomy we are merely told that “it is an art by which we are taught to read the wonderful works of God in those sacred pages, the celestial hemisphere. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole of the creation trace the glorious Author by his works.”

It is however my chief intention in this paper, to offer a few desultory remarks on the science of Number; which, although the institution of Freemasonry is based upon it, has no authorized lecture to illustrate its fundamental principles—no scientific disquisitions to display its mysterious properties. At every step we take we find a triad reference, but the reasons why this occurs are not satisfactorily explained. The monad, the duad, the triad, and the tetrad, meet us at every turn, and though these numbers constitute the foundation of all arithmetical calculations, the candidate is not fully instructed how they operate or in what manner they ought to be applied.

A large portion of the Egyptian philosophy and religion seems to have been constructed almost wholly upon the mysterious properties of numbers; and we are assured by Kircher,<sup>4</sup> that every thing in nature was explained on this principle alone. The Pythagoreans had so high an opinion of number, that they considered it to be the first principle of all things, and thought a knowledge of numbers to be a knowledge of God. The founder of the sect received his instructions in this science from the Egyptian priests, who taught that “the monad possesses the nature of the efficient cause, while the duad is merely a passive matter. A point corresponds with the monad, both being indivisible; and as the monad is the principle of numbers, so is the point of lines. A line corresponds with the duad, both being considered by transition. A line is length without breadth, extending between two points. A superficies corresponds with the triad, because in addition to the duad, length, it possesses a third property, viz. breadth. Again, setting down three points, two opposite, the third at the juncture of the lines made by the other two, we represent a superficies. A solid or cube represents the tetrad, for if we make three points, and set a fourth over them, we have a solid body in the form of a pyramid, which hath three dimensions, length, and breadth; and thickness.”

In expressing their opinion of the Platonic bodies, the followers of Pythagoras argued that the world was made by God in thought not in

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(4) Œdip. Egypt. tom. ii. p. 2.

time. He commenced his work in fire and the fifth element: for there are five figures of solid bodies, which are termed mathematical. *Earth* was made of a cube, *fire* of a pyramid, *air* of an octaedron, *water* of an icosaedron, the sphere of the universe of a dodecaedron. And the combinations of the monad, as the principle of all things, are thus deduced. From the monad came the indeterminate duad, from them came numbers; from numbers, points; from points, lines; from lines, superficies; from superficies, solids; from these solid bodies, whose elements are four, viz., fire, water, air, earth; of all of which, under various transmutations, the world consists.

This great philosopher, Pythagoras, who, by the superiority of his mind, infused a new spirit into the science and learning of Greece, and founded the Italic sect, taught his disciples Geometry, that they might be able to deduce a reason for all their thoughts and actions, and to ascertain correctly the truth or falsehood of any proposition by the unerring process of mathematical demonstration. Thus being enabled to contemplate the reality of things, and to detect imposture and deceit, they were pronounced to be in the road to perfect happiness. Such was the discipline and teaching of the Pythagorean Lodges. It is related, that when Justin Martyr applied to a learned Pythagorean to be admitted as a candidate for the mysterious dogmata of his philosophy, he was asked whether, as a preliminary step, he had already studied the sciences of Arithmetic, Music,<sup>3</sup> Astronomy, and Geometry, which were the four divisions of the Mathematics, according to the system of Pythagoras. And he was told that it was impossible to understand the perfection of beatitude without them, because they alone are able to abstract the soul from sensibles, and to prepare it for intelligibles. He was told that, in the absence of these sciences, no man is able to contemplate what is honest, or to determine what is good. And because the candidate acknowledged his ignorance of them he was refused admission into the society.

Above all other sciences or parts of the mathematics however, the followers of Pythagoras esteemed the doctrine of Numbers, which they believed to have been revealed to man by the celestial deities. And they esteemed arithmetic the most ancient of all the sciences, because "being naturally first generated, it takes away the rest with itself, but is not taken away with them. Thus animal is first in nature before man; for taking away animal we take away man, but not in taking away man do we take animal." They considered the creation of the world only as the harmonious effect of a pure arrangement of number. Thus Dryden—

From harmony, from heavenly harmony,  
This universal frame began;  
From harmony to harmony,  
Through all the compass of the notes it ran,  
The diapason closing full in man.

Pythagoras asserted, according to Censorinus, that "the world is made according to musical proportion; and that the seven planets, which govern the natiivities of mortals, have a harmonious motion, and intervals corresponding to musical diastemes, and render various sounds according to their several distances, so consonant that they make the sweetest melody, but inaudible to us by reason of the greatness of the noise, which the narrow passage of our ears is incapable of receiving."

According to the above doctrine, the monad was esteemed to be the father of Number, and the duad its mother; whence the universal prejudice in favour of odd numbers, the father being had in greater honour

than the mother. Odd numbers being masculine were considered perfect and applicable to the celestial gods, while even numbers, being female, were imperfect, and given to the terrestrial and infernal deities. Virgil has recorded several instances of this predilection in favour of odd numbers. In his eighth Eclogue he says,—

Terna tibi hæc primum triplici diversa colore  
Licia circumd; terquo hæc altaria circum  
Effigiem duco: Numero deos imparè gaudet.

Thus translated by Dryden—

Around his waxen image first I wind  
Three woollen fillets of three colours join'd;  
Thrice bind about his thrice devoted head,  
Which round the sacred altar thrice is led.  
Unequal numbers please the gods.

The eastern nations at the present day appear to reverse this principle. When two young persons are betrothed, the number of letters in each of their names is subtracted, the one from the other, and if the remainder be an even number, it is considered a favourable omen, but if it be odd, the inference is that the marriage will be unfortunate.

There are some curious superstitions still existing in our own country in favour of particular numbers. A Scottish minister, who wrote a treatise on witchcraft in 1705, says, “are there not some who cure diseases by the charm of numbers, after the example of Balaam, who used *magiam geometricam*?—build me here seven altars, and prepare me seven oxen and seven rams, &c. There are some witches who enjoin the sick to dip their shirt seven times in water that runs towards the south.” Sir Henry Ellis has collected many instances of the use of odd numbers, in his notes on Brand’s *Popular Antiquities*, to which the curious reader is referred.

The superstition of divination by number, called *Arithmancy*, was so firmly planted in the mind of man by the observances of ancient times, that it appears impossible entirely to eradicate it. An old writer quaintly remarks, on the authorities at the foot of the page; “I will not be superstitiously opinionated of the mysteries of numbers, though it be of long standing amongst many learned men, neither will I positively affirm that the number of six is fatal to women, and the numbers of seven and nine to men, or that those numbers have (as many have written), *magnum in tota rerum natura potestatem*, great power in kingdoms and commonwealths, in families, ages, of bodies, sickness, health, wealth, *losse*, &c., or with Seneca and others, *septimus quisque annus*, &c. Each seventh year is remarkable with men, as the sixth is with women. Or, as divines teach, that in the number of seven there is a mystical perfection which our understanding cannot attain unto, and that nature herself is observant of this number.”

I may probably resume this subject on a future occasion.

(5) Censor. de die nat. c. xii. Philo de leg. l. i. Bodin de Repub. l. iv. c. 2. Varro in Gell. l. iii. Jerom in Amos. 5. Practice of Piety, fol. 410, &c. &c.

STRICTURES UPON PAST AND PRESENT FREEMASONRY  
BY SIT LUX.

TO THE EDITOR.

Sir and Brother,—In a communication with the above title addressed to you in the last number of our Masonic periodical, I find so many objectionable remarks upon the origin and nature of our *really* catholic system of *Brotherly love*, that I cannot refrain from at once entering my caveat against them. I shall do so in as brief, but decided a manner, as the very singular remarks themselves will admit; and I readily append my official designation and name to this protest, because I sincerely think the real interests and character of Freemasonry so affected by those remarks, that, whatever prestige the name may bear in the Craft, so much more weight will be attached to my open and emphatic dissent from their truth.

Freemasonry undoubtedly a Christian institution in its origin! Then what on earth is the M. W. G. M. about in withdrawing his representative from the Royal York Lodge, at Berlin? According to the writer of the article "Past and Present Freemasonry," the Prussian Lodges are correct in excluding the Hebrews, making their Masonic rule the symbol of a sect! Freemasonry a vile, sordid, narrow-minded sect! That general system of ethics cut down, cribbed, and cabined to the wretched confines of a maundering human intellect! The universal love of every son of Adam as a brother of the dust pinched and compressed to the contracted circle of a sect! For such is the inevitable inferences of Sit Lux's remarks. Such light as regards Freemasonry one would think had been kindled by the torch glare of fanaticism.

It is a trite saying, you may prove too much. If that writer's ground of argument be defensible, then exit the ancient and honourable fraternity: it becomes foolishly situated. A brother clergyman, only six days ago, objected that Masoury was made a substitute for Christianity. Now if Sit Lux were right, such objection is sound. With that person's views, the Order or society is usurping a sphere it has no authority to entrench upon. If she be a teacher of Christianity, as some persons more than broadly insinuate, she is not merely the teacher of a sect, but she has no call for her vocation. Her mission is finished according to the hallucinations of certain writers, and she ought therefore to be reckoned among the things that have been.

I cannot conceive that the premises adduced by Sit Lux in his letter to you, can be consistent with the views entertained of Freemasonry by the Craft at large. If such they were, I should consider it my duty as a clergyman to abandon it to-morrow. My sphere as a Christian minister is fully adequate to attain whatever good might be achieved among those who believe in Christ; and, therefore, I should conscientiously reject any such auxiliary for the purpose as a Lodge of Freemasons. The thing is to me in this aspect most ridiculous, and itself opposed to the position in which our over zealous Brother Sit Lux would attempt to place the Craft.

No, no; if Freemasonry, illimitable, as our M. W. G. M. observed, embracing all, rich and poor, Christian and Jew, and his lordship might have added, Turk and Hindoo, within her range; if she be that sublime, transcendent, and expansive mother of mankind, she cannot possibly partake of that sectarian nature which Sit Lux's remarks would lead us



to conclude. For myself, I confess to have sought initiation into the mysteries of Freemasonry, and to have comprehended from its peculiar constitution, and the light thereby diffused into my understanding, a sense, purport, and object, utterly dissimilar to what Sit Lux propounds.

I found the Christian religion did not extend its divine tenets and doctrines throughout every habitable region of the globe, whatever it may ultimately do when the times of the Gentiles shall be fulfilled. Meanwhile, its precepts taught me universal love and benevolence of mind; that they who knew not and yet had done things worthy of stripes, should be beaten with few stripes; and that they who sinned without law should perish without law; and a thousand similar benignant principles. I therefore eagerly seized hold of the opportunity to join a society which professed, as a pervading fundamental institute, to bring me into closer contact with my fellow-man, separated from me by a diversity of creed, by a difference of race, government, and station, in order that the attributes of Jesus might exercise their influence over the human heart, even where His name was not yet known, or not acknowledged to the extent of my belief.

Now reduce Freemasonry to the limits of any particular religious institution, and you *de facto* annihilate its usefulness as a common bond of humanity. Declare it to be in its maxims, rites, and ceremonies, exclusive in its character, and you *a priori* debase it to that anti-social position wherein the most rancorous passions of the human heart have raged, to enkindle wrath, envy, hatred, and discord among mankind.

Christianity is essentially, and for all moral practical beneficence, Freemasonry, but Freemasonry, in a dogmatical sense, is not Christianity; and whenever she encroaches upon, or assumes that designation, her destiny will be suicidal. Ecclesiastical history develops no such pretensions. The traditions of the Craft give a very different construction to her polity and origin.

If the bitter acrimony of the Greek towards the Latin or Roman church, is to be a type of the results of these new-fangled notions of Freemasonry, then away with such an addition to the already multiplied moral and social pestilences on the earth.

If the anathematising spirit of the Roman towards the English church, is to be inoculated into the system of Freemasonry, then begone all simulated assumption of genuine brotherly love.

If the prejudices, piques, and jealousies, which avowedly exist even among the various Protestant denominations, are to be introduced among the divine elements of concord admitted to prevail on all religious and political points and distinctions within our Lodges, then farewell the harmony, peace, and rational order which pre-eminently distinguish Brother Masons from all other sections of the human family.

I could assign an infinitely better reason why our secret Order is obnoxious to certain divines, as well as certain potentates, than the one given by Sit Lux. Where on earth has the man been living, not to know the species *et hoc genus omne*? Surely he is but a neophyte.

The objections about the prayers of our Lodge invocations not ending with the *mediation* is insupportable, in defence of those clergymen who do not choose to come among us. It is perfectly frivolous.

If ever the customary *mediation* used in Christian forms of devotion were employed in our Masonic rites, I both doubt its accuracy and propriety. If Freemasonry be what is represented in the constitutions,

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charges, and other authorities, then the impropriety of such a mediation being adopted must be self-evident, *a fortiori*.

If it ever was adopted in the Lodge ceremonial, either it was done through ignorance, or Freemasonry is not what it is at present proclaimed to be; and therefore as a sect of Christian origin and instruction, palpably out of joint with the age we live in. There is no evading these logical deductions, and consequently the sooner the Craft is extinct the better. But, on the contrary, I take Freemasonry to be what we moderns conceive of it—a humane, benevolent, thoroughly liberal, social institution—which, in the eloquent words of our late eminent D. G. M.—“powerfully develops all social and benevolent affections; mitigates without, and annihilates within, the virulence of political and theological controversy; 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.”

*Ille verba in tabulis ærosis scripta et cum literis aureis in memoria latomorum perpetua sunt!* On those great and noble-minded principles shall I ever advocate Freemasonry, and manfully defend it against the insidious attacks of those who would degrade such admirable motives of the human heart, to the petty-minded sentiments of sectarian bigotry.

If the Anglo-Indian clergy, or the Roman Catholic priesthood, or the Bishop of Exeter, or Mr. Blunt, or some others of the clergy, to whom Sit Lux refers, feel so very squeamish at our prayers in Lodge omitting the mediation of Christ, how is it that THEY repeat the Lord's Prayer, or Paternoster, no less than ten or twelve times, perhaps, in the course of a sabbath's liturgical services, when no mediation of Christ is expressed in that most simple and devout of all forms of prayer, and taught too by Christ himself to his disciples?

If such nicely scrupulous persons discountenance Freemasonry on so weak a ground, precisely on the same should they quit and resign the privileges and emoluments of the church. This, in fact, amounts to the *argumentum ad absurdum*. Freemasonry wants no such grafts to make its germs produce sour grapes.

The conclusions of Sit Lux's letter go to demonstrate that Freemasonry was a sort of secret brotherhood, established by the early Christians to protect themselves and their worship, under symbols and emblems, from the persecutions of the heathen. If so, although I do not believe in such an hypothesis, my opinion would be confirmed, viz., that Freemasonry is now an excrescence upon our social stem that may be cut off; the fraternity may now safely be put to bed, consigned to oblivion, and their paraphernalia sold to augment the fund for building churches and endowing a priesthood. Then Philpotts, *cum multis aliis*, will certainly sanction defunct Freemasonry with their pious patronage.

Yours fraternally,

H. R. SLADE, D. D.

The P. G. Chaplain for Staffordshire,  
and D. P. G. M. *pro tem*.

Wolverhampton,  
Jan. 17, 1846.

## OUR JEWISH BRETHEREN, ALSO SIT LUX.

TO THE EDITOR.

SIR AND BROTHER,—In the *Freemasons' Quarterly Review* for December, 1845, I have read with much interest the tone expressed, and the umbrage felt by the Grand Lodge of England, respecting the unma-sonic conduct of the Grand Lodge of Berlin, by refusing admittance to our Jewish Brethren. I have also perused in the same periodical the communication of "Sit Lux," which seems to be chiefly founded on part of a speech of the Rev. Bro. Oliver, upon the occasion of a testimonial being presented to him in Lincoln, when that worthy Brother said—"In 1813 or 1814 a numerous and flourishing Lodge was held, amongst the members were several Jewish Masons, and they possessed sufficient influence to direct the committee to withdraw from the lectures every reference to Christianity." "Sit Lux" seems (if I understand him rightly) not over warm to the Jewish Masons, if its origin be Christian; and asks—"is Masonry or is it not of Christian origin?"

In Blue Masonry every member of the Craft will find in his certificate that the date of Masonry commenced *four thousand years* previous to Christianity; the same in the Royal Arch degree; the priestly order commenced *three thousand three hundred and thirty-six* years before Christianity, consequently if these dates are correct, and we have no shade of proof to the contrary, Masonry must have been established amongst the Jews; all the ceremonies, particularly in the Royal Arch degree, historical, emblematical, and mystical bear too strong a character to contradict, and proves it was introduced, cultivated, and cherished by the then unchristian kings, princes, and most influential individuals of those times, four thousand years before Christianity, consequently the degrees of Entered Apprentice, Fellowcraft, Master Mason, and Royal Arch degree are of Jewish origin; and on what ground can the Lodge of Berlin, or any other Lodge, assume or arrogate to itself, with justice, the right of expelling a Jewish Brother from their meetings? when at *that* very time, perhaps (particularly in the Royal Arch degree), every signal respect and loyalty is expressed in memory towards Moses, Abraham, Isaac, and Jacob. Any Lodge which can thus act inconsistently, by refusing a Jewish Mason admittance, acts unconstitutionally, and proves its utter ignorance of Masonic duty and brotherly love.—"*Junctus amor virtute levat super aethera Fratres.*"

The higher degrees of Masonry are of Christian origin, viz., Knights of St. John of Jerusalem, Knights of Malta, Knights Templars, &c., the latter's certificate commences with the words—"In the name of the most Holy and undivided Trinity, Father, Son, and Holy Ghost," (at least my certificate of Knight Templar, granted to me by Lodge, No. 272, at Belfast, under the registry of the Grand Lodge of Ireland, does), this and the drinking vessel, in which the Knight Templar pledges himself, are proofs in evidence of these degrees being of Christian origin, from these degrees Jews are excluded, and none but Christians *can* or *will* be admitted. The Order of Knight Templars commenced about *seven hundred and twenty-eight* years ago, at the time of the crusades, and as those Knights had frequently occasion to cross the seas and divers countries of non-believers in Christianity, they were instructed and provided with certain pass words, signs, and tokens, to pass their way unmolested, among the Algerines and Moorish Masons, and a

mutual agreement between the believers and non-believers in Christ. The Mediterranean Pass, (a degree only given to the Knight Templars, and afterwards to the Knights of Malta,) was given to them to make use of in case of obstruction or hindrance. Even by their greatest opponents, in respect of religion, it was given, received, and responded to with every token of Brotherly love and friendship;\* by this, then, it proves clearly, that an amicable Brotherly agreement was established between *Christian, Turk, Moor, and Jew*, to be recognised as Brothers of the same family, and children of the great Architect of the Universe.

I have been a Mason since 1806, have visited most of the principal Lodges in France, Germany, Holland, Poland, Prussia, Hanover, Sweden, and Denmark, and declare in all the numerous Lodges I have been present (in the Master Mason's degree), never have I heard, or seen, a properly initiated Brother Jew Mason being refused admittance; nor have I ever heard in their Masonic workings an allusion, *direct or indirect*, to Christianity, nor witnessed the many prayers as introduced amongst the Brethren in the English system of working in Masonry, particularly so since the year 1813; and yet those countries do, and can, boast, of as good and worthy Masons as ever were initiated in any Lodge of England. Away, then, with those uncalled-for innuendoes of "Sit Lux;" if the Craft is to be ruled by a spirit of bigotry, then there is an end to genuine Masonry.

I remain, Sir and Brother,  
Yours, Fraternally,

L. C. DE LOUDE,  
R. A., K. M., K. T., H. P. P.

Wolverhampton, January 14th, 1846.

## ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, OF THE OAK LODGE.

### CHAPTER I.—*Introductory.*

#### THE NATURE AND MEANING OF THE TERM FREEMASONRY.

AMONGST existing institutions Freemasonry stands boldly pre-eminent as the only system *capable of universal adoption*, in which scientific attainments are rendered directly subservient to moral culture, and spiritual instruction is expressly blended with intellectual improvement.

It is this peculiar and intimate union of science with morality, which forms one of the distinguishing characteristics of the Order, and, inde-

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\* Not later than about thirty years ago a small craft, a trading vessel, with a valuable cargo on board, was sent from a trading port in Ireland to a commercial town on the Mediterranean coast. She was manned by a captain or master, a mate, and seven sailors, they were overtaken by a calm, when an Algerine piratical vessel came up to them, under a heavy discharge of its guns, hailed them to surrender as captives; the captain and mate being both Masons, the former a Knight Templar, as a last extremity, took the ship's speaking trumpet, and with a stentorious voice, vociferated M \* \* \*, &c. when immediately a signal of the Algerine pirate was responded: they came on board, saluted each other, and after Brotherly demonstrations of Love, departed in friendship, leaving the Irish vessel and crew unmolested to pursue their course.

pendently of its other beneficial tendencies (and these are manifold), renders Freemasonry worthy the attention of every man, desirous of promoting the welfare, and increasing the happiness of his fellow-creatures.

A society thus constituted, connecting together all its professors in the ties of *BROTHERLY LOVE*—inculcating with powerful energy the purest doctrines of *MORALITY* and *VIRTUE*—breathing the holiest aspirations of an undying *FAITH*—leading to the blissful *HOPE* of a glorious immortality—and teaching with impressive force the practice of *UNIVERSAL CHARITY*—a society thus constituted would not be less worthy of notice though its origin could not be traced beyond the present age. But the spirit of Freemasonry, though radiant in her beauty, like the day-star of the morning, and still fresh with the purity of holiness and grace, is no longer young.

Originating in periods of the most remote antiquity, Freemasonry has outlived the fall of empires, and survived the mutations of ages. Based on the rock of truth—*TRUTH*, *immutable* and *eternal*—having the *welfare of man* for its primary object, and the *glory of God* for its ultimate aim, it has resisted and triumphed over all the assaults of its enemies. Passing through the fiery ordeal of persecution, it has become, like gold, purified by the trial.

The history and antiquities of the system, therefore, irrespective of its beneficent principles, awaken our curiosity, and become deeply interesting, particularly when we find that the investigation increases in interest as we proceed, and finally opens a wide and apparently boundless field of inquiry, not only to the moralist and philanthropist, but also to the historian, the archæologist, and the divine.

Great minds have occasionally been engaged in this investigation—many learned Brethren have enlightened the fraternity by their erudite researches—but our Rev. Brother, Dr. Oliver, completed the crowning labour, and to him the honour is due of having, unaided and by the most unremitting perseverance, collected the materials from their widely scattered sources, and prepared the most complete and interesting exposition which we yet possess of Masonic antiquities, and the progress of the science amongst the early nations of the earth. The works of Dr. Oliver place Freemasonry in its proper light before the world, and they, more perhaps than any other external circumstance, have tended to raise the institution to the commanding position which it now occupies.

The dignity of the science, regarded in its *speculative* character, demands that all philosophical investigations into its origin, progress, and principles should be encouraged, in order that it may retain its high position, intellectually as well as morally, and never be allowed, through the inattention of its members, to degenerate into a mere form or ritual, and become like a body without spirit, or life without soul.

As in all other departments of science fresh discoveries are continually increasing our store of knowledge, so we find that archæological researches, particularly amongst the existing monuments of those countries where ancient Masonry more especially flourished, are constantly adding to the numerous facts already collected, and rendering us better acquainted with Masonic antiquities. Each labourer should therefore contribute his mite of information. Though at the time of no apparent value, subsequent research may show its ultimate importance. The Rosetta Stone was at first regarded as a mere mutilated fragment of antiquity; its discovery, however, led eventually to the art of deciphering the Egyptian hieroglyphics, an art which had been lost for fifteen centuries; and

thereby opened to the world a flood of information, which had long been hidden in the darkness of by-gone ages.

It is not intended here to enter into a full consideration of the various topics involved in the study of Masonic antiquities. Indeed, it may be asked, where is the intellect sufficiently powerful to fathom the depths, and embrace a full comprehension of the sublimities of *speculative* Freemasonry? My present purpose is simply to offer such remarks upon the antiquities of Masonry, as may, perhaps, in some slight degree be useful in directing Brethren desirous of entering into the investigation of a subject so highly interesting, and also tend to corroborate the views of those who have written upon the high antiquity and sacred character of our venerable institution.

In pursuing such an investigation it is, however, necessary, in the first place, to endeavour to arrive at a correct idea as to the nature of the term "Freemasonry," and the sense in which, in speaking of the institutions of antiquity, it is used, otherwise we may be apt to form very incorrect notions upon the subject. The term it is clear, amongst many writers, is not correctly understood, or at all events its extensive and general signification is not at all times borne in mind, otherwise we should not have so many conjectures as to the real origin of Freemasonry. Some writers have considered Freemasonry as an institution of comparatively modern origin; others have imagined that it originated in the middle ages; some again profess to trace its commencement amongst the primitive Christians; whilst others attempt to show that it was instituted by the Hebrews at the time of their Exodus. Several have supposed that it was first developed on the plains of Shinar, in order to enable a chosen few, notwithstanding the confusion of tongues, to communicate together through the medium of its universal language. There are again others who contend for an origin even more remote, and trace the system through antediluvian ages.

Such then is the great difference of opinion which exists as to the true origin of Freemasonry, and it must be admitted that unless the subject is viewed in a most comprehensive sense, plausible arguments may be adduced in favour of the views entertained by either party. But we imagine that when the subject is thus regarded, all difficulties vanish, and we are enabled to trace back the true "light" to the earliest period.

Let us, therefore, as a preliminary, but most important step in our researches, endeavour to form a correct idea as to the true meaning of the term "Freemasonry." To do this effectually we must view the Order under its different phases; for it is not solely as an *operative* society, nor yet entirely as a *speculative or spiritual* institution, that Masonry presents itself to our notice at various periods. Sometimes it has, in fact, partaken more exclusively of the former character, and at other periods of the latter. The "true light" has, however, at all times remained essentially the same, although circumstances may at various eras have caused it at one period to burst forth with resplendant majesty, and at another to shine with subdued lustre.

If it is imagined that those who contend for the great antiquity of Freemasonry are endeavouring to prove, or indeed deem it essential for the purposes of their argument to show, that the institution as existing precisely at the present time has been handed down without deviation from immemorial ages, such an idea is entirely erroneous, and based, as has been before observed, upon an incorrect notion as to the true meaning of the term. Though, as has been remarked, Freemasonry has some-

times appeared exclusively in one of its separate characters, yet for many ages, and in various parts of the globe, these two separate principles have been united, and the distinctive appellation of Masonry merged in the more comprehensive designation of "Lux."

In further illustration of this subject, it will be necessary to observe, that Freemasonry as now known and practised in this country, did not assume its present peculiar form of ritual and constitution until the commencement of the last century. Previously to that period the members of the society were composed of individuals who were architects or builders by profession, although occasionally men celebrated for scientific attainments were admitted to the Brotherhood. Such appears to have been the state of the Craft in England during the period which elapsed between the reformation and the reign of George II. Before the reformation the Freemasons existed as a peculiar body, to whom were entrusted the erection of all the cathedrals, abbeys, and sacred structures throughout Christendom; and at this period the peculiar system of symbolism still preserved in our lodges was unquestionably known, and its spiritual application perfectly understood.

The societies of Freemasons of the middle ages were, as a fraternity of builders or holy workmen, undoubtedly descended from the colleges of artificers who flourished during the palmy days of the Roman Empire, and obtained such extraordinary celebrity in the Augustan Era. These artificers in great measure derived their knowledge from the Grecians, who had previously received their instructions from the descendants of the builders of the Temple, from the Babylonians, and also the Egyptians. By a chain of evidence, therefore, perfect in every link, the societies of builders (regarding Masonry solely in its *operative* sense) can be traced back to the earliest ages—but when we turn from the operative principle, and endeavour to trace the science in its *speculative* sense, the investigation becomes less difficult, the chain of evidence more complete.

In Egypt and in many other nations of antiquity, where practical Masonry flourished—the priests were not only ministers of religion, but instructors in scientific knowledge, and it is in this particular union of character that I am disposed to believe the present peculiar system of Freemasonry originated, for we cannot otherwise clearly account for the union which, during so many consecutive ages, existed between the science of practical architecture and the conservation of the highest religious mysteries. Knowledge during the early ages was in the hands of few, and initiation was the only key by which its secret treasures could be unlocked. It could be obtained by unremitting perseverance only, and it was imparted to those alone who upon strict probation were found worthy. Its lessons were imparted by a *series of gradations progressively advancing in the scale of perfection*, and they were taught in a manner best calculated to make a deep impression upon the student, and to imprint the principles of all learning and science indelibly upon his mind. Amongst the ancient sciences it is evident, for obvious reasons, that *geometry* would occupy a prominent station—and practical Masonry, in which the principles of geometry are more especially developed, would necessarily engage particular attention, and lead eventually to the creation of those stupendous edifices still existing in various parts of the world, which though of the most remote antiquity, are yet magnificent in their decay, and speak eloquently to the mind in proof of the consummate skill of their constructors. In order to form a just estimate of the glories of ancient operative Masonry, let us contemplate the ruins

of Memphis and Thebes—Luxor and Carnac—the Sphinx—the Pyramids—and those other imperishable relics of ancient grandeur, the temples and palaces still remaining in the fertile valley of the Nile, or standing in silent majesty upon the verge of the desert. Let us regard the mysterious temples of Elora, so symmetrical in their proportions, yet hewn entirely out of the living rock—the wondrous caves of Elephanta, and those ancient fortresses in central Asia, laboriously shaped into form by the persevering efforts of the chisel. Let us regard Balbec and Palmyra—the temple-crested Acropolis—and the grandeur of ancient Rome, and we shall thus see that from the earliest times, and in almost every habitable part of the globe, abundant evidence still remains to shew the connection which formerly existed between operative and speculative Masonry, an union as clearly perceptible in ancient Egypt, Greece, and Rome, as in England during the middle ages.

Included, however, in *speculative* Masonry, which embraces a range of thought as wide as it is possible for the human intellect to penetrate, is an attribute which is worthy of being separately considered. I allude to Masonry in its *moral character*. In this sense Freemasonry is to be regarded as a system bearing corroborative evidence of the truths of revelation—leading to the knowledge of the true God—unfolding the sublime doctrines of resurrection from the dead and the immortality of the soul—and enforcing with the most impressive energy the precepts of universal benevolence, and the practice of every virtue which can ennoble the mind, and endear man to his fellow-creatures. It is in this respect that Freemasonry presents itself to us in its most attractive guise; it is, in fact, the character which it assumes *when properly practised* at the present day—and as investigation will shew, it is the character under which it first appeared when mankind was blessed by its earliest advent.

It may, however, be asked, how can Freemasonry answer this description, and constitute a school of religion and morality unknown to the rest of the world? The answer simply is, that Freemasonry does not assume to teach a system of morality differing from revelation, but that in fact it teaches, *in their most exalted sense, the practice of all the Christian virtues*. This, however, is done in a particular manner, calculated to impress these doctrines more forcibly on the mind, Freemasonry being in fact “*a peculiar system of morality, veiled in allegory and illustrated by symbols.*”

In this view then, Masonry appears before us in its most sublime character, and in conducting our researches into its antiquity, it is in fact the presence of these *peculiar allegories and symbols*, which must constitute the object of our search in endeavouring to determine its existence in any particular age or country. We must take care not to be dazzled by any false light, however alluring; but if the peculiar mode of symbolical and spiritual illustration existing amongst the Fraternity, can be traced to have been in active operation in any particular country or amongst any particular class of people, we may reasonably assume, and in most cases prove to demonstration, that they formed part of that comprehensive and universal system which is at present designated under the term Freemasonry, and that *the light shined in darkness, though the darkness comprehended it not*.

Now it is evident, that to embrace a subject so vast in its nature, the term “Freemasonry,” as applied solely in its ordinary and popular sense, is totally insufficient to convey any thing like an adequate meaning. We must, therefore, give it a more extensive signification, and its original



designation of "Lux" is unquestionably more appropriate, because, in order to obtain a clear conception of the subject, we must investigate into the nature of that *moral* and *scientific light*, which was first kindled by the Almighty Architect of the Universe—which was never entirely quenched even in the darkest periods of man's history—and still through the divine blessing continues to endure.

These remarks seem necessary, in order to direct to such a course of study as will be necessary to arrive at a correct elucidation of the subject of Masonic antiquities. In tracing the history of the Order, therefore, we must not alone confine our attention to the various colleges, lodges, and societies of builders, and the history of their works (wonderful as in many instances they must be acknowledged to be); but we must regard the rise and progress of the arts, the influence of peculiar systems of religion, the development of the intellect, and the advancement of knowledge. This will enable us to trace the history of the human mind and the march of science, a study far more interesting than the sanguinary records of conquests, wars, and massacres—and will teach the initiated Brother to appreciate more highly the excellence of that peculiar system which for so many centuries, and in such different regions, has attained results so vast and lasting, though its operations have for the most part been "*veiled in allegory and illustrated by symbols.*"

This course of study must necessarily open a wide and most discursive field of enquiry, and it will be seen, that in order to investigate it correctly, Masonry must be regarded in its *speculative* and *moral*, as well as in its *operative* character (and this too in the most extended sense), otherwise we shall be unable either to form a correct judgment ourselves, or understand those who have already made laborious researches, and given luminous expositions upon this most interesting subject.

END OF CHAPTER I.

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FREEMASONRY IN LIVERPOOL.

The unmaſonic attacks which certain ſcribes who are uninitiated into the mysteries and privileges of Freemasonry are prone to make upon what they conceive to be its principles, always render the duty of impugning the wiſdom of the government of any particular Lodge, and queſtioning the prudence and juſtice of the courſe which the Brethren connected with it may deem proper to purſue, in the higheſt degree painful, as we never wiſh to moot matters which may have even a remote tendency to give a colourable excuſe for their prejudicial interference: ſtill, as the accredited cenſors of the Craft and an admitted authority in points affecting its doctrine and diſcipline, we dare not ſhrink from the due performance of our obligations, though we may be required to animadvert upon the proceedings of one of the oldeſt and moſt reſpected aſſemblages of the Brethren, holding a warrant under the Grand Maſter of England, in the provinces. Indeed, in ſuch a caſe we feel ourſelves the more reſponſible to condemn a departure from the ancient landmarks and true ſpirit of the Order, on account of the warning which is exhibited to leſs prominent Lodges againſt falling or being led into ſimilar error.

We very much regret to hear that in the St. George's Lodge of Harmony, No. 35, held at the Adelphi Hotel, Liverpool, a course of action has been admitted, which, if not at once corrected and discarded, must prove dangerous to the credit and integrity of the Order. It has been deemed so insulting to an honourable and zealous Brother as to occasion his secession, and cannot for one moment, with propriety, be maintained as consistent with the rules and spirit of genuine Masonry.

The facts have been communicated to us, and are as follow:—

Brother Augustus Robert Martin was regularly received into Freemasonry on the 24th day of January, 1842, and was admitted to the third degree on the 24th of April following. The readiness which he invariably evinced to advance the interests of the Order, and the capacity which he displayed to render it the best service, soon drew to him the attention of the Worshipful Master presiding, as a fit and proper person to be entrusted with office. During eighteen months he acted as the Inner Guard, and acquitted himself so ably that at the commencement of the next year the incoming Master requested him to undertake the Secretaryship. For the mode in which he discharged those duties he was greatly complimented, was admitted into the Chapter, appointed Scribe N. and invested with the badge of a Provincial Grand Steward. The Worshipful Master for 1845 solicited him to undertake the Senior Wardenship, which he filled for the year so successfully as to elicit a complimentary notice from the Deputy Provincial Grand Master. His general conduct in the important offices which he had occupied so won the good feeling of the Brethren who attended the working of the Lodge, that on the approach of the usual period for the election of Worshipful Master he was spoken of as deserving to be elevated to that exalted position. The wishes of the Brethren who designed this compliment having been communicated to the Provincial Grand Registrar (a Past Master of the Lodge), who had never once attended the working, and but twice visited for refreshment during the four years in which Bro. Martin was doing his best to promote the harmony, utility, efficiency, and conviviality of the Lodge, the very unmasonic objection was raised that "Bro. Martin's position in life did not warrant him in aspiring to preside over so 'aristocratic' a Lodge as 35," and the Past Master referred to indulged in the insulting remark, but in somewhat coarser terms, that "no assistant editor of a newspaper, nor any editor either, should ever be permitted to occupy the chair which he had sat in whilst mayor of Liverpool."

On this hint others of the Brethren, who did not attempt to dispute Bro. Martin's deserts, entered upon an active canvass, not altogether in favour of another Brother whom they had selected, and who, though entitled to the confidence of the Lodge from the length of time with which he had been connected with it, did not wish to have the office forced upon him, but against the younger Brother, representing that if the latter were elected several subscribing Brethren, whose wealth and standing in the town are supposed to give a tone of respectability to the Lodge, would resign.

The result of their exertions was apparent on the day of election. There are seldom more than fourteen or fifteen Brethren in attendance on such occasions, but this time there were thirty-four present, twenty banding in their votes for Bro. Foster and fourteen for Bro. Martin.

Though Bro. Martin felt severely that the article of the Constitution, "that all preferment among Masons is, or ought to be, grounded upon real worth and personal merit alone," had been violated in this election, that he had fairly earned the honours from which he had thus been ungenerously excluded, and that as far as the Lodge was concerned, the principle of

equality amongst Masons had been destroyed, he rigidly adhered, for the evening, to the Masonic virtue of silence; but at the ensuing meeting he sent in the subjoined letter, which was read immediately after the Installation.

Mail (Newspaper) Office,  
Liverpool, January 26th, 1846.

Worshipful Master,—I have ascertained, beyond the possibility of denial, that a *very unmasonic canvass*, on *most unmasonic grounds*, was prosecuted against me, out of doors, by several of the Brethren in reference to the *MASTERSHIP*.

This canvass was responded to, within the Lodge, by the votes of a majority, and though I am willing to believe that more than a moiety of that majority were uninfluenced by any views derogatory to the *genuine principles of the Craft*, yet I am well convinced that the remainder were prompted by very unworthy feelings in opposing my election.

Admitting, to the fullest extent, the justice of Bro. Foster's claims to the preference, I should have repressed the desire of my friends to see me so early elevated to that high and responsible position, on the instant that I was informed he would accept the office if conferred, but that I was anxious to give the Lodge an opportunity of repudiating that *SPURIOUS MASONRY* which certain of the Brethren sought to introduce.

I shall ever remember with satisfaction that *THREE* Masters of 35 deemed me worthy, though *unrecommended by the external advantages of rank and fortune*, to fill successively three of the most arduous offices in their gift, that I was twice permitted to discharge the duties of the Master in the Chair, and though only *Senior Warden* allowed to give the *First and Second Degrees*, and that *fourteen* of the Brethren voluntarily tendered their votes in my favour, as Worshipful Master, notwithstanding the influences which were brought to bear against me.

But, in the *deep conviction* that I cannot expect my *just dues* from the Lodge, on account of the unmasonic feeling that has unhappily been brought within its walls, and if *not openly*, at least *tacitly* encouraged by those who have gained an ascendancy there, I am reluctantly compelled to withdraw my name as a subscriber to its funds, until I find that the *spirit of true Masonry* is regarded by the members as well as the observance of its mere forms.

I remain, Worshipful Master,  
Yours fraternally,

AUGUSTUS ROBERT MARTIN.

To the W. M. of the *St. George's Lodge of Harmony, No. 35.*

This letter, some of the Brethren, including Past Masters of the Lodge,—who must have discarded from their memory all recollection of the personal insult offered to the writer—affected to consider “intemperate,” and moved that the resignation be accepted, which was agreed to. After refreshment one Brother suggested, that “as the letter might have been penned under excitement, for which there had evidently been some just reason, the resolution should be withdrawn, and that probably at the next meeting he might be enabled to submit a proposition which should satisfy Bro. Martin's wounded feelings, remove a stigma from the Lodge, induce him to continue amongst them, and again place him on good terms with all the members. This Brother was told that the motion could only be made when the minutes should be brought forward for confirmation at the next meeting. It is doubtful, however, that the Olive branch will be thus held out, as the Brethren most active in the canvass against Bro. Martin have intimated that the proposal cannot be legally entertained,\* and if made would be rejected.

These are the facts of the case as they have been communicated to us, and we believe their truth is unquestionable. Bro. Martin does appear to have been exceedingly ill-used and to have come to an accurate conclusion, that the treatment which he experienced was altogether unmasonic. There must be some allowance made for the natural irritation which such conduct must of necessity have produced upon a sensitive mind. It was doubtless excessively annoying to him to find the poetry of a system which he seems to have pursued with ardour, so ruthlessly destroyed by his Mother Lodge, to which he had

\* Which is quite an error.

given his entire confidence. He may have been wrong in holding the Lodge responsible for the improper acts of some of its members, but we cannot learn that there has been any attempt on the part of the former to disclaim participation therein. The Past Masters, in our opinion, on the first approach of division ought collectively to have interfered for its avoidance. They should have assured Bro. Martin that they deprecated the introduction of the unmasonic objection taken by individuals to his further promotion, and that as far as they were able they would not permit it to have any influence in the Lodge. They were, unfortunately, passive in the matter, and their very passiveness was open to the construction of a jealous and susceptible mind that the objection had their approval. We are instructed that since the election, and before the above letter was sent in, one of them candidly told Bro. Martin that so strong was the feeling which had been excited against him, that had he been elected he could not have ruled the Lodge, and another with equal candour admitted that there was no chance of his ever being elected. This, of course, must have been a great mortification to an ardent aspirant for masonic honours, who had pursued his labours with untiring zeal, and in whose favour the tongue of good report had ever been heard. Had there been any dislike to his profession, which is rather difficult to conceive, it should have been stated when he was proposed as a candidate for admission into Masonry, and not for the first time announced just as he was attaining to well-deserved honours and in the prime of his usefulness. It is too bad that such an objection should be raised after the Lodge has received his money and availed itself of his services for four years, during which space of time it is admitted his demeanour has been that of an accomplished Mason. It is somewhat puzzling to imagine why the Lodge has all at once assumed an "aristocratic" air, as we are informed that it has not scrupled to admit within its walls artists, actors, musicians, paper-hangers, watchmakers, inn-keepers, share-brokers, cotton dealers, and others rejoicing in the comprehensive title of merchants. Surely an intelligent conductor of a public newspaper—celebrated as one of the most powerful in the provinces—might be received on a footing of equality with any of these, in any society, irrespective of the Brotherhood of Freemasonry.

But the grievance does not rest in the injustice above complained of. There is an understanding in the Chapter attached to Lodge 35, that the Worshipful Master for the year shall always be the Third Chief, and fill the other chairs successively, and thus Companion Martin, at present Scribe N., is not only prevented ascending in the Lodge, but his advancement in the Chapter is stopped, even though he might be promoted to the Mastership by any other Lodge. A double injustice has been done to him, and the whole affair must receive Masonic condemnation.

[Since the foregoing was placed in type, we have been informed that an attempt of the late W. M. of the Lodge to obtain a postponement of the confirmation of the minutes, as far as regarded the resolution accepting Brother Martin's resignation, and with a view to reconciliation, was repelled, and the minutes, as they stood, were adopted.]

## A LEGEND OF SIRIAD.

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"You still are, what you were."

VOLPONE, OR THE FOX.

"Since it is, as it is, mend it  
For your own good."

SHAKSPEARE.

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In the days immediately succeeding the death of Cainan, the posterity of Seth were in great danger of contamination, from occasional intercourse with the children of Cain, who had departed greatly from the pure worship of the Most High, and given themselves up to vain delusions, worshipping the starry host of heaven; thus preferring the handiwork of the Creator to the divine essence itself.

The simple yet efficient form of worship, as handed down from Adam, was interwoven with vain forms, and rendered captivating to the deluded multitude by the adventitious aids of music, poetry, painting, and gorgeous, though unmeaning spectacles. Led away by these gilded pageants of their neighbours, many of the seed of Seth were tempted to renounce the pure faith of their fathers and attach themselves to the less spiritual, though more dazzling system of the children of Cain.

At that time there lived a man of most excellent understanding, whose mind was stored with the wisdom of the past, and comprehended in its prophetic nature the wisdom of the times to come. His age was so considerable, that the oldest of his contemporaries could not remember him but as an old man in their greenest youth. His name was Masonicus, and the voice of tradition ascribed to him a divine origin untainted by the dust of human nature. The aim of his being seemed to be the alleviation of human anguish, and the diffusion of peace and goodwill. Grieved at the apostacy he saw daily spreading around him, he called a meeting of the rulers of the people and explained to them the inevitable consequences which would result, were not some means adopted to stay the defection of the people. The wisdom of his words was at once perceived, and by the unanimous voice of the rulers and the people themselves, he was deputed to draw up such a system of morality as his knowledge of human nature and vast wisdom should suggest. Thus solicited, he immediately commenced those godlike labours which he fondly hoped would secure to the children of Seth both temporal and eternal felicity.

Convinced that the fear of the Lord is the beginning of wisdom, he commenced his system with a revelation of the power, wisdom, and goodness of the Great Architect of the universe; he explained to them their utter dependence upon His providence, and showed them His power and willingness to aid all those who sought His assistance. He taught them the moral and social virtues, and explained to them the divine truth, that next to the love of God is the love of our neighbour. He then taught them to read the heavens and the earth, and to draw from their expressive pages fresh proofs of the wisdom of Him who formed them. Then advancing still higher, he taught them to consider this life but as a prelude to a more perfect state of being, which.

when the spirit had shuffled off this mortal coil, would dawn upon the soul, a perfect day, whose sun of light and joy should never set. Aware of the danger which would ensue, should the wicked and profane be permitted to enter the holy brotherhood, he ordained that no one should be initiated into the light of their mysteries unless he were a lover of righteousness and integrity. Having finished his labours, and received the solemn promise of the people that they would religiously adhere to them, his form was changed into an intense and dazzling speck of light, from which spread circle after circle, until the whole multitude were embraced in its folds, when it gradually blended with the arch of heaven and faded from their view.

Awe-struck at the miraculous translation of their spiritual guide and father, they threw themselves upon the earth, and with one voice swore unwavering adherence to a system of morality so signally stamped as an emanation of "light" itself.

The beard had ripened on the chins of many who at its advent were unborn, and still the system worked prosperously; producing rich fruits and budding prospects of future excellence.

At that time there lived a man of large possessions, whose name was Negligence. Careless of the morrow, and in possession of large flocks which his young men tended, he lacked those qualities necessary to increase his stores, or even perpetuate that which had descended to him from his fathers. At the close of a summer's day he had sauntered some distance from his tents, and had entered a wood of considerable extent, when he was roused from his dreamy reveries by a startling danger. A large lion, maddened by hunger, was rushing upon him with dreadful roarings: his fate appeared inevitable; for with his usual thoughtlessness he was unarmed and without means of defence. With eyes starting from their spheres, he stood contemplating his approaching death, when a well-aimed shaft transfixed the monster at the moment of making the fatal plunge. His first impression was, that it was a bolt, thundered from heaven for his deliverance, but looking round he saw a mighty hunter of the seed of Cain, called Power, from whose practised hand had sped the shaft which saved him. Indebted to Power for life, Negligence expressed his thanks with warmth and entreated him to go to his tent, where he abode three days.

From this occurrence an intimacy sprang up between them, the result of which was the initiation of Power into the mysteries of Masonic. Power had six brothers, Pride, Self, Envy, Intemperance, Hypocrisy, and Lewdness, who, by him and Negligence were introduced into that order, whose purity ought never to have been exposed to the contamination of their presence. From the date of their admission a visible change was apparent in the manners of the hitherto healthy community. Luxury, with feasting and revelry, took the place of Temperance and Charity.

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And there was a great feast in the land—and to it were gathered many—their brows were crowned with flowers, perfume played around them, music breathed its voluptuous swell, and their spirits mounted high and higher, as wit sparkled and beauty smiled approving. As thus they revelled in delight, an aged form tottered to the centre, and displaying, to all, the wants which embittered its being, prayed an alms of the glittering throng. Vexed at the interruption to their festivity, they bade the stranger begone, nor intrude her wants upon the atten-

tion of ears unwilling to listen or assist. At once the tattered garments fell from the limbs of the stranger, the wrinkles of age fled from her cheek, and a being of surpassing loveliness stood before them. Her form was clothed in the purest white, so light and ethereal it looked like the fleecy clouds that wanton round the summer's moon. Her light blue eyes shone with a starry lustre, and from her lofty brow the light locks flowed in soft luxuriance. The frown upon her features was scarcely seen, so beneficently shone her loving spirit from her mild blue eye. "Profaners of the holy name ye bear," she cried, "desecrators of the holy ground whereon ye stand—know ye not, that without me ye are but as the sand of the desert, or the feather in the air: as the tree without the fruit, as the stalk without the ear! Hunger and thirst have importuned you, and ye have not said 'Be filled:' want and misery have sought you, and ye have not said 'Be comforted.' Hypocrites and dissemblers! think ye mere profession will do in the place of me—or that the offering of the lip will suffice without the incense of the heart? Hypocrites and dissemblers, unless my holy fire be a living truth within you, ye are but as the flesh without the spirit; and the doom of the flesh is death." Abashed they bent their eyes to earth in confusion, and when they again raised them the beautiful vision had fled.

At that moment Virtue entered the hall, having just returned from a victorious expedition against Sin and Ignorance. Acclamations rent the air, and with hearts still thrilling with the voice of Charity the merited reward was voted with enthusiasm. But theirs was the fate of the prodigal, they had not wherewith to carry out the good intent.

Seizing the occasion, Prudence rose, and in vivid colours portrayed their errors. "In the arms of Luxury, in the bowers of riot and extravagance," said he, "have ye expended the revenues of Charity and wasted the muscle of your power: nothing now remains of the glorious means you once had, but the remembrance of follies to be repented of, and the consciousness of your inability to perform the noble purpose you now entertain. This comes of your admixture with the sons of the murderer; Negligence is at the root of the evil: you have through him admitted Self, Pride, Intemperance, and their kindred spirits among you, and until you purge yourselves of them the order will be but as the temple of the soul from which the animating spark has fled for ever. 'Tis they who soften and loosen the cement, without which there can be no stability, and expel from the temple she hath reared, the priestess of the order, Charity."

He ceased—but as the pattering of the rain upon the brow of Ararat, was the voice of Prudence in the councils of Folly. The influence of the vices, backed by Power, was too great to be shaken; and after the lapse of years, when the divine anger was made manifest by an awful visitation, Noah and his three sons alone escaped from the sweeping deluge of the all-destroying waters.

## THE FREEMASONS' LEXICON.

(Continued from page 440, vol. III., N. S.)

*Goldgulden Goldthaler oder Johannisopfer. Gold Guilder, Gold Dollar, or St. John's offerings.*—Those offerings are a remnant of the Union of the Strict Observance, which had derived them from the times of the ancient Order of Knighthood, and each Brother was bound to make one of those offerings to the Lodge on St. John's day. They are generally valued at one dollar and sixteen groschen, about four shillings. In many Lodges this St. John's gift is still customary.

*Grade oder Stufen. Degrees.*—Why are there degrees in Freemasonry? The reason why this question is asked by the men of the world, is because they are men and not schoolboys who are initiated, and because the whole of the Order could be communicated to them at one time. But still there are degrees, or steps, and truly for this simple reason, as there is no art or science which can be communicated at one time, so neither can Freemasonry; and although they are men of mature age who are initiated, yet they require to be proved step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons, especially government officers or tradesmen, can devote to it; the only time they in fact can appropriate to this purpose being their hours of recreation. It is, therefore, good that it is communicated by degrees. Those degrees are communicated in the Lodge at the end of certain determined periods, or immediately after each other, according to the regulations of the Lodge, or the candidate's power of comprehension. Those who are accepted commonly remain two years apprentice, and one year Fellow Craft. Wieland was initiated in his seventy-second year, and to have allowed such a man to wait three years before he received the Master's degree would have been unjust. There are three St. John's degrees, and in England no more are legalised, as is also the case in many German Lodges. But there are many so called higher degrees, which are wrought in some Lodges. In Germany they amount to seven, and in France to three-and-thirty. Many other Lodges, instead of having higher degrees, have what they call degrees of knowledge (*Erkenntnisstufen*).

*Von Grolman, Ludwig Adolph Christian.*—Died Consistorial and Government Councillor at Giessen, the 25th of December, 1809. He wrought as W. M. of the St. John's Lodge, at the Three Golden Lions, in Giessen, also published anonymously a pamphlet in 1794, with the title, "Final fate of the Order of Freemasonry."

*Grosse Logen oder Mutter Logen. Grand Lodges or Mother Lodges.*—By the former title we do not understand a Lodge which has a great number of subscribing members, or which has a large Lodge room, but the Direction or Government of a Union formed of many native and foreign Lodges, and as such Directories or Governments found or warrant new Lodges, so are they also called Mother Lodges. In the place where there is a Mother Lodge, there must also be several St. John's Lodges, and a selection of their members form the Grand Lodge without their ceasing to be members of the St. John's Lodges. It thus appears that the labours of a Mother or Grand Lodge must be quite different from



the labours of a St. John's Lodge, which depends entirely upon the W. M. The labour of the Grand Lodge is according to the ritual of the first degree, and a Grand Lodge does not consist of a new or higher degree, but is an assembly of the W. M.'s, and other members of the St. John's Lodge, elected for the purpose of consulting for the general welfare of the Order, and forming rules and laws for the regulation of all the St. John's Lodges which depend upon it, and in settling all disputes and misunderstandings of the subordinate Lodges, or of individual Brethren who appeal to them, and also granting warrants to new Lodges where required. No one can be initiated into Freemasonry in a Grand Lodge; this must be done in a St. John's Lodge. On those days in which the members of the Grand Lodge are solely employed with the management of the Order, members of private Lodges cannot claim admittance, or if admitted, are not allowed to vote. But when they celebrate a festival every one, even an apprentice, is allowed to be present. No St. John's Lodge can elect itself into a Grand Lodge, but several of the former must unite, and they can then constitute themselves a Grand Lodge. Neither can any St. John's Lodge call itself a Mother Lodge, for she has no daughter. A Grand Lodge ceases to exist as a Grand Lodge when all its daughter-Lodges leave her, but it can still keep the predicate Mother Lodge, for she was a Mother.

*Grossmeister und Grossbeamte. Grand Master and Grand Officers.*—The Grand Lodges have their own officers, at whose head stands the Grand Master. The other officers are the same as the officers of a St. John's Lodge, only the little word Grand is placed before their titles, as Grand Lecturer, Grand Secretary, &c. In England the Grand Master is generally a person of the highest rank, and in other countries many ruling princes have filled this office.

*Gruss. Salute.*—As operative Masons and other mechanics have a so-called sign or pass-word, especially when upon tramp, so had we also formerly a proper form for saluting strange Brethren. At present the salutation "from the Worthy and Worshipful Brethren of the Holy Lodge of St. John," &c. &c. is not required from a foreign Brother who is paying a visit, because something more is demanded from him than this ancient method of legitimation.

*V. Gugomos, Freiherr.*—Markgrave of Badenurg, Privy Councillor, &c., appeared as a Freemason in Upper Germany in 1775, and nothing more is known of him than that he gave himself out for an ambassador from the unknown chief, and called himself High Priest of the Holy Stool of Cyprus, Knight, Dux, &c. He assembled a convent and promised to raise spirits, transmute metals, discover the hidden treasures of the Knights of the Temple, and perform wonders of every description. His impositions being discovered by the Freemasons, he was obliged to fly, and afterwards publicly recanted.

*Hamburgh.*—Grand Lodge of Hamburgh founded from London 6th of December, 1737. This Grand Lodge was united with London until 1773, then joined the Strict Observance, re-established itself with London, 5th of July, 1786, and so far was opened afresh 24th of August, 1786. But she was driven from her union with London through the events of the war, and the closing of the Continent to England, so that she was compelled to assume an independent existence, which was acknowledged by the Grand Lodge in London in 1814. To this grand Lodge, belong in Hamburg,

- St. John's Lodge, Absalom, founded 2nd October, 1740.  
 " " St. George, zur grunenden Fichte, founded 24th  
 September, 1743.  
 " " Emanuel zur Maienblume, founded 6th July, 1744.  
 " " Ferdinand Caroline zu den 3 Sternen, founded  
 18th July, 1776.  
 " " Ferdinand zum Felsen, founded 1788, as a  
 daughter of the Danish Union, and affiliated  
 with Hamburg, 15th June, 1795.

The following foreign Lodges work according to the ritual of this Grand Lodge, in Crefeld, 1; Cronstadt, 1; Dresden, 1; Gera, 1; Leipzig, 2; Lubic, 2; New Brandenburg, 1; Oldenburg, 1; Petersburg, 2; Reval, 1; Rudolstadt, 1; Weimar, 1; Zittan, 1; with the five in Hamburg, 25 Lodges.

Grand Masters—1740, Luttman; 1759, Janisch, M. D.; 1786, Johan Gottfrica Exter, M. D.; 1799, Joh. Phil. Beckman, Doctor of Law; 1814, Fried. Ludw. Schröder, Proprietor of the German Theatre; 1816, Joh. Ande von Beseler.

The Grand Lodge of Hamburg is, if not the first, at least one of the most ancient Lodges in Germany. In the year 1733 Bro. Jacob Lyon, Duke of Strathmore, then Grand Master of London, granted permission to eleven German Brethren to form a Lodge in Hamburg. The Grand Lodge, as well as her daughter Lodges, had formerly the common English Ritual, but since 1800 they have wrought by a Ritual prepared for them by the late F. L. Schröder, and instead of the higher degrees they have historical degrees of knowledge which are communicated without initiation. This union formerly founded a considerable hospital for the sick. The Lodge Absalom struck a medal in 1742, upon which the close connection between the Arts and Sciences and Freemasonry is represented; on one side a Mason in Masonic clothing with a plumb-rule in his hand is leaning against a pillar; the inscription is, *Labor Silentium Libertas*; on the other side is a Pyramid, the ruins of dwelling-houses, and Masonic working tools, with the inscription, *Connubia Scientiarum Honesta*. In the same year a second medal was struck at Hamburg in answer to the accusation that the Brethren assembled at night. The light of the Sun and Moon shining upon the earth, while the eye of the Most High is fixed upon the labour of the Brethren, upon this side the inscription, *Facies Supremi Eadem*; the other side has the Masonic working tools. A third medal was struck on the formation of the Lodge of St. George. One side contains a beautifully wrought stone, over which a circle is suspended, with the inscription, *Hinc forma Vivesque*; the other side shows the arms of the Lodge in a flaming star. A fourth medal was struck in 1776 in commemoration of the visit of Duke Ferdinand of Brunswick and Prince Charles of Hessa; the principal side contains the initials of the two princes, with the inscription, *Virtus Conjuncta*; the other side contains the arms of the Lodge Carolina, at the Three Stars, which was founded in that year, a crowned serpent wound into a circle, with the inscription, *Præsentia Sereniss. Princip. XVIII. May, MDCCLXXXVI. Sacrum. Hamb.* A sixth medal appeared in 1745, representing a bursted Pomegranite, in which are many kernels, above this are two cross swords, over which hangs a hat, with the inscription *ex summa*; the other side has an eight pointed Star of the Order, in which is to be seen the Hebrew sign for Jehovah. A riband is extended over the star on which St. Andrew is represented hanging upon the cross. There is a

sixth medal which was struck by the Grand Lodge in 1778, in honour of their Grand Master, Gottfried Jacob Janisch, one side contains his bust, the other the necessary inscription.

We further find in Hamburg a Provincial Grand Lodge of Lower Saxony, founded from the Grand Lodge in Berlin, to which belong

John's Lodge, zu den 3 Rosen, founded 24th January, 1770	
„ „ zur Goldnen Kugel „ 29th August, 1770	
„ „ zum Rothen Adler „ 14th May, 1774	
„ „ zum Pelican „ 16th March, 1771	
„ „ zur Unverbrücklichen Einigkeit, founded 6th February, 1817.	The two last work upon the Hamburger Berge.

*Hammer.* With this small working tool the Master of a Lodge governs the most numerous meetings. The blow of the Master's hammer commands industry, silence, or the close of labour, and every Brother respects or honours its sound. In so far the hammer is a symbol of the power of the Master. The hammer must never be lost sight of at the meeting of the Lodge, and should the Master be unavoidably compelled to leave the Lodge-room, he must deliver it to his Deputy or Past Master, or some other skilful Brother. The Wardens do not govern the Lodge with their hammers, they only direct attention by them to the commands of the W. M.

*Handschuh. Gloves.*—The operative Mason cannot use gloves at his work, but we can, and that too, of the purest white, at ours, thereby intimating that every action of a Mason ought to be pure and spotless. It is also customary with us to receive a pair of lady's gloves at our initiation, with the command to present them unto her with whom we are united in holy wedlock, or to her whom we think of espousing. These gloves are also white, and they should not only show our pure respect and love for the female sex, but they should also serve as an inducement to the wife or the betrothed of a Freemason to act with circumspection in her journey through life. Young Brethren can make a most important present with those gloves on their wedding-day, and they deserve, although of coarse material, to be prized as a valuable ornament by the bride.\*

*Hanover.* In the Kingdom of Hanover we find in many cities excellent Lodges, and Freemasonry is as much protected by the state here as in England. In the City of Hanover we have to mention beside two Lodges which are extinct.

The English Provincial Grand Lodge of the Kingdom of Hanover, formed from London in the year 1755.

To which belong

John's Lodge, Frederick zum weissen Pferde, founded 1746.

John's Lodge, zum schwarzen Bear, founded 17th March, 1774, belonged for a time both to the National Grand Lodge and to the Grand Lodge at the Three Weltkugeln in Berlin.

John's Lodge, zur Ceder, founded 20th September, 1777, and afterwards also belonged to the Grand Lodge in Berlin. In the year 1808 she again joined the Hanover Grand Lodge.

The Hanoverian Provincial Grand Lodge was active from her formation up to 1755, when the Strict Observance commenced in Germany,

\* It is scarcely necessary for me to remark that although we have no such custom in England it is customary in Germany and Holland.—*Translator.*

with which she would have no connection. In the year 1786 she again commenced to work by the English Ritual.

Her first P. G. M. nominated from London was the geheime Legationsrath von Hinueber.

Then followed, in 1760, the Landrost Graf von Kielmannsegge.

1786 until 1816, the former Governor of Hanover, and afterwards Grossherzog Carl Ludwig Friedrich von Mecklenburg-Strelitz.

D. P. G. M.'s of the Herzog von Mecklenburg-Strelitz were,

Until 1809, der Kammer Præsident und Staats Minister Graf von Kielmannsegge.

Until 1812, Consistorial Rath Kaufmann.

Until 1816, General und Commandant von Hedemann.

Besides Hanover, this P. G. L. has Daughter Lodges in Alfeld, Celle, Eimbeck, Hoya, Luneberg, Muenden, Göttingen, Hildesheim, Rienburg, and Osterode.

## COLLEGE MUSINGS.

THE STUDENT'S DIARY, AND FARTHER RAMBLES TO ANCIENT MONA, OR ISLE OF MAN, IN SEARCH OF THE PICTURESQUE.

(Continued from page 315, Vol. 3, N. 8)

### CHAPTER V.

June 19th.—Rose this morning earlier than common. Much oppressed by my dyspeptic disorder, which I attributed to a want of exercise, and therefore took a turn upon the sands before breakfast. The shore here shelves into a very pleasant bay, extending for about two miles or more in length, one extremity being protected by a fearful bed of rocks and heights running some five hundred feet perpendicularly from high water mark and reaching as far as the harbour of Whitehaven. These are called in the maps and sea charts, St. Bees' Heads, and when the wind blows a gale from either of two particular points of the compass, they render the navigation in that narrow sea imminently dangerous. Indeed, it is not an uncommon occurrence for vessels in the winter season, taken in a stress of weather, to be run aground in the bay rather than encounter the certain and inevitable destruction if wrecked upon those tremendous and fearful rocks, where—

“ The crows, and gulls, that wing the midnight air;  
Show scarce so gross as beetles: half way down  
Hangs one that gathers samphire: dreadful trade!  
Methinks, he seems no bigger than his head:  
The fishermen, that walk upon the beach,  
Appear like mice, and yon tall anchoring bark,  
Diminish'd to her cock; her cock, a buoy  
Almost too small for sight: the murmuring surge  
That on the unnumber'd idle pebbles chafes,  
Cannot be heard so high.”

To be sure there is a light-house on the highest point of the head-land between St. Bees' and Whitehaven; but its brilliant beacon in the dismal darkness of the stormy night only lights the despairing mariner

to his shipwreck grave among the roaring cavities of the frowning piles of granite-stone beneath. The shore loses its elevation at the other end of the bay, though not its rocky-bed, which, however less in magnitude, would be equally fatal to the hapless ship that adverse winds might drive upon them. The aspect of the country adjoining the coast is dreary in the extreme, as not a tree or shrub of any observation will grow near the sea. The natives attribute this arborial barrenness to the violent winds which prevail during some months in the year, blowing from the sea and bringing with them clouds of briny mist. The air is certainly for the most part of the year very humid, and with some constitutions has a strong relaxing tendency. For myself I never enjoyed *perfect* health there, and was always ailing.

Partook slightly of the breakfast viands which are generally profuse in quantity in that hospitable part of the world. Afterwards resumed my studies. In the course of the day, going out for another stroll on the sea-shore, which being covered with shingles, and at low water by a fine, firm, level sand (and upon which, being the *only level* ground in the parish, I had instituted the noble game of cricket, a science before unknown among the northern lads of the school) makes a delightful promenade, I was highly amused at seeing a large group of females, being too far off to distinguish their rank, bustling down to the water to bathe like so many Naiads of dripping Neptune's court. It is the custom there for the ladies to robe themselves in a sort of Esquimaux suit of flannel drapery, and when the tide is up to walk into the ocean. I believe my aristocratic squire-arch relative was the only person who introduced a bathing machine. I used to be surprised that some speculative capitalist never tried to establish it as a watering-place for local resort. The situation, in many respects, for two or three months in the summer is so well adapted by nature, and the bathing ground so exceedingly agreeable, that I am satisfied it would answer.

Dressed to pay a visit at the seat of my guardian, very pleasantly situated, as Robins, the prince of auctioneers would say, amid o'erhanging groves, and from its adjacency to the sea and the lakes, affording a most eligible summer residence for a wealthy weaver who wished to retire with his family, for the benefit of their health, from the smoke and steam of some cotton factory in one of the busy towns of Lancashire. N'importe. It is a delightful abode for those who can remove themselves at pleasure to gayer scenes and crowded cities. I found only Mrs. B. at home, and escorted her down into the hay-field, where I met with her husband, busy (for he is a mighty active personage) among the "jovial crew" of merry hay-makers. The whole scene, gilded by the rays of a setting sun, called forth involuntarily my rapturous admiration. Its extreme luxuriance, and the mansion peeping out through the interstices of the rich and variegated foliage of the woods around,—truly, I had not beheld a more picturesque scene of *the kind* since my sojourn hereabout. Mr. B. and his wife—the host and hostess—returned soon after my arrival. I met her cold *ladyship* on horseback, of which exercise she is remarkably fond, and rides well, but I do not admire its unfeminine character. We merely greeted each other with the ordinary enquiry, "How d'ye do?" There is too great a want of cordiality about the woman to please my ardent temperament. It is difficult to tell whether it proceeds from a natural iciness of disposition, or from hauteur, or from feminine reserve, or from an inward repugnance to her match. It was one of those sort of marriages which

are made by families for family aggrandisement. She and her spouse were betrothed to one another when *babies*. I can hardly judge which were the greatest babes, *they* or their *parents!* It poignantly grieved me to learn some years afterwards that the most heart-rending and miserable consequences to *one* of the parties had been the result, *perhaps*, of this ill-assorted connubial contract. But no more! The reflection is in the highest degree painful to him who, though he could not *love* them, for they never tried to cultivate his affection, yet preserved, in recollection of *some particular acts of kindness*, a sense of gratitude. I could never comprehend her—changeable as a *cameleon*—sometimes very affable—redolent of sincerity—at others distant and formal. I often suspected, may she forgive me if I judged uncharitably, her demeanour so fluctuating was the impulse of temper, which the effort to screen it from vulgar eyes made her manners sometimes forbidding. I enjoyed a sweet moonlight walk home afterwards, listening to the singular chirping of the Corn-crake, or Land-rail, and ruminating upon the people I had just quitted.

June 20th.—The whole morning passed away as monotonously as usual. I relished an exquisite *dip* in the sea, but found the temperature of the water cooler than hitherto. Uneasy after dinner from my old intestine tormentor. If it can be called any satisfaction to one's own sufferings, all literary men, from the great Dr. Johnson downwards, have experienced the pains and torments of dyspepsia, with all its hideous train of nervous maladies. After an early *dinner*, which my fashionable readers in the south may denominate, a *luncheon*, I adonised for a tea-party at *three o'clock!!* You may sneer, my lady, but now suppose I alter names a little, and you will perceive what slight reasons you have for putting your lovely face out of countenance by that satirical expression of the lips, formed for every action but that of ill-nature. Fashionably speaking, you never *dine* till *nine*, but you *lunch* or *tiffin* at *two*. I have seen lords and ladies, and many of the leaders of *haut-ton*, eat at *that meal* what *vulgar folk* would call a *dinner*, and when *their dinner* appeared, was it surprising that they should afterwards be able to *taste nothing*, unless a *trifle*, or a *condiment* equally *meagre and vapid!* In my situation, without a being of my own *caste*, either in thought or circumstances of life, I was anxious, sojourning in a dull and comparatively solitary quarter of the world, to have some variety for my amusement, and therefore equipped myself for the party, though arranged at so *unfashionable* an hour. Contrary as it was, however, to all established ideas and rules of *town society*, I never spent so charming an afternoon the whole period of my rustication. Miss B—— was very quizzical, a talent I think very unbecoming in young ladies. I played several rubbers at whist, and had her for my partner, but never held worse cards. The circumstance looked ominous, and I thought if I really entertained any serious idea on the subject, it foreboded no future good to our acquaintance. We all bade our friendly host and hostess farewell for the evening, equally delighted with their entertainment and with each other. Bending my steps homeward *alone*, I halted to contemplate the silent grandeur of the moon—that just emblem of calmness and solitude—rising in all her silvery lustre from the bosom of the ocean. Oh! celestial are such contemplations to a forlorn and melancholy soul like mine. Beauteous orb! thou art oft the companion of my midnight wanderings. She guided me to my couch. By the way, I must not forget to mention exerting my musical talents for the entertainment of the company during the

evening very much to my own *self-satisfaction!* Thus *vanity* closes this day's transactions.

June 21st. - Little transpired to day. I made a call to inquire after some of the party last night, and just "dropped in" time enough to have the privilege of a ramble with two of the young ladies up a very rural avenue locally called Wood-lane. Every village that I ever visited has its lover's alley, where all the tender nothings of courtship are whispered by doting swains to willing maidens. The passion of love is incontrovertibly an universal impulse whether among "Jew, Greek, or Barbarian, bond, or free, Turk, Infidel, Savage, or Heretic."

June 22nd.—Heartily wearied with my tedious progress in the labours of revision, I at last completed my *orations* with most buoyant pleasure. Composed a pasquinade on a certain affected daughter of Ève. Cannot bear airs, and artificial modes of any kind, either in male or female. Always a sure token of an imbecile understanding, or an uncultivated mind. Lieutenant P——, R. N., rode up while I was committing direful devastation among the strawberry beds. Conveyed to my conception the most perfect idea of a fine, bluff, veteran naval officer; wholly devoid of the mawkish politeness of the studied urbanity of a civilian, and without the coarseness of the Jack Tar. Perused the "Sunday Times," latest edition from the Metropolis. It was my favourite newspaper, from its *independance and impartiality*. While noting remarks upon the public Journals, I cannot refrain from expressing my disgust on reading the various disclosures of venality and corruption exhibited during the present great and general election throughout Great Britain.\* All the warnings of the public press will not deter such mercenary hirelings from hawking their rights and freedom to the highest bidder, and bartering the liberties of their country for a drunken carousal! Oh! the moral and political degeneracy of John Bull!

June 23rd.—Up with the lark this morning. Dreadfully annoyed with my old complaint; some say it is often *hypochondriacism*. A long word for want of sympathy in the infirmities of our fellow creatures. After breakfast read a chapter in Parry's last days of Lord Byron; a book that interested me exceedingly, from the apparent unartificial, frank, and sincere manner in which the author addresses his readers, and discloses to them the most absorbing particulars of that illustrious individual's life. I had hitherto been rather prejudiced, more from rumour and misrepresentation than any substantial grounds against that great man's general character. Alas! what ills and unhappiness do such unfounded reports disseminate in almost every society. But this narrative, if authentic and accurate, indubitably altered my sentiments on many points of his lordship's reputation, and convincingly demonstrates that Greece lost her *very best* friend when death so prematurely carried him off the scene of his active succours in her manly cause. The author seems correct in his opinion, that Byron's dissolution was hastened by extreme irritation of mind, augmented by a thousand vexatious annoyances, and especially by improper treatment in the remedies prescribed for his recovery by his inexpert physicians. His death-bed opinions and sentiments on the Christian religion, which I here extract, most satisfactorily develop his *real* views on that all-important topic. "Christianity," his Lordship writes, "is the *purest* and most *liberal* religion in the world; but the *numerous* teachers, who are continually worrying mankind with their

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\* That took place about five years previous to the passing of the Reform Act.—Ed.

denunciations, and *their* doctrines are *the greatest enemies of religion*. I have read with more attention than *half of them* the Book of Christianity, and I admire the *liberal and truly charitable* principles which Christ has laid down. There are *questions* connected with this subject, which *none* but Almighty God *can solve*. Time and space who can conceive?—None but God,—on Him I rely!" I never read any modern publication with more zest than this book by Mr. Parry.

June 24th.—Rose this morning not in the best spirits. This sultry weather very oppressive. It totally unfits me for any exertion mental or bodily. I amused myself the whole morning copying some of Moore's favourite and popular Melodies. O how sweet is the poesy of those ballads! Nature and heart in almost every line. Singing them recalls the happiest images to one's mind. Lovely rhyme set to plaintive strains. I am seized every day after dinner with a stupifying torpor, which excessively annoys me, and to which the caloric state of the atmosphere, I suspect, greatly contributes. I detest saying any thing about one's repasts, they are so utterly void of all interest, as regards any part but the *eating*. Started for Whitehaven, meditating on men and things the whole perambulation, for the purpose of securing a passage to the Isle of Man. Went on board a sloop bound to Douglas Town. Saw the mate, and settled to sail next week.

June 25th.—Sunday. Nothing exempt from the usual monotony occurring this day, except going to church, where, from the variety of gewgaws, airs, and graces manifested, the women appear to verify the motto, "*spectatum veniunt, veniunt spectentur ut ipse.*" I could not help regarding two pretty girls, who appeared to possess that genuine feminine innocence of demeanour I so much admire in the female sex. After dinner sauntered out with a charming string of young ladies upon the rocks, which at low water afford an excellent route to a very romantic cove with its appropriate cavern, where many native gems or pebbles peculiar to that shore are picked up by the connoisseur in mineralogy. Some of them, when cut and polished, are of a most rare and beautiful graining. The colours are various, but when set in gold by the art of the jeweller, they have a most delicate and elegant appearance. The stones are quite peculiar to that part of the coast, and are supposed to be washed thither from some other clime. The name by which they are designated, is moss agates, &c., and they are perfectly distinct in their nature and quality from the Scotch pebble or Highland flint. It requires some practice to discern them from the ordinary strand of shingles. It was a beautifully calm evening, and the green sea looked like a smooth mirror. I much regretted there was no boat to enjoy the pleasure of an evening row. The Isle of Man, though some considerable distance off, appeared so contiguous, and such was the exceeding thinness of the air, that we could perceive the smoke of Douglas ascending from its chimney stacks. I had the happiness of moralising before going to bed upon the relative difference in the virtue of the "busy bee" and the hornet, a nest of which we discovered. I took good care to keep a respectful distance. *The formation of the nest is wonderfully curious*. Challenged F— to a game of chess, at which, woe is me from being out of practice, I was beaten. Philosophically succumbed to my ill-fortune. Before retiring to rest, I was first occupied with massacring a cock-roach, which with spiders, ear-wigs, toads, and snakes, are my abhorrence. To-morrow, if the wind be fair, I sail for Mona.



BROTHER WATSON'S GREAT PICTURE OF BURNS,  
IN THE CANONGATE KILWINNING LODGE.

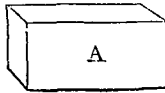
In our last number we alluded, by report, to the progress of this Historico-Masonic painting; a personal inspection has since fully realised, and more than realised our most sanguine anticipations as to the result. We had, it must be owned, some doubts as to the capabilities of the subject in an artistic point of view; more particularly had we apprehensions that the precise and orderly attitudes of a number of Masons in a formal Lodge assembled, would prove any thing but objects favourable to that free and full development of figure, and of character, necessary to give variety and expression to the scene. We were, therefore, most agreeably disappointed in finding all our pre-conceptions entirely at fault, on beholding the varied and picturesque groups, and individuals starting forth from the canvass in all the "regular irregularity" of constellations and their several stars. Nor is the composer unauthorised in this avoidance of the more strict observance of Masonic formality; for oft have we beheld within the hall of St. John's Chapel, on occasions of far less interest and importance, the precise arrangements suddenly broken up, and the eager Brethren in various attitudes and motions pressing with anxious regard towards the dais to witness the induction of some esteemed or distinguished individual.

The assemblage of the Brotherhood exhibited in the picture would appear to have been under some such influence as this, from the varied and irregular groups into which they are for the moment thrown—the point of time chosen being that in which the poet is appointed laureate. Some are seated, others are standing, or peeping forward, all, however, under the evident influence of the great object of attraction,—Caledonia's Bard,—who is here represented in an erect attitude, the shoulders slightly inclined, with one foot raised on the steps leading to the dais, and immediately below the Master's chair. The figure is firmly and manfully set, expressive of perfect self-possession—the right hand is placed significantly yet naturally on his breast, while his large and lustrous eyes are glancing towards the Master's hand, which is stretched forth to bind the poet's brow. It is not easy to conceive how his person could have been depicted in a position more imposing or more dignified. Indeed, no other could have been so appropriate, natural, and characteristic, as the nicely balanced posture in which "the inspired ploughman" is placed. The countenance of the poet is a master-piece of the painter. His eyes appear glowing with confessed delight as he stands to receive the Masonic coronal—a tribute paid to his poetic fame, and not the less prized by him on account of the quarter whence it emanated—his "Dear Brethren of the Mystic tie." The Master of the Lodge, at the period of this event, was Alexander Fergusson, Esq., of Craigdarroch, one of the heroes in Burns' song of "the Whistle of Worth," and father of the late R. Cutlar Fergusson, M. P. All the other "dramatis personæ" represented were men and Brethren more or less connected with the Bard as his correspondents, convives, or patrons; such as Dunbar, Ainslie, Dr. Wood, Professor Stewart, Sir W. Forbes, Henry Erskine, Lord Monboddo,—in all, sixty portraits. The whole form a study worthy alike of the connoisseur and the Brother Mason. Some biographical account of the characters, we understand, is in progress to illustrate the picture, which we trust will ere long be exhibited to the public at large. It would make a fine subject for an engraving. Subscribers would not be wanting either in Edinburgh or London.

## TO THE EDITOR.

SIR,—I am induced to send these few remarks to you, because, in my poor opinion, a great error has crept into the Order, and is spreading rapidly. The error I allude to, is in the geometrical figure made use of to describe the form of the Lodge. It is owing, I think, to the mouth-distorting word given to the figure which describes its form correctly; but of the two evils, it were better for our mouths to be distorted than that error should take the place of truth.

Nine out of ten Masons whom I have heard, describe the form of the Lodge as an oblong; which figure circumscribes its extent in as great a degree as sundry other matters circumscribe the sphere of its usefulness. An oblong is but a superficies, which gives but a meagre idea of that which is as "high as heaven; deeper than hell; longer than the earth; and broader than the sea." The figure which represents its true form is a parallelopipedon; a solid figure, contained by six quadrilateral figures, whereof every opposite two are parallel.



In which we have a point, a line, a superficies, and a solid; representing, as an oblong never can, the form of a Freemasons' Lodge.

I am, Sir and Brother,  
Fraternally yours,  
CATO.

## TO THE EDITOR.

SIR,—A warrant for opening a new Lodge in a colony, where there is no Provincial Lodge or Grand Master, is granted by the Grand Lodge of England, and sent out by an officer of that Lodge, named in the charter. In order that such Lodge be constituted or installed, is it necessary to obtain any further authority from the Grand Secretary to the W. Master of a Lodge in the colony? Or is the W. Master of the Lodge applying to the Grand Lodge for the new charter, on its being presented to him in open Lodge, acting illegally or unconstitutionally in installing it?

Yours truly, A SENIOR WARDEN.

[Where there is no provincial authority in a colonial district, the reception of the warrant is a sufficient direction to any installed Master near at hand to constitute the Lodge in the best manner he can.—ED.]

## TO THE EDITOR.

SIR AND BROTHER,—As an individual member of the Order, I cannot but admire the courage and constancy with which Dr. Crucefix has advocated the cause of the widow, and deplore the temporary failure of his benevolent enterprise.

I use, advisedly, the term "temporary," because it is impossible that

a scheme which commends itself so forcibly to the sympathies of every manly bosom, and which is so palpably just, can endure more than temporary defeat.

I am inclined, however, to view it under another aspect; and to this I invite your attention. As Masons, religion is dear to us. This is no new principle. Henry VI. writes of them in his MS. in 1440—"Maçonnes techedde mankynd relygyonne." Now religion, to deserve that holy name, must have a close affinity to this inspired description of it—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Another point. Do we desire our Order to flourish? Do we covet for it—not the praise of men which is fleeting and capricious—but the blessing of THE MOST HIGH? Then let us remember that in His book, no being is treated more tenderly, is compassionated more frequently, or towards whom succour, mercy, and pity, are so expressly enjoined as the widow. If we desire God to be with us, our first care must be the succour of those helpless ones over whom HE watches with so merciful and compassionate a regard. If we are deeply and earnestly concerned that our fellow men should give us credit for sincerity, we must vindicate our truly Scriptural creed by corresponding Scriptural practice. HE to whom reference is so incessantly made in every Masons' Lodge, proclaims himself loudly and emphatically "the God of the widow."

Trusting these remarks may not be deemed inopportune, believe me  
Yours fraternally,

A BROTHER, AND A SUFFOLK RECTOR.

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## TO THE EDITOR.

Inverness, February 22, 1846.

SIR AND BROTHER,—I wish to state to you not only my own opinion but the opinion of all the Provincial Brethren, with whom I have spoken, upon the method of electing annuitants upon the Royal Masonic Benevolent Annuity Fund. While the election is conducted as it is now, it is utterly impossible that any Provincial Brother can be elected *except* by the votes of the *London Masons*. I am aware that the committee have decided every year that a certain number of London and a certain number of Provincial members should be elected, and they of course must be elected according to the decision of the committee, otherwise the election is void; now the alteration I would wish to see would be this—supposing that London subscribes 500*l.* per annum, and that the provinces each subscribe 100*l.* per annum, or any other sum, then I would say, in fairness and justice, let the London Masons elect twenty-five annuitants, and keep them there until a vacancy occurs by death, or a larger subscription enables them to put another on, then let them fill up the vacancy, so likewise let the Masons of that province which subscribes 20*l.* elect one annuitant. Those who subscribe 40*l.* two, and so on (I of course mean nett subscriptions, after deducting expenses and permanent fund, &c.) This would at once convince every Provincial Grand Lodge, that whatever sum they subscribed, they would have the disposing of either to their own distressed members or to those of the neighbouring provinces.

Why do so few provincial Masons subscribe to the boys' school? Why is there not one subscriber to that charity in the Province of Durham? Why should the provincial Members cease to subscribe to the Annuity Fund altogether? I will tell you, they *know* that the voice which these subscriptions would give them would never be heard at the annual meetings, or if heard, it would be so weak as to produce no effect, they, therefore, prefer keeping their subscriptions at home, and doing as much good with them as they can.

The Members of a Durham Lodge will try the Annuity Fund this year, and then it is their intention to give it up, and give their subscriptions to a poor Brother they all know, unless that there is such an alteration made in the manner of electing annuitants as will secure to the province of Durham the election of as many annuitants as their subscriptions will pay.

How much money is wasted annually with the balloting papers and postage, enquiry papers and postages, circulars from petitioners and postage. I have not my Quarterly with me, but just read the Secretary's or Treasurer's Report for last year, and you will see; now all this might and would be avoided, if every petitioner was personally examined by the Grand Lodge of the province where he resides, and they elected the most worthy of the candidates, which election would only have to be confirmed by the Grand Lodge.

I am, Sir and Brother,  
Yours fraternally,  
G. W.

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#### TO THE EDITOR.

SIR AND BROTHER,—If any thing could add to my great respect for Dr. Crucefix, it would be the recollection of his manly explanation at the last Grand Lodge as to the salary of the First Clerk in the Grand Secretary's office—which, as I then collected amounts to very nearly, if not quite, £250, a salary in my opinion quite sufficient for services rendered. The additional grant of £50. would have been better devoted to paying a third under clerk—that is much wanted. I am a plain humble Brother, but I have found so much difficulty in obtaining information at the office, that however highly the Board of General Purposes may estimate the qualifications of their clerks, I trust they find more “civility” than I have done when applying for certificates and books of constitutions. Pray, Sir and Brother, how can the increased salary remove the difficulty I complain of? as to twenty years' service, it is a mere nothing; and be it observed, this is the third time the salary has been raised, and if it is continually to progress, it will in time exceed that of the Grand Secretary himself, which, if I am rightly informed, is but £450. Verily our financial system is out at elbows. We pinch the poor petitioner at the Board of Benevolence and are lavish on an official! I remember in my early days being told that it was of no use caring for the spigot and neglecting the bung.

I remain,  
Your obedient Servant,  
LOHTANA.

## TO THE EDITOR.

SIR AND BROTHER,—From the very great interest you have for years past taken, and demonstrated by your zeal and labour, for the benefit of the Craft, I am induced to take the liberty of suggesting for your consideration, the publication of a “Grand Lodge Report.” To contain all decisions of the Grand Lodge, Board of General Purposes, and of all questions submitted by Masters of Lodges to the Secretary, and his answers thereto, &c., from the period of the publication of the Book of Constitutions in 1841, and to be continued quarterly by an appendix to the *Masonic Review*. Such a publication, I humbly conceive, will prove of very great utility to the Craft, and tend to save disputation in Lodges; rendering the office of Grand Secretary less onerous, and the duties of Master more agreeable. It will also be instrumental in harmonizing our labours, and greatly enhance the value of the *Masonic Quarterly Review*. With these observations, I leave my humble suggestions in your able hands, and shall be glad to hear from you on the subject in the meantime.

A MASTER OF A LODGE.

Kingston, Jamaica,  
23rd January, 1846.

## TO THE EDITOR.

SIR AND BROTHER,—Some of the motions of last night at the Quarterly Communication, deserve a more calm discussion than generally attends a public debate. I, therefore, abstained from making any observations at the time, well knowing, from what constantly passes in that hall, that most questions are *settled, before* the debate begins. We will not stop to enquire, at this time, by what invisible agency so many important questions are sometimes smothered—at others carried—when they ought not.

In the debate last night respecting our library, one speaker certainly displayed more zeal than good taste. I think it easy to prove that we do *not* want a library of *general literature*. At any, and every, Quarterly Communication, cast your eyes round the room, and say whether you think one quarter, or one tenth, of the members present are persons in such situations of life that they are likely, after the labours of the day, to pass the evening in deep study; or whether they will not more probably be poring over their *ledgers*, or reading a *novel* or a *newspaper* to themselves or families. Doubtless there are some who employ their leisure hours in studying the arts and sciences; but, I ask, cannot these find the works they want much nearer home than Great Queen Street? In the present day, information, upon every subject, is published in such *cheap forms*, and *literary institutions, book clubs, &c.*, are so numerous, that almost every man belongs to some one or other of them.

Although we want not a library of *general literature*, we do require a *Masonic library*, where the Brother who looks beyond the *outward trappings and festivities* of the Craft, may find works calculated to show him the connexion Masonry has with all his *social, moral, and religious duties*—calculated to show him, not the properties of steam, or the means of accumulating worldly riches, (he will find ample instruction for such

pursuits elsewhere), but calculated to draw his attention to THAT VOLUME which points out all the relative duties of this life, and teaches him to fix his *faith and hope* upon THAT ROCK which *alone* can enable him to "pass safely through the valley of the shadow of death, and, arising from the tomb of transgression, to shine as the stars for ever and ever."

The present age is very active in instructing all classes in the *liberal* arts and sciences, and our ears are constantly ringing with the terms "march of intellect," "enlightenment of the lower orders" *cum multis aliis*; but I fear the march of *that knowledge* without which all other acquirements will *profit nothing*, is far in the rear of worldly knowledge.

When the writings of Dr. Oliver were stigmatised as "a *disgrace to literature*," I could only conclude that the speaker had never read any of them, and formed his opinion upon hearsay from others, as little conversant with the subject as himself. I feel confident that no *impartial*, no *candid* reader can peruse Dr. Oliver's works without being impressed with the manner in which he points out the *principles of Masonry*, and its connexion with, and foundation on, the volume of the Sacred Law. I admit some of the Doctor's reasonings are over strained, and his deductions not always legitimate; but where is the work, save ONE BOOK, free from such faults? But "a disgrace to literature!!" Tell it not in Gath.

One point of the subject nobody touched upon—the *interest* upon the 100*l.* we heard so much about. I presume it has not been "tied up in a napkin" all this time. How, and in whose name, has it been invested; what interest has been made upon it; and *where is that interest*? The ten or twelve pounds which were expended, *ought*, ere now, to be more than replaced. Before we vote any more money for a library of *doubtful utility*, let us be more charitable to our widows, orphans, and necessitous Brethren. Our funds will never be so large, that *worthy objects enough* cannot be found on whom to bestow them.

I am yours fraternally,  
PHILO-MASONICUS.

London, 5th March, 1846.

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## TO THE EDITOR.

### MASONS' MARKS.

Dear Sir and Brother,—In the article on this subject inserted in your last number, there is a typographical error which it is necessary to mention. At page 442, the "printer's devil" has, by some unimaginable process, known only to his peculiar craft, converted William of *Wykeham* into William of *Royhelcam*. Will you be pleased to notice this, in order that our ancient and eminent Grand Master may be restored to his own proper name, which he has thus been so unceremoniously deprived of.

I am, dear Sir and Brother,  
Yours fraternally,  
THOMAS PRYER.

17, Pavement, Finsbury Square,  
1st February, 1846.

[Our readers will please to notice the very necessary correction.—ED.]

## CONTINENTAL LODGES.

We have great pleasure in presenting to our readers lists of the working and dormant Freemasons' Lodges at present registered in Belgium, France, Germany, Holland, and their colonies, and are persuaded they will be found not only useful but of considerable importance to every traveller on the Continent. It has long been a desideratum that lists of Lodges abroad should exist in the English language, in order that the members of the Craft when visiting a continental town may know if a Masonic Lodge existed therein, in order that a closer intimacy might be created by the interchange of visits. We had hoped to have been enabled to give the days and places of meeting, but as we are not authentically or officially informed, we deem it better to abstain from giving the information we possess, which might be found incorrect and mislead the Brethren; it will be very easy for them now, knowing that a Lodge is at work in the town they happen to be, and likewise having the name, to ascertain where and when its meetings occur. We are mainly indebted for the information herein contained to the *Latomia*, and also the *Globe*, a French Masonic periodical; *Annuaire Massonique*, a Belgian, and the *Netherlandish Year Book*, a Dutch Masonic publication.

A short history of continental Freemasonry will be found in the volume for 1844, of the present series of the *Freemasons' Quarterly Review*.

## DUTCH AND BELGIAN LODGES.

The letter (a) Indicates Lodges not at work.

(b) Isolated Lodges, or not under warrant of a Grand Lodge.

(c) Those declared irregular.

Town.	Kingdom.	Name of Lodge.	Date of Warrant.
Antwerp,	Belgium,	Lodge of Perseverance	1818
..	..	Friends of Commerce (a)	1804
Alkmaar,	Holland,	North Star	1800
Amsterdam,	..	Concordia Vincit Animos	1757
..	..	Lodge of Peace	1757
..	..	Lodge of Charity	1757
..	..	Good Friends	1757
..	..	William Frederick	1814
Ath,	Belgium,	Regeneration	1839
Arnhem,	Holland,	the Brotherhood of Guelderland	1786
Bruges,	Belgium,	Tolerance	1839
Brussels,	..	Grand Belgium Orient	
..	..	Supreme Council of Belgium	
..	..	True Friends of the Union	1782
..	..	Philanthropic Friends	1799
..	..	Friends of Progress	1838
..	..	Peace and Candour (a)	1802
..	..	Work	1840
..	..	Hope (a)	1805
Bergen,	Holland,	Inseparables	1767
Breda	..	Het Vrij Geweten	1789
Bengal,	East Indies,	Solomon (a)	1759
..	..	Firmness (a)	1773
Berbice,	America,	Coelum non Mutat Genus (a)	1799
Briel,	Holland,	Aurora (a)	1761

Batavier, Java, Star of the East . . . . .	1769
Cape of Good Hope, Good Hope ( <i>a</i> ) . . . . .	1772
.. .. Good Truth ( <i>a</i> ) . . . . .	1802
Colombo, Ceylon, Faithfulness ( <i>a</i> ) . . . . .	1771
.. .. Unity ( <i>a</i> ) . . . . .	1791
Courtray, Belgium, Friendship . . . . .	1803
Charleroi .. Future . . . . .	1837
Dinant .. Children of Kindness . . . . .	1838
Delft, Holland, Silence . . . . .	1801
Deventer .. Prejudice vanquished . . . . .	1784
Dordrecht .. Rocket . . . . .	1814
Demarara, America, St. John of the Union ( <i>a</i> ) . . . . .	1771
Eustache, St. .. Concord ( <i>a</i> ) . . . . .	1793
.. .. Reunion ( <i>a</i> ) . . . . .	1800
Ghent, Belgium, The West ( <i>c</i> ) . . . . .	1811
.. .. Felicity and Kindness ( <i>c</i> ) . . . . .	1805
.. .. True Friends ( <i>c</i> ) . . . . .	1819
.. .. Fidelity . . . . .	1837
Gorkum, Holland, Order and Duty . . . . .	1806
Groenegen .. Union of the Province . . . . .	1772
.. .. Masonic Union . . . . .	1815
Gouda .. Real Brotherly Union . . . . .	1802
Huys, Belgium, Friends of Perfect Intelligence . . . . .	1809
Hague, Holland, Grand Orient of the Netherlands . . . . .	
.. .. Royal Union . . . . .	1757
.. .. Union is Strength . . . . .	1797
.. .. Union of Frederick . . . . .	1816
Haarlem .. Vicit vim Vertus . . . . .	1788
Helder .. William Frederick Charles . . . . .	1826
Hertogenbosch.. Lodge of Honour . . . . .	1808
Kampen .. Profound Silence . . . . .	1769
Lodelinsart Lez-Charleroi, Belgium, Industry . . . . .	1838
Louvain .. Constancy . . . . .	1808
Liege .. Perfect Intelligence and the United Star ( <i>c</i> ) . . . . .	1775
Leeuwarden, Holland, Liberal Truth . . . . .	1782
Leyden .. Virtue . . . . .	1757
Martin, St., America, Unity, No. 3 ( <i>a</i> ) . . . . .	1800
.. .. Charity ( <i>a</i> ) . . . . .	
Middleburg, Holland, Philanthropy . . . . .	1758
.. .. The Lasting Company . . . . .	1770
Mechlin, Belgium, Regeneration . . . . .	1876
Mons .. Perfect Union . . . . .	1800
Military Lodges .. Friends of Order . . . . .	1833
.. .. Defenders of Leopold and the Country (Namur) . . . . .	1834
.. .. Brethren United, third division of the B. army . . . . .	1835
.. .. Shield of Belgium, infantry fourth regt. of the line . . . . .	1835
.. .. Military Union . . . . .	1836
.. .. Holland, Neufchatellers United . . . . .	1790
.. .. Military Union . . . . .	1799
Namur, Belgium, Good Friendship . . . . .	1771
Nivelles .. Discreet Friends . . . . .	1807
Nicholas, St. . . Pleasantness ( <i>c</i> ) . . . . .	1819
Negapatnam, India, Wished-for ( <i>b</i> ) . . . . .	1774
Oudernarde, Belgium, Aurora . . . . .	1811
Puntogale, Ceylon, Conqueror ( <i>b</i> ) . . . . .	1772
Purmerend, Holland, Louise Auguste . . . . .	1826
Rotterdam .. Unity . . . . .	1781
.. .. Royal Frederick . . . . .	1786



*List of French Lodges.*

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Rotterdam, Holland, Three Columbus . . . . .	1815
Schiedam .. Reigning Lion ( <i>b</i> ) . . . . .	1800
Sluice .. Friendship without End ( <i>b</i> ) . . . . .	1784
Surat, India, St. John of Peace ( <i>b</i> ) . . . . .	1776
Surinam, America, Zeal ( <i>b</i> ) . . . . .	1767
.. .. Concordia . . . . .	1773
.. .. Union ( <i>b</i> ) . . . . .	1773
.. .. Solitary ( <i>b</i> ) . . . . .	1776
.. .. Cura et Vigilantia ( <i>b</i> ) . . . . .	1776
.. .. Firmness ( <i>b</i> ) . . . . .	1776
Samarang, Java, Constancy and Fidelity . . . . .	1801
Surabaya .. Friendship . . . . .	1810
Saardam, Holland, Anna Paulina .. . . . .	1817
Sneek .. Corcordia res Parvae Cresceunt . . . . .	1817
Tournay, Belgium, United Brothers . . . . .	1770
Tholen, Holland, Sweet Harmony . . . . .	1807
Utrecht .. Ultra Jectina . . . . .	1830
Venloo, Belgium, Simplicity . . . . .	1829
Vervier .. Philadelphians ( <i>c</i> ) . . . . .	1800
Vianen, Holland, Firmness and Faith . . . . .	1824
Vlissingen .. Star of the East . . . . .	1793
Williamstadt .. Unity ( <i>b</i> ) . . . . .	1832
Ypress, Belgium, Friendship . . . . .	1838
Zeiriksee, Holland, Star in the East . . . . .	1800
Zwolle .. Fidus Mutua . . . . .	1802

FRENCH LODGES.

Paris, Grand Orient of France.	
.. Supreme Council (Scotch ritual).	
.. College of Rites (under the G. O. of France for the 33rd degree).	
.. Admirers of the Universe . . . . .	1808
.. Admirers of Brezin . . . . .	doubtful
.. Eagle of the Desert . . . . .	..
.. Alliance . . . . .	..
.. Friends of Virtue . . . . .	..
.. Kind Friends and United Imitators of Osiris . . . . .	1829
.. Friends of Peace . . . . .	1789
.. Friends of the Country . . . . .	1818
.. Friends of Order . . . . .	1823
.. Faithful Friends . . . . .	1813
.. Triumphant Friends . . . . .	1809
.. Friendship . . . . .	1773
.. Friendship Proved . . . . .	1834
.. Athenian Strangers . . . . .	1806
.. French Athens . . . . .	1829
.. Good Union . . . . .	1773
.. French Shield . . . . .	1821
.. Centre of Friends . . . . .	1789
.. Chapter of the Gauls . . . . .	1721
.. Encampment of the Gauls . . . . .	1823
.. Knights of the Cross . . . . .	1805
.. Merciful Friendship . . . . .	1805
.. Sincere Hearts . . . . .	1790
.. United Hearts . . . . .	1766
.. Commanders of Mount Tabor . . . . .	1807
.. Cosmopolite . . . . .	1834

*List of French Lodges.*

Paris, Disciples of Fénélon . . . . .	1832
.. Disciples of Paul of St. Vincent . . . . .	1812
.. Scotch Disciples of the Heroes of Humanity . . . . .	1824
.. Inseparable Scotch . . . . .	doubtful
.. Competitors of Hiram . . . . .	1822
.. Faithful Scotch . . . . .	doubtful
.. French Sons of Hiram . . . . .	1832
.. Brotherhood of the People . . . . .	1833
.. United Brothers Inseparable . . . . .	1775
.. United Intimate Brothers . . . . .	1775
.. Henry the Fourth . . . . .	1817
.. Hospitallers of Palestine . . . . .	1822
.. French Hospitallers . . . . .	doubtful
.. Isis . . . . .	1808
.. Jacques de Molay . . . . .	doubtful
.. Scotch Jerusalem . . . . .	1807
.. Mars and the Orbs . . . . .	1806
.. Mount Sinai . . . . .	doubtful
.. Chapter of Arras . . . . .	1769
.. Chevalier of the Cross . . . . .	doubtful
.. Nine Sisters . . . . .	1776
.. Modern Thebes . . . . .	1825
.. Patriots . . . . .	doubtful
.. Persevering Friends . . . . .	1825
.. Phoenix . . . . .	1804
.. United Philanthropists . . . . .	doubtful
.. Philonone . . . . .	1816
.. Moral Philosophy . . . . .	doubtful
.. Rigid Scotch . . . . .	..
.. Rigid Observers . . . . .	1819
.. Tulip Rose Regenerated . . . . .	1801
.. Rose of Perfect Silence . . . . .	1812
.. Saint Anthony of Perfect Contentment . . . . .	1785
.. Saint John of Jerusalem . . . . .	1779
.. United Brothers of Saint Louis of Martinique . . . . .	1762
.. Saint Peter the True Friends . . . . .	1780
.. Saint Peter the expert . . . . .	1787
.. Seven United Scotch . . . . .	1809
.. Sincere Friendship . . . . .	1835
.. Temple of Friends, to the Honour of France . . . . .	1820
.. Temple of the Union of the People . . . . .	1831
.. Temple of Virtue and Art . . . . .	1812
.. Tolerance . . . . .	1834
.. Trinitarians . . . . .	doubtful
.. Trinity . . . . .	1783
.. Trisophane . . . . .	1816
.. Perfect Union of Perseverance . . . . .	1779

## SUBURBS OF PARIS.

Bagtignolles Monceaux, The Polar Star . . . . .	1839
Belleville, Constancy Crowned . . . . .	1841
.. The Masonic Progress . . . . .	1839
Boulogne, Saint Augustus the Beneficent . . . . .	1819
Chapelle, Disciples of Zeno . . . . .	1829
Gentilly, United Benefactors . . . . .	1839
Puteaux, United Friends of Jerusalem . . . . .	1829
St. Denis, Admirers of Montyon . . . . .	1836
.. Philanthropic Union . . . . .	1838

*List of French Lodges.*

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Ternes, United Friends . . . . .	1832
Vaugirard, Zealous Philanthropists . . . . .	1835
Vincennes, The Globe . . . . .	1839
PROVINCIAL.	
Agde, Herault, Perfect Union . . . . .	1781
Agen, Lat Garonne, United Hearts . . . . .	1807
Aillard Sur Tholon, Yonne, Friends of Morality . . . . .	doubtful
Ajaccio, Corsica, The Reunion . . . . .	1821
Alby, Tarn, The Threefold Unity . . . . .	1779
.. .. Perfect Friendship . . . . .	1805
Alençon, Orne, Fidelity . . . . .	1764
Angers, Maine Loire, Constaney Crowned . . . . .	1818
.. .. Perseverance . . . . .	1838
Angoulême, Charente, Friends of Peace . . . . .	1806
.. .. Star of Charente . . . . .	1837
Arney Le Duc, Cote D'or, Perfect Friendship . . . . .	1803
Arras, Pas de Calais, Constaney . . . . .	1783
.. .. Hope . . . . .	doubtful
Aubagne, Rhone, Perfect Union . . . . .	1819
Auxerre, Yonne, True Zeal . . . . .	1812
Avignon, Vaucluse, Union of Arts and Trades . . . . .	1839
.. .. True Friends United . . . . .	1808
Aviye, Marne, True Friends of Order . . . . .	1830
Barraux, Isère, Silence of the Alps . . . . .	1841
Bar Sur Aube, Aube, Union of Hearts . . . . .	1810
Bastia, Corsica, Concord . . . . .	1803
.. .. Perfect Harmony of France . . . . .	1804
Bayonne, Pyrenees, Zeal . . . . .	1771
Beaume, Cote D'or, Friends of Nature and Humanity . . . . .	1805
Bedarieux, Herault, True Friends Reunited . . . . .	1821
Bernay, Eure, Intimate Reunion . . . . .	1811
Besançon, Doubs, Constant Friendship . . . . .	1812
.. .. Sincerity and Perfect Union . . . . .	doubtful
Beziers, Herault, Reunion of Chosen Friends . . . . .	1810
Blois, Loir Cher, United Friends . . . . .	1813
.. .. Union of Arts and Trades . . . . .	1803
Bordeaux, Gironde, United Friends . . . . .	1804
.. .. English . . . . .	1778
.. .. Future . . . . .	doubtful
.. .. Candour . . . . .	1785
.. .. Essence of Peace . . . . .	1788
.. .. Star of Gironde . . . . .	1813
.. .. French of Aquetaine . . . . .	1781
.. .. French & cotch Lodge of United Friends . . . . .	1761
.. .. Free Knights of St. Andrew of Scotland . . . . .	1826
.. .. Sincerity . . . . .	1784
.. .. Triangle . . . . .	1805
.. .. Truth . . . . .	doubtful
Boulogne, Pas de Calais, Friendship . . . . .	1818
Bourg, Ain, Brotherly Friendship . . . . .	1838
Bourges, Cher, Caroline . . . . .	1840
.. .. Saint Solange . . . . .	1785
Brest, Finistère, Disciples of Sully . . . . .	1829
Brignolles, Var, School of Wisdom . . . . .	1789
Buxy, Saône Loire, Perfect Union . . . . .	1808
Caen, Calvados, St. John of Themis . . . . .	doubtful
Cambray, North, Themis . . . . .	1786

Castres, Tarn, Universal Harmony . . . . .	1770
Chalons Sur Sahône, Sahône Loire, True Zeal . . . . .	1808
.. .. Perfect Equality . . . . .	doubtful
Chateau Dun, Eure Loire, French Honour . . . . .	1831
Chateau Thierry, Aisne, John of Fontaine . . . . .	1833
Chollet, Maine Loire, Perfect Union . . . . .	1829
Clermont Ferrand, Payde Dôme, Perfect Harmony and Sacred Fire . . . . .	1829
Condom, Gers, Royal Friendship . . . . .	1840
Decazeville, Aveyron, Brotherhood . . . . .	1839
Dieppe, North Seine, Crowned Hope . . . . .	1826
.. .. Scotch Lodge Desire . . . . .	doubtful
Dôle, Jura, The Valley of Love . . . . .	1813
Draguignan, Var, Triumph of Friendship . . . . .	1784
Dunkirk, North, Friendship and Brotherhood . . . . .	1756
.. .. Trinity . . . . .	1784
.. .. Virtue . . . . .	1819
Fayence, Var, Concord and Friendship . . . . .	1837
Fumel, Lot Garonne, Children of the Union . . . . .	1825
Givet, Ardennen, Friends of Humanity . . . . .	1839
Gray, Upper Sahône, True Concord Desired . . . . .	1836
Grenoble, Isère, Arts Reunited . . . . .	1824
Havre, Seine, Pleasantness . . . . .	1775
.. .. Three H's . . . . .	1793
Isigny, Calvados, New Alliance . . . . .	1839
Lagnon, Gironde, Brotherhood . . . . .	1771
Laval, Mayence, Constancy . . . . .	1805
Libourne, Gironde, School of the Moral . . . . .	1832
Lille, North, United Friends . . . . .	doubtful
.. .. Chapter of Lille . . . . .	1785
.. .. Fidelity . . . . .	1781
Limoges, Upper Vienne, United Artists . . . . .	1827
.. .. Perfect Union . . . . .	doubtful
Lonjumeau, Seine Oise, Ceres and the Friends of Agriculture . . . . .	1836
Longwy, Mosel, Philanthropic Reunion . . . . .	1819
Lorient, Morbihan, Nature and Philanthropy . . . . .	1838
.. .. Scotch Unity . . . . .	doubtful
Luçon, Vendée, Constancy Crowned . . . . .	1807
Lyon, Rhône, Asylum for the Wise . . . . .	1828
.. .. Candour . . . . .	1783
.. .. Knights of the Temple . . . . .	1835
.. .. Children of Hiram . . . . .	1825
.. .. Square and the Compasses . . . . .	1824
.. .. Polar Star . . . . .	1826
.. .. Perfect Silence . . . . .	1763
.. .. Simplicity and Firmness . . . . .	1830
.. .. Sincere Friendship . . . . .	1782
.. .. Union and Confidence . . . . .	1824
Lyon La Guillotière, Suburb of Lyon, Friends of the Arts . . . . .	1840
Lyon Croix Rousse . . . . .	Beneficence and Friendship 1831
Macon, Saône Loire, Arts Reunited . . . . .	1820
Mans, Sarthe, Arts and Commerce . . . . .	1833
Marmande, Lot Garonne, Napoleon the Great . . . . .	doubtful
Marseille, Rhone, Disciples of Solomon and Amiable Wisdom . . . . .	1801
.. .. Friends of Amiable Wisdom . . . . .	1801
.. .. Pupils of Minerva . . . . .	1802
.. .. Scotch . . . . .	1840
.. .. French of St. Louis . . . . .	1786
.. .. Inseparables . . . . .	1806

Marseille, Rhone, Perfect Union . . . . .	1828
.. .. Perfect Sincerity . . . . .	1767
.. .. Reunion of Chosen Friends . . . . .	1801
.. .. Regenerated Brothers . . . . .	doubtful
Melun, Seine Marne, United Hearts . . . . .	1784
.. .. Children of Hiram . . . . .	1841
Metz, Mosel, Friends of Truth . . . . .	1829
.. .. School of Wisdom and the Triple Agreement united . . . . .	doubtful
Mezilles, Yonne, Brothers of the True Light . . . . .	1825
Mezin, Lot Garonne, Wisdom . . . . .	1806
Moissac, Tarn Garonne, Perfect Union . . . . .	1783
Montauban .. Arts Reunited . . . . .	1821
.. .. Perfect Union . . . . .	doubtful
Montbrison, Loire, Commanders of the Phoenix . . . . .	1829
Moulins, Allier, Peace and Union . . . . .	1836
Mühlhausen, Upper Rhine, Perfect Harmony . . . . .	1808
Nancy, Meurthe, St. John of Jerusalem . . . . .	1772
Nantes, Lower Loire, Mars and the Arts . . . . .	1800
.. .. Peace and Union . . . . .	1776
Niort, Both Sevrés, Friends of Order . . . . .	1842
Orleans, Loiret, Hiramites . . . . .	1833
Parthenay, Both Sevrés, Happy Reunion of Mars and the Arts . . . . .	1838
Perigueux, Dordogne, Persevering Friends . . . . .	1832
Perpignan, East Pyrenees, Regularity of the Arts of St. John . . . . .	1766
.. .. Union . . . . .	1758
Pertuis, Vaucluse, Triumph of Friendship . . . . .	1786
Pézénas, Hérault, Reunion of Perfect Friendship . . . . .	1786
Pethiviers, Loiret, Admirers of the Great Architect . . . . .	1838
Poitiers, Vienne, Reunited Friends . . . . .	1787
.. .. True Harmony . . . . .	1802
Reims, Marne, Sincerity . . . . .	1804
Rennes, Ille Velaine, Perfect Union . . . . .	1748
Roanne, Loire, Scotch of Roanne . . . . .	1841
Rochefort, Lower Charante, Perfect Peace . . . . .	doubtful
Rochelle .. Perfect Union . . . . .	1752
.. .. Arts Reunited . . . . .	1809
Rodez, Aveyron, Perfect Union . . . . .	1762
Rouen, Lower Seine, Arts Reunited . . . . .	1807
.. .. Perfect Equality . . . . .	1785
.. .. Perseverance Crowned . . . . .	1817
.. .. Sincere Friendship . . . . .	1822
.. .. Constancy Proved . . . . .	1823
.. .. Truth . . . . .	1835
Rueil, Seine Oise, Believers of Hiram . . . . .	1824
Sablé, Sarthe, Industry and Friendship . . . . .	1837
Saint Aignan, Loir Cher, Perfect Concord . . . . .	1837
Saint Dié, Vegesen, Incorruptible Friends of the Vosgesians . . . . .	1809
Saint Esprit Les Bayonne, Landes, Perfect Reunion . . . . .	1806
Saint Etienne, Loire, The Elected . . . . .	1828
Saint Germain En Laye, Seine Cise, Good Faith . . . . .	1820
Saint Mihiel, Maas, Mysterious Forge . . . . .	1819
Saumur, Maine Loire, Perseverance . . . . .	1835
Sens, Yonne, Concord . . . . .	1777
Sézanne, Marne, Consolatory Friendship . . . . .	1810
Strassburg, Lower Rhine, United Brothers . . . . .	1811
Toulon, Var, Peace and Perfect Union . . . . .	1800
.. .. Reunion . . . . .	1783
.. .. True Egyptian Friends United . . . . .	1802



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*Asia.*

Colombo, Ceylon, Union . . . . .	1822
Pondicherry, East Indies, Cosmopolitish Brotherhood . . . . .	1821

*Africa.*

Cape Town, Cape of Good Hope, Hope . . . . .	1821
Port Louis, Mauritius, Fifteen Articles . . . . .	1786
.. .. Peace . . . . .	1790
.. .. Triple Hope . . . . .	1778
St. Louis, Gambia, Perfect Union . . . . .	1824

*America.*

Guayaquil, Ecuador, Philanthropy . . . . .	doubtful
Porto Rico, West Indies, Restoration . . . . .	1804
St. Jago de Cuba, West Indies, Brotherly Love . . . . .	doubtful
Savannah, United States, Hope . . . . .	1819

INACTIVE OR DORMANT LODGES.

Paris, Brother Artists . . . . .	1841
.. Phoenix . . . . .	1842
Abbeville, Somme, Perfect Harmony . . . . .	1842
Agen, Low. Garonne, Reunited Hearts . . . . .	1842
Avignon, Vaucluse, Benificent Reunion . . . . .	1842
Bastia, Corsica, Perfect French Harmony . . . . .	1841
Calais, Pas de Calais, Arts Reunited beyond the Seas . . . . .	1841
Chartres, Eure Loire, French . . . . .	1841
Dijon, Côte d'Or, Seven Philanthropists . . . . .	1842
Douay, North, Perfect Union . . . . .	1842
Grandville, Manche, Masonic Interpreter . . . . .	1842
Grenade, Upper Garonne, Beneficence . . . . .	1840
Libourne, Gironde, School of Morals . . . . .	1841
Lyon, Rhône, Square, Rule, and Compasses . . . . .	1842
Marseille, Rhone, United Brothers . . . . .	1841
Montditier, Somme, Perfect Equality . . . . .	1841
Montpellier, Herault, Friends Reunited in Good Faith . . . . .	1840
Morlaix, Finistere, Loyal Union . . . . .	1842
Nimes, Garol, Anonymous Benefit . . . . .	1842
.. .. Philanthropy . . . . .	1842
Pont-à-Mousson, Memthe, Regeneration . . . . .	1840
Strasburg, North Rhine, Faithful Hearts . . . . .	1841
.. .. True Brotherhood . . . . .	1841
Sully, Loiret, Union . . . . .	1841
Toulouse, Upper Garonne, Wisdom . . . . .	1840

MILITARY LODGE,

*Cavalry—2nd Regiment of Lancers.*

Mars and Union . . . . .	1842
Basse Terre, Guadeloupe, St. John of Scotland . . . . .	
Nyon, Switzerland, True Helvetic Union . . . . .	1840
Río Janeiro, Brazils, French Shield . . . . .	1835

## GERMAN LODGES.

Aix-la-Chapelle, Prussia, Constasy and Concord . . . . .	1778
Alfeld, Hanover, Louise Auguste (a) . . . . .	1811
Altenberg, Saxon Altenberg, Archimedes . . . . .	1742
Altona, Holstein, Charles of the Rock . . . . .	1822
Alzey, Hesse, Charles at the New Light . . . . .	1841
Anclam, Prussian Pomerania, Julius of the Three Sensitive Hearts . . . . .	1776
Angerburg, East Prussia, Louise and the Consoling Angel (a) . . . . .	1811
Arnsberg, Prussian Westphalia, Union of Westphalia . . . . .	1830
Arnsvalde, Prussia, Frederick William of Hope . . . . .	1822
Arolsen, Waldeck, George at the Growing Palm . . . . .	1841
Ashersleben, Prussia, Three Leaves . . . . .	1777
Aurich, Hanover, United Freedom of the East . . . . .	1802
Bautzen, Saxony, Golden Wall . . . . .	1741
Bayreuth, Bavaria, Grand Lodge, the Sun . . . . .	1802
Eleusis of Silence . . . . .	1741
Beeskow, Prussia, Immortality . . . . .	1816
Berlin, Prussia, Grand National Mother Lodge of Prussia, called the Three Globes . . . . .	1740
.. .. Grand Lodge of the Kingdom . . . . .	1773
.. .. Grand Lodge of Prussia, called The Royal York of Friendship . . . . .	1752
.. .. Lodge of Union . . . . .	1754
.. .. Flaming Star . . . . .	1770
.. .. Three Seraphims . . . . .	1774
.. .. Secresy . . . . .	1775
.. .. Three Golden Keys . . . . .	1769
.. .. Golden Ship . . . . .	1771
.. .. Pegasus . . . . .	1771
.. .. Constancy . . . . .	1775
.. .. Pilgrim . . . . .	1776
.. .. Golden Plough . . . . .	1776
.. .. Ram . . . . .	1776
.. .. Frederick William and Crowned Justice . . . . .	1776
.. .. Conquering Truth . . . . .	
.. .. Immortality . . . . .	
.. .. Pythagoras, Flaming Star . . . . .	
Bernburg, Anhalt Alexes, Constasy . . . . .	1817
Birkenfeld, Oldenburg, True to Duty . . . . .	1836
Bochum, Prussian Westphalia, Three Rose Buds . . . . .	1783
Boitzenburg, Mecklenburg Schwerin, Vesta at the Three Steeples . . . . .	1822
Brandenburg, Prussia, Frederick Lodge, Virtue . . . . .	1779
Braunsberg, East Prussia, Bruno at the Double Cross . . . . .	1836
Brunswick, Brunswick, Charles's Crowned Pillar . . . . .	1744
Bremen, Hans Town, Olive Branch . . . . .	1788
Breslau, Prussian Silesia, Frederick at the Golden Sceptre . . . . .	1776
.. .. Provincial Lodge of Silesia . . . . .	
.. .. Three Death Grips . . . . .	1741
.. .. Pillars . . . . .	1774
.. .. Bell . . . . .	1776
.. .. Grand Provincial Lodge of Silesia . . . . .	1816
.. .. Horus . . . . .	1813
Brieg, Prussian Silesia, Frederick at the Rising Sun . . . . .	1788
Bromberg, Prussian Posen, Janus . . . . .	1784
Burg, Prussia, Prov. Saxony, Adam at the Holy Castle . . . . .	1821
Butzow, Mecklenburg Schwerin, Urania of Concord . . . . .	1821



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Calbe, Prussia, Prov. Saxony, Firm Castle . . . . .	1820
Camin, Prussian Pomerania, Holy John ( <i>a</i> ) . . . . .	1780
Celle, Hanover, Brilliant Star . . . . .	
Charlottenberg, Prussia, Louise, the Crowned Beauty ( <i>a</i> ) . . . . .	1801
Chemnitz, Saxony, Harmony, (the Hohenstein Lodge is incorporated with this) . . . . .	1799
Cleve, Rhine Province, Prussia, Hope . . . . .	1775
Coblentz, Rhine Province, Prussia, Frederick Love of Country . . . . .	1817
Coburg, Saxe Coburg, Truth, Freedom and Right . . . . .	
Colberg, Prussian Pomerania, William, Manual Strength . . . . .	1809
Cologne, Rhine Province, Prussia, Minerva, United Countrymen . . . . .	1815
.. .. Agrippina, formerly Secret of the Three Kings . . . . .	1824
Conitz, West Prussia, Frederick of True Friendship . . . . .	1790
Cosel, Prussian Silesia, Triumphant Truth . . . . .	1812
Coeslin, Prussian Pomerania, Maria . . . . .	1777
Cottbus, Prussia, Well in the Desert . . . . .	1797
Custrin, Prussia, Frederick William . . . . .	1782
Dantzig, Prussia, Eugenia . . . . .	1777
.. .. Union . . . . .	1790
Darmstadt, Hesse, John the Evangelist, Union . . . . .	1817
Delitzsch, Prov. Saxony, Prussia, Victor ( <i>a</i> ) . . . . .	1821
Dresden, Saxony, Grand Lodge of Saxony . . . . .	1812
.. .. Three Swords . . . . .	1739
.. .. Golden Apple . . . . .	1739
Duisburg, Rhine Province, Prussia, German Castle . . . . .	1820
Dusseldorf, Rhine Province, Prussia, Three United . . . . .	1806
Eimbeck, Hanover, George . . . . .	
Eisleben, Prov. Saxony, Prussia, Blossoming Tree . . . . .	1816
Elberfeld, Rhine, Prussia, Herman at the Land of the Hills . . . . .	1815
Elbing, Prussia, Constantia of the Crowned Union . . . . .	1773
Embsen, Hanover, True Faithfulness ( <i>a</i> ) . . . . .	1789
.. .. Peace and Concord ( <i>a</i> ) . . . . .	
Emmerich, Rhine, Prussia, Pax inimica Malis . . . . .	1788
Erlangen, Bavaria, Lebanon of the Three Cedars . . . . .	
Erfurt, Prov. Saxony, Prussia, Charles of the Three Eagles . . . . .	1787
Frankenthal, Rhine Prov., Bavaria, Liberality on the Rhine . . . . .	
Frankfort-on-the-Maine, Hanstown, Mother Lodge of the Eclectic Union . . . . .	
.. .. Concord . . . . .	1742
.. .. Socrates and Firmness . . . . .	
.. .. Charles and the New Light . . . . .	
.. .. Frankfort Eagle . . . . .	
.. .. Rising Morning Light . . . . .	1817
Frankfort-on-the-Oder, Prussia, Honest Heart . . . . .	1776
Freiberg, Saxony, Three Hills . . . . .	1798
Furth, Bavaria, Truth and Friendship . . . . .	
Gardelegen, Prov. Saxony, Prussia, Frederick True to Country ( <i>a</i> ) . . . . .	1820
Gera, Reuss, Archimedes Eternal Union . . . . .	1803
Giessen, Hesse, Louis and Truth . . . . .	
Glatz, Prussian Silesia, Three Triangles . . . . .	1766
Glogau, Prussian Silesia, Virtuous Union . . . . .	1803
Gnesen, Prussia, The Wreathed Cube . . . . .	1804
Gorlitz, Prussian Silesia, Crowned Serpent . . . . .	1816
Goslar, Hanover, Herzynia . . . . .	1809
Gotha, Saxe Gotha, Ernest . . . . .	1774
Gottingen, Hanover, Augusta . . . . .	
Graudenz, West Prussia, Victoria . . . . .	1799

*List of German Lodges.*

Greifswald, Prussian Pomerania, Charles of the Three Grips	1763
Gumbinnen, West Prussia, Golden Lyre	1809
Gustrow, Mecklenburg-Schwerin, Phœbus Apollo	1805
Halberstadt, Prov. Saxony, Prussia, Three Hammers	1776
Halle, Prussia, Three Swords	1743
Hamburgh, Hanstown, Grand Lodge of Hambro'	1740
.. .. Absalom	1737
.. .. St. George	1743
.. .. Emanuel	1774
.. .. Ferdinande Caroline	1776
.. .. Ferdinand of the Rock	1795
.. .. Provincial Lodge of Saxony	
.. .. Three Roses	1770
.. .. Golden Ball	1770
.. .. Pelican	1771
.. .. Red Eagle	1774
.. .. Inseparable Union	1817
.. .. Boanerges and Brotherly Love	1832
Hameln, Hanover, Oak, (a)	
Hamm, Prussia, Brilliant Light	1791
Hanover, Hanover, Grand Lodge of Hanover	1755
.. .. Frederick	
.. .. Black Bear	1774
.. .. Cedar	1776
Haarburg .. Crocodile, (a)	
Havelberg, Prussia, Temple of Friendship and Charity	1803
Heiligenstadt, Prov. Saxony, Prussia, Temple of Friendship	1810
Helmstadt, Brunswick, Caroline	1812
Herrnstadt, Prussian Silesia, Frederick William (a)	1815
Hettstadt, Prov. Saxony, Prussia, Holy Fire, (a)	1818
Hildburghausen, Saxon Meinigen, Garland of Rue (b)	
Hildesheim, Hanover, Temple of Silence	1762
.. .. Gates of Eternity	
Hirshberg, Prussian Silesia, Test Source	1824
Hof, Bavaria, Morning Star (a)	
.. .. Golden Scales	
Hohenstein, Saxony, (See Chemnetz)	
Hoya, Hanover, St. Albans of the True Fire (a)	
Inowracław, Prussian Posen, Cross of Knighthood	1820
Insterburg, East Prussia, Prussian Eagle	
Iserlohn, Prussian Westphalia, German Honesty	1796
Jever, Oldenburg, Silver Key (a b)	
Johannisburg, East Prussia, Prussian Castle of St. John	1804
Julich, Lower Prussia, Truth and Concord of the Seven United Brethren	1815
Königsberg and Schwedt, Prussia (in the New Mark) Brandenburg, Temple of Virtue, meets at Schwedt	1778
Königsberg, East Prussia, Three Crowns	1760
.. .. Provincial Lodge of Prussia	
.. .. Death's Head } have united	1772
.. .. Phoenix }	1775
Krotoszyn, Prussian Posen, Temple of True Duty	1764
Kyritz, Prussian Brandenburg, Constantia	1836
Landsberg .. St. John	1810
Landshut, Prussian Silesia, Cordial Union, of the Giants' Hills	1820
Lauban .. Isis	1821,
Leipsic, Saxony, Minerva (b)	1741
.. .. Baldwin (b)	1776
.. .. Apollo	1799

Liegnitz, Prussian Silesia, Pythagoras to the Three Heights . . . . .	1812
Loewenberg . . . . . Road Pointer . . . . .	1795
Lubeck, Haus Town, Cornocopia . . . . .	1772
.. .. . Globe . . . . .	1779
Luckenwalde, Prussian Brandenburg, Star of Hope (a) . . . . .	1812
Luneburg, Hanover, Celina, of the Three Steeples . . . . .	
Luxemburg, Luxemburg, Blucher of Wahlstadt . . . . .	1821
Magdeburg, Prov. Saxony Prussia, Ferdinand of Felicity . . . . .	1761
.. .. . Harprocrates . . . . .	1826
Mayence, Hesse Rhein, Friends of Unity . . . . .	
Marienburg, West Prussia, Victoria . . . . .	1764
Marienwerder . . . . . Golden Harp . . . . .	1803
Meiningen, Saxon Meiningen, Three Carnations . . . . .	
Memel, East Prussia, Memphis . . . . .	1776
Merseburg, Prov. Saxony Prussia, Golden Cross . . . . .	1805
Meseritz, Prussian Posen, Louise of Immortality . . . . .	1818
Minden, Prussian Westphalia, Wittekind . . . . .	1780
Muhlhausen, Prov. Saxony Prussia, Herman . . . . .	1817
Mulheim, Rhine Prussia, Broich . . . . .	1839
Munden, Hanover, Pythagoras of the Three Streams . . . . .	
Munster, Prussian Westphalia, Three Beams of the New Temple . . . . .	1778
Naumburg, Prov. Saxony Prussia, Three Great Lights . . . . .	1827
Neidenburg, East Prussia, Strong Castle on the Neid (a) . . . . .	1812
Neisse, Prussian Silesia, Six Lilies . . . . .	1811
.. .. . White Dove . . . . .	1773
New Brandenburg, Mecklenberg Strelitz, Union of Peace . . . . .	1815
New Ruppin, Prussian Brandenburg, Ferdinand . . . . .	1811
Nienburg, Hanover, George . . . . .	
Nordhausen, Prov. Saxony Prussia, Crowned Innocence . . . . .	1790
Nurnburg, Bavaria, Joseph of Union . . . . .	
.. .. . Three Arrows . . . . .	
Offenbach, Hesse, Charles and Charlotte, Faithful (a) . . . . .	
Oldenburg, Oldenburg, Golden Stag . . . . .	1753
Oels, Prussian Silesia, William . . . . .	1824
Oppeln . . . . . Psyche . . . . .	1817
Osnabruck, Hanover, Golden Wheel . . . . .	1806
Osterode . . . . . Temple of Concord (a) . . . . .	
Paderborn Prussian Westphalia, Bright Flaming Sword . . . . .	1803
Parchim, Mecklenburg Schwerin, Frederica Ludovica, Faithful . . . . .	1818
Perleberg, Prussian Brandenburg, Pearl at the Hill . . . . .	1829
Plauen, Saxony, Pyramid . . . . .	1789
Posen, Prussia, Temple of Concord . . . . .	1806
Potsdam . . . . . Teutonia of Wisdom . . . . .	1809
.. .. . Minerva . . . . .	1768
.. .. . Firmness . . . . .	1788
Prenzlau . . . . . Truth . . . . .	1795
Rastenburg, East Prussia, Three Gates of the Temple . . . . .	1818
Rathenow, Prussia, Faith and Strength (a) . . . . .	1817
Ratibor, Prussian Silesia, Frederick William and Justice . . . . .	1835
Regensburg, Bavaria, Charles (b) . . . . .	
Reichenbach, Prussian Silesia, Aurora of the Metal Chain . . . . .	1813
Rendsburg, Holstein, Charles (a) . . . . .	
Rostock, Mecklenburg Schwerin, Provincial Lodge of Mecklenburg . . . . .	
.. .. . Temple of Truth . . . . .	1800
.. .. . Prometheus . . . . .	1821
.. .. . Irene of the Three Stars . . . . .	1760
.. .. . Provincial Lodge of Mecklenburg . . . . .	
.. .. . Schwerin and Strelitz . . . . .	
.. .. . Three Stars . . . . .	1760

## List of German Lodges.

Rudolstadt, Schwarzburg Rudolstadt, Gunther (a)	1785
Saarbrücken, Rhine, Prussia, Strength and Beauty	1810
Saarlouis, Rhine, Prussia, United Friends	1816
Salzwedel, Prov. Saxony, Prussia, John for the Welfare of Mankind (a)	1801
Sangerhausen, Prov. Saxony, Brotherly Faithfulness	1823
Schlawe, Prussian Pomerania, Union of the East Sea (a)	1809
Schmiedeberg, Prussian Silesia, Three Rocks	1776
Schneeberg, Saxony, Archimedes of the Saxon Union	1806
Schneidemuhl, Prussian Posen, Borussia	1820
Schwedt, (see Konisberg)	1778
Schweidnitz, Prussian Silesia, Hercules	1770
True Concord	1788
Schwelm, Prussian Westphalia, Lion of Westphalia	1793
Schwerin, Mecklenburg Schwerin, Harpocrates Morning Rays	1809
Siegen, Prussian Westphalia, Three Iron Hills	1822
Soest, Prussian Westphalia, Chain of Union	1808
Solingen, Rhine, Prussia, Prince of Prussia	1840
Sorau, Prussian Brandenburg, Three Roses in the Woods	1820
Stade, Hanover, Great Christopher	1777
Adolphus to Crowned Virtue (a)	
Stargard, West Prussia, Urania (a)	1812
Stargard, Prussian Pomerania, Julius to Union	1775
Stendal, Prov. Saxony, Prussia, Golden Crown (a)	1775
Stettin, Prussian Pomerania, Three Compasses	1762
Three Golden Anchors to Love and Faith	1770
Stolp, Prussian Pomerania, Morning Rays of Higher Light	1816
Stralsund, Prussian Pomerania, Gustaphus Adolphus	1789
Stuttgart, Wurttemberg, Three Cedars	1840
William	1836
Tarnowitz, Prussian Silesia, Silver Rocks	1813
Thorn, West Prussia, Basket of Beans	1793
Tilsit, East Prussia, Louise (a)	1799
Irene	1824
Torgau, Prov. Saxony, Prussia, Frederick William (a)	
Three Wreaths (a)	1818
Treptow on the Rega, Prussian Pomerania, Union	1775
Treves, Rhine, Prussia, Union of the Friends of Mankind	1817
Varel, Oldenberg, William (a)	1809
Waren, Mecklenburg Schwerin, Frederick Francis to Truth	1834
Warendorf, Prussian Westphalia, Gate of Protection (a)	1817
Weimar, Saxon Weimar, Amelia	1764
Weissenfels, Prov. Saxony, Prussia, Three White Rocks	1820
Circle of Unity (a)	1817
Wesel, Rhine, Prussia, Golden Sword	1775
Wismar, Mecklenburg Schwerin, Love of Father Land	1815
Wittenberg, Prov. Saxony, Prussia, True Union	1828
Wolmerstadt, Prov. Saxony, Prussia, Astraa	1821
Worms, Hesse, Rhine, Reconstructed Temple of Brotherly Love	
Wrietzen, Prussia, Concord	1810
Wurzen, Saxony, Frederick Auguste to the Faithful Union	1819
Zeit, Prov. Saxony, Prussia, Elisabeth (a)	1827
Zerbst, Anhalt, Dessau, Frederick to Constancy (a)	1783
Zielenzig, Prussia, Star of St. John	1833
Zittau, Saxony, Frederick Auguste to the Three Compasses (a)	1814

## P O E T R Y.

## THE EXPRESS TO OGYGIA.—ODYSS. V.

(IN ENGLISH TRICHAICS.)

Thus he spoke ; and him the Herald, Argus-slayer, straight obey'd.  
 Bracing on the beauteous sandals, heav'nly, golden, that upstaid  
 Light in air his footsteps speeding with the spirit of the winds,  
 O'er the boundless earth and ocean, then took he the rod that binds  
 Mortal eyes in soothing slumbers, or at will loosens from sleep.  
 Bearing this in hand, strong flew the Argus-slayer, till the steep  
 Pieria gaining, down he darted through the ether on the waves.  
 Like the larus bird, that 'mid the vast and barren sea-gulphs laves  
 Frequent in the spray its pinions, hunting for its finny prey,  
 So o'er many a billow sweeping, Hermes hastened on his way.  
 But when he had nigh'd the islet, set afar amid the sea,  
 From the azure depth ascending onward by the beach went he,  
 Till he reach'd a mighty grotto. There the fair-tress'd nymph did dwell.  
 Her within he found ; a huge fire blazed there, sending fragrant smell  
 Of split cedar and frankincense o'er the islet. She in song,  
 From within was sweetly warbling, while her web she run along,  
 Weaving with a golden shuttle. All around the grot had grown  
 Verdant groves of scented cyprus, poplar, alder. There had flown  
 Many wide-wing'd birds to roost—owls, hawks, and divers with long  
 tongue,  
 Dwellers by the deep, whose business is the ocean paths among.  
 Round the cavern'd rock a young vine, spreading, hung its clustering load,  
 While from four contiguous fountains, streams of limpid waters flow'd.  
 Now near, now 'apart meand'ring through soft meads of violets blue,  
 And green parsley. Had a god alighting looked upon that view,  
 Even he would have admired, and felt his spirit pleasure-thrill'd.  
 There the Herald, Argus-slayer, pausing, gazed with rapture fill'd.

TOXOTES.

## THE THREE STARS.

*(From the German of L. Cranolini.)*

BY BRO. C. A. AUSTIN, OF LODGE 698.

Know'st thou the brightest Paradise of Souls,  
 An Eden, where the plants of heaven bloom,  
 A portion that the Master great bequeath'd  
 When came the dreadful hour of his doom?

Know'st thou it then?  
 'Tis Faith, 'tis Faith so bright,  
 That strengthens, elevates, and leads us  
 To Eternal Light.

Know'st thou that lofty feeling of the breast,  
 That self-denying doth for others plan,  
 That soothes a Brother's pain, a Brother's pleasure shares,  
 Beholds with tears of joy the happiness of man?

Know'st thou it then?  
 'Tis love, 'tis sacred Love  
 That lights the gloom of night, and calls  
 The sunshine from above.

Know'st thou the Star that shines e'en in the grave,  
 Through Life's dark voyage a bright heavenly Guide,  
 That when *Earth's* happiness hath sunk to dust,  
 As Masons "yet a greater far" shall teach us to provide?

Know'st thou it then?  
 'Tis Hope dispels the gloom;  
 For her sweet flowers blossom  
 E'en around the lonely tomb.

The Masons' workshop then, adorn these three,  
 Bright Faith, and Love, and Hope, for ever kind;  
 Thus Brethren, hail I our Masonry—

Thus are the Future's portals open'd to the mind.  
 Receive Salvation! Know the Light divine,  
 And Heaven itself hereafter shall be thine.

## LINES.

SUGGESTED ON THE BIRTHDAY OF MY ONLY CHILD, WHILEST ON MY  
VOYAGE TO AFRICA, SEPTEMBER 1, 1845.

Go, twine me a chaplet that's fresh and sweet,  
Of spring-buds both young and wild ;  
'Tis a morn of joy, and fain would I greet  
The birth of my only child !  
O linger ye not, lest the fleeting hours  
Bring a change which may spoil the *votive flowers*.

They must smiling come from the meadowy vale,  
Where no step has sought to tread  
On its velvet bosom, nor unkind gale  
Hath rudely swept o'er their head ;  
Where no grazing herd nor ungenial showers  
Have disturbed the hope of these *votive flowers*.

In the fragrant hedge-rows they free must grow,  
Unseen to the passer-by,  
In swelling beauty, all eager to blow  
In smiles of the vernal sky.  
Such only are meet for affection's bowers,  
And these are the sweetest for *votive flowers*.

Or haste to those haunts of our earlier days—  
The embow'ring greenwood lane ;  
Or the stealthy copse, where the sun's fierce rays  
Seek an envied place in vain ;  
Those sacred spots of our happiest hours,  
And for innocence pluck the *votive flowers*.

No meadows of green, my beautiful child,  
No melodious lanes are here ;  
No fairy-copse—but an ocean wild,  
And a waste of waters drear ;  
There's the foaming billow, the cloud which lowers  
So oft with alarms, but *no votive flowers !*

Yet a father's anxious heart can yield,  
And his thoughtful love supply,  
What never yet grew in the richest field,  
Nor bloomed in the warmest sky—  
The *tearful hope*, and *daily prayer*,  
That thou and thy mother may know *no care*.

And the kiss and tear I'll daily bestow  
On thy *picture* next my breast,  
And suppliant for thee and thy mother bow,  
That both may by heaven be blest  
With graces of soul, which yield sweeter powers,  
To soothe and adorn, than *all votive flowers*.

THOMAS EYRE POOLE, A. M.,  
Colonial and Garrison Chaplain,  
Sierra Leone, Africa.

## TO LADY C—N,

ON HER FINAL DEPARTURE FROM NASSAU, N. P., BAHAMAS.

THE tributary tear may cease to flow,  
Which glistens now in many a downcast eye ;  
But grateful memory will not soon forego,  
Nor let thee in oblivion quickly die.

The fairest flower itself, which fills the air  
With blooming fragrance, and provokes delight,  
Must pass away ; yet long will linger there  
The charm upon the heart, when lost to sight !

Thy last adieu will soon be heard no more,  
Borne far away with thee upon the wind !  
Yet recollection oft will trace the shore,  
And sadly call the parting scene to mind.

For, oh, too closely to each heart hath found  
Thy cheering worth—too long endear'd this spot—  
Too strongly by its genial influence bound  
Our best affections, soon to be forgot !

Thine were the manners of the chasten'd mind,  
Which rank adorn, without inflicting pain ;  
Thine was the learning of the heart—to find  
By Christian deeds to teach, nor teach in vain !

Thy charity,\* to Heaven's exemplar true,  
And tender e'en the lowliest to offend ;  
No harsh degrees of caste, nor colour knew,  
When suffering virtue pleaded for a friend.

Rear'd in religion's lap, it purely glow'd,  
By no forbidding rule of envy bound ;  
In one unvaried stream of kindness flow'd,  
And pour'd its healing balm on all around !

Oft will the blessing with thy name ascend  
From many a palm-thatch'd cot of Afric's race ;  
Oft will the voice of humble sorrow blend  
Its prayer for thee, before the Throne of Grace !

Farewell ! the whispering breeze, the restless sail  
Invite thee to thy dear—thy native land ;  
There may thy virtues, as they shine, prevail ;  
Respect, more true, they never can command.

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\* This excellent lady, no less respected for her private virtues than public example, was a sincere friend and liberal supporter of the cause of Freemasonry during her residence in Nassau, which she invariably upheld by word and deed.



Yet, take this wish. When Time shall droop his wing  
 Upon thy form, with years and blessings rife;  
 Oh, may an honour'd age around thee fling  
 The dying graces of an honour'd life!

And, when shall come the hour of life's long night,  
 By God decreed for thee, as all, to die—  
 Oh, may thy spirit calmly wing its flight,  
 To scenes of *blissful immortality!*

THOMAS EYRE POOLE, A. M.

Written August, 1844.

### THE MASON'S BOWL.

COME quaff the Mason's drink!  
 Fill high the Mason's bowl:  
 Till o'er its crystal brink,  
 The drops of nectar roll.  
 As sunlight to the flow'r,  
 As flow'ret to the bee;  
 As Hope in Sorrow's hour;  
 The luscious draught will be.  
 Then quaff, &c.

Fear not with thirsty lip,  
 The jewell'd cup to drain;  
 He never yet did sip  
 Who quaffed it not again.  
 'Tis gracious dew distilled  
 From heaven's richest vine.  
 By Love the cup is filled  
 With Charity divine.  
 Then quaff, &c.

No barren toast was e'er  
 Drunk in its living stream;  
 No promise, light as air,  
 To cheat with mocking beam.  
 For moral health, and light,  
 At once are his who drains  
 The fountain of delight,  
 The Mason's cup contains.  
 Then quaff, &c.

W. SNEWING.

Robert Burns Lodge.

## THE SWEET GIRLS OF DERRY.

(SONG.)

Och the sweet girls of Derry  
 Are comely and merry,  
 They have lips like the cherry,  
     And teeth like the snow ;  
 But it is not in nature  
 To dwell on each feature,  
 That every sweet creature  
     In Derry can show.  
 Och hone, so pleasant and merry,  
 They're quite captivating—the sweet girls of Derry.

What can I compare to  
 Their soft silken hair too?  
 It would'nt be fair to  
     Thus rival the crow ;  
 And och, 'neath its creeping,  
 What fair necks, are peeping  
 Besides—all in keeping—  
     A freckle or so.  
 Och hone, so charming and merry,  
 They bother'd me quite—did the sweet girls of Derry.

To see their eyes glitter,  
 It made my heart twitter,  
 But their frown—och its bitter,  
     When clouded their brows ;  
 Then their dear little noses  
 Seem made to smell posies,  
 And their breath shames the roses,  
     'Tis sweet as the cow's.  
 Och hone, so comely and merry,  
 They're beauties outright—are the sweet girls of Derry.

So sweet too each voice is,  
 Its music so choice is,  
 My heart still rejoices  
     To think of the strain ;  
 And to shew how they bind me,  
 I left them behind me,  
 But soon they shall find me  
     In Derry again.  
 Och hone, so pleasant and merry,  
 I'll live till I die—for the sweet girls of Derry.

J. E. CARPENTER.

## MASONIC INTELLIGENCE.

### SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, FEBRUARY 4, 1846.

Present, *E. C. R. Alston*, *T. H. Hall*, and *B. B. Cabbell*, as *Z. H. J.*, with other present and past Grand Officers, and present and past Principals of subordinate Chapters.

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

Two new Charters were granted.

The business was not otherwise important, and the Grand Chapter adjourned at an early hour.

### UNITED GRAND LODGE OF ENGLAND.

#### COMMITTEE OF MASTERS.

*February 25.*—Present, *Bros. Mc Mullen*, *Savage*, *Goldsworthy*, and *L. Chandler*.

The Annual Audit reported the accounts of the past year.

The Report of the Board of General Purposes was read—the financial statement was in all respects satisfactory, there being nearly 1000*l.* to the credit of the Fund of Benevolence, and nearly 600*l.* to the credit of the Board of General Purposes.

The Board recommended the addition of Fifty pounds annually to the salary of the first clerk, *Bro. Wm. Farnfield*, as a reward for twenty years' services.

They had reprimanded the Master of the *Neptune Lodge, No. 22*, for misconduct, and admonished the Master of the *Robert Burns, 25*, for making an incorrect return of a petitioning Brother; they had also *severely* reprimanded *Bro. W. H. Carlin, P. G. Steward*, for entering Grand Lodge in December as a Grand Steward.\*

#### NOTICES OF MOTIONS.

*Bro. R. G. ALSTON, J. G. W.*—“That any motion rejected, or not confirmed by Grand Lodge, be not brought forward again for two years.”

*Bro. SCARBOROUGH.*—“That twenty pounds annually be granted by Grand Lodge in aid of the library—and that ten pounds be allowed to the assistant clerks to attend until nine in the evening.”

*Bro. DR. CRUCEFIX.*—“That the sum of three hundred pounds be annually allotted to from the fund of Masonic Benevolence, and applied to the payment of annuities to widows of annuitants on the Royal Masonic Benevolent Annuity Fund, under such regulations as the Committee of that Charity may submit for the approval of Grand Lodge.”

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\* In the case of the *Robert Burns' Lodge*, we think the matter might have been passed over, the offence, if any, was too slight for censure; and in the case of *Bro. Carlin*, a direction not to repeat the indiscretion would have been more dignified than a *severe* reprimand, but as Rhyme has its Reason, so it appears that Law has its Rule.

## QUARTERLY COMMUNICATION.

*March 4.*—Present, R. W. Bro. R. Alston, P. G. M. Essex, as G. M.

R. W. Major Shute, P. G. M., Bristol, as D. G. M.

„ R. G. Alston, J. G. W., as S. G. W.

„ B. B. Cabbell, P. J. G. W., as J. G. W.,

Together with several Present and Past Grand Officers, Grand Stewards, the Masters, Past Masters, and Wardens of the Grand Stewards Lodge, and the same of many other Lodges.

The minutes of the last Quarterly Communication were then read ; previous to their confirmation, Dr. CRUCEFIX expressed his regret that such a mere skeleton of the admirable address of the M. W. Grand Master on the great question of the Prussian Lodges and the Jewish Freemasons had been suffered to be recorded, it was more than unjust to their Grand Master.

The Grand Master in the Chair coincided in the opinion. The minutes were then confirmed.

The Right Hon. the Earl of ZETLAND was then, by general acclamation, elected Most Worshipful Grand Master for the year ensuing. The Brethren rose simultaneously and paid his Lordship grand honours.

THE REPORTS of the Boards of Benevolence were approved.

THE REPORT of the Board of General Purposes was then read and ordered to be entered on the minutes.

Bro. R. G. ALSTON withdrew his notice of motion “to prevent any rejected or non-confirmed motions from being renewed for two years.”

## THE MASONIC LIBRARY.

Bro. SCARBOROUGH rose and addressed the Grand Lodge on the subject of his motion for granting twenty pounds annually in support of the Masonic Library, and expressed his surprise that so vital a subject, which had occupied the attention of that highly educated and talented Brother, the late Brother Harrison, should have been suffered to drop. After a lapse of so many years there was nothing but empty shelves, and no prospect of any books; this was a discredit to the Grand Lodge, and a disgrace to those to whom the collection was entrusted. He hoped the subject would elicit opinions from those better qualified than himself, and he would therefore not occupy the time of the Grand Lodge any further.

Bro. CRUCEFIX briefly seconded the motion, and intimated that the original projector of the library was not the late Bro. Harrison, but the living Bro. Henderson, Past Grand Registrar, a Brother to whom the Craft was greatly indebted, but for nothing more so than for the zeal and spirit he infused at the time into the Brethren in support of the library. He (Bro. C.) was among the first contributors, and he remembered to have heard the late Lord Monson state his admiration of the proposition, and that he would send his contributions, and among them an antique stone chair for the museum. Dr. Oliver and others had sent in contributions. But for some untoward circumstances which damped the ardour for intelligence at the time, the library would have been by this time extensive, it was not too late to make it so, and not suffer a libel on the Craft that it was behind every Mechanic's Institution in the world.

Bro. McMULLEN said it was impossible to form a library, that some

time since 100*l.* was voted by the Grand Lodge, and could not be expended, that few or no persons called to examine the books, &c. that were collected, and that if they went into the subject to the extent required, the sum moved for was too small for any useful purpose. When the 100*l.* was expended, the Board could apply for another grant.

Bro. ELLIOTT spoke at some length and with much point in favour of the grant, and was satisfied, if there were a proper Library, he for one should be glad to avail himself of its inspection, and that many persons, to his knowledge, had called without being able to find the necessary accommodation.

Bro. DOBIE enquired of the Grand Secretary how much of the 100*l.* had been expended, and was informed about ten, certainly not more than twelve pounds. He observed that the hours would be inconvenient and the remuneration insufficient.

Some other Brethren stated that to their knowledge the want of accommodation alone had prevented them from taking advantage of the present Library.

Bro. SCARBOROUGH in reply observed, that having hardly expected to be seconded, he could but rejoice in the discussion, which, whatever might be the result, proved the necessity of enquiry into the case. It was curious to look at the inconsistencies of some who had addressed the Grand Lodge. Some members of the Board argued as if a Library could not be procured, yet if they looked at page 124 of the Calendar, they would find not only that between two and three hundred works has been collected, but that the Grand Lodge had determined that general works of history and science should be procured, yet strange to say, the Board suspended their labours and kept 90*l.* unemployed. He did not advocate so much Masonic as general literature; the Masonic works, even those by Preston, Oliver, and others were, in his opinion, all trash, and he called on the veteran Bro. Goldsworthy to say what books on Masonry he had ever read.

Bro. CRUCEFIX, "I hope the observation on Dr. Oliver's Masonic reputation arose from inadvertence."

Bro. GOLDSWORTHY, "I have never read any Masonic works but the Ahiman Rezon and the Book of Constitutions."

Bro. SCARBOROUGH then concluded his address. On a division the motion was lost.

Bro. SCARBOROUGH rose and expressed his hope that the remainder of the 100*l.* would be expended in a proper manner.

Bro. McMULLEN then moved the addition of 50*l.* annually to the salary of Bro. W. Farinfield, and grounded his motion on the continued services of that Brother for twenty years, which being seconded,

Bro. CRUCEFIX objected to the grant, for the reason that the salary had been already twice raised, and that in addition Bro. F. received 50*l.* as Secretary to the Benevolent Annuity Fund, which made his salary altogether nearly, if not quite, 250*l.* per annum, an amount in his opinion, sufficient not only for services rendered, but for the requirements of any respectable person. That any superfluous means should be devoted to the legitimate claims of the aged Brethren. If any exception should be taken to his view of the case, on the plea that 50*l.* was paid by the Benevolent Annuity Fund and not by Grand Lodge, it should be observed that the services of Bro. F. were abstracted in proportion from the Grand Lodge. He considered that further assistance was required for the duties of the Secretary's office, and not

increased payment. He at the same time disclaimed any intention to disparage the personal character or services of the Brother in question, but that the grant was uncalled for, and not supported by any necessity whatever; he should therefore move as an amendment, "that such portion of the Report of the Board of General Purposes be not confirmed."

Some discussion ensued, and the original motion was carried by a large majority.

#### ANNUITIES TO WIDOWS.

The Grand Master in the Chair then called on Bro. Crucefix to proceed with his motion for Annuities to Widows, which having been read by the Grand Secretary,

Bro. CRUCEFIX briefly entered into the explanation of the subject, which was of too obvious and important a nature to require a lengthened development; it was a subject that came home to every thinking mind and feeling heart—that the Grand Lodge having that evening rewarded the twenty years' services of their clerk—would they refuse to cheer the desolate home of the bereaved widow, more especially, as the means at hand were most ample for the purpose; was she, whose husband had by her permission supported Freemasonry, to be told when Providence had removed her sole support, that she was to be cast on the desolation of poverty in mockery and derision? He spoke with less pain and greater hope than ever, in the belief that the claims of the widow would at length be met by a just and honourable acknowledgment, he would say no more, and hardly anticipating any occasion to reply, he moved the resolution, which was seconded by Bro. the Rev. W. J. Carver.

Bro. DORRÉ thought that Bro. Crucefix having held up his hand against the grant to Bro. Farnfield, was not warranted in alluding to that matter in the support of his own motion, to which, however, he (Bro. D.) did not otherwise object, than that it was not sufficiently definite, and should be deferred for consideration and amendment. He would enquire if the widows were to undergo election; in fact, there required many alterations in the motion before it could succeed.

Bro. PEARCE (Penzance) observed that widows at present were relieved by the Board of Benevolence;—could not that mode of relief be increased?

Bro. Mc MULLEN thought that a future time the motion would be entertained with some prospect of success, but not at present. The Committee of the Benevolent Annuity Fund, at the commencement of their labours, intimated their desire, when that system was matured, to consider the subject of annuities to widows, but they had twenty-five annuitants, and a vast number of candidates, from which but few could be selected at the next annual meeting; he trusted, therefore, the mover would withdraw the motion for the present.

Bro. WHITE (G. S.) entered into a very elaborate statement of the Fund of Benevolence from 1840 to the present time, shewing that, although for the first three years of that period, the Grand Treasurer had always been in advance; that, subsequently, the case was otherwise, for that the balance had so gradually increased in its favour, that on an average of the last seven years there was an excess of income over expenditure of two hundred and fifty pounds. He thought it his duty to give these particulars, but was not desirous of offering any opinion.

Bro. CRUCEFIX, in reply, congratulated the Grand Lodge on the mani-

fest advance towards a just appreciation of the cause he had espoused. It had been observed, that because he held up his hand against a grant he did not approve, he should not have used that case in illustration of his own argument, nothing could be more fallacious, but, for a moral contrast, many things would go wrong. He should always act as he thought best for his case, bearing in view the necessity of good manners. He hardly expected his motion to pass exactly as he had framed it, but it was open to improvement. It had been observed, that the widow was relieved at the Board of Benevolence, and that such relief might be increased. True, the widow was relieved by a five-pound note once, and once only, but where was the annuity? He had been told that evening, that the Committee of the Annuity Fund intended some time or other to think about the widows. He (Bro. C.) implored the Grand Lodge not to postpone until to-morrow what might be done to-day; it was unjust, and unfeeling; if his motion did not go far enough, because it limited the benefit to the widows of annuitants, he was most grateful for the correction, for he would open the door to all who were deserving. Some considered that his having increased the amount from 200*l.* to 300*l.* required explanation—the increase in amount arose from very serious deliberation, and he most cordially thanked the Grand Secretary who had most clearly proved an excess of income over expenditure of 250*l.* for the past seven years, but clearly of upwards of 400*l.* for the past three years! Under all circumstances, however promises might be made, he distrusted them all, nothing but action would satisfy the case. He had hoped for a most liberal amendment, for which he should have voted in preference to his own motion; it was sufficient for him to have brought the subject forward, he should have been thankful to have yielded the palm to any other Brother, but in the absence of any amendment, he certainly would not withdraw but press his motion to a division.

The question being put, the motion was lost. The Grand Lodge was then closed and adjourned.

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GRAND CONCLAVE (OF ENGLAND AND WALES) OF  
THE ROYAL ORDER OF H. R. D. M., K. D. S. H.,  
PALESTINE.

(Circular.)

Sir Knight,—You are requested to attend the duties of the GRAND CONCLAVE at FREEMASONS' HALL, on the 30th day of January, 1846, at THREE o'clock in the afternoon *precisely*, for the purpose of nominating a MOST EMINENT AND SUPREME GRAND MASTER of the Order of Masonic Knights Templar.

A. L. 5850, A. D. 1846, A. O. 728, A. C. 532.

W. H. WHITE, Grand Chancellor and Registrar.

Freemasons' Hall, London,  
15th January, 1846.

*Jan. 30.*—A Grand Conclave was holden this day. Present, Sir Knight J. C. Burckhardt, and many other Sir Knights, at which Sir Knight C. K. K. Tynte, the Provincial Grand Commander for Somersetshire, was duly nominated **MOST EMINENT AND SUPREME GRAND MASTER** of the Order of Masonic Knights Templar for England and Wales. The election was appointed to take place at Freemasons' Hall, on the 27th of February, 1846.

*Feb. 27.*—Present, Sir Knight J. C. Burckhardt, and many other Sir Knights. The minutes of the Grand Conclave held on the 30th January last, were read and confirmed; whereupon it was moved, seconded, and unanimously resolved, that Sir Knight Col. C. K. K. Tynte, who was duly nominated, be, and hereby is, elected the **MOST EMINENT AND SUPREME GRAND MASTER** of the Order of Masonic Knights Templar in England and Wales.

It was resolved—"That, pursuant to the statutes of the Order, the installation of the Grand Master do take place on the 3rd April next, at Freemasons' Hall, at three o'clock precisely, and that a banquet be afterwards held at six o'clock.

"That His Grace the Duke of Leinster, the Grand Master of Masonic Knights Templar in Ireland, be invited to attend the Installation and banquet.

"That the following Sir Knights be a committee to conduct the proceedings of the Installation and banquet—Sir Knights Cabbell, Crucefix, Clayton, Gibbins, Goldsworthy, Spencer, Stuart, White, and Wyld; of whom three to be a quorum."

Sir Knight Burckhardt requested Sir Knight Crucefix to act as Grand Director of the ceremonies on the day of Installation, which request was complied with. Sir Knight Gibbins was appointed Treasurer, *pro tem*.

*March 3.*—*The Committee.*—Present, Sir Knights Crucefix (in the chair), Cabbell, Clayton, Gibbins, Goldsworthy, and White.

The proceedings of the Grand Conclave as relating to the duties of the Committee, were considered, and the following circular was directed to be issued forthwith.

*Most important and immediate.*

Freemasons' Hall, 3rd March, 1846.

**SIR KNIGHT,**—At a **GRAND CONCLAVE** holden at **FREEMASONS' HALL** on Friday the 27th day of February, 1846, the Eminent Sir Knight Colonel C. K. K. Tynte, Provincial Grand Commander for Somersetshire, was unanimously elected **MOST EMINENT AND SUPREME GRAND MASTER** of the Order of Masonic Knights Templar in England and Wales.

At the said Grand Conclave it was also resolved unanimously,—

That the Installation of the **MOST EMINENT AND SUPREME GRAND MASTER** do take place in the **NEW TEMPLE, FREEMASONS' HALL**, on **FRIDAY**, the 3rd **APRIL** next, that being the day appointed by the Statutes of the Order for the celebration of such august ceremony. The ceremony to commence at **THREE** o'clock in the afternoon.

That after the Installation, a banquet do take place in the Freemasons' Hall, at **SIX** o'clock precisely, to which Masonic Knights Templar be invited to attend.

That His Grace the Duke of Leinster, the most eminent and Supreme



Grand Master of the Order of Masonic Knights Templar in Ireland, be most respectfully invited to attend the Installation and banquet.

That Sir Knights Burekhardt, Cabbell, Crucefix, Gibbins, Goldsworthy, Spencer, Stuart, and Wyld, together with Sir Knights White and Clayton, the Grand and Grand Vice Chancellors, do form a committee to conduct the proceedings of the Installation and banquet.

That all Sir Knights presenting a ticket for the banquet be admitted to witness the ceremony of Installation.

That the Sir Knights do dine in costume.

That the Eminent Commanders, both in London and the provinces, be requested, where possible, to convene Encampments of Emergency, and take prompt means of notifying the contents of this circular to every member, in order that all possible measures be taken to pay a suitable mark of respect to the Eminent and Supreme Grand Master.

That an early reply be made to this communication, that the committee may be timely prepared to complete the necessary arrangements.

That tickets, one guinea each, may be obtained at the office of the Grand Chancellor, Freemasons' Hall, Great Queen Street, London, and of the members of the committee.

WILLIAM H. WHITE,

*Grand Chancellor.*

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### THE STATUE OF HIS LATE ROYAL HIGHNESS THE DUKE OF SUSSEX.

*Feb. 4.*—A meeting of the committee appointed by the Grand Lodge, was held this day, to decide on the inscription to be cut on the pedestal under the statue. It was determined that it should be as brief as possible, and in English.

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### THE CHARITIES.

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#### BOYS' SCHOOL.

It will be interesting to the Patrons of this excellent Charity to know that their generous support effects much good to society, and among numerous proofs, is that of the Widow Smyth, who some few years since emigrated with her children to the Cape of Good Hope in the service of a gentleman and his wife. It appears that the widow was not altogether well treated by her employer, but she found friends, and among them Bro. Clerke Burton, the Prov. G. M. for South Africa. Her boys are going on well, and give practical proofs of the utility of the Masonic Institution where they were educated—the widow has been obliged to seek another situation, and is separated from her children. Her daughter is respectably married. This brief report is given at the earnest request of

Mrs. Smyth, who begs at the same time to present her dutiful respects to the Governors of the Institution, to whose fostering care herself and children are so much indebted.

THE ANNIVERSARY FESTIVAL of the Institution was celebrated at Freemasons' Hall on Wednesday the 11th of March, under the superintendance of the following

BOARD OF STEWARDS.

Bros. John Havers, (5), President; John Braithwaite, (4), Vice-President; John B. King, (66), Treasurer; Ebenezer Day, (218), Hon. Secretary; Thomas I. Miller, (1); Rowland G. Alston, J. G. W. (6); Clement Tudway, (8); John B. Gibson, (14); John S. Robinson, (30); Henry Tipper, (32); Arthur Pratt Barlow, (38); Nicholas Bradford, (54); Robert Henry Forman, (72); John P. Oldershaw, (109); Thomas Pryer, (225); Thomas Baker, (233); William Carruthers, (281); Henry S. Westmacott, (324).

Bro. the Hon. Fox Maule, P. G. W., presided; and was supported by the Lord Suffield, P. G. M. (Norfolk); R. Alston, P. G. M. (Essex); Bros. Lawrie, Mc Mullen, D. Pollock, and other Grand Officers. The Brethren altogether mustered upwards of 200. W. Timms, a very intelligent boy, received the medal for good conduct. The procession of the boys elicited warm feelings of admiration, and the liberality evinced by the meeting was proved by a subscription exceeding six hundred pounds. We gratefully record this proof of Masonic Benevolence, as the best mode of reproving Dr. Bourke, and other detractors of our Order, whose daring assertions are only equalled by their ignorance of all Masonic principles.

The Stewards were most assiduous in their attention in the Hall; and if possible still more so in the Ladies' Gallery.

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THE GIRLS' SCHOOL.

QUARTERLY GENERAL COURT.

Jan. 8.—Present, B. B. Cabbell, Esq., Treasurer, in the Chair, and an unusually numerous attendance of Governors.

The general business having been proceeded with, Mr. BAUMER proceeded with his notice of motion.

“That no grant for money should be moved, unless due notice be given at a previous meeting.”

The mover stated that, at a General Court in July last, a sum of money had been voted in violation of the rules of the society, for that, in order to make up a quorum, the Collector was called in, and with the Secretary, the number sufficient for a quorum was made, and that to prevent any such occurrence in future, he had thought necessary to bring forward the motion.

Mr. BOSS seconded the proposition.

Dr. CRUCEFIX fully agreed in the propriety of guarding the Institution from the sudden invasion of any improper votes of money, but disclaimed, on the part of the General Court in July, any intention to violate the laws and regulations of the society—indeed the mover of the resolution was altogether out of Court, so that he regretted the course

he had taken. First, the Collector was not called in to make up a quorum, and if he had been, he was as good a Governor as any one else. No one could question the vote of the President, the highest officer of the society, why should a slur be attempted to be cast on the lowest? Next, the Secretary, in whose favour the grant was moved, was requested to retire, that the subject might be entertained with due decorum. If the number present was not sufficient in the mover's opinion, why not object to all the proceedings? why sanction the acts of all previous Committees? why sanction the dotations to the excellent Matron? why, in fact, object to a vote in favour of unexampled service, honourable conduct, and successful advocacy? To no previous officer of the Institution was the charity more indebted than it was to Bro. Crew, and he (Dr. C.) felt grateful for those services, and proud of the opportunity of aiding in acknowledging them. He (Bro. C.) considered the absence of those Governors in July as censurable, but was the business of the charity to stand still? no question was raised on any other point, and it savoured of an unmasonic feeling to take exception at a part of proceedings, the whole of which were unexceptionable. He (Dr. C.) was aware that the notice of motion did not in terms affect Bro. Crew, but it was impossible, nevertheless, from the observations made, not to infer that it was so intended, and to these observations he objected; in other respects, as a simple motion, he agreed; but the mover must understand, that all money grants to the Matron and others must be subject to the same notice.

Mr. BAUMER.—“I do not mean that.”

Dr. CRUCEFIX.—“But you must be consistent.”

Some discussion took place, in which Bro. Henderson and others took part.

It was afterwards settled that a new notice of motion must be given, and the subject dropped.

The vacancies in the school had been arranged, but some change therein was determined on.

Dr. CRUCEFIX inquired the reason why the petition of Bro. Kernot, in favour of his daughter, had been rejected, and being told on account of its not being considered within the contemplated scale of distress, he assured the Court that the applicant was the more necessitous from having lost much of his business as a chemist, and that the suffering tradesman, struggling to maintain his family with the appearance of respectability, was a more striking case of distress than that of a mere mendicant, he hoped the case would be kindly dealt with.

Mr. BURCHELL, of Watford, supported this view, and spoke at length in favour of the case.

Mr. CABELL was of the same opinion.

It was recommended to renew the petition—the other business was proceeded in, and the Court adjourned.

The petition of Bro. Kernot has since been received and approved.

The Annual Festival in aid of the Institution will take place on the 20th of May, under the superintendance of a numerous Board of Stewards.

## ASYLUM FOR AGED FREEMASONS.

The Annual GRAND MASONIC BALL in aid of this Institution took place at Freemasons' Hall (recently renovated in the most elegant manner), on Tuesday, the 20th January, under the direction of the following

## BOARD OF STEWARDS:

Bros. J. Hodgkinson, President; S. H. Lee, Vice-President; W. L. Wright, Treasurer; J. Whitmore, Hon. Secretary; Bros. W. Aspull, J. Bacon, T. B. Barnard, J. Barnes, E. Brewster, F. Burgess, W. H. Carlin, Captain Chappell, *R.N.*, F. N. Crouch, R. R. Crucefix, R. T. Crucefix, *L.L.D.*, W. Evans, J. Lane, *D.C.L.*, T. Lemale, M. Sangster, W. Shaw, R. Spencer, S. Staples, J. Stevens, G. W. Turner, Z. Watkins, H. Watts.

The attendance was very numerous, and the arrangements gave very general satisfaction. The ladies, more especially, expressed their sentiments in favour of the Cause, and were highly delighted with the entertainment. Mr. Adams and his excellent band were much applauded. The profits of the Ball exceeded fifty pounds.

The following Circular has been issued throughout the Craft.

## ASYLUM FOR AGED FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—*Unanimous Resolution of Grand Lodge, December, 1837.*

Worshipful Master,—The Suit in Chancery, in which the Asylum for Aged and Decayed Freemasons has lately been engaged, being now terminated, the Committee feel it their duty to explain to the Craft the circumstances which compelled the Charity to adopt this last resource for the protection of their funds, and their due application, according to the intentions of their benefactors and subscribers.

In the autumn of the year 1843, it came to the knowledge of the Committee that one of their provisional Trustees, Mr. Henry Rowe, who had previously refused to join in the appointment of permanent Trustees, and who had received dividends of the stock belonging to the Charity, to the amount of 188*l.* 18*s.* 2*d.*, had never invested them in the names of the Trustees, and that the funds of the Charity were for that reason less than he had represented to the Secretary; and further that they had strong evidence that he, Mr. Rowe, had also received the proceeds of a theatrical benefit, to the amount of 120*l.* 7*s.* 8*d.*, belonging to the Charity, which he had not paid over to the Treasurer. The Committee therefore called upon Mr. Rowe, by writing, to perform his duty as Trustee, by investing the dividends, and paying to the Treasurer the proceeds of the theatrical benefit.

The only reply received to this application of the Committee was that he, Mr. Rowe, would answer them when they commenced proceedings at law. The Committee therefore, as a preliminary step, immediately adopted measures for preventing the receipt of further dividends by Mr. Rowe; but as this unavoidably locked up the funds of the Charity for an indefinite period, it became necessary to take some more decisive proceedings for preventing further loss, by removing him from the Trusteeship. They therefore called a General Meeting of the Subscribers,

giving to Mr. Rowe at the same time an opportunity of explaining his conduct to the Meeting, and of paying over and investing the trust monies received by him.

Mr. Rowe did neither, and the only course for the Meeting to pursue was, either to permit the funds of the Charity to remain useless, and the objects of the Institution entirely frustrated, or to take the only means in their power, by a Bill in Chancery, to remove him from his situation of Trustee.

The General Meeting, without hesitation, adopted the latter alternative, and by their direction a Suit in Chancery was instituted against Mr. Rowe, for the investment and payment of the Charity monies in his hands, and to remove him from the Trusteeship.

By this suit the Institution has obtained all that it sought, except the payment and investment of the monies in Mr. Rowe's hands, which was only prevented by his becoming a bankrupt. The Court immediately ordered the removal of Mr. Rowe from the Trusteeship, and the other provisional Trustees having most kindly and liberally offered to resign, in order to allow the appointment of permanent Trustees, the Court of Chancery has now appointed the following distinguished and valued Brethren Trustees of the Charity, viz., the Right Hon. the Earl of Aboyne, the Right Hon. Lord Southampton, Colonel the Hon. George Anson, *M.P.*, B. B. Cabbell, Esq., *F.R.S.*, and R. T. Crucefix, Esq., *LL.D.*, in whose names the Charity funds, amounting to 3353*l.* 18*s.* 11*d.* consols, have been invested.

The result of the suit in Chancery is most satisfactory. The Society has now its funds clear of all interruption, and in the hands of a body of Trustees, whose names alone are a guarantee for their application in such manner as will best carry out the intentions of its benefactors and subscribers.

Yet this benefit is coupled with the usual drawback of a Chancery suit, the costs, Mr. Rowe's bankruptcy preventing the Society from compelling their payment by him; and although the suit has been but of short duration, and comparatively light in its expense, yet your Committee regret to say that the costs will amount to nearly 350*l.*, and this, with the monies due by Mr. Rowe, makes a loss of nearly 700*l.* through his misconduct.

This the Committee respectfully submit to the kindness and liberality of the Craft. They have struggled many years against difficulties arising, not only from misrepresentation and prejudice abroad, but the misconduct of one of their own body, but this is now all past. They have removed their delinquent Trustee, and they have now reason to believe that their motives and intentions are fully appreciated and understood, that prejudice is giving way before sincerity and truth, and that it is now generally felt that no Charity can surpass that which provides a shelter and a home for Aged and Poor Freemasons.

The Committee will thank you to lay this letter before your Lodge. They have explained the causes for the extraordinary step of a suit in Chancery by a Masonic Charity, because they have been led to believe that their motives have been misconceived and misconstrued. Relying firmly on the soundness of the original plan, and the practical benefit to Masonry which must result from its developement, they have never in all their difficulties and troubles swerved from their first design. They only hope that their perseverance will induce their fellow Masons to consider the subject earnestly and sincerely, assured that, the greater the attention bestowed, the more will all sincere Freemasons concur with

them that no money can be so well bestowed as in providing a shelter and a home for the Freemason whose only faults are age and poverty,

With Masonic respect, I remain,  
Worshipful Master,

Very fraternally, your obedient servant,

JOHN WHITMORE, *Secretary, ad interim.*

125, Oxford Street.

Subscriptions and Donations will be thankfully received and duly acknowledged by the *Bankers*, Messrs. Prescott & Co., 62, Thread-needle-street, London; the *Treasurer*, Dr. Crucefix, Grove, Gravesend; and by the *Secretary, ad interim*, Mr. John Whitmore, 125, Oxford-street, London.

### CONTEMPLATED AMALGAMATION OF THE ASYLUM WITH THE BENEVOLENT ANNUITY FUND.

That this desirable object may be obtained must be the heartfelt aspiration of every true friend to Masonic Charity. For the present we confine our information to giving the names of the two sub-committees engaged in the preliminary steps.

*Asylum*: Bros. Brewster, Dr. Crucefix, Dr. Lane, Sangster, W. L. Wright.

*Benevolent Fund*: Bros. Dobie, Havers, Mc Mullen, Parkinson, W. H. White.

And may the Great Architect crown their labours with success!

### THE REPORTER.

**CHAPTER OF FIDELITY, (No. 3.)** *Jan. 2.*—The Installation of Principals took place at the London Tavern on the 2nd January, under the auspices and with the able assistance of Companion J. A. Chase, Past Z., &c.; and the respective Chairs were filled as follows:—Companions John Hodgkinson, Z., R. H. Forman, H., and W. M. Best, J. A very elegant Masonic ring was presented to Companion J. A. Chase for his services to the Chapter. A strong muster at the festive board partook of the good things provided, under the social influence of Companion John Hodgkinson. Among the visitors were Companions Dr. Crucefix, Whitmore and others, and the evening passed in a most happy manner.

*March 6.*—The business of this Chapter keeps pace with its hospitality, few Chapters equal it; after the exaltations to-day the Principals installed the Second Principals of the Croydon and Ewell Chapters into their respective Chairs.

**JERUSALEM CHAPTER (No. 218.)** *Feb. 10.*—There were two exaltations this evening, admirably conducted; one of the candidates was the grandson of the late Dr. Waugh, the celebrated preacher at Well-street Chapel, Oxford-street. The other candidate, Comp. Endell, delivered an excellent address on the occasion.

**IRIS CHAPTER, (No. 317, Richmond.)**—The superior working of this Chapter, under the supervision of Companion the Rev. T. T. Haverfield, *B.D.*, will repay the visitor. Comp. H. imparts a peculiar

impressiveness to this important ceremony: of this, Comp. Leander Starr, Prov. G. Sup. for Nova Scotia, was so deeply convinced, that in addressing the Chapter he stated that until that occasion he had never witnessed the true reality of the Royal Arch ceremony, and that he should feel it his duty to make his opinion known through the American Journals.

GRAND STEWARDS' LODGE.—*March 18.—Public night.*—Bro. W. Thodey Smith, W. M. The first lecture was most ably worked, to the satisfaction of a numerous meeting of visitors, by the following Brethren:—Bros. W. T. Smith, W. M., Gibbins, Emly, Forman, Cox, Shaw, Savage, Norris, Acklam.

THE ROBERT BURNS' LODGE, (No. 25.)—Good sometimes comes out of evil. The error of this Lodge in mistaking the *date* of subscription from a petitioning Brother, formerly a member of the Lodge, having subjected the W. M. to admonition, has led to the consideration of a Benevolent Fund to be attached to the Lodge. We applaud this truly Masonic sentiment, and recommend the Master and Past Masters to obtain information on the subject from other Lodges that have adopted a similar charitable view, we in particular refer to the Bank of England Lodge, who have set aside 100*l.*, with accruing interest, for the Asylum, and have a considerable fund for members in adversity. The United Lodge of Prudence, 98, has a fund of many thousand pounds which is disposed of to decayed members.

OLD KING'S ARMS LODGE, (No. 30,) *Feb. 25.—Circular.*—“The Worshipful Master of the Old King's Arms Lodge, informs the Brethren that the decision of the meeting of the Board of General Purposes on Tuesday last was to the effect ‘that the charges brought against various members by Bro. James Gibbins, P. M., Bro. A. U. Thiselton, P. M. and others, were not proved.’ The Board expressed their wish that all disputes should cease, and the Lodge resume that character of Peace and Brotherly Love, for which it had hitherto been so highly distinguished. The W. M. anxious to give the fullest effect to the kind recommendation of the Board, calls upon each member to assist him, in restoring to the Lodge, that harmony which ought always to characterise Masonic Meetings.”

It is to be regretted that differences of opinion should exist; we trust, now that these have undergone examination by a competent authority that the wishes of the W. M. will be responded to.

LODGE OF REGULARITY, (No. 108,) *Feb. 26.*—Bro. T. J. Archer was installed W. M. Bro. J. Pennington was elected Grand Steward. A very numerous party afterwards partook of the hospitality of the Lodge. Among them Bro. Crucefix, Webster, F. Chatterton, &c.

BURLINGTON LODGE, (No. 113,) *Feb. 19.*—The proceedings of this pillar of the Aged Masons' Asylum were to-day unusually interesting. The three degrees were conferred on the several candidates, and Bro. HODGKINSON, P. M., was installed once more as Master. After the banquet several addresses were delivered, but that by Bro. HODGKINSON, the W. M., was well deserving attention; he took a wide range of the Masonic principles, and dwelt especially on two points. 1. The very high compliment paid to Dr. Oliver and Dr. Crucefix by a Grand Lodge in America, which, however well deserved by those Brethren, was the more to be admired at the present moment as the triumph of Masonic principles, for it proved how truly great and noble are those principles, when the virtues of Masons are considered and rewarded at the very time when the threatenings of war and tumult were haplessly

in the ascendant in the political world. He trusted, however, by the blessing of the Great Architect, that peaceful efforts might yet prevail. The other point of Bro. H.'s address was equally interesting. He adverted to the newly initiated candidate, a Russian merchant, and by whom proposed, by an officer in the Polish army! These two gentlemen had made each other's acquaintance in England, the happy home of the brave and the free. A native of Poland had that day proved the excellence of Freemasonry by introducing a native of Russia into the Order. May such a happy instance be the prelude to many others! MAJOR BENIOWSKI, the Polish Brother alluded to, on his health being drunk delivered a very impressive address on Masonic principles.

LODGE OF FAITH, (No. 165,) *Jan. 27.*—The W. M. Bro. J. R. Dudley, after initiating two candidates, installed his successor, Bro. John Mott, in the presence of twenty installed Masters. The ceremony was conducted with great correctness. The banquet lost none of the usual charm imparted by Bro. Rackstraw's attention, and the social hour was enlivened by excellent harmony and pleasing addresses; many absent friends were remembered, and we are desired to assure Dr. Crucefix that he was not forgotten.

ST. JOHN'S LODGE, (No. 107.)—*Masonic Ball.*—At the meeting of this Lodge on the 5th January, our esteemed Bro. Lee was duly elected for the second time to preside in the East, his conduct as W. M. for the past year having given universal satisfaction. The occasion was celebrated by a splendid Ball and Supper, at which one hundred and thirty were present. The Lodge-room and whole suite at Radley's werethrown open, and the whole affair passed off with great spirit. The supper was served up in excellent style, and all the arrangements were admirable. The health of the W. M. was given and duly responded to, but the toast of the evening was "The Ladies Present;" this, it is needless to say, was given most enthusiastically. Indeed, the fair Sisters present seemed to catch the excitement, and rose simultaneously to acknowledge the compliment. The Grand Sword Bearer was deputed to return thanks for them which he did in a very neat speech. After supper dancing was resumed, and this truly happy party did not separate until five on the following morning. The St. John's Lodge have set a very excellent example, which we hope to see speedily followed. The ordinary Masonic banquets unquestionably partake of a selfish character, how much greater the satisfaction, when, as in the present instance, the enjoyment of the meeting is participated in by those we love. Reunions so delightful as these advance Masonry, by dispelling prejudices which unquestionably in too many instances are indulged in by the fairer portion of the creation, but, from the gratified remarks we heard on every side, we feel convinced that every "Sister" present at the St. John's Ball, will for the future bear with her "the tongue of good report," the harmonious feeling which pervades the whole fraternity, being so eminently conspicuous upon that occasion.

ST. LUKE'S LODGE, (No. 168,) *March 2.*—It is due to this excellent Lodge to record its palmy state, the working is really good, and we understand that on Good Friday the lectures will be regularly worked.

LODGE OF UNIONS, (No. 318,) *Feb. 17.*—This Lodge well maintains its character as the parent stem of the Emulation Lodge of Improvement. The Master, Bro. Mountain, assisted by Bro. Marriott, P. M., and the Wardens worked a portion of the lectures in excellent style. Several members of the Bank of England Lodge visited, and were entertained with true Masonic hospitality.



BANK OF ENGLAND LODGE, (No. 329.)—A gloom is passing over this Lodge, caused by the decease of Bro. ROBERT FIELD, P. M., the father of the Lodge. The Lodge is ordered to be put into mourning on the melancholy occasion. In our quarterly obituary we have adverted to this painful event at some length.

ZETLAND LODGE, (No. 752,) Feb. 15.—This new Lodge, constituted last year by Dr. Crucefix, is in full work; the three degrees were practically illustrated to-day to the several candidates, and afforded instruction to a very numerous meeting of the members and their friends.

### CHIT CHAT.

A ROYAL MASONIC PRESENT.—Some time since a chest was despatched to London, bearing the royal arms of France. This chest contained a complete *trousseau* of toilettes:—morning toilette, evening toilette, and two ball toilettes. This present was addressed to the *doll* of the Princess Royal. King Louis Philippe gave *carte blanche* to one of the most eminent *modestes* of Paris, who executed her commission with the utmost good taste. Each gown is a perfect *chef d'œuvre*, especially the ball dresses, which would excite the envy of our most fashionable duchesses. One is of *gros de Naples*, the second of pink gauze with velvet flowers, exquisitely made. The small embroidered and trimmed pocket handkerchiefs, the small silk stockings, shoes, slippers, Indian Cachmere shawl, bonnets, muffs, a black lace scarf, &c., have all been made purposely, and with incredible care. There is also a jewel-case with diamonds of the purest water, bracelets, ear-rings, and fillet for the forehead; and all these minute curiosities are carefully arranged in the drawers and cases of a beautifully constructed little wardrobe.

King Louis Philippe is a Mason; Her Majesty, the daughter and niece of Grand Masters.

THE LATE MEMBER FOR WINDSOR.—Bro. John Ramsbottom, Esq., who died at the Albany, on the 8th of October, had sketched out his will roughly on a scrap of paper in his own hand-writing, on the 2nd of March, 1844, which was duly signed and witnessed, whereby he gave to his two sons the whole of his property, but appointed no executor: at the conclusion there was an obliteration of some half-dozen lines, which, from that part of the will being turned down at the time of signing, was not observed by the witnesses. The opinion of the Court was taken. The will was to this effect:—"I hereby declare, that in case of anything occurring to me, and I should be unable to make a regular will, this is my disposition. I give my two silver salvers which were presented to me, to my son John: my silver tea-kettle and appurtenances to my son Somerville; the silver trowel to my daughter Mary—her fortune places her above any necessity for assistance from me; the silver tea-pot formerly belonging to the Duke of Wellington, to my daughter Susan; 1000*l.* to Mrs. Sarah Townsend for life, and at her death to her daughter Sarah absolutely; the residue to my sons equally. [The remainder was obliterated.] The judge, observing that it being expressly declared to be a temporary or provisional will, in case the testator made no other, and from the appearance of the signature it would seem that the obliteration and signing were contemporaneous acts, decreed

administration, with the will attested as it now stands within the lines expunged ; and the same was granted to the deceased's eldest son, as one of the residuary legatees.

AMERICA.—“ We have received the very gratifying intelligence from the United States, that the Grand Lodge of Massachusetts has paid an expressive but justly earned tribute to the merits of those distinguished Brethren of our Grand Lodge, the Rev. Dr. Oliver, and Dr. Crucefix, by unanimously conferring on the former the rank of Past Deputy Grand Master, and on the latter, that of Past Senior Grand Warden. This compliment comes with greater force from the circumstance of its being the first occurrence of the sort on the part of the Grand Lodge referred to ; and affords very conclusive evidence of the great moral effects which these eminent and exalted Brethren exercise, even in a distant hemisphere. Their names run parallel in Masonic history, the one as the unrivalled expounder of doctrine and illustration, the other as the most accomplished proficient in discipline and practice. As Freemasons we cordially concur in the propriety of this act, by the Grand Lodge of Massachusetts, and very sincerely wish that our estimable Brethren may wear their well-earned honours through many a year of utility and happiness.”—(From the London and Provincial papers.)

DISSENSIONS AMONG THE JEWS.—A disruption has taken place among the Jews of London, which promises to be productive of momentous results. It appears that for some time past a feeling has been growing up among the more enlightened and liberal of the English Jews that very great reform ought to be made in the ritual of the synagogue, and that they are not bound to abide by the interpretations given by the rabbis, but are at liberty to put their own construction on difficult passages. As a necessary consequence they repudiate the authority of the Talmud, and resolve to acknowledge no other standard of truth than the law and the prophets. The result has been that great divisions have occurred among the Jewish congregations in the metropolis. A number of the seceders have opened a new synagogue for themselves in Burton-street, where they stately meet for worship. Mr. Goldsmid and several of the most influential persons belonging to the Jewish persuasion have joined the new sect.

THE JEWS.—At Athens the splendid Jewish synagogue was destroyed by fire, with all which it contained ; the heaviest part of the loss being the Sacred books, many of which were of the greatest antiquity. The collection of the *Sepher-Thora* (Book of the Law) was composed of forty-rolls of parchment, and was one of the richest in the world. This book contains a MS. of the Pentateuch ; and, to shew the value of a copy, we were informed that it is at Jerusalem only that the rabbins may devote themselves to this labour. Years are consumed in the production of one of these copies ; for the slightest error, the smallest erasure, the most minute imperfection or inequality in the letters, necessitates the recommencement of the work. The letters of the book are counted, and are two millions in number. With the exception of that at Bordeaux, the edifice destroyed is said to have been the finest Hebrew temple.

A NOBLE JEW.—The sudden death of Mr. Isaac Cohen, the brother of Mrs. Rothschild, long a leading and highly respectable member of the Stock Exchange, has produced a considerable sensation amongst the elder class of his associates, and universal regret amongst the Hebrews. Mr. Cohen is supposed to have died worth about half a million sterling, and for many years past, we are credibly informed, he made a rule to

distribute twenty-five per cent of his current annual expenditure in unostentatious charity. The loss sustained by the recipients of his bounty by his sudden demise may therefore be better conceived than described. Mr. Cohen had also rendered himself conspicuous for assisting unfortunate members of the Stock Exchange when their conduct merited such support; and many individuals owe their success in life to the interest he took in their welfare. Mr. Cohen sat down to dinner with his family in apparent good health, when he was suddenly seized with an apopleptic fit, and survived only a few hours.

**THE JEWS.**—The Berlin Jews have made an appeal to the Jews of Europe generally, in order to raise a fund by shares for the foundation of a Jewish colony in America.

**THE TWO BAPTISMS.**—We find the following affecting incident in a Hamburgh paper:—"A few months ago we were informed by some papers of the baptism of a company of Russian soldiers, Israelites by birth, into the Russo-Greek Church, on which occasion the neophytes were marched into the river, near which the regiment was encamped, and were thus converted as one man, with all the prompt precision of a military exercise. Here is another instance of a Russian baptism, as copied from the *Grenzbote*, a German periodical:—"At a naval review, lately honoured by the presence of the Emperor himself, two sailors evinced so much skill and boldness in the execution of various nautical manœuvres that his Majesty on the spot raised one to the rank of captain, and gave the other a lieutenantancy. The rear-admiral in command hereupon modestly dropped the remark, that the two honoured subjects were both — Jews. The Emperor, unwilling to retract his word, now called on the two seamen to enter the Greek Church; but no reply being made, the Czar addressed them harshly; whereupon the seamen having previously contrived to interchange a few words unintelligible to those around, requested leave of their sovereign to exhibit another and still more astonishing feat of seamanship, in which they fancied themselves most expert. A sign of approbation having been vouchsafed, the two Israelites grasped each other firmly round the waist, made a sudden plunge into the Baltic, and were seen no more."

**THE PAWNBROKER'S WINDOW.**—There is more philosophy of life to be learned at a pawnbroker's window than in all the libraries in the world. The maxims and dogmas which wise men have chronicled disturb the mind for a moment, as the breeze ruffles the surface of the deep still stream, and passes away; but there is something in the melancholy grouping of a pawnbroker's window, which, like a record of ruin, sinks into the heart. The household goods—the cherished relics—the sacred possessions affection bestowed, or eyes now closed in death had once looked upon as their own—are, as it were, profaned; the associations of dear old times are here violated; the family hearth is here outraged; the ties of love, kindred, rank, all that the heart clings to, are broken here. It is a sad picture, for, spite of the glittering show, its associations are sombre. There hangs the watch, the old chased repeater, that hung above the head of the dying parent, when bestowing his trembling blessings on the poor outcast, who parted with it for bread; the widow's wedding-ring is here, the last and dearest of all her possessions; the trinket, the pledge of one now dead, the only relic of the heart's fondest memories; silver that graced the holiday feast; the gilt-framed miniature that used to hang over the quiet mantel-shelf; the

flute, the favourite of a dead son, surrendered by a starving mother, to procure food for her remaining offspring; the locket that held a father's hair; or more gloomy still, the dress, the very covering of the poor, is there, waving like a flag of wretchedness and misery. It is a strange sight. To those who feel aright, there are more touching memorials to be seen at a pawnbroker's window than in all the monuments in Westminster Abbey.

**PRUSSIAN HEROINE.**—We find in the Prussian papers some particulars of interest, relating to a heroine of a remarkable description, Grace Darling enlarged into gigantic proportions, residing in the town of Pillau. This woman, Katherine Kleinfeldt, is the widow of a seaman, with whom, for upwards of twenty years, she made the long-sea voyages; and since his death she has devoted her life, for his memory's sake, to the noble and perilous task of carrying aid to the drowning. Whenever a storm arises, by day or night, Katherine Kleinfeldt embarks in her boat, and quits the harbour in search of shipwrecks. At the age of 47, she has already rescued upwards of 300 individuals from certain death. The population of Pillau venerate her as something holy, and the seamen look upon her as their guardian angel. All heads are uncovered as she passes along the street. The Prussian and several other governments have sent her their medals of Civil Merit; and the municipality of Pillau has conferred on her the freedom of the town. Katherine is of athletic form and strength; of masculine physiognomy, softened only by its look of gentleness and goodness; and better furnished, in all save courage and humanity, for such wild scenes and high deeds as make their common fame, than the frail girl who has for years filled a grave far from the scene of her generous daring in the Fern islands.

**HEROICS.**—"Blanchard and Jerrold had serious thoughts of joining Lord Byron in Greece; they were to become warriors, and to assist the poet in the liberation of the classic land. Many a nightly wandering found them discussing their project. In the midst of one of these discussions they were caught in a shower of rain, and sought shelter under a gateway. The rain continued; when their patience becoming exhausted, Blanchard buttoning up his coat exclaimed, 'Come on, Jerrold; what use shall we be to the Greeks, if we stand up for a shower of rain?' So they walked home and were heroically wet through."—*Lytton's Blanchard.*

**DEATH OF ONE OF THE FEMALE IOWAY INDIANS IN PARIS**—The Ioway Indians have sustained a severe loss. O ke-our-mi, the wife of Little-Wolf, died of an affection of the lungs, brought on by grief for the death of her young child in London. Her husband was unremitting in his endeavours to console her and restore her to the love of life, but she constantly replied, "No, no! My four children recal me. I see them by the side of the Great Spirit. They stretch out their arms to me, and are astonished that I do not join them." The Little-Wolf had not appeared at the exhibition for some days, not having quitted his dying wife for a minute, watching over her night and day, and suffering no one else but himself to perform the offices of tenderness which her condition required. She charged him to make her acknowledgments to the physicians who had kindly attended her, directed the dress she was to be buried in, and requested that a medal of the Virgin Mother of the Great Spirit of the Christians, which she wore

round her neck, might not be removed. The three other women wept over her corpse, although she belonged to a different tribe, the Sioux, who were enemies to the Ioways.

THE NEW YORK HERALD says, the venerable Hiram Withington has been sentenced, at Dedham, to pay five dollars and costs, for kissing Mrs. Horson. Rather a costly kiss!

UMBRELLAS.—When Jonas Hanway first appeared in the streets of London with an Umbrella, he was looked upon with a feeling similar to that with which the ancient prophet of that name was regarded. The novel example of such effeminacy was ridiculed as quite insufferable; and, preferring the rays of the sun to the shower of missiles with which he was assailed, he quietly put it down and took shelter in a cutler's shop.

DOMESTIC MEDICINE.—Under this title we have had several claims to our attention, but we disregard all that we do not find *on conviction* of their utility, to be deserving of commendation. Of all complaints to which “flesh is heir to,” few, if any, more seriously affect the health and animal spirits than irregularities of the liver and digestive organs, which, if disregarded, lay the foundation of serious disease, and of course render the care and attention of a medical adviser indispensable. When this is the case all “domestic medicine” should yield to the art and science of the practitioner. But in the general state of primary irregularity, we have found by experience, that the antibilious pills prepared by Bro. Benjamin Gall, of Woodbridge, are a very important and mild remedy. Our attention was first drawn to the subject by some readers of the advertisement; that appeared in our own columns, when we examined further, and feel justified in bearing testimony to the medical character of the antibilious pills, which are so gentle that ladies who are nurses may use them, and in weaning they are especially serviceable. As a dinner pill one may be used “*ante prandium*,” as a preventive of the effects of too good living; and in a case of excess, two, or at most three, will restore the stomach to its natural action. Thus much for our own experience. We understand that Lord Bloomfield and his illustrious patron, King George the Fourth, used this medicine with considerable advantage, so that Bro. Benjamin Gall has some high Masonic authority in his favour.—[ED. F. Q. R.]

MARRIAGES.—*Dec. 16.* At Bandman House, Perthshire, Brother Henry Smyth Pigott, Esq., of the Royal Scots Greys, second son of John Hugh Smyth Pigott, Esq., of Brockley Hall, in the county of Somerset, of Lodge 327, to Elizabeth, third daughter of James Drummond Nairne, Esq., of Dunsinane.

*Dec. 18.*—At Stoke Damerel, Devon, Captain John Foote, *R. N.*, to Isabella Fanny, second daughter of the late Dr. John Olive, of Staines, Middlesex, and Emily, now the wife of Bro. Dr. J. H. Freer, of Sutton Coldfield.

*Feb. 10.*—By the Rev. Thomas Willis, at St. Michael's Church, Frederick Bevan, Esq., son of Frederick F. Bevan, Esq., of Camass, to Rebecca, relict of the late James Bold, Esq., late of Lodge 109. Immediately after partaking of a splendid *dejeuner* the happy pair left for Caherelly Castle, the hospitable seat of Michael Furnell, Esq., D.L.

BIRTHS.—*Dec. 26.*—At Bankside Villa, Charlton Kings, Cheltenham, the lady of Bro. Captain A. A. Younge, of the late St. Helena Regiment, of a daughter.

Lately, the wife of Bro. John Purnell, Charterhouse-square, of a daughter.

### Obituary.

Jan. 9.—ALEXANDER MALCOLM DAVIES, æt. 23, whose prospects of a promising career in his profession surrendered to that fatal disease consumption. He was the son of Bro. David Davies, solicitor, Henrietta-street, formerly of the Bank of England Lodge, 329.

Jan. 30. Æt. 82, at his residence Upper Charlotte-street, Fitzroy-square, Bro. Joseph Constantine Carpue, *F.R.S.*, initiated in Paris, 1788. As a Mason, the deceased Brother was distinguished for affability, kindness, and love to mankind; he never took any part in Masonic polity. As a man he was distinguished for high-mindedness, honour, integrity; in these great qualities he was unsurpassed. As a politician he was characterised by independent advocacy of Reform, and enjoyed the friendship of Fox, Sheridan, Nelson, Horne Tooke, Romilly, Major Cartwright, and the others of the good and the great. As a surgeon, Carpue was before his time; educated professionally abroad, he had an early preference for new inventions, but always respected the opinion of others. He attended the late Princess Amelia, and was a favourite with the Prince Regent. His method of lecturing was amusing and instructive; we well remember the *den* (we believe since converted by Miss Kelly into a dramatic theatre) in which he delivered those lessons of deep philosophy in simple truths to those who were about to enter the navy, army, and India service, for to such was his class generally limited, and how at that time his most excellent system was derided by the aristocrats of the day, yet Carpue's boast was, "no pupil of mine was ever rejected." We have said that he was a-head of his day, but he lived to see every medical school adopt his plan, but not his manner, that was Carpue's alone. We may possibly refer to the biography of this great and good man hereafter at some greater length, but of his benevolent kindness the writer of these few remarks is not ashamed to give the following instance: being about to proceed to India, Mr. Carpue sent for him and frankly stated that he had heard his sea-chest required some additions, and enquired what sum would suffice—that sum was doubled—but for this timely aid, what might have been the privations of a youth about to leave home and country? Bless thy memory, dear and valued friend! Reader ponder on the grave of Carpue.

Feb. 18.—Bro. William Hawes, the musical professor, at his residence on the Adelphi-terrace, aged 61. Mr. Hawes was almoner and master of the boys at St. Paul's Cathedral, gentleman, and master of the boys at the Chapel Royal. He was father of the highly-talented vocalist, Miss Maria B. Hawes; and Honorary Member of the Prince of Wales' Lodge.

Feb. 20.—Bro. J. D. Loder, leader of the Ancient and Philharmonic Concerts, &c., aged 58. Bro. Loder used to lead the concerts at Bath, in the palmy days of the celebrated Rauzzini. His disease was confirmed dropsy.

Feb.—A letter from Berlin announces the death of Bro. Baron de Bulow, ex-Minister of State. A malady, which he had contracted of late years, from excessive application to business, was the cause of his death.

March 3.—Æt. 48, at Tibberton-square, Islington, Brother ROBERT FIELD, who for upwards of 30 years had most faithfully served as clerk in the house of Messrs. Edward Robinson & Co., of Cheapside, London. A mind too severely taxed by the devotion to the responsibility of his situation, and a constitution far from strong, yielded to the encroachments of a severe nervous disease, which brought about a softening of the

brain, and the gradual obliteration of all nervous power. Bro Field became blind, next the senses of hearing, touch, taste, all vanished, and the last sigh of a dear friend was softly breathed into the ear of the angel of peace; the last moment told the secret of the heart. A widow and several children remain to lament the bereavement of an affectionate husband and father.

It is to be hoped that the commercial firm who, for thirty years, have benefited by the unceasing devotion to their interests of this faithful steward, may be induced to extend towards the family some aid; for the sake of humanity we trust this will be the case; seldom was a case presented more deserving, or more requiring sympathy.


Could such a man as Robert Field be other than a good Mason? He was the illustration of what a Mason should be; to be as he was, you must walk humbly before God, uprightly before man. Bro. Field was initiated in the Bank of England Lodge, served every office, up to the Chair, to which he was twice called, (and was P. Z. of the Royal Arch Chapter, No. 3;) acted as Secretary and Treasurer for many years, and only resigned the latter office last year. He was at the time of his decease the Father of the Lodge. The Lodge has been put into Masonic mourning, and the members mourn as Brothers.

Bro. Field was, as may be expected, among the early supporters of the Asylum for his aged Brethren, and on the retirement of Bro. Farnfield from the Secretaryship to that Institution, he eagerly sought and readily obtained the appointment; into this cause he threw the great powers of his intelligent mind; no difficulty presented itself that was not to be overcome; he took his post by the side of the Treasurer; received his instructions and obeyed them to the letter; any difference of opinion was conveyed with the kindness of a friend, and his own opinion was frequently yielded, when perhaps it might have been of greater advantage; but Bro. Field always supported the views and objects of his leader with readiness and grace.

Generous as to his means, being hopeful of the future, he liberally contributed to the cause, and carried on an extensive correspondence. As a secretary he was a pattern to imitate. His votes in Grand Lodge were always given on the side of Independence and Freemasonry, and his loss as a man of considerable reasoning powers will be felt; there are very few of his class of thinking well informed Masons. To consult Robert Field was to seek intelligence, to profit by it was a privilege. His resignation as Secretary was only tendered when he felt that to continue in office was altogether impossible, and then it was written with sincere regret a few months since; and the letter containing the resignation evidenced marks of great physical decay, it was probably the last he ever wrote. The Committee of the Asylum directed a vote of thanks for his valuable services to be presented to him, as a mark of their unfeigned affection and esteem. It was done; but, alas! vision was denied to the eye, and hearing to the ear, of him to whom honour was due. A Lewis of Bro. Field may probably live to witness in such testimony a record of his father's worthiness. All that now remains for the Mason is to condole with the widow and fatherless, imploring for them the protection of an All-powerful and merciful Father in Heaven.

Kind shade look with complacency on this feeble tribute to friendship, that commenced with our first introduction to each other, and ended but with thy last expiration! Sweet, in your case, must be the sleep of death.

## PROVINCIAL.

 THE GENERAL COMMITTEE OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS most earnestly direct the attention of their Provincial Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.

Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers, MESSRS. PRESCOTT AND CO., 62, Threadneedle Street, London; the Treasurer, DR. CRUCEFIX, Grove, Gravesend, Kent; or the Secretary, ad interim, MR. JOHN WHITMORE, 125, Oxford Street, London.

**HYPHE, December 27.**—The festival of St. John was celebrated by the Brethren of Prince Edwin's Lodge, No. 147, at which time Bro. W. H. Pullen was installed Worshipful Master for the year ensuing. The ceremony was performed by Bro. Watson, from London.

**UXBRIDGE. ROYAL UNION CHAPTER, February 20.** A Chapter of Emergency was held for the purpose of admitting the Rev. Bro. Cooke, of Hillingdon, and Bros. Lake, Pullen, and Bedborough, all of the Royal Union Lodge, No. 536. Hitherto the exaltations, since our resuscitation, have been chiefly of London Brethren; the present accession of strength from the province affords a pleasing indication of increased stability.

**OXFORD. ALFRED LODGE, Dec. 27, 1845.** The initiations during the last two or three years have far exceeded any former period, while the addition that has been made to the Masonic ranks has been such as to give increased stability to the Lodges, and additional weight and influence to Masonic principles. The election of Bro. W. Thompson to the chair is as creditable as it was unanimous. His father laboured for upwards of thirty years to place Freemasonry in that pre-eminence which it was his lot to witness before departing to "that bourne whence no traveller returns." For Senior Warden, we have Bro. Belcher, son of the late Mayor of Abingdon; Junior Warden, Bro. James Wyatt, jun., eldest son of Bro. Ald. James Wyatt, a veteran of the Craft; Senior Deacon, Bro. James Embling; Junior Deacon, Bro. E. Kent; Inner Guard, Bro. J. Rose; Stewards, Bro. C. Hickman and Bro. H. Gibbs; Treasurer, Bro. H. Jebber; Secretary, Bro. J. Betteris.

At five o'clock the inauguration dinner took place in the banquet-room of the Masonic Hall. The Worshipful Master, Bro. Thompson, presided, and gave, in appropriate terms, the usual loyal and Masonic toasts.

The CHAIRMAN said he had infinite pleasure in proposing the health of a body of Masons who had conferred great benefit on this Lodge and Freemasonry generally. He alluded to the Past Masters, to whom they were so much indebted (cheers); and although he had no wish to be invidious, by speaking of one more than another, he could not forbear mentioning the name of one, Bro. P. M. Musgrove (loud cheers), who had been a true and staunch friend to the Lodge, and who had



filled its highest office no less than six times (cheers), which was the best testimony of the high estimation in which he was held by the Brethren. Nor could he overlook the great services rendered by the W. M. of the past year, Bro. Jubber, who had done all in his power to promote the best interests of the Lodge. There was a circumstance, too, on which P. M. Jubber might pride himself, that during his year of office, he had initiated more Brethren than any previous Master. (Cheers).

P. M. MUSGROVE acknowledged the toast.

P. M. JUBBER begged to propose the health of the Worshipful Master, and felt that it was unnecessary that he should dwell on his merits; the Lodge could not but feel highly gratified that they had elected a Brother so high in character and firm in principle to fulfil the duties of Worshipful Master for the year ensuing (loud cheers).

THE WORSHIPFUL MASTER replied at some length, and concluded by stating that he would endeavour to discharge the duties uprightly and with a due regard to the character and dignity of the Lodge, so that when he had completed his year of office he might be able to return the badge of honour as pure and unsullied as he had received it from his predecessor, P. M. Jubber. (The W. M. sat down amid much cheering.)

The CHAIRMAN then proposed the health of the Senior Warden and the Officers for the year.

BRO. BELCHER, S. W., acknowledged the toast.

The CHAIRMAN begged to propose prosperity to their Sister Lodge, the Apollo; and afterwards gave the "Stewards," and expressed the great satisfaction which they had given in all they had undertaken.

BRO. HICKMAN, P. M., acknowledged the toast.

Among the many toasts that followed were—"Success to the Masonic Charities," "The Officers of the past year," "The Mayor and Corporation," "The Vice-Chancellor and prosperity to the University," "The City Members," "The County Members," "The Ladies," "Our next merry meeting," &c.

Feb. 18.—There was a large attendance of the Brethren of the City and University Lodges. The minutes of the last meeting having been read and confirmed, the P. G. M. congratulated the Brethren on the progress which Masonry had made in the province since they were last assembled. After paying a tribute of respect to the memory and virtues of a deeply lamented Brother (Bro. E. Standen of this city), who had been snatched from them since their last Provincial Meeting, he stated that had it pleased the Great Architect of the Universe to spare his life it was his intention to have conferred upon him the highest honour which as P. G. M. he had in his power to bestow, as a mark of the esteem which he entertained for him. The P. G. M. then appointed the following to be his officers for the year. The appointments which have been made from both Lodges, have given the greatest satisfaction to all.

Senior Grand Warden, Bro. T. Walker; Junior Grand Warden, Bro. Rev. C. J. Meredith, Linc. Coll.; Grand Chaplain, Bro. J. T. B. Landon, Magd. Coll.; Grand Registrar, Bro. W. Thompson; Grand Secretary, Bro. Rev. G. T. Thomas, Worc. Coll.; Assistant Secretary, Bro. J. G. Betteris; Senior Grand Deacon, Bro. H. Jubber; Junior Grand Deacon, Bro. S. Burstall, Univ. Coll.; Grand Superintendent of Works, Bro. G. Saunders, Wor. Coll.; Grand Sword Bearer, A. C. Masters, Univ. Coll.; Grand Director of Ceremonies, Bro. R. J. Spiers; Grand Organist,

Bro. B. Sharp ; Grand Pursuivant, Bro. J. Bossom ; Grand Stewards, Bros. H. Gibbs, J. Wyatt, R. Cattley, Wor. Coll., Rev. W. Bousfield, Linc. Coll., H. E. C. Stapylton, Univ. Coll., and T. Randall. The P. G. M. having thanked the Brethern for their attendance, the Lodge was closed in due form and order.

In the afternoon of the same day the Brethren of the Apollo Lodge gave their anniversary dinner in the banquet room at the Masonic Hall.

The Master of the Apollo Lodge, Bro. the Rev. C. J. Meredith, presided ; supported by the Provincial Grand Master, Bro. the Rev. C. J. Ridley ; a Past Master of the Apollo Lodge, Bro. J. Boyd, and the present W. M. of the Alfred, Bro. W. Thompson, and the Officers and Brethren of the two Lodges, amounting to about fifty, and Bro. Greenbank, the distinguished Professor of Elocution. The usual preliminary toasts were given, after which the Chairman gave the "Provincial Grand Master, the Rev. Bro. C. J. Ridley" (loud cheers), and he proposed his health in a double capacity, as a Member of the Apollo Lodge, over which he had presided with so much success and so much ability (cheers), and as Provincial Grand Master.

The toast was received with Masonic honours and cheering. On its subsiding

The P. G. M. (who was prevented by a sudden attack of sciatica from dining, but who joined the party on the removal of the cloth) said, he felt the greatest pleasure in meeting the Brethren on the present occasion, and regretted it had been diminished by a circumstance which prevented his joining the festive board at an earlier moment. He had come from London expressly to hold a Provincial Grand Lodge. He concluded an admirable address by observing, that the Masonic principle would work its way, whether it was in our own country or in far distant lands—be it Northern climes where wintry storms prevail, or in the sunny South, to use the poet's words,

" Where showers fall as though they weep,  
And winds breathe as a child asleep."

The P. G. M. again rose and said, he begged to propose the health of one who was deserving of all praise and all commendation, the W. M. of the Apollo Lodge, Bro. Meredith (loud and continued cheering). If any thing afforded him (the P. G. M.) additional pleasure in attending this meeting, it was the knowledge that he had the privilege of proposing the health of one who was so highly esteemed, and who so justly deserved their approbation, not only for his zeal in Masonry, but for the way in which he carried out its principles (loud cheers).

The W. M. said, if in proposing to their consideration the health of the P. G. M. who was so worthy of their approbation, he felt a degree of diffidence, how much more so must he feel at the present moment in rising to acknowledge those encomiums and compliments which had been made in his behalf. He wished he was deserving of but half of what had been kindly said of him, but his endeavour had been in the discharge of his duty not to sink the Apollo Lodge in estimation if he could not raise it. In conclusion, he begged to propose the health of his predecessor, Past Master Boyd, and the Past Masters of the Apollo Lodge (much cheering).

Bro. BOYD, P. M., acknowledged the compliment.

The CHAIRMAN proposed the health of the Worshipful Master, the Officers and Brethren of the Alfred Lodge, and remarked that in that

Lodge he was initiated into Masonry. He rejoiced to see such unanimity prevailing between the sister Lodges, and trusted that nothing would ever occur to disturb it (cheers).

Bro. THOMPSON returned, on behalf of himself and the Alfred Lodge, their unfeigned thanks for the kind and flattering manner in which the toast had been proposed by the Chairman, and responded to by the Brethren.

The CHAIRMAN proposed the health of the Visiting Brethren.

Professor GREENBANK acknowledged the toast.

The CHAIRMAN then gave, in complimentary terms, the Officers of the Apollo Lodge.

The Senior Warden, Bro. Rev. BOUSFIELD, responded.

The CHAIRMAN proposed the health of "The Stewards," and the newly initiated Brethren, after which the entered Apprentices' song was given with good effect by Bro. Bossom.

Some excellent songs were sung during the evening by various Brethren, and considerable pleasure was afforded by Professor Greenbank, who gave, at the request of the company, a recitation of Hood's celebrated composition—the "Song of the Shirt."

*March.*—The Apollo and Alfred Lodges have held their meetings, at which several addresses were delivered with much good taste, in particular those by Bros. Haskings and Spiers, as well as by the Rev. Bro. Dixon, a visitor from Carlow.

BIRMINGHAM, Jan. 15.—The Grand Lodge of the Province of Warwickshire met at Bro. Dee's, Royal Hotel, Birmingham, by command of the Deputy Grand Master of England and Grand Master of the Province, the Right Hon. the Earl Howe. The usual business of the Lodge having been disposed of his Lordship proceeded to appoint the under-mentioned Brethren officers of the Lodge for the ensuing year, viz. Bros. Bell Fletcher, *M. D.*, (Lodge of Light, 689) Deputy P. G. Master; James Motteram (St. Paul's, 51), P. G. S. W.; William Greatwood (ditto), P. G. J. W.; William Lloyd (Lodge of Light, 689), Past S. G. W., P. G. Treasurer; William Broomhead (ditto), P. G. Registrar; G. I. Kain (Shakespear Lodge, 356), P. G. Secretary; H. Louis, P. G. S. D.; Wyley (Trinity Lodge) P. G. J. D.; Empson (St. Paul's Lodge) P. G. Superintendent of Works; Adams (Guy's Lodge), P. G. D. C.; Dee (Lodge of Light), P. G. Sword Bearer; Cohen (St. Paul's), G. Organist; L. Sharpe (Shakespear), P. G. Pursuivant; Morris Banks (Lodge of Light); and P. W. Banwell, P. G. Stewards; Thomas Hewett, P. G. Tyler.

A procession was formed in order; embracing, first, two Tylers, with drawn swords, music, Committee of Council, Officers, Students, and Medical Officers of the Queen's College—The authorities of the town—Masons, not members of any Lodge, two and two—the Lodges according to their numbers, juniors preceding—The Provincial Grand Lodge in full cortege.

On arriving at St. Peter's Church, the Brethren opened to the right and left—facing inwards—when the P. G. Master passed up the centre.

Divine service was read by the Rev. C. Craven, and a most eloquent discourse was delivered by the Worshipful Brother, H. R. Slade, D. D., D. G. M., pro tem., and Grand Chaplain of the Staffordshire Grand Lodge.

A collection in aid of the funds of the Queen's Hospital was subscribed by the Brethren present.

The Lodges then formed in reversed order, and returned to the Royal Hotel.

*The Banquet.*—At five o'clock about one hundred and thirty sat down. The noble Brother, Earl Howe, presided at the centre table. Brothers Torre, Past D. P. G. M., and Bell Fletcher, *M. D.*, D. P. G. M. Presidents, at the tables on the right and left of his Lordship.

The cloth having been removed the usual Royal, Loyal, and Masonic toasts were given and heartily responded to by the Brethren. In proposing the health of the most Worshipful Grand Master, the Earl of Zetland, his lordship paid a just tribute to that nobleman for his great attention to the interests of the institution. He remarked, that he believed it was the wish of their present Grand Master to follow in the steps of the late Grand Master, H. R. H. the Duke of Sussex, and he was convinced they would all allow that he could not take a better model.

The toast was heartily responded to.

Bro. TORRE, Past D. P. G. M., then rose, and said he had a pleasing duty to perform, that of proposing the health of the distinguished Brother who now presided over them. After paying a just eulogium to the noble lord for his exertions in behalf of our beautiful institution, he concluded by proposing the health of the Earl Howe, Deputy Grand Master of England, and Grand Master for this Province.

This toast was received with rapturous applause.

Earl HOWE, in returning thanks, said that he should always make it his study to be at his post whenever it was possible. He thanked them for the honour conferred, and although he should be sorry to resign the high office he held as their Grand Master, yet he should be willing to do so provided they thought it desirable to be presided over by one more immediately connected with the province. This he would say, they could not find one more deeply devoted to the interests of the Craft. His Lordship concluded by eulogising the sermon they had heard that day, and said that he had never heard a more Christian-like discourse from the lips of any minister. He called upon the Brethren to drink to the health of Brother the Rev. Dr. Slade, the Chaplain of the Staffordshire Grand Lodge.

The Rev. Brother returned thanks in a very pleasing manner, and gave success to the Grand Lodge of Warwickshire, and the health of Dr. Bell Fletcher, the Deputy Provincial Grand Master.

Dr. FLETCHER returned thanks in an excellent speech expressing a wish to carry out Freemasonry on a broad principle, as he considered it was well calculated to promote the temporal and spiritual welfare of all who embraced it. He concluded by very appropriately proposing the health of the retiring D. P. G. Master, Bro. Torre.

EARL HOWE rose and paid a just tribute of respect to the toast, he could not allow it to pass without his more especial notice.

Bro. TORRE returned thanks in a very feeling strain; it was sixteen years since he first took office, and he had been honoured by having his warrant renewed by three different Grand Masters. There were a very few Lodges in the province when he was first appointed by the late lamented Earl Ferrers. He now retired, leaving half a score. He felt highly gratified by the compliment paid to him, and he returned thanks with a heart as overflowing as his glass.

Earl HOWE then rose and gave "Prosperity and increased utility of the Queen's Hospital."

Bro. DR. BIRT DAVIES responded thereto, and said, that valuable insti-

tution was much indebted to the Freemasons of the Midland districts for the great assistance they had rendered in promoting its interests. He considered it an institution based on Masonic principles, the basis of which is Charity, and the value of the services rendered by them to the poor in their affliction, he hoped was multiplied a hundred fold as they went forth into the world.

The next toast was the Visiting Brethren, which was responded to by one of the visitors, who solicited permission to give the health of a most distinguished Mason, one whose writings on Masonry he had often read with deep interest—the Rev. Dr. OLIVER.

Earl HOWE then rose and said, the time was drawing near when some of them would have to join the fair sex in the ball that night, and as a parting toast he would give them “the ladies.” He was convinced his Brethren would agree with him, that to them we were indebted for most of the comforts of life, and on all occasions they proved themselves man’s greatest blessing.

The noble Earl then retired amidst the cheering of his Brethren, and the Chair was taken for a short time by Dr. Fletcher, at the request of his Lordship.

*The Ball at the Town Hall*, was attended by a highly fashionable company, about fourteen hundred being present. The military band of the 6th Dragoons performed during the evening the most fashionable music.

The scene presented was truly magnificent—the galaxy of beauty, heightened by the most fashionable and attractive dresses, the Masonic costumes, studded with the jewels of the various Orders, collars, and aprons, from the Masonic blue to the gorgeous red and purple.

Upwards of five hundred pounds have, by the smiles of beauty beaming on the liberality of men of honour, been made available for the diseased and afflicted of the Queen’s Hospital.

It is to be hoped that a similar ball will take place next year in aid of the funds of the different Masonic charities.

[Hear this, ye Brethren of the Provinces! Five hundred pounds gleaned by the smiles of beauty. O, woman! blessed gift of God to man—why are not your boundless powers always enlisted in such a cause so purely your own as charity? ]—ED.

UTTOXETER, Jan. 9.—The Foresters’ Lodge, 670, in this clean agricultural town, held its annual festival at the Red Lion Inn, and installed their W. M. elect, Bro. R. Lassiter, surgeon. The Brethren, to do honour to the occasion, had specially invited the D. P. G. M., Bro. Dr. Slade, who took the opportunity of officially inspecting the condition of the Lodge, and partaking of the festivity of the day. The W. Brother expressed himself highly satisfied with the neat appearance of the Lodge, and the efficient manner in which Bro. Morley, P. M. and P. G. Sword Bearer (an old serjeant of the 5th Fusileers) conducted the ceremony of Installation. The rare old boy is the *hair trigger* of the happy pastoral knot that comprise the Foresters’ Lodge. Long life to the veteran soldier Mason! This Lodge has recently commenced regularly taking in the “*Freemasons’ Quarterly Review*.”

WOLVERHAMPTON, Dec.—The feast of St. John the Evangelist this year was celebrated with more than ordinary *éclat*. The suffrages of the Brethren had been given in favour of Bro. G. A. Vernon, a Mason

of superior degree; and his induction to the Chair of the Lodge was attended with peculiar circumstances of felicitation. The male branches of his family are all Freemasons of old standing, and it imparted indescribable feeling to the event of the day by its being graced and indeed solemnised by the presence of his venerable father, General Vernon, who has not been in Lodge for many years, accompanied by his two other sons, the eldest, and his youngest brother, Captain Vernon, of Her Majesty's 68th foot. Bro. Vernon, the now W. M. of St. Peter's Lodge, is himself a captain of the Coldstream Guards. A brighter epoch in the prosperity of this Lodge could not have dawned upon its career. Dr. Slade had inspired into its decaying frame fresh life and vigour, and there is now every reasonable expectation that St. Peter's Lodge, 607, under the rule of Bro. G. A. Vernon, will entitle itself to the motto of his regimental standard, *nulli secundus* in the province. To signalise the occasion, the W. Bro. H. C. Vernon, Past P. G. S. W., who has been many years a member of St. Peter's Lodge, presented a set of new collars for the several officers, and clothing for the Tyler. The solemn ceremony of Installation was conducted by Bro. Lloyd, P. G. Treasurer. The attendance of the Brethren was very gratifying, and among the visitors we recognised Bros. W. Kettle, P. M., 51, De Loude, F. Dee, P. G. S., J. H. Davis, R. Kettle, barrister, Gordon, P. M., &c. &c.

The Lodge opened at three o'clock at the Assembly Rooms, and was adjourned to Bro. Law's, at the Star and Garter Hotel, for dinner. After the usual loyal and Masonic toasts from the chair,

Dr. SLADE rose and proposed the health of the W. M. Bro. G. A. Vernon. He said he knew of no Brother within the province more gifted with Masonic virtues than he whom the Brethren of St. Peter's Lodge had delighted to honour. Bro. Vernon had a *status loci* in society which would give an impulse to the progress of their esoteric principles, added to which the real respect his family was held in throughout the neighbourhood, could not fail to recommend those principles, as essentially conservative of the Throne, the Altar, and the Commonwealth. What can be a more hallowed aspect than the one in which we contemplate the genial and benign spirit of Masonry at this moment? We behold around our board elements of the different grades of our artificial state of society. Let me (said the doctor) tell those children of darkness that while Masonry teaches Christianity, *their* Christianity does not teach Masonry. While we teach the rights of lawful sovereigns, and inculcate obedience to states, we do not forget the claims of citizens to the privileges of freeborn men. Prudence, temperance, fortitude, and justice are among our leading maxims, but we do not recognize in our code of laws any claim as teachers of mental and moral light to enslave the mind with superstitious fears, and, through the dogmas of a particular institution, attempt to accomplish the sinister ends of tyranny and oppression. For this reason Freemasonry has always been persecuted by a priesthood that pretends to infallibility of opinion and universality of religious dominion; and is looked upon with a jealous eye by all who dread that the emancipation of the human intellect should deprive bigotry and fanaticism of its influence and gains. Bro. Slade continued,—What scene could more beautifully display the spirit of Masonry than the one before them? A gallant officer of a most distinguished corps occupied the seat of an instructor in a peculiar system of morality; he had laid aside the sword to handle the square and com-

passes—symbols that taught the most enduring truths. He was surrounded by his father, a veteran of high military rank, who had long appreciated the blessings of amity and peace, which our Order ever propagates—his eldest brother, an excellent specimen of the English country gentleman, a well-trying Craftsman of the mystic tie—his youngest brother, another gallant companion in arms—by learned members of the church, the law, and medicine—by men of commerce and busy artisans; each in his place filling up the common level, order prevailing over every action, harmony cheering every bosom—each emulating the other in fraternal anxiety to see and make one another happy, the genius of Masonry presiding over all hearts. Such was an apt illustration of the social good of Masonry. It brought classes into communion with each other, sanctified by obligations of the most sacred nature, and associated by the most solemn tokens, to improve and ameliorate the condition of the human race.

The evening was much enlivened by very good singing, particularly by Bro. Ironmonger, whose song of "Tubal Cain," was equal to the best professional talent. The veteran General entered into the spirit of the reunion with feelings and affability that won all hearts.

The W. M. in returning thanks for his health, which was drunk with the highest Masonic honours, very gracefully alluded to the compliment the Lodge had passed upon him in taking him, as it were, almost upon trust. His best efforts should be devoted to the prosperity of St. Peter's Lodge, and he hoped, when his year of office had expired, he should lay down the gavel assured of their unanimous approbation.

The W. Bro. H. Vernon's health was drunk with other P. M. and P. G. officers, which were severally acknowledged in appropriate terms. The W. Brother was pleased to express a desire, concurred in by a vote of the Brethren, that the address of Bro. Slade should appear in print, deeming it well calculated to publish the tenets and principles of the Craft. The W. Bro. Lloyd's health was drunk with every mark of respect, and his admirable performance of the solemn ceremony of the day was warmly acknowledged by the W. M. and the Brethren.

The Lodge was closed about nine o'clock, when most of the members dispersed. It must not be forgotten that amidst the events of this auspicious day, Bro. General Vernon, through his son, the W. M., presented a donation of five guineas to the Lodge Fund of Benevolence.

NORWICH.—*Union Lodge*, 60. Already the advantage of a governing power is evident. Since Lord Suffield has assumed office, many gentlemen have been initiated, and others have rejoined the banner. This Lodge in particular has rallied, and commenced the work of charity. At its last meeting the sums of 5*l.* 5*s.* 2*l.* 2*s.* and 1*l.* 1*s.* were respectively voted to the Annuity Fund, the Asylum, and Girls' School.

LINCOLN.—Masonry is fast declining in the Province. It scarcely holds up its head but in Lincoln. If the Prov. G. M. by superseding the Historian of Masonry has succeeded in nothing else, he has done so too effectually in establishing his own views of apathy and supineness. Where is the Rev. Deputy? *Heu quantum mutatus ab illo Hectore!*

STANSFIELD UNDERBANK, Feb. 17.—*Prince George Lodge*, 386. This Lodge, which may be properly termed a Lodge of Operatives, held a festival, and gave token of their zeal and industry: they meet weekly, and work well.

KEIGHLEY, Feb. 24.—The foundation stone of the new Parish Church of Keighley was laid.

The procession met at the Parish Church National School Room at twelve o'clock, and proceeded to the church yard in the following order:—Constables and Churchwardens; Architects and Clerk of the Works; Masons, Joiners, and other Contractors; Building Committee; Clergy; Subscribers and Friends; Superintendents and Secretaries; Female Teachers; Male Teachers, from the different Church Schools of the Parish; the Free and Accepted Masons of West Yorkshire; the Royal Lodge of Odd Fellows.

On the procession reaching the ground, prayers were offered up by the Rev. Dr. Busfield, of Carlton, and a hymn was sung, after which the stone was laid by Frederic Greenwood, Esq., of Ryshwort Hall.

Mr. Greenwood, on laying the stone, made an appropriate address.

Dr. Busfield read certain sentences of scripture, and another hymn was sung.

Then, Bro. LEE, the Provincial Deputy Grand Master directed certain officers of his Order to apply the plumb, the square, and the level to the stone. This done, he pronounced the stone to be duly laid, and said, addressing the rector:—"Think not, Rev. Sir, that these are idle ceremonies. The plumb teaches us to walk uprightly; the level to walk humbly; and the square to regulate our doings by God's law."

The Hon. and Rev. PHILIP SAVILE, of Methley, Provincial Grand Chaplain, then came forward, and poured corn, wine, and oil on the stone, expressing a hope that the word preached there might fall into good ground, and bring forth much fruit—that as oil stills the troubled waters, so might God's grace support and console us in earthly trials—and as wine maketh glad the heart of man, so might the preached word cheer the minds of those who hear it.

The Rev. WILLIAM BUSFIELD, *M.A.*, rector of Keighley, then came forward and delivered a long and powerful address.

The concluding prayers were then offered up, and the National Anthem was sung.

The procession then moved to St. John's, where an excellent sermon was preached by the Hon. and Rev. P. Savile, from the words—"Exceit the Lord build the house, they labour in vain that build it."

The clergy, churchwardens, and building committee afterwards dined with the Freemasons, at the Devonshire Arms. There were great numbers of Masons who had come from a distance to be present on the occasion. Such a demonstration of good will to the Church has not been made for a long time in Keighley; and we doubt not that the effect of it will last beyond the moment. Let but the Church be faithful to her duty, and she will continue to gain the affection of the masses of our population who have been estranged by her inability to supply them with her ministrations. And if she live in the affections of the people of this country, she will outlive all the storms which assail her.

SUNDERLAND, Jan.—The annual meeting of the Palatine Lodge, No. 114, was held in the Lodge-room, at the Bridge Hotel, when the following members were installed as office-bearers of the Lodge for the ensuing year:—Bros. T. White, W. M.; E. Smith, P. M.; J. Crowe, S. W.; W. Dewar, J. W.; J. Crosby, Treasurer; A. Milne, Secretary; G. S. Ranson, S. D.; T. Robson, J. D.; J. Crawford, I. G.; and



J. Dykes, Tyler. The ceremonies were conducted by Bro. Hardy with his accustomed ability. The Lodge was visited by a number of Brethren from Swallowwell, Shields, Gateshead, &c., who witnessed the proceedings with great pleasure.

KENDAL, *Jan. 5.*—Union Lodge, No. 151, met at the house of Bro. James Harker, the Horse and Rainbow Inn. Bro. Christopher Gibson was installed W. M. for the ensuing year. After which a numerous body of the Fraternity sat down to banquet. The duties of the chair were ably discharged by Bro. Gibson; and harmony and brotherly love were the order of the day.

CHESTER, *Dec. 30.*—The Brethren of the Cestrian Lodge met at the Royal Hotel, and were honoured with the presence of Lord Viscount Combermere, P. G. M., and his respected son, the Hon. Wellington Cotton, John Finchett Maddock, Esq. D. P. G. M., Bro. Hesse, P. G. W. of the Provincial Lodge, Bro. Willoughby, W. M. of the Mersey Lodge, and many Brethren from Macclesfield, Stockport, and other Lodges in this county and North Wales. The Marquis of Downshire and Sir W. W. Wynn, members of the Cestrian Lodge, expressed their regret by letter, that they were prevented from attending. The Lodge was opened at two o'clock. Bro. Jenkins was installed W. M. The Brethren sat down to an excellent dinner, the noble and gallant P. G. M. filling the chair. The Queen and the Craft, and also the healths of the Royal Family, and the Earl of Zetland, the G. M. of England, with those of the other Officers of the Grand Lodge, having been drunk, the health of Lord Combermere was proposed by the D. P. G. M. John Finchett Maddock. The noble Lord was highly gratified with the enthusiastic manner in which his health was toasted, and stated that it afforded him great pleasure to visit the Cestrian Lodge, and expressed his satisfaction at the efficiency and completeness of the Lodges in this county. Also his determination to recommend to the Grand Lodge the suppression of those Lodges where the objects of the Craft were not carried out, at the same time it would afford him the utmost pleasure to give his support and encouragement to those which he found worthy. He further intimated his intention to hold a Provincial Lodge at Birkenhead, which he considered due to the increasing numbers of the Brethren there; he also expressed the pride he felt in filling the office of P. G. M. which had been held by many of his ancestors, and he hoped it might be inherited by future members of his family, if they were found to be worthy of the distinction, and he assured the Brethren of his unabated zeal for the welfare of the Craft. The P. G. M. afterwards proposed the health of the D. P. G. M. John Finchett Maddock, in a highly complimentary manner and with the most fraternal regard, and which was warmly responded to by the Brethren present. The health of the Hon. Wellington Cotton was drunk with the utmost cordiality and respect, to which he replied in a manner that highly gratified the Brethren, and which did honour to his head and heart. The Brethren also drank the healths of their absent Brothers, the Marquis of Downshire and Sir W. W. Wynn, and testified their respect in a bumper to the benevolent and excellent character of Lady Combermere, and the high estimation entertained towards her by the Brethren throughout Cheshire. The health of the new W. M. of the Cestrian Lodge was drunk with much respect and fraternal regard. The healths also of the visiting Brethren, who expressed themselves highly gratified with their reception and the entertainment

they had met with. The health of many other excellent members of the Craft was drunk, and at half-past nine o'clock the Lodge was closed, after an evening passed with the utmost hilarity, and in the true spirit of Masonry.

*Gratifying Testimonial.*—At the Masonic festival of St. John, Lord Combermere, at the request of some Masonic and other friends, presented Mr. Yarrow, county bridge-master, with a silver tea-service, which had been subscribed for by several friends of that gentleman.

**BIRKENHEAD, Dec. 29.**—The Brethren of the Mersey Lodge, 701, held their annual festival of St. John's Day, in the Lodge-room, Market Inn, Birkenhead. After the business of the Lodge had been transacted in the spirit of true Brotherhood, the W. M., J. Bach, installed P. M. J. Kent, to the office of W. M., after which the day was spent in the greatest harmony.

**LIVERPOOL.**—We had entertained sanguine hopes that "proposals" for the erection of a MASONIC Hall in this second Babylon would have progressed so far as to have enabled us to announce its probable success. The Circular has much of promise in it, and the projector of the scheme is one whose zeal for Freemasonry will, we trust, stimulate him onward; there may be some temporary checks, but let him bear in mind that these very checks will cause greater attention to the subject, and as the matter is of an *operative* as well as a *speculative* consideration, the Masonic lieges of Liverpool are not likely to neglect the opportunity if placed fairly before their consideration.

**ON DIT.**—There is a talk of a Masonic Herald, the *F. Q. R.* being considered unequal to our wants. [We shall hail our promised contemporary with much good will, but we caution him before hand as to the urgent necessity of pioneering his way well before he brings his project under public consideration; we wish too well to every thing truly Masonic to be pleased with a still-born or abortive publication.—*ED. F. Q. R.*]

**CARMARTHEN, No. 699.**—*Dec. 27.*—The Installation of the Worshipful Master was performed by Bro. Ribbans in a very able manner. The W. M., Bro. Walter Lloyd, presided at the banquet at the Bush Hotel.

**SWANSEA.**—*Dec. 29.*—The members of the Indefatigable and Beaufort Lodge, 288, celebrated the festival of St. John the Evangelist, by dining together, in their Lodge-room at the Castle Hotel, Swansea. The cloth being removed, Capt. E. Morgan was called to the Chair, and Bro. S. Padley, junior, occupied the Vice-chair. The usual loyal and Masonic toasts were given, and the hilarity which generally prevails at these meetings was kept up with great spirit.

**NEATH.**—*Cambrian Lodge, No. 472.*—The members celebrated the festival of St. John, on the 27th December, according to the annual custom of the Craft, in their handsome new room at the Castle Hotel, and afterwards dined together, under the able presidency of the newly-installed Master of the Lodge, F. Fredericks, Esq., of Dyffryn. The real pleasure of the evening consisted in that combination of benevolent and charitable feeling, of that national desire to oblige and be obliged, and of that disposition for cheerful and rational enjoyment which Freemasonry is so well calculated to promote and encourage.

WORCESTER.—*The Masonic Ball.*—Feb. 20.—Shortly after nine o'clock the assembly room of the Guildhall was thronged with a galaxy of beauty, loveliness, and fashion, the fair guests being duly supported by a proportionate number of gay gallants, amongst whom the hospitable Masons, the generous hosts of the evening, shone most eminently conspicuous, being adorned with the various and rich insignia—jewels, collars, scarfs, aprons, and other badges—of their ancient and honourable Fraternity.

The company numbered in the whole, we understood, about four hundred and seventy, so that, as it may be imagined, the large room, which was decorated with more than usual care, was filled almost to inconvenience. We cannot attempt to give any thing like a complete list of the company present; but we noticed a few of the most distinguished guests, amongst whom were the Earl and Countess Beauchamp, Lord Southwell, and the Count and Countess San Damiano; Hon. W. Coventry and family; Baroness de Thoren; the Misses Lechmere, Sir O. P. Wakeman, Bart., Miss Peel, A. Skey, Esq., J. W. Isaac, Esq., Mrs. and the Misses Farley, J. H. Allen, Esq., W. Dent, Esq. — Marriott, Esq., and the Misses Marriott, Conyng-ham Burton, Esq., Mrs. and Miss Hawkes, W. Ellis, Esq., J. M. Gutch, Esq., J. Parker, Esq., J. Owen, Esq., W. Candler, Esq., (who appeared as Master of the Worcestershire Hounds,) M. Pierpoint, Esq., and Mrs. Pierpoint, J. P. Sheppard, Esq., and the Misses Sheppard, Dr., Mrs., and Miss Malden, Dr. James Nash, E. A. Turley, Esq., Edgar Sheppard, Esq., and Mrs. E. Sheppard, Rev. T. L. Wheeler, Rev. J. Webster C., Sidebottom, Esq., H. B. Peake, Esq., Mrs. and the Misses Kent, and a host of others. *We have not mentioned the names of any of the Masons, nor of the ladies who graced them.* At the risk, however, of committing a solecism, we cannot refrain from mentioning the splendid appearance of the Worshipful Master of the Lodge, R. Rising, Esq., and Past Master, James Knight, Esq., who were each richly attired and decorated with splendid jewels, and wore the cross-handled swords of Knights Templar, having attained that eminent degree in the Order of Masonry; nor should we omit to notice the peculiarly chaste appearance of the decorations of J. B. Hyde, Esq., and the other Past Masters of the Lodge.

Dancing commenced shortly after the hour above named; and fair forms flitted through the mazy intricacies of the quadrille, whirled the giddy round of the waltz, revelled in the all-absorbing Polka, or languished through the voluptuous windings of the Spanish national dances until half-past one, when the gay assemblage was summoned to a scene of more than oriental magnificence. The two side rooms adjoining the Assembly-room having been appropriated, the one as a tea and coffee and the other as a card-room, the lower or entrance hall was fitted up as a refectory, the courts on the west side of the hall being concealed by massive and tastefully arranged draperies; above the windows on the eastern side were placed carved and gilt cornice poles, from which depended curtains richly fringed; the spaces between the windows were occupied with draperies gracefully festooned. Each end of the hall was brilliantly illuminated with devices in gas, the rest of the light required being supplied by chandeliers bearing argand lamps, numerous table lamps, wax lights, and in front of each of the three principal Chairs, an enormous wax taper on a richly carved candelabrum. The

Worshipful Master presided in a chair placed under a rich canopy, in the centre of the eastern side of the hall; the cornice of the canopy bore the motto "Faith, Hope, Charity," in large gold letters; on either side were banners, and over the canopy was a banner emblazoned with the Worshipful Master's armorial bearings, above which was a triangular device, borne only by Knights Templar, consisting of a rainbow proper, springing from clouds, and surmounting a cross. This splendid banner was supported on one side by the celestial, and on the other by the terrestrial globe. At the north end of the hall sat the Principal Royal Arch, Past Master Joseph Bennett, under a gorgeous golden arch supported by massy pillars also richly gilded, and surrounded by emblematical banners; over the arch was a brilliant Maltese cross surrounding a crown, in jets of gas, and on each side the letters A. R., also in gas. The arch bore the inscription *Ευρηκαμεν*, which we translate for the behoof of the ladies, "we have found." At the south end of the hall, under a similar canopy, presided the Second Principal Royal Arch, Past Master James Knight, who, being a Knight Templar, was supported on one side by the ancient and famous banner of the Order, argent and sable, bearing the motto "Beau-seant," and on the other by his own banner of arms, surmounted by the triangular device above described. On the right of the Second Principal sat the Principal Sojourner, Bro. B. L. Stable, and on his left the Principal Sojourner's Assistant, Bro. Joseph Stephens. Above the canopy was a gas star composed of eccentric circles, and on each side an hexangular star, also in brilliant gas. Along the whole length of the hall ran three ranges of tables, with seats on each side.

Supper being announced, the Worshipful Master led the Countess Beauchamp to the banquet hall, the Master's lady being led by the Earl Beauchamp; and around the chief table were seated the most distinguished guests. The repast concluded, the Worshipful Master rose and proposed "the health of her Most Gracious Majesty the Queen." The toast having been enthusiastically honoured, the band played the National Anthem.

The Worshipful Master then again rose, and said that he had to discharge the gratifying duty of proposing "the health of her Majesty the Queen Dowager"—(great cheering)—an illustrious lady, who had for some time past been one of the brightest ornaments of our country. (Cheers.) The toast was drunk with enthusiasm, and the band played "Rule Britannia."

The Right Hon. Earl BEAUCHAMP then rose and said—Ladies and Gentlemen, before we separate I am desirous of giving one toast, in doing honour to which I am sure you will all cordially join with me (applause.) "I beg to propose the health of the Worshipful Master, Mr. Rising, and the Worcester Lodge of Freemasons, and thanks to them for their splendid and magnificent hospitality extended to us this evening (loud and continued cheering.)"

When the applause had in some measure subsided, the Worshipful Master rose and briefly acknowledged the compliment, saying that although the decorations of the Masons might perhaps amuse the ladies, or call a smile to their faces, they might be assured that there was nothing connected with "the Craft" which was not strictly in accordance with the principles of justice, truth, honour, and brotherly love (cheers.) He called upon Past Master J. B. Hyde to propose the next toast.

Bro. HYDE proposed a toast, which, he said fortunately needed not the aid of eloquence to ensure it a most cordial and rapturous reception. He had only to say that the toast had reference to their fair visitors— [Here the worthy Past Master was interrupted by an enthusiastic burst of cheering which continued for several minutes, and in which the remainder of the sentence was completely drowned.]—The ladies, continued the speaker, had that evening for the first time seen the Masons in all their insignia and paraphernalia; they had seen their banners, they had seen their Royal Arch, their jewels, their collars, and all the badges of the various degrees in the order; but notwithstanding all that, they had seen nothing, and they knew nothing, of the mysteries of Masonry (laughter). There were secrets in Masonry which ladies' eyes must not pry into too curiously, nor ladies' tongues talk about (renewed laughter). But although the ladies were precluded from participating in Masonic mysteries, they were not debarred from partaking of Masonic amusements and Masonic refreshments (hear, hear, and cheers); and for his part he thought that the external portion of a Mason's Lodge was never so becomingly adorned and graced as when it was surrounded and enlivened by the fairest works of creation (loud and reiterated plaudits). It had been the earnest and anxious desire of the Master and Brethren of the Worcester Lodge to render every satisfaction to their fair friends and guests; but they were novices in giving balls, and if any defect should be discovered he hoped and trusted that the ladies would observe the principles of Masonry, follow the example of Masons, and *be silent* with regard to those defects (continued laughter). He knew not who would reply to the toast. If he called upon the eldest unmarried lady to do so, he thought there would be considerable hesitation and difficulty about the matter (shouts of laughter); but if he called on the youngest, on the other hand, he feared that too many would be rising at the same time (increased merriment). Should his fair young friend, however, whosoever she might be, find herself nervous, diffident, or in any manner at a loss, he would recommend her not to hesitate, but without delay to call in the assistance of Dr. Malden, who was always prepared, at a moment's notice, to afford effectual relief in all such cases (great laughter). In conclusion, he would propose the health of "the Ladies"—(cheers)—including Dr. Malden. [Shouts of laughter and cheers followed this sally in the midst of which the worthy Past Master resumed his seat.]

Dr. MALDEN returned thanks on behalf of the ladies in a speech of which we only caught the concluding sentence, which was to the effect that it was customary now-a-days for representatives—well-disciplined representatives at least—to consult their constituents. He had consulted his, and had been commissioned by them to propose the health of Past Master Hyde. (Loud cheers.)

That gentleman having in a few appropriate sentences expressed his acknowledgments, the company returned to the ball-room, where they continued to "chase the hours with flying feet" until the near approach of dawn, when they separated; the universal feeling being warmly expressed that this was the best and most social assembly, the most complete in all its appointments, and the most lavishly profuse in its unbounded hospitality, of any that has graced the faithful city for very many years past. We must not forget to mention in terms of merited eulogy the polished courtesy and attention of the Stewards—the Past Masters and present Office-bearers of the Lodge—who devoted them-

selves and their best energies, with unremitting assiduity, to anticipate every want and wish of their guests.

DUDLEY, Jan. 27.—The Brethren of the Lodge of Freemasons, held at the house of Mr. Patterson, Swan Inn, held their annual ball, which was attended by a large number of the "Brethren of the mystic Craft." The room was tastefully decorated, and ornamented with Masonic signs and other emblems. Messrs. Hayward and Tilley's quadrille band was engaged, and contributed greatly to the enjoyment of the evening. The Brethren of the Craft were dressed in the distinguishing badges of their respective orders, which gave the scene a novel and pleasing appearance.

PLYMOUTH, Jan. 10.—*Brunswick Lodge, 185.* A beautiful model of a "Lewis," was presented by the Senior Warden, and accepted with the best thanks of the Brethren. This machine has been used in ancient and modern times for setting stone; it is a three-legged triangle, on the top of which is fixed an eye-bolt for hanging the blocks and tackle: the rope of the tackle is wound round a roller, which has a satchet-wheel and paul at one end. The stone intended to be set is made of pure white marble—a hole is sunk in the centre of it to receive the Lewis, and a dove-tail formed at the bottom. The Lewis is made of three slips of iron or steel, dove-tailed, the middle one acting as a wedge to keep the other two firm. This model was designed by Thomas Elwell, Esq., government contractor, carrying on the public works in our dock yards.

SHERBORNE, Dec. 27.—The Lodge of Benevolence, No. 459, celebrated the festival of St. John the Evangelist. After a meeting at the Lodge Room, and the transaction of the business of the day, the Brethren proceeded to the Antelope Inn, where a most excellent dinner was provided by Brother Hipplesley. The D. P. G. M., Brother Percy, presided, supported by the W. M., Brother Melmoth, P. M., Highmore, W. M. of the Lodge of Science, Bourton, the P. G. Chaplain, Visitors from the Royal Clarence Lodge, Bruton, and a strong muster of the Brethren. The usual loyal and Masonic toasts were given with due honour; and after the exercise of that most excellent virtue, charity, and an interchange of those friendly greetings, peculiar to this ancient institution, the Brethren separated delighted with the pleasures of the day.

WEYMOUTH.—We regret to state that a burglary and robbery have been committed at the Masonic Lodge in this town within the last fortnight. It is conjectured that entrance was effected by means of a pick-lock key, or some other mechanical instrument, as no indication of exterior force was apparent. Whoever the parties concerned were, it is evident, from the peculiar manner of their proceedings, they must have been well acquainted with the premises, and also with the *intrinsic* value of the property taken away, as only valuable articles were selected, things of minor consideration being left behind. The cases in which the valuables were kept locked up, have been broken open, and the whole of the jewellery and plate abstracted and carried off. It is said a light was observed in the Lodge on the night of Wednesday the 17th of December, but no notice was taken of it then, from the frequency of Masonic meetings held therein; but as there was no Masonic meeting held on that night, it was supposed the robbery must have then been perpetrated. Hitherto there has not been any clue apparent, leading to suspicion of the burglars.

BUDFEGH SALTERTON, *Rolle's Arms. Lodge of Harmony. No. 509, Dec. 30.*—The annual festival was commemorated, when the W. M. Brother John Williams was installed in the chair by Brother W. S. Wish, P. M., and the other officers duly appointed and invested.

RYDE, ISLE OF WIGHT. *East Medina Lodge, No. 204, Dec. 26.*—The Lodge met in full force at their Lodge room for the purpose of installing as W. M. for the ensuing year Bro. the Rev. Wm. Moore, one of the oldest and most respected members of the Lodge, and also to celebrate the festival. Many visitors from the Newport and Cowes Lodges were present. The ceremony of installation was performed by Bro. J. Hearn, the retiring Master, and D. P. G. M. of the Island, and at its conclusion the Brethren partook of a banquet at the Royal Pier Hotel. The sacred character of Bro. Moore's profession, and his station in society in Ryde, are likely to be of great service to this already flourishing and increasing Lodge.

*March 2.*—Some few weeks since the Right Worshipful P. G. M., the Earl of Yarborough, received a request from the Royal Victoria Yacht Club, that he would summon a Grand Lodge of his Province to meet and assist His Royal Highness Prince Albert in laying the foundation stone of the Club House, and which His Royal Highness had graciously signified his intention of doing on this day, and accordingly the necessary summonses were issued.

The Brethren began to assemble at the Town Hall about twelve o'clock, but a general feeling of regret prevailed at the absence of the Right Worshipful Prov. G. M., who was unable through illness to be in attendance. Shortly after one o'clock, the D. P. G. M., J. H. Hearne, Esq., of Newport, entered the Lodge room. The Lodge having been opened, and some preliminary business gone through, the order was given for forming the procession, and which was speedily arranged in the street adjoining the Town Hall, including several distinguished Brethren of the Prov. Grand Lodge of Hants. The D. P. G. M. being supported on each side by a Brother of the Province of Hants.

The procession included upwards of one hundred and fifty Brethren. The Masonic procession was followed by another, composed of the Magistrates and authorities, and principal inhabitants of the town, and proceeded to the bottom of the Pier, where they awaited the arrival of His Royal Highness, who landed shortly after three o'clock, and having taken his appointed place, the procession was once more set in motion on its return up the pier until the head of it reached the Royal Pier Hotel, when a halt was made, and a double line having been formed, His Royal Highness, preceded by his standard, borne by a Captain in the Navy, and accompanied by his suite and several distinguished and noble visitors of the Yacht Club, was led through the procession to the door of the hotel, where an address was presented from the Town. The band then took the lead, followed by His Royal Highness and suite towards the scite. The order of the Masonic procession was then reversed, the Prov. Grand Lodge immediately following His Royal Highness into the ground, and taking their stations around him.

The whole procession having entered and taken their appointed stations, a bottle containing coins was handed to His Royal Highness by Bro. G. G. Downes, the secretary of the club, and it having been deposited by His Royal Highness in the cavity, a brass plate, bearing an inscription, was laid over it. The silver trowel was then handed to

His Royal Highness by the D. P. G. M., who accompanied it with a short Masonic address, explanatory of its use, as he did also with reference to the other implements subsequently delivered by him.

The mortar having been spread, the stone was lowered, the band playing "Rule Britannia;" and it having been adjusted and proved by His Royal Highness, with the square, level, and plumb-rule, and the corn, wine, and oil poured over it, His Royal Highness was pleased to declare it duly laid. The plans of the intended building were then presented by Bro. Huntley, the architect, for the inspection of His Royal Highness; and an address from the club having been presented by Thomas Willis Fleming, Esq., the commodore, and most graciously acknowledged and replied to by the Prince, the procession was re-formed, (His Royal Highness and suite leading, and followed by the Masonic body in reverse order,) and returned along Pier-street to the Pier Hotel, where the Masonic body left the Prince, and returned up George-street to the town hall, when the business of the province was entered upon; and this being completed, the Lodge was adjourned to a most sumptuous banquet, provided by Bro. Rendall, at the Royal Pier Hotel, of which upwards of sixty partook, and closed the labours of this ever memorable day in the usual social and rational manner.

NEWPORT, Dec. 29.—*Albany Lodge*, 176.—The elegantly furnished Lodge-room was filled almost to an overflow, by the unusual number of Brethren assembled to celebrate the festival, and to do honour to the W. M. elect, Bro. John Simeon, of Calbourne, the heir apparent of the estates of the Barrington family in this island, and whose connection with this Lodge has already been so conducive to its prosperity. The R. W. D. P. G. M., Bro. J. H. Hearn, presided in the Lodge on this occasion, and installed Bro. Simeon into the Chair, and which the Brethren feel convinced will be filled by him with credit to himself and advantage to the Craft. The labours of the day being over, the Brethren adjourned to the Star Hotel, to partake of a banquet, and spent the evening in harmony and social enjoyment.

RYE, Dec. 29.—The Brethren in this town held their anniversary at the Union Inn, where an excellent dinner was provided for them and their friends. Thomas Gybbon Monypenny, Esq., of Hole House, Rolvenden, presided, and the day was spent in harmonious conviviality.



## SCOTLAND.

## TO CORRESPONDENTS.

A MASON, A SUBSCRIBER, and A TEMPLAR, are suspected to be "three in one." "Timeo Danaos et dona ferentes." Tell your Grand Lodge this, if you have courage to do so. "Raise a fund for your poor, educate the children, and protect the widow."

Report points to the probable return home from Bombay next year of Dr. James Burnes, K. H. ; if so, his activity may infuse new life into the Order of Freemasonry in Auld Reekie. Meantime the results of the non-Masonic experiment, like that of free-trade, remains to be seen. We suspend our judgment accordingly, hoping for the best. It can hardly, however, be concealed that the first effects are more than doubtful ; for already the monthly nights of many Lodges are suspended by general consent, in order to have one great assembly in each Lodge at the ANNUAL VISITATION of the Grand Master, who visits each in rotation. What if this one annual meeting be suspended ? Altogether, we are not in a palmy state at present.

EDINBURGH.—*Canongate Kilwinning Lodge, Dec. 30.*—The M. W. the Grand Master Mason of Scotland visited, accompanied by a *cortège* of office-bearers, and was received by the M. W. Bro. A. D. Campbell, and a numerous assemblage of the members. Several deputations from the sister Lodges also attended, headed by their several Masters. The proceedings were marked by Masonic dignity, gentlemanly courtesy, and fraternal sociality, and the assembly separated with feelings of perfect harmony. Ever in the van, this the leading Lodge of bonnie Scotland, continues to increase in number and reputation. Many new and worthy members have been recently added to its roll.

*Militia Templi.*—A circular under date the 20th of January, intimates that a reprint of the Statutes, with all recent alterations and additions, is in the press, and will appear early. A second circular, under date the 17th of February, announces that a CHAPTER-GENERAL will be held on the 11th of March, and contains a list of the Grand Officers to be proposed for election, commencing with the LORD GLENLYON as Grand Master. Directions are therein given as to preliminary proceedings, and announces that a banquet will take place after the installation, and that "the uniform of the Order, lately superceded, is admissible, but no *feathers* in the cap are now allowed." Instructions are also given as to costume, regulation-swords, &c. A general outline of the order of procession, and the *ordo negotii* is detailed.

*The Order of the Temple.*—*March 11.*—The interesting ceremonial of installing the Grand Master and Grand Officers of this religious and

military Order took place in the Music Hall, which was decorated with the banners of the Knights, and stalls were arranged on each side for their reception. The Grand Master's throne was placed at the north side of the altar, under a canopy richly decorated with velvet hangings.

At eight o'clock, the procession entered the hall. The Regent of the Order, William Burn Callandar, of Westertown, took his seat in a stall at the right of the throne. The Regent addressed the Chapter-General, and after passing a high eulogium on the virtues and services of the late Grand Master, Admiral Sir David Milne, of Milnegraden, *G. C. B.*, informed the Knights that the Right Honourable Baron Glenlyon, of Glenlyon, had been unanimously elected to fill the vacant throne of the Order.

Lord Glenlyon was then conducted into the hall by the Grand Officers, and after taking the usual oaths, was solemnly crowned by the officiating prelate.

The following Grand Officers and Knights of the Order were present: John Whyte Melville, Preceptor; the Master of Strathallan, Constable; James Graham, Admiral; John Gordon, Hospitaller; Sir David Dundas, bart., Chancellor; J. L. Woodman, Registrar; A. D. Campbell, Bearer of the Vexillum Belli; Sir John Ogilvy, bart., Chamberlain; W. A. Lawrie, A. D. C.; J. S. Hepburn; George Galbraith, Provost of Stirling; Walter Laurence, jun., Prior of Kilmainham; Colonel Macdonald, *C. B.* 92nd Reg.; W. B. D. D. Turnbull; Sir William Stewart; Captain Walter Scott, *E. I. C. S.*; Alexander Penrose Miller, 92nd Reg.; Samuel Somerville; W. S. Steven, *M. D.*, *E. I. C. S.*; D. W. Balfour Ogilvie; Captain Drake, 92nd Reg.; Viscount Suirdale; G. P. Stanhope; William Miller; James Hunter, jun.; Viscount Kirkwall; Francis Nicoll; W. O'Brien; H. Buchanan, 92nd Reg.; Captain Mackenzie, 92nd Reg.; Major Thorold, 92nd Reg.; Colonel Chatterton, *K. H.*, 4th D. G.; the Master of Kilmaine; C. Bellew, jun.; James Horne, 71st Reg.; Major Forbes, 92nd Reg.; Captain Reczynski, &c.

Frater Stewart Watson, a Companion of the Order, who was present, has been requested to execute a picture commemorating the imposing ceremonial.

It is somewhat remarkable that one hundred years have just elapsed since William, Marquis of Tullibardine, ancestor of the present Grand Master, demitted his authority to Prince Charles Edward, who was unanimously elected Grand Master, and solemnly installed as such in a Chapter-General of the Order, held in the Palace of Holyrood, on the 24th September, 1745.

GREENOCK—*St. John's Lodge, Dec. 26.*—After partaking of a sumptuous dinner in the Buck Head Hall, the Brethren met in the Assembly rooms, which was fitted up and decorated in the most tasteful way. From an early hour in the evening, the Assembly-rooms were honoured with a large attendance of the fair sex, who were entertained by a well-filled orchestra, consisting of a choir of fourteen vocal and seven instrumental musicians, led by Bro. Inglis, teacher of music, who delighted them with their beautiful execution of a variety of anthems, &c. The Brethren and visitors having joined the choir in singing a sacred anthem, the R. W. Master expressed his deep regret that the rules of the Craft did not, as yet, permit them to enjoy the company of the ladies any longer. The strangers then took their departure, much pleased with the attention paid

to their amusement. The Lodge being then constituted, the Brethren continued to enjoy themselves in true Masonic order and harmony till "high twelve." As one proof of the truly benevolent principles on which the Lodge is founded and carried on, we may mention that the income of the Lodge amounts to about 180*l*. per annum, the whole of which is expended in relieving the wants of the poor, and in supporting *the widows of deceased members*. This will be considered a good trait even by those who have doubts about the principles of Freemasonry.

*Right Worshipful Masters elected 1846.*—Glasgow, Bro. G. Bridges; Thornhill, William Brown; Mar, James Farquharson; Strichen, John Thomson; Cullen, James Hay.

ABERDEEN.—Mason Lodge, Bro. T. Blaickie, Lord Provost; St. Machars, Alex. Hadden; St. Nicholas, Morris Leon, of Edinburgh, Proxy Master; John Mannel, R. W. M.; St. George, John Booth.

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## IRELAND.

### TO CORRESPONDENTS.

S. P. R. C. is probably a wag, but we differ in our notions, and prefer the "medley" of the Kilwinning, notwithstanding a would-be sagacious critique thereon. Sherwood Forest had its bold Robin Hood, Peer, Peasant, Groom, and Friar Tuck, among whom the Cœur de Lion himself was said to have been entertained. Our M. W. S. Macdona presides over a stalwort body, many of whom have been in the van when wanted, and we are pleased to hear that a pair of silver goblets are about to be presented to him; how much we should like to quaff therefrom a draught of Poteen, or even Parliament-Punch, and drink his health, with better manners to our correspondent, S. P. R. C.

Several other Correspondents will perceive we have complied with their wishes.

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DUBLIN.—*Prince Mason's Chapter*, No. 5, Jan. 17.—A numerous meeting of this Chapter took place at the Grand Lodge Room, for the Installation of its officers, but more especially to do honour to their outgoing Sovereign, Bro. George Macdona, on his vacating the Throne. The Chapter was opened by the P. M. W. S., Bro. Malachi Fitzpatrick, and the preliminary business of the Chapter having been concluded, Bro. Geo. Macdona was led to the foot of the Throne by two Senior Knights, and the following address having been read by the Sovereign, was presented to him, together with a magnificent gold box:—

*"Address of Chapter No. 5, of Knights of the Eagle and Pelican, Princes Grand Rose Croix, to the Most Excellent Prince and Brother George Macdona, M. W. S.*

"Most Excellent Sir and Brother—We gladly seize the opportunity of your occupying the Throne of our Chapter to express the warm feelings of fraternal affection which we entertain for you personally as our Sovereign. We have beheld with pleasure and admiration your whole Masonic life, exhibiting a complete illustration of the exalted and benevolent principles inculcated by our Order; and whether we

consider your conduct and character as a man or a Mason, we are alike struck with the right feeling, the sound judgment, and the manly energy and decision with which you have advocated and supported every good and rightful cause. We deservedly feel proud of every Brother who proves by his life that the principles of Masonry help to make those who practice them good husbands, fathers, citizens, and friends, not to speak of those higher and nobler subjects to which they lead us, as members of a religious institution of the most perfect and sublime character. In all those relations of life you have ever acted with the foremost and the best, and in presenting you with this expression of our approbation and our love, together with the accompanying gold box, we gratify the best feelings of our hearts, and indulge in the earnest hope, that however inadequate they may be to our wishes or your worth, they may prove an incitement to those coming after to follow in your steps. That your long career of Masonic usefulness may be followed by your fullest prosperity both here and hereafter is the sincere and ardent hope of your much attached friends and Brothers of this Chapter.

“Signed on behalf of the Chapter,

“MALACHI FITZPATRICK, P. M. W. S., Secretary.”

Brother <sup>\*</sup>Macdona delivered the following reply:—

“Most Wise Sovereign and Brethren—With the deepest feelings of affectionate and respectful gratitude I accept from the Chapter this magnificent token of their approbation and esteem. Proudly must I estimate the honour conferred on me, and I must ever feel a grateful remembrance of the good fortune which united me in fraternal intercourse with the members of this Chapter, and if my future conduct, not only as a member of the Masonic body, but as a citizen, a friend, or in any of the other relations of life, shall be such as at the close of my existence I may calmly look back upon without regret, I trust I shall in the same hour be able to rejoice that I have never, by any act unbecoming a Mason or a Christian, forfeited a single one of those friendships and alliances which I so highly prize, and which are amongst the best securities of virtue as well as the most delightful consolations of life. It is not by any studied combination of words, nor upon any occasion such as this, that I can hope to express the warmth and depth of feeling with which I cordially reciprocate the esteem and regard which has been this evening bestowed upon me. By my life and actions alone the sincerity of that feeling can be tested—by my life and actions alone can I expect to justify any portion, however small, of the flattering opinions of which this truly valuable testimonial is the pledge—neither length of years, nor absence, nor distance, nor any human change shall ever weary me in acting so, that neither this Chapter nor any of its distinguished associates, may ever regret proceedings which confer upon me the highest of all distinctions, being one not given to rank or to talent, but to honesty of purpose and integrity of life.”

The Chapter then adjourned to a sumptuous repast at Jude's Hotel. Among the guests were Bros. John Norman, Vice-President of the Supreme G. C. of Rites; Thomas Wright, Grand Secretary to the Supreme Council; Captain W. Laurence, 33rd ct Dernier Grade; Lord Viscount Sairdalc, Order of Mizraim; Hon. G. P. Stanhope,

N. P. U. ; Hercules Ellis, P. M. W. S. ; Henry O'Connor, P. M. W. S. ; Henry McDona, P. M. W. S. ; Thomas Snowe, P. M. W. S. ; John Macnally, N. P. U., &c., &c.

*Extract, from a Correspondent.*—"I am happy to have it to tell that our Chapter (the Kilwinning, late *Grand Chapter of Ireland*, which now occupies the first rank among the Prince Masons of this country, and which contains upon its roll the most exalted names connected with Irish Masonry) has resolved upon presenting to its present worthy sovereign, Bro. Henry Macdona, an address upon his retirement from the chair. This proceeding has been considered the more necessary, because the services of Bro. Macdona have been rather substantial than showy—the services of unremitting assiduity, continuing perseverance, and *indomitable integrity of purpose*, rather than those which any man of similar ability would be tempted to offer upon a great occasion of display. For many years he devoted himself to the true cause, of all men who adhered to that cause, he most put in peril the consistency of private friendship, yet, above all men who were actively connected with him in the recent Masonic struggles in Ireland, he has escaped the censure of those who were opposed to us. He has neither gained the *éclat* which he deserves among his friends, nor has any of his opponents ever found an opportunity or excuse for becoming his enemy. In him the true spirit of Masonry was implanted by nature, and no honour can be conferred upon him by his Brethren which will not confer a higher honour upon themselves.

"You, Sir, are not, and cannot be, acquainted with the facts and acts which fully justify these encomiums, but which were not the less *real*, because they have been unobtrusive—and I feel that I am but performing my duty in making this communication, in which every member of the Grand Chapter, especially those who have signalised themselves as its champions, will most cordially coincide, and which *the most determined of our opponents will be amongst the first to verify and approve.*

"I understand that an elegant service of plate has been manufactured for this occasion."

The Rev. Dr. BOURKE, P. P. of Clonmel, is again publicly denouncing the Order of Masonry in that town, where its sublime and Christian spirit is diffusing itself, despite of all hostility. With the simplicity of a man, who has been immured all his life in a cloister, and unacquainted with this world the Rev. Gentleman asks—"Where is the asylum Masonry ever erected or endowed to afford shelter to the needy, or consolation to the afflicted? Where the hospital for the sick, the almshouse for the destitute, or the refuge for the homeless and the wanderer they boast of?" We should blush for the poor boy in the lowest form of any National School in Ireland, who could not give an immediate and satisfactory answer to these queries so discreditable to him, whose garb and station would indicate a man of general knowledge and academic education. Masonry is the living essence of Christian love and benevolence, in its largest and truest sense. Dr. Burke concludes with this uncharitable reflection upon "a man named Adjutant Kelly, who, at no distant period kept a Masonic Lodge in Clonmel. For a time the flow of fortune ran in his favour, but a reflux soon set in, which brought ruin to his prospects, and desolation to his home. I am not much given to the prophetic mood; nevertheless, it would not be at all wondrous that our town were destined soon to see a second Adjutant Kelly." Possibly there may not come a second Dr. Bourke.

Feb. 18.—*Mr. Geary's Concert.*—The last of a series of those agreeable entertainments, was given before a large and fashionable audience, in the Pillar-room of the Rotunda.

The concert altogether was an exquisite treat, and we regret our limited space prevents a full description.

Almost at midnight, a song, the music by Bro. H. O'Connor, the words of which were from the accomplished pen of Mr. Hercules Ellis, was sung by Mr. Geary; but owing to the interruptions, which at that period of the evening, always ensue in a public concert-room, and among the avenues and passages, we are unable to say whether the song merited the applause that was bestowed upon it by those who heard it. We do not think, that as the song was composed expressly for Mr. Geary, it should have occupied such a position in the programme. We will only add, upon this point, that in all musical societies it should be enjoined as a rule upon the audience, that they should not move from their seats, except between the acts.

Upon the whole, Mr. Geary deserves high credit and warm support, in consequence of his exertions in sustaining the musical character of this country.

*New Improvements in Pianofortes.*—"We perceive by the London papers that the Messieurs Collard have recently manufactured a pianoforte, which in the construction of the key-board, differs very materially from those now in use.

"This instrument was exhibited a few days ago at a concert given by Mr. Braham, where Mr. Henri Laurent performed upon it with much *éclat*. It has been advertised as the invention of M. De Folly, a French artist; and we believe that Mr. Collard sets up no claim whatever to the discovery. The announcement, however, has given rise to a correspondence, which has been published in some late numbers of the "*Patrician*"—a London paper ably conducted by Mr. Burke, the author of the "*Peerage*," and other similar works; and it now turns out that this instrument is the invention of a gentleman not unknown in this country as an amateur, (whose name bespeaks him to be a fellow countryman of ours,) Mr. Henry O'Connor of the Irish Bar. Indeed, this gentleman's claim has not been denied—the only question being as to the merits of the invention itself, which, in Mr. O'Connor's opinion, are more than counterbalanced by its disadvantages. Be its utility, however, what it may, the invention is certainly as ingenious in design, as it is simple in mechanical construction; and we are always glad of an opportunity of recording whatever is creditable to Irish talent or ingenuity.

"It appears that Mr. O'Connor has communicated to the leading members of the musical profession, and other persons, several other curious designs of pianoforte improvements—in particular, one for the production of harp effects by means of the harmonic notes, which appears to be a favourite with the inventor, and which we understand has been pronounced, by competent judges, to be a *practicable* improvement."

*Lyra Masonica.*—The Brethren of the "mystic tie," will be gratified to learn that the Grand Organist, Doctor Smith, has, under the patronage of the Grand Lodge of Ireland, completed the arrangement of a collection of Masonic Melodies, which combine the solemn as well as the social, culled from the most ancient records of the Art, as well as several original compositions, which have already received the hearty

approbation of all who have been fortunate enough to hear them. The collection will be perfectly Masonic, so as to suit the Craft in every country and clime where the "light" of this ancient and honourable Order has diffused itself.

**Limerick, Dec. 27.**—The Masonic Lodges met as usual. The P. G. Lodge, at high noon, proclaimed and inducted the Officers for the ensuing half year at the Eden Lodge, No. 73. Bro. Doctor Dempster, of No. 208, succeeds the Hon. F. Saville, as Deputy Grand Master. The Provincial Grand Master having installed Bro. Moore, as Worshipful Master of the Eden Lodge, he then proceeded to the Union Lodge, No. 13, and performed the ceremonials, installing Bro. John Southwell Brown, Worshipful Master; Bro. James Sexton, Senior Warden, and Bro. Geo. Furnell, Junior Warden. The Lodges afterwards celebrated the festival in the social and fraternal spirit of the Order, and deputations of love and confidence were interchanged during the evening between the Lodges, according to ancient usage.

**Jan. 20.**—The R. W. Bro. Michael Furnell, Provincial Grand Master of North Munster, commenced the Masonic labours of the New Year by consecrating the Triune Lodge, No. 333.

From the Masonic worth, intelligence, and experience of the members we anticipate that this temple will prove an advantage to the district, and a permanent ornamental pillar of the Irish Constitution, under the immediate care of the Provincial Grand Master, which ensures its becoming a constellation of the purest lustre. The code of By-Laws (with which our Correspondent has favoured us), is a bijou worthy of the source from which it emanated.

The officers installed are—Samuel Dixon, W. M.; H. W. Massy, S. W.; William Massy, J. W.; Ed. C. Villiers, High Sheriff, S. D.; T. T. Adams, J. D; and the Rev. Wm. Eyre Massy, Chaplain.

**Feb. 11.**—The members of the Union Lodge, No. 13, at their monthly meeting, presented their late Secretary, George A. Dartnell, with a magnificent and costly salver (eighty ounces in weight), value fifty guineas. The Worshipful Master, Bro. John S. Brown, presided, and on proposing the health of Bro. Dartnell, took occasion to allude to his arduous and efficient services to the Lodge, and felt proud that he was the medium of presenting Bro. D. with a small token of their esteem and regard, which declaration was cordially responded to by the entire Lodge. Bro. Dartnell returned thanks in a truly Masonic speech worthy of him, and when he sat down was warmly congratulated by the Brethren.

**March 3.**—Bro. George Furnell, Treasurer, has received the unanimous thanks of the County Grand Jury for his zealous and intelligent exertions, by which the County has been saved a sum of no less an amount than 7150*l*.

**March 4. Lodge 13.**—Upwards of seventy of the Brethren sat down to an excellent dinner, and in the absence of the Master, John S. Brown, the chair was filled by Bro. W. J. Tracey. Visiting members from Nos. 11, 20, 49, 50, 83, 104, 114, and 116, were present, as were officers of the 17th, 67th, 74th, and 83d regiments.

**March 6.**—The Provincial Grand Master of North Munster (previous to his departure on a continental tour and visit to the principal consistories of Europe), entertained the Triune Lodge, No. 333, the junior temple of his district, to take a leave dinner, but to render Masonic light

more fascinating, Sister Furnell summoned all the Brotherhood and their fair relatives (within hail) to a quadrille party "in Masonic costume," which enhanced by the mysterious charm, confidence and truth of Masonic test, terminated when bright Phœbus reminded many of their duties at the Courts of Assize, and with aspirations for the speedy return of their kind host and hostess, a delighted company of two hundred retired, of whom every gentleman present, without a single exception, were united in the royal bond, which none but Craftsmen can divine. Sister Furnell appeared in the splendid costume of her Order.

**BALLINASLOE, Jan. 14.**—The third Union dinner of the Ballinasloe, Banagher, and Parsonstown Lodges, took place at Bro. Craig's Hotel. To the officers of the Lodge much credit is due, for the anxiety and interest they evinced, to render this entertainment all that it could be desired—a meeting of pure Masonic harmony and Fraternal Fellowship.

On the right of the Master sat Bro. Newenham, of the Grand Master's Lodge; Bro. Snow, of Lodge 50; and Bro. Bell, P. M., of Lodge 137. On his left, Bro. Seymour, W. M., of Lodge 306; Bro. the Rev. P. Browne, and Bro. C. D. Kelly, P. M., of Lodge 137.

On the cloth being removed, and thanks returned by Bro. the Rev. P. Browne, Rector of Ahascragh,

The Worshipful Master rose and proposed—"The Queen."  
"His Grace the Duke of Leinster, Grand Master of Ireland."

The Worshipful Master next proposed—"Lodge 2," with which he connected the name of Bro. George Eagle. This individual (said the W. M.) was an honorary member of Lodge 137. He knew him well—a good and true Mason, as lofty in honour and principle as the bird whose name he bore was majestic in his towering flight.

Bro. EAGLE returned thanks in very happy terms, and stated he would endeavour to sustain the high character which the W. M. had given of him, and to deserve the esteem of Lodge 137.

In the course of the evening the Worshipful Master presented to Past Master Bell, of Lodge 137, a magnificent silver centre piece and candelabra, which bore a Masonic device, and the arms of the Bell family.

**Jan. 15.**—Bro. D. Leonard, the histrionic pourtrayer of the Irish parts, filled by the lamented Bro. Tyrone Power, was entertained by the Lodge, No. 208, of which he is an honorary member.

**NENAGH, Dec.**—The Lodge, No. 208, met according to ancient usage on the 27th (St. John's day), and installed their new officers for the ensuing six months—J. R. Minchin, Annaghbeg, as W. M.; J. Bourchier, of Smithville, as S. W.; and Bro. Dr. Quin, as Proxy for W. H. Minnitt. The Brethren were installed by Dr. Dempster, K. H., Deputy P. G. M. of North Munster.

**LONDONDERRY, January.**—The Light of the North, No. 69, has dawned conspicuously, and most earnestly do we hope its rays will shed a benign influence, not only on the Brethren who compose the Lodge, but that light and lustre will be diffused by Bro. Alexander Grant, and the excellent cohort who acknowledge her rule. At the inaugural meeting of the Lodge, the Brethren by acclamation elected Drs. Oliver and Crucefix as honorary members—a mark of respect and attachment which these Brethren will duly appreciate.



Jan. 14.—We understand that a splendid réunion, under most distinguished patronage, will take place in the Corporation-hall of Derry, on the 24th of March. In the list of Stewards, on the occasion, we perceive the names of our worthy representative, John Boyd, Esq.; Colonel Cairnes and William Greene, Esq., agents to the Irish Society. The decorations, &c., will be of the most costly description, and the scene altogether is expected to be one of the most brilliant which has ever taken place in Ulster. The profits are to be applied in aid of building a Masonic Hall.

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## FOREIGN.

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☞ Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brothers.

☞ THE GENERAL COMMITTEE OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS most earnestly direct the attention of their Provincial and district Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.

Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers, MESSRS. PRESCOTT AND Co., 62, Threadneedle Street, London; the Treasurer, DR. CRUCEFIX, Grove, Gravesend, Kent; or the Secretary, ad interim, MR. JOHN WHITMORE, 125, Oxford Street, London.

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MALTA, Dec. 27.—The members of the two Lodges in this island, the Lodge St. John and St. Paul and the Union of Malta, met together at their respective Halls, according to ancient custom, for the installation of a Worshipful Master for the ensuing year. Capt. Robinson having been elected Worshipful Master for the Lodge 437, was installed in due form, and the Brethren of that Lodge, at eight o'clock p. m., sat down to an elegant supper provided for the occasion.

Captain Drummond, of Her Majesty's 42nd regiment, having been elected Worshipful Master of the Lodge 588, being absent from the island, was not installed on this occasion, but the duties of the evening were ably carried out by Bro. Stephen Jerome, P. M. The members of the Union also sat down to an elegant supper, and the evening was spent by the members of both Lodges with harmony and conviviality.

A deputation was sent from the Union to the Lodge St. John and St. Paul to congratulate them on the return of this Masonic festival: to strengthen the ties of brotherly love existing between the members of the Masonic

body; and to express the desire that the bonds by which they were bound should never be dissolved—but that the existing good understanding might ever continue to reign, and prosperity continue to crown the efforts of the members of the ancient and honourable Fraternity.

MALTA—VALETTA.—*The Zetland Lodge, 756, Feb. 5.*—This day being the anniversary of the birth of the M. W. G. M. the Earl of Zetland, one of the most interesting ceremonies that appertain to the ancient and honourable Fraternity, viz.—the consecration of a new Lodge, was performed in this island. The authorised number of Brethren having on the application of the “Union of Malta” to the Grand Master of England, received a Warrant authorising them to open a new Lodge, under the title of the Zetland, No. 756, presented the same to the Worshipful Master of the Lodge of St. John and St. Paul, 736, and to the Past Master and acting Worshipful Master of the Union, 586, to be installed. But as the Worshipful Master of the Lodge St. John and St. Paul imagined it necessary to have, besides the Warrant, an order from the Grand Secretary to do the needful, he declined. The Worshipful Master of the Union, however, conceiving the Warrant a sufficient authority, appointed seven o’clock on the evening of the above day, for consecrating the Lodge.

At ten minutes after seven, about forty Brethren of different Lodges, entered the Hall in Masonic order, and Bro. Jerome, with his officers, took the chair, and the Lodge was opened in the usual solemn form. A prayer was then given, after which an ode was sung. The Warrant having been read, and the approbation of the Brethren of the Officers named in it being required and given, an anthem was chaunted, the new Brethren assembled round the pedestal, and the new Master was presented for Installation; when the charges, &c., having been read, the usual obligation was administered, and he took the chair. The Warrant was then presented, the books of constitution, &c. In short the whole ceremony was highly imposing. At ten o’clock, the body adjourned to the refreshment room, where they sat down to an elegant cold supper; after which the Lodge resumed work, and closed with the accustomed solemnities.

The Brethren then retired to the refreshment room, where the evening was spent in that harmonious and Fraternal manner, which Masons understand. I need hardly say, that the health of the M. W. G. M. the Earl of Zetland was received with enthusiastic cheers, when given in his private capacity of patron of our Lodge.

The officers are—Thomas Hack, W.M.; Edmund Goodenough, S.W.; James Scott Millar, J. W.

## WEST INDIES.

☞ Bro. Joseph Ariano, of Kingston, Jamaica, will supply all applicants with the current numbers of the Freemasons' Quarter'y Review.

JAMAICA.—KINGSTON, Dec. 8.—The installation of the officers of the Friendly Lodge, took place at Freemasons' Hall, Harbour-street, when the following Brethren were duly installed:—

W. M. David N. Martin; Lewis Ashenheim, *M. D.*, Senior Warden; Solomon Melhado, Junior Warden; D. R. De Costa, Treasurer; Lewis Aria, Secretary; Joseph Mendes, Senior Deacon; Joseph Aarons, Inner Guard; Joseph Chaves, Tyler.

After the interesting ceremony, and the addresses of the several officers, which appeared to give general satisfaction, the Lodge was closed in form; when the members of the Lodge, accompanied by a large number of visiting Brethren, repaired to their Banqueting Hall, where a sumptuous entertainment awaited them. The usual loyal and Masonic toasts were proposed and drunk with enthusiasm, between which the enlivening strains of an excellent band were happily introduced. The whole proceedings of the evening were marked with innocent mirth and interchange of brotherly sentiments.

ROYAL LONGE, Dec. 10.—The Annual installation of Master and Officers took place at the Sussex Hall.

The Lodge being opened in form, the Worshipful John Nunes proceeded to install Bro. John Burger as Master for the ensuing year. The worthy Master then installed his officers, which are as follow:—

Bro. James Scott, S. W.; Robert Aguilar, J. W.: John Escoffery, Treasurer; Robert Linton, Secretary; Aaron Saloin, S. D.; Robert Osborn, J. D.; Robert Jordon, I. G.; Alexander Malliet and W. Blakely, Stewards; Joseph Chaves, Tyler.

The Master and officers severally returned thanks.

The Lodge was then closed, when the Brethren, about eighty in number, repaired to the banquet, the usual loyal, patriotic, and Masonic toasts, were given from the chair; viz.

“The Queen.”

“Prince Albert, Albert, Prince of Wales, and the Royal Family.”

“Our beloved Governor,—the Earl of Elgin.”

“The Earl of Zetland.”

“The Worshipful Past Master, John Nunes,”—who returned thanks.

His interests, he said, were identified with Masonry—he had given it the utmost consideration for more than five years, and been unceasing in his endeavours to discharge the duties of his Mastership with satisfaction. So long as he had a breath to draw he would always be found ready and willing to promote the welfare of the Craft. He then proposed “The Sister Lodges.”

Bro. MELHADO, on behalf of the Friendly Lodge, and the Sister Lodges generally, returned thanks.

“The Visiting Brethren.”

Bro. ARIANO returned thanks.

Bro. SCOTT proposed the health of "The Ladies."

Bro. AGUIAR said that this was the second or third time he was called on to respond to the toast of "The Ladies." It was certainly a very pleasing duty. He thought he saw a smile playing on the lips, and the countenances of some of the Brethren lighted up with cheerfulness, anxious to hear what is to be said about—"The Ladies." Pleasing, however, as is the duty, it is not a very easy one. Who can speak of their sparkling eyes without being a lover of astrology—or of their roseate cheeks and rosy lips, without being somewhat of a florist,—or of their sylph-like forms, without being an admirer of sculpture; indeed, said he, I must confess that I am a great lover of the ladies—but it is the love of exalted virtue—it is the love of that influence which they never fail to yield to all noble and laudable undertakings—it is a love which tends to exalt, to ennoble, and to dignify the mind. Where would be the sweets of domestic felicity without the ladies? In the spheres in which they move, they are our guiding stars; and I therefore conclude with my sincere thanks for the very handsome manner in which you have drunk the health of "The Ladies."

Bro. SALOM, after a very appropriate eulogium proposed the health of "Bro. Edward Jordon."

The hall resounded with the deafening hurrahs on the proposition of this toast. After the impulse had subsided,

Bro. JACKSON rose to return thanks on his behalf. In responding to this toast, he observed, he should be ashamed to offer any eulogium—it was one which was entitled to no thanks—it was the performance of a duty of the Lodge. It was too well known that Bro. Jordon was the friend—not of Masons alone, but of mankind in general—not of a class or body, but the friend of his fellow man, without distinction of class, creed, or complexion; he was the people's friend. And did we omit this mark of our love and our esteem we would have deserved censure—but to thus noticing the worthy—the beloved brother—we have only done our duty—and may he return with renovated health and strength to his native land.

Bro. MELHADO proposed "The health of the members of the Royal Lodge."

Bro. BURGER returned thanks.

Bro. FAIRBANK proposed the health of the "Past Officers."

Bro. Mc DOWELL returned thanks.

Bro. RIEUSSETT, after a few prefatory remarks, proposed the health of "The Worshipful John Burger."

Bro. BURGER returned thanks in an energetic and sound speech.

The conviviality of the evening proceeded for some time, when the Brethren parted in harmony and good feeling with each other, and apparently with themselves.

THE SCOTCH LODGE. *Glenlyon, No. 2.*—We acknowledge with much gratification the permission granted us, to announce that by the last packet, has arrived the Warrant, constituting in full the Glenlyon Lodge, Provincial No. 2. This Warrant is addressed to the Right Worshipful Provincial Grand Master, Rev. G. W. Burton. Its first office-bearers are the Right Worshipful W. J. Rutherford, Master; Worshipful Alfred E. Robins, Senior Warden; and Arthur A. Chevalleau, Junior Warden.

We beg respectfully to congratulate the many and respectable members, who, under dispensation, formed, and have hitherto most creditably

conducted this Lodge, on the handsome manner in which their truly Masonic proceedings have been confirmed by the highest authority; and we are perfectly satisfied that the working will be so continued, as to ensure to this branch of the great Brotherhood a high rank among the Lodges of the western world. The Lodge-rooms have been fitted up in a very handsome and tasteful style, admirably suited for the observance of the Fraternity's labours, and appropriately adorned for the reception of the Provincial Grand Master, who has intimated his readiness at the earliest moment to attend, and with due pomp and solemnity install this the youngest, but we believe yet destined to be among the noblest of the Lodges in Jamaica.

BERMUDA.—*Masonic Festival, Dec. 27.*—The anniversary of St. John the Evangelist was celebrated with unusual splendour by the Minden Lodge, No. 63, on the Registry of the Grand Lodge of Ireland, held in the 20th Regiment, assisted by the Brethren of the Masonic Fraternity in Bermuda. The Lodge was opened at the Masonic Hall at ten o'clock, when the Installation of Bro. South as Worshipful Master for the ensuing year, took place, it being the fifth time during a Masonic career of nineteen years, that this greatly beloved and highly talented Brother presided over the Lodge, with honour to himself and profit to the Brotherhood, not only to Lodge 63, but to the Craft in general.

At high noon the procession moved on in Masonic order, preceded by an excellent band playing the "Freemasons' March." On reaching the church door, the Brethren opened ranks and faced inwards, when the Worshipful Master (Captain South) of Minden Lodge passed into the church, receiving homage from the Brethren, who followed their chief in due order.

The service was opened by the choir, consisting of the excellent band of the 20th Regiment, Miss Oliver presiding at the organ, who sung an appropriate hymn composed for the occasion. After the service, which was performed by the Rev. Bro. Mantach, the hundredth Psalm was sung.

Between the Communion-service and the sermon, a beautiful anthem, composed expressly for the occasion by Bro. Oliver, was exceedingly well sung by the choir.

The venerable and Rev. Bro. Hoare gave a very edifying discourse from Romans, xii. 9, 10., fully elucidating the principles of Freemasonry, and calculated to enlighten the mind of the uninitiated as well as the Brethren of the mystic tie. We subjoin an extract:—"Let there be no animosities, no discords, no jarrings, no jealousies between the Lodges; but let all be fraternally united in the same mind, and in the same judgment from Lodge 266 to Minden Lodge; and here I cannot but recollect the 20th Regiment, to which the Minden Lodge is attached. That regiment behaved most gloriously at the battle of Minden, near which the French troops were defeated in 1789. On that memorable day (1st August,) that regiment gained the unfading laurels. It is recorded to their everlasting honour in the British Annals, and will never be forgotten. Nor here I cannot but take occasion to remark, that if the Bermudian fair, and indeed if all the fair sex throughout the world, did but know the sentiments which Free and Accepted Masons entertained towards them, they would admire and revere our ancient and honourable Fraternity, than which, the religion of our Saviour excepted, there is no institution under the canopy of heaven that so unanimously fortifies,

guards, maintains, and protects their honour, reputation, and virtue, as the institution of Freemasonry."

After the banquet, on the cloth being removed, the Worshipful Master proposed "the health of our most gracious Sovereign the Queen; may her reign be happy and glorious, and may she hereafter be exalted to that Heavenly Lodge where the perfection of unity and brotherly love can only be realized." "His Excellency the Governor." "The Grand Masters of England, Scotland, and Ireland." "Sir Francis Austen and the Navy." "Colonel Hutchinson and the Army." "Bro. Dr. Hunter, the Provincial Grand Master of Scotland within these Islands." This toast was responded to with peculiar eloquence by Bro. Egan, Senior Grand Warden of the Provincial Grand Lodge of Scotland. "The Worshipful Master and Officers of Lodge 266." "The Atlantic Phoenix Lodge, thanking them for the bland courtesy which they have shown towards the Minden Lodge."

Bro. B. J. TUCKER, W. M. returned thanks, and said the duties of a Master are of a most honourable and most important description. In the discharge of his momentous duties, he is expected to rule and govern the Lodge with the same precision and effect as the sun rules the day and the moon the night, else how can he be consistently classed with those two great luminaries? Why is he stationed in the east? but because the east is a place of light, it is his duty to enlighten the understanding of his Brethren. And how can he discharge this paramount obligation, unless he himself is fully imbued with the true principles of Light? To maintain his authority, the Master of a Lodge must possess talent, moral virtue, and courtesy, blended with firmness.

"Our Rev. Bro. Hoare."

Bro. HOARE addressed the Brethren in a very able and fervent manner, to the following effect—"Freemasonry is a synonymous term for morality and virtue—it is a branch of the tree of true religion, and a glorious branch too. As Masons, we must remember that wherever we are, the Supreme Grand Master observes us; and whilst we continue to act in conformity to the established usages and customs of our ancient and honourable Order, we are under an obligation to discharge every moral and social duty with fervency and zeal, thereby reducing the benign principles of Masonry to practice, and giving a lesson to the world of the utility of that science in humanizing the heart."

The band performed several very entertaining and enlivening pieces during the evening, until by square conduct and upright intentions, together with the merry glee and catch, sprightly wit, and sparkling wine, the day's proceedings were closed at nine o'clock, in all that harmony, order, and good will, which ought always to characterise the dainty banquet and the social hour, by the presiding W. M., Brother South, taking leave of the Brethren, who soon followed the example of their noble leader in retiring to their respective homes.

We have abridged a very elaborate account of this interesting meeting, and look for many future reports from the interesting but isolated colony, where there are five Lodges at work and going on well. It is no small satisfaction to ourselves to be assured by an intelligent Brother that our literary labours are appreciated in Bermuda, and that the gallant W. M. and other members of the 26th Regiment, are numbered among the subscribers to the *Freemasons' Quarterly Review*.

NASSAU, NEW PROVIDENCE.—The Brethren united on St. John's day to celebrate the annual festival with great *éclat*. Bro. Dr. Strachan,

Rector and Grand Chaplain, preached a sermon at Christchurch. The discourse was most impressively delivered, and merited the thanks afterwards recorded. At the banquet, Bro. J. F. Cooke, Prov. G. M. (Scotland), presided; supported by his Excellency the Governor, Bro. B. Mathew, Bro. the Hon. G. C. Anderson, Prov. G. M. (England), and a large party of Brethren.

Jan. 1.—The new year was ushered in by a grand Masonic ball.

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## CANADA.

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MONTREAL.—*St. George's Lodge, No. 643, Jan. 20.*—At a numerous meeting of the Lodge held this evening, it was

RESOLVED UNANIMOUSLY,—“That Bros. the Rev. Dr. Oliver, vicar of Scopwick, and Dr. Crucefix, of the Grove, Gavesend, England, be Honorary Members of *St. George's Lodge*, and that the Worshipful Master do request their acceptance of this mark of respect due to them for their great and disinterested services in the cause of Freemasonry.”\*

*Officers for 1846.*—Bro. T. D. Harington, W. M.; Bro. D. Gorrie, P. M.; Bros. J. McNider, S. W.; William Footner, J. W.; C. Macon, S. D.; J. R. Spong, J. D.; Rev. W. T. Leach, Chaplain; G. Grundy, Secretary; E. Thompson, Treasurer; C. E. Anderson, D. C.; T. A. Cary, I. G.; — Price, Tyler.

*St. George's Lodge of Mark Master Masons, 1846.*—Bro. W. Wright, R. W. M.; Bro. R. Noxon, S. G. W.; Bro. George Fax, M. O.; Bros. D. L. Macpherson, S. O.; C. Kadwell, J. O.; T. D. Harington, S. W.; R. S. Tylee, J. W.; Rev. W. Adamson, Chaplain; J. R. Spong, Secretary; E. Thompson, Treasurer; Thomas Ross, S. D.; A. K. Lavicount, J. D.; C. W. Macon, I. G.; J. Robson, Tyler.

*St. George's Chapter of Royal Arch Masons, No. 643, 1846.*—M. E. C. Isaac Aaron, Z.; M. E. C. M. Moses, H.; M. E. C. Robert Noxon, J.; E. C. T. D. Harington, E.; E. C. James Telfer, N.; E. C. William Browne, P. S.; E. C. John Orr, Treasurer; C. John Whitelaw and William Gibbon, A. S.; John Robson, Janitor.

As regards our condition in Lower Canada we have three Lodges in this city, viz. *St. Paul's*, 514; *St. George's*, 643, and *Zetland*, 731. The two former are old established, and are each from seventy to eighty working members, and are gradually increasing in number, there are not two finer Lodges on the whole of this continent. The *Zetland* is yet but very young. *St. Paul's* meets on the second Tuesday, *St. George's* on the third Tuesday, and the *Zetland* on the second Thursday in each month.

We have also three country Lodges, viz. *St. Andrew's*, 516, E. R., in very good condition, with thirty members. The *Dorchester* (*St. John's*) and the *Provost Lodges, Dunham*, both working at present under dispensation, but very anxious that the Grand Secretary's office would *bestir itself*, and send their warrants. We have also a *Mark Lodge* and a

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\* This vote has been notified to Drs. Oliver and Crucefix, and has been acknowledged by them.

Royal Arch Chapter attached to St. George's Lodge, with thirty members and rising, although party feeling has been injurious to it. The Lodges are in harmony and good feeling, and exchanged deputations on last St. John's day. We are striving to put aside refreshments, and to get a separate building or part of one, unconnected with a tavern, as a "Masonic Hall," which will add to our respectability.

We are on the point of taking preliminary steps for the re-organization of the Provincial Grand Lodge for this province for this district, which, when once re-established, will prove of material benefit to the Craft here.

In Quebec there are also several Lodges in tolerable working order, and a very good military one attached to the 89th Regiment.

In Upper Canada the Order is progressing right "merrilie." Toronto has a numerous and excellent Lodge, and Kingston, Belleville, Hamilton, London, and Goderich have each thriving Lodges, and the Provincial Grand Lodge is in full activity.

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## AMERICA.—UNITED STATES.

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NEW YORK.—The Masonic Library progresses, and the Masonic Charity is in the ascendant.

MASONIC JEWS AND THE PRUSSIAN LODGE.—We regret that our views on this all-engrossing subject have not been rightly understood in England. From the Protocol of the Grand Lodge of Frankfort, we find the subject has been discussed at Berlin, and that there we were *not* misunderstood. The Grand Master made a very fair statement of the ground we took. We shall act in June whether we receive an answer or not. As yet none has come to hand direct from Berlin, although it was decided "to send a Brotherly letter to the Grand Lodge of New York."

Our Grand Master has been for some time very seriously afflicted.

The "Strict Observance" has re-elected Bro. James Herring as Worshipful Master.

Generally speaking the Craft is in a very improving state. There is, however, much complaint among the Brethren from Canada that they cannot obtain their Grand Lodge certificates from England, which causes serious inconvenience to them in the United States, where certificates are indispensable.

Some coloured Brethren here intimate an intention to apply to England for a warrant to hold a Lodge, but we feel certain that any petition from them will be disregarded.

BRO. OLE BULL.—The proceeds of a concert given by this distinguished violinist, at the Tabernacle, were presented by him to the Widows' and Orphans' Fund of the Order of Freemasons.

Between the acts, the Grand Master and his Officers, in full regalia, were arranged in form on the platform.

Here the Grand Secretary proceeded to invest Bro. Ole Bull with the magnificent regalia of the Grand Lodge amidst the applause of the audience, and continued:—



“Bro. Ole Bull,—Your mission to our country will shortly close. You brought with you the free spirit of your mother-land, which has harmonized with the free spirit of our own. You have made known the sweet melodies of ‘The Mountains of Norway’ amidst ‘The Solitude of the Prairies’ of America; you will carry back a transcript of the music of ‘Niagara;’ you will leave behind you your tribute of respect to ‘The Memory of Washington’ (applause); and you will be followed by the ‘Mothers’ Prayer’ and the ‘Orphans’ gratitude;’ and the world will learn that while they talk about the union of states and nations by *bands of iron*, there is a band *stronger than iron*, which unites the hearts of the *true* men and the *free* men of every clime by the indissoluble ties of Fraternal love.”

Bro. Herring concluded amidst continued plaudits.

Bro. OLE BULL, who was evidently deeply moved, made a brief reply, but he spoke so low as to be quite inaudible to us at the commencement. When we caught his words, he was referring to his latest composition, of which he said:—

“The tribute to the ‘Memory of Washington’ is not my own. It is the tribute of the people of Norway which I only echo. The principles for which the people of this country drew their swords and shed their blood, electrified the people of Norway and animated them in their exertions for liberty. The admiration of the Norwegians for the institutions of America, and for their great Founder, was early implanted in my heart, and the admiration of Washington and the love of liberty are impressed there, and are eternal.”

The audience, at the conclusion of this speech burst forth with the most vociferous applause, which continued for several minutes. At the conclusion of the concert this was renewed with even increased fervour. He terminated the “Polacca Guerriera” with a most brilliant movement, which, during its performance, enthralled the attention of the audience, but as the last notes died away, there was one simultaneous and overwhelming burst of applause, and again and again he was called out to receive their boisterous and enthusiastic adieu.

We have listened most of us, probably for the last time, to the magic tones of this master-spirit: but he is linked with so many beautiful associations, that memory will delight to cling to them, and the recollections of him and of his farewell will remain untarnished, when the rust of Time has obliterated less cherished impressions.

BOSTON, MASSACHUSETTS.—The Grand Lodge of this State has commenced most important relations with the Grand Lodge of England, as is shown by the following edicts:—

“From the East of the Most Worshipful Grand Lodge of Free and Accepted Masons in the Commonwealth of Massachusetts, in North America.

“Whereas the said Grand Lodge, recognising their paternal relations to the Most Worshipful United Grand Lodge of England, and desirous of increasing, of strengthening, and perpetuating the bonds of Fraternal union between the two Grand Lodges; and having full trust and confidence in the personal worth and Masonic skill and fidelity of the Reverend Brother William James Carver, of London, did, at their Quarterly Communication in June last, by unanimous vote, resolve that the said Brother Carver should be appointed the resident Representa-

tive of said Grand Lodge of Massachusetts, in the said United Grand Lodge of England.

“ Now, therefore, Be it known, that I, Augustus Peabody, Grand Master of the Grand Lodge of Massachusetts, in pursuance of said Resolution, and by virtue of the authority in me vested, do hereby nominate, appoint, and commission, our well-beloved Brother, the Reverend William James Carver, of London, to be the resident Representative of our Grand Lodge of Massachusetts, in the Most Worshipful United Grand Lodge of England, conferring on him ample power to do and perform all such Masonic acts, as by the laws and usages of the United Grand Lodge of England, a Representative of a Foreign Grand Lodge may do and perform.

“ And I do hereby instruct our said Representative to make known to the United Grand Lodge of England, that we hold that august and truly Masonic body in high respect, and desire to cherish and increase our Fraternal bonds of union with them; and that we will cordially co-operate with them in every effort that may be made to preserve the unity, integrity, purity and usefulness of Anglo-Saxon Freemasonry, throughout the world.

“ Given under my hand, and seal of our Grand Lodge, this twenty-seventh day of November, in the year of our Lord 1845, and of Light 5845, at Boston.

“ AUGUSTUS PEABODY, Grand Master.

“ Attest. CHARLES W. MOORE, Grand Secretary.”

“ To all whom it may concern.

“ BE IT KNOWN: That at a regular Communication of the MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS of the Commonwealth of Massachusetts, in the United States of America, on the anniversary of St. John the Evangelist, being the 27th day of December, A. D. 1845, and A. L. 5845, on motion of the M. W., Augustus Peabody, Esq., Grand Master, it was

RESOLVED UNANIMOUSLY,—“ That this Grand Lodge have long witnessed with admiration the indefatigable labours, in the cause of Freemasonry, of the Reverend and Venerable Brother, the R. W. GEORGE OLIVER, D.D., of Scopwick, Lincolnshire, England; and that they entertain a high sense of his great learning, and intellectual and moral worth.

“ Therefore, the better to testify the respect and affection they cherish for him, *as a man and as a Brother*, it is further

“ RESOLVED UNANIMOUSLY, That the aforesaid George Oliver be, and he hereby is, elected and constituted an Honorary Member of the Grand Lodge of Massachusetts, with the rank and privileges of a PAST DEPUTY GRAND MASTER.

“ AUGUSTUS PEABODY, Grand Master.

“ Attest CHAS. W. MOORE, Rec. Grand Secretary.

“ Boston, Mass., January 1st, 1846.”

On the same day, on the motion of the M. W. AUGUSTUS PEABODY, it was

RESOLVED UNANIMOUSLY,—“ That this Grand Lodge have witnessed with peculiar interest and satisfaction, the judicious and persevering efforts of the W. Bro. ROBERT THOMAS CRUCEFIX, M. D., of London, England, as well in the cause of humanity as in the cause of Freemasonry, and entertaining the highest respect for his great intellectual and moral worth.

“Therefore, in token of their appreciation of his distinguished character for intelligence and benevolence, it is further

RESOLVED UNANIMOUSLY, “That the said ROBERT THOMAS CRUICFIX be, and he hereby is elected, an HONORARY MEMBER of the Grand Lodge of Massachusetts, with the rank and privilege of a PAST SENIOR GRAND WARDEN.

“AUGUSTUS PEABODY, Grand Master.”

“Attest. CHAS. W. MOORE, Rec. Grand Sec.”

*Jan. 1.*—The Lectures and work were proceeded with as agreed on by the National Convention by Bros. C. B. Rogers and H. G. Barrus, the Senior and Associate Grand Lecturers, with the decided and unqualified approbation of a crowded assembly.

The report of the Committee was very warmly cheered.

The address of the Grand Master on resigning the chair to his successor, was remarkable for its exposition of every circumstance and transaction, in particular the election of a representative to the Grand Lodge of England; and the election of two eminent Englishmen as honorary members of the Grand Lodge is adverted to with courteous remark. The address concluded by the entrustment to the new Grand Master of a sacred relic—a lock of hair—shorn from the venerable head of the illustrious Washington, and sent by order of Lady Washington to the Grand Lodge of Massachusetts, who enclosed it in a golden urn.

THE HIGH DEGREES.—“The Freemasons’ Monthly Magazine” enters into some length on this subject, and gives a statistical account of them, which is well worth attention. The same periodical expresses its regret that the SUPREME COUNCIL OF SCOTLAND should have adopted “the objectionable, not to say unmasonic plan of introducing and enrolling under its jurisdiction several of the different rites cultivated on the continent.” The Supreme Council of Rites for the northern jurisdiction (U. S.), claims with great apparent justice a right to exercise their high prerogative, and will probably give some efficient proof of their competency to do so ere long.

TENESSEE.—Masonry is in a very flourishing and prosperous condition.

MARYLAND.—The fund for widows and orphans, promises well. Committees of arrangement, and for the education of children, are appointed. The subject of one GENERAL Grand Lodge for the U. S. is under consideration.

RHODE ISLAND.—A very interesting paper from the Convention, on the subject of Certificates, has appeared, and among other suggestions, is one to the effect, that to render a Grand Lodge Certificate of the highest possible value, it shall be deposited with the Lodge with which the Brother is affiliated, and to be only in his possession when he is abroad. Thus, if he be of indifferent character, of course the Lodge will not allow him the use of his certificate.

SOUTH CAROLINA.—The Grand Master, M. W. James C. Norris, and his officers, have given such proofs of their general efficiency, that their appointment is hailed with the warmest congratulation.

KENTUCKY.—The Grand Lodge some time since came into possession of property in La Grange, by bequest, consisting of a building, and land of the value of ten thousand dollars, conditioned for the education of

youth : the sons of the citizens of the county and town to be received as pay-pupils. Subscriptions have since doubled this sum. A Masonic female academy is in contemplation.

OHIO.—The Grand Council of Royal and Elect Masters have held its annual communication at Columbus, at which evidence was given of the prosperity and excellent condition of this branch of the Masonic Order.

MISSOURI.—The address of the Grand Master includes several topics of importance. The practice of conferring the P. M. degree on Wardens of Lodges causes much complaint. The Masonic College is out of debt, with funds in hand; its protection is confided to the zeal and liberality of the Fraternity.


ILLINOIS.—Benevolent principles are rapidly spreading, and the Fraternity numbers among its ranks many of the worthiest men of the country.

GEORGIA.—The Grand Chapter have promulgated an edict, directing that to prevent persons evading dues, by withdrawal from the membership, that no R. A. Mason (who is a citizen of Georgia), shall visit a Chapter oftener than three times, without being a contributing member to some Chapter.

VERMONT.—Means are in progress to give a new impulse to the Fraternity in this state.

## I N D I A.

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

 THE GENERAL COMMITTEE OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS *most earnestly direct the attention of their Provincial and district Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.*

*Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers, MESSRS. PRESCOTT AND Co., 62, Threadneedle Street, London; the Treasurer, DR. CRUCEFIX, Grove, Gravesend, Kent; or the Secretary, ad interim, MR. JOHN WHITMORE, 125, Oxford Street, London.*

BOMBAY.—FESTIVAL IN HONOUR OF THE R. W. BRO. JOHN GRANT, PROV. GRAND MASTER FOR BENGAL.—In order to give even a very

greatly abridged account of this most interesting tribute to a meritorious Brother of high Masonic rank, we have been compelled to omit many general details of other occurrences. We must apologize accordingly to some of our correspondents, who will, however, we trust, agree with us, that it is correct to pay honour to whom honour is due.

Jan. 24.—The Provincial Grand Lodge of Western India held its Festival in honour of Dr. John Grant, the Provincial Grand Master of Bengal, at Dr. Burnes' residence, Girgaum, (the Lodge-rooms at Mazagon being too small), and never has any party, Masonic or otherwise, gone off with more effect. The hall was elegantly decorated with Masonic banners; the dinner, provided under the direction of Dr. Downes, the Master of the Grand Stewards, by Mr. Schuloff, was sumptuous; and the arrangements in every respect complete. Upwards of a hundred Brethren sat down at table, and the speeches, particularly those of the two Provincial Grand Masters and the Commander-in-Chief, were most effective and brilliant.

The Lodge assembled in an adjoining building, and walked in procession to the dinner hall, to the tune of the "Masonic march," played by the Governor's band, soon after seven o'clock, when the chair was taken by Dr. Burnes, supported by Dr. Grant, Sir T. Mc Mahon, the Hon. Mr. Reid, P. W. Le Geyt, J. P. Willoughby, Colonel Pennefather, C. B., Bro. Mullaly, Principal of the Royal Arch Chapter Perseverance, Bros. Blowers and Larkworthy, Masters of the Lodges "Perseverance" and "Rising Star;" Bro. H. Barr, P. G. D.; Bros. Boyd and Wellis, P. G. S. B., and other eminent Brethren. The Vice-President was Dr. Purnell, P. S. G. W., supported by Majors Willoughby and St. John; and the Croupier's chairs at the centre of the table were occupied by Dr. Glen, P. J. G. W., supported by Dr. Don and Alexander Forbes; and Dr. Downes, supported by Colonel Hagart and Dr. Bird. Amongst those present we observed Bros. Compton, P. G. S.; Stuart, P. G. T.; Lynch, P. G. S. B.; Mc Kim and Howard, P. P. G. R.; Ibbs and Elliott, P. P. G. P.; Lawless, P. G. D. C.; Acland, D. Davidson, Bate, Jenkins, Aga Mahomed Jaffer, M. Cursetjee, &c. All the Brethren appeared in full insignia, and the effect was very splendid.

On the cloth being removed, and after the usual loyal and Masonic toasts—

The P. G. M. of Bombay rose to give the toast of the evening—the health of the distinguished guest, in an exposition of the principles of Masonry. The latter portion, from where the R. W. began to individualize, was nearly as follows:—

"But honoured, thrice honoured, and exalted beyond these, and all others, amongst the Brotherhood, is he who, having first achieved a prominent position and a commanding influence amongst men, by the force of brilliant talents, and the exercise of an undeviating moral rectitude, has nobly proclaimed that these advantages have been sought, not for himself, but for others—not to gratify the cravings of personal ambition, but to satisfy the demands of his fellow-creatures—and who, leaving nothing undone in the minor obligations of our Order, has brought the power of his name, the strength of his character, and the energies of his mind, to bear, with accumulated intensity, on the advancement of its more stupendous objects—stupendous! indeed, I may call them, for they would embrace the spread of truth, charity, and enlightenment, throughout the earth—that all-important truth, which conveys a just estimate of the power, the glory, and the mercy of the Grand Architect

of the Universe; that enlightenment which aims at the amelioration of the whole human race,—and that never-failing charity, which thinks the best, says the best, and does the best, it can for all mankind.

“Such is the man, my Brethren, whom, above all others, our Craft, throughout every age, has delighted to honour—and such is the man to whom, on behalf of all assembled here, and on the part of the Brethren of Western India, I now tender the right hand of fellowship. (Here the R. W. Bro. took his colleague of Bengal by the hand amidst the acclamations of the assembly.) Proud indeed we are, and should be, to welcome such a Brother, for he has proved a pillar of strength to our Order, a true and faithful leader of the Brotherhood, in the contest which divides the world between light and darkness,—civilization and ignorance,—the cause of love and the cause of all uncharitableness. I urge not his official position in the Craft, for far colder I know would be the homage we have to offer him, were it his Masonic duties and offices, instead of his Masonic virtues, and services, that we had met to celebrate. No Mason will undervalue these, the tribute of the free and unbiassed suffrages of the Brethren, but long before they had been accorded to him, at the loud and reiterated demand of his Brethren in Bengal, it had been discovered and acknowledged that the Grand Master of us all had invested him with dignities and qualities far more noble than it is in the power of any man, however mighty, or of any association of men, however enlightened and illustrious, to bestow. And it is, I conceive, a glory and a pride to Masonry, a noble tribute to its merits, that his name is enrolled amongst its dignitaries, and that his qualities and energies have been devoted to the promotion of its purposes. But it is not my intention to recapitulate here the particular services of our R. W. Bro. to the Craft. They have often formed the theme of comment, and of admiration amongst the Brethren of Bombay, and I feel that I cannot pursue the subject into its details on this occasion in his presence, even although I have truth to urge as an apology. For similar reasons, I make but a passing allusion to my own obligations to him, and to the affectionate personal regard which has so long subsisted between us, but I feel that if I may not use my own words in regard to him, I may, before sitting down, ask your attention to these expressions which I shall read from an address which was presented to him by the Freemasons of Bengal on his quitting India some three or four years since, and which indicate the extent, as well as the foundation, of the Brotherly love and admiration which are entertained towards him, by those amongst whom he has passed his days:—

“For love towards you, R. W. Sir, we have many causes. The mild, yet dignified firmness with which you have ruled the Craft, the urbanity of manner, the kindliness of heart, the genuine spirit of a Mason, which your whole conduct to us has exhibited, and has thus established over our hearts, a dominion which bare power could not have effected, all combine to create the claim upon our love, which we thus fully acknowledge and respond to, and which we will acknowledge, and to which we will respond, while we exist.”

“And this then is the Brother whom the Masons of Western India have now crowded to welcome, I give ‘Success and prosperity to him,’ let your acclamations in his honour be free and fervent.”—(Drunk with the highest honours and with enthusiastic applause.)

The reply of Bro. GRANT was nearly to the following effect:—“Right Worshipful Sir, your Excellency, and Brethren all, I never felt more at a loss than at this moment, overwhelmed as I truly am by your un-

bounded kindness. What *can* I say, Right Worshipful Brother, in reply to your glowing and eloquent address? Alas, my Brother, I cannot repay you in kind, more especially when I balance an estimate formed by the too great partiality of friendship, with the humiliating consciousness of my own great deficiencies. The embarrassment of such a magnificent reception as this disqualifies me for the proper expression of feelings that oppress by their very intensity, denying the power of utterance. You yourself have, I doubt not, experienced, Right Worshipful Brother, that to an ingenuous mind, it is even easier to confer a favour than for the recipient to express his sense of it. It is no affectation of me to state, that I now experience this difficulty in no common degree. If I might have formed a supposition that, from my official position in the Craft, some little mark of recognition might possibly be extended to it by yourself, Right Worshipful Brother, and a few of the Brethren here; I am free to confess that the magnificent reality immeasurably transcends all expectation, and that by its extensive character, its prompt cordiality of kindness, no less than by its spontaneous unity of generous and hospitable co-operation, it quite overpowers me.

“To call this a mere compliment were a misuse of terms. It is something much more impressive; a noble effusion of sentiment for the Craft, and a public testimonial to the claims of Freemasonry as a conservator of good feeling, and efficient instrument of social and moral amelioration. Disclaiming, therefore, the vanity of considering such a reception as due to any supposed personal merits of an individual, but referring it rather to a manifestation on your part, my Brethren, of a determination to continue steadfast in upholding the sacred interests of our venerable institution; I cannot withhold my warmest admiration at the energy and perseverance with which those interests have been promoted with such successful results in Western India, more especially under the masterly management of Right Worshipful Brother Burnes.

“Among the anomalies of the physical world, accounts have been given by some who have gone down to the deep in ships, and seen the wonders therein displayed, of founts of living fresh water in the midst of the sea; and in arid deserts the weary traveller has been comforted by spots of loveliness and verdure. It is even so in the moral world. In these cold utilitarian days, whatever clings to the past or cherishes the tender and the ideal, is apt to be looked upon with leer malign, by material philosophy and worldly wisdom. Springing up from the dim depths of remote antiquity, like freshets of the ocean, preserving their sweetness amid the waste bitterness around, the institutions of Masonry, from primeval eras even through the darkness of the middle ages, athwart which they gleamed star-like, have ever evinced a salient power, and living freshness of their own, not to be overborne by barbarism and tyranny, or to be annihilated by political changes and revolutions.

“You have heard of a dry mathematician, who dead to the imperishable glories of the noblest epic poem of modern times, objected to the *Paradise Lost* that it proved nothing. There are those also who cavil at Freemasonry as trivial or useless. Let such rail on. As true charity vaunteth not itself, so must the Mason, in general (save defensively on occasion), be silent regarding the active benevolence which operates as the living principle of his Order. Sufficient for him, that through his veiled agency, good is contrived and done; that the indigent aged Brother is supported; the bereaved widow relieved and comforted; and the orphan ready to perish succoured and nurtured. Aye! but yours is

selfish benevolence, continues the objector. The Mason might reply, Oh! my brother of humanity, but yet sitting in the darkness of thy own self-sufficiency, does not all benevolence centre in a self? The noblest affections might be sneered at on the same ground, for where were general philanthropy, if we had no individual benevolence; or where national were there no domestic morality? We endeavour as Masons to walk in the light of the apostolic injunction, to do good unto all men, but first unto them of the household of faith. The household of Masonry has the first claim upon Masonic funds. Masons are, as it were, more nearly related to us, and we know them and their necessities better. I trust, however, that in India, at least, Masons may never again be reproached on that score, seeing that Bombay not long ago, and Calcutta very recently, have sufficiently testified that Masons do not always confine that benevolence within the circle of the Craft! but are ready, on proper occasions, to succour the distressed wherever they may be found, whether it be the shipwrecked mariner of Old England, or the famished peasant of Green Erin.

“It was the saying of a poet more fashionable in my boyhood than he is now, that some of the happiest hours of life might be deemed those spent in an inn. Apply this sentiment of Shenstone’s to a Masons’ Lodge, and I concur in it; and why is it so? Because whatever is contentious or invidious does not enter there. It is strictly guarded from the intrusion of the base, and open only to kindly feelings and honest desert; while its proceedings are regulated by old and venerable precedents founded in love, and grounded on eternal truth. Within the walls of this large and spacious room, we behold a striking illustration of the working of the Masonic principle. A fortnight ago, I arrived here an entire stranger in Bombay, and known only to two or three, and now, as if by the stroke of an enchanter’s wand, I find myself surrounded by devoted friends and Brothers! I may indeed well exult for myself and Masonry on beholding here such a brilliant and imposing array of the brave and the good, the learned and the honourable. I thank you all, my Brethren, collectively and individually, with all my heart. I am especially grateful, and I may say proud, at the attendance here to-night of *one* I have had the honour of knowing in other days, and who is not more distinguished for his exalted position in society, than he is for the true nobility of his nature and the mild lustre of his large innate worth. Of simple, unexacting dignity, he unites soldierly frankness with the most courteous urbanity, flowing from a heart not to be warped by paltry prejudices or petty motives, or to be chilled by cold conventionalities and aristocratic formalities. I would also just glance at a lady who adorns her high rank and station by the virtues that constitute the glory of the English matron. Dignified without hauteur, generous and benevolent without display, and graceful without affectation, she is respected and beloved wherever she goes. His Excellency Sir Thomas Mc Mahon I hope will pardon this allusion. I meant to have kept these sentiments to myself, but they have been involuntarily forced from me by strong recollections of old kindness to me and mine; and you know that out of the fulness of the heart the tongue will speak.

“Again, my Brethren, begging to thank you, as I do from the bottom of my heart, for your extreme kindness, as the only return for it at present in my power, I have to propose the performance of a duty which will be a delight to us all. I beg, therefore, to call upon you to pledge a bumper toast to one whom I will not trust myself to dilate upon his



brilliant talents and genial dispositions here. I give you the health of my honoured colleague and very dear friend, the far-shining beacon of our Order here. Set on high in the West, like a city on a hill that cheers the pilgrim with auspicious promise of civilization and its amenities, he is the pattern of what a good and gifted Mason should be; nor let us forget while we pledge the toast, to breathe an aspiration for *her* now far away, our dear sister, and may every blessing attend her and her children. ‘Right Worshipful Brother Burnes, and success to Masonry.’ (Enthusiastic applause.)

Dr. BURNES returned thanks, and proceeded to propose the health of His Excellency the Commander-in-Chief, in nearly the following terms :

“Having offered our tribute of respect and Brotherly love to the Provincial Grand Master of Bengal, we shall, I am sure, with equal cordiality, tender the same to our Right Worshipful Brother the Past Provincial Grand Master of Western India.\* These two distinguished Brethren are disciples of the same school in our Craft, brought up at the feet, as it were, of the most distinguished Mason, I believe, that has existed in our times, the late Marquis of Hastings; a nobleman who, in relinquishing the Government of India, declared that his pride and exultation were complete at its having been seen that Masonic principles had influenced him in the exercise of his authority, and whose eloquent expositions of those principles (as witness his address to King George the Third) are altogether unparalleled. Our gallant Brother was the friend and fellow-labourer of that illustrious Statesman and General; and that he has closely followed in his footsteps, and exhibited true Masonic principles in his conduct and practice, all here will be proud and happy to acknowledge. But gratifying as it would be to me, as a Mason, to do full honour to our distinguished Brother, it yet becomes me not, an officer serving under His Excellency’s command, to expatiate, even on this social occasion, on his public character and services. They are known in the glorious history of our country, and are sufficiently indicated by the honours he bears, the appreciation he every where enjoys, and the high command he has been called upon to exercise, *and to retain*, but this I may be permitted to say, that in all countries the state of an army reflects either honour or the reverse on the general who commands it, and that the unbroken discipline, unshaken fidelity, and devoted courage, exhibited in so transcendent a manner by the Bombay army, under circumstances of unexampled embarrassment, during the last six years, have shown it to be second to none in those high qualities. Many of us have personally experienced the charm which Sir Thomas Mc Mahon and his most estimable lady have thrown over the private society in Bombay during their stay amongst us. Their genuine kindness and elegant hospitality are alike unequalled. A kinder friend to those closely associated with him, a more courteous gentleman to the many whom his high station draws towards him, or a more warm-hearted Mason to all ranks, exists not than Sir Thomas Mc Mahon; and I am sure I express not only your sentiment, but that which pervades every Lodge and every mess-table throughout Western India, when I pray that ‘All success, happiness, and prosperity, may attend him and those connected with him.’” (Drunk with enthusiastic cheers.)

Sir THOMAS Mc MAHON then rose and addressed his Brother Masons as follows :—

\* It should be mentioned that Sir T. Mc Mahon had been elected to this honorary office, and invested with the jewel of the same.

“Right Worshipful Sir and Brethren,—To say that I feel highly complimented by the honour you have done me personally and by the manner in which, the expression of the company has been so kindly given to the toast, and to the tribute offered to the exemplary conduct of the army in all respects, can but inadequately convey the extent of obligation, under which you have placed me. I have but one voice in proclaiming the praise due to the troops, but it is most gratifying to me to know, that government entertains the most favourable opinion of them; and this can be supported by a distinguished member of it, who is present, and who I am proud to say always with his colleagues, exults in the fame of the army. I mean Bro. Reid. There are many other gentlemen of the civil service here to-night, and in other civil occupations, who have cordially joined in the acclamation, and in whose friendship, hospitality and kindness, my brother officers and myself have largely participated. I arrived here six years ago, known to my own cloth, but an entire stranger to the gentlemen composing the civil service; since then I have frequently been their guest, and I have occasionally been their host. I can therefore speak from experience and say, that in all the relations of life, public and private, I think it impossible to find any class of men surpassing them, in zeal and efficiency on points of duty, or possessing a higher sense of honour and integrity. After the eloquent, and I may add brilliant, addresses from the two speakers who have preceded me, I cannot think of prolonging your attention to myself another moment; as I freely confess that I do not possess the power or ability to give utterance to half what I feel.”

[The cheering stopped the gallant General for some time; after which he continued in the following words.]

“Right Worshipful Sir,—I have the greatest satisfaction in proposing the health of ‘Mrs. Grant, Masons’ Wives and Children,’ and I claim for myself the best right of any man in this room to that privilege, for I have known and esteemed this lady from her earliest days, and I had the honour of being present at her wedding, which took place at Calcutta, where her great amiability of disposition, kind manners, and charms of temper, secured for her in the extensive circle of the best society in which she moved, the regard of all who knew her. I beg leave to propose that this toast should be a flowing bumper.” (Immense applause.)

The PROVINCIAL GRAND MASTER OF BENGAL then replied :—

“I thank your Excellency most sincerely for the honour you have done to one so inexpressibly dear to me, and your kindly allusion to the happiest day of my life. That honour, to say nothing of the quarter from which it emanates, is enhanced by her name being associated with Masons’ wives and children. I will venture to say that there is not a Mason present, whose heart was not as full as the bumper-toast in his hand, when his Excellency proposed that toast. But with what a remorseful feeling must our *bachelor* Brothers have listened to it! Let me entreat of *them* to hasten and rid themselves of what that revered and illustrious nobleman, to whom our R. W. Brother has so beautifully alluded, happily called—their ‘*lamentable* distinction.’ Let them lose no further time: but contract that golden link which gives man his true dignity in the social scale and sweetens all his cares.

“Conceiving Masonry, under proper regulation, to be eminently calculated to benefit the natives of this country, I need not say how rejoiced I am to hail the presence here to-night of several native Brethren. I hope, in process of time, to see the number greatly

increased here and elsewhere. Whatever tends to strengthen our hold of the affection and loyalty of our fellow subjects, to elevate their views and refine their ideas, ought surely to be encouraged. The R. W. Master of Western India I know concurs in this. He has been most ably assisted in carrying out this object by his second in command. In the ranks of Masonry, as well as in those of Christianity itself, there are undoubtedly lukewarm professors, or nominal and unworthy Craftsmen. No human association can be perfect. If the unworthy are permitted to remain in the columns of our Order, it is because either they keep on the windy side of legality, or one charitably looks for their reformation, unwilling to evince a rigour that might drive to despair. How bright the contrast of one who is a Mason indeed, and who unites in the character the truly estimable man and the gentleman! Without further preface, I have the honour to propose 'the health of R. W. Bro. Le Geyt, Deputy-Provincial Grand Master, and prosperity to the Provincial Grand Lodge of Western India.' " (Great cheering.)

His Excellency the **COMMANDER-IN-CHIEF** here craved permission to give a toast, which being accorded, he spoke as follows:—

"Right Worshipful Sir and Brethren,—I beg leave to propose that we should pay due homage to the memory of a great statesman, a great general, and a great Mason; I allude to the late Marquis of Hastings, whose virtues and talents gained for him the exalted reputation which he bore throughout India and over all Europe. I may say of this distinguished nobleman that he was the scholar of the camp, the patriot, the benefactor of the poor, and one of the brightest ornaments of his country." (Drunk in solemn silence.)

R. W. Bro. **LE GEYT** returned thanks and concluded with, as a toast, "Prosperity to the Most Excellent Bro. Mullaly and the Royal Arch Chapter of Perseverance. The W. Bro. Blowers and the Lodge Perseverance. The W. Bro. Larkworthy and the Lodge Rising Star and the other private Lodges of Western India." (Drunk with loud applause and all the honours.)

Bro. **DR. LARKWORTHY** returned thanks for the honour that had been done him in a luminous address, which he concluded by observing he gave credit to Bro. Le Geyt and Bro. Burnes that they had been the originators and founders of the Lodge Rising Star, and took credit to himself that he had joined with them most heartily on the occasion, and had done all in his power, and would continue so to do to ensure its perfect success, he continued, "and who shall blame us for our exertions? do we not *all* breathe the same air, inhabit the same soil, and enjoy the like faculties? and have we not *all* souls to be saved, and must we not *all* appear before the same throne of Justice in the Grand Lodge above to be there judged for deeds done below? I look upon Masonry as containing a more holy and more sacred principle than that of mere active benevolence and charity—good though they be. I consider it to develop that great principle we all hope to see adopted and believed by the masses around us. I thank you again for the honour that you have done me as an individual, and propose 'Health and success to the Native Brethren.'" (Loud applause.)

Bro. **M. CURSETJEE** acknowledged the toast in nearly the following words: "I have, R. W. Sir, and Brethren, a grateful, and a gratifying duty to perform—grateful, to have to return thanks on behalf of the Native Brethren for the last toast, and gratifying, to have to propose another with the permission of the Master. The establishment of the

Lodge Rising Star of Western India is an event glorious in the annals of Freemasonry. It has only been formed two years and yet it has attracted much notice, so gratifying to its members, that it must be a matter of proud gratulation to those who originally planned its erection, supported its construction, and are now endeavouring to consolidate it. The gratitude which the native members owe to its originators and supporters, is of a permanent kind—like the national debt it can only be acknowledged by humble instalments. I believe there is no Lodge where our principles are more beautifully practised. There indeed, we know no distinction of colour, creed, or caste, save that marked by virtue. My toast needs no eloquence to ensure its welcome. It is a Masonic one, and will be hailed with cordiality by every Mason in India. It is ‘Prosperity to the Provincial Grand Lodge of Bengal,’ a distinguished body, happily under the government of one whom we are delighted to see here,—one, of whom we heard and read so much, and who has now afforded us an opportunity of ascertaining the truth of all we heard and read in his favour. Brethren, I would point out the great parity between him and our own Provincial Grand Master,—alike ornaments of the same profession,—they are, as Masons, equally enthusiastic; the Craft owes a deep debt of gratitude to both, for it was sinking in India, until they took the helm in their hands, and guided its course to its present haven of prosperity. Truly it is gratifying to the mind, and refreshing to the sight, to see two such resplendent ornaments of Masonry seated side by side; we know of the brilliant reception our P. G. Master met with in Bengal, but there, though Bro. Grant was foremost, he was not alone in paying homage to our Head. There, every Mason stood up, each Lodge vied with one another in the warmth of its greeting, and the splendour of its entertainments to him. Let us then fill our glasses, and drink ‘Prosperity to the Provincial Grand Lodge of Bengal, and the Bretheren of that Province.’” (Great applause.)

The P. G. M. of Bengal returned thanks in warm terms, and paid a kind and brotherly compliment to M. Cursetjee, observing that the sentiments he had expressed did honour to his heart and head.

V. W. Bro. BLOWERS then rose to acknowledge Bro. Le Geyt’s toast, and proposed “The health of the R. W. Bros. Reid and Willoughby.” (Loud applause.)

Companion MULLALLY M. E. Z., proposed “Health and Prosperity to Bro. Colonel Pennefather and the Visiting Brethren.”

Bro. PENNEFATHER returned thanks and expressed his gratification at being present at such a meeting.

Bro. GRANT then again addressed the meeting on the excellent conduct of the Grand Stewards, and proposed “The health of V. W. Bro. Downes and the Grand Stewards’ Lodge.” (Great applause.)

Dr. DOWNES returned thanks, and this happy and joyful gathering of the Craft shortly after separated. The recollection of this great festival will, we are sure, long live in the memory of all who were present at it, Bro. Grant and the gallant Commander-in-Chief remained to the last, and entered their carriages amidst the cheers of the Brethren.

Would that some member of our charitable institutions could have been present at this auspicious meeting—what great events might have resulted from a personal appeal to such Brethren as the two Provincial Grand Masters, M. Cursetjee, Sir Thomas Mc Mahon, Dr. Larkworthy, and other Brethren, whose addresses were such beautiful expositions of our charitable tenets.

## LITERARY NOTICES.

*An Apology for Freemasons.* By the Rev. George Oliver, D. D. Spencer.

This pamphlet is a reprint of three articles which lately appeared in the "Freemasons' Quarterly Review," on the religious tendency of the Order. The author has revised those articles and made considerable additions: the form of the pamphlet will, no doubt, extend the circulation beyond the readers of the F. Q. R., and diffuse the principles of Freemasonry far and wide, in refutation of the unfounded attacks upon its purity.

*A Sermon.* By the Rev. Frederic William Freeman, M.A. Spencer.

Our reverend author is Worshipful Master and Chaplain to the British Union Lodge, 131, and uniting in his own person two Masonic offices of high import, words falling from him are of double value. The discourse was delivered at Stowmarket, on the consecration of a new Lodge, the Phoenix, No. 557, by Bro. James Clarke, to whom it is appropriately dedicated. As may be expected, it has reference to the solemnities of the occasion. The text is from Gal. vii. 9, 10. Our author observes that "the church of Galatia had been founded by the Apostle Paul himself, who asserted that his knowledge was obtained from God, and not from man, and gave directions and precepts all tending to the cultivation of practical virtue." The discourse is an admirable exposition of the principles of Freemasonry, as a grand scheme of morality; in no way more beautifully-proved than as it has power to draw together in one bond of indissoluble affection, men of the most distant countries, of the most contradictory opinions. Charity and benevolence are enlarged upon as the leading basis of all good. This sermon is highly worthy of meditation.

*The Trestle-Board.* C. W. Moore, Boston, U. S.

This useful work has been reduced in size, but not in matter. Large orders have been sent from London, giving good evidence of a desire to facilitate a more general uniformity of work.

*Freemasons' Monthly Magazine.* Boston, U. S.

We have received numbers of this periodical to February inclusive. As will be seen by our American intelligence we have profited accordingly by their contents. It is gratifying to find the labours of our brother editor are so highly appreciated; those labours are too essential to our own society not to wish him long life, and health to enjoy it.

*American Masonic Register.* Hoffman, Albany, N. Y.

From what cause we know not, but we are without numbers since October last; we mention this lest we should be thought wanting in respect to our contemporary, or negligent to our readers.

*Historical Landmarks.* By Dr. Oliver. Spencer.

This labour of Hercules is, we presume, drawing to a close; not that such is desirable, unless as some relief to the industrious author, for the work increases in interest. The present is a double number, 33 and 34, and is embellished with fine engravings of the tabernacle and encampment of Israel in the wilderness, and of an explanation in the Royal Arch, by Bro. Harris.

*A Sketch of the Life and some Account of the Writings of the late Dr. James Johnson.* By his Son. Highley.

A son, on writing the biography of his father, must be pardoned the amiable weakness of making the parent appear as the *preux chevalier* of his order. That the late Dr. Johnson was a man of more than average talent we agree; but we differ on many points from the author, and we apprehend so do many others. The late physician could employ the pen as a "ready writer" with much facility; and the "Sketch" shows that the son inherits this not unenviable power.

*The New Timon. A Romance of London.* Colburn.

The Cynic may question the *talent* of this poem, but it will be in vain; its originality will claim for it a precedence, that its great merit will support. To us, "The New Timon" embraces the leading merits of contending spirits—its language is terse and expressive.—Its poetry harmonious and energetic. Its satire is pointed, and in description of character, there is a raciness and truthfulness that tells home. The political portraits are well drawn by a master-spirit, both the foreground and the perspective prove his power of illustration. We understand that, in the very latest edition, some of the more personal allusions have been delicately softened.

*Friendly International Addresses recommended.* Manchester. Bradshaw and Blacklock.

The peace of nations, in this unpretending little brochure, is recommended with so much pathos, yet so much moral power, that to pass it over without comment, would argue indifference to principles second only to the duty we owe to God the Almighty Father.

The appeal to the good sense, the honour, the benevolence of human nature is irresistible, and we are grateful to a large body of the public press who have given the sanction of their position in favour of the principles of peace. In adding our feeble aid to theirs, we are sensible of our inferiority, but do not, on that account, hesitate to unite in the great and good cause of universal Peace.

☞ We have been favoured by the perusal of some highly interesting MSS., written by the Rev. Erskine Neale, *M. A.* Some on Masonic points, others on subjects of domestic interest; there are also several reprints by the same author, which have appeared in the leading periodicals. The whole of the papers are now collected, and will appear in one volume. The Reverend Author, we understand, intends with praiseworthy liberality to devote his share of the proceeds to the Masonic charities. The title of the work is "A Home for the lonely, or why falter in the erection of the Masonic Temple." As Bro. Spencer is entrusted with the typographical department, there is no doubt but he will do justice to the author.

## 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.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also, that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonnor, and others. His own escapade is complete.

*Many ladies have enquired after some of our Masonic poets, wondering that their lyric power should be in abeyance; Bros. Gilfillan, Carpenter, Hersee, and Lee Stevens well know how welcome are their contributions, and will, we hope, reply accordingly to their fair enquirers.*

We are requested by Mrs. Crucefix to offer her best thanks to "Sir James Stuart, the Wardens, and Brethren," for the honour of their polite invitation to the Ball announced for the 24th, and to express her regret at not being able to attend on an occasion so promising to the advancement of Masonic purposes.

The address of the Rev. Geo. Oliver, D.D., is at Scopwick Vicarage, near Sleaford, Lincolnshire.

CAVAC, 205.—A learned Brother is desirous of knowing the "unde-derivatur" of this word. Perhaps some member of the "Caveac Lodge" will oblige him. An Anglo-Sumatran has ruled it to be the Eldcrato term for "Hammersmith," but we fear he is incorrect.

A PAST GRAND STEWARD, will please to accept our best thanks for the perusal of the very interesting *ana*.

AN ODD FELLOW.—With great respect for a charitable institution, from which in many points, certain Freemasons might copy with advantage to society, we must decline the article. The members for Windsor cannot have acted unwisely in joining the Order, but we are not aware that either are Freemasons.

AN ARCHITECT.—The late William Wilkins was a Brother, and probably initiated in the Scientific Lodge, Cambridge, when an under-graduate of Caius College. He expressed himself gratified with having entered the Order and found it essential to him during his travelling fellowship.

CLERICS.—We have not seen any Masonic productions in the form of sermons, or other writings by any of the Chaplains of the Grand Lodge since the Union; they are, we are told, unaware of the existence of Masonic works! However estimable as men, they are of no authority as Masons. How selected for their office we know not.

ANOTS.—The Grand Secretary is a good Masonic Lexicon, and may be consulted with advantage on things past. As a Masonic authority he may *rule* a case from his position, but is not *infallible*.

**A COMPLAINANT.**—Our reasons for declining the advertisement are obvious, we do not wish to mislead our readers by sharing in dishonourable profits. One class are a disgrace to society, the other reckless adventurers on the credulity of unthinking men, and plunderers of the widow and orphan.

**AN ANGLO-INDIAN.**—We cannot state that the late lamented Sir Robert Sale was a Freemason.

**A GREAT SHAREHOLDER.**—Vide Group Anpersan (provisionally not registered), for further particulars. Of the Sumatran railway, tunnel, pier, and every-thing-else project, the syllabus, index, appendix, &c., are all in the press.

**A SUBSCRIBER.**—Instead of abusing us for not inserting a report of the amateur performance on the 19th December last, for the benefit of "The Royal Masonic Benevolent Annuity Fund," a "subscriber" should himself have sent a report. It is mighty courageous to use big words and coarse vulgarity under an anonymous signature.

**A MASONIC CLERGYMAN.**—Many thanks for the suggestion, of which we shall avail ourselves.

**A PAST GRAND STEWARD AND OTHERS.**—The memorial has been sent to the Grand Master and is under his consideration.

**A SOMERSET MASON.**—The promised accounts will be welcome.

L. M. may be correct in stating that there is but one non-purpled member of the Alpha Lodge, No. 16, but he is incorrect in stating that the Lodge is in arrear; we have spoken to a member who assures us that the following dues were paid to Christmas last, viz., Benevolence, 4l. 4s., joinings 10s. We have heard *passim*, that the solitary non-purple will assume the livery next month, *nous verrons*.

**A TYRO.**—The Masonic Almanack will give the necessary information as to meetings of Lodges and Chapters in a concise form. It can be procured of Bro. Spencer, 314, High Holborn.

**AN AGED MASON, BUT NOT A POOR ONE,** complains that the system of "Robbing Peter to pay Paul," is on the increase, and that the favourable state of the financial accounts of the Board of Benevolence is attributable to the doling out of paltry pittances to many deserving Brethren. It would seem by the letter that there are more ways of picking a poor Masons pocket than by thrusting your hand into it.

**A MASTER**—We are not in the secret conclave, and therefore cannot explain why the representative of the Grand Lodge of Massachusetts was not presented as such at the last Grand Lodge.

**ANTIQUITAS.**—It was our intention to have commenced a series of Lodge annals with the present number. We defer, probably for twelve months.

**A FRIEND AND OTHERS.**—The F. O. R. was *not* foisted on the Craft by previous solicitation, not even a prospectus heralded its gestation. At once it proclaimed and proved itself the friend of Masonry.

**A PROV. BROTHER.**—We cannot insert the letter in its present shape; it may suffice to observe that although a *social* compact is difficult to dissolve, still the elements do not cohere, otherwise than in manifestation of power. In Landseer's (we believe) portrait of dogs round a certain barrow, did you ever mark the look and bearing of the sentinel at the poor half famished dog?

**SHREWSBURY CLOCK.**—The dial points rightly—we will watch proceedings.

**A COVENTRY MASON** should address his P. G. M., who has the power and may not lack desire to act with Masonic justice.

**A WARWICK MASON** was not more surprised than ourselves at the attack which was out of time and place.

**HINT.**—"Comparisons are odious," so says an old and good *rule*.—Copy Book.

**A. O.**—Be not deceived, if the advertisement be *paid* for it is still a snare; if inserted *gratis*, the shame is shared without the profit.

**BRO. JOHN CLARKE.**—We look hopefully for future correspondence.

**A BROTHER BUT NOT A MEMBER.**—The Lodge is a mere drone in the hive.

**A PAST MASTER.**—The notice of motion for limiting the duration of the office of Grand Master to one nobleman was given in August 1843, and withdrawn for a time in September following. It was a distinct declaration that it was not **ABANDONED**. The urgent request of the Marquis of Salisbury, D. G. M. at the time was complied with on such clear understanding.



ARISTIDES.—(Not the true.) The letter is received (for we could not help *that*) but it is totally unfit for publication, not so much for its illogical reasoning, as for its total disregard of sense and decency. To have published the letter *might* have endangered the confirmation of that portion of the minutes of the Grand Lodge on which it treats. Thus far we are generous, although our correspondent is not just.

A. B. AND OTHERS.—For obvious reasons we suppress the communications on the Secretariat. Hereafter—

A GRAND STEWARD.—The suggested alteration in the publishing month would be still more inconvenient. The Grand Lodge is content with a quarterly communication, and we are decidedly of opinion that a Quarterly Review is sufficient for a considerate and condensed view of the Craft.

## DISCIPLINE AND PRACTICE.

W. M.—The Masonic ritual does not direct that any portion of the scriptures be read during the opening ceremonial, or closing of the Lodge.

W. M.—The Master of a Lodge is certainly bound to see that due order and decorum be observed in his Lodge; but this he should do as a disciplinarian, not as a martinet. In the case in question the Master has not acted discreetly. A tender of resignation is generally received with regret, and, like all other proceedings, abides confirmation. Confirmation does not merely imply correctness of the minutes, but that on due consideration they are to be confirmed or otherwise. Now, if when a letter of resignation is received, it is ordered to *stand over*, it naturally follows that on the confirmation of those minutes, *the resignation stands over*, because it was so ordered. The attempt of a W. M. to rule his Lodge otherwise than to the satisfaction of the Brethren, exposes him to much trouble and difficulty, and the period of his retirement from office is not looked to with regret, but with pleasure! In the case in question the ultimate withdrawal of the resignation was a correct proceeding, and the payment of all dues perfectly just. The G. S. L. Antiquity, Burlington, Prince of Wales, and many other highly respectable Lodges retain the names of Brethren on their books until resignations are perfected. We know that members are often in arrear four or five years. The late Bro. Bish used to boast that a dinner at the G. S. L. always cost him from twenty to thirty guineas. The practice may not be commendable, but it is preferable to casting aside worthy members.

A PROV. BROTHER.—The case having some features in common with the preceding, the opinion will govern accordingly. The Brother appears to have suffered in promotion, as not being of a sufficiently aristocratic caste. Disgust at such folly is our first qualm. If the Brother was worthy of affiliation he was justified in looking forward to the highest honours, and would prove an unworthy member if he did not so look forward. But in this case he is *superior* in mental attainments and natural endowments to those who have vainly conspired to disparage him; *his* aristocracy is that of MASONRY.

A DISCIPLINARIAN is of opinion that a "Drill Officer" is required more than ever to teach certain Grand Officers, both in Craft and Arch, to go through their facings. They are certainly lamentably deficient in simple evolutions.

A LOVER OF DISCIPLINE should himself pay obedience to the "Law Editorial," by giving his name and address; however, we will overlook what could not be intended as a discourtesy. A Brother who by written communication "declares off" the Lodge properly—that is, dues being paid and no attainer against him—is, de facto, no longer a member of the Lodge; if, however, the minutes be not confirmed, the resignation should be repeated, but his dues would cease from the first resignation.

If the minutes of a Lodge, at which the election of a Master took place, be not confirmed at a subsequent meeting, the Master-elect cannot be installed—*Vide Const.*, Art 2, p. 58. The present Master must rule the Lodge until the election of his successor be confirmed. The election should of course take place forthwith.

Masons may, *by permission* of the Prov. G. M. or his Deputy, assist any of the popular world in laying the foundation stone of an edifice. It is not necessary to call a second Lodge of Emergency to pass a Brother. The Grand Master himself cannot with impunity infringe Art 11, p. 62, Constitutions.

A PAST MASTER's letter on the impropriety of a Prov. G. M.'s taking any step as such previous to his installation is generally correct, but wanting name and address we decline to insert it. We do not however hesitate to say that although the law may not decide the question, propriety *does*. Why should a Prov. G. M. be exempt from the responsibility of the Master of a Lodge? Would any Grand Master assume the government of the Grand Lodge until he had been obligated to fulfil the duties? The late Royal Grand Master might sometimes have erred, and on a memorable occasion in 1840 he was very nearly committing himself for having declared that he should not pre-ide on the 30th October, that he might not be thought to have lent his presence to the side of power. He delegated the occupancy of the Throne to the Marquis of Salisbury. The accused saw his advantage and in confidence mentioned to a Grand Officer that there "could be no trial." But "catch a weasel asleep." The Marquis was installed as Deputy Grand Master on the very morning of the 30th October, at a Drum-Head Grand Lodge held at Kensington Palace! His Royal Highness well knew

that obligation and installation were essential requisites; be it observed, however, that if a Prov. G. M. be otherwise qualified he can sit in Grand Lodge. Lord Francis Egerton, if not otherwise qualified, ought not to have been present at the Grand Lodge in June last.

#### TEMPLARS, &c.

E. C.—The proper designation for an E. C. is Sir Knight A. or B., not Sir A. B., which is an impertinent assumption. "Want of decency is want of sense."

A PROVINCIAL KNIGHT—The Apron is the Masonic Badge. Those who assume to know every thing rarely know any thing. The time has not arrived to enter into the lucid points of our correspondents' letter; but we are at our post, and will endeavour to guard against surprise. More mischief has arisen from the "Crinkum-crankums" of the would-be-thought learned, than from the apathy of thirty years' duration; as if Adam were not the common progenitor of all. An honest tradesman is every whit as good a man as a magistrate; we knew one of the latter class who was a labourer, and himself a porter; yet the sovereign conferred honours on the latter. We could multiply instances.

THIRTY-THIRD DEGREE—As conferred by the late Bro. Alexander Deuchar, S. G. I. G. Edinburgh. Confer with Dr. Crucefix.

A CAPTAIN.—The *amende* was beyond our expectation, and with that, let the past be remembered no more.

#### BENEVOLENT ANNUITY FUND.

A SUBSCRIBER from the commencement desires us to state whether the eighth regulation, "That no Brother having an income of twenty pounds per annum shall be admitted to the benefit of the fund," applies to the case of any poor Brother, who may have been relieved during the current year by the Grand Lodge. And further, whether any Brother declaring to the Board of the Benevolent Annuity Fund that he has not an income of twenty pounds per annum, should not be examined as to his petition, instead of such petition being summarily rejected. *Answer*:—In our opinion relief by Grand Lodge is itself a denial to the probability of such ANNUAL Income. The non-examination of a petitioner under the circumstances stated, was no doubt an unintentional error on the part of the Board, who must have been misinformed or misdirected. The Committee is composed of many honourable men, let them eschew prejudice—accept every good case, and leave the result to the ballot.

\*.\* We have received several provincial letters on the supposed inequality of the elective power in London and the Provinces. The subject requires very grave consideration. We insert one letter as a sample of the others, which are chiefly from the north. Vide page 43.

#### THE ASYLUM.

THE GENERAL COMMITTEE EARNESTLY SOLICIT SUBSCRIPTIONS OF THE FRATERNITY, TO REPLACE THE SERIOUS LOSS BY A DEFAULTER AND THE EXPENCES OF THE CHANCERY SUIT.

THE ANNIVERSARY FESTIVAL IS FIXED TO TAKE PLACE ON WEDNESDAY, THE 17TH OF JUNE NEXT, AT FREEMASONS' HALL.

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TO THE FRIENDS OF THE WIDOW AND THE FATHERLESS,  
AT HOME AND ABROAD.

IN the vineyard of Freemasonry my duties have been shared by many deserving fellow-labourers, many of whom "have passed to that bourne from whence no traveller has returned." Among these worthies was one whose character was illustrative of the leading principle of our Order—*charity*—Godlike and human. This friend, of many years intimate association, was lately suddenly summoned from earth; and if man can form an estimate of the future by his hope, that friend must now be happy, for his conduct here was upright, manly, and benevolent.

My friend has left a dearly beloved affectionate wife, with five infant children (and an unborn!) to struggle with the difficulties of the world, without any means of future support. He had just reached that period of age and circumstance when experience was of priceless value to others and to himself, to others by the exercise of sound talent and a cultivated mind, and to himself by the prospective advantages which an extensive medical practice was opening to his anticipation.—But it has been otherwise ordained!

It is of the widow and the fatherless of whom I must now speak.—She is a lady of high intellectual attainments. Awful as is this visitation to her, reduced on the sudden from a position in society to which she was by nature entitled (possessed of a fond husband's protection, his confidence, and his love), to encounter the dread realities of poverty and distress—still she is not appalled, but rises superior to despair, for she abides hopefully in HIM, who is husband to the widow and father to the orphan.

In a few weeks her sixth trial of life is to be endured, but without the endearing happiness of presenting a new born pledge of love to its father! Yet will she be sustained by her faith; and if it be the will of God that she be restored to the world, she will adorn it by the exercise of her virtues. She will educate her children—she feels that for the future the duty of father as well as of mother devolves on herself, and her sons will listen to the words that fall from the lips of such a mother with double interest, while the daughters will imbibe her purest lessons with abiding grace.

William Howitt observes of women:—"It is in them that confiding children hear the divinity speak; it is on them that they depend in fullest faith; and the maternal nature grafted on the original, grows in them stronger than all the other powers of life."

The widow of my departed friend is one of such women. What more need be said to benevolent Freemasons, whose hearts will, I hope, supply whatever I have omitted. From obvious motives of delicacy the name is suppressed, but I append my own, and implore of my Masonic Brethren, in the name of the Great Architect of the Universe, that they will not peruse this appeal without contributing to the widow, whose mite was esteemed more precious than all the rest, by Him who knew not where to rest his head.

Whatever I may receive shall be faithfully applied.

Grove, Gravesend, 29th June, 1846.

ROB. THOS. CRUCEFIX.

[As there is no station to which the lady alluded to is unequal, I respectfully observe, that if any lady or gentleman should hear of any vacancy requiring superior qualifications, information thereof will be most gratefully acknowledged, and every exertion will be used to obtain it.]

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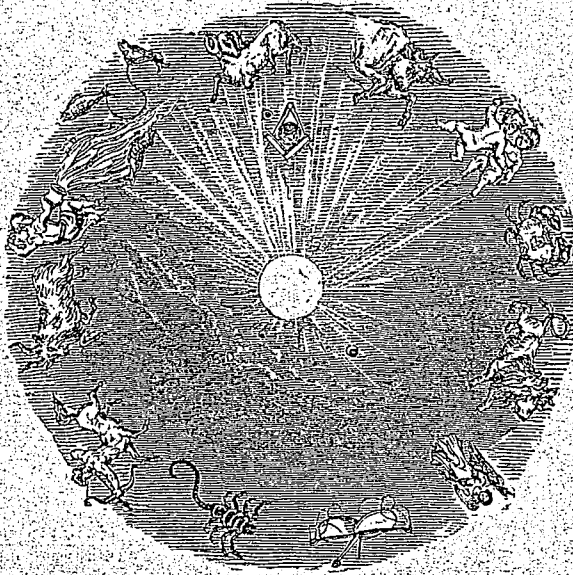
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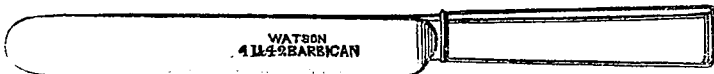
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