

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—SEPTEMBER 30, 1846.

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

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

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

THE PHARISAICAL MASONS, AND THE CASES OF TWO LADIES, WIDOWS OF MASONS.—These are startling words, but alas how true! If our readers will turn back to the number for September 1844 (p. 304 et seq.), they will find a re-perusal of the proceedings in Grand Lodge highly interesting. It will be there seen that the report of the then Board of General Purposes contained among other matters the following proposition:—

“ To alter the constitution of the Board of Benevolence altogether, viz. *That it should consist of twenty-five members—the President and*

* 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.

ten thereof to be nominated by the Grand Master, and the remaining fourteen by the Grand Lodge."

This attempt to seize upon the distribution of the general fund of Benevolence met with deserved reprobation—amendments failed—it was negatived by a large majority—and it was hoped that no future attempt would be made to desecrate the principle of charity, and that the Masters of Lodges would not again be insulted by a libel on common sense, that intimated they were not fit and proper persons to carry into effect the laws regulated by the constitution—in fact, that none but the pharisaical few possess the mind and the heart for such purpose. But no! Scarce two years passed ere the case of a widow lady was recommended to Grand Lodge for a grant of £50. Be it observed that her case was in every particular substantiated, it was recommended by an almost unanimous vote, but during the discussion the alarm of fire took place, which rendered it necessary to adjourn the Grand Lodge; previous to which the mover, with much regret, consented to the case being referred to the Board of General Purposes, but under a strong protest against its being considered as a precedent—the case, in fact, being the first to be so dealt with. The Board found the case perfect in all its parts, and the money was paid. Of course they did all this—what the movers in the farce wanted was the precedent, the hook on which to fix their net. But what follows—another widow lady preferred her claim, as will be seen by our report of Grand Lodge in the present month—and mark! the Lodge of which her deceased husband was a Past Master, unanimously recommended her petition to the Board of Benevolence, believing the allegations set forth to be *true*. The Lodge of Benevolence on such petition, and on a still more elaborate statement, vouched for by parties intimately acquainted with the subject, find not only that its necessity required and merited a greater liberality than they, or even the Grand Master, could legally extend, unanimously recommended the petition to the Grand Lodge for a grant of £50. In this case there was not even one dissentient.

Could it be believed that to such a case there would have arisen opposition? Yes; the Pharisees struck up their psaltery, and the cry of "reference to the Board" resounded. Again a majority decided that

it should not be—when mark! a second amendment was moved, that a committee, consisting of the President, Vice-President of the Board of General Purposes, and the Grand Secretary, should take the case into immediate consideration, and *if they were satisfied, they should draw a check for the amount.* The check did the business—aided certainly by the opinion of the Deputy Grand Master, who although but a youthful practitioner in our noble science, we regret to state lent the influence of his high position in favour of the pharisaical amendments. And thus the delicacy of a lady's position was cast aside, her petition doubted, the opinions of the Lodge and of the Board of Benevolence treated with indifference, and the solemn declarations of those who vouched for the truth of the case, all cast on the tender mercies of such an amendment.

But let our readers judge for themselves—at the time we write,* the committee, after three weeks' consideration, have not yet visited the widow and her fatherless family, although she has remained at home in daily expectation of the inquisitorial visit; and, indeed, unless they shall deign to perform their gracious office in a few days, the lady, whose hapless destitution has thus placed her under obligation, will have left a residence afforded her by a non-masonic friend during her momentous trial, and may not readily be found. Oh, woman, woman! how art thou dealt with, when men forget the kindness of their mother. Not the brightest part of this affair is the ready attention paid by some medical Brethren to the tongue of "false report." May their widows ever lack such pharisaical reasoning—may the spirit of the tomb, not rise in judgment, but in mercy, on their unmasonic conduct! they may feign indifference to this aspiration, but we do not envy them. There is a homely proverb applicable to those who travel somewhat out of the record—"Ne sutor ultra crepidam."

A SAD CASE.—At the Board of Benevolence in July last, the case of an unhappy Irish Brother, desirous of a passage to America, was considered; he was born to better prospects, and was highly educated; the case was about to be liberally treated, when it was proved that he was addicted to inebriety, and he received but a very trifling aid. His case leads

us to serious reflection. It is painful to witness the heavy retribution which bad conduct entails on unfortunate humanity; yet we can hardly agree with the decision of the Lodge of Benevolence, that misconduct should be a bar to charity. If such were always the case, what chance would an unfortunate man have of retrieving his character. If man is to be thus punished for his weaknesses by his fellow-man, God forgive us! A line must certainly be drawn, that charity may not be an encouragement to the vicious; but in a case where the mildew of blighted hope had for the time tended to moral degradation, the error might have met with a kinder judgment, and a Brother, whose earlier days were nursed in joyful moments, might have been permitted to seek in another country the chance of retrieving his lost character, instead of abiding as an outcast where he has neither the means to live nor the prospect of leaving.

THE exclusion of Jewish Freemasons from the Grand Lodge of Berlin, is a question that increases in interest. Abroad, the character of Lord Zetland has risen in the estimation of the Masonic world—his lordship's conduct in the matter is justly lauded; and at home, in his own Masonic jurisdiction, there is but one opinion, viz., that the Grand Master has proudly sustained the dignity of Freemasonry. Even in Berlin, Lord Zetland is very generally respected; and Brother Henry Faudel, whose name is proudly associated with that of his Grand Master as the champion of the Jewish Freemasons, during his recent visit at that city was received with marked distinction and hospitality.

THE BOOK OF CONSTITUTIONS being out of print, a revised edition is directed to be prepared forthwith, under the direction of the Board of General Purposes, whose powers are limited to the simple addition of what has passed Grand Lodge since the last edition, and to the omission of what has been annulled.

FREEMASONS AND THE CLERGY.—It is gratifying to observe that the Bishop of Exeter does not find the clergy very obedient to his anathema against the Order. The Bishop of Carlisle lately officiated with the Freemasons at laying the foundation stone of a church; the Bishop of Bombay preached a sermon before the Brethren; and various other reverend

friends have paid marks of respect to a society, whose tenets are radiated by the purest morality.

THE ANNUITY FUND FOR WIDOWS is yet under consideration. The subject might have been brought forward at the last Grand Lodge, but the hour of eleven was so near at hand that the mover consented to defer it until December next. The cases of the two estimable widows that have recently occupied the attention of Grand Lodge, are strong evidence of the necessity of a Widows' Fund.

THE CHARITIES are progressing.

THE SUPREME COUNCIL of the 33rd Degree for England and Wales, are prosecuting their intellectual labours, and entering into correspondence with those of other countries.

THE TRIBUTE TO BROTHER HERRING.—This estimable Mason has received a complimentary acknowledgment of his invaluable services as Grand Secretary to the Grand Lodge of New York. That he has rendered "the state some service" may be gleaned from the result of seventeen years active services as Grand Secretary. Indeed, so great has been his zeal as to create an envious jealousy of the power that naturally resulted from the great confidence placed in his unquestionable talent and high moral character. Envy, however, pursues merit as its shade, and by a successful *ruse* at a recent Grand Lodge, he was outvoted as Grand Secretary; for, in America, the Grand Officers are elected, not appointed. The friends to good order, determined that the voice from without should speak to the voice within, held a grand festival, in honour to Bro. Herring, at which, in the unavoidable absence of the Grand Master, the Deputy Grand Master, Bro. Phillips, presided. The addresses on the occasion were most interesting.

BROTHER W. J. CARVER.—In our report of May last, we inadvertently omitted to state that this Brother was introduced to the especial Grand Lodge as the representative of the Grand Lodge of Massachusetts, and saluted accordingly. We trust that the appointment may lead to happy results.

ORIGIN OF THE ENGLISH ROYAL ARCH.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

SIR,—The well-known schism amongst the Masons of the last century, has been incidentally noticed by Preston, Laurie and other writers; but they have left some material points untouched, which lead to very important results, and place it in a new and interesting light. No impartial account of this disruption of Masonic interests has been hitherto given to the public. Those who have entered upon it could scarcely divest themselves of partiality, because when they wrote the contest was at its climax; but now, when hostile feelings have subsided, and ancient prejudices are softened down, the conduct of both parties may be viewed through a correct medium; exaggerations may be modified, and doubtful assertions tested by the touchstone of truth. Such a process, if judiciously pursued, will furnish the fraternity with a valuable portion of Masonic history; and by thus illustrating what has hitherto appeared obscure, and opening new sources of knowledge to the enquiring Brother, will afford a delightful recreation to his mind.

The origin of the English Royal Arch is one of the problems *sub judice* which has engaged the attention of many intelligent Brethren of the present day; but hitherto the enquiry has been unattended with success. I have received numerous letters on the subject, and have been urged, for a considerable period of time, to give attention to it; but my entire leisure having for several years been devoted to the illustration of the Landmarks of Masonry, I could not conveniently engage in new investigations until its final completion. The enquiries and researches incidental to that comprehensive work, have placed a vast amount of resources at my disposal, and in the minute examination of them, I flatter myself to have found a series of evidences which demonstrate the origin of the Royal Arch. If success should fortunately have crowned my labours, and the sentiments of the fraternity in general be embodied in the language of a recent correspondent to this periodical (1844, p. 37), such a discovery will afford great satisfaction to the Masonic archaeologist. He says, "some of your correspondents will, I am certain, receive the thanks of all Royal Arch Masons if they will turn their attention to the history of that degree, as connected with Great Britain and Ireland.

When, whence, and by whom was it introduced, or how far back can it be satisfactorily traced?"

I propose, very speedily, to submit the result of my enquiries to the Masonic world, in a pamphlet, which is even now passing through the press, entitled, "Some account of the Schism amongst the Free and Accepted Masons of the last Century, showing the presumed origin of the English Royal Arch, in a Letter to R. T. Crucefix, Esq., M. D., &c., &c."

Faithfully yours,

GEO. OLIVER, D. D.

Scopwick Vicarage, Sept. 16, 1846.

ROYAL ORDER, &c.

TO THE EDITOR.

DEAR SIR,—IN the last number of the *Freemasons' Quarterly Review*, p. 241, are pretended notices of the transactions of the Royal Order and Supreme Council of G. I. S. of the 33rd for Scotland. Having been present at both meetings alluded to, I beg to say that these two notices are calculated to give much offence, particularly to Bros. Gourgas and Yates, of New York, for that, as far as they are concerned, as well as in several other particulars, the reports are totally inaccurate. What did take place at the Grand Lodge of the Royal Order, or in the Supreme Council of the 33rd, neither I nor any other member have permission to lay before the public.

A.

Sept. 15, 1846.

[That our reporter may have been indiscreet we readily believe; but that the notices are *pretended*, we dispute. The entire proceedings *assumed* to be relating to the 33rd Degree in Scotland, are altogether without authority, and are therefore well calculated to give offence to all legally constituted authorities. With respect to the "Royal Order," we say nothing as to the *permission* to lay any thing before the public. Things that are good should not be concealed from those whom they concern.—ED.]

AEROLITES.

THE following are the facts known with reference to meteoric stones. They are similar in external appearance, and almost identical in chemical composition. They invariably contain metallic iron and nickel, which, as yet, has never been discovered among the productions of our earth. Some are entire masses of iron; and so much do metallic substances preponderate in them that meteoric iron is their most appropriate name. They all exhibit marks of recent fusion, and are intensely hot when examined immediately after their fall. Few years elapse without some instances of their descent, but many must escape notice, falling into the sea, or in uninhabited districts of the earth. Some, too, never reach the earth at all, but shoot as brilliant lights across the atmosphere, and form what are vulgarly called the shooting stars, so commonly observed on our winter nights. Their mass is sometimes very large. One which passed by us onward, in space, was estimated to be equal to Ceres, whose supposed diameter is about seventy-five miles; and another, which passed within twenty-five miles of the earth's surface, and cast down a fragment upon it, was calculated to weigh 600,000 tons. The month of November has recently become celebrated for exhibiting the grand and astonishing spectacle of stars proceeding in a copious shower from a particular point in the heavens, like streams from an artificial fountain. The occurrence is, perhaps, not so modern as the observation of it, as it takes place in the night, commencing about midnight, reaching its maximum between three and four o'clock, and finishing by sunrise. Indeed, in 1799, on the nights of the 11th and 12th of November, the Moravian brethren in Greenland witnessed the same splendid scene, the illumination of the sky as with an incessant play of rockets, which was observed as far south as Cumana, and east, as Germany. The phenomenon was again noticed in the November of 1831; and in subsequent years at the same period it has appeared, and been visible from a region of the earth extending from the far west of America eastward to the Red Sea. The most awful display was on the night of November 13th, 1833, from four to six o'clock, when globules of fire apparently radiated from a point in the constellation of Leo, and were almost as numerous as the flakes in a shower of snow. The attention of astronomers has been intently fixed upon this event. It is very likely that the November meteors, the meteoric stones, and the shooting stars of all ages, have one and the same origin. The most probable opinion is, that they are small opaque bodies revolving round the sun, which, coming into contact with our atmosphere, are ignited by it, some being dissipated, and others of denser material falling to the earth. It has been calculated that a body moving through our atmosphere with a velocity of a mile a second, which is 1-20th that of the atmosphere itself in space, would elicit a heat equal to 30,000° of Fahrenheit; a heat higher than that of the fiercest artificial furnace that ever glowed. What these bodies themselves are—whether the fragments of a destroying planet—or portions of a nebulous mass which part company with it owing to the earth's attraction, one of its extremities projecting towards that part of the orbit through which the earth passes in November—there are points of complete speculation.—*Milner's Astronomy and Scripture.*

ON FREEMASONRY.

THE PECULIAR PROPERTIES OF MASONIC NUMBER.

BY THE REV. G. OLIVER, D.D

IN selecting the subject of Number for an article in the *Freemasons' Quarterly Review*, as the organ of the Masonic world, I have been influenced by the hope of producing an illustration which, in conformity with the plan on which the revised lectures of Craft Masonry have been constructed, may combine information and amusement, and thus prove acceptable to a fraternity whose professed object is the union of "profit and pleasure." Such extended dissertations on many other detached portions of the authorized lectures of the Lodge, if offered by the W. M. in the spirit of harmony and brotherly love, would not only be kindly received by the members, but would be hailed with gratulation and thanks, under the impression that he was really doing what his station in the East requires—"employing and instructing the Brethren in Masonry."

Every tyro knows that odd numbers are Masonic; and, if he be ignorant of the reasons why 3, 5, 7, and 11, have been adopted as landmarks, let him apply to the Master of his Lodge for information, and he will then be satisfied of the wisdom of the appropriation, because Number forms one of the pillars which contribute to the support of scientific Masonry, and constitutes an elementary principle of geometry. Thus, in the celebrated figure, the Pythagorean Tetractys, consisting of

ten points , the upper single dot is the monad or unity, and re-

presents a point, for Pythagoras considered a point to correspond in proportion to unity; a line to 2; a superficies to 3; a solid to 4; and he defined a point as "a monad having position." A line was thought to correspond with 2, because it was produced by the first motion from indivisible nature. A superficies was compared to the number 3, because it is the first of all causes which are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre, space, and circumference. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the author of all sublunary things. The four points at the base correspond with a solid or cube, which combines the principles of length, breadth, and thickness; for no solid can have less than four extreme boundary points.

While employed in investigating the curious and unique properties which distinguish many of the digits, we no longer wonder that the inhabitants of the ancient world, in their ignorance of the mysterious secrets of science, and the abstruse doctrine of causes and effects, should have ascribed to the immediate interposition of the deity, those miraculous results which may be produced by an artful combination of particular numbers. Even philosophy was staggered; and the most refined theorists entertained singular fancies which they were unable to solve without having recourse to supernatural agency. Hence the science of Arithmancy, or divination by numbers, became very prevalent in the ancient world; and was used by Pythagoras as an actual emanation of the Divinity. By this means, as we are informed by Tzetzes, he not

only was able to foretel future events, but reduced the doctrine to a science governed by specific rules, which he transmitted to posterity in his "Book of Prognostics."

The ancients had a kind of onomantic arithmetic, the invention of which they ascribed to Pythagoras, whether truly or not is of no importance here, in which the letters of the alphabet, the planets, the days of the week, and the twelve zodiacal signs, were assimilated with certain numbers; and thus, by the use of prescribed tables, constructed astrologically according to the aspects, qualities, dignities, and debilities, of the planets relatively towards the twelve signs, &c., the adept would authoritatively pronounce an opinion on questions affecting life and death, good and evil fortune, journeys, detection of theft, or the success of an enterprise. It must be confessed, however, that these predictions were not always correct; for the rules laid down in different systems varied so essentially, that the wisest magician was frequently puzzled to select the proper interpretation. The numeral system has been introduced into the modern practice of astrology, and very great things appear to depend on the trine, quartile, and sextile aspect of the planets in the horoscope.

Something of this sort was practised by the Jewish cabalists; and hence one of the rules of their cabala was called gematria or numeration, but it was chiefly confined to the interpretation of scripture. The letters of the Hebrew language being numerals, and the whole bible being composed of different combinations of those letters, it was supposed that the correct meaning of difficult passages might be ascertained by resorting to their numerical value. The Talmudists entertained an opinion that the mystery of numbers was actually taught in their scriptures; because, after the idolatrous priests of Baal had accepted the challenge of Elijah, they state that the prophet took twelve stones to construct his altar, to correspond with the twelve tribes of Israel; but they say that when he took this number for the special purpose of conciliating the favour of the Deity, it was not merely because the number of the sons of Jacob was twelve, but because those sons were twelve in consequence of that particular number containing a profound mystery. The system on which the doctrine is founded appears to be, that every letter in the Hebrew alphabet is a light or attribute, and hence the letters are symbols of every thing which the earth and heavens contain. The Rabbi Barahiel adds that "numbers proceed from Him who was before all numbers, as they go not beyond ten. These lights are no more, and are denominated *ספירה* in the singular, which is derived from *ספר* numbers; they are numbers, each possessing the property of the number it represents." And hence the theologians say that the Tetragrammaton represents the ten sovereign lights in which all the divinity is infused; because the words formed by these letters are invariable, and, although they admit of twelve transpositions and combinations, every one of them means the Great Architect of the Universe. Hence the prophet Malachi says, "I am the Lord, and change not;" for the Tetragrammaton or Sacred Name, however it may be transposed, never changes its meaning.

The Rabbi Manasseh Ben Israel, in his explanation of the cabala, says, "the fourth rule is founded on the shape of the letters. If it be asked, Why does the law begin with a *ב*? The answer is, Because it is formed by three lines, or *ב* s, which, being written at length, spell *בא*, numerically thirteen; this number being multiplied by three (the three lines,) makes thirty-nine, equal to *יורה אהרן*, (the Lord is one,)

also thirty-nine. The cabalists say that this letter \beth has a point above and another behind, signifying that the Lord who is in heaven created the world, which is represented by the antecedent letter, that is the \aleph formed by two 's, and a 'y, making together twenty-six, the same number as the Tetragrammaton. Reason apparently supports the idea that profound mysteries are contained in the characters of this holy language; and who will contend that they do not all involve many secrets and reasons for being used in the law of God, from the perfect art with which they are formed?"

The same results were obtained by means of the Magic Square, which is a figure made up of numbers in arithmetical proportion, so disposed in parallel and equal ranks, that sums of each row, taken either perpendicularly, horizontally, or diagonally, are equal, as in the adjoining diagram. Such squares seem to have been so called because they were used in the construction of talismans. It is probable they were so employed in consequence of the ranks always making the same sum, a circumstance extremely surprising in the more ignorant ages, when mathematics passed for magic. The magic square was held in great veneration among the Egyptians; and the Pythagoreans, their disciples, who, to add more efficacy and virtue to this square, dedicated it to the then known seven planets divers ways, and engraved it upon a plate of metal that was esteemed in sympathy with the planet. The square thus dedicated was enclosed by a regular polygon, inscribed in a circle, which was divided into as many equal parts as there were units in the side of the square, with the names of the angles of the planet; and the signs of the Zodiac written upon the void spaces between the polygon and the circumference of the circumscribing circle. Such a talisman they vainly imagined would befriend the person who carried it about with him. See "Chambers's Tracts. Natural Magic."

2	7	6
9	5	1
4	3	8

Divination by numbers, or, to speak more correctly, the appearance of it, was not confined to Jewish or heathen nations, but occupied much attention at different periods of Christianity; and superstitious properties, I am afraid, are still attached to particular numbers, as forming climacterics or grand climacterics; for the days of a man's life are usually considered to be affected by the septenary year, which, as it is frequently believed, makes considerable changes in both body and mind. But the most remarkable change in a person's life is at the climacteric, or $7 \times 7 = 49$ years; or the grand climacteric $7 \times 9 = 63$, or $9 \times 9 = 81$ years; each of which is conceived to be fraught with a peculiar fatality. And there are numbers even in the nineteenth century, who contemplate these periods with some degree of terror, and esteem it a relief when they have passed over.

Several other numbers have superstitious meanings attached to them. Brown, in his "Pseudodoxia Epidemica" says, that, "six hath found many leaves in its favour; not only for the daies of the creation, but its natural consideration as being a perfect number, and the first that is completed by its parts; that is, the sixth, the half, and the third, 1, 2, 3; which drawn into a sum, makes six. The number ten hath been as highly extolled, as containing even, odd, long, plane, quadrate, and cubical numbers; and Aristotle observed with admiration, that barbarians as well as Greeks did use a numeration unto ten; which, being so general, was not to be judged casual, but to have a foundation in nature. So not only seven and nine, but all the rest have had their elogies, as

may be observed at large in Rhodiginus, and in several writers; since every one extolling number according to his subject, and as it advantaged the present discourse in hand."

On the same subject, Smith, in his "Life of William, Marquis Berkeley," who was born in 1426, tells us that he "closeth the second septenary number from Harding the Dane, as much differing from his last ancestors, as the Lord Thomas, the first septenary lord did, from his six former forefathers." And he then proceeds to say, "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, loss, &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."

Numeral divination on some unimportant points, was at length reduced to an unerring system; and the memory of a few brief rules would enable even a child to dive into another's thoughts; and thus excite a high degree of astonishment by a process which cannot fail of producing a correct result. For instance, if any person has an *even* number of counters in one hand, and an *odd* number in the other, it will be easy to divine in which hand the odd or even number is by the following certain rule:—Desire the person to multiply the number in his right hand by an odd figure, and the number in his left by an even one; and inform you whether the products, when added together, are odd or even. If even, the even number is in the right hand; if odd, the even number is in the left hand. By a similar process a number which any person may privately think of will be easily ascertained. Thus, request him to double the number with the addition of four; then let him multiply the whole by five, add twelve to the product, and place a cypher after the amount. From the number thus obtained let him deduct 320 and tell you the remainder; from which, if you reject the two last figures, the number that remains will be that which he had fixed on in his mind. I shall close this part of the subject with one more example of numeral divination. If you would find the difference between two numbers, the greatest of which is unknown, it will be only necessary to take as many nines as there are figures in the smallest number, and subtract that sum from the number of nines. Let another add that difference to the largest number, and, taking away the first figure of the amount, add it to the number that remains, and that sum will be the difference required.

In these times of superior scientific knowledge, when gas has superseded the use of oil, and steam performs the labour of men and horses; when sage philosophers have discovered mushrooms in potatoes, and sledge hammers in the pollen of wheat, these topics may be considered trifling and puerile; but it was not so at that period—of ignorance, as it may be thought by modern presumption—when the standard of learning and wit was borne by Addison and Steele, Pope, Swift, Johnson, and their coadjutors, the jewels of the Augustan crown, when such subjects were esteemed worthy the notice of a "Spectator," a "Rambler," a "Guardian," or a "World." Thus, Dr. Johnson, speaking, in the

“Rambler,” of the climacteric periods, says, “the writers of medicine and physiology have traced, with great appearance of accuracy, the effects of time upon the human body, by marking the various periods of the constitution, and the several stages by which animal life makes its progress from infancy to decrepitude. Though their observations have not enabled them to discover how manhood may be accelerated, or old age retarded, yet surely, if they be considered only as the amusements of curiosity, they are of equal importance with conjectures on those things more remote, with catalogues of the fixed stars, and calculations of the bulk of planets. It had been a task worthy of the worthy philosophers to have considered with equal care the climacterics of the mind; to have pointed out the time at which every passion begins and ceases to predominate, and noted the regular variations of desire, and the succession of one appetite to another.”

Amongst the ancients, number was divided into two parts, intellectual and sciential. The former was considered the root and origin of all things; the cause of the existence of gods and men; the principle of the universe and all that it contains, by which matter was arranged into form and order, and the systems perform their accustomed revolutions with accuracy and precision. The sciential division was subdivided into two portions, odd and even, the former limited, the latter infinite. According to the definition used by the Pythagoreans, “even number is that which at once admits division into the greatest and the least; into the greatest magnitudes (for halves are the greatest parts); the least in multitude (for two is the least number) according to the natural opposition of these two kinds. Odd numbers cannot be thus divided; for they are only capable of being separated into two unequal parts.” Pythagoras called the monad the father, and the duad the mother of number; whence it was concluded that those numbers which resembled the monad, by which were meant the odd numbers, were considered the most propitious.

Hence, in all the heathen systems, odd numbers were esteemed the most perfect, and represented the celestial deities. It is, however, somewhat at variance with the mysteries of the fairy mythology of our own country, which seems to entertain a predilection for even numbers. Thus, in Morgan’s “Phoenix Britannicus,” is a curious tract on the subject of fairies, entitled “An Account of Anne Jefferies, now living in the County of Cornwall, who was fed for six months by a small sort of Airy People, called Fairies; and of the strange and wonderful Cures she performed with Salves and Medicines she received from them, for which she never took one Penny of her Patients.” In this tract she gives the following account of her commerce with these creatures, which I quote so far as it applies to my purpose. She says, “that in 1645, as she was one day sitting knitting in an arbour in the garden, there came over the hedge, of a sudden, *six persons* of a small stature, all clothed in green, which frightened her so much as to throw her into a great sickness. They continued their appearance to her, never less than *two at a time, nor never more than eight, always in even numbers, 2, 4, 6, 8.*”

But, in order to a right understanding of the application of the numeral system, it will be necessary to give a general outline of the occult signification of the digits, as taught in some of the ancient systems of the spurious Freemasonry; and this will show to what a beautiful moral purpose it is capable of being applied. But it will be undignified to commence this sublime process at the close of an article, and I shall therefore defer it to a future opportunity.

COLLEGE MUSINGS.

(Continued from page 174.)

NOTES OF AN IDLER COMING OF AGE AND TAKING A TRIP TO PARIS.

CHAPTER VII.

On the first of February, in the year of our Lord one thousand eight hundred and ——, I attained that period of human life at which the law of England pronounces a man free from parental control, and responsible for his own actions, being no longer, according to legal fiction, an infant. To the castle building imagination of romantic youth, reveling in the contemplation of accomplishing a thousand happy schemes, what a delightful—what an eventful moment! Methought, while accompanying my financier to that gold mart vulgarly yecept “the Bank,” wherein I was to be legally invested with the unshackled disposal of my own fortune, what a prudent young fellow I would be! O what excellent resolutions for future conduct were taken mentally! What pretty plans were submitted to the “mind’s eye” for the perfect regulation of myself in my new character of—the man! Alas, how vain such visions of juvenile happiness time and experience alone can plainly tell. The heart only knoweth its own bitterness; even learning is wearisome to the soul, and the tale of the whole is vanity. The wise and great Solomon wrote so centuries ago, and little Solomons in scores have echoed the same doleful ditty *de die in diem sempiternam*.

“Sure enough, now,” as Pat would say, did I patiently endure for the space of three mortal hours the tedious torture of a vivid fancy pent up in the dusky lobby of that temple of Mammon, whilst waiting the proper completion, by careful trustees, of all due forms of legal transfer. But, silly young fellow! how do you suppose I amused myself? I paced cavalierly up and down the Gabbatha, kicking my heels, and listening with foppish delight to the jingling of my spurs, affecting to twist my adolescent moustache, like you see many other fools do in public places—men of older growth—and sneering at the assumed airs and uneasy self-consequence of those jacks-in-office who stood behind the counters with pens stuck in their ears, looking like “quills upon the fretful porcupine.” This was a magnanimous beginning of life. A very *prudent* course for a young fellow. However, I do not know a situation less enviable, or more calling for the exercise of your philosophy, than being obliged to dangle in the contiguity of purse-proud, narrow-minded persons, who, with “eyes severe, and beard of fermal cut,” play their self-important part upon the stage of life. Such clods of animated clay are, in my estimation, very despicable. Yet they merit our pity, too. Total aliens to the birthrights of genius, of what mines of mental wealth are they deprived! Take from them their riches, and what have they to elevate them in the scale of humanity. Let adversity overtake them, and their real nature is developed; they either drink, or steal, or drown themselves; they have neither God nor reason to sustain them; they are, spiritually speaking, the “refuse and off-scouring of all things.”

In the heyday of generous youth, such follies served to greet the humours of the mind, and make butts to mark with the bolts of wit and satire; but in riper age, when care and thought have wrinkled the young cheek, and streaked the dark hair with silver threads, these reflections

bring with them sorrow for the foibles of a being pronounced to be formed in the image of his Maker, but which, alas, is so oft debased by "the lusts of the flesh, the desire of the eye, and the pride of life."

Singular, though true, oftentimes we detect ourselves musing over matters and occurrences that at the instant of their travail did not fix our attention; yet subsequently, long after the fact, call forth a prodigious quantity of cogitation and enquiry. Thus it is with myself, while, as it were, "inditing a good matter," I sat down for the ostensible purpose, with the conceit of a tyro, of attaching a glowing title to a thing of tawdry tinsel. Forbear me, indulgent reader, I was positively about to perpetrate a diary, and had christened it *The Meteor*, though you may justly say, there is neither Christianity in the name nor the idea, unless "falling stars" are such, when, lo and behold, I have tumbled pell mell into a train of thoughts and inferences which are carrying me forward at a railway pace to a terminus of the cranium too remote, I imagined, in the realms of memory ever to be reached again, or buried, mayhap, with a profusion of other superannuated lumber stores, in the "chambers of the mind," where thought dissolves into oblivious oxygen, or lies dormant seed in the womb of posterior conception.

We have not yet quitted the temple where the money changers are sitting, and pigeons, like sucking doves, are sold or bartered. We are still in the Jews' quarter, be they Israelites or be they Christians. Names are sometimes different, but natures are mostly the same. "Let me see," says yon greedy Leviathan, placing the first finger of his right hand to the side of his hooked, hookey, or hooking nose, whichever the reader prefers, and significantly half closing his usurious right eye, fearing lest he may be out-Jewed in a Stock Exchange bargain, "let me see, eighty-seven and a half," and while muttering thus to himself, he evidently appears puzzled how best to decide for his own advantage, a true type *sui generis* every where to be found, whether in Church or State.

* * * *

Well-a-day! Thus I go on scribbling, flitting from one idea to another; puzzled what to alight upon next; and like the phenomenon I proposed assuming as the title to my lucubrations, glimmering with a fitful radiance through the misty elements of human character.

* * * *

For the last three days I imagine myself to have been the sport of the Fates, according to the Delphin classics. Those fabulous rulers of destiny were admirable scape-goats for human mistakes. The wise ancients found them very useful in shifting off their own shoulders the responsibility of personal actions.

Fates or no, I feel as if my spine were curving with the weight of three days ill luck at Frascati's, and I am beginning to moralise again, and look at the world through a medium diversified with the events of two months since I attained the age of reason—*e.g.* twenty-one!

* * * *

What a strange and rapid migration! though done before the rage for iron rails came in, and inside the *coupé* of a French Diligence, hauled along by *fourteen horses*, at one stage positively. Near the gates of Abbeville I awoke out of a trance, in the middle of a bright moonlit night, and beheld men and horses in great commotion, dragging our huge ark, called, by the way, *Hirondelle*, out of a deep snow drift. However, here I am, like a meteor, with swift transmission, in Paris—that Grande ville—seated by a—I was going to commit myself to the

word comfortable ; but, no, no, an uncomfortable logwood fire at my hotel — so famous in the annals of la beau monde.

But I must request the indulgent reader to retrograde with me a little over the ground, to the hour when I relinquished my quill in the very climax of my profound cogitations upon time bargains and other Stock Exchange mystifications, fairly overpowered by drowsy Somnus, into whose oblivious embraces I indolently sank to

Sleep,—that balmy bliss, Nature's sweet restorer.

Let me essay to collect my scattered ideas. If I remember rightly, my dreams were realised by the arrival of my travelling equipage—videlicet—a yellow post-chaise, the locomotives of those days ; which was to trundle me to “Dovor,” as the Kentish men like to spell it. After sundry pathetic palpitations of the vital organ on parting from mamma's apron string, I found myself at six o'clock on a winter's morning in the suburbs of London, cosily ensconced in the corner of my carriage, fairly making my route to the coast. The probability appeared equal to the possibility—as we were not flying like the moderns through the air at the rate of sixty miles an hour on a narrow gauge—that we should reach our destination without breaking one's neck or making oneself the object of a disastrous paragraph in the newspapers.

In itinere remarked from the post-boy—a fellow about forty—first toiling with his jades up an acclivity—a sort of adagio movement—and then, on reaching the apex, putting a shoe on the wheel, in order that we might not go down the scale of nature *allegro con spirito* that the road appeared to be like life, “up hill and down dale.” The season of the year was not favourable to the country aspect. Leafless trees—rusty brown hedge-rows—ice-covered ponds, and snow-clad fields do not present a very cheerful scene to the eye of a Cockney. To be sure, Sol darted his glorious rays now and then through a murky cloud, but it only testified you were not yet out of the cloudy-foggy climate of Great Britain. The chaise rattled through divers monotonous provincial towns, rendered more than ordinary dull and sombre the day being Sunday. *O tempora quàm mutantur. O mores cum ipsis quàm mutantur!* What a mortal sin was committed—I tremble now at my braving the traditions of the Elders! O the Pharisees of the Christian Church! And O the old women's long faces! I looked about in the neighbourhood of Chatham for the formidable clothes lines mentioned in the diary of a former celebrated female traveller, and sinner that I was, found myself safe in whole skin at Dover in the evening. The indulgent reader must not suppose that although we did not travel at railroad speed, the *entire* day was occupied in going from London to Dover. No, no ; we do not date our peregrinations so far back into the times of antiquity as all that. We are content that our data shall be about the commencement of the nineteenth century. The fact is, I had well nigh omitted to state a trifling episode that occurred in the adventure. At the ancient and venerable archiepiscopal city of Canterbury, my courier pulled up his posters at the Rose Inn, to change for the next stage, where also my appetite pulled me up to do ample justice to most excellent fare. I could not either be so great a barbarian as not to avail myself of a fleeting hour or two to cross the street and take a peep, *en passant*, at the magnificent Cathedral, the undoubted work of our ancient brethren of the Masonic fraternity. It is a noble pile of Gothic architecture, as it is vulgarly called, though it came from the *East*, and is seen

wherever the Saracen established his sway, even in the depths of India and the Mogul empire.

Dover—one of the Cinque ports—presented many objects of great interest to a young traveller. The Castle and Citadel particularly claimed my inspection, and as I surveyed the fortifications, with the great natural strength of the position, I could not help indulging in a little national vain glory. Methought this key of defence to old England bid proud defiance to any rash attempt from foreign invasion upon that side of our sea-girt isle. I had not an opportunity of testing by ocular demonstration, the truth of the popular legend *said* to be inscribed on some particular piece of ordnance named Queen Anne's pocket pistol, within the Castle:—

“Load me well and keep me clean,
I'll send a ball to Calais green.”

(*To be continued.*)

THE DOOM OF ADMAH.

“You still are, what you were.”

VOLFONE, OR THE FOX.

“Since it is, as it is, mend it
For your own good.”

SHAKSPEARE.

DARK hung the veil of night over the city and temples of Admah, when a youthful member of one of the highest families in the city left the heated saloon where the guests of his father were assembled, and hurried into the almost deserted streets. As he sauntered carelessly along in the cool night air, he was accosted by a female, who in plaintive terms asked of him an alms. His hand had ever been prompt at the solicitation of charity, nor was it then backward; he immediately placed a piece of coin in the palm of the stranger. “Behold,” cried the beggar, pointing upwards to the dark and heavy clouds, which slowly parted, permitting a ray of light, faint yet cheering, to gild for a moment the heavy scene, “thus it ever was, and thus it ever shall be, with the open hand and the gushing heart; a ray of hope shall cheer the darkest hour of misery and want; even as yon pale orb pours its welcome lustre through gloom and gathering anger. How many altars are raised in this fair city, to that divinity which is indeed of heaven, but how few hearts worship her in spirit and in truth! Son of man! the wings of the destroying angel overshadow this city of iniquity, and the breath of their own mouths shall enkindle a fire among them, which shall consume the old and the young,—the tall cedar and the lowly reed. Follow me! and thou shalt see how the people of this city trifle with Deity, as though its hand were weak as mortals, and its eye as blind.” Deeply moved at the solemn words, which sounded like a knell in the heart of that proud city, the young man followed her without reply. They entered the lofty porch of one of the temples, and stamping with her foot, the ground immediately sunk beneath them. After descending for some time, they arrived at the bottom, with a violence which threw him to the ground: flashes of lightning illumined the darkness with a momentary lustre, while the thunder pealed loudly in his ears, and rolled in murmuring echoes through the dank and gloomy vaults. As he lay on the ground, a hand of superhuman power grasped

his arm, and raising him, hurried him onward; while a voice whispered in his ear—"Fear not! darkness hath no terrors, nor hath the fire or the water power over him, whose trust is in the hand that shaped them." At length they arrived at what appeared to be a wall, barring all farther progress. The dark, opaque stones became transparent at her touch, revealing the interior of a large illuminated chamber. Its walls were covered with hieroglyphical figures; its roof was a representation of the firmament of heaven, in the centre of which burned a star of dazzling lustre; the flooring was inlaid with mosaic work of exquisite workmanship, and in the east, south, and west, were three pillars of polished marble, inscribed with the names of Wisdom, Strength, and Beauty. A great number of persons were walking with measured steps around an altar of pure white marble, situated in the centre of the building, on which was written in letters of gold—"Love to God, goodwill towards men." At length they halted, and approaching the altar, they one by one threw incense upon the fire burning thereon; they then joined their hands, and raising them to heaven, exclaimed, "As the smoke of this incense, O Lord, ascends unto the clouds, and becomes even as they, so teach our spirits to assimilate unto thy divine love." And she said unto him, "What thinkest thou, son of man? what thinkest thou?" And he said, "It is a goodly sight." "It is a goodly sight," she answered, "to him who seeth but with the eye of human knowledge: but to that gaze which searcheth the heart, it is as the painted sepulchre, which hideth the reeking carcass of corruption. Look again," she cried, and as she spoke she placed her hand upon his eyes. When she again withdrew it, they were withered as a piece of vellum in the flame. His eyes were darkened, yet still he saw. The men were still standing around the altar; one eye of each was closed, their tongues were lolling out of their mouths, and each placed his forefinger to his nose, while a derisive laugh burst from all, and echoed through the building. Ha! Ha! All then became indistinct: gradually the heterogenous mass again arranged itself into form, and displayed the interior of the same chamber. Close to the altar was a group of statuary of the highest art; so beautifully wrought, that the eye would have hesitated ere it pronounced as to its material: the lifeless marble seemed so instinct with life. The tableau was of three figures, grouped around a something which had the appearance of the human form, but whose intense brightness rendered it too dazzling for the senses to discern its true shape or substance. One of the figures grasping a cross, appeared to gaze with the confidence of a child upon a triangle in a circle; such implicit trust was depicted in its features, it seemed an embodiment of human faith clinging to the promises of the Eternal Deity. The second, leaning upon an anchor, lifted its eyes from earth and fixed them with an eternal gaze on heaven. The third, still more beautiful, with an aspect even more confiding, more hopeful, had an expression of kindness so mild, so loving, you would have deemed some sculpture-poet had given his dream of divine love a local habitation, and fixed the living stamp of genius upon the lifeless marble. Scarcely had he uttered an exclamation of delight, ere the crowd of noisy revellers again appeared. Awhile they danced with frantic gestures around the figures, and then seizing them, pulled them from their pedestal, and threw them into a corner of the chamber. Again they rushed out, and returned, bearing three other figures, which they set up in the place of those they had removed. Like the former, they were of exquisite workmanship, and the lifelike expression thus imparted, tended the more strongly to increase the

indignation, which swelled the breast of the silent witness of the desecration. One represented a youth just verging into manhood; the features were regular and classical; but in each lust and animal passion burned so fiercely, all traces of virtue seemed parched and withered by the unhallowed fire. The second was of a man in the prime of life; the head was bald, the eyes were dim and sunken, the skin sallow and blotched, the carcass bloated, the limbs tottering and emaciated, and the whole carriage reeling and unsteady. His hand grasped a goblet, and round his mouth played a vacant and unmeaning smile. The third was of a man of mature age, with features which would have been noble had not an expression of intense selfishness marred the whole. "Behold," cried the female, "how these self-styled disciples of charity obey her will! Speak, son of man! in her name lift up thy voice and denounce them; for their iniquities grieve her spirit, and their hypocrisy hath roused her indignation." She vanished as with the sound of her voice, and the next moment he stood in the midst of the noisy throng. Undismayed by their looks of menace, undeterred by their threatening manner, he boldly spake and fulfilled his mission. "Listen," he cried, "thus says the spirit of thy order. Was it for this that ye were chosen? Did I not call thee from among the many to sow the seeds of peace among a fallen and divided race? Did I not bid thee go abroad and teach temperance and justice? And what have we here? Riot, uncleanness, and iniquity. Instead of truth, a lie!—instead of love, division—instead of relief, gluttony and excess. Have I not made thee strong? Have I not made thee wealthy? Have I not preserved thee in danger? Have I not made princes thy rulers, and the lords of the earth thy brethren? Wherefore then doth the widow cry unto thee in vain, and the old man lift up his voice unheard? If thou art full, why dies thy brother of hunger? If thou art glad, why does the orphan moan? Thy richness flows—but not in charity. How long shall I bear with thee! How long shall I listen to prayers from a mocking heart! How long shall I suffer the treasures of charity to pander to the tickling of the palate, while the poor cry unto me for bread! Turn from thy evil way—retrace thy steps—turn back to purity and truth—cast from thee thy dead branches—fence round thy vineyard—admit not the scoffer and the profane—turn thy face from the drunkard and the unclean—spend not thy wealth in feasting—lend not thy ears to the filthy tongue—honour virtue, lift it on thy shoulders, show the nations how fair it is—smite vice on the cheek—denounce her open shame and her secret whisperings—love one another, and be not rich except in well doing. But if ye will not hearken to my voice, if ye will continue wooing with smiling face the pleasures of sense, while ye neglect my poor; ruin shall seize thee, and in the hour ye little dream, thy proud fabric shall crumble into nothingness, and the tongue of scorn shall spit at thee." He ceased; and as the sound of his voice died away, the hitherto pent up indignation of his audience found vent. They rushed upon him, as impelled by one will, and cruelly beating him, cast him out of the city, insensible and apparently dead. The first rays of the coming day were struggling in the east when his senses slowly returned. Bruised and bleeding he arose, and having thanked his God for having preserved him alive, resolved to secure his safety by immediate flight. Scarcely had the sun awakened the world and gilded the path of the lonely wanderer, ere the fires of Divine anger consumed the cities of the plain, and desolation sat upon the ruins of Admah.

ROMAN CATHOLIC FREEMASONS.

TO THE EDITOR.

London, 11th July, 1846.

Dear Sir,—Much gratified that my short letter of first June was deemed worthy of a corner in the *Review*, I feel also greatly obliged to the Editor for affording me the opportunity to call attention to the subject so deeply affecting Roman Catholic Freemasons,—a remonstrance, or memorial, or petition, (as the forms of etiquette may demand), to the court of Rome, in repudiation of the charges implied by the several Papal edicts, which have been published since 1738. Subsequent to the date of my letter, news has arrived of the occurrence of an event—the death of the late Pope, Gregory XVI.—which is calculated greatly to enhance my views of the favourable reception of an appeal to the justice of a court, which is acknowledged by millions in every quarter of the globe to be the fountain of truth. It is a singular fact that the late Pope, in one of his treatises read before the Academy of the Catholic Religion in 1801, enforces the principle “*that the errors which have sometimes accompanied the general consent of mankind do not weaken the force of the general argument,*” from whence I infer, that if British Freemasonry has been unjustly condemned, that can be no reason for continuing an act totally inapplicable to Freemasonry in this country. The accession of a new Pontiff, in the person of Pius IX., is an event peculiarly auspicious for the agitation on this question, which I have long considered. Pius IX. is a man in the prime of life and intellect, therefore less likely to be wrought upon by those fears and prejudices common in old age, and having published no edict as yet against Freemasons, as his predecessors have done, he will not be required to perform the unpleasant office of recalling his own words. I had conceived the most favourable opportunity to be on the occasion of the presence of the Cardinal Capaccini in London, and I had greatly lamented the circumstance of ill-health, which prevented me from following out my views in an occurrence so rare. However, events seem to favour my project by the creation of an era, which is of all others the most propitious, the elevation of a new occupant of the papal throne. An objection might be raised against my proposition for a memorial to be signed by Freemasons—even indiscriminately by Freemasons of all creeds—that the names of Catholics afterwards might serve to form a list for future proscription, a thing most improbable if not impossible. But such a mode of argument, such a coward cringing to mistaken power, would be unworthy of the charity we profess to all mankind—as miserable as would be the sectarian grounds for refusal by our Protestant brethren to unite their suffrages with those of their Catholic fellow-Christians, because, as Protestants, they chose to set the authority of the Pope at naught. Hundreds of Catholics, from conscientious scruples, are deterred from joining the society, and vast numbers among the many thousand Catholics who have or who do belong to, so-called, secret societies, feel greatly annoyed and often disturbed in their peace of mind at the species of uncertainty created by these sweeping and cruel condemnations and unjust prohibitions of what we know to be innocent and moral—almost coeval with the birth of mankind—second only to christianity, because christianity is the revelation by Jesus Christ.

Would any man tell me that if his present holiness were besieged by a petition with an hundred thousand signatures, containing a solemn

assurance that British Freemasonry, according to our constitutions, has no undue concern with either religion or politics, that our morality is that which is inculcated by christianity; therefore the decrees against Freemasonry are unjust as regards us in this country? Would any man in his senses tell me, that such a document would be unheeded by the authorities of the court of Rome? But here my labour must end; my health will not allow me to do more.

Your obedient Servant,

A CATHOLIC.

This possibly may be the last letter I shall be enabled to address you as the term of my days at present hangs upon a thread. It is necessary for me to state to you that I became a Mason, in *La Charité*, at Amsterdam, in Holland, in 1818, and for several years afterwards never heard of the decrees of the Popes until I went to Portugal and Spain, where I met with hundreds of ecclesiastics who were Masons, and who understood those decrees to be merely local. Since that time I have joined actively no Lodge in this country, but have acted only as an (weak) advocate of our Order.

ON THE ANTIQUITY OF THE OBSERVANCES OF ST. JOHN'S EVE.

BY BRO. THOMAS PRYER, OF THE OAK LODGE.

AMONG the many popular superstitions whose progress it is interesting to investigate, there are few, perhaps, possessing greater interest than those which relate to the observances of the vigil of St. John, or Midsummer-eve, as their origin is clearly traceable to a most remote period. The subject is also one which cannot well be fully elucidated, without the assistance derivable from a knowledge of Masonic antiquities; it becomes, therefore, as much a matter of Masonic as of archæological research.

The customs and superstitions observed upon this occasion, are now fast disappearing; but still, upon St. John's eve, the fires are lighted on the hills in Ireland, and the vigil is kept by the peasantry of that country and Scotland, as well as in Italy and various parts of Europe. Fires are made, dancing, feasting, and rejoicing take place, and various mystical, though simple, rites are used—some ridiculous, but all sufficiently amusing—by which the unmarried endeavour to discover their future partners. These vary in different places, and there are other periods of the year in which rites having a similar reference are performed; but the lighting of bonfires and divination by roses, are the most general and striking observances which characterize the eve of St. John. It is not my present intention to discuss the potency of the spells used upon this occasion, or to describe their peculiar mode of operation, this being a part of the subject which is generally known, and has been frequently described in various historical and topographical works.

The investigation, however, of the origin of these observances carries us back to primitive ages, and becomes a most interesting matter of research.

Amongst the early nations of antiquity, some were Sabæans, who worshipped the whole host of heaven, others were Magians, who paid similar adoration to the solar fire. The rites of both are, to the patient investigator, clearly traceable to a common source, shewing an identity of origin; but it is of some ceremonies practised only by the latter, that I have now more particularly to speak. The Chaldeans, the Assyrians, the Persians, and the Phœnicians, worshipped the Divinity under the name of "BEL" or "BUL," a word which, amongst these people, was esteemed sacred, and, with its exponents, signified "Lord of all," or "Lord in Heaven or on High." The sun being the most glorious celestial body, the source of light, and the dispenser of life and heat to the material world, was at first adopted by these nations as a symbol to represent the beneficent and creative power of the Eternal Deity—being, in fact, the palpable agent through which his blessings were diffused—but, by degrees, idolatrous practices perverted the purity of the original truth, and divine worship was paid to the symbol; fire was regarded as an emblem of the divinity and kept constantly burning in the consecrated places, and the flame of the sacrifice ascended from the highest hills. Astronomy had been taught as a science, but the knowledge of its doctrines became enveloped in fable, and the science itself united with the practices of a false worship.

The sun, being thus deified, the period at which this bright luminary attained the greatest power during its annual course, was celebrated by hymns, rejoicings, and solemn rites; and it is in these observances that the practices originated which still linger in the superstitious usages peculiar to St. John's eve.

The Egyptians anciently commenced their year from Midsummer, when the heliacal rising of Sirius, which always occurred during the summer solstice, gave warning of the approaching inundation of the Nile, whose beneficent waters spread fertility and plenty over their parched and arid fields. It was at this period that Helios, or the sun, manifested all his powers—the Nile became swollen with rains, which had been exhaled by his influence from the earth in the shape of vapour, and afterwards driven in cloudy masses against the summits of the Abyssinian mountains, from whence the refreshing streams returned in copious floods to bless the husbandman with the treasures of agriculture, and reward him plenteously for his toil. This event, then, was celebrated with rejoicings in ancient Egypt, and the star which invariably appeared at this period was called the dog-star, being, in fact, the door-keeper or sentinel, the star which shuts and opens—closing, as it were, one year, and opening another. This was personified in Anubis, and the renewal of the year was represented under the form of a door-keeper, accompanied by the distinctive emblem of a key.*

Thus we see that peculiar and significant rites attended this period in ancient Egypt, whilst in Assyria, Persia, Phœnicia, and all other countries where the Magian system had spread, the same period was universally celebrated with imposing religious ceremonies, aided by all the machinery of the mysteries, and the influence of the magi and hierophants.

On the eve of midsummer fires were lighted on every hill in honour of the God of day, and kept alive until his resplendent beams heralded

* For further explanation as to this part of the subject, see the twenty-second lecture in the "Landmarks of Freemasonry," by the Rev. Dr. Oliver, which treats of the inundations of the Nile.

the approach of dawn. Initiations took place into the mysteries—sacred hymns were chanted and sacrifices offered—the whole population crowded around the sacred fires, and the period was welcomed with tumultuous rejoicings.

This eve was generally considered to possess some potent energy or mysterious power, as though nature was at this period annually renovated, and the time was regarded as peculiarly favourable to the operations of the soothsayer and the diviner, and for the development of the secret influence of talismans and mystic charms.

Now, it has been proved to demonstration by a variety of circumstances frequently discussed, that the Druids were Magians, and that the solar fire was worshipped in this country in the same manner as in India and Persia. If, therefore, no traces of such usages as have been described existed at the present time, we should yet, reasoning from analogy, conclude that rites similar in character were practised at the same period in Britain and Ireland. But when we consider that traces of such usages do actually exist, the probability is converted into a certainty. Indeed, there are various names of places in Ireland which sufficiently indicate the purposes to which they were originally applied, and clearly shew the reference which they bore to the ancient worship of the solar fire. Thus we have *Agh-a-doe*, which signifies "the field of fire"—*Tegh-a-doe*, "the fire-house"—*Ard-doe*, "the height of fire"—*Kennegh*, "the chief fire"—*Lusk*, "a fire"—*Fertagh no Guara*, "the sepulchral fire-tower of the Cabiri, Ghebirs, or Gaurs," i. e. "fire worshippers," and many other names of a similar description, which might be readily enumerated.

Independently, however, of the evidence afforded by names, I have visited these places, and find that all possess vestiges of religious structures of great antiquity, clearly proving that the fire alluded to could be no other than the sacred flame of the ancient fire-worshippers. Thus, at *Aghadoe* are the remains of an ancient round tower, and also of an abbey. The spot is still considered sacred, and, though the abbey is completely dismantled and has long been disused as a place of worship, it is the only burial-place for miles around, and is, in fact, invested with a degree of superstitious sanctity which its situation and present appearance can in nowise account for. *Teghadoo* is the name of a round tower in the county Kildare. *Arddoe* is a name given to the heights in the immediate vicinity of the round tower of Ardmore. *Kinneagh* or *Kennegh*, is a round tower in Cork. At *Lusk* there is an ancient abbey and church standing in close proximity to the old round tower; and at *Fertagh* there is a round tower, with other interesting remains.

Amongst the ancient Irish, the fire-worshippers were divided into two sects—one, which lighted the sacred fire in the open temple, as at *Gall-ti-mor*, (the flame of the great circle), and *Gall-baille*, (the flame of the community); and the other, which enclosed it in the *Sun tower*, (*Turaghan*), or in low over-arched buildings, such as the *Boens* and cells at *Gall-crouis*.*

There are, in fact, numerous analogies both in language, religion,

* See, as to this, "Hall's Ireland," vol. iii. pages 199 to 208. The *Boens* (of which I have seen several in Kerry) are there described as "small circular buildings seldom above twenty feet in height, and evidently of the same family as the round tower. The name of *Boen* is formed of *Bo*, a cow, and *au* or *ain*, a circle, evidently referring to the helio-arkite worship which once prevailed in Ireland, and in which the *sacred cow*, as in Egypt and India, formed a prominent object. Tradition has, to the present day, associated with the *Bo-finne*, (the white cow), strange supernatural attributes, which could only have originated in that ritual.

architecture, and usages, existing between the "green isle" and Asia; and the Cabiric religion has left vestiges in Ireland, by which a connection at a remote period between that country and India, through Chaldea and Persia, can be satisfactorily traced.

It may seem somewhat remarkable that the usages of paganism should not have been entirely eradicated upon the introduction of Christianity. It is known, however, that the early Christian missionaries taught at first in those places which the people had been long accustomed to hold in reverence, and afterwards consecrating the spot to holier rites, erected the first Christian churches in the immediate precincts of the Pagan temple; and thus we see at the present time the temple of the sun, the ancient ruined tower, the Christian abbey, and the modern chapel, all clustered together in the same hallowed spot; and this occurs in almost every instance where a round tower or ancient abbey is to be found.

In like manner the usages alluded to (as is evident from their existence continuing to the present day), were not attempted to be entirely or suddenly suppressed, but being, after the introduction of Christianity, no longer practised under the sanction of the priesthood, nor considered as essential ceremonials, they were thus deprived of all religious reference, and gradually lost their previous importance. Still some portions of the ceremonies continued to be observed by the people, and, in consequence of the dedication of Midsummer-day to St. John, the preceding eve became once more a holy vigil, and this circumstance no doubt served in some degree to give permanency to the ancient customs.

Thus, then, is traced the origin of a superstition still lingering amongst us,—an origin dating from the most remote ages; and though the rising of "the sun of righteousness" has dispelled the mists of paganism, the ancient observances of this period have continued so firmly impressed upon the popular mind, that fires still blaze from the hills on the eve of St. John, and the efficacy of the hour is tested by our peasantry in many a harmless rite and simple device, the results of which are still regarded with anxious interest, not unmingled with feelings akin to superstitious reverence.

THE FREEMASONS' LEXICON.

(Continued from page 166.)

Johannes der Evangelist.—St. John the Evangelist and Apostle of Jesus, whose gospel is so important to all Freemasons, was born in Bethsaida, in Galilee, a son of Zebediah, and a disciple of Jesus, who loved him because he distinguished himself by his gentleness and humility. After the ascension of Jesus he preached the gospel principally in Asia Minor and at Ephesus, where it is probable that he died in a good old age. He was a man of great energy and poetic fire and life; in his early years somewhat haughty and intolerant, but afterwards an example of love. We have a gospel or biography of Jesus by him, and three of the epistles also bear his name. The opinions of the ancients as to his being the author of the apocalypse or revelations, were as various as are the opinions of the moderns. The gospel of St. John is especially important to the Freemason, for he preached love, and his

book certainly contains all the fundamental doctrines of Freemasonry. As a Freemason ought never to forget that he has laid his hand upon the gospel of St. John, so should he never cease to love his Brethren according to doctrine of love contained in that sacred book. Many Lodges celebrate his anniversary the 27th December.

Johannis fest und Johannes der Täufer. St. John's Festival and St. John the Baptist.—The latter was the forerunner of Jesus, a son of the Jewish priest Zacharias and of Elizabeth, who, as a zealous judge of morality and undaunted preacher of repentance, obtained great celebrity, first in his native country, then in the mountains of Judea, and afterwards among the whole nation. His simple and abstemious manner of living contributed much to his fame, and especially the peculiar purification or consecration by baptism in a river bath, which he introduced as a symbol of that moral purity which he so zealously inculcated. Jesus allowed himself to be baptized by him, and from that time forward John said unto his disciples that he was certainly the Messiah. The frank earnestness and the great fame with which he preached even in Galilee, soon brought upon him the suspicion and hatred of the court of the Tetrarch Antipas or King Herod, who imprisoned him, and on the 29th August, in the thirty-second or thirty-third years of his life, caused him to be beheaded. The 24th June, his birth-day, is dedicated to his memory through all Christendom. The patron saint of the Freemason's Brotherhood was formerly not St. John the Baptist, but St. John the Evangelist, whose festival they celebrated the 27th December, upon which day they hold their general assembly, probably induced thereto because at this season of the year the members could be better spared from their business or profession. For this reason also they chose for their quarterly festivals, the Annunciation of the Virgin Mary, Michaelmas, and the festival of St. John the Baptist, which last festival, on account of the better weather and other circumstances having been found to be more convenient for the yearly assembly, was often appointed for the time on which it should be held, so that it has now become nearly general. Many Lodges still celebrate the 27th December, and call it the minor St. John's day. In Scotland, St. Andrew is the patron of the Order, and their festival is held on his day.

Johannis Logen und Johannis Maurerei. St. John's Lodges and St. John's Masonry.—Originally there was only one kind of Freemasonry. But when the Scottish and other higher degrees were introduced, the three first degrees received the name of St. John's Masonry.

Johanitter oder Maltheser Ritter. Johnites, or Knights of Malta.—About the middle of the eleventh century, 1048, some Italian merchants of Almalfi undertook to provide a place of refuge for the Christian pilgrims to Jerusalem, where they would not be so much exposed to the persecutions of the Mahometans. They dedicated this institution to the holy St. John, and it was originally an hospital, for which reason they are also called Hospitaliers. But, seventeen years after Jerusalem was taken by the Christians, and after its conquest by the Crusaders, the first chief of the hospital, Gerrara, formed a plan to give his society a certain legal form and constitution. The members were obliged to wear a peculiar dress, to submit themselves to certain rules, and to form themselves into an Order, with the title of Johnites, or St. John's Brethren. This society increased daily; the most distinguished knights and the most valiant soldiers of the Christians reckoned it an honour to belong to it, and this induced the second chief, Raimund du Pui, to

devote the new Order of St. John to other necessary and useful objects, especially to the protection of the Holy Land and the sacred sepulchre. In consequence of this, the whole members divided themselves into three classes—knights, priests, and serving-brethren. In the year 1118, many of those Johnites joined the newly-arrived French noblemen to provide food for the pilgrims upon their pilgrimage, and, shortly after this union, they built an hospital for themselves near to the Temple of Solomon at Jerusalem, whence they afterwards derived the peculiar appellation of Knights of the Temple, or Templars. The Johnites were, towards the end of the twelfth century, driven out of Palestine by the Turks and Saracens, on which they conquered Cyprus: they were afterwards driven from thence, and, at the commencement of the fourteenth century, they established themselves in the island of Rhodes, which they kept nearly two hundred years. In the year 1522 they lost Rhodes, went to Candia and other places, until, in 1550, the island of Malta was given unto them, upon condition that they should keep up a constant war against the infidels. From this time they were commonly called Maltese Knights. From thence they spread themselves into every European country, and divided themselves into tongues or circles, which were subdivided into Balleins. In the year 1798 they also lost the island of Malta, and were deprived of all their possessions in other countries, and now the Order is merely an Order of honour.

Johnson.—An adventurer, whose real name was Leucht, adopted Freemasonry as a disguise, under which he could carry on his impositions. He appeared at Jena, and maintained that he was deputed by the chiefs in Scotland to reform all the German Lodges. He especially propagated the idea that Freemasonry was a continuation of the Order of the Temple. The *Chevaliers Preters* had fled to the Scottish islands, but that the military of Temple should now appear openly, and that then the Clerici would no longer conceal themselves, but that they would divide their recovered treasures, and communicate their knowledge of the secret science to the Brethren. At the same time he gave an unbroken list of their Grand Masters from J. B. Molay down to his own times. He made many proselytes, especially in Jena; he wrote to all the Lodges, and complained that they allowed themselves to be led into error by the Berliners; maintained that he alone, as lord and master, had the power to dub knights, and required that deputies should be sent to him at Jena. The *Freiherr von Hund* summoned him to Altenberge, near Jena, and then he discovered, in 1764, that Johnson had been formerly secretary in Bernberg, and that he had swindled the prince. In the seven years' war he wandered about as a Jew, that he had been a servant with a Brother whose papers he had stolen, and, by the means of those papers, had passed himself off for that brother. Upon this Johnson fled, but was apprehended in Magdeburg, and was imprisoned as a plunderer of the treasury, coiner, &c., in Wartzburg, by Eisenach, where he died in 1773.

Jordan, Charles Etienne.—Born at Berlin in 1700, and died in 1745. Königl. Preuss. Geheimerrath and Vice-President of the Academy of Sciences at Berlin. He possessed the confidence of Frederick the Great, who placed a monument to his memory among his Brandenburg curiosities. He was very active at the formation of the Grand Lodge the Three Globes in Berlin.

Josaphat das Thal. The valley of Jeosaphat.—Appears in Masonic works, and our ancient Brethren either held a Lodge or buried their

dead there. In former ages, men were of the opinion that the judgment of the world would be held there.

Ireland.—Here, also, as well as in every other British state, Freemasonry is greatly respected, and enjoys the full protection of the government. There is a Grand Lodge in Dublin which was formed as early as 1730.

Isis.—A goddess of the ancient Egyptians, who often appears in the works upon the mysteries of the ancients. She is reported to have been the wife of Osiris, and the mother of all-supporting and most mysterious Nature. Her religious worship was mixed with a great number of secrets and ceremonies. She is represented as a figure apparently wrapped up, so that there is no appearance of either arms or hands, only the lowest part of the feet being visible. The garment in which she is wrapped up is covered from the top to the bottom with female breasts. Her most distinguishing mark after this being the Sistrum, an instrument used in the mysterious religious service of this goddess, and by which an oval may be drawn with one motion of the hand.

Italy.—Freemasonry is prohibited in all the Italian states, even in those which at present are under the Emperor of Austria. In former ages the Brethren suffered severe persecutions in Italy, especially in Venice and Naples, which were at the time to be attributed to the Catholic clergy and to the excommunication of the Pope. From that time all the Lodges in Italy have been closed. It is true that when the French conquered Italy they formed Lodges in various places, but on the restoration of the old political regime they were all closed.

Juden. Jews.—The true and pure Freemasons' Lodges allow no Jews to be admitted; for a Jew, according to his faith, cannot lay his hand upon the Gospel of St. John as a proof of his sincerity and truth. Also the doctrine of a Triune God is the most important distinction between Christianity and Judaism, and the chief doctrine of Christianity, so that no Jew can acknowledge this symbol, which is so sacred to a Freemason.*

Kabelthau. Cable-tow.—According to the ancient laws of Freemasonry, every Brother must attend his Lodge if he is within the length of his cable-tow. The length of a cable-tow is three English miles, or 15,840 feet.

Kabirische Mysterien. Cabirical Mysteries.—There is great uncertainty about the name, origin, and native country of these mysteries. We only know from ancient writers that there were such mysteries, probably and principally in Samothracia; but all accounts of them are very fabulous.

Kammer. Chamber.—It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back. No symbol of death will terrify him, and the words of the sacred writings, "In the beginning was the light," charm him on to seek the light he has lost.

Kessler von Springseysen Christian Frederick. Oberster in Sachsen Meiningschen Dientsten.—Born in 1731, in Saalfeld, and died in Meiningen 11th January, 1809. He devoted himself in early life to the mathematics and mineralogy, but in the seven years' war he went into the Austrian service. This led to an acquaintanceship and friendly union with the Freiherr von Hund, who recommended him to the

* We insert this portion of the Lexicon with regret, totally differing as we do on its propriety.—(Ed. F. Q. R.)

Meiningensh service. Here he diligently devoted himself to those sciences, and published some valuable topographical and mineralogical works. As a Freemason, he was a good workman, which we may easily suppose from his connexion with Hund. He published the well-known "Anti-Saint-Nicaise," 3 parts. Leipsic, 1786.

Kette. Chain.—All the Freemasons upon the surface of the earth form one chain, every member is a link of it, and should ever strive with the true hand of a Brother to strengthen it. No wavering doubt should break it. None should be shut out from it, as is taught in every Lodge. What an encouraging thought it is for the newly initiated Brother to find himself at once surrounded with the light arising from this great chain. This chain can be no fetter to him, for the hands of Brethren prove the contrary.

Kleinodien. Jewels.—The Freemasons' ornaments are three jewels, the square, the level, and the plumb-rule. Those who are intrusted with them must possess great talents, and whether they can be cautious and worthy guardians of them must be apparent from their previous conduct.

Klopfen. Striking.—The sound of the Master's hammer reminds each Brother of the sacred numbers, a thing which ought to induce us readily and cheerfully to acknowledge and obey his commands. He who wishes to gain admittance amongst us must remember the saying, "Knock and it shall be opened unto you." It is only then that he can enter with a sanctified heart.

Von Knigge, Freiherr Adolph Franz Friedrich Ludwig.—Was born at Brendenbeck, near Hanover, 16th Oct. 1752, and died Oberhauptman und Scholarch, at Bremen, 6th May, 1796. He is known as a distinguished author, especially on account of his works, "An Intercourse with Mankind," "The Journey to Brunswick," and many good romances. He also published six sermons against despotism, ignorance, superstition, injustice, falsehood, and idleness, 2nd edition, 1785; and six sermons upon humility, meekness, peace of mind, prayer, benevolence, and toleration, 2nd edition, 1786; further, six sermons upon comfort in affliction, &c. &c. 1788. But to the Freemason he is especially distinguished by his activity in the Order, and by his joining the Illuminati in 1780. For the latter order he worked with incredible industry and activity, endeavouring to elevate this order above the Rosycrucians and Obscurantists of every description. After the abrogation of the Illuminati, he published a remarkable work called "Philo's final declaration and answer to many inquiries and questions put to him regarding his union with the Order of the Illuminati," Hanover, 1788. We have also from him, although anonymous, "Jesuits, Freemasons, and German Rosycrucians," 1781; "Treatise upon the general assembly of Freemasons near the Gesundbrunnen in Wilhelmsbad, near Hanau," 1784; "Essai sur la Franc-Maçonnerie," 1784; "Contribution towards the most modern history of the Masonic Order, in nine dialogues," 1786.

Königsberg, in Prussia.

St. John's Lodge, Three Crowns; founded 10th June, 1760; afterwards joined the Grand Lodge, the Three Globes, at Berlin.

Scottish Lodge, Andreas, at the Golden Candlestick; founded 13th January, 1769, and under the name.

Scottish Lodge, at the Three Crowns, joined the above Grand Lodge.

The Lodge at the Three Crowns formerly founded many Lodges itself.

St. John's Lodge, zum Todtenkopf, constituted 22 May, 1772, by the above Grand Lodge.

St. John's Lodge, zum Phœnix, constituted 10th September, by the above Grand Lodge.

Kohlo.—A barony in Niederlausitz, near Pforten. Is remarkable on account of the Masonic Convention which was held there in 1772, at which the Freiherr von Hund was again confirmed as Special Chief of the Upper Saxisch, Danish, and Courlandish Lodges, and the Herzog Ferdinand of Brunswick was elected and accepted Grand Master of all the acknowledged Lodges of the Strict Observance.

Krause, Karl Christian Frederick.—Doctor of Philosophy at Dresden, and in 1810, Lecturer of Lodge at the Three Swords and True Friends there. As lecturer, he gave lectures in the Lodge, which characterised him as a deep thinker. But a most valuable work, which he published under the title of "The three most ancient and authentic records of Freemasonry," two vols., caused him so much trouble that he ceased to take any part in the labour of the Lodge. Besides this, he distinguished himself by many other philosophical works.

Kreuzbrüder. Brothers of the Cross.—A Masonic system, which originated in 1777, from the Rosicrucians, and so called Zinnendorfers, and is long since defunct. The founders were principally dissatisfied Herrnhuters out of the above-named two societies, who had formed themselves into a Pietiscal and Theosophical society. The three St. John's degrees referred to Jesus, the Lamb, the Five Wounds, supernatural illuminations and revelations, &c. &c. High degrees were not wanting in the system.

Kreuzzuge. Crusades.—These are the wars which were undertaken by Christian nations of the west, from the end of the eleventh century until about the end of the thirteenth, for the purpose of conquering Palestine; and called Crusades, because every warrior wore the sign of the cross. The warriors themselves were called Crusaders, and their movements and undertakings are universally known. It has been attempted to trace the origin of Freemasonry unto those times, which idea is derived from the Scottish knight, Ramsay, who died in 1743. This knight was fifteen months steward to the son of the Pretender of England, and in his discourse upon Freemasonry, he relates—"That this brotherhood formed itself in the Holy Land about the time of the Crusades, in order to rebuild the Christian churches which had been destroyed by the Saracens. The barbarians sought to hinder them by all the means which were in their power, and even mixed amongst them under the disguise of being Christians, to be better able to obstruct or destroy their work. In order to be able to distinguish a true Brother from a false one, they invented secret signs, and they also established various symbolical ceremonies to instruct the newly arrived and, for the most part, ignorant Christians, in the doctrines of faith, and in the duties of life. But as by the increasing power of the Saracens, the good object of the brotherhood could not be attained in that country, a king of England had invited them into his dominions, where they devoted themselves to promote the cultivation of good manners and the universal welfare of the human race, and especially to bring the science of architecture into better repute. At that time many great men joined the society, &c. &c." This legend pleased the French army, among whom Ramsay then resided, and they adopted it for a considerable time, but

being at length convinced of its want of a foundation, they ultimately rejected it.

Kunst oder auch Koenigliche Kunst. Art, or Royal Art.—It is a royal art to be able to preserve a secret, and we are, therefore, accustomed to call Freemasonry a Royal Art. To be able to plan large buildings, especially palaces, is also certainly a great and a royal art, but it is still a more royal art to induce men to do that which is good, and to abstain from evil, without having recourse to the power of the law. Others derive the appellation, Royal Art, from that part of the members of the English Builders' Hutts, who, after the beheading of Charles I., 30th January, 1649, joined the persecuted Stuart, inasmuch as that they laboured to restore the royal throne, which had been destroyed by Cromwell. Anderson, on the contrary, in his English Constitution Book, affirms that the appellation Royal Art is derived from the fact that royal persons have stood, and still stand, at the head of the Craft.

Kuss. Kiss, or Salute.—The salutation of the Brethren should be a salute of peace and of love, and strengthened by the sacred numbers. The Judas kiss is vanished from amongst us. He who does not really love his Brother, let him not take him by the hand, let him not feign love. Experience teaches us that every Brother is not worthy of love, and that those who meet every one with an embrace, who profess to love every one, lay themselves open to the suspicion that they do not really and truly respect any one.

Landes gesetze. Laws of the land.—The Freemason has the greatest respect for the laws of the land in which he lives, and he obeys them with the zeal of a faithful subject. If he is entrusted with the putting those laws in force, his Masonic duties remind him to be faithful and diligent in applying them. Should the state command the Lodge to be closed of which he is a member, he immediately obeys, and visits no assembly which is not allowed, or at least tolerated by the state. In the event of a Brother wilfully violating the laws of his country, the Order itself directs the attention of the magistrates unto him, and he who is punished as a criminal by the laws, is excluded from the Order without exception.

Lehrling.—Apprentice, or first degree in the Order, in which every one must remain one or two years; yet many are advanced to the Fellow Craft's degree earlier, according as their spiritual capacity, zeal for the Order, and proved brotherly love deserve. An apprentice is nevertheless respected in every Lodge as a Brother equally as much as an older member, and he has not, as might be supposed, any especially derogatory work to do. He learns Masonic wisdom as far as it can be taught in the first degree, and he is, therefore, called an apprentice. His clothing in the Lodge is very little different from that of the others, and the older Brethren dare not place much value in their being able to wear an ornament or two more than he does. To be true to their duty is a star which hangs upon the naked breast, the other stars hang upon the coat, says Brother Åsmus.

THE GRAND BELLOWS-BLOWER.

THE Grand Officers' dinner mess, as a club, was some years since rather an agreeable meeting. Bros. Meyrick, Prescott, M^cGillivray, Ramsbottom, and many excellent hearted Brethren have since fallen beneath the grim tyrant, and their places have been supplied by successors to the club certainly, but, alas! the mantle is still suspended—it hath not as yet descended. A Grand Officer, possessed of much good humour and high reputation in his profession, was once, at a meeting of the mess, the subject of a little raillery. The subject was the unmusical notes of the organ. "Why don't you give us a good lively tune on entering Grand Lodge?" enquired a member of the Grand Organist. "A lively tune, indeed! I'm for a serious one," said a second, as he energetically compressed a melting peach between the tongue and palate; (observe, it was September, when that delicacy was in its prime). A third, who held the "magnum" * to the light before he filled his glass, observed that "whether lively or serious, it would be all the same, for the organ had no wind." Some other ventured a joke, and all laughed. "Laugh on," said the Grand Organist; "until I can appoint a 'Grand Bellows-blower,' you never can have 'organic music' in perfection." Such an officer, and with so euphonious a title, has never been appointed, and hence we presume the reason that the organ is neither flat, sharp, nor Smart,—in fact, it wants its "Grand Bellows-blower."

COLLECTANEA.

THE FLOWER AND THE LEAF.—"Under the sunny sky of the East, in a perfumed garden, a shrub spread its green branches, laden with flowers, which gently disported themselves in the evening and morning breeze. A young flower, scarcely blown, sprang out, wooingly, to the warm air. Happy in the possession of life, it played with the dew-drop, dilated its cup, and proudly raised itself on its thorny stalk. As the leaves which encircled it prevented it from abandoning itself to every jerk of its coquetry, it chided them by saying, "Your continual neighbourhood annoys me; your entwinings fatigue me; and I long for the moment when I shall be free and alone." "Young insolent! our cares constrain thee, and our solicitude bears heavily on thee," said one of the oldest leaves of the shrub. "This is so like youth; ungrateful from ignorance, you rebel against those who protect you, and murmur against guards, the importance of which you do not comprehend. Fool that thou art, what would become of thee if we did not shelter thee against the fire of an eastern sun?—if we did not guard thee against the wind which comes in blasts from the desert?—if we did not defend thee from the attacks of insects, and if we did not conceal thee from the eyes of those who would only touch to destroy thee?" The young flower, insensible to this lesson, only made more ardent wishes for its liberty. Alas! its premature desires were only too soon gratified. Towards evening the gardener came, and stripped it of all its leaves, for the com-

* The G. O. M. and G. S. L. frequently indulge in magnums of port.

position of an essence, and the flower stood alone, proud and delighted with its independence. Its joy was of short duration. The cold night made it tremble; the morning rain bent it on its stalk; against its petals, shrinking with fear, a filthy insect came and glued its hideous spittle. Towards noon, a child attracted by the gaudy colours it yet displayed, plucked it without pity; and in an hour after the poor flower lay without form and life, trampled in the alley of the garden. Young daughters! your mothers and your relatives know better than *you* what are the dangers which, under a thousand forms, threaten your career. They also know, far better than you can, the means of guarding your youth. Submit then implicitly to their guidance. Consider that by your self-denials of a day, you avoid the misery of a disturbed life."—*Moral and Religious Tales for the Young of the Hebrew Faith. Adapted from the French of "Les Matinées Du Samedi" of G. Ben Levi; by A. Abraham.*

FILIAL PIETY.—"Love, respect, and gratitude towards our parents and the guides of our youth, are such innate feelings that it is needless to insist on the care which children ought to exercise, so as never to retard the payment of this three-fold debt, which they have contracted from the day of their birth. Where is the child that has not caused tears to its mother, and anxiety to its father? Where is the child who would avow its indifference for its parents? Where is the child who, in its disobedience, permits itself to speak thus daringly, "I know better than they what is proper for me?" Filial love belongs to the recesses of the heart, where all sensitive and praiseworthy emotions are felt. Filial respect manifests itself by an incessant deference to the wishes and opinions of our parents, whatever their age or situation, and whatever be the comparative superiority we may acquire over them. Gratitude to parents should be unlimited. In every circumstance we ought to recollect the troubles and anxieties we have caused them, the sacrifices they have made for us, the affection they have cherished, and the devotedness which they have testified. When love, respect, and gratitude for our parents attain the highest degree, they partake of a religious feeling. Hence the expressive title, "*Filial Piety.*" It is enjoined on us to honour our father and mother under all circumstances; to speak before them with modesty; to listen to their advice with deference; to respect them in all instances; not to occupy their accustomed seats. A son who sees his parents without food, and is incapable himself of relieving them, will be respected in going to solicit for them public charity. Filial piety is the cardinal point of all the virtues. A good son is equally a good husband, friend, and citizen. He who knows how to subdue his passions in honour of his father, will undoubtedly make the same sacrifice for his king and his country. It is thus that the love of God, of our parents, and of our neighbour, are united in one indissoluble knot."—*Ibid.*

THE INFLUENCE OF MOTHERS ON THE CHARACTERS OF MEN OF GENIUS.—What does not the world owe to noble-minded women in this respect? and what do not women owe to the world and themselves in the consciousness of the possession of this authority? To stamp, to mould, to animate to good or evil the generation that succeeds them, is their delegated office. They are admitted to the co-workmanship with God; his actors in the after-age are placed in their hands at the outset of their career, when they are plastic as wax, and pliant as the green wither. It is they who can shape and bend as they please. It is they—as the young beings advance in the world of life, as passions kindle, as

eager desires seize them one after another, as they are alive with ardour, and athirst for knowledge and experience of the great scene of existence into which they are thrown—it is they who can guide, warm, inspire with the upward or the downward tendency, and cast through them on the future ages the blessings or the curses of good or evil. They are the gods and prophets of childhood. 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, engrafted on the original, grows in them stronger than all other powers of life. The mother in the child lives and acts anew: and numberless generations feel unconsciously the pressure of her hand. Happy are they who make that enduring pressure a beneficent one; and, though themselves unknown to the world, send forth from the heaven of their hearts, poets and benefactors to all future time.”—*W. Howitt*.

“THE WORLD produces for every pint of honey a gallon of gall; for every drachm of pleasure a pound of pain; for every inch of mirth an ell of moan; and as the ivy twines round the oak, so does misery and misfortune encompass the heart of man. Felicity, pure and unalloyed felicity, is not a plant of earthly growth; her gardens are the skies.”

TOO FREQUENT REWARD OF PUBLIC BENEFACTORS.—“The man who becomes the servant of the public is often made to feel that he serves a fickle and an ungrateful master. He has often to prosecute his plans amidst the hesitations of the timid, the coldness of the selfish, the neutralities of the indolent, and amidst the petty censoriousness to which the necessities of self-defence are always prompting such people. Over a large surface, moreover, he will be regarded as the invader of great interests, real or imaginary, and will be misunderstood, calumniated, wronged. If he would be steadfast to his purpose, he must not seem to see half the childishness, nor half the ingratitude, which will be betrayed in quarters whence better things might have been expected. It will be well if some of his worst enemies are not found in such connexions. In this necessity of forbearance, in this endurance of gross injustice, we see a part of the mulct which the man must be content to pay who would do some great thing.”—*Carlyle*.

THE MORNING AND EVENING STAR OF LIFE.—“Nothing calls to mind the close of life to a noble-hearted young man so much as precisely the happiest and fairest hours which he passes. Gottreich, in the midst of the united fragrance and beauty of the flowers of joy, even with the morning star of life above him, could not but think on the time when the same should appear to him as the evening star, warning him of sleep. Then said he to himself, ‘All is now so certain and so clear before me—the beauty and the holiness of life, the splendour of the universe, the Creator, the dignity and the greatness of man’s heart, the bright images of eternal truth, the whole starry firmament of ideas, which enlightens, instructs, and upholds man! But when I am grown old, and in the obstruction of death, will not all that now rustles so bloomingly and livingly about me appear grey and dull? Just when man is approaching that heaven which he has so long contemplated, Death holds the telescope inverted before his dim eye, and lets him see only what is empty, distant, shadowy. But is this indeed true? Shall I be more likely to be right when I only feel, and think, and hope with half a life, incapable of a keen glance or an intense sensation, or am I

right now that my whole head is clear, and my strength fresh? I acknowledge that the present is the fittest season, and that precisely because I *do* acknowledge it to be the fittest. I will then live through this daytime of truth attentively, and bear it away with me to the evening dusk, that it may lighten my end.' In these sweetest May-hours of youth, when heaven and earth and his own heart were beating together in harmony, he gave ardent words to his ardent thoughts, and kept them written down under the title of 'Reminiscences of the best hours of life for the hour of death.' He meant to cheer himself at his last hour with these views of his happy life, and to look back from the glow of the evening to the brightness of the morning of his youth."—*Richter*.

ETERNITY OF THE SOUL'S EXISTENCE.—Every individual experience amply testifies that the forgotten incidents of long past years require only the touch of the kindling spirit to start up in all their pristine freshness before us. How often do we remember having recognized in our dreams those feelings and circumstances which had been lost to our waking consciousness in the accumulated events which passing time had impressed upon our minds! And although we cannot say that we acknowledge, as belonging to our actual experience, all the visionary combinations which are thus presented to our notice in dreams, yet we feel that every object in them is familiar to our knowledge. Some persons, as we have said, on the near approach of death, have spoken of the incidents of their lives as being simultaneously presented before them as if in a magic mirror, every line as if fixed upon a tablet by the light, exactly as that revealing light fell upon it. The portrait of the soul is the perfect reflection of itself, and every man must see his own character thus for ever visible to the eye of God, and, probably, hereafter to angels and to men. Reason and revelation agree, then, in asserting that absolute forgetfulness or obliteration is impossible; and that all the events of our history are written in our living spirits; and, whether seen or unseen, will there remain for ever, unless removed by the act of merciful Omnipotence! It is true that a thousand incidents will spread a veil between our present consciousness and the record on the soul, but there the record rests, waiting the judgment of God. These sublime facts deeply warn us as to the manner in which we suffer our faculties to be engaged, not only as their exercise affects ourselves, but also in their influence on the destiny of others.—*Dr. Moore's Power of the Soul over the Body*.

ARAB PROVERBS.—If your friend is made of honey, do not eat him all up. If you travel through the country of the blind, be blind yourself. When you are the anvil, have patience; when you are the hammer, strike straight and well. He who cannot take a hint will not comprehend a long explanation. The mother of the murdered man may sleep; but the mother of the murderer cannot. I like the head of a dog better than the tail of a lion. Take counsel of one greater, and of one less than yourself; and afterwards form your own opinion.—*Algérie in 1845*.

P O E T R Y.

THE CRAFTS OF OLDEN TIME.

All honour to our forefathers, the craftsmen true of old ;
 Propounders of the sacred truths, which we their children hold,
 And guard with jealous caution, as the miser would his gold,
 Safe from the coward's crafty wile, and him who battles bold.

As did our ancient Brethren, the Crafts of olden time.

'T was theirs to rear the stately dome, aspiring to the skies,
 While wond'ring crowds astonished viewed, the stately structure rise :
 And deemed the labour magic, in their wonder and surprise ;
 Nor know that science in our hand, a giant's strength supplies.

Well known unto our forefathers, the Crafts of olden time.

Nor were their useful labours to brick and stone confined ;
 'T was theirs to mould in beauty's form the rude unpolished mind.
 Which, by their moral regimen, exalted and refined ;
 Fulfilled the noble destiny for which it was designed.

Thus wrought our ancient Brethren, the Crafts of olden time.

Our ancient Brethren emulous, in virtue took delight ;
 And zealously and fervently, contended for "the right."
 Not with the arm of earthly pow'r—or sword of carnal might ;
 But with the spear of *reason*, and the *force* of moral light.

Thus strove our ancient Brethren, the Crafts of olden time.

Each atom of creation, which met the curious eye,
 From earth's light dust, unto the orbs which stud the azure sky :
 Was listed in the noble work, and made to magnify,
 The Wisdom of the Great "I am"—the power of the Most High.

So pious were our Brethren, the Crafts of olden time.

Then let us strive to emulate, those virtues which have made,
 The name of Mason glorious, as Sol in light arrayed ;
 And demonstrate to all the earth, that ages have conveyed
 Undimmed to us the holy "Light" whose guiding lustre swayed

The actions of our Brethren, the Crafts of olden time.

SONG.

THE GRAVES OF THE SEA.*

If you wander alone on some bright afternoon,
 Where the wave and the wind ever make their sweet tune,
 Be sure you may see 'neath the clear shining wave,
 The tombs that their sons to our forefathers gave.
 Oh! oft as I've roved by that storm-beaten shore,
 I've seen thro' the wave the rude dwellings of yore;
 And thought, with a sigh, that sires were as free
 As the waves that roll over the Graves of the Sea.

And better by far than a tomb on the shore,
 Is the sea-beaten graves of the heroes of yore;
 For their souls could not rest under Erin's green plains,
 While the hand of the Saxon their sons held in chains:
 Then we swear by those rocks 'neath the bright flowing waves,
 'That point to the spot of our forefathers' graves,
 We ne'er cease to struggle nor strive to be free,
 'Till we sleep with our sires in the Graves of the Sea.

J. E. CARPENTER.

THE BRETHERN OF "GREENOCK SAINT JOHN."

IN friendship's perpetual bands
 'The Masons are willingly bound;
 And even on Araby's sands
 'The ties of the Mason are found—
 On lands where those claims never came,
 'The sun in the heavens ne'er shone,
 But, strongest they bind, where the name
 'The Lodge owns is "Greenock Saint John."

Here Brothers most happily meet,
 And welcome each guest with a smile;
 And strangers most cordially greet
 'With welkin, in brotherly style.
 While tempests of discord are seen
 'Fast gathering the world upon,
 'The sunshine of love lights serene
 'On friends of the "Greenock Saint John."

The great Tower of brotherly love
 'From Freemasons' labours shall rise,
 Ascending Earth's regions above
 'Till joined with the Lodge in the skies.
 But the loftiest pinnacle yet
 'On which Heaven's light ever shone,
 Has each stone immovably set
 'By Brothers of "Greenock Saint John."

* The neighbouring inhabitants show some rocks, visible only at low tides, which they say are the remains of an island that was formerly the burial-place of the ancient proprietors of Ballyheigh.—DR. SMITH'S HISTORY OF KERRY.

MASONIC INTELLIGENCE.

UNITED SUPREME GRAND CHAPTER OF ENGLAND.

QUARTERLY CONVOCATION, AUGUST 5, 1846.

Present,—*M. E. C.* Rowland Alston, A. Dobie, J. O. Dakeyne, as Z. H. J. ; *E. C.* W. H. White, E. ; M^cMullen, N. ; James Savage, John Savage, P. and A. S. ; and other Grand Officers, with several principals and past principals of subordinate Chapters.

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

Comp. M^cMULLEN observed that as Comp. Patten, who had given notice of motion for a grant of ten pounds to the Girls' School, was "over the water," he felt much pleasure in taking up this notice of motion given at the last Grand Chapter, which was seconded by Comp. L. EVANS, whereon

Comp. ACKLAM, in a very animated address, begged that it might be distinctly understood that Comp. Patten was not "over the water" to keep out of the way, but on private affairs.

The motion was then put and carried unanimously.

Comp. R. G. ALSTON, in the absence of Comp. H. B. Webb (not over the water*), felt much pleasure in taking up the notice of motion for ten pounds to the Boys' School, which being seconded, was also carried unanimously.

The financial report was highly satisfactory.

Petitions for Chapters were granted to 120, Bristol—729, 85th Reg.—and 759, New Brunswick.

The Grand Chapter then adjourned.

The Annual Circular of the transactions of the Grand Chapter appears to be deferred *sine die*. The information, however, has already appeared in our pages.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS, AUG. 25, 1846.

Present—Brothers S. C. Norris, H. A. Hoare, Parkinson, Crucefix, Baumer, Savage, L. Evans, Rule.

The Board of General Purposes reported that the Book of Constitutions being out of print, it would be necessary to reprint the same, omitting what had been expunged by order of Grand Lodge, and inserting what had been added by Grand Lodge since 1841. That the reprinting should be under the direction of the Board of General Purposes, and that the copyright be vested in the Grand Secretary.

The Board also reported that they were fully satisfied with their

* Probably over the wine, as the E. C. dined with the G. O. M.

enquiries in the case of Mrs. Field, and that the 50*l.* voted by Grand Lodge had been paid to that lady.

The Board recommended that to economise the time of Grand Lodge the following suggestions be referred to the next Quarterly Communication, viz. Business to commence at eight o'clock *precisely*—That the directions for the government of Grand Lodge be *not* read, except at the meeting in *March*—That all needless matter be *not* read—That only the total amounts voted by the Lodge of Benevolence be read—and generally, that all formal parts of proceedings be omitted.

The finance report announced a good balance in hand.

NOTICES OF MOTION.

Bro. CRUCEFIX renewed notice for annuities to widows.

Bro. JOHN SAVAGE, to alter Art. 11, p. 28, "That no new motion be entered on after ten o'clock at night."

Scrutinisers.—Bros. Jagger, 13; Thompson, 25; Manley, 202.

Benevolence.—It was unanimously recommended to the Grand Lodge to grant the sum of 50*l.* to Mrs. Eccles, widow of the late Bro. William Eccles, P.M. 118.

QUARTERLY COMMUNICATION.

SEPTEMBER 2, 1846.

Present—R. W. Bro. Lord Worsley, D. G. M. as G. M.

“ T. H. Hall (P. G. M. Cambridge) as D. G. M.

“ H. A. Hoare, S. G. W.

“ B. B. Cabbell, as J. G. W.

“ R. T. Crucefix, P. S. G. W. (Mass. U. S.)

V. W. Bro. Rev. J. W. Heyes, Grand Chaplain.

“ A. Dobie, Grand Registrar.

“ W. H. White, G. S.

W. Bro. G. R. Rowe, *M.D.*, T. Parkinson, Gd. Deacons.

“ H. Forman, G. S. B.

“ R. W. Jennings, T. Chapman, G. D. C.

“ — Hobbes, G. O., W. Rule, G. P.

Several Past Grand Officers, the Master, Past Masters, and Wardens of the G. S. L., and the same of many other Lodges.

The Grand Lodge was opened in due form.

The minutes of the last Quarterly Communication having been read, Bro. HALL enquired whether any further correspondence had taken place between the Grand Masters of England and Berlin.

Bro. WHITE replied in the negative, but that he had a letter from the Grand Master the Earl of Zetland to the Grand Master of Berlin, which in case of the confirmation of the Minutes would be transmitted on Friday next, and which, if required, he had authority to read. This, however, was not thought necessary, and the Minutes were then confirmed.

The report of the Board of General Purposes was received and entered on the Minutes.

It was moved and seconded that the Constitutions be reprinted, under the direction of the Board of General Purposes, whereon

Dr. CRUCEFIX rose and called the attention of the Grand Lodge to the necessity of obtaining some hostage that they were not to be abused as they had been in 1841; for that on the last reprint, wherever there existed a power to be exercised by the body politic, it had been carefully excluded, while the power of the Grand Master and authorities had been as carefully extended. He would for one require it to be distinctly understood that in this case the Board of General Purposes should be strictly ministerial and not legislative, and that their power should be limited to the omitting of what Grand Lodge had omitted, and of inserting whatever regulations had been passed since 1841. In all other respects the reprint was to be identical with the last edition.

Bro. WHITE having stated that such was the contemplated object of the Board, the motion was carried.

Bro. BIGG moved that the suggestions of the Board to economize the time of the Grand Lodge be adopted, and entered at considerable length into every proposed arrangement, by which he shewed that an hour might be saved. He had at first intended to have named the hour of seven instead of eight as the time for commencing business, but yielded to the opinion expressed by others that it would be as well to try the proposed plan, which, if it answered, so far well, and if it did not, at a future time the Grand Lodge might enact that business should begin at seven. He felt certain that no member of Grand Lodge but must feel keenly the necessity of some plan, by which the public time might be saved, that more of public business might be despatched and in better order.

Bro. CRUCEFIX in seconding the motion, observed that he should have felt still greater pleasure in following Bro. Bigg's original plan; however, the motion had his best wishes.

Bro. HAINES did not see how the omission of usual forms could effect the object stated, for there were many members who would occupy the time by matter quite as little interesting.

Bro. DOBIE expressed very similar sentiments, and doubted if it were possible to define what should be read or omitted, inasmuch as it was competent in any member to demand the production of any or all documents, that the same might be read.

Bro. BIGG briefly replied, and the motion was carried.

The minutes of the Lodge of Benevolence (with the exception of a recommendation for a grant of 50*l.*), were read and approved.

Dr. CRUCEFIX rose and stated that having moved at the Board of Benevolence that the sum of 50*l.* should be granted to Mrs. Eccles, the widow of the late Bro. William Eccles, it became his duty to bring the case before the attention of the Grand Lodge, which, he felt certain, would not be indifferent to the important fact that at a very numerous attendance of the Masters of Lodges, an unanimous recommendation was made for the amount stated. His own experience enabled him to observe that the recommendation was in compliance with sound and just Masonic law, in order to afford a public opportunity for negating such recommendation if good and sufficient cause be shewn, and that it was scarcely needed to enter into an elaborate detail of the case, inasmuch as all petitions went through the ordeal of legal attestation—that the Masters were called on to speak to facts—and that, further, the members of the Lodge of Benevolence discussed the merits and awarded the

amounts, or referred the cases to the Grand Master or to the Grand Lodge. In the present instance, so satisfied was the Lodge of Benevolence with the facts of the case, that it was not met by a mere concurrence, but by a deeper feeling—that of an almost tearful sympathy; he felt certain that had he moved for a still larger amount he should have been successful. He trusted this case would not be referred to the Board of General Purposes, like that of Mrs. Field, and he called on Grand Lodge to bear in mind that it was only owing to the fearfulness of fire in the hall, at the last Grand Lodge, that such a course was permitted—a course he had much regretted, for it was in his opinion a violation of the law, and had previously no precedent. True it was that the Board felt satisfied with the case, and the money had been paid—but the money would have been paid without any officious interference. As to the present case—was he to occupy the time of Grand Lodge by a lengthened detail of the private virtues of the deceased Brother—his noble disinterestedness—his always unselfish views—his liberality to the poor—his urbanity to all—his practice of pure Masonic charity—his professional talent;—or was he to enter largely into the accomplishments of a lady, who, with her noble husband, adorned society, and with a lovely family of five infant children, looked upward to heaven with thankfulness for the happiness they enjoyed—or was he to tell the sad tidings how the angel of death entered at night, and, without a moment's warning, struck the husband with apoplexy and the wife with horror? Such were the facts; and, since that dread hour, a posthumous son, unblest with the protection of an earthly father, was added to the already overwhelming cares of this most excellent lady. Such was the case—and he left it without further comment to the justice of his Brethren: to add one word more would be to doubt that justice on which he relied with perfect confidence.

The motion having been seconded.

Bro. DOBIE moved as an amendment, that the recommendation of the Lodge of Benevolence be referred to the Board of General Purposes to make further enquiries, which, being seconded,

Bro. HAVERS supported the amendment, and stated that a report which he considered to be well founded, went to shew that the practice of the deceased Brother had been sold for fourteen hundred guineas, and that, consequently, the case was not one of pressing destitution.

Bro. SALMON was of the same opinion, having strong reason to consider such report well founded.

Bro. ——— Having been present at the meeting of the Lodge of Benevolence, and heard the heart-rending statements and declarations, he was not surprised at the unanimous recommendation, but he was surprised at the opposition—for opposition it was, to the grant—he felt, too, that the amendment went to take away from Grand Lodge the power of doing good, and vest that power in an unconstitutional manner elsewhere; he fully agreed with the original motion and should oppose the amendment.

Dr. CRUCEFIX in reply, made a solemn declaration that there was no foundation for the report as to the sum stated to have been given, and he regretted to have heard Brother Masons so ready not only to listen to an idle tale, but to foist forward such tale as an actual occurrence. Oh, that medical men (observed Dr. C.) would be but true to one another, and not allow false report to defile the temple of truth! Unprepared as he was for the un-Masonic revelation, as well as for the non-chivalric treatment of a lady's case, he would throw himself, were that lady pre-

sent, on her sense of honour and truth; and, as she was necessarily absent, he would boldly deny any foundation for the imputation cast on her petition—petition indeed! it was a great moral claim—the term petition might be a legal phrase but it was not a proper one; he would not temporize with principles—every thing proper should be freely spoken—it was by the sacrifice of truth that error obtained power. Talk of fourteen hundred guineas!—why, such was the price of a first-rate practice, and with the aid of personal introduction by the party about to resign, and yet not even whispering an intention of the transfer; yet, in the matter in question, there is nothing but the bare tenancy of a house—with the name on the door, certainly, but the late possessor thereof the tenant of a tomb! Report, if such ever existed, had magnified a promise from the gentleman who had occupied the house, to make some allowance to Mrs. Eccles as a *premium* for what beneficial practice he *might* possibly attain in consequence of taking the *house*—it was revolting to him to be forced into these delicate but unnecessary disclosures—he did not envy the feelings of those who had thrust it on him, but could not help reflecting on the moral contrast that would have been shewn had his lamented friend been living and called on to express the sentiments of his noble heart in the possible case of the widow of a professional man—If he had occupied time, he could not avoid it, and hopefully besought the liberality of the Grand Lodge.

The amendment was then put and lost.

Lord WORSLEY—I shall now put the original motion.

On which another amendment was moved and seconded—“That the President, Vice President of the Board of General Purposes, and the Grand Secretary, should be a committee to wait on Mrs. Eccles, and satisfy themselves of her statement”—to which Bro. Dobie added, “and, if satisfied, to draw a check immediately for the amount.” The addition had seemingly so much honesty of purpose that it was carried in the affirmative.

Lord WORSLEY then called on Dr. Crucefix to proceed with his notice of motion for annuities to widows of Masons, which Dr. C. expressed his readiness to bring forward, but observed that as his lordship and the Grand Lodge had been so long occupied—and so unexpectedly—he would cheerfully defer his motion until the next quarterly communication, but on the express understanding that his motion should take precedence.

The Grand Lodge was then adjourned.

GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE OF GENERAL PURPOSES.—*July 3.*—Present, Sir Knights Stuart, Udall, Goldsworthy, Leeson, Crucefix, Gibbins, Wackerbarth, White, Claydon.

It was resolved, That the statutes, with the exception of the sections relating to the paraphernalia, be printed.

That Sir Knights White, Claydon, and Crucefix be a Sub-Committee to carry the above resolution into effect, and that as soon as the consent and signature of the Most Eminent Grand Master Sir Knight Col. C.

K. K. Tynte be had and obtained, that the statutes be printed and circulated forthwith.

That the G. Sub-Prior be requested to furnish the Sub-Committee with a list of Encampments, and that he be requested to attend the Committee of General Purposes.

That a circular be sent to every R. A. Chapter, intimating that a copy of the statutes may be had (when printed) on application to the Grand Chancellor, to whom lists for registration should be referred; also that the Principals of Chapters be requested to submit the circular to every Encampment within their district.

Aug. 26.—The Sub-Committee met, and completed their labours in reference to the preceding resolutions.

The Committee of General Purposes will meet on Friday, the 2nd of October.

SUPREME GRAND COUNCIL 33° FOR ENGLAND AND WALES.

DEUS MEUMQUE JUS—ORDO AB CHAO.

The labours of the Supreme Grand Council are looked to with intense anxiety, not merely by English Masons, but by those of Scotland and Ireland. We understand that in order to prevent the possibility of having to undo any act, the Council are proceeding with the strictest caution, and are most zealously determined not to associate with nor to admit into their alliance any other Supreme Councils but such as derive their power from the clearest possible source. The necessary investigation into archives, as well as personal examination into their validity, will take much time, and cause to the members of the Council for England and Wales proportionate trouble.

They have been greatly assisted in their labours by the clear and luminous statements and charges of that truly illustrious and distinguished Grand Master of this degree, J. J. J. Gourgas of New York, whose researches have been characterized by great industry and perseverance, and to whose exertions the preservation of the purity of the degree has been mainly owing. Moral courage has been united with Masonic chivalry—the noble example he has set to his English allies have endeared him to them, and they feel veneration for his illustrious character, and personal regard for himself. His Lieutenant, G. F. Yates, is only second to his illustrious chief, and the Secretary-General C. W. Moore has materially aided his superior officers in the cause. We name these three the more especially, knowing that their other estimable colleagues will agree that we are hardly doing justice to their exalted merits. A member of the English Council, who had been despatched to the Continent, has returned from his mission, having been received with great distinction. A correspondence has been opened with several legitimate Councils, and it is probable that our next number will develop the active operations of the Supreme Council, who are united as much by their Masonic reputation as by their social position.—*Quis separabit.*

SOVEREIGN CHAPTER OF FAITH AND FIDELITY.

A MEETING of this Sovereign Chapter was held at the Freemasons' Hall, on Tuesday the 30th of June. The members of this Chapter looked forward to this meeting as an auspicious event in their annals. It being generally known that considerable pains had been taken that the ritual and proceedings should be characterized by the greatest purity, and we are happy to say that the event more than fulfilled the expectations of the members. It was the first meeting over which the illustrious Brother, Dr. Leeson, who had undertaken the duties of sovereignty of the Order for three years, was to preside. The Chapter was opened before four o'clock, and on its opening the M. W. Sovereign announced to the members that they had the honour of having for a visitor the illustrious Brother, Thomas Wright, S. G. I. G. 33rd, and Grand Secretary to the Grand Council in Ireland, who had come expressly from Dublin to honour the first Chapter held under a warrant from the English Supreme Council. It is unnecessary to say that this distinguished Mason was received with great cordiality by the whole of the Knights present. It was then announced by the Most Wise Sovereign that, having accepted the duties of the chair, his first duty was to inform the Chapter that their proceedings were entirely in accordance with the constitution of the Order, as he was acting under the express sanction of the Supreme Council for England and Wales. He then said that he was happy to find that he had the assistance of the following distinguished Masons as his officers:—The illustrious Brother Henry Udall, as High Pontiff; the eminent Commander Wm. Thody Smith, a Sovereign of the Order; the General Sir Knight John A. D. Cox, the Lieutenant-General; the illustrious Brother and Commander D. W. Nash; the Grand Master Sir Knight John Watson. There were several eminent Brothers admitted to the distinguished rank of Princes R. X., the entire proceedings being conducted with great solemnity. The whole of the musical department was conducted by the accomplished Bro. Blewitt, who, assisted by Bro. Jolly and several choristers, skilfully chaunted the thanksgiving and other parts of solemn ceremonial. This, of course, was so managed that nothing should interfere with the Chapter being close tiled. The Hall was fitted up with great effect, the floor being covered with white damask, spread over with the living emblems of the Order. At the end of the service, the illustrious Brother, Thomas Wright, spoke in terms highly eulogistic of the whole proceedings, and characterized it as quite pure; he also delivered a message from his Grace the Duke of Leinster, who he had that morning seen, stating the satisfaction felt by his Grace that the illustrious Brother was able to attend on the occasion. The members then retired to the banquet, at which we observed the following Princes Rose-Croix present. The Sovereign Commanders Leeson, Henry Udall, W. T. Smith, John A. D. Cox, D. W. Nash, John Watson, Henry Emly, Robert R. Foreman, B. Taylor, W. J. Carver, W. Evans, Richard J. Spiers, Robert Rising, Frederick Symonds, Henry Herbert, George Herbert Saunders, Thomas Bacon, J. Blewitt, &c.

We cannot conclude this record without thanking those illustrious Brethren for the service they have performed to the Masonic fraternity by their painstaking efforts.

 THE CHARITIES.

GIRL'S SCHOOL.—A Quarterly General Court will be held at the School-house on Thursday the 8th of October, at twelve o'clock precisely, on general business, and to elect *four* children into the school. The ballot to commence at one, and close at three o'clock precisely. There are *seven* candidates.

BOYS' SCHOOL, July 6.—**QUARTERLY GENERAL COURT.**—In consequence of the vacancies exceeding the number of candidates, the two who were qualified were declared to be elected.

Sept. 21.—A special General Court was held at the office, 7, Bloomsbury-place, for the purpose of declaring a vacancy in the office of Treasurer, in consequence of the departure of Sir David Pollock for India—for the nomination of candidates to fill such vacancy—and to fix a day for the election.

ASYLUM FOR AGED MASONS, Sept. 16.—A quarterly meeting of the General Committee was held at Radley's Hotel, New Bridge-street. Dr. Crucefix in the chair. The general business was transacted—the report was generally satisfactory.

BENEVOLENT ANNUITY FUND.—We have received no report.

CHIT CHAT.

PRINCE Henry of Prussia, lately deceased at Rome, uncle of the King of Prussia, was the last Grand Master of the Order of St. John, a dignity conferred upon him in 1812, on the death of his grand uncle, Prince Edward of Prussia, brother of Frederick II. A few years later the order was suppressed. Fifteen members of the ancient Order of St. John are still living; the King of the Belgians is one of them. The five last Grand Masters were all princes of the house of Brandenburg. The vast domains of the order have been secularized.

PERSEVERANCE.—I recollect in Queen's county to have seen a Mr. Clarke, who had been a working carpenter, and when making a bench for the session justices at the Court-house, was laughed at for taking peculiar pains in planing and smoothing the seat of it. He smilingly observed, that he did so to make it easy for himself, as he was resolved he would never die till he had a right to sit thereupon, and he kept his word. He was an industrious man, honest, respectable, and kind-hearted. He succeeded in all his efforts to accumulate an independence; he did accumulate it, and uprightly. His character kept pace with the increase of his property, and he lived to sit as a magistrate on that very bench that he sawed and planed.

AN ENTHUSIAST.—We read in a Belgian journal,—“The sale of the gallery of paintings of M. Van N., of Brussels, who died in the course of the last month, is advertised. This celebrated amateur not only devoted his life, but sacrificed the whole of his fortune, which originally

produced him a revenue of 40,000*l.* a year, to his passion for possessing the masterpieces of the great Flemish artists. Reduced by this to the want of even the necessaries of life, he could not be induced to part with even one of his cherished treasures. At last, an old servant, who continued to serve him without wages, converted the gallery into a source for the maintenance of his master and himself, by applying the gratuities given him for showing the splendid collection to visitors, in purchasing food for them both. A few years ago the faithful and affectionate old servant died, and M. Van N., hopeless of finding another upon the same terms, took the office upon himself. When visitors came to view the gallery, he put on the old livery, and attended them through it, displaying a critical acquaintance with the merits of each picture that delighted all, and astonished those who were able to appreciate his erudition. Sometimes the visitors, supposing him to be really the servant, would make the master the subject of sarcastic observations, some calling him an eccentric fool, and others a madman, and wondering that his friends did not have him declared a lunatic. All this he listened to either with perfect indifference, or making palliating excuses, as his old servant used to do, and, when their curiosity was satisfied, holding out his hand for the accustomed fee."

THE CASE OF MR. HALLIWELL.—The trial between Trinity College, Cambridge, and the British Museum, was fixed for Tuesday, the 23rd inst. It was then postponed till the following Thursday. On Wednesday, however, the trial was abandoned, and the record withdrawn. It is believed that a meeting of the trustees of the British Museum was held on Saturday, on which day Mr. Halliwell received the following letter from Sir Henry Ellis:—

"British Museum, June 27, 1846.

"DEAR SIR,—I am instructed by our trustees to communicate to you, that if an application in the usual form for admission to the reading-room, shall be made by you, the same will be granted in the usual manner.

"I am, dear Sir, your faithful servant,

"HENRY ELLIS.

"James Orchard Halliwell, Esq."

To this letter the following reply was sent by Mr. Halliwell:—

"4, Great Ryder-street, St. James's, June 29 1846.

"DEAR SIR HENRY,—I beg to acknowledge the receipt of your note of Saturday's date, acquainting me that by the instruction of the trustees of the British Museum you had to communicate to me, that if an application were made by me for admission to the reading-room, it would be granted in the usual manner. I can only assure you that my re-admission will be a source of great satisfaction to me, since my literary engagements have been most seriously obstructed by my exclusion, not to mention the distress of mind I have now experienced for the period of a year and a half.

"I therefore request you will have the goodness to send me a ticket of admission to the reading-room. I am not aware that any other form of application is necessary, but, if such be the case, you will perhaps be kind enough to inform me of it.

"I am, dear Sir Henry, yours very sincerely,

"Sir Henry Ellis."

"J. O. HALLIWELL.

Sir H. Ellis at once forwarded a ticket of admission to the reading-room to Mr. Halliwell, unaccompanied by any further communication.

THE MAYOR OF LIVERPOOL AND THE HONOUR OF KNIGHTHOOD.—Rumour has been busy with the name of the chief magistrate of our town, in connection with the intention on the part of her Majesty to confer upon him the honour of knighthood, in acknowledgment of the courtesy and attention displayed by him towards her Royal Consort, during his visit to Liverpool. The facts, we have good grounds for believing, are as follow :—His worship received a communication from Lord John Russell, stating that he had her Majesty's commands to offer to his acceptance the dignity of knighthood, and requesting to know if it would be agreeable to him to have it conferred upon him. The Mayor went up to London the same evening, and having waited upon the Premier, he expressed his sense of her Majesty's gracious kindness in making him the offer of such an honour. At the same time his worship intimated to Lord John, that if it could be done without impeaching his own loyalty and that of the town, or offending her Majesty, it would be more agreeable to himself to remain in his private station. Her Majesty has since signified to the Mayor, through Lord John, her pleasure, under the circumstance of his worship's wishes, to waive pressing the offer.

SALE OF RARE MANUSCRIPTS, QUEEN ANNE'S FARTHING, AND OTHER COINS.—May 16, the sale of the valuable library of the late Venerable Archdeacon Todd was concluded at the auction-rooms of Messrs. Sotheby and Co. There were 1106 lots, containing some extremely valuable religious, historical, and literary works. Among the most rare were the following manuscripts :—Lot 492. "All the Submyssyons and Recantations of Thos. Cranmer, late Archbishop of Canterbury, truly set forth, both in Latyn and Englyshe, agreeable to the originalles, wrytten and subscribed with his own hande ; a tract of six leaves ; 1556." 3*l.* 5*s.* Lot 918. "Thomas Earle of Strafford" (a poem on his death) ; his letter to his Majesty, from the Tower, May 4, 1641 ; his letter to his lady, from the Tower, May 12, 1641, upon his death ; and his meditations, a manuscript of 29 leaves 2*l.* Also disposed of, a Queen Anne's farthing, extra fine, 1713, 1*l.* 19*s.* ; a pattern halfpenny, bronze, of ditto, 15*s.* ; a William and Mary pattern halfpenny, 19*s.* ; a George III. pattern for a penny (tin), 10*s.* ; nine Charlemagne silver pennies, 2*l.* ; a silver medallion, by Pistrucci, 1838, 2*l.* 9*s.* ; a George III. pattern for a crown, 2*l.* 4*s.* ; a silver coin of Antiochus VIII. of Syria, &c., which were the property of the late Mr. Till, of Great Russell-street, Covent-garden.

RELIC OF AN EXTINGUISHED RACE.—A St. Vincent's journal notices a curious relic found on a neighbouring islet :—"A Curiosity.—An article deserving this name was found last week in a cave on the small island of Batawia, and is now in the possession of George Cropper, Esq. It was intended, as it appears to us, for a child's couch, and is cut out of a solid piece of wood, either cedar or mahogany, the length 2 feet 3 inches, breadth 10 inches, height about 15 inches. It is so contrived that when not used as a couch, it can be placed upright on the hind legs, when it presents the face of a man elaborately carved, and standing out in bold relief with the arms resting on the breast. Some suppose it to be the work of the Charaibs who were sent over to Batawia after their insurrection, but the character of the face is decidedly not Charaib, having the appearance of a much older antiquity than the insurrection of 1795. Other curiosities may likely be found in the same cave upon an exploration, and which may lead to something decisive as to their origin. The

cave itself is of vast extent, and does not appear to have been visited for a long period."—*Literary Gazette*.

BRITISH ANTIQUITIES.—"April last as some men were ploughing in a field belonging to J. J. Farquharson, Esq., at Langton, near Blandford, the share of the plough came in contact with a large flat stone, on removing which it was discovered to have been placed over a circular cist cut in the chalk, containing an inverted sepulchral urn, about 14 inches high, and 42 inches in circumference, beautifully ornamented with the favourite chevron or zig-zag of the ancient Britons, and containing at least a peck of calcined human bones, as dry and almost as free from decomposition as the day they were interred from the funeral pile. From the immediate proximity of the field to the British or Belgic encampment on the south east side of Blandford race-course, there can be little doubt but this urn contained the remains of some chieftain whose tribe or clan was there located, and formed, before the field was broken up, the primary interment of one of those honorary tombs which the ancient fathers of our land were wont to raise over the mortal remains of those whose position amongst the earliest settlers upon our hills required such mark of distinction in honour of some military or civil service, or to distinguish them from the vassals and slaves, whose burial most probably was unaccompanied with the slightest ceremony whatever. The urn, with the exception of a small fracture at the bottom, was extracted quite entire, and is in the possession of J. J. Farquharson, Esq., Langton House."

"A SUIT of ancient British armour and bronze ornaments, supposed to belong to some British chieftain during the period of the occupation of the island by the Romans, was bought the other day for the British Museum, at a sale of antiquities at Bridgewater; price 150*l*."

STRANGE DISCOVERY.—"GIBRALTAR, March, 1846.—A few weeks ago the Chief Justice of Gibraltar had some workmen employed at his house, and whilst one of them was digging near the dining-room window, he perceived an opening, which he found was very deep. He, with some others, and the Chief Justice himself, ventured down this aperture, and, after descending about forty feet almost perpendicularly, they came to a very narrow passage, which led to a most beautiful cave; stalactites hanging about as white as snow, and of various forms—some like cauliflowerers. In the midst of all this was a human skeleton, sticking fast to the rock, and the bones of a dog beside it, both having become petrified. The Chief Justice's house (which is an old one) is built immediately over the cave. I walked out on the 4th inst. to examine the bones. It is quite melancholy to see the skull; the water has dropped on the lower jaw till it has run down and hardened, giving it the appearance of a beard. Some parts are quite petrified. The scalp still remains, and the veins on the left side are very distinct. It is just like stone, and is chipped here and there, so that the bone of the skull appears through very white, in some places like ivory. The nose likewise has not quite decayed, and the remaining parts are also stone. The bones of the right hand were fastened to the right side of the head, so that the poor creature has the appearance of having lain down and died, very probably of starvation, with his hand under his head, which is half turned round, as if he or she had been looking up. The entire set of teeth were beautifully perfect, but the front ones of the lower jaw dropped out when it was moved. There is some of the back-bone, arm-bones, leg, ribs,

and thigh; in fact, I believe they have them all complete. The bones of the dog lay beside the human bones."

SCIENCE.—"FACTS IN NATURAL HISTORY.—A Belgian savant has just discovered, that electric light, directed on the human body, makes it so diaphanous as to enable the arteries, veins, and nerves to be seen at work, and their action to be studied.—A self-priming gun has been invented, which fixes caps on the nipple for sixty successive rounds.—A great sensation is stated to have been excited at Paris, by the extraordinary phenomenon of a young girl from Normandy, who possesses the electric power of the torpedo. M. Arago has made several proofs of this singular quality.—A pike was taken by Count D'Orsay out of the river Trent which weighed 22½ lb.—Signor de Vico has discovered a comet at Rome, and Mr. Broasen discovered one at Kiel. As Biela's comet is now visible, with another near it, this makes four comets, which now, in the absence of moonlight, are visible above the horizon immediately after dark."

BIRTH.—August 1, at Wakefield, the wife of Bro. Charles Clapham, P. M. 179 (Unanimity), of a son.

MARRIED.—Lately, near Exeter, Bro. W. L. Wright, P. M. 329, to Miss Arnold.

Obituary.

June.—BRO. THE REV. — FENTON, æt. 62.—Brother-in-law of the Rev. Dr. Oliver, leaving a widow and nine children. The deceased Brother was Past Provincial Grand Secretary for Lincolnshire.

July 4.—BRO. WM. GREVILLE JONES, æt. 48.—He met with an accident at Kingsland, having been knocked down by a cab—concussion of the brain ensued—he became delirious and died a few days after in that state. He was one of the surgeons to the Royal Free Hospital in Gray's Inn Road, having been connected with it from its earliest institution in Greville street. His talent was undoubted, but his habits so eccentric as scarcely to enable him to profit by the hand of friendship freely extended towards him by many who knew his claims to distinction, would he but have properly advanced them. He, probably, was thrust forward too early in life, for when in his artiled pupillage he edited the "Encyclopædia Londonensis," of which his late father was the proprietor, and some of the articles, that on "Physiology" especially, were considered to be masterly; but he reaped no advantage from this position. He afterwards delivered lectures on anatomy and surgery, which were much approved, differing from the then general system by dividing the course into "regions." He also edited "The Medical and Surgical Examiner," in which he clearly proved his title to a first position in the profession; all, however, would not do—his habits were incompatible with that staidness of character so essential to the success of a medical man. Many there are, however, who have been indebted to Greville Jones for their position in society, for, had he not re-written their works—pamphlets and other lucubrations—they would have remained in privacy. We make these remarks advisedly and in justice to one who, with all his faults, did not lack generosity nor a willingness to oblige others. "*De mortuis nil nisi bonum*" may be a correct axiom, but we say to such as we have alluded to—"remember the two daughters of him to whom you are *morally* if not *legally*

indebted." Bro. Greville Jones was, we believe, initiated in the Bank of England Lodge, and served as Warden.

Aug. 15.—Bro. LORD BLOOMFIELD, *æt.* 78.—The deceased Benjamin Bloomfield, Baron Bloomfield, of Oakhampton and Redwood, in the county of Tipperary, in the Peerage of Ireland, *G.C.B.* and *G.C.H.*, Lieutenant-General in the Army, Colonel-Commandant of the Royal Horse Artillery, Governor of Fort Charles, Jamaica, and P. C., was born on the 13th of April, 1768, and married on the 7th of September, 1797, Harriet, eldest daughter of the late John Douglas, Esq., by whom he leaves issue one son and two daughters. His lordship commanded the Royal Horse Artillery at Ross and Vinegar Hill during the Irish rebellion of 1798, and received the thanks of Lord Cornwallis, the Lord-Lieutenant of Ireland, and of General Lord Lake, to whose staff he was appointed on the dispersion of the rebel force in that year. The noble lord sat in three parliaments for the borough of Plymouth, until his appointment as Privy Purse to the Prince Regent in 1817, and afterwards for several years filled the offices of Envoy Extraordinary and Minister Plenipotentiary to the Court of Sweden. His lordship is succeeded in the family honours by his son, the Hon. J. A. Douglas, Envoy Extraordinary and Minister Plenipotentiary at St. Petersburg, who was born in November, 1802, and married, in September, 1845, the Hon. Georgiana Liddell, youngest daughter of Lord Ravensworth.

Aug. 17.—Bro. SIR CHARLES WETHERELL, *æt.* 76.—Sir Charles Wetherell has sunk under the consequences of his late accident; he expired at Preston-hall, near Maidenhead, about half-past five p. m. on Monday. He remained insensible to the last, and unconscious of the presence of his friends. Sir Charles was the son of the Rev. Dr. Nathan Wetherell, Master of University College, Oxford, and Dean of Hereford. He was born at Oxford in 1770. The father was a friend of Dr. Johnson, and the son is said to have retained a lively recollection of the doctor's appearance and manners. In 1790, he entered himself a student of the Inner Temple, and was called to the bar by that society in 1794. He devoted himself in preference to the equity branch of his profession. For some time after he was called to the bar his practice was inconsiderable; but the liberal allowance made to him by an opulent father made it easy for him to "bide his time." At the death of Dr. Wetherell his son inherited a large fortune; yet clung to his profession, partly from ambition of distinction, partly from a disposition that required employment, and found even the routine of the law not distasteful. His first opportunity for distinguishing himself was when he was retained as counsel for Thistlewood and his associates, on which occasion he was assisted by Copley and Hill. Notwithstanding his Tory predilections he indulged in the full latitude of professional personality in denouncing the employment of spies. After the accession of George IV. he was retained to assist the Crown counsel on the trial of Queen Caroline. In 1823, he succeeded to the office of Solicitor-General, and in 1826, became Attorney-General. This appointment he held at that time only a few months, resigning it when Canning became Prime Minister. In January, 1828, Sir Charles was again appointed Attorney-General by the Wellington administration. He held it till March, 1829, when having refused to draw the bill for the relief of the Roman Catholics, and opposed the measure in his place in Parliament, he was dismissed. When the Reform Bill was introduced, he opposed it with considerable ability. Sir Charles was twice married: after he had con-

pleted his sixtieth year, to a daughter of the late Sir A. Croke of Studley, and, about eight years ago, to a daughter of Col. and the Hon. Mrs. Warneford of Warneford-place, Wilts, by whom he had no family, and who survives him. He is also survived by two brothers, (both clergymen) and a sister, married to Mr. Spooner, M.P. for Birmingham.

Aug. 27.—LEA WILSON, Esq., æt. 46.—Eldest brother of our R. W. Bro. Richard Lea Wilson, the representative of the Grand Lodge of Ireland, and of the W. Brother Stephen Lea Wilson, Grand Chaplain for Hertfordshire. We mention the death of this gentleman, which occurred at his own residence, in our obituary, not only on account of his near relationship to two eminent members of the Craft, but also to remark on the *unique* collection of English bibles which it has been the work of his whole life to get together; it consisted, when we gladdened our eyes with a sight of it, of copies of every edition (save two or three), of every English bible, both ancient and modern, that have ever existed. We understand that only a few months before his death he perfected it, and printed a very limited number of catalogues *raisonnée*, giving the title-page, &c., &c., of each, a copy of which he presented to each of the universities and most of the public libraries in Great Britain and on the continent. The absolutely perfect nature of the collection may be judged of by the fact, that at the sale of the Duke of Sussex's bibles, there were only two that he wanted (and which, we believe, he purchased), and these two only because they were in better condition than those in his own collection. We have not heard what he has desired by his will to be done with his truly *unique* collection, but, we suppose, if he has not left it to some public body, it is never likely to be parted with by his family.

WILL OF LOUIS BONAPARTE, EX-KING OF HOLLAND.—The will of Louis Bonaparte, ex-King of Holland, was opened at Florence on the 26th of July, the day after his demise.

After recommending his soul to the Almighty, he expresses the wish that his remains should be sent to St. Leu, near Paris, to be near those of his father, Charles Bonaparte, and of his eldest son, who died in Holland in 1807. He wishes the remains of his second son, who died in Italy in 1831, to be also brought to the same place, and he appropriates a sum of 2,400*l.* to the erection of a monument. "I have," says he, "borne the name of that village for forty years, and I liked it better than any other place."

He makes a present to the municipal body of Amsterdam of all the property he formerly possessed in Holland, that the income arising from it may relieve the misfortunes occasioned every year by inundation. He bequeathes to the poor of Florence a rather considerable sum. To his Imperial Highness the Grand Duke of Tuscany the colossal bust, representing the Emperor Napoleon, by the celebrated Canova. He desires the Grand Duke to accept it as a token of gratitude for the hospitality he has received in his States. To the Grand Duchess he bequeathes a beautiful vase of Porcelain de Sevres. To each of the four *sœurs de charité* of the hospital of St. Leu, in France, an annual pension of 4*l.* To the poor of Civita Nova, 100*l.* To several poor of Florence, several pensions. To his brother, Jerome Bonaparte, Prince of Montfort, his box at the theatre of Florence, a property valued at 2,400*l.* To his nephew, Napoleon, son of Prince de Montfort, a beautiful diamond. To his second nephew, Jerome, a *souvenir* of a similar

kind. To Princess Mathilde Demidoff, a *parure* in rubies and diamonds, left to him by his mother. To his nephew, Don Louis, son to Prince Canino, his beautiful Villa de Montughi, with furniture and adjacent lands, valued at 8,000*l.* To his ward, Francesco Castelveccchio, a sum of 6,000*l.* After making a few other legacies of less importance, to all his servants and executors, he adds—“ I bequeath the remainder of my property (my palace at Florence, the great estate of Civita Nova, all real property), furniture, claims, and, in short, all that will form my property at the time of my death (except what has been bequeathed by me as above stated,) to my heir, Napoleon Louis, my only surviving son, to whom I bequeath also, as a particular token of my paternal affection, my *Dunkerque*, placed in my library, with all the decorations and *souvenirs* it contains; and as a still more particular mark of affection, I bequeath to him the different objects sent to me from St. Helena, which have belonged to the Emperor Napoleon, and which are placed in a box made for that purpose.”

Florence, Dec. 1, 1845.

[We are promised some Masonic particulars of the deceased Ex-King.]

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.

GRAVESEND, Aug. 17.—The Lodge of Freedom, No. 90, held its annual festival at the Talbot hotel, in West-street, on which occasion Brother Kenneth Chandler, of the Shrubbery, was installed into the chair by Dr. Crucefix, assisted by that accomplished craftsman, Bro. John Savage, Vice-President of the Board of General Purposes. There were also present Bro. Ashley, the Deputy Provincial Grand Master, Bros. Heather and Newbon, of the Lodge of Sympathy, and other visitors. The worthy deputy presided at the banquet, and favoured the company with some excellent songs, as did also Bros. Isaacs and Wans-

brough. Several addresses were delivered by the deputy, whose generous aid, as well as that of Lord Saye and Sele, the P. G. M., on behalf of a widow lady, were adverted to by Dr. Crucefix. Bro. Heather energetically expressed his determination to endeavour to cement the bond of Masonic union between the Lodges of Freedom and Sympathy, by the closest ties of good feeling and fellowship. Dr. Wansbrough and Bro. Carlin also made impressive addresses, and the evening was spent in a most agreeable manner.

Oct. 25.—A benefit took place at the theatre in aid of the asylum, patronized by the following distinguished Brethren—Bros. Pallister, (the Mayor), — Harmer, P. G. D. and Jos. Ashley, D. P. G. M.

HYTHE, July 6.—The annual provincial grand festival of the county of Kent, was holden at Prince Edwin's Lodge, Hythe, and was attended by deputations from the various Lodges in the province. About nine o'clock, a select band of change-ringers commenced a performance of Oxford treble bobs and "touches," which were continued at intervals throughout the day, and which contributed to the cheerful and prevailing harmony. The procession to the church, from the especial Lodge rooms, was preceded by a party of youths bearing the banners of the twelve tribes of Israel, and various other flags and banners were displayed. The "Brethren of the Mystic Tie," about one hundred and twenty in number, were clothed in the badges and jewels of Masonry. The service at the church was read by the Rev. F. T. Scott, M. A., the incumbent of Hythe; and the sermon was preached by the reverend Brother D. Jones, M. A., of Deptford. The excellent Provincial Grand Chaplain, in his discourse, eloquently expatiated upon those virtues which adorn the Masonic character, and showed the operation of their influence upon mankind at large; eulogized the several charities which peculiarly belong to the Craft; and made a feeling appeal to the Brethren in support of the Royal Masonic Benevolent Annuity Fund for the relief of indigent decayed Freemasons; and also in behalf of the national schools at Hythe, to which the collection made at the church doors was in moities appropriated. The banquet at the Town-hall was attended by about ninety Brethren, and the usual Masonic toasts were agreeably interspersed by the singing of professional Brethren Moody, Genge, and Crucefix. The Right Worshipful Deputy Provincial Grand Master, Joseph Ashley, presided, in the absence of the Provincial Grand Master, Lord Saye and Sele.

LEICESTER. *St. John's Lodge.*—We have much gratification in stating that our numbers are increasing, and what is still more cheering, that the officers of the Lodge are setting an excellent example, by strictly attending to their practical duties in Masonic work.

WOLVERHAMPTON.—The Lodge of Honour, 769, have commenced working at their Lodge-room in the Mechanics' Institute, under the happiest auspices. All the appointments of this new Lodge are of superior character, and augur the highest success and respectability. Its consecration will take place when the arrangements are quite complete.

RUGBY. *Lodge of Rectitude, 739.*—The consecration of this new scion of the Order, is appointed to take place on the 30th September, at the Spread Eagle hotel. The Lodge will be opened at half-past twelve, when the impressive ceremonials will be observed in ancient

form. The first topic to which the Lodge when consecrated will direct its attention, is, we understand, to vote an address to the Grand Master, the Earl of Zetland, thanking his lordship for his truly Masonic conduct in reference to the Jewish Brethren in Prussia. Such a commencement argues highly in favour of the new Lodge, who, being lately presided over by so gifted a Mason as Brother James Sharpe, jun., are likely to follow the course in which he has himself been so well instructed.

LINCOLN.—It is currently reported that Lord Worsley, the Deputy Grand Master, is proposed to join the Witham Lodge. We trust that this report is true and that there may be a further object in view, viz., the resuscitation of Masonry, which has been so sadly neglected of late years in this province, since the offensive dismissal of Dr. Oliver from the office of Deputy Provincial Grand Master. We are certain that no Mason will rejoice more sincerely than will the reverend doctor at the intelligence, and we all unite in the hope that the resignation of our present *over-worked* Provincial Chief, may lead to the appointment of Lord Worsley as the Masonic ruler of our once flourishing district.

HULL, June 24th.—*Minerva Lodge, No. 311.* The installation of Bro. Moses Fieldhouse as W. M. took place this day, after which, the Lodge being closed, the Brethren, by the invitation of the W. M., adjourned to Bro. Haggstadt's, where a most excellent repast was provided. After the cloth was drawn, the usual loyal and Masonic toasts were given, and most enthusiastically received. After some excellent speaking from the W. M., G. W. Pragnell (Lodge of Harmony, Carlisle), Bros. Meggitt, Young, and others, the Brethren dispersed, expressing themselves highly delighted by the truly Masonic and social manner in which the whole business had been conducted.

This Lodge, we are happy to state, has considerably increased of late, and we have no doubt, that, under the auspices of the present W. M., and his able Officers, it will take a position second to none in the county.

EAST LANCASHIRE.—BOLTON-LE-MOOKS, July 2.—The annual grand meeting took place, at which the Right Hon. the Earl of Ellesmere (late Lord Francis Egerton) was installed as Grand Master of the province. His lordship, who in the early part of the day attended the consecration of a new church, which he has built at Worsley, was most enthusiastically received by about six hundred of the Brethren, assembled in Lodge, at the Temperance Hall, including many visitors from the Grand Lodges of Cheshire and West Lancashire. He appointed Bro. Stephen Blair, of Bolton, his deputy, and Bros. Matthew Davis, of Bolton, and William Ford Hulton, of Hulton, his Wardens. Bro. Thomas Ridgway Bridson, of Bolton, was elected Treasurer. After the customary business had been disposed of, the Brethren went in procession, amidst an immense multitude of very orderly spectators, the firing of caannon and the ringing of bells, to the parish church, at the entrance of which they were received by the Rev. Prebendary Slade, the vicar, in his canonicals, the band playing a favourite masonic air. Prayers were read by Brother the Rev. John Sheffield, of Rosthorne, and an excellent sermon was preached by Brother the Rev. Gilmour Robinson, incumbent of Tockholes, the Grand Chaplain for West Lancashire. The text was—"Abstain from all appearance of evil," and is to be found in the 5th chapter of St. Paul's first Epistle to the Thessalonians, 22nd verse. The reverend preacher strongly

depreciated the practice of evil speaking, now so prevalent, and condemned by St. James, and which did not always spring from malice, but frequently arose from the misrepresentations of ignorance, and could not be defended on any moral and religious principle. The results, he observed, were as unprofitable to those who indulged in the vice as injurious to those who were the sufferers by it. He urged the impossibility of satisfying cavillers as to the beauty of the ancient, honourable, and loyal order of Masonry, and asserted that it was justly styled "the handmaid of religion." He proceeded to justify the observance of secrecy as to its details, and argued that the circumstance of some bad men being found connected with it was an insufficient objection, for such were to be found ranged under the banners of christianity, and every other great system. The fault was not in the system, but that of individuals. He implored his hearers to abstain from every appearance of evil, and exhibit in practice the genuine principles of Masonry, as by so doing they would secure the approbation of their friends, the comfort of their own consciences, and the admiration and respect of their enemies.

A collection, amounting to 30*l.* 4*s.* 10*d.* was made for the Bolton Dispensary.

On leaving the church, the Brethren went in procession to the large school-room belonging to St. George's church, when they sat down to a sumptuous banquet. The galleries were filled with ladies, and the scene was one of the most interesting character. Earl Ellesmere occupied the chair, and at the *table d'honneur* were seated a numerous and distinguished assemblage of grand officers, past and present.

On the cloth being withdrawn, the following toasts were given from the chair, with excellent prefatory speeches:—"The Queen;" "Prince Albert, and the rest of the Royal Family;" "The Queen Dowager, Patroness of the School for the daughters of poor or deceased Masons;" "The Earl of Zetland, Grand Master of England;" Lord Worsley, Deputy Grand Master of England;" and "The Grand Lodges of Scotland and Ireland."

The Rev. G. ROBINSON then proposed, in an eloquent and complimentary speech, the health of the Chairman, which was drunk with the greatest enthusiasm and repeated rounds of applause.

The Noble CHAIRMAN, on rising to respond to the toast, was received with great cheering. When it had subsided he acknowledged the compliment, and proceeded to remark, that his Rev. Brother, in proposing the toast, had alluded to the novel name which he had only a few hours since, by the last *Gazette*, been called on to bear—(great applause). He mentioned the circumstance in no spirit of false pride, or in triumph at his elevation, but because the change was suggestive of deeper and more honourable reflections—(applause). He would allude, in the first place, to the name from which he must now part; and highly and deeply as he estimated the condescension of the Crown, which had thus honoured him far beyond any desert or claims of his—(cries of "No, no")—he could not help saying that he parted from that name with regret, and almost compunction. He could not but remember that, shortly after his assumption of that name, he brought it a stranger to the country; and it was associated in his mind with connexions that had then commenced—he alluded to no political connexion, but to those of a resident landlord—(applause)—to the friends he had made, and the friendships he had established, and all those more intimate connexions—more satisfactory than any which politics could afford—such as that which con-

nected him with the present meeting—(great applause)—and which he was not afraid of losing the remembrance of with the loss of his late designation—(tremendous applause).—The name he was about to assume, although it had been dominant for centuries, was one well calculated to remind him that all additional honours carried with them additional duties and increased responsibilities—(loud cheers)—and it was with a due sense of that fact that he contemplated the assumption of his new name—(reiterated applause).—With that new name was associated his elevation to the equally novel office he now held amongst them, and the duties which belonged to that office. Those duties in the eyes of some men might be unimportant, or incompatible with his position in the country, but he did not think so—(loud cheers). The principles of the Fraternity were such as any man might reasonably be proud to acknowledge—they were founded on the principles of general fellowship and universal charity—(applause).—If in the course of their proceedings some mirthful moments were mixed up with them, he could only say with Shakspeare, “If sack and sugar be a sin, God help the wicked!”—(great applause and laughter.) He was not one of those who could not bear retirement; but he had no taste for the indulgence of solitary dignity. He liked anything that brought him in healthful and friendly contact with his fellow-men—(renewed applause). He liked to see and to mix with assemblies where, as in this, he could see around him friends whom he was glad to meet—(applause). He concluded by reiterating his thanks for the honour conferred on him, by expressing a determination to discharge faithfully the duties of his new office, and by drinking the health of every Brother present. His lordship resumed his seat amidst prolonged and enthusiastic applause.

Brother TRAFFORD, the stipendary magistrate of Salford, then addressed the assembly at some length in advocacy of the establishment of a school in that division, for the education and maintenance of the daughters of poor or deceased Masons. Matthew Dawes, Esq., Provincial Grand Senior Warden, also said a few words on the same subject; and the Noble Chairman promised the embryo institution his warmest patronage and support.

The Noble CHAIRMAN then proposed, in an exceedingly complimentary speech, the “Health of Stephen Blair, Esq., the Deputy Provincial Grand Master of the Western Division of Lancashire”—a toast which was most cordially received.

Brother BLAIR, in acknowledging the compliment, remarked that his lordship had alluded, in the former part of the evening, to the principles of Freemasonry, and as the meeting was honoured with the presence of a great number of ladies, he thought it a good opportunity to initiate them a little into those principles—(a laugh). Genuine Masonry disapproved and abhorred every immoral action; it enjoins its followers to be quiet and peaceable subjects, true to their Queen, just to their country, and faithful to its laws; to keep the sacred lamp of brotherly love well trimmed and burning; to let their meeting be distinguished by solemnity, love, and unanimity; to exhibit that dignity of carriage and demeanour which become those who profess morality and good works; and to make, in all their laws, the Word of God their sovereign guide—(loud applause).

The Noble CHAIRMAN said he did not know whether the ladies in the gallery were satisfied with the degree of initiation which his worthy Brother had extended to them—(laughter and applause). He (Lord Elles-

mere), however, could assure them that they had had a correct exposition of the principles of the institution; and he would say, for their satisfaction, that there was nothing in the principles or practice of Freemasons incompatible with due submission to their wives—(loud applause and laughter)—with that degree of submission which was necessary, and which he hoped existed in all well-regulated families—(renewed cheers and laughter). His lordship concluded by proposing—“The Ladies.”

The toast was drunk with rapturous applause; and, it being half-past nine o'clock, his lordship resigned the chair to Deputy Provincial Grand Master, Bro. Blair, and retired. The ladies also withdrew, and all but Masons being excluded, the following toasts were given with Masonic honours:—“The Past Deputy Provincial Grand Master of East Lancashire” (Bro. Preston returned thanks); “The Past Provincial Grand Officers;” “The Present Provincial Grand Officers;” “The Rev. Gilmore Robinson, and the visiting Brethren;” “The Charitable Institutions;” “The Provincial Grand Stewards;” “The Committee of Management,” &c.

The Lodge was closed and the proceedings terminated about half-past ten o'clock.

WEST LANCASHIRE, *July 29.*—The annual Grand Lodge of this province was held at the Adelphi hotel, Liverpool, with a view to the accommodation of the Brethren from a distance desirous of attending this meeting, and also joining in the procession announced for the 31st, to assist his Royal Highness Prince Albert in laying the first foundation stone of the Sailors' Home

There was a very numerous attendance, nearly all the Lodges being represented, and many visitors being present from the Grand and private Lodges of other counties.

The Craft Lodge was opened in the three degrees, soon after eleven o'clock, by Brother John Foster, the W. M. of Lodge 35.

The Officers of the Provincial Grand Lodge, and visiting Officers of the same rank, who had assembled in another room, then entered in processional order, the G. Organist, Bro. John Molyneux, jun., playing a solemn march.

The Grand Officers having taken their seats, an anthem was sung by the musical Brethren, the Acting G. Chaplain, the Rev. James Booth, LL.D., delivered a prayer, and the Grand Lodge was opened in due form by the Right Worshipful Deputy Grand Master of the Province, Bro. John Drinkwater, as Grand Master, the Past Grand Superintendent of Works, Bro. Clarke Rampling, acting as Deputy Grand Master. In the course of the morning, the Grand Master, Bro. Le Gendre Nicholas Starkie, arrived, and ascended the throne.

The business was, of course, transacted with closed doors, and being ended, another anthem was sung, a prayer was said by the Rev. George Dowty, one of the Acting G. Chaplains; and the G. Lodge having been closed by the R. W. G. Master, the Officers and visitors retired as they had entered, the G. Organist again playing a solemn march.

The Craft Lodge was then closed in the three degrees, and the Brethren were dismissed while preparations were making for their accommodation at the banquet.

They re-assembled at half-past four, when upwards of a hundred were present.

The R. W. G. Master for the Province, Brother Le Gendre Nicholas Starkie, took his seat at the head of the table, supported on his right by

the R. W. D. G. Master, Bro. John Drinkwater, and on the left by the Rev. Geo. Dowty, Acting G. Chaplain. The other seats at the principal table were occupied by the Grand Officers and visitors, with the exception of the R. W. G. S. Warden, Bro. Josiah Perrin, and the R. W. G. J. Warden, Bro. Joseph Hess, who were in their proper places as vice-presidents. The grace, "Praise the Lord, O my soul," (Molynaux,) having been sung by the musical Brethren, the banquet was served by Bro. Radley. On the cloth being withdrawn, the *Benedictus* (Reading, 1675) was sung as a grace.

The GRAND MASTER then gave the toast which is invariably the first at all assemblies of Freemasons for refreshment. He spoke highly of the good qualities of her Majesty as a Sovereign, wife, and mother, and expressed a hope that her happiness might endure to the latest period of her mortal existence; and, after bringing up her family to follow the paths of virtue, that, finally, she might obtain a crown of everlasting glory, and enjoy the fullest amount of bliss in the mansions of the Great Architect of the Universe. He then proposed "The Queen" (royal honours). Anthem—"God save the Queen."

In giving the next toast, which was similarly honoured by the craft, the Grand Master alluded in terms of warm eulogy to the affectionate demeanour of the Queen Dowager to the late King William the Fourth, to the ease and content with which, after filling the highest position in the realm, she had fallen to a secondary rank; to her benevolent disposition, and to the advantages which public charities and other deserving objects had gained from her sympathy and encouragement.

"The Queen Dowager" (royal honours). Quartette—"The Two Roses."

The GRAND MASTER said the next toast was equally well deserving the attention of the Brethren, and he was sure it would be heartily received. The Grand Master begged to unite with "the health of Prince Albert, that of his numerous offspring, and the rest of the Royal Family" (royal honours). "A friend in distress."

The GRAND MASTER in giving the next toast, "The Earl of Zetland, M. W. G. Master of the Order for England," avowed his unfeigned regret that his lordship's engagements, and those of other noble Brethren who had been invited to the banquet, did not permit them to attend; and highly eulogized the determination which his lordship had evinced on many important occasions to govern the craft with efficiency, and to promote its interests by active supervision, as well as the liberality which he had displayed in the recent controversy with the G. Lodge of Berlin, in reference to the admission of the Jewish Brethren into the Prussian Lodges, from which it was unmasonically sought to exclude them. The toast was drunk with Masonic honours.

The GRAND MASTER then gave, "Lord Worsley, D. G. Master of England" (Masonic honours).

The Grand Treasurer, Bro. LEWIS SAMUEL, in a neat and complimentary speech, proposed the health of Le Gendre N. Starkie, Esq., Grand Master of the Western Division of Lancashire. The toast was drunk with great enthusiasm, and with Masonic honours.

The Grand Master, Bro. STARKIE, acknowledged the compliment. He was afraid that he scarcely paid so much attention to the affairs of the craft as warranted the high encomiums passed upon him by the Brother who had proposed his health, or the enthusiasm with which it had been received; but the great talents and indefatigable attention of

his worthy deputy, Bro. Drinkwater, amply compensated for his deficiencies. Finding his duties thus so ably and satisfactorily discharged, he was enabled to devote his time and attention to other duties inseparable from his position as a magistrate and a landowner; but he ever felt the greatest pleasure in meeting his Brethren of the craft, and pledged himself to pay immediate attention to the complaints of any Brother who might conceive he had not had his just due (applause). He concluded by proposing "the Earl of Ellesmere, the Grand Master of East Lancashire." Drunk with Masonic honours.

BRO. W. FORD HULTON, Junior Grand Warden for East Lancashire, regretted the absence of his chief, and also, that the duty of responding to the toast had fallen on one so low in rank as himself. He, however, bore testimony to the friendly feeling that existed in the hearts of the Brethren of the eastern division towards those of the western, and promised to communicate to his lordship the warm enthusiasm with which the toast had been received.

The GRAND MASTER then gave, in a speech which described the fine old-English-gentleman-qualities of the noble peer, and which was received with loud applause,—“Lord Combermere, the Grand Master of Cheshire.” Drunk with Masonic honours.

The GRAND MASTER was delighted again to have an opportunity of bearing testimony to the zeal, ability, and success, with which the affairs of the Province were conducted by his Right Worshipful Deputy, Bro. John Drinkwater. He was the Atlas on whose shoulders the whole burden of the government of West Lancashire rested, and it was exceedingly gratifying to find that his labours and exertions were so well and so generally appreciated by the Brethren. He concluded by giving “the health of Bro. John Drinkwater, the Deputy Grand Master of West Lancashire.” The toast was drunk with Masonic honours.

The Deputy Grand Master, Bro. JOHN DRINKWATER, acknowledged the compliment, and was gratified to find that after presiding over the Brethren for twenty and odd years, he should still experience at their hands the same kind feeling with which he had been greeted from the first. While his friend, the Grand Master, was engaged in discharging so admirably the duties of a good landlord, an exemplary magistrate, and a fine old English gentleman, the duty devolved on him of steering the Craft through all the varied troubles which must ever be the lot of all public bodies. In Masonry, as might be expected, there were fewer troubles than in most other institutions, because its principles were perfection itself; but it was morally impossible to conduct the business so as to give satisfaction to everybody. However, in the exercise of his authority, he trusted that forbearance, so characteristic of Masonry, would ever be extended to him, and that, however much his decrees might clash with the preconceived opinions of some of them, they would believe that he always acted with a view to the well-being of the province, and the good of Masonry in general. (Applause.) He then alluded to the part the Brethren were about to take in the procession, and the laying of the foundation stone by his Royal Highness Prince Albert; and when thousands and tens of thousands must be necessarily excluded from any participation of the ceremony, he could not but feel that, in admitting the Freemasons to take part in the ceremony, the authorities had conceded to their ancient body the position to which it was justly entitled. (Applause.) After some further allusions to the positions the various officers would take up in the procession, he pro-

ceeded to allude to the various societies which imitated as much as possible the rules and demeanour of Freemasons; and he could not but consider it as a high compliment to the Craft, that all societies which had for their object the amelioration of the woes to which the human race is subject, or the cultivation and softening of the social relations, were but an attempt to imitate their ancient institutions. He concluded by wishing the Brethren all health, happiness, and prosperity, and resumed his seat amidst loud applause.

The following toasts were next severally received with the greatest cordiality, and drunk with Masonic honours:—"Stephen Blair, D.G.M. of East Lancashire;" "Finchett Maddock, D.G.M. of Cheshire;" "The Provincial Grand Wardens of West Lancashire."

BRO. PENNIN, the P. G. Senior Warden, having been compelled to leave at an early hour, the duty of responding to the last toast devolved upon the Junior Warden, Bro. JOSEPH HESS. He repudiated the inference which might be drawn from the title of the glee which the musical gentlemen had selected to sing after the last toast—"Go, idle boy"—(laughter)—because he could fearlessly assert for himself and his worthy colleague that they had never shown the slightest disposition to idleness in the discharge of their duties, or in promoting the general welfare of Masonry. (Applause.) He concluded by reiterating his thanks for the compliment paid to the Wardens.

THE GRAND MASTER then gave "The health of the P. G. Chaplain, the Rev. Gilmour Robinson." (Applause.) It was the first time their reverend Brother had absented himself from their meeting, and he trusted that absence was not occasioned by sickness or any other calamity. Drunk with Masonic honours.

THE GRAND MASTER, in proposing "The health of the P. G. Treasurer Bro. Lewis Samuel," bore testimony to his worth as a man and as a Mason; and the health was drunk with great enthusiasm and with Masonic honours.

BRO. LEWIS SAMUEL returned thanks in a neat speech, in which he stated that he had been a Mason forty-two years, and never, during that period, had the prospects of the Order in general appeared more flattering, both as to the increase in the number of members, and the excellence with which its ancient landmarks were maintained. (Hear.)

THE GRAND MASTER, in proposing the health of the Grand Secretary, paid a high tribute to the zeal and efficiency which he displayed in the performance of his duties. He expressed the satisfaction he felt at learning that a committee, consisting of the Grand Officers and the Masters and Wardens of all the Lodges in the Province, seven of whom would form a quorum, had been appointed to promote a testimonial in acknowledgment of the long and faithful services of the Grand Secretary, and he trusted it would be one worthy of his distinguished merit. (Hear.) The toast was drunk with Masonic honours.

"The Ladies" with three times three. Trio—"My sweet Dora-bella."

"The Provincial Grand Officers."

The last toast was suitably acknowledged by Bro. HESS, P. G. Junior Warden.

THE R. W. D. G. MASTER passed a warm eulogium upon the Grand Stewards, for their anxious, punctual, and efficient discharge of their arduous duties, and proposed their healths, which toast was joyously received by the Brethren, and drunk with the customary honours.

Bro. A. R. MARTIN, having been called upon, said he was deputed by his Brother stewards to return thanks for the manner in which this compliment had been paid to them. It was like doing double duty for him to talk as well as to sing; but he objected to neither if either would give the Brethren any satisfaction. They had an office to fill and did not wish to make it an idle one, but exerted themselves with fervency to add to the comfort of those on whom they were required to attend. When they were first initiated into Masonry, they were, of course, unable to perceive—notwithstanding the preparation which they had undergone, and their preconceived favourable opinion of the science—the concealed glory of its symbols and mysteries; but having been shown the light, what had at first to their uninformed and clouded intellect appeared merely to be casual and external ornaments, were discovered to be pregnant with deep meaning, and rich in their power to instruct in the paths of nature, virtue, and science. Encouraged by these discoveries they determined to persevere in their researches, and had reaped a bright reward for their labours. Not the least satisfactory return for the expenditure of their time and energies was the conviction that they had deserved, and were honoured with, the confidence and approbation of the Brethren. They were still but young Masons, and it might be asked what qualities did they exhibit that they should so soon have attained their present position in the Grand Lodge? They would reply in the words of the Persian fabulist:—“A piece of scented clay was once asked, ‘Art thou musk or ambergris?’ The answer was, ‘I was sometime in company with the sweet smelling rose, and if I have any fragrance, it was the quality of my lovely companion that imparted itself to me.’” So, if we are enabled to display any good quality for your enjoyment, we must attribute the possession of it to our connection with Freemasonry. (Applause.) It is one of the merits of the Order, that the efforts of the deserving are always appreciated and generally rewarded—if not by those who admire their accomplishments, at least by the satisfaction that must dwell within their own breasts; and that, however humble may be their station in the outer world, here they are entitled to rank with the highest and noblest, according to their acquirements and ability. You have been pleased to compliment us this evening; and I trust I do not abuse the privilege of speech which has been accorded to me, in saying, that if we have deserved well from you for the proper performance of the offices which we have accepted, we hope we shall not be unremembered by the R. W. Deputy when any loftier rank in the Grand Lodge may be at his disposal. (Applause.)

The R. W. G. MASTER then gave the last toast on the list—“The Masters and Wardens of Lodges”—expressing his gratification with their prompt attendance that day, and intimating the pleasure which he should have in seeing them in the intended procession on the following Friday. The toast was drunk with Masonic honours.

The officers of the Grand Lodge then retired with the R. W. G. Master and his Deputy in processional order, and the Brethren generally soon afterwards separated.

The Sailors' Home.—On the following Friday morning, the officers of the Grand Lodge and visitors above named, with many others from the Grand Lodges of the neighbouring Provinces, and more than a thousand Brethren subscribing to private Lodges, assembled at the

Adelphi hotel, and without opening any Lodge, went in procession to the Judges' lodgings, in St. Anne-street, to join the general procession arranged to accompany his Royal Highness Prince Albert, to the site of the intended structure to be used as a "Sailors' Home," and to assist his Royal Highness in laying the foundation stone of that structure. His Royal Highness, who stood in the balcony over the entrance until all the procession had passed, was greeted by the Brethren uncovering and returned his acknowledgments. The Brethren, though exposed to much fatigue from the length of the route, the heat of the sun, and the pressure of the myriads of spectators which lined the streets, enjoyed a high treat from the facility which their position afforded them to contemplate and admire the beauty and fashion so profusely displayed in the balconies and windows of the houses, and were, in turn, observed and admired of all observers for the neatness of their costume and the high respectability of the entire body. All went off well until their arrival at the entrance of South John-street, near the extensive platform erected for their accommodation at the stone laying, where, in consequence of the streets being badly kept by the police, and through the Masons opening their ranks to permit his Royal Highness first to ascend, they were, for the most part, shut out from participation in the ceremonies, and the platform was almost wholly unoccupied. About twenty only managed to force their way through the multitude, including the G. M., the D. G. M., the D. C., and one or two of the stewards. The Prince was politely waiting for their arrival, though anxious to leave for London at a certain time, which had then nearly passed, and they immediately commenced operations. The stone having been tried by the G. M. with the square, level, and plumb-rule, and the plans delivered to the architect by the D. G. M., the G. M. certified to the Mayor that the stone was properly prepared and fit to be laid, and the royal honours were given. The Chairman of the Sailors' Home Committee and other gentlemen of that body then presented the trowel, the plans, the glass containing coins and other matters to the Prince, and the usual deposit having been made, his Royal Highness spread the mortar, the stone was lowered and declared to be duly adjusted. The Rev. Rector Brooks delivered a prayer and the Apostolic Benediction. "Rule Britannia" was sung, the ceremony ended, the Prince departed for London, and the people dispersed.

The G. M. and the D. G. M. were invited to the banquet given to the Prince by the Mayor and Corporation at the town-hall, on the Thursday evening.

CARLISLE, 23rd July.—The foundation stone of St. Kentigern's Church, at Aspatria, was laid by the Lord Bishop of Carlisle, assisted by the Masonic Brethren of this Province. At 10 o'clock, the Bishop and a numerous body of the clergy entered Aspatria. The Deputy Past Grand Master of the Masons then proceeded to open the Lodge in due form, accompanied by the office bearers and Brethren, who were invested with their ancient costume and regalia. The Aspatria brass band displayed the provincial standard and banners. As the procession moved along, the streets and windows were crowded with spectators. The school-room, where divine service was performed, was crowded to excess; the congregation including a large number of ladies. The altar was surrounded by the Bishop and upwards of twenty clergymen. After the morning service had been read by the Rev. E. Salkeld, vicar

of the parish, an excellent Masonic sermon was preached by the Rev. J. Gillbanks, Deputy Provincial Grand Chaplain. Service having been concluded, the procession again formed and proceeded to the site of the new church, to lay the foundation stone. Upon a plate, with a suitable inscription on it, various coins of the present reign, and some written historical documents were placed, and it was then deposited. A prayer having been offered up by the Bishop and Mr. Salkeld, the stone was raised, and his lordship proceeded to spread the cement with a silver trowel, which he handled in a workmanlike manner; solemn music being played during the operation. On the stone being lowered and deposited, the Deputy Provincial Grand Master descended and applied to it the plumb-rule, level, and square, and announced that it was "true." He then handed a mallet to the Bishop, who gave the stone three distinct knocks. The 100th psalm was then sung, and another prayer having been said, and a benediction pronounced, Br. Iredale, D. P. G. M., delivered a suitable and eloquent oration. The national anthem having been sung, and the ceremony concluded, the Brethren returned to their Lodge-room, and the Lodge was closed in due form. They afterwards dined in a large pavilion, decorated for the occasion by the worthy host, Br. John Gloag. Br. Iredale presided, supported by Br. J. Andrew and Br. W. Wallas. The guests numbered 100, and spent a most delightful evening.

NEWCASTLE.—29th June, being St. Peter's day, the Brethren of St. Peter's Lodge held their annual Festival at their Lodge room, St. Peter's Quay, on which occasion the following Brethren were installed Officers for the ensuing year:—Brothers Thomas William Fenwick, W. M.; William Lax, S. W.; William B. Smith, J. W.; Rev. T. C. Smith, Chaplain; Wm. Dalziel, M. A.; John Dove, Treasurer; Wm. Weir, Secretary; Thomas A. Davison, S. D.; John Cook, jun., J. D.; John Miller, S. S.; Charles Sidwell, J. S.; William John Clelland, I. G.; Robert Nicholson, Tyler. After the ceremonies of the day were concluded, the Brethren sat down to Banquet, and the evening was spent in harmony.

BANGOR, June 24.—The Brethren transacted the business, and celebrated the mysteries of their Order at their Lodge-room in the Albion hotel; at the close of which they repaired to the Castle hotel, where a sumptuous repast had been prepared.

The chair was taken by Bro. Pritchard, Past Master; Bro. Aronson occupied the vice-chair.

The cloth having been removed, the chairman read letters from the absentee Brethren, assigning the causes which had induced an absence as much regretted by the hearers as the writers. The chairman then explained the reasons which had hitherto induced the Brethren to avoid any public demonstration of their existence in that locality, and stated his ardent hope and trust, that every festival of St. John, *i.e.* every 24th of June and 27th of December, would for the future witness a commemoration similar to the present.

In proposing the health of our beloved Sovereign, the chairman happily illustrated the well-known loyalty of their ancient brotherhood by the fact that, in 1798, when the peace of society had appeared to require the suppression of all other secret associations, the Order of Freemasons had enjoyed perfect freedom from surveillance, suspicion, and restraint,

—a privilege which they had fully justified by their good conduct in every part of the kingdom, during that period and since up to the present day (cheers).

By the Chair—"The Press." In proposing this toast, Mr. Pritchard ably contrasted a free unfettered organ of public opinion, that was not to be acted upon by private or selfish motives, and that portion of the press of this country which is meanly shackled when all great public interests are concerned, and influenced solely by selfish and unworthy impulses. With the respect which all of every party could not but feel for the former, the name of Mr. Smith was, in North Wales, inseparably linked.

In returning thanks, Mr. Smith expressed the full determination of himself, and the gentleman for whom he acted, to keep to the "Carnarvon Herald" the good opinions which it had already won, by undeviating rectitude and assiduity.

By the Vice-Chair—"The Chairman in his absence." Punctual and useful as an officer of the Order, and kind as a Brother, his conduct had endeared him to all true Masons: whilst his impartial and accommodating mode of conducting the public business entrusted to him had won him the respect of all the neighbourhood.

The Chairman appropriately returned thanks, and proposed the health of "Captain Price, in connection with the Army and Navy," as a practical man and a tried officer, not one sent to quell riots in Wales without having ever smelt powder.

In returning thanks, Captain Price eulogized the conductors of the war in Eastern India, and referred to the storms now brewing in the West.

The Chairman then proposed their worthy Vice, as a valuable Brother, a worthy man, and the first tradesman of the place, rendered successful by industry, punctuality, and fair dealing.

Responded to by Bro. Aronson, in most feeling terms.

The toasts were all most kindly received, and duly interspersed with the delights of song; and the meeting will long be remembered with pleasure by every guest.

MONMOUTH, Aug. 4.—The Officers and Brethren of the Loyal Monmouth Lodge were sumptuously and hospitably entertained by Thomas Wakeman, P. G. S. W., at his beautiful and picturesque summer-house on the summit of the Graig hill.

The Lodge was duly opened in the morning, and by adjournment the Brethren proceeded to the destination appointed by their hospitable friend and Brother, the Provincial Grand Senior Warden of the District. To adequately describe the the prospect from the Graig hill we find to be impossible—whether it was the luxuriant appearance of the vale beneath, studded with corn-fields containing

"The yellow harvest's countless ee.i,"

in the extreme distance, hemmed in by the rugged yet magnificent mountains of North and South Wales, or the associations and feelings connected with the truly brotherly and generous kindness so Masonically displayed on the occasion, it is impossible to tell—we can only state that one universal sentiment of satisfaction and pleasure reigned paramount amongst the happy party so joyfully assembled. The villa was tastefully and elegantly decorated with wild flowers, plants, and laurels, and altogether presented a chaste and beautiful appearance. About three

o'clock, the Brethren, amounting to upwards of thirty, sat down to the sumptuous repast prepared for them. The table was laid in Masonic style, and all present were in full Masonic costume. The day was one of pure joy and happiness.

Some excitement has arisen in consequence of the Grand Director of Ceremonies, Brother Chilcott, having addressed a congratulatory letter to the Earl Howe, on his visiting Monmouth, to which the Earl returned a very kind reply. Some Brethren considered that the Lodge should have been convened for the especial purpose, but as it appears there was not time enough, Bro. Chilcott's zeal may be readily excused.

AXMINSTER, 4th Sept.—A Royal Arch Chapter was held this evening, at which *E. C. W.* Tucker exalted Bros. *H. A. Norris*, 12th Regiment, *Rev. J. Somerville Broderip*, Rector of Cossington, *Walter Buckland* (brother of the Dean of Westminster), and *J. Gillman* (by dispensation) tyler of the Axminster Lodge.

Sept. 5.—*Coryton Encampment.* All the Companions yesterday exalted to the degree of Royal Arch (with the exception of Companion Gillman) were this day installed as Masonic Knights Templar, Knights of Malta, Rose Croix, and Ne plus ultra.*

The *R.* Commander of the Coryton Encampment, Sir Knight *W. Tucker*, has been appointed Provincial Grand Master of Knights Templars, by the Most Eminent Grand Master, *Col. Tynte*, who has expressed his intention of performing the ceremony of installation.

SHERBORNE, June 29.—The Lodge of Benevolence in this town, assembled for the purpose of receiving the newly-appointed Provincial Grand Master for Dorsetshire, *William Tucker, Esq.*, of Coryton Park, in order that he may make the personal acquaintance of the Brethren. It is sufficient to observe that he was received in ancient form, and after addressing the Brethren, they were called from labour to refreshment, when the cup of friendship and good fellowship circulated. After the usual loyal and Masonic toasts, the Provincial Grand Master proposed the good health and happiness of his predecessor, *Bro. William Eliot*, and of his Deputy *P. G. M.*, *Bro. E. T. Percy*, who returned thanks. He then proposed the good health of the *W. M.* of the Lodge, *Brother J. Y. Melmoth*, who acknowledged the same. After the interchange of those friendly greetings peculiar to the Masonic body, and several addresses from the Brethren whose healths were given, the Lodge was closed, and the Brethren separated, delighted with the pleasures of the day. The Provincial Grand Master has been visiting at the mansion of *Henry King, Esq.*, West Hall, near this town; from whence he proceeded to visit the Shaftesbury Lodge, the Bourton Lodge, the Dorchester Lodge, and the Weymouth Lodge. He has not yet announced his days for visiting the other Lodges in the province; we shall notice them as soon as we hear they are fixed.

WEYMOUTH, Aug. 21.—A Provincial Grand Chapter of Royal Arch Masons was held yesterday at the Masonic Hall, at which the newly-elected Grand Superintendent of the Province, *Comp. Wm. Tucker, Esq.* presided, as *Z.*; *G. Arden, H.*; *W. I. Percy, J.* The Chapter was opened in due form, and the *M. E. Z.* appointed the different officers.

* We should almost have doubted the possibility of this unusual activity, even in these piping times of railway speed, but our reporter is positive; we are, therefore, merely dumb-founded.

The business of the P. C. having concluded, the Provincial officers, by the command of the M. E. Z., resigned their seats to the officers of All Souls' Chapter, when Comp. J. Jacob, the M. E. Z., presided the remaining part of the evening, and after the ceremony of the exaltation, he rose and addressed his Companions in a very fervid and eloquent manner. The Companions then retired, with the exception of those who had the privilege of assisting at the installation of Principals, when Comps. Harper, H., and Hancock, J., of the All Souls' Chapter, and Comp. Tomkins, J., of Yeovil, were duly installed into their respective chairs. The Grand Superintendent in the course of the evening delivered an admirable address, congratulating the Companions of All Souls' Chapter on the efficient manner in which the various duties had been performed. The Chapter was then duly closed in ancient form at ten o'clock. So large an assemblage of Royal Arch Masons at a Chapter was never known in this province, there being about sixty present from different parts of the country. It had altogether a very imposing appearance.

August 21.—Weymouth was again exceedingly gay, there being a large influx of fashionable visitors to witness the proceedings of the Free and Accepted Masons, this day being appointed for the august ceremony of the Installation of the Right Worshipful Brother William Tucker, Esq., of Coryton Park, as Grand Master of the Province of Dorset. A large number of the Brethren, including many distinguished Masons, arrived from the Lodges of Dorchester, Sherborne, Poole, Yeovil, Taunton, Axminster, Bristol, the Isle of Wight, and other places; and our beautiful marine retreat, which had just been honoured by a royal visit, was very full on the occasion. The weather was most auspicious during the day, and thousands promenaded on the Esplanade.

The Brethren of the Dorset Grand Lodge, with the visiting Brethren, assembled in the morning, in the handsome Masonic Hall, which was opened in the first degree, and close tyled. The P. G. M. Wm. Tucker, Esq., presided, supported by C. J. K. Tynte, Esq., P. G. M. for Monmouth, W. Eliot, Esq., P. P. G. M. for Dorset, Herbert Williams, Esq., D. P. G. M., and about 150 of the Masonic Brethren of the province, as also a considerable muster of visiting Brethren from other provinces. The preliminary business having been gone through, the procession was formed according to the usual custom. The town band was in front, and played Masonic and other airs, the procession altogether being one of the most splendid and imposing of the kind ever witnessed here. The new Provincial Grand Master, in his superb orders and decorations, was a most prominent object of interest: his noble stature (6 feet 3 inches) gave him the advantage of his Brethren, and his fine English features, combining dignity with good-nature, could hardly fail of inducing a feeling of respect for the man, as well as for the high position in which he was placed; so that we shall not run any risk of the charge of flattery, when we say that Bro. William Tucker looked "every inch" a fit and worthy Ruler of the ancient and honourable Craft. He was supported, on either side, by Brother C. J. K. Tynte, Esq., P. G. M. for Monmouth, and that highly-respected gentleman and Mason, Bro. W. Eliot, Esq., P. P. G. M. for Dorset. The Brethren moved on in order.

The procession went round the statue of George III. and down St. Thomas-street, to St. Mary's church, there being a vast crowd of spectators. The service for the day was read in a very impressive manner

by the incumbent, the Rev. S. Robins; and the musical services, including a beautiful Anthem from Chron. xxix., a Masonic Ode, and the grand Hallelujah Chorus, were admirably performed and sung, by the Organist and Choir.

The Sermon was preached by the Rev. Bro. Percy, Grand Chaplain, from Num. xxvii. 22, 23, "And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar, the priest, and before all the congregation. And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." It was a learned, instructive, and most appropriate discourse, in which the preacher, by numerous references to the Holy Scriptures, pointed out the connexion between Freemasonry and true religion, under the Patriarchal, Mosaic, and Christian dispensations.

After Divine service, the Brethren returned to the Hall, in the same order as before named. On arriving at the King's statue, the band played "God save the Queen," and a salute was fired, the Brethren being uncovered, which had an excellent effect. The Brethren assembled in Lodge, which was close tyed, when Brother Eliot read the P. G. M.'s patent of office, after which the remaining Masonic ceremonies of installation were duly performed, but which can be known only to the initiated. We are enabled, however, to publish the excellent address of the newly-installed Provincial Grand Master, who spoke as follows:—

My Brethren,—I must beg your indulgence while I address a few words to you on this occasion. And, in the first place, I must beg to return you all my most sincere and fraternal thanks, for your attendance here this day to witness my installation, as one of the Rulers of this ancient and honourable society. Believe me, my Brethren, it shall ever be my endeavour, by all means in my power, to prove myself somewhat worthy of the high position in the Craft, to which the Most Worshipful the Grand Master has been pleased to call me; and I trust you will ever find in me not only an upright Master, but also a sincere and zealous friend. Our society is on the rapid increase—Masonry is flourishing throughout the globe. To us, indeed, great must be the joy that it is so—that its pure principles, unfettered either by the trammels of political or religious differences, are spreading their benign influence among mankind in general. The Grand Lodge of England, indeed, holds the most prominent situation in Masonry—she may justly be said to be the Masonic mistress of the universe. Go where you will, from north to south, from east to west, you will find warrants of constitution everywhere emanating from her. I have in my hand a most flattering proof of the high position which Masonry holds in our own colonies; a Barbadoes paper, wherein, in the almanack for the month, is published the days of meeting of two Freemasons' Lodges. Time was when Masonry has been, to a certain extent, thrown in the shade, when its principles have been the subject of satire and ridicule, its professors the object of unworthy and uncharitable remark. Not so now: the pure and bright rays of light which emanate from the ever-blazing central star, have dissipated the darkness of prejudice in which we were once enveloped, and have caused us to hold our present exalted position—the envy and admiration of the whole uninitiated world. To one Brother in particular are we, as Masons, most especially indebted. I allude to our learned Brother, the Rev. Dr. Oliver, who, by well-timed and judicious papers and books, which have continually flowed from his pen, has at

length completely succeeded in overthrowing the huge mass of absurd attack which formerly used to be levelled against us. All his works I most strongly recommend to your perusal, as well as those of Preston, Hutchinson, Ashe, Calcott, and Smith, the whole of which are in the course of publication, edited by Dr. Oliver. The study of Masonry is that which I have ever found most interesting and instructive, and I feel convinced that every one who has pursued it will agree with me in this opinion. Our Lodge ceremonies are most beautiful and impressive; but still, if a Brother lacks that Masonic lore which is necessary thoroughly to understand them, they soon become tedious and irksome. A course of study is necessary to the attainment of every science, and can any one suppose that "that science which contains all others" is to be arrived at without study, and, as it were, by a miracle? No, my Brethren, be not deceived; without study you will never be perfect masters—Masons, indeed, you will be, as being initiated into our order; but that order you all virtually despise who do not give it so much of your attention and time as to grasp its hidden beauties, and to work out its secret mysteries. It is also most desirable that you should be all well and thoroughly acquainted with the Book of Constitutions—every one ought to be well versed in the laws of the society to which he belongs; indeed to us it ought to be a double pleasure to be well versed in those Masonic laws, as we must never forget that they were originally framed in this province, and published under the sanction of the Grand Lodge of England, by the Provincial Grand Master of Dorset, Brother W. Williams—a Brother whose memory must ever be dear to all who love the Craft, and whose son I am truly and justly proud to have sitting in the Deputy's chair; and I feel glad in having this opportunity of publicly thanking him for the service he has done me and the Craft at large in kindly accepting office. I have been particularly gratified in the visits which I have paid to the various Lodges in the province, in finding the great order and decorum which generally prevails, and I am glad now to be able to thank all my Brethren for the very kind attention which they have paid me. No province in England can excel this in the practical working of Masonry—few can vie with it. Let us all strive to continue to hold this high character; let us show that we act up to our principles, that we are Masons in heart, Masons in action. I very much regret that the Lodges at Blandford and at Poole, should be, as it were, in a dormant state—let the Brethren of those Lodges rouse themselves—let them make a pull, "a long pull, a strong pull, and a pull altogether," and their Lodges will again spring into existence with a renewed vigour, which will cause astonishment even in the minds of those who have been most active and anxious in their resuscitation. The Lodge at Blandford, I find, has never been summoned under the new warrant obtained in 1842. My Brethren at Blandford, do not throw away your high privileges; be active, be unanimous; all difficulties will be overcome, and your Lodge will at once burst forth a meridian splendour which will not more surprise than delight the province. I know of nothing that will give me greater pleasure than the Masonic duty which will devolve on me, in consecrating the Blandford Lodge—may the Great Architect of the Universe grant that I may be shortly called to perform it. It is a source of great regret to me that there should be no Masonic Lodge at Bridport. Masonry has flourished there heretofore—may it do so again. Let the Masons of Bridport rekindle their Masonic fire; I will promise every aid in my power to promote so

excellent an object. I know there are good and worthy Masons resident in that town: I entreat them to come forth and act, thus convincing the world at large that they are Masons not merely by name, but in deed also. Brethren of the Provincial Grand Lodge, I am very anxious to establish a code of by-laws for our government and guidance—I have had such a code drawn up as I think may meet the approval of you all. The Provincial Grand Secretary will give each of you a copy, which I will thank you carefully to read, and be prepared to give your opinion on at our next meeting. The scale of fees there proposed is almost nominal; indeed I have endeavoured to fix them so low, that they may not be irksome or inconvenient to any Brother on his being appointed to office. I do trust that you, my Brethren, will agree with me in this point. I believe I may appeal to my Brother Provincial Grand Master present, and say it is the universal custom throughout England, commenced in and sanctioned by the Grand Lodge of England itself. I will now, having again thanked you for the very kind attention which you have paid me, proceed to the investiture of officers. I should here observe, it is my intention to appoint the full compliment of officers, as laid down in the Book of Constitutions, and for this purpose I have had all the wanting Jewels made in London—I now beg to present them to the Province of Dorset. My Brethren, I must now beg your forbearance. I have used the best judgment which I possess. I have consulted the most able and experienced Masons of the province; and I do trust, believe, and hope, the selection of Brethren which I have made will do honour to Masonry in general, and this province in particular. (The address was received by all the Brethren with the most profound respect and reverence.)

The Officers of the Provincial Grand Lodge of Dorset were duly invested.

THE BANQUET

took place at Luce's Hotel. The festive board was graced by a profusion of venison, a fine buck having been given by the P. G. M. for the occasion.

The Provincial Grand Master, Brother WILLIAM TUCKER, presided with much ability and courtesy. He was supported, on his right, by Brother Eliot, P. P. G. M.; on his left, by Bro. C. J. K. Tynte, P. G. M. for Monmouth. The Vice-Chair was filled by Bro. Highmore, of Sherborne, P. P. G. S. W. About a hundred of the Brethren were present on this auspicious occasion, and the religious duties of the table were performed by the Provincial Grand Chaplain, Rev. Brother Percy. The cloth being removed,

The PROV. GRAND MASTER gave—"Her Most Gracious Majesty, the Queen." (Drunk with full Masonic honours.) "Prince Albert and the rest of the Royal Family." (Three times three.)

The P. G. M. said he would give the health of a nobleman, and an excellent Brother, "The Earl of Zetland, Grand Master, and the Grand Lodge of England." (Nine times nine.)

The P. G. M. gave "The Right Worshipful the Deputy Provincial Grand Master of England, Lord Worsley." (Due honours.)

The P. G. M. proposed "The Duke of Leinster, and Lord Glenlyon, and the Grand Lodges of Ireland and Scotland," with which he desired to couple the name of a much-respected Brother present, Capt. Hamilton Burgoyne, of Dorchester. (Three times three.)

Capt. BURGUYNE, in a brief but eloquent speech, expressed the high

gratification he had experienced that day, as a Mason, and returned thanks on behalf of the Lodges named.

Brother TYNNE, P. G. M., rose and expressed a desire that he possessed so good a voice as their distinguished Brother in the chair, as he wished all present distinctly to hear him. He was sure the toast he was about to propose would be received with the utmost possible enthusiasm. He knew how difficult it was to select a Brother sufficiently versed in Masonic lore to preside over the Province of Dorset, which was pre-eminent, as he had heard it noticed by the late revered G. M. of England, the Duke of Sussex; but the choice the Provincial Grand Lodge had now made in electing so worthy a Brother as Provincial Grand Master of Dorset (cheers), was highly creditable to their judgment, and to their zeal for the promotion of the Order, as no Brother could doubt that the choice had fallen on one, who, for his high attainments in Freemasonry, and his general good qualities, would prove a most excellent ruler over them. (Cheers.) He would at once give "The health of the Provincial Grand Master of Dorset, Bro. William Tucker." (Full Masonic honours.)

The P. G. M. returned thanks in a brief but eloquent address. He said he was fully aware of the difficulties of his position, but having to succeed such a learned, zealous, and distinguished Brother, as Brother William Eliot (cheers), his duties would be comparatively light in this province, everything having been regulated with such order and propriety by his worthy predecessor, whose example he would endeavour to imitate. He had now to propose the health of the P. P. G. M., Brother William Eliot. (Full Masonic honours.)

P. P. G. M. ELIOT, on rising to return thanks, was received with renewed greetings. The worthy and distinguished Brother spoke as follows:—During the thirty years I have been a Freemason, I have received from you repeated marks of your kindness, and if I have on many occasions found a difficulty in expressing my gratitude, what must be my feelings at the present moment?—feelings which I cannot describe. In by-gone days I was in the plenitude of Masonic power, and your kind applause cheered me on in the path of duty: now I stand before you simply in the character of a private Freemason, having divested myself of all authority. The manner you have responded to my health, proposed by our P. G. Master, assures me that my conduct in presiding over you has met with your unanimous approbation. It may probably appear extraordinary my retiring from the high and important situation of P. G. Master of this Province, but I have always entertained a strong opinion that no man ought to fill a public situation unless he can discharge its duties in an efficient manner, and knowing, from the increase of my private avocations, I must either neglect one or the other, and not feeling justified to relax my own private duties, I considered, as an honest man, and as a Mason, that I ought to resign the situation of P. G. M., the duties of which I knew I could not have time to perform. You may easily imagine it caused me many a painful struggle to separate myself officially from you, my dear Brethren, over whom, for upwards of seven years, I had presided with so much happiness: having so resolved, I sent in my resignation, and announced it to all the Lodges in the Province,—the addresses I received from every Lodge have sunk deep into my heart. I prize them more than I can express; and I shall hand them down to my children's children as a memento of the great affection evinced to their father by the Freemasons of Dorset. At the first P. G. meeting which I held, I told you the line

of conduct I should endeavour to pursue, that I would act with zeal, fidelity, and impartiality: I may now say with the prophet of old,—“Here I am: whose ox or whose ass have I stolen,—whom have I defrauded,—whom have I injured? if any let him speak,” (loud cheers). Your applause assures me that I have fully redeemed the pledge that I then gave. The first duty I had to perform after my receiving my appointment, was to nominate my Deputy P. G. Master; I felt the Province owed a great debt of gratitude to our late ever-to-be-lamented P. G. Master, who devoted his time, his talents, and money, in promoting the interests of Freemasonry; and more particularly in raising this Province to the pre-eminent station it held, and I hope still holds amongst the Lodges under the Grand Lodge of England; and, individually, I considered myself under great Masonic obligation to him, as I derived my infant birth, nurture, and manhood, as a Mason, under his fostering care; I loved him as a Brother, and I believe he had the same regard for me; I therefore had great pleasure in appointing his son, Brother H. Williams, as my deputy; at the end of two years he retired, and I had to look around me to fix on his successor,—one whose zeal for our institution, whose knowledge of the duties and principles of our Order, and who exhibited in his life and actions those principles, and who would render me zealous aid, I considered as the proper person to fill so important a situation; I fixed on Bro. E. Percy, in whom I have found combined those qualifications, and I feel it an act of justice towards him, before this large assemblage of Freemasons, to thank him most sincerely for the kind, zealous, and efficient assistance he has invariably afforded me. I can appeal to those Lodges in his immediate vicinity, as an evidence of his kindness and great exertions in promoting the prosperity of Freemasonry. I have to thank our worthy Treasurer, Bro. Arden, for the able manner in which he has discharged his duties, whom I have known for upwards of thirty years, and whom I esteem as a friend and love as a Brother. My thanks are also due to that worthy man and Mason, Brother Jacob, who has so ably discharged the onerous duties of P. Grand Secretary; and most sincerely do I thank our excellent Chaplain, and all the other Officers who have, from time to time, served under me, for the zealous performance of their several duties:—and all the Brethren of the Province of Dorset I thank sincerely, for the uniform kind co-operation they have afforded me. If pride may be allowed to enter the heart of man, I may be permitted to feel proud at the present moment. During the long period I presided over you, not one circumstance has occurred to give me the least uneasiness—not the smallest cloud to overshadow for a moment the bright sunshine of our prosperity. I resign into your hands, R. W. P. G. Master, this Province, neither diminished in numbers, respectability, nor Masonic knowledge and conduct. I congratulate you, my Brethren, that my successor is a Brother who I am certain will devote his time and talents to promote your prosperity and happiness, and to whom I entreat you to afford the same cheerful obedience and co-operation which you have given me. I see around me many who have been recently made Masons, let me most earnestly entreat you, my young Brethren, not to content yourselves with the external symbols of our Order; study well our different Lectures; impress indelibly on your hearts the great truths of our Society; and, above all, carry these truths into practice, not only amongst yourselves, but with all mankind. Again, my dear Brethren, I thank you most sincerely, from the bottom of my heart, for all your

great kindness and Brotherly affection towards me; and may the Grand Architect of the Universe, the sole Disposer of all events, pour down His choicest blessings on you :—may His all-seeing eye watch over you ;—may His all powerful arm protect you ;—and may His good spirit guide you through the difficulties and troubles of this transitory life, into that Heavenly Lodge, where peace, joy, and happiness reign to all eternity. (The eloquent address of the worthy and distinguished Brother was listened to with the most profound attention, and there was not a Mason present but whose heart was deeply touched with the truth and excellence of his observations. The cheers which followed were loud and long-continued.)

The P. D. P. G. M., Bro. EDWARD THOMAS PERCY, in a very powerful speech, moved—“That an Address from this Grand Lodge be presented to the Past Grand Master, Brother Eliot, and that a committee, consisting of the Master, the Past Masters and Wardens of the various Lodges in the Province, do meet and consider on some lasting tribute of respect, to be presented to him, for his valuable services to the Province.” (Much cheering.)

The P. G. T. GEORGE ARDEN, in an admirable address, in the course of which he touched with much feeling and truth upon the merits of the P. P. G. M. Brother Eliot, cordially seconded the motion, which was carried by acclamation.

The P. G. M. rose and said he had now to propose the health of a distinguished Brother, who was the son of an intimate friend of the late illustrious Grand Master of England, the Duke of Sussex. He gave, “the health of the Provincial Grand Master for Monmouth, Brother Tynte.” (Three times three.)

The P. G. M. for Monmouth returned thanks with much eloquence and force. He said he had been appointed to a Province in which the flame of Masonry was almost extinct, but which could now vie with any. He had attended this meeting at some personal inconvenience, but he was amply repaid by the order and excellence of the different proceedings. Having spoken with much feeling, of the excellence of Bro. Eliot, and their P. G. M., he said it was a proud day for him to meet the Brethren of Dorset on such an auspicious occasion.

The P. G. M., in terms of eulogy, proposed “the health of the D. P. G. M., Bro. Herbert Williams.” (Three times three.)

The D. P. G. M. expressed his acknowledgments in most suitable terms.

The P. G. M. gave “the health of the Provincial Grand Chaplain, Rev. Brother Percy, and thanks to him for his sermon that day.” (Three times three.)

The P. G. Chaplain ably returned thanks.

The P. G. M. proposed “the Provincial Grand Master of the Province of Somerset, Col. Tynte, and the Brethren of that Lodge.” (Three times three.)

Brother RANDOLPH, in the absence of the Grand Master, returned thanks on behalf of the Somerset Brethren.

“The Province of Bristol,” was suitably responded to by Brother S. BRYANT, No. 81.

The P. G. M. proposed, “the Provincial Grand Wardens, and other Officers of the P. G. Lodge of Dorset.” (Three times three.)

P. G. J. W. JOHN YOUNG MELMOTH, returned thanks in a very able manner.

The P. G. M. gave, "the Past Deputy Provincial Grand Master, (Brother Percy) and Past Officers of the P. G. Lodge of Dorset." (Three times three.)

P. D. P. G. M. Brother PERCY, with much eloquence and effect, returned thanks, and touchingly alluded to the honour conferred on him during the many years he had been in office, under their late worthy and eminent Brother, Eliot. (Cheers.)

"The W. M. and Officers of All Souls' Lodge," was drunk with three times three, and ably responded to by Bro. HANCOCK.

"The London Visiting Brethren," with three times three, and ably responded to by Brothers SPENCER and EVANS.

"The Masters, Past Masters, and other Officers attending as visitors," was drunk with honours, and duly responded to.

The P. G. M. proposed "Brother Sir Osborne Gibbs, of the Barnstaple Lodge," which was drunk with three times three, and the worthy Baronet ably returned thanks.

Some other toasts were given, and drunk with the accustomed applause; after which,

The P. G. M., in some eloquent and spirited observations, proposed, as the closing toast, "The Ladies," which was drunk with Masonic honours.

The Brethren, after the interchange of those greetings peculiar to the Craft, then separated, being much pleased and delighted with the proceedings of the day.

During the evening, the esplanade was exceedingly gay, from the large number of gentry and respectable inhabitants promenading there. The town band, under their able leader, Mr. Burton, was stationed opposite Luce's hotel, and played a variety of favourite pieces. There was also a grand display of brilliant fireworks, in honour of the installation of the Grand Master, with which the numerous spectators were highly gratified.

The performances at the Theatre, under the able management of Bro. Harvey, were kindly patronised on Saturday evening, by the P. G. M. William Tucker, Esq., when there was a numerous audience, including many of the fashionable visitors. The pieces were, "The Happiest Day of my Life," "The Minister of Finance," and "The Railroad Station," which went off with considerable spirit; the several performers sustaining their respective parts with ability and effect. The respected P. G. M. was loudly cheered on his *entréé*, and between the pieces; the house being the scene of much animation.

August 21.—The inadvertent omission at the morning meeting of the Provincial Grand Lodge, to vote an address to our Past Provincial Grand Master Brother William Eliot, arose in consequence of the unavoidable temporary absence of Bro. E. T. Percy, Past Deputy Provincial Grand Master, who was called from the Lodge for a short time; the omission was however amply supplied after the Banquet, in the excellent speech in which he opened the business, and described the eminent services and great moral worth of the Past Provincial Grand Master, as a man, and as a Mason.

He was followed immediately by Bro. George Arden, P. G. T., who stated his entire concurrence in all that had fallen from Brother Percy,

and in eloquent terms bore testimony to the eminent services our Past Provincial Grand Master had rendered the province.

The following address was unanimously adopted :—

“To the Right Worshipful William Eliot, Esq., Past Provincial Grand Master of Dorsetshire.

“The Provincial Grand Lodge of Dorsetshire feel that they cannot separate at the first Provincial Grand Lodge after your resignation of that high office, without tendering to you their most heartfelt thanks, for the Brotherly love, the urbanity, and faithful performance of the important Masonic duties which have devolved upon you during your time of office, more especially for your exertions in the cause of charity.

“To your excellent arrangements they attribute, under the Divine blessing, the continued prosperity, the excellent working, and the high standing of the Province of Dorset, amongst the Provincial Grand Lodges under the Constitution of England.

“In conclusion, the Provincial Grand Lodge greet you with their hearty good wishes, for your health, happiness, and prosperity; and trust that when called from hence, you may ascend to that immortal Centre from whence we all originated—to that Temple not made with hands, eternal in the heavens, where the world’s Great Architect lives and rules for ever and ever.

“Done at the Provincial Grand Lodge at Weymouth, this 21st day of August, A.L. 5846. A.D. 1846.” And duly signed.

It is intended to present Brother Eliot with some more substantial mark of the esteem and Brotherly love of the province, and the subject is under the consideration of a Committee of the Masters, Past Masters, and Wardens of the several Lodges in the province, and when finally arranged an announcement will be duly made in the *Quarterly*.

The several Lodges in the province have voted and presented addresses to the P. P. G. M. The following is the address voted by the All Souls’ Lodge, Weymouth :—

“All Souls’ Lodge, No. 199, Masonic Hall, Weymouth.

“Right Worshipful Sir and Dear Brother,—We the undersigned Master, Past Masters, Wardens and Brethren in open Lodge assembled, in acknowledging the receipt of your communication of the 21st May last, beg to express our sincere and unfeigned regret of the necessity that has induced your resignation of the high and important office of P. G. M. for the province of Dorset, which you have filled for the last seven years, so much to the satisfaction of the Brethren of this Lodge and of the Craft at large, and the duties of which you have discharged with such unremitting zeal, strict fidelity, and acknowledged impartiality. But whilst we deeply deplore that your private avocations should deprive us and the Brethren of the province of your valuable superintendence of our Masonic labours, it is yet a source of great happiness to know that your name will still be retained as a subscribing member of this Lodge, as we cannot but remember the numerous and oft-repeated acts of kindness which we have received at your hands, both as our highly esteemed P. G. M., and also a much revered member of the All Souls’ Lodge.

“Permit us, Right Worshipful Sir and Brother, to express a hope that the Great Architect of the Universe will enable us to practise those Masonic virtues to which you so feelingly direct our attention, and in

taking leave we sincerely hope the Great Ruler and Governor of the Universe may from henceforth crown you with every blessing from his inexhaustible store, and that your retirement from the arduous duties of your late important office will be productive of that increase of happiness which you so richly deserve.

“ We beg leave, R. W. Sir and dear Brother, with every sentiment of fraternal regard and esteem, to subscribe ourselves,

“ Your faithful and obliged servants.”

Duly signed by the W. M., the P. Masters, Officers and Brethren.

Nor have the Brethren forgotten the zealous and faithful services of the Past Deputy Provincial Grand Master, Bro. Edward F. Percy, to whom addresses have also been presented from the Lodges of the province. The following is a copy of that presented by the All Souls' Lodge, Weymouth :—

“ All Souls' Lodge, No. 199, Masonic Hall, Weymouth,
26th June, 1846.

“ Right Worshipful Sir and Brother,—We the undersigned Master, Past Masters, Wardens and Brethren, in open Lodge assembled, beg leave most respectfully to express our sincere regret at the deprivation which we, in common with the rest of the Brethren in this province, have sustained by the loss of your valuable services as Right Worshipful Deputy Grand Master for the County of Dorset, the duties of which important office have been discharged by you for the last four years with such untiring zeal and fidelity; but whilst we lament that circumstances should have deprived us of your valuable assistance in that office, we trust the change will be conducive to an increase of comfort to yourself, and although your more immediate connexion with the various Lodges in the province is thus far dissolved, we trust that the kind and brotherly feeling which the principles of Freemasonry so strongly inculcate, may never suffer diminution; but that the Great Architect of the Universe may ‘continue to promote our order by cementing and adorning it with every moral and social virtue,’ and in conclusion we pray that the Divine Ruler of all things may pour down upon you the continual dew of his blessing, and that you may enjoy many years of health, happiness, and prosperity.

“ Believe us to remain, Right Worshipful Sir and Brother, with every sentiment of regard, yours very fraternally.”

Signed by the W. M., the P. Masters, Wardens and Brethren.

The address from his own Lodge, which he established in 1818, and has watched with the most anxious care and attention until it has become the strongest in the province, is as follows :—

“ Lodge of Benevolence, No. 459, Sherborne, Dorset.

“ To Brother Edward Thomas Percy, Esquire, Past Deputy Provincial Grand Master for the County of Dorset.

“ Right Worshipful Sir,—We, the Master, Past Masters, Wardens and Brethren of the Lodge of Benevolence, No. 459, Sherborne, having in open Lodge assembled, unanimously voted an address to you, beg leave now to address you, and to express our deep regret that the resignation of our late Right Worshipful Provincial Grand Master, William Eliot, Esquire, should also deprive this Lodge, and the province generally, of your able and valuable services as Deputy Provincial

Grand Master, which office you have filled for several years so much to the satisfaction of this province.

“We cordially thank you for the excellent way in which you have upon all occasions elucidated the principles of our ancient and honourable institution, and the eloquent and impressive manner in which you have performed the Ceremonies in this Lodge will not be forgotten by us.

“We should be wanting in gratitude and Brotherly love, did we not express to you our heartfelt thanks for the establishment of our Lodge in 1818, and for the high eminence to which our Lodge has arrived, and the beauty which it displays, under your kind and fostering care and attention: and we are sure you will continue the same to the end of your days.

“We express our fervent prayers that the Most High will bless you with health, happiness, and prosperity here, that we may all be cemented together in brotherly love, and after a well-spent life here below, we may all meet again for ever and ever, in that perfect Lodge above, where the Great I Am ever rules and reigns.

“Done in open Lodge, this 11th day of August, A.L. 5846, A.D. 1846.”

Duly signed by the Worshipful Master, the Past Masters, Officers and Brethren.

HIGHBRIDGE.—*July 24.*—The anniversary meeting of the Rural Philanthropic Lodge of Freemasons, took place at the Highbridge Inn, with more than ordinary *eclat*. The suffrages of the Brethren had been unanimously given in favour of Bro. Charles Pope, *M.D.*, a Mason of superior degree, and his induction to the chair of the Lodge was attended with peculiar circumstances of felicitation, both to the members of the Lodge and to the character of Freemasonry in the province. It was, therefore, no matter of surprise, that the installation of Bro. Pope excited such interest among Freemasons, and awakened such a desire among the Fraternity to be present at the gratifying ceremony; the Brethren belonging to the Lodges of Bath, Bristol, Bridgewater, Taunton, &c., arrived by the early trains at the Highbridge station, where carriages had been provided to convey them to Burnham, where they were greeted with merry peals from the church bells, cannon firing, and flags flying, and sat down to a *dejeuner a la fourchette* provided for them by the W. M. elect; after which they returned to the Lodge rooms at Highbridge, where the business for which they had met commenced. The solemn ceremony of installation was conducted with his usual ability, great skill, and eloquence, by the R. W. Bro. Tucker, of Coryton park, Provincial Grand Master for the county of Dorset. After the W. M. had been inaugurated to the chair, the officers were installed according to ancient custom.

After the ceremonial part of the proceedings had been concluded, the Brethren retired to the banquet-room, where a banquet had been provided. Grace having been said by Bro. the Rev. J. S. Broderip, Provincial Grand Chaplain, the Brethren sat down under the presidency of the W. M., assisted by Bros. W. Tucker, P. G. M. for Dorset, James Randolph, D. P. G. M., Captain Maher, P. G., secretary, B. T. Allen, P. M., &c., &c. After the cloth had been removed, the usual loyal and preliminary Masonic toasts were given, and heartily responded to by the Brethren present, Masonic honours being given when due. When the W. M., in a highly eulogistic speech, proposed the health of the

Provincial Grand Master for the county of Somerset, Colonel Tynte, which, it is unnecessary to say, was most enthusiastically and masonically received. The healths of the R. W. Bro. W. Tucker, Provincial Grand Master for Dorset; Bros. J. Randolph, D. P. G. M.; Captain Maher, P. G., secretary; Rev. J. S. Broderip, P. G., chaplain; J. G. Shaw, and the Bristol Lodges; the W. M., and the Royal Cumberland Lodge of Bath; the W. M., and the Lodge of Perpetual Friendship at Bridgewater, were given and responded to with zeal and ability, highly creditable to the parties assembled.

August 7.—The annual meeting of the Grand Lodge of Somerset took place this day, when the officers for the year were appointed, among whom we are pleased to record the names of Dr. Pope, of Burnham, and Dr. Woodforde, of Taunton, as Grand Wardens of the Province. Circumstances of importance prevented the attendance of the Chief of the Province, Col. Tynte, consequently the Master's charge was taken by the much respected P. G. Master Bro. J. Randolph. The Grand Lodge was opened at high twelve, in the neat and appropriate Lodge-room of the Rural Philanthropic Lodge, at Highbridge Inn. After administering to the necessities of distressed Masons, the Grand Lodge was closed, and the assembled Brethren repaired to the spacious banquet-room, where a *banquet* in every sense of the word was provided by Bro. Butson; half a buck having been presented by Col. Tynte. Bro. Randolph was supported on his right by the R. W. G. M. for Dorset, Bro. Tucker (who was warmly greeted); the P. D. P. G. M. Bro. Sully; Bros. Philippe (from Grand Lodge), Burt, Blake, &c.; and the left presented Bros. Stradling, Maher, Eales White, Waghorn, Sewell, Tunstall, Broderip, Allens, and other influential Masons; the Vice-Presidents' chairs were filled by the Grand Wardens of the Province. We regret that our want of space prevents us from the pleasure of delighting our readers, by recording the many eloquent addresses which distinguished this day, which was most agreeably enlivened with the welcomed aid of some admirable songs, from Bros. Randolph, Eales White, and Burt.

COWES.—*July 20.*—This was a high day for Cowes, on account of the first stone being laid on this day for a Masonic Lodge, to accommodate the large and rapidly increasing number of Brethren at this port. Lord Worsley officiated on the occasion, in lieu of his father, the Earl of Yarborough, whom illness prevented from attending. A larger concourse of the Masonic body from all parts of the island, and from Hampshire, has not been known in Cowes for many years.

JERSEY, August 30.—**THE QUEEN.** *Farmers' Lodge, No. 302.*—A Committee Meeting, composed of the principals of the Chapters, Masters and Wardens of Lodges 302, 306, 722, and 34, Irish registry, assembled at the Kent Coffee house, St. Helier, at eight, p. m., to take into consideration the measures to be adopted to welcome the arrival of our British Queen in the island, when the following propositions were unanimously resolved on:—

“That the Brethren of the several Lodges meet as a body, provided the States' Committee, formed for the occasion, approve of it, and allow a suitable place.”

“That the principals of the R. A. Chapters, and Masters of Lodges, request the members of their respective bodies, by summons, to appear in black, with black cravat, white gloves, and Masonic clothing according to rank.”

“That all visiting Brethren on the occasion, shall receive the sanction of the principals of Chapters and Masters of the Lodges, and be subjected to the regulations entered into and agreed on.”

“That the principals of Chapters and Masters of Lodges be deputed to assemble in the Royal Square, at nine, a. m., to-morrow morning, and wait on the States’ Committee with a copy of the resolutions, and communicate the result of their labours to their respective bodies.”

August 31.—The deputation assembled, as requested, at nine, a. m., and presented the document to Bro. Judge P. Le Gallez, of 302, being a member of the Committee who kindly offered to present it, and use his best endeavours in providing a suitable place in the programme for the Masonic body. At noon, the States’ Committee returned the copy of the resolutions, with their conclusions, “that they could not assign a place in the programme, but did not object to the Masonic body taking the most convenient situation, provided it did not interfere with the military arrangement.”

The Masonic Committee assembled at three, p. m.; the result of the application was communicated to the Officers and members of the several Lodges, and it was resolved that, as the Constable of St. Helier, P. Le Sueur, Esq., had offered a vacant spot of ground, in Broad-street, it should be accepted and suitably fitted up for the purpose. A design for a triumphal arch being submitted by Bro. Richard Spuring, secretary of 362 and 722, it was approved of, and ordered to be erected under the superintendence of Bro. P. M. John Baker, of 302, and W. M. Thomas Dunell, and Bro. Beck, of 306.

It was further resolved,—“That as the expenses for the erection of the platform and triumphal arch for the accommodation of the Brethren to witness the august ceremony consequent on her Majesty’s gracious visit, is to be borne by the members of the several lodges, it is expected that all visiting Brethren, not subscribing members, attending with the body, shall bear their share in the expenses incurred. Brothers introducing such visitors shall be answerable for the same.”

Sept. 2.—At 5 30, p. m., the signal post telegraphed the Royal Squadron in sight, and at 6 30, p. m., the Victoria and Albert, Garland, Fairy, and Black Eagle, steamers, anchored in the main roads, under a royal salute from Elizabeth Castle, during which time the Masonic erection was fully completed, having the Royal Standard towering in the breeze.

Sept. 3.—At 9, a. m., the Brethren of the several Lodges assembled according to summons, at the Kent Coffee-house, and having made the necessary arrangements, and clothed according to rank and degree, left the Lodge room at 10, a. m., and walked in procession, under the able direction of Bro. P. M. John Andrews, to their triumphal stand. At 11, a. m., the discharge of cannon announced her Majesty’s landing, and at 11 30, the Brethren had the happiness of welcoming her Majesty and Royal Consort, Prince Albert, by singing the first verse of the National anthem, concluding with three hearty cheers. The motto of Loyal and True, surmounted by the Prince of Wales’ crest, was very conspicuous on the arch; on passing which, her Majesty and Royal Consort were graciously pleased to acknowledge with courtesy the endeavours of the Fraternity to do homage to the Royal visit. A quarter of an hour after the procession had passed, the united body returned to their Lodge room to take refreshment. At 12 40, p. m., it being announced that her Majesty and suite were about to return, the Brethren proceeded, as

before, to their station, where they remained until 2, p. m., when the Royal cortege passed the British Hotel, at the top of Broad-street, through Conway-street, to the place of embarkation, amidst the roaring of cannon, and British cheers from the assembled thousands.

The Brethren, in the meantime, returned to their place of rendezvous, and each having hastily disrobed, hastened to the new harbour—now bearing her name—eager to enjoy another sight of the daughter and niece of a Mason, in the person of their beloved Queen.

SCOTLAND.

A MASONIC TEMPLAR OF THE OLD SCHOOL.—The recent intrusive and un-Masonic interference in the 33rd degree, was altogether unauthorized—we are glad to *know this*, as it spares us the pain of making some awkward disclosures. Good will come out of evil, for a wholesome lesson is thus placed before the attention of those whose over-zeal had betrayed them into some rather uncanny acts; we say to them—*repudiate the past by legalizing the future*; there is no other mode of regaining an honourable position.—“*CAVENDO TUTUS.*”

EDINBURGH, Aug. 15.—Saturday being the anniversary of the birth of Scotland's unrivalled novelist, Sir Walter Scott, according to previous arrangement, a grand procession, followed by a public dinner, took place on the occasion of the formal dedication of the beautiful monument erected to his memory in Princes-street. A few days previously the colossal marble statue of the great minstrel had been removed from Mr. Steel's studio, and placed under the ground arch in the lower part of the monument, and the ceremony of dedication was to consist in removing the covering in which it was enveloped, and exposing the statue, for the first time, to public view.

The ceremony, it had been resolved, should be performed with every outward demonstration of respect, and accordingly the most anxious preparations had been making for some time before by the civic authorities, and the Masonic bodies of Edinburgh and the neighbourhood. The effect of these was, however, marred to a great extent by the nature of the weather, which was most unpropitious for the successful issue of any thing in the shape of external pageantry. From daylight till the moment of the procession starting, rain fell with little intermission,—frequently in torrents. Notwithstanding this depressing influence, numerous parties were conveyed to town by the Edinburgh and Glasgow, and North British Railways, in addition to other modes of conveyance.

The interest of the proceedings was in some measure lessened by the absence of the surviving friends and associates of Sir Walter Scott, as well as the aristocracy of Edinburgh generally; but, notwithstanding every adverse circumstance, the ceremony passed off with tolerable *eclat*. The great body of the strangers and tourists at present sojourning in Scotland had bent their steps towards the capital on this occasion; and the trading portion of the citizens of Edinburgh themselves had resolved to honour the occasion as a holiday. At an early hour in the forenoon the shops were closed; the streets became crowded by gay and

animated groups, to witness the assembling of the different civic and Masonic bodies, as they moved in procession to the High School, the place of rendezvous. Order on the streets was admirably preserved by a large body of the third dragoons, who lined the course of the procession.

About two o'clock the rain, which had previously fallen in torrents, fortunately abated, and the procession moved from the High School to the Princes-street Gardens, with bands playing, banners flying, and all the beautiful insignia belonging to the various Lodges displayed. The order of procession was as follows:—Mounted military band.—Auxiliary Scott committee, in threes.—Scott monument committee, in threes.—Magistrates of Easter Portsburgh, their constables and suite.—Magistrates of Wester Portsburgh, their constables and suite.—Magistrates of Canongate, with their constables—those of Calton and suite.—Magistrates of Leith, with their constables and suite.—Magistrates of Edinburgh, with their constables and suite.—High constables of the city.—Various Lodges of Freemasons.—The Grand Lodge of Scotland, with the Grand Master and all the Office-bearers.—Detachment of Dragoons.

The attendance of the Masonic bodies was exceedingly numerous and respectable, about six hundred Brethren being present.

The Grand Lodge, headed by Lord Glenlyon, reached the monument at five minutes past three: and his lordship, with the Lord Provost of Edinburgh and other prominent members of the procession, having taken their places on the platform, a signal was given, when the covering was torn away, and the statue of the mighty minstrel, in a sitting attitude, with his dog Maida at his feet, exposed to view. This was accompanied by a round of the most lusty cheering, followed by salvos of artillery, and the music of the bands of the third dragoons and the first royals. As soon as quiet was restored, prayer was offered up by the Rev. Dr. Stewart of Douglas, Chaplain to the Grand Lodge.

Lord Glenlyon then went through the ceremony usual on such occasions; and at its conclusion came forward and said,—My Lord Provost, Magistrates, and gentlemen of the original and auxiliary committees, I have to congratulate you this day on the completion of this splendid monument, which will stand to future generations as a memorial of that illustrious poet and novelist, the late Sir Walter Scott. (Applause.) I am sure that all of you must have experienced the greatest delight in participating in the proceedings of this day. It was, I think, in 1840, that my predecessor laid the foundation-stone of this beautiful structure; and we must all feel deeply grateful to the Great Architect of the Universe, that in the course of its erection not a single accident occurred, a circumstance, I believe, almost unprecedented in the rearing of such a stately edifice. I will not detain you longer. No words of mine can express the feelings of pride and pleasure with which I have presided at this most interesting national ceremonial; feelings which, I have no doubt, are fully shared in by the many thousands I now see around me. I beg, therefore, as my final duty, to hand over this monument, duly finished, to the care of the committees, and to the Lord Provost and Magistrates of Edinburgh, as a testimony to the memory of the great novelist and minstrel, in whom Scotland has been so highly honoured. (Great applause.)

The Lord Provost, addressing Lord Glenlyon, said,—I congratulate you, the Right Worshipful Grand Master, and I congratulate the countrymen of Sir Walter Scott, on now seeing placed on its pedestal,

in this magnificent monument, a statue worthy of its shrine. This tribute of a nation's gratitude to one of the most honoured of her sons, adds a new feature of beauty and of grace to his native city, but the halo of his genius sheds a far brighter lustre over the name of Edinburgh and of Scotland. As one burning torch not only illuminates the sphere of its own brightness, but kindles the latent fire in others, so who can tell how many dormant spirits have been roused to arduous and successful exertion by the honourable example of Scott; even here we see how the glowing genius of the poet has stirred the soul of the architect, and awakened the talents of the sculptor, whose skilful chisel has moulded the rude block into the all but breathing form and features of Scotland's darling son. (Cheers.) While we lament the untimely fate of the gifted architect, we rejoice in the growing vigour of our own citizen sculptor, who, by this exquisite work of art, has given earnest of future productions that will rival the works of the most celebrated artists of this or other countries. The sister arts of architecture and sculpture here vie with each other in presenting their richest offerings to the genius of poetry, history, and romance, and they are themselves signally honoured in combining to honour him who has contributed so largely to the instruction and enjoyment of the human race. This monument and statue, admirable for beauty and durability, I trust will long adorn our city; but, though they crumble into dust, the author of *Waverley* has reared for himself monuments of more surpassing beauty, and more lasting endurance, and more extensive celebrity. (Cheers.) The forked lightning may dash these turrets to the ground, the tooth of time will corrode these marble features; but over the monuments of his mental creation the elements have no power; these will continue to be honoured at home, and under distant and more genial skies. (Cheers.) Continents as yet unexplored will be taught by the wisdom of Scott and enlivened by his wit, and rivers unknown to song will resound with the lays of his minstrelsy; but nowhere will the memory be cherished with fonder attachment and more enduring delight than in the cities and the hamlets of his own beloved Scotland. (Cheers.)

The Rev. Mr. BOYLE, of Portobello, the other chaplain, then made a short address, in which he alluded to the lustre which the genius of Scott had thrown around Scotland; and concluded by pronouncing the benediction on the day's proceedings.

The band of the third dragoons then played "God save the Queen," and after a loud and long continued cheer, the procession was again marshalled, and returned in inverted order to the High School, where the Grand Lodge, which was opened in ample form in the hall, previous to the forming of the procession, was closed with the usual formalities. The whole ceremony was brought to a close about twenty minutes before four o'clock.

The foundation of this splendid structure, which is justly regarded as one of the most striking architectural ornaments of the modern Athens, was laid on the 15th August, 1840, precisely six years ago, and the cost of its construction is 15,656*l.*, inclusive of the statue, though of none of the numerous figures which adorn the monument. It covers an area of nearly sixty feet square. We borrow from the "Edinburgh Tourist," recently published by Mr. W. H. Lizars, the following descriptive narrative of this beautiful tribute to the memory of the great novelist:—"It is an elegant and picturesque Gothic structure, in the

shape of an open cross or spire, one hundred and ninety feet in height, and having a stair up to a gallery surrounding the spire, within a few feet of the top, commanding a splendid view of all the adjacent country, and a complete bird's eye inspection of the whole town. When the block from which the figure of Sir Walter Scott is sculptured arrived in Leith, great difficulty was experienced in finding apparatus sufficiently powerful to lift it out of the vessel; and no slight danger, in addition to enormous labour, was incurred in effecting its landing. After being set upon a four-wheeled truck, it was got to Edinburgh without accident, in a sort of triumphal procession; the transit being effected from Junction-bridge, Leith, to Mr. Steel's studio in Randolph-place, by the strenuous and admirably directed exertions of not fewer than twenty powerful horses, in forty-three minutes, although it had taken four days to bring it from the ship's hold through the yard at which it was landed to the road,—a distance not exceeding two hundred yards. Its weight was variously estimated at from thirty to thirty-three tons. It may not be uninteresting to state, that while the ponderous mass was in the act of being shipped at Leghorn, the shears, by which it had been raised to be swung on board, from the car conveying it from the mountains, suddenly gave way, and the future statue was precipitated right through the bottom of the vessel into the sea; and it was nearly subjected to a similar accident while being lifted on shore at Leith. While on the subject of the sculpture, it is proper to mention that the figures occupying the four niches immediately over the principal arch, were designed and executed by three Edinburgh artists, whose admiration of Scott, and approbation of the general design, induced them spontaneously to undertake their execution, at a rate which can hardly be considered other than gratuitous. The figure on the north, representing 'Prince Charles Edward,' and that of 'Meg Merrilees' looking eastwards, being the work of Mr. Alexander H. Ritchie; the 'Last Minstrel,' filling the western niche, was contributed by Mr. James Ritchie; and the 'Lady of the Lake,' on the south, by Mr. Patrick Slater. The Gothic structure was designed by Mr. George Mickle Kemp, a gentleman whose history is not a little singular. Brought up as an obscure country carpenter, he in early life imbibed an enthusiastic admiration for Gothic architecture, indeed, according to his own account, by an accidental visit, while a mere child, to Roslin chapel. In the study of that branch of art, when arrived at manhood, he travelled on foot, without friends, and unassisted, save by his own indefatigable industry as a mechanic, and his enthusiasm as an amateur, over the whole of Great Britain, and a very considerable portion of continental Europe. Returning to his native country, he devoted his energies to an investigation of the principles and capabilities of Gothic architecture; and, on a competition of designs for a monument to Sir Walter Scott being advertised, he entered the lists, and, after much opposition, some of which was of the most ungenerous description, he was at length declared the victor, and his design ordered to be proceeded with. When the structure was about half built, the unfortunate architect lost his life by an accident. In the course of a dark night, on his way home, he missed his footing and fell into the Union canal, where he was drowned."

A little after six o'clock, a party of upwards of five hundred gentlemen sat down to dinner in the Music-hall, in honour of the proceedings of the day. The Lord Provost occupied the chair, who was supported

right and left by John Whyte Melville, Esq., of Mount Melville, Substitute Grand Master; the Hon. Captain Jocelyn; Archdeacon Williams; J. T. Gordon, Esq., advocate; R. Chambers, Esq.; Dr. Schmitz; John Wilson, Esq.; Colonel Burns; Mr. Smith, of Crutherland; Colonel M'Niven; Dr. Memes; D. Milne, Esq., advocate; Alexander Robertson, Esq., of Eldin; Dr. Robert Lee; Le Chevalier Albert de Neuwall, Treasurer to the Emperor of Austria; Alex. M'Neill, Esq., advocate; W. Forbes, Esq., *M.P.*; Mr. Steele, the sculptor, &c., &c.

A. Pringle, Esq., of Whytbank, *M.P.*, and Sir Adam Ferguson, acted as croupiers.

A number of ladies occupied the seats of the orchestra, and being in full dress, their presence tended to a great extent to enhance the scene, which was one of no ordinary kind, banners and various devices appropriate to the occasion being displayed; amongst others, the coat of arms of Sir Walter Scott, with the motto, "Watch weel." Dr. Robert Lee asked a blessing, and Archdeacon Williams returned thanks, after which, on the removal of the cloth, the usual loyal toasts were given in very appropriate terms from the chair. Captain Boswall, of Wardie, returned thanks for the navy, and Colonel M'Niven for the army.

The CHAIRMAN then called for an especial bumper, and said—Gentlemen, or I should rather say, ladies and gentlemen—(laughter)—I use no unmeaning hackneyed phrase, nor do I assume a mere affectation of modesty, when I assure you that I feel altogether incompetent to the task assigned me; and sincerely do I regret that the toast I have now to propose had not been placed in hands qualified to do it justice—(applause). In proposing the immortal memory of Sir Walter Scott, so various and so great are the excellencies to which I should advert, that I feel bewildered in even attempting to touch slightly on topics which would give scope to the most fertile imagination. If England boasts of the mighty Shakspeare, Scotland may well be proud of Sir Walter Scott—(applause). In the spirit which animates his poetry he stands alone in his age; in description he was unrivalled; whatever he saw with his mind's eye he depicts with a truthfulness and vividness that place it distinctly before the eye of his reader—(continued applause). He reproduces the world of feudalism and chivalry, and his readers seem for the time to live and move in the society of knights of generous and lofty bearing, clansmen of unbounded devotedness to their chiefs, ladies arrayed in feminine loveliness—(great applause)—of unswerving fidelity, and partaking of the courage of the times. We are made witnesses of combats and tournaments, of border raids, and fierce encounters of fiery spirits fond of martial adventure, and imbued with an absorbing love of country. But high as is the rank which Scott attained as a poet, it is as a writer of romance that he acquired his widest fame. No writer ever exercised so great an influence on the public mind—no writer ever gained so extensive a reputation in the same space of time. Italy, France, and Germany, as well as his own country, acknowledged his power—(applause). At the time that Sir Walter Scott produced the first of that delightful series of romances, the public taste in works of fiction had sunk to a low ebb—(hear, hear). The novel was a name of bad odour—it was vicious in style, and questionable in morality. The author of *Waverley* succeeded at once in raising it to the highest level, by purifying its spirit, and infusing into it a cheerful, healthful tone of feeling, brightening the path of humanity—(great applause). On the literature of Great Britain his writings exercised a beneficial influence, by the

lessons of simplicity and good taste which they taught, never tending to foster a bad, or to throw ridicule on a good or generous feeling. Perhaps the works of no author in any country, at any period, commanded a circulation to the same prodigious extent, in the same space of time. The admiration won by his writings has been extended to his country. Those who have been delighted with his delineations have been attracted to the scenes which he has so beautifully described; and I may also say, that even his own countrymen have viewed them with a deeper interest and increasing admiration; and, as has been quaintly said, if his country had not received its name before, it might now have acquired the name of Scott-land—(applause). Were I even competent to speak of the valuable contributions of an historical and miscellaneous kind which Scott has made to British literature, I would not so far trespass on your patience. I cannot, however, sit down without adverting to the claims he has on our esteem as a man—(applause). With reputation and talents which the most elevated might envy, he never assumed superiority over the less gifted and less fortunate. To the young—even to those in the humblest ranks—who sought his counsel, he was a kind and judicious adviser. To those who required pecuniary assistance his hand was open as day. Although his company was courted by princes and nobles, he was not only the joyous companion of his equals, but he did not despise the society of the humble but honest cottar—(applause). None of his writings are more delightful than the letters in which, relaxing from his literary toils, he depicts the groupes of friends and neighbours of all degrees bent on rural recreations. Men of genius have sometimes thought they were released from the trammels of ordinary mortals; but Scott took the most sensible views of the affairs of the world, and attended to all the proprieties of life. And his advice to others were at once mingled with the greatest kindness of heart and the most perfect sagacity—(great applause.) Alas, that prudence should ever have failed him in his own case! but even here the glory and strength of his character stand out in bolder relief. Like one of his own chivalrous champions, fearful as were the odds with which he had to contend, he resolved to buckle on his armour, to summon up all his energies, and to vindicate his honour, or die in the contest. He persevered amidst deep discouragement and sorrows to tax his powers to the uttermost, and, in his own words, “if there be a mental drudgery which lowers the spirits and lacerates the nerves, like the toil of the slave, it is that which is exacted by literary composition, when the heart is not in unison with the work in which the head is employed.” The struggle was too severe for his manly frame; he conquered, but he fell, and, in dying, left behind him a renown which will only perish with the English language. The toast was not drunk in solemn silence, but with enthusiastic cheering, and the most vehement marks of attachment to the name of the great minstrel. Bro. Wilson afterwards sung, in fine voice, Scott’s song of “The Pibroch of Donald Dhu,” a dirge having previously been executed by the band.

Bro. PRINGLE, *M. P.*, after a few introductory remarks, said, the Freemasons had the honour that day of having at their head a young nobleman, the descendant of an ancient family, distinguished in Scottish history. They might remember that a few years ago, when the Sovereign, after having made a short excursion through Scotland, and wishing to see more of it, and, at the same time, enjoy the seclusion of the Highlands, where none of her ancestors had resided for centuries before

—when the Sovereign expressed a wish to reside on the Braes of Athol, that young nobleman met her Majesty's desire by saying—

“ My castle is my Queen's alone.
From turret to foundation stone.”

(Applause.) That nobleman (Lord Glenlyon) had come to preside on this occasion at much inconvenience; and important business, which had required his immediate departure from Edinburgh, alone prevented them having the honour of his company at dinner. He proposed, therefore, the Most Worshipful Grand Master Mason, and the Grand Lodge of Scotland—(applause).

Bro. **WHYTE MELVILLE**, the Deputy Grand Master, returned thanks.

Dr. **MEMES**, of Hamilton, in a beautiful speech, in which he noticed the rising genius of the sculptor of the Scott statue, proposed the health of Bro. Steel, and success and honour to him in his art, and long might it be until the citizens of Edinburgh were called on to do for him what they had that day done for Scott—(great applause).

Bro. **STEEL**, in returning thanks, said—that this great meeting of my countrymen should thus express its approval of this work of art, renders this day the day of my life, and evokes my warmest feelings of gratitude—(applause).

Bro. **J. T. GORDON**, in a flowing speech, in which he traced many points of strong resemblance in the genius and manly characters of Sir Walter Scott and the Scottish bard, proposed the immortal memory of Robert Burns—(immense applause).

Colonel **BURNS**, on rising to return thanks, was greeted with the greatest enthusiasm. He said he had found in every land, that the name and fame of his father were a passport to the friendship and affections of every class.

Bro. **WILSON** then delighted the meeting with Burns' fine song of “ A man's a man for a' that.”

Bro. **D. MILNE** proposed a cup of thanks to the committees who had superintended and completed the raising of the Scott monument. The total sum expended was between 15,000*l.* and 16,000*l.* The executive committee raised funds to the amount of 7,000*l.* or 8,000*l.*, and when these were expended, the work was incomplete. An auxiliary committee, however, came forward, composed entirely of persons engaged in trade in Edinburgh, who leaving their warehouses, and making a personal canvass of every part of the city, succeeded in raising the necessary funds, by which the monument was completed in the style which now rendered it one of the greatest ornaments of the city. The names of that auxiliary committee were well worthy of mention. They were Alexander Robertson, Esq., of Eldin, chairman; John Dick, Esq., convener; Robert Chambers, Esq.; Robert Bryson, Esq.; Ralph Richardson, Esq.; James Ballantyne, Esq.; Wm. Marshall, Esq.; Wm. Lindores, Esq.; Wm. Donaldson, Esq.; John Castle, Esq., secretary. He proposed the Executive Committee, coupled with the name of Bro. Guthrie Wright, and the Auxiliary Committee, coupled with the name of Bro. Dick—(applause).

Bros. **WRIGHT** and **DICK** acknowledged the compliment.

Bro. **ALEX. M'NEIL**, advocate, proposed the health of the Lord Provost, and expressed the hope that his lordship would consent again to accept the office, which for nearly three years he had filled with so much honour and acceptability.

The Lord Provost replied, and took occasion to apologize for the absence of J. G. Lockhart, Esq., and Macvey Napier, Esq.

Bro. ROBERT CHAMBERS, in a touching speech, in which he alluded to the perseverance, devoted ardour, and rising genius of the lamented Mr. Kemp, the architect of the Scott monument, and to the sad casualty by which he was lost to the world, proposed a cup to his memory, which was drunk in solemn silence.

The remaining toasts on the card were then proposed by the following gentlemen:—

By Bro. Pringle, "The City of Edinburgh;" Bro. A. McNeil, "The Fine Arts of Scotland;" Archdeacon Williams, "British Literature;" Dr. Schmitz, "Music of Scotland and John Wilson;" The Lord Provost, "The Ladies;" Bro. M'Diarmid, of the *Dumfries Courier*, "The Croupiers;" Bro. Gordon, "The Drama and Theatre, in connexion with Sir Walter Scott's writings."

The meet then separated.

GLASGOW.—A letter from Bro. John Main reached us too late for insertion, indeed we have some difficulty in admitting this brief notice. Bro. Main repudiates the charge of mal-ambition in obtaining the chair of the Kilwinning, and turns the tables in his own favour. His letter will probably appear in our next, and with that we must end the controversy.

IRELAND.

TO CORRESPONDENTS.

VERAX (Limerick).—The letter has been received; we hope our reply (strictly private) is satisfactory.

J. P.—The differences of opinion are unimportant; "Kiss and be friends,"

ONE OF THE HAUTS GRADES.—There may have been some ground for vexation, but the reprisal is anything but Masonic. *Beware!* the party whose officious meddling has disturbed the minds of many, has no power whatever; and is altogether unauthorized. "Two blacks do not make a white," is an old saying. Two *spurious* sol-desants cannot make a *pure*. We hope to be spared further explanation.

Sept. 15.—*Grand Council of Rites*.—In compliance with the request of a distinguished Brother, we forbear for the present to publish a very singular document, and hope it may not become necessary to do so.

DUBLIN.—The Grand Lodge of Ireland has, at length, recommended to the Duke of Leinster, the appointment of Sir James Stuart, Bart., as District Grand Master for the counties of Derry and Donegal. We shall be glad to hear that the recommendation has received the Duke's assent.

Our attention has been drawn to the apathy of the Grand Lodge of Ireland to the requirements of the provinces; there is a want of reciprocity that engenders an indifference to the governing body—to whom allegiance is certainly due, and to whom tribute should be paid; but in return, protection of local interests, attention to appeals, and, above all, urbanity, are looked to as repayments for allegiance and tribute.—A word in time may be of service.

June 24.—*Lodge 93*.—The Brethren of this Lodge dined together at Bro. Jude's Hotel. Bro. Martin, W. M., in the chair; with Bro. M'Namara, S. W., as croupier. Several excellent songs were sung; amongst others, a duet taken from Dr. Smith's new work, "The Lyra

Masonica," "Let Masonry from pole to pole," which was given in very excellent style by Bros. Tandy and Page. After an evening of delightful harmony, the Brethren adjourned from refreshment to labour, and closed the Lodge at twelve o'clock.

LONDONDERRY, June 24.—Being the anniversary of St. John, a select party of the Masonic brotherhood dined together in the Corporation-hall. Col. Cairnes took the chair, and Major Snow, R. M., acted as vice president; amongst the company were Capt. Knox, J. P., of Prehen; Alex. Grant, Esq.; Dr. Eames; Dr. Rowe; John Allen, Esq.; G. M. Caldwell, Esq., of the Celtic Lodge, Edinburgh; — Webb, Esq. &c. The dinner was served up in admirable style, and the wines were excellent. After dinner, the chairman took occasion to eulogise, in deservedly high terms, the exertions of Bro. Grant in the cause of Freemasonry, and concluded by proposing that gentleman's health, to which he responded in a highly eloquent and appropriate address. The healths of Major Snow, Capt. Knox, and other distinguished Brethren, were subsequently given, and duly acknowledged, and some excellent songs were sung, especially one by Bro. Caldwell, for a copy of which we regret our inability to make room in the present necessarily brief notice of the proceedings. The evening was spent in the utmost harmony and social enjoyment, and the company separated at an early hour, highly delighted with the entire proceedings.

BELFAST, June 24.—Being the anniversary of St. John's day, a number of Masonic Lodges, in this town and neighbourhood, celebrated the occasion by marching in procession from the Linen-hall to Ballynafeigh, decorated in their Masonic insignia, and accompanied with drums and fifes. On arriving at a field in Ballynafeigh, the property of Mr. Spence, they were addressed, in an excellent discourse, by the Rev. H. Hazlett, of Castlereagh. We understand that the working people attached to the Order conducted themselves throughout the holiday with exemplary decorum. A troop of little boys afforded much merriment parading the town in orders of their own making, and, to the extent of their capabilities, closely imitating the proceedings of the parent procession.

WATERFORD, June 24.—The Masonic Lodge, No. 5, celebrated the grand festival of St. John in the most happy and convivial spirit of true fellowship and social harmony. The members assembled at Dolphin's Commercial Hotel, and the lasting devotion to the glorious and sublime principles of Masonry was never more conspicuous amongst the members present; it was a complete revival of local obligations by the venerable craft. The festivities of the evening were enhanced by appropriate toasts, sentiments, and speeches from Major Poole, of the Madras Cavalry, a Brother of No. 5 and of a Lodge in Madras, Bro. Condon, secretary, Bro. Pelham Babington, &c. Piano and song ushered in the morning. The *cuisine*, &c. part of the entertainment, was admirably got up by "Mine Host" of the Commercial.

CORK, June 24.—*First Lodge of Ireland.*—The Brethren united under the warrant and banner of this venerable Masonic convention, commenced assembling in the ante-room of their *suite*, Tuckey-street, at six o'clock, p. m. (having previously installed their Officers at high noon), and at seven were ushered in procession into the spacious and beautifully proportioned apartments used as their Banquet Hall.

The evening was passed in the most cordial harmony and interchange of happy and social sentiments by the Brethren and deputations of

visitors from several Lodges of this city and county, as well as from Lodges 12, Dublin, and 13, Limerick. Their enjoyment was enhanced and enlivened by the freely accorded exercise of talent of the professional Brethren and other members of the Craft, whose vocal and instrumental performances were of the highest order, comprising many of the most celebrated compositions and arrangements of the Italian and German masters.

The Brethren separated at the verge of the prescribed hour of the evening, with the liveliest impressions of the pleasures derived from their meeting.

No. 8, or St. Patrick's Lodge—This ancient, numerous, and respectable Lodge held the celebration of the festival of St. John, on Wednesday, at M'Dowell's Great Rooms, Imperial hotel. After the transacting of some Lodge business, the Officers and Brethren marched in procession to the banquetting room, where a dinner was laid before them in every respect worthy of the renovated splendour of this magnificent establishment.

The routine and other toasts were neatly and appropriately prefaced by the newly-elected W. M., and many of them were ably and eloquently responded to by the Brethren and visitors.

The Masonic airs and chorusses were given from the lately published volume of Bro. Dr. J. Smith, whose harmonious arrangement of them was much to be desired, and whose felicitous adaptation of more recent compositions to Masonic words, forms a valuable addition to this class of music. Selections from the Orpheus collection of German glees were rapturously applauded by those Brethren who had not the opportunity of hearing them elsewhere. Several three and four part glees, sentimental or joyous, as the occasion demanded, were also sung by Bros. Keays, A. D. Roche, Wheeler, and M'Carthy, the latter presiding at the piano, and those present who are constantly in the habit of hearing these talented and clever artists, freely admitted that their efforts were most successful.

The many Brethren of other town Lodges, who assisted at the banquet, appeared delighted, while the members from the county Lodges will take with them the remembrance of a most courteous and fraternal reception—a musical treat of a description rarely participated in, and an evening of unsullied enjoyment.

Aug. 18.—Michael Furnell, Esq., D. L., Provincial Grand Master of North Munster, attended the invitation of the Masonic Order at Cork, for the purpose of installing Sir William Chatterton, Bart., as Provincial Grand Master of Munster, and at four o'clock, p. m. the large rooms of the Imperial were densely crowded with the fraternity. The sublime and solemn ceremonial was performed with the most becoming dignity by the R. W. Bro. Furnell.

We deem it a marked favour to have obtained his excellent charge on the occasion, viz:—Rt. W. Sir,—When I congratulate you on the very exalted and honourable position in which you are now placed, as the legitimate head of such an august assemblage as are now around me, of men professing undeviating devotion to the Divine ordinance of universal philanthropy, and of moral rectitude: a position adding the brightest lustre even to that high and proud station you so justly hold in society, I repeat that while I sincerely congratulate you thereon, it becomes my duty to intimate to you that the office is also fraught with much onerous responsibility and serious care, for “if it is worth while

to do a thing, it is worth while to do it right ;" and it devolves upon you R. W. Sir, to watch over and foster the district confided to your charge, and by wholesome order and well-regulated firm discipline, to curb those frailties inherent on human nature ; for we can scarcely flatter ourselves but that in the extensive body under your controul, there may not unfortunately be some occasional lamentable instances of the taint of worldly wrath and discord, profaning the regions devoted to harmony and love : but though such lamentable circumstance should cause you much pain and sorrow, even to the creating a restless pillow, yet I assure you so rich is the reward, and so solacing the contemplation of carrying out the sublime principles of our institution, and by untiring care and bright example, cementing such a body of good men by those principles, that you will deem yourself amply repaid. But, R. W. Sir, when I commend to you firm decision, and due discipline, permit me, very dear and esteemed Brother, most respectfully to impress upon your mind, the priceless importance of endeavouring to enforce the maxim, that—

"Order is Heaven's first law, and this confest,
Some are, and must be, greater than the rest,"

by a *suaviter in modo*, rendering the strict maintenance thereof as easy and imperceptible as possible ; yet, should unforeseen incidents ever ruffle your horizon, you must uphold the supremacy of that symbol you now possess, with unshrinking firmness, remembering the aggressor has an ordeal whereunto to appeal, a course more becoming than the admission of a moment's turmoil within your temple ; and now, R. W. Sir, one word of further advice and I have done ; you should ever cause the regular meetings of the Provincial Grand Lodge of Munster to be scrupulously observed. You should, by yourself, your very excellent D. P. G. M. Brother the High Sheriff, or some authorised of your Grand Officers, punctually every year, or half-year, inspect the transactions of every subordinate Lodge, making record on their books, and on your own, of the results ; for be assured, though the surveillance may at first be thoughtlessly deemed unpalatable, it will soon prove most acceptable, not only producing becoming regulation, but testifying merits. I congratulate you on the magnificent array assembled, and with such a phalanx of good and experienced Brethren, I am convinced that your onerous duties will be not only rendered light, but gratifying, and that your meridian position will cast the most radiant splendour on our Grand East, and let me assure that North Munster, and the humble individual who addresses you, will ever endeavour to prove as one stock of the same scion, uniting without distinction to advance the Order universal, and to uphold the Irish constitution, and the Rt. W. the Grand Lodge, our supreme head. I conclude by fervently praying the Great Architect of the Universe, in his mercy and love to pour down his blessing on this meeting, and our lawful labours, past, present, and to come.

Cordial and marked thanks were tendered to Bro. Furnell, and at six o'clock over one hundred Brethren enjoyed M'Dowell's best ; the Rt. W. P. G. Master, Sir William Chatterton presiding, in a way that fully proved his perfect adequacy for the office : and after a social and rational enjoyment, enhanced with harmony of rare excellence, the meeting separated at an early hour, all anxiously desirous of a speedy reunion.

NENAGH, June 24.—The festival of St. John was duly celebrated by the Brethren of 201 and 208, at Brundley's hotel. The Worshipful Master of 208, John Bouchier, Esq., presided, and the W. M. of the

Ormond Masonic Lodge, 201 ; Brother Lewis, and the Officers of both Lodges were present. The varied and inexhaustible fund of pleasantry and humour which flowed from the inimitable Denis Leonard, kept the Brethren at the festive board in one continued state of joyous mirth during the entire evening.

After the usual loyal and Masonic toasts—and on the Master's health being drunk—Bro. Bouchier rose amidst great cheering, and delivered a most impressive address.

On giving the health of Bro. Dempster, the D. P. G. M. of N. M., the chairman said:—The next toast I shall beg to propose is that of a Brother to whom we owe a deep debt of gratitude, one who, when Masonry lay dead in this town, like a second Prometheus, reanimated the lifeless body, and restored it to its pristine vigour ; always at his post to assist at our labours, guide us by his counsel and animate us by his example. I trust we shall never see the day when these services will be withheld on his part, or undervalued by us ; for, in the words of the song—“ There is nae luck about the house—There is nae luck about the Lodge when Jemmie is awa.”

Bros. Langley, Adam Fletcher, and Robert Fletcher, travelled upwards of seventy miles to be present on the occasion.

Ormond Masonic Lodge, 201.—The Brethren met lately at Brundley's hotel, for the purpose of entertaining their much-respected brother, Denis Leonard, at dinner, on the occasion of his being elected as an honorary member of the Lodge, and to take a farewell leave of him previous to his departure on a professional visit to America. Bro. R. Lewis, W. M., in the chair.

After the Queen and usual loyal and Masonic toasts were drunk, the W. M. requested the Brethren to fill a bumper in wishing health and prosperity to a highly respected Brother—one whose talents were of the first order, and whose name was justly celebrated all over the world as the best representative of the real Irish character now extant. But it was not for his extraordinary talents that the Brother he alluded to claimed their fraternal regard and esteem, so much as for his general urbanity of manners and warm-heartedness in the cause of Freemasonry, always abounding in charity and brotherly love, and ever ready to respond to the call of the craft—need he name this Brother? Brother Leonard's health, and prosperity to him wherever he goes—and a safe return home—three times eleven, with Masonic honours. Air—“ Mid the changes of life should I e'er chance to roam.”

Bro. Leonard, in feeling and suitable terms, acknowledged the compliment.

Several excellent songs were then sung, and after enjoying a very pleasant evening, the Brethren separated “ in peace, love, and harmony.”

LIMERICK.—The Duke of Leinster politely declined the Masonic invitation to dinner by the Brethren of the craft in this city. His Grace is staying at Cratloe Woods, the seat of A. S. O'Brien, Esq., M.P., within three miles of Limerick, beautifully situated on the lower Shannon, nearly opposite Tervoe house, and the famous Carrig-o-Gunnel.

Aug. 15.—The Triune Lodge, No. 333, entertained the Provincial Grand Master of North Munster, Bro. M. Furnell, Sov. Gd. Ins. Gen. in their Lodge-rooms, Henry-street, Limerick, on his return from the Continent, and not only was the banquet all that could gratify in the selection of viands, wines, and harmony of the highest order, but there

was that universal glow of love and happiness pervading the company (truly known but to the craft) on this reunion, after a separation of five months. The W. Master, William Henry Massy, presided in the most efficient style, and after happily prefacing the usual loyal and Masonic toasts, proposed the health of their distinguished guest, in a most animated and vivid address. In his exordium he entered into the subject of Freemasonry, its principles, and its great moral power over the human heart and mind; he next drew the character of a true and faithful Mason, and summed up this character by naming Brother Michael Furnell. Bro. Massy concluded as follows:—It therefore only remains for me to say, Right Worshipful Sir, that during your visit to the Continent, while we looked fondly forward to your return, and counted the days of your absence, we also looked carefully that allegiance to you, as our Grand Master, and to Masonic principles, should remain unbroken: and though efforts to the contrary may have been attempted, it only carries out one of those strange problems of human nature, namely, that greatness and distinction must pay the penalty of their superiority by being pursued by envy and calumny. I speak this in general terms, and I desire not to make any particular allusion. Should you, Right Worshipful, be pursued by such unmasonic sentiments, you can throw it off with as much ease and disdain as the lion does the fly from his neck, which buzzes round him and attempts to sting: and for ourselves—the Triune Lodge—composed, as it is, of the *élite* of our county, as well in rank and station as in Masonic worth, we—the youngest born of your Masonic progeny—have, during your absence on the Continent, guarded your honour and fair fame as warmly, as jealously as every member of our Lodge would do his own. Right Worshipful Sir, the members of 333 are your faithful children in Masonry. We are ready to stand by you on all occasions; we offer ourselves to you as your body-guard—you will find us firm in danger—faithful in love—ever ready to uphold the pure principles of Masonry, and you its brightest ornament—its “*decus et tutamen*.” We thank you, Right Worshipful, for coming amongst us this evening; our hearts bound joyfully at seeing you in the midst of us. In the name of the Lodge, over which I preside, I give you a hundred thousand welcomes on your return to your native land, and drink your health and long life, and every happiness to you.

It is impossible to describe the rapturous reception given to the toast, and to which the R. W. Provincial Grand Master responded in truly affectionate and soul-thrilling terms; the meeting was one rarely, if ever, equalled in pleasurable happiness, confidence, and love.

Eden Masonic Lodge, 73, Aug. 22.—The P. G. M.: N. M. was entertained to dinner by Lodge 73, on his arrival from a continental tour. The chair was filled by W. M., Bro. R. Wallace, on his right the P. G. M.: N. M., Bro. Furnell; on his left the Dep. P. G. M., Bro. Dean Freeman; Bro. Massy, W. M. 73; Bro. Sexton, W. M. 13; Bro. M'Donogh, G. R. C. Albert Lodge, 100; Bro. George Furnell, S. W. 12, and several other visiting Brethren.

The cloth being removed, the first toast, as is usual, “Our lovely, gracious, amiable Queen;” “Prince Albert; Albert, Prince of Wales, and the rest of the Royal Family;” “The three Grand Masters, the Duke of Leinster, Earl of Zetland, Lord Glenlyon.”

The CHAIRMAN then observed, the next toast was the toast of the evening, and said—Brethren, if I rightly know the object of our meeting here this evening, it is to testify our respect to Masonic worth—to

pay the least compliment in our power to the best of Masons, and to show him, if it were at all necessary, that he has our full, our firm, and our entire confidence. We have met together this evening, Brethren, to hail, with delight, with pleasure, and with happiness, the return of the P. G. M. of North Munster from a continental tour, in good health and spirits; and, Brethren, why should we not do so? If we take a retrospective view of Masonry, what do we find; that a very few years ago, it was at a low ebb in this city, and, I may say, nearly extinct, when the P. G. M. threw himself into its ranks, with an ardour not easily to be described, and with a matchless perseverance wrought at it incessantly, until he brought it to the high position it now holds in your city—a position, I am happy to say, second to none in Ireland; for I believe I am justified in saying, that we have as good working Masons in Limerick as there are in Ireland, and probably I need not travel out of the precincts of Eden Lodge, 73, in order to find them; and I ask you, Brethren, to whom are we indebted for this? I reply, to the P. G. M., who, by his fostering care, assiduity, and example, has rendered Limerick pre-eminently remarkable for its workings, and I sincerely believe if ever there was a man who had his heart and soul centred in Masonry it is our P. G. M. He not only labours at it incessantly by day, but it is my impression his nocturnal slumbers are engaged therein; and, Brethren, I think I am perfectly warranted at coming to this conclusion, for his acts bear me out—and I would ask what are they? I regret my inability to tell you all, but I will endeavour to detail one or two:—Take, for instance, a Brother who has an object in view, and let him make his case known to the P. G. M., and I say, without fear of contradiction, that, if it were necessary, he the P. G. M. will cross the Atlantic, aye, and that at the peril of his life, in order to accomplish that for which the Brother seeks; and surely, Brethren, we cannot shut our eyes to his practical acts to the distressed Craft. Numerous, I must say, as they are bountiful—generous as they are considerate, and only, in my mind, to be equalled by the happiness that it affords the P. G. M. when bestowing them. Take the P. G. M. as a man and a Mason, we find him kind in disposition, bland in his manners, courteous in his demeanour—if our P. G. M. was a selfish Brother, he, with his independent fortune, could retire to his elegant country estate, Cahirelly Castle, and there he might enjoy himself in the sweet retirement of private life—there he might recline on the richly embroidered couch, or bask in his delightful arbour, or might enjoy himself in his picturesque demesne in following those pursuits that would be so congenial and beneficial to his health; but, Brethren, what do we find the contrast to be, locked up in his study, in his town residence—there devoting his whole time and giving his undivided attention to the interest of the Craft. Brethren, I do fully persuade myself, that when it shall please Providence, in some fifty years hence, to receive the P. G. M. into celestial bliss, that such is the P. G. M.'s love of Masonry, that the sign of the compass will be found engraved on his heart, in the Grand Lodge above. Brethren, there is only one thing that mars the pleasureable feeling of this evening, to me it is, that your chair is not filled by some other member of 73, that could do some better justice to the P. G. M.'s qualities as a Mason. Brethren, I confess my inability as much as I regret my incapability to do so; you must, therefore, only take the will for the deed; but, Brethren, it is to me at all times a high honour to have a Prince Mason on my right as well as on my left, and to be surrounded

with other exalted ones; but at the present moment I have a much higher honour, for I have the prince of Masons on my right, a Brother whose heart wins as he travels, and, Masonically speaking, a mind that dazzles where it dwells. Brethren, if I rightly understand the expressions of your eyes, I think, by the fire therefrom, that you are anxious to give vent to your feelings, and it would be bad taste in me to detain you further, therefore, without further preface, I will give—"The health of that accomplished gentleman, that excellent and worthy Brother, that incomparable Mason, Bro. M. Furnell, P. G. M. of North Munster."

The P. G. M. of North Munster returned thanks in a marked strain of eloquence, and concluded by saying, that he should never forget the paternal feelings of Lodge 73 towards him.

The following toasts were then proposed—"Bro. Sexton, W. M., 13;" "Bro. Massy, W. M., 73;" "The Visiting Brethren," "Distressed Craft," &c.

Bro. Wm. Ranelow presided at the pianoforte, when, after several delightful songs, duets, &c., Lodge was closed in peace, love, and harmony.

To the Right Worshipful the Provincial Grand Master of North
Munster.

Right Worshipful Sir,—I am directed by the Provincial Grand Lodge of Munster to transmit to you the following resolution passed on Tuesday, the 18th August, and which was read and unanimously approved of in open Lodge, on Friday, the 28th August.

Proposed by the Right Worshipful the Deputy Provincial Grand Master, seconded by Bro. Anthony Perrier, P. M. No. 1,

"That the best thanks of this Provincial Grand Lodge are due, and hereby presented to our highly-esteemed Brother, the Right Worshipful Michael Furnell, for the fraternal zeal and promptitude evinced by him in coming forward to assist at the installation of our Provincial Grand Master."

(By order,)

JOSEPH FRANCIS SPEARING,
Provincial Grand Secretary.

FOREIGN.

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 Brothers.

PARIS.—Dr. Leeson, the delegate from the Supreme Council 33°, for England and Wales, has been received with marked distinction.

June 29.—A reunion of the Supreme Council took place this day, at which the subject of the resolution of the Grand Lodge of England, in relation to the exclusion of Jewish Brethren from the Grand Lodge of Berlin, was considered, and the decision arrived at most warmly welcomed.

A toast was dedicated by Brother Weil, to the Earl of Zetland, Grand Master of England; to Bros. Faudel and Crucefix; to Dr. Behrend, and all those who have nobly sustained the universality of Freemasonry.

It was announced that the Duc Decazes, Grand Master, had received his special letter of credence to confer with the Prince Royal of Prussia on this important subject. These announcements were received with loud acclamations.

STRASBURG, Aug. 16, 17, and 18.—A grand Masonic meeting has just been held here. It was attended by many distinguished Brothers of the craft from Germany, Switzerland, and Belgium. Elevated subjects of philosophy and morality were discussed, and important resolutions come to. The meeting closed with a grand banquet, at which a liberal collection was made for the poor. The next general meeting is to be held at Stuttgart.

JAMAICA.—Dr. Lewis Ashenheim has published, in the *Jamaica Morning Journal*, some remarks on an article, by "*Sit Lux*," that appeared in the *Freemasons' Quarterly Review*, of December, 1845, in which the Doctor animadverts with much severity on the general tendency of the article.* Dr. Ashenheim has also delivered some lectures to the Brethren on the principles of Freemasonry.

May 12.—*Opening of the Glenlyon Lodge*.—A charter having been received from the Grand Lodge of Scotland, authorizing the consecration of the Glenlyon Lodge which has hitherto been working under a dispensation granted by the Right Worshipful the Rev. W. G. P. Burton, Provincial Grand Master of Scotland. This day was fixed by the Provincial Grand Master as the day on which the ceremony of opening the Lodge should take place.

At a little after four o'clock, the Brethren (about one hundred and fifty in number) of the several Lodges, viz.—the Glenlyon, the Provincial Grand Lodge of Scotland, Union and Concord, and Royal, formed themselves into processional order.

The Brethren of the several sister Lodges remained in an ante-room, while the Glenlyon Lodge opened in their Lodge, the Grand Lodge being opened in another room. After the Glenlyon Lodge was opened in due form, the Brethren of the sister Lodges were invited in; first, the Royal Lodge, and then the Union and Concord. The proceedings having been conducted thus far on the first step of Masonry, the whole body opened on the third step, after which, the Right Worshipful the Provincial Grand Master, and the Officers and members of the Grand Lodge were informed the Glenlyon Lodge was ready to receive them, and they were invited to attend. The Grand Lodge then entered, and the Provincial Grand Master and Deputy Grand Master were received with honours.

The ceremony of opening the Lodge and the installation of Master was proceeded with. The usual Masonic lectures were given, and after the acclamation of the Brethren, the Master returned his acknowledgments.

He then took his seat, when the Officers were presented in turn, and invested with their several badges of office, as follows:—Brother C. A.

* We can assure Dr. A. that no one will more admire his impulsive earnestness than "*Sit Lux*," who is deeply interested in the welfare of the Jews, and who has nobly espoused their cause on the Continent. Had the Doctor known this, certain we are that his remarks would not have been published. Zeal such as Dr. A.'s is, however peculiar to the better portion of the Jews.—ED.

Robins, Senior Warden; Brother A. A. Chevalleau, Junior Warden; P. J. Fearon, Treasurer; Brother J. A. Cator, Secretary; Brother Wm. Arnold, Senior Deacon; Brother F. M. Fishburne, Junior Deacon; Brother Charles Gadpaille, Inner Guard; Brother Isaac Iffa, Tyler. They severally returned thanks to the Master for the honour conferred.

A conjoined salutation from the entire Lodge was hereupon offered to the Right Worshipful Master, upon which he addressed the assembled Brethren energetically, on their respective duties.

The blessing of heaven being then invoked, the Lodge closed, and the procession returned to the place whence it started in the like order.

About 130 of the Brethren shortly after the closing of the Lodge, assembled at a most sumptuous entertainment, which had been prepared at the Commercial hotel.

After the cloth was removed, the following toasts were proposed and drunk, each followed by an appropriate tune from the band which was in attendance:—"The Queen;" "Prince Albert and the Royal Family;" "His Excellency the Earl of Elgin and Kincardine, our noble Governor," with nine times nine; "the Army, and the Heroes of India," (loud and enthusiastic cheering.)

Bro. Captain PENNINGTON, returned thanks for this toast. The gallant Brother spoke in so low a tone that we could not catch his words.

"Admiral Austen and the Navy."

Bro. JAMES DERBYSHIRE, in the absence of any Naval character, returned thanks for the manner in which this toast had been responded to.

"The Earl of Glenlyon, the Grand Master of Scotland."

The Right Worshipful Bro. BURTON said, that though he might be somewhat out of time in responding to this toast, as the representative in this country of the Noble and Most Worshipful Grand Master of Scotland, he rose to return the Brethren his thanks for the honour they had done his lordship. He was convinced that my Lord Glenlyon, were he present, would be delighted at what had taken place that day, and at hearing his claims so generously acknowledged. Clanship was an instinctive feeling among the Scotch, and the humblest clansman could always claim friendship and respect from the noblest of his clan, and be sure of having those claims cheerfully received. There were ties still greater than those of clanship; ties more unalienable, and, if possible, more highly appreciated—the ties of Masonry; and Lord Glenlyon, as a Mason, and as the head of the Templars, must and will feel those ties in their very highest importance. Lord Glenlyon would feel pleasure in returning thanks to that assemblage of the Brotherhood in person, and though he had but an humble substitute in him, he returned his most hearty thanks for the honour done his Lordship.

"The Earl of Zetland, the Grand Master of England."

Bro. FEARON said, as there were several Brethren present who had received signal favours at the hand of the Earl of Zetland, he would call upon one of them to acknowledge this toast. He begged to call upon the Senior Warden of the Concord Lodge.

Bro. J. ARIANO said he was placed in a dilemma. If he had not received such marked and distinguished favours from that noble individual, he would feel much difficulty in responding to the toast, not that the subject of the toast did not afford ample matter to dilate upon, but from his own want of language to express his sentiments. That day reminded him of the one upon which, through his lordship's kindness

and assistance, the epithets of irregular and spurious were removed from the Lodge to which he belonged. It was really difficult for him to go on, but after the favours he had received, he was emboldened to call the attention of the Brethren to a publication. (Here the Brother paused, then observed, "Perhaps I am a little out of order." Then turning to Bro. Fearon, he said, "You see, my Brother, you have brought me into trouble." Cries of "No, no—go on.") Really, Worshipful Sir, what with the novelty of my position, your excellent wines, and my ideas running into each other, I am at a loss to go on; but I rely on that virtue by which our society is distinguished above all others, namely, charity, for my support in this difficulty. I beg to acknowledge the honour you have done our Noble Grand Master, the Earl of Zetland.

"The Duke of Leinster, the Grand Master of Ireland."

BRO. DR. FISHBURNE, as an Irishman, would feel himself called upon to acknowledge the compliment paid to all Irishmen in the toast which had just been drunk to the Duke of Leinster, but he had less hesitation in addressing the Brethren now, than he would have on any ordinary occasion, because he had peculiar reasons for acknowledging the worth and high honour of his Grace the Duke of Leinster. His grandfather, his father, his uncles, had all been tenants of that noble lord, and some of them were his tenants that day; he had therefore had opportunities of knowing his lordship as a man; and as a Mason he also knew him, for he had the honour to sit and serve under him. I feel, sir, that I cannot do justice to the toast; I did not expect this, and was therefore not prepared to address you; but I could not let pass the opportunity of acknowledging the worth of so good, so honest, so noble, and so upright a man as the Duke of Leinster. I return you my thanks for the toast.

The Worshipful Brother RUTHERFORD said, he was sure every heart would leap with joy when they heard the toast he was about to propose. It was the health of no less a personage than our late Governor, Lord Metcalfe. (Cries of "nine times nine.") Twenty times twenty, if you like. (Loud and long continued applause.)

"The President and Members of the Council."—"The Speaker and the Honourable Members of Assembly."

BRO. JOHN NETHERSOLE, in the absence of any member of the present House of Assembly, begged to call upon an ex-member, the Right Worshipful Brother Dr. John Ewart.

BRO. EWART, having been called upon in so marked a manner, would not refuse to respond to that call to the best of his ability. He had had the honour of a seat in the House of Assembly for seven years, and during that time had performed his duties to the best of his ability. He had now ceased to hold a situation he was once proud of, but he was sure he only spoke the sentiments of the country when he said that the present House of Assembly was composed of as good a set of members, and was altogether as good a House, as the country has had for a long time. He was satisfied that they would never forget that they were the representatives of the people, and the guardians of the public purse; that they would do their utmost to secure equal justice, equal laws, and equal rights to all; and that they would always preserve inviolate the rights of the people. He felt assured that the country was safe in the hands of the House of Assembly which it now has, and he returned thanks for the honour which had been done the members of that House.

Bro. ROBINS said that no one liked justice better than Freemasons; equal laws and equal justice they venerated. He would therefore propose the health of the Chief Justice and the Judges of the land.

The Worshipful RUTHERFORD proposed the health of the R. W. P. Grand Master, the Rev. W. G. P. Burton.

(We regret that the state of the Rev. P. G. Master's health had compelled him to retire before this toast was drunk; indeed it was evident throughout the day he was labouring under severe indisposition.)

The R. W. Dr. EWART said, as the Provincial Grand Master was not present, he felt it incumbent on him to return thanks for the toast just drunk. He was sure that if the Grand Master were present, he would do so in much better terms than he (Dr. Ewart) could. It was not the first time that he had been called upon to acknowledge a similar compliment to this worthy individual. In stating his own opinion, he was satisfied that he was only uttering the sentiments of all who knew the Rev. and Worshipful Grand Master. As a man, he was beloved by all; as a Christian minister, he was valued and respected by every member of his church and by all his parishioners; and as a Mason, his exertions for the benefit of the Craft were invaluable and unceasing. Every one who had seen the efforts he had made for the advancement of Masonry in this country, would acknowledge that his chief aim had not only been to extend Masonry, but to raise its respectability, and to benefit the Craft generally, under whatever Grand Lodge the particular branch may work. That he has the advancement of Masonry at heart, he need only appeal to the efforts he had made to establish, encourage, and foster the Glenlyon Lodge, to testify; his efforts were to connect all branches of the institution. As Grand Master of Scotland, he was desirous to aid and befriend all Lodges, whether English, Scotch, or Irish. He has told you to-day that he desires that we may all work as a single body, no matter under what denomination we are established. I need not, however, take up your time in saying any more in favour of one whom all must acknowledge as the strenuous advocate of Masonry—the benefactor of the poor, and the friend of all. I return you thanks for the manner in which you have drunk the toast.

“The Attorney-General and the Bar.”—Brother DOUGLASS returned thanks.

“The Mayor, the Magistrates, and the Corporation.”—Brother JOHN NETHERSOLE returned thanks.

“The Deputy Grand Master.”—Bro. EWART returned thanks.

“The Master of the Glenlyon Lodge.”—Bro. RUTHERFORD returned thanks.

“The Press.”—Bro. JACKSON returned thanks.

Several other toasts were drunk, and a few songs were sung before the company separated, as Masons should, in harmony among themselves, and with charity towards all mankind.

Provincial Grand Lodge.—This Lodge held its quarterly meeting at Glenlyon Hall, No. 37, King-street. At the conclusion of the ordinary business, a Grand Council of Holy Arch Masons was held, when the charter of the Holy Royal Arch Chapter was read, bearing date 12th February, 1846.

New Brunswick.—*Carleton Union Lodge.*—Very recently a warrant was received from the Earl of Zetland, by a suitable number of Brethren

residing in Carleton, on the western side of the harbour of St. John, authorizing the organization of a Lodge of Free and Accepted Masons, under the name of "The Carleton Union." The Worshipful Master and members of the Albion Lodge of this city were specially invited by the members of the latter body to instal them, according to ancient form. The Worshipful Master and members of Hibernian Lodge, cheerfully and unanimously resolved to co-operate with the Albion Lodge. The anniversary of the Festival of St. John the Baptist was selected as a suitable day for the performance of the ceremony, and shortly after 2 P.M. about two hundred of the Masonic Brethren proceeded in the usual order from their spacious Lodge Room in the St. John Hotel, to the ferry-landing, where the steamer was ready to receive them, under the excellent management of Captain T. M. Smith, the master of the steamer being engaged in the performance of important Masonic duties connected with the arrangements of the day. We observed the beautiful banners of the Albion and Hibernian Lodges fluttering gracefully in the breeze. A majority of the members of the St. John, and several belonging to the Portland Union Lodges, were also present, who arranged themselves under these banners. After taking a turn round the harbour, the procession was received at the landing on the western side by the Carleton amateur band, playing the National Anthem and Rule Britannia, airs which were grateful to the ears of all, as Masonry inculcates most emphatically the sterling principles of loyalty and attachment to the throne, and implicit obedience to all constitutional authorities. The band then preceded the Brethren to the church, playing a Masonic march. The services of the day were read by the Rev. the Rector of Carleton in his usual clear and impressive manner. An excellent sermon was then preached by the Rev. Dr. Gray, from the 10th and 14th verses of the 11th chapter of St. Matthew. After the sermon, the Brethren, preceded by the Master and officers elect, and the members of the Carleton Union, and again enlivened by the inspiring strains of our musical young friends of the Carleton band, proceeded to the new Lodge Room, where the solemn and imposing ceremony of installation took place. The Brethren then partook of a collation, served up by the Stewards of the Carleton Union, and then the whole procession marched to Sand Point, where on their embarkation the national anthem was again played. Upon landing on the eastern side, the band struck up the Freemasons' March, which was played in advance of the procession, until the Brethren re-entered their Lodge-room at the St. John Hotel. And thus closed the interesting proceedings of an eventful day in the annals of Freemasonry.

The ceremonies of St. John's day will no doubt create a lasting impression on the minds of all who were present. The solemn mysteries, which Master Masons alone could witness, were of the most imposing character, and well calculated to have the most salutary effect. As the holy writings were carried through the long line of Brethren, on the order of procession being reversed, on the required occasions, every head was uncovered, and the banners were lowered, purposely to exhibit a humble and grateful reverence for the sublime and awful truths which those writings contain, and which many, very many beautiful illustrations, connected with the mysterious rites of Freemasonry, are so admirably calculated to enforce, and to render the more impressive. The service at the church, and the feeling discourse of a reverend and venerable Brother, we humbly trust may be the means of directing our

minds to the study of those holy writings, and to reverence those truths with which they so copiously abound.

The festival of St. John the Baptist of 1846 we shall long remember; the day was propitious, the sun shone brightly, and the atmosphere was clear and pleasant. All the proceedings, under the direction of the Marshal of the day, Bro. M'Lardy, were conducted in excellent order; and the Mysteries with that peculiar solemnity, to which in the minds and hearts of all worthy Brethren they are so justly entitled; and as doubtless peace and harmony amongst the Brotherhood are the more firmly established by such unions, it is with no ordinary feelings of pride and pleasure that we publish this partial record of events, connected with the establishment of another society, amongst us—to use the emphatical words of its Senior Warden, “a branch of the same ancient tree,”—and to whom, whilst we cheerfully tender the right hand of fellowship, we heartily wish the most abundant success, in which feeling we hesitate not to affirm, that we are cordially joined by every true and worthy Brother, who has the good of the Craft and its best interests near to his heart. “Behold how good and how pleasant it is for Brethren to dwell together in unity!”

MONTREAL, *May 20.*—A Provincial Grand Lodge was held at St. George's Lodge-room, at which the R. W., the Hon. Peter M'Gill, was installed Provincial Grand Master for the district of Montreal and William-Henry; on which occasion the R. W. Brother was proclaimed and saluted. He then appointed his officers. Bro. F. Griffin was unanimously elected Provincial Grand Treasurer. The following Committee of General Purposes was appointed by the P. G. M., viz.—the Deputy P. G. M., the Grand Wardens, Bros. Griffin, Harington, David, and Browne.

June 8.—It was moved by Bro. Harington, seconded by Bro. Gun, and carried unanimously,

“That the R. W. Brothers, the Rev. Dr. Oliver, of Scopwick, and Dr. Crucefix, of Gravesend, England, be honorary members of this Provincial Grand Lodge, and that they be requested to accept this mark or our esteem for their valuable services in the cause of the Craft and its Charities.”

AMERICA.—UNITED STATES.

COUNCIL OF RITES FOR SCOTLAND.

WE regret to perceive that our respected contemporary of the *London Freemasons' Quarterly Review*, has been led into an error, or designedly imposed upon, in relation to the position which the Supreme Council 33rd, of the Northern Jurisdiction of the United States, holds to the Council of Rites for Scotland. The latter body is not recognised by the former as a Supreme Council 33rd of the “ancient and accepted rite.” It is true, that the Scotch Council tendered to the Sov. Commander of the American Council, and his next officer in rank, the compliment of honorary membership in their body; but, for reasons promptly and fully communicated to their presiding officer, the intended compliment

was declined, and the certificates returned. This transaction took place some months ago; and as the correspondent of the Review is probably a member of the Scotch Council, the presumption is that it was known to him. If it were not, he should have waited until he had informed himself correctly, before he assumed to enlighten the Masonic public on a subject affecting the regularity of the proceedings of a foreign Council. The Scotch is a Council of *accumulated* rites, claiming to exercise a jurisdiction, the right to which is not conceded by the Northern Council for the United States. Our intelligent Brother of the Review, will at once perceive, that while this question remains open, any proceeding on the part of the latter, or its officers, tending to a recognition of the former, would be, to that extent, a virtual surrender of the matter at issue. He will also perceive that the claim of the Scotch Council may improperly acquire validity in Europe, from the relation in which that body is made to stand to the Supreme Council in this country. Until that relation is definitively settled, the acceptance of a compliment like that, the premature announcement of which in the Review, has elicited this notice, is not likely to take place.—*Freemason's Monthly Mag., U. S.*

SUPREME GRAND COUNCIL OF THE THIRTY-THIRD DEGREE,

FOR THE NORTHERN JURISDICTION OF THE UNITED STATES.

Universi Terrarum Orbis Architectonis per gloriam Ingentis.

ORDO AB CHAO.

From the EAST of the Grand and Supreme Council of the M. P. Sov. Grand Insp. Gen. of the Thirty-third Degree, under the C. C. of the Zenith, near the B. B., answering to the 40° 42' 40" N. lat. and 2° 51' 0" E. lon. meridian of Washington City :

TO ALL TO WHOM THESE PRESENTS MAY COME, GREETING :

HEALTH,—STABILITY,—POWER.

Know ye, That the undersigned, M. P. Sov. Grand Inspectors General, in Supreme Council of the Thirty-third Degree, for the Northern Masonic District and Jurisdiction of the United States of North America, duly and specially congregated, at our Grand East, in the City of New York, this 29th day of Tamuz, A. Hm. 5606—A. Libis. 2382, which corresponds to the 23d day of July, 1846, of the Christian Era, and A. Ois. 728, and A. Min. 532, at our Grand Council Chamber, where reign

UNION,—CONTENTMENT,—WISDOM :

By unanimous consent and resolve, *Order*, that the following official announcement be published in the "*Freemasons' Monthly Magazine*," at Boston, for the information and government of all true and enlightened Brethren throughout the world :—

"WHEREAS, it has been officially communicated to us, that in pursuance and by virtue of the plenary powers delegated by this Supreme Council, the '*Grand and Supreme Council of M.: P.: Sov.: G.: Insp.: Gen.: of the 33rd Degree, Ancient and Accepted Rite, for ENGLAND and WALES,*' has been duly and constitutionally organized and proclaimed, at the City of London : Therefore, be it known to all enlightened Brethren over the two hemispheres, that the same is hereby acknowledged and declared to be a just and legal Council, constituted in

conformity with the provisions and requirements of the Grand Constitutions, and in all respects complete and regular.

"It is further announced and declared, that its present officers and members consist of the following true and well-beloved Brethren, viz.—

M. Ill. Bro.	ROBERT THOMAS CRUCEFIX, M. D., LL. D.,	
	<i>M. P. Sov. Grand Commander, ad vitam.</i>	
" "	REV. GEO. OLIVER, D. D.,	<i>Insp. Lt. Grand Com.</i>
" "	HENRY UDALL, Esq.,	Barrister,
" "	HENRY B. LEESON, M. D.	
" "	DAVID W. M. NASH, Esq.,	Barrister,
" "	RICHARD LEA WILSON, Esq.	} <i>Sov. G. Insp.</i> <i>Gen. 33d.</i>
" "	THOMAS PRYER, Esq.,	

And they are hereby acknowledged and greeted with the highest Masonic honors, and with the warmth of sincere fraternal affection."

In making this announcement, and in presenting to the Masonic world the first Grand Council of the 33rd degree, of the ancient and accepted rite, which has been, or can hereafter be, constitutionally established in England, the Grand and Supreme Council for the Northern Jurisdiction of the United States, may be permitted to indulge a just paternal pride, and to avail themselves of the occasion to congratulate their illustrious Brethren throughout the world, on the acquisition, as co-labourers in this part of the Masonic vineyard, of Brethren so pre-eminently distinguished for their high moral and intellectual qualities, for their long experience, unwavering fidelity, and devoted attachment to the principles and interests of our beloved institution. They cannot but believe that the event is auspicious of a renewed prosperity, a purer ritual, a more healthy system.

They feel themselves constrained further to declare and proclaim, that the Supreme Council, formed and organized as herein set forth, is the *only* Grand and Supreme Council of the 33d Degree, in *Great Britain*, which they do, or lawfully can, recognize and acknowledge as constitutional and legal. Against the acts and pretensions of all other bodies, under whatever name or title they may exist, claiming to exercise control or authority over the "ancient and accepted rite of the 33d Degree, they caution their Ill. Brethren, wherever dispersed. *Accumulation of Rites*, whether under the designation of Councils or Colleges, is an anomaly in Freemasonry, which can never receive the Sanction of this Supreme Council, nor the approval of any intelligent body of Masons, sincerely devoted to the purity, happiness, and prosperity of our illustrious Order.

DEUS MEUMQUE JUS.

J. J. J. GOURGAS, M. P. Sov. Gr. Commander, <i>ad vitam.</i>
GILES F. YATES, M. Ill. Ins. Lt. Gr. Commander.
EDWARD A. RAYMOND, Ill. Gr. Treasurer Gen. of the H. E.
CHARLES W. MOORE, Ill. G. Secretary Gen. of the H. E.
RUEL BAKER, Ill. Gr. Master of Ceremonies.
JOHN CHRISTIE, Ill. Captain of the L. Guards.
KILIAN H. VAN RENSSELAER, Sov. Gr. Inspector General, 33d.
ARCHIBALD BULL, Sov. Gr. Inspector General, 33d.

NEW YORK, June 24.—*Tribute to the R. W. James Herring.*—A number of Brethren tendered a dinner complimentary to their distinguished and beloved Brother, the R. W. James Herring, Past Grand Secretary of the Grand Lodge of the State of New York, as a tribute of

fraternal regard and affection, and expressive of the high estimation entertained of the very eminent services rendered the Fraternity of the State, and the institution at large. During the seventeen years he has held the office, the Order in this State has been assailed on all sides by factions—political, anti-Masonic, and rebellious—but, with unremitting assiduity, Bro. Herring battled the opposing tempests, and we are now enjoying the fruits of his labours, zeal, and deep devotedness to the cause.

The festival of St. John the Baptist having been selected, at the appointed time the Brethren assembled at Bro. Stone's, Broadway, and in the room used by the Grand Lodge, which was appropriately decorated with Masonic banners and emblems, sat down to a sumptuous table loaded with the choicest viands and all the delicacies of the season.

The R. W. William Willis, P. D. G. M., presided, and, the cloth having been withdrawn, "*Non Nobis Domine*" was chaunted by Bros. A. Phillips, A. Kyle, and J. Massett, who, with Bro. J. Anderson, enlivened the banquet with cheerful songs: Bro. George Lover presiding at the pianoforte in his usual masterly style.

Regular toasts,—1st, "The day and all who honour it." 2nd, "The Grand Lodges throughout the world."

Previous to proposing the third toast, the R. W. Bro. Willis read the following letter from the M. W. the Hon. John D. Willard, G. M., State New York:—

Troy, 22nd June, 1846.

W. BRETHREN,—I have the honour to acknowledge the receipt of your letter inviting me to attend the dinner to be given on the 24th inst. to the R. W. James Herring, Past Grand Secretary. There is no one who appreciates more justly than myself the ability and zeal with which the Past Grand Secretary has discharged the important duties of his office through so many years, and it would give me very great pleasure to be present at the dinner, both for the sake of uniting in the compliment to that distinguished Brother, and for the purpose also of meeting on a festive occasion the noble-hearted Freemasons of the city of New York. I have delayed an answer for two or three days, in the hope that I might so arrange my business engagements as to be present; but I find it impossible, and am compelled reluctantly to decline the invitation with which I have been honoured.

Very respectfully and fraternally yours,

JOHN D. WILLARD.

W. Bros. F. G. Tisdall, W. W. Nexsen, Geo. Loder, *Committee*.

Third, "The M. W. Grand Master and Grand Officers of the State of New York."

The R. W. Deputy Grand Master, Bro. Isaac Phillips, responded as follows:—R. W. Brother,—In the absence of our M. W. Grand Master, the very agreeable duty devolves upon me of returning the most grateful thanks in behalf of the officers of the Grand Lodge, for the good wishes and kind feelings intended to be conveyed in making mention of them at this interesting moment, and for the cordial, hearty, and unanimous response which has been made to the compliment by so numerous and respectable an assemblage of our Brethren. May I trust that I am not over-estimating the kindness and partiality of those friends around me, with many of whom it is my pride to say I have been long and closely linked by the tender ties of fraternal intercourse, in feeling and believing that it is not alone to the office to which their attachment

has elevated me, that I am indebted for a share of their loudly expressed token of respect, but that there is some personal regard in connection with it. Sure it is, I have the most affectionate feeling for this entire body, recognizing, as I do, many esteemed associates, and appreciate the invitation which enables me to indulge with them at this time the conviviality of the Masonic festive board. Well pleased am I, R. W. Sir, to observe together so many active and zealous Brethren on *this day* and on *this occasion*, and gladly would hope it is the revival of one of our time honoured customs of uniting together on the festival of St. John, and, by the intercourse of social sentiments, strengthen our bonds of brotherly love, in doing honour and reverence to the memory of one who will ever be remembered by the members of our ancient and honourable Order with all possible veneration; and I trust the return of the day will never hereafter be permitted to pass over without due and proper observance by at least every member of the Craft under our jurisdiction. It is also exceedingly gratifying, R. W. to witness so respectable a body of Masons assembled on *this occasion* to do honour to an eminent Brother, who has ever been active in the Fraternity—who has sustained the character of an upright adherent of the Order, and distinguished for his untiring industry and zeal, as well to sustain the honour and dignity of the Craft, as to promote the interest of the Grand Lodge of this State in particular. I need scarcely add that I allude to our R. W. Brother James Herring, to whom the compliment of this entertainment is worthily paid. It has been my good fortune to be intimately acquainted with him from the earliest period of my connection with the institution, and have uniformly borne witness to the able and indefatigable manner in which he laboured for the Craft, and of his perfect willingness at all times to impart any knowledge he possessed to benefit either the applicant or the Order. Entertaining the greatest respect for his experience, I have, on all occasions, asked and followed his advice on any Masonic matter, with the same confidence I should have appealed to my own father on any other subject, and it becomes me to say I ever found it to prove sound, discreet, and brotherly, and that the observance of his counsel invariably gave me abundant reason for satisfaction and pleasure. It is, therefore, peculiarly gratifying to find that my Masonic Brethren know how to appreciate merit, and are ever ready to acknowledge and reward it. I thank them officially for their observance of *the day*, and I thank them for honouring their Brother, for it teaches you and me, and all of us, that the same honour may be our lot if we but act up to those pure principles our noble institution inculcates, and that similar tokens of approbation will ever be as freely bestowed on any Brother, who, by a strict attention to his Masonic duties, shews himself worthy of them. Permit me, R. W. Brother, to conclude with the following sentiment:—"The Masonic Fraternity wheresoe'er dispersed around the globe—may health, happiness, and prosperity be their portion."

The R. W. Bro. WILLIS prefaced the fourth regular toast in the following words:—Brethren,—We have assembled this evening for the twofold purpose of celebrating the anniversary of our patron saint, and of honouring our R. W. worthy Brother, James Herring, who has long filled one of the most important offices in the Grand Lodge of the State of New York. I had designed, before offering the toast next in order, to have made a few remarks on the subject of it. In this agreeable duty I have been in some good degree anticipated by the eloquent remarks of

our R. W. D. G. M. Bro. Phillips, yet there are acts and efforts of his which, from a long personal acquaintance and official intercourse I feel proud to speak of, and one or two of which I shall briefly allude to. I had the pleasure of first witnessing his efforts for the preservation of our Order in this State, at the time when political anti-Masonry was threatening destruction to our beloved institution, by standing prominently forth with a few kindred spirits, and nobly sustaining the principles of our Order. I dare not trust myself to go fully into detail, lest I might detain you too long; suffice it to say, the storm at last spent itself, though not without, in a great measure, impairing the usefulness of our Order in this State; for, from about five hundred Lodges then under this jurisdiction, we were reduced to seventy-two working Lodges—our permanent fund seriously reduced, and the Grand Lodge largely in debt; but, thanks to his untiring efforts, through the success of the different projects brought forward by him, the Grand Lodge is once more, as I have been officially informed, now entirely free from debt. But, my Brethren, while attending to the repairing of our financial condition, he lost not sight of our working and social state, but by the introduction of a model Lodge, which all would do well to imitate, and by the representative system, he has contributed to our information, our comfort, and our pleasure. I will mention but one more, and one which I deem the crowning excellence of all—the Masonic hall and asylum fund (which, when completed, will be a home for the distressed Mason, the poor widows of Masons, and their orphan children, of this, our great State of New York), which, in the beginning, had his unaided efforts alone, and, from the comparative mite that crowned his first efforts about three years since, the fund now consists of about three thousand dollars—a noble example that I trust will not be lost sight of by the fraternity of this State. Brethren, I will not longer detain you than to ask you to assist me at the sound of the well-known Masonic signal in the toast prepared for the occasion:—"Our guest, the R. W. James Herring, P. G. S. of the Grand Lodge of the State of New York. Honour to whom honour is due."

After the applause had subsided, Bro. HERRING responded as follows:—R. W. and Brethren,—According to usage on occasions of this kind, something will be expected from me in acknowledgment of the honour done me, by this testimony of your approbation of my conduct during a period of seventeen years, that I have occupied the office of Grand Secretary. After the addresses of the Deputy and Past Deputy Grand Master, there would appear to be really very little necessary to be said by me, beyond an expression of my thanks to the Brethren who, whether, present or absent, have united in this testimonial. I feel that it would be unbecoming of me to speak of myself, and I cannot well speak of my past labours without doing so. Neither do I wish to allude to those who have conferred upon me the honour of bearing the title of Past Grand Secretary. I recognize the perfect right of the Grand Lodge to elect whomsoever they please as their officers, and I have not the least objection to the result of the late election in that body. As I said at the time, so I continue to believe, it relieves me from great care, labour, and responsibility, of which they know but little, and it will be undoubtedly greatly to the advantage of myself and those dependent upon me. But, while I feel all this, I cannot but feel a very great objection to *the manner* in which that result was brought about. Mid-night canvasses with locked doors, and a seal upon the lips, are not

necessary for any honest or truthful purpose, and they who held such probably forgot, that according to our Masonic doctrine, there was an eye which looked down upon them and witnessed their unhallowed work. But rest assured, Brethren, that he who chiefly exults in the result of his schemes, will feel the eye of indignation frown upon him and the finger of scorn will point out the traitor to fraternal friendship. I will not dwell upon a subject so disgusting. This is neither the time nor place to enter into a detail of intrigues and combinations. It is to me satisfaction enough to be able to compare and to contrast the condition of the Grand Lodge at two points of time—my entrance to office in 1829, and my retirement in 1846. From 1825 to 1829 the expenditure of the Grand Lodge had been no less than six thousand six hundred and fifty dollars over their receipts. From that time to this, by the faithful co-operation of the D. G. M. Onyers, the G. T. Van Berschoten, and those who succeeded them, I was enabled to check the destruction of the permanent fund and to keep the expenditure of the Grand Lodge within its income, although, for several years, that income was continually decreasing. On my retirement I leave the Grand Lodge free from debt—money in the treasury—the permanent fund untouched—and an extra fund of three thousand dollars towards the erection of an asylum for our aged Brethren and the widows and orphans of the Fraternity. There is another point not unworthy of notice by those who will have the future conduct of the affairs of our Grand Lodge. In 1829, there were upon the register about five hundred Lodges nominally holding under the jurisdiction of the Grand Lodge of this State. Of these, a large proportion had not made any returns, or paid any dues to the Grand Lodge, in three, ten, fifteen, and even twenty years. Nobody knew who were their officers—what they were about—or whether they were in existence. They appeared to have entirely forgotten that such a body as the Grand Lodge was in being. To ascertain the condition of these bodies I wrote some thousands of letters, and reported the result from time to time. Some treated the Grand Lodge with positive contempt, a few were brought into good standing, but much the larger proportion did nothing from that time to this; and their warrants were successively declared forfeited, until the whole number left amounted to only seventy-two. To obtain the property or even the old warrants of the erased Lodges was found to be impossible, even when properly authorized persons were sent to demand them, and, as a final disposition of the subject, the Grand Lodge, in June 1839, after a patient labour of ten years, determined to give them the last opportunity of performing their duty, by resolving that all the forfeited warrants which should not be surrendered or revived (with consent of the Grand Lodge), previous to June, 1840, were for ever annulled and incapable of being revived. By this act the Grand Lodge exhibited their determination to vindicate their own honour—sustain their own laws—and put an end to the vexation of labouring in vain to bring some fifteen thousand Masons to their duty. This last decision, like the appeals which had preceded it, was disregarded. Masonry no longer appeared in her golden girdle and clad in purple and fine linen, but faint and weary, and in distress, and, as they thought, near to her end. There were no sounds of joy in her halls—there was no *honour* in her offices—no *profit* in her associations. Surrounded by enemies without, and abandoned by pretending friends, the Grand Lodge was reduced to a very small assembly; so small, that it was sometimes very doubtful

if a quorum could be found at our quarterly meetings. That day has passed, and with it you, Brethren, will see a corresponding change in those whose *business it is to speculate in Masonry*. You will see those who could not be found by seeking in the day of trial, and when there was no money to be had, now come forward and talk feelingly of "our beloved institution," "our venerable institution," "our time-honoured institution," and some such you may probably have seen already! Beware of them! When they were amongst us every thing was brought into confusion and incomprehensible chaos. By well considered measures the institution is placed in a flourishing condition. The same measures steadfastly persevered in will continue to keep it so; but you may depend upon it that efforts will be made to destroy that system on which its prosperity for the future depends. An effort has indeed been already made to insert the wedge of destruction by an endeavour to expunge the resolution of 1839. For whose benefit was this attempt intended? There can be but one answer;—for the benefit of those who, previous to 1839, had neglected their duties to the Grand Lodge for three, ten, fifteen, and twenty years, and then treated her with sileyt contempt; but this attempt was happily defeated. Upon all innovators and speculators I shall continue to maintain perpetual watch. They made a great mistake if they thought that when they took off my official gloves, I should be so offended as to abandon the field. It will be probably all the better for the institution, for there are some subjects which can be best handled without gloves; and, so long as I find myself sustained by the Union—by the good men and true of the Fraternity—I shall wage war upon all corrupters, speculators, and mischief-makers; against all enemies of *pure Masonry*, whether without or within; and, if I can no longer *lead the charge*, I will fight in the ranks! and, so long as the Grand Lodge maintains its integrity and honour—continues to aim at the accomplishment of high, noble, and useful objects—so long will I give it my most cheerful support and endeavour to preserve your good opinion.

The Right Wor. Brother then proposed the following toast—"The Asylum Fund; may it meet with the cordial support of every Brother in the State, have the blessing of God, and enjoy the honour and approbation of the world."

Fifth. "The Representatives of the Grand Lodges throughout the world."

The Right Wor. Brother J. H. ROGERS, Rep. of the Grand Lodge of Connecticut, responded in a neat and flowing speech, and concluded by giving—"The Masonic Fraternity, may they ever adhere to the ancient landmarks of the Order, viz. to protect and cherish the widow and orphan."

A deputation from L'Union Française Lodge, who were celebrating the festival in another part of the city, were announced and admitted, and gave—"Prosperity to the Grand Lodge of the State of New York, the Grand Lodges throughout the world, and the Lodge of Strict Observance, No. 94."

Right Wor. Brother WILLIS, P. D. G. M.—"The Lodges of Albany and Schenectady."

This was replied to in a neat and eloquent speech by Bro. JAMES, of Albany, who gave—"The M. W. Grand Lodge of this State; through the energy, zeal, and ability of its officers, it has become a bright particular star—may that star never set."

Worshipful Bro. GILES F. YATES, of Schenectady—"The genuine Freemason—operative, not 'speculative.' The faith by which he lives, he practically considers 'dead without works.' Wisdom directs him to contrive what is for the best interests of the Craft; his deeds of love, though unobtrusive, abound in strength, and illustrate the beauty of our ancient Order, 'The palm to him who merits it.'"

Right Wor. Brother JOHN HORSPOOL, Grand Treasurer—"May the ancient charter of Masonry, wherein it inculcates harmony and brotherly love, never be tarnished by the demon of discord and confusion."

Brother F. G. TISDALL—"The memory of the late M. W. Alexander H. Robertson." (Drunk with appropriate solemnity and honour.)

Right Wor. JAMES HERRING, after a few and appropriate remarks—"Brother Herr Alexander; wherever he sojourns, may happiness, prosperity, and success attend him."

Bro. Alexander not being able to speak the English language fluently, bowed his acknowledgments, and gave a song in his native tongue, which was highly applauded.

Right W. Bro. ROGERS—"Brother George Loder, the philanthropist, and friend of the widow and orphan; although an exotic, has become a native plant amongst us, and is known by the universality of his benevolence."

Bro. LODER playfully replied, that he did not like the idea of being called an exotic by the R. W. Brother, it being unknown in Freemasonry, but could appreciate the motives of the kind-hearted Brother who had honoured him with the encomium contained in the sentiment given, and would direct the attention of the Brethren to what perhaps might be termed an "exotic," at least it was a thing very much desired, and he wished soon to see it in this city upon a permanent foundation, towering towards heaven, to the honour of our beloved Order—he said he alluded to a Freemasons' Hall, and gave "The scheme for the erection of a Freemasons' Hall: honour and credit to those who first planned and originated it, and now support the project."

The R. W. Bro. Willis having retired, Wor. Bro. Daniel Seixas was called to preside, and offered the following—"The Rt. Wor. P.D.G. M., William Willis."

Bro. JOHN F. ROBINSON—"The Wor. Master of the Lodge of Strict Observance, the Wor. Bro. James Herring, a Master of whom we the members are exceedingly proud, and whom we delight to honour."

Wor. Bro. WM. C. BURNET, after a few pertinent remarks, showing the good it has already done—"The Representative system."

During the Banquet the purest Masonic feeling and perfect unanimity were manifested by all present, and it was concluded in that harmony which is becoming Masons, and which will cause the "Herring Festival" to be fondly remembered by its participators, who, as they were prompt on this occasion, will be ready at all times to render homage and "honour to whom honour is due."

I N D I A.

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

MADRAS, *March 4.*—*To the Editor of the Freemasons Quarterly Review.*—Dear Sir and Brother—Masonry, which has for a long time been declining and almost extinct in the Straits of Malacca, has at last been revived under very favourable and encouraging circumstances, and Singapore, where Masonry was unknown six months ago, can now boast of a Lodge which few places on this side of the Cape can equal. This I had a good opportunity of ascertaining from the worthy W. M. and other members of Zetland, 748, and a personal view of their elegant temple during a passing visit I lately made to that emporium of eastern trade.

A few remarks on the state and condition of the Craft during the last twenty years in the Straits may not be uninteresting to some of your readers, and from the data I have been furnished with by one or two worthy Brethren, who have been intimately connected with the proceedings of the Craft during this period, and other means of information which has been afforded me, you may fully rely upon the correctness of these details.

In 1809, a warrant of constitution was first received in Penang from the M. W. G. M. the Duke of Athol, though Lodges of Instruction had been held for three or four years previously; during which period two applications for charters had miscarried, it was supposed by capture of the vessels the letters were sent in by the French, with whom we were at that time at war. By this warrant of constitution the worthy Brother, T. W. Court, was appointed Master, and Bros. A. B. Bone and S. Stewart Wardens. The Lodge met with only partial success, and never at any time numbered above fifteen members. The high rates of fees (three hundred and fifty dollars for the three degrees), and the exclusive spirit with which the Lodge was conducted, will readily account for its want of success; and though there were several worthy and very zealous Brethren connected with it, it gradually sunk into decay, and became finally extinct in 1819.

In 1821, Brigadier O'Halloran, commanding the troops in Penang, assisted by Bros. R. B. Smith and P. Ogilvie, obtained a warrant from the Provincial Grand Lodge of Bengal, and established a military Lodge, designated "Humanity with Courage," and in a short space of time Masonry became so popular in this settlement, that almost every civilian of respectability was ranged beneath its banners; but in 1825, Bro. W. Stewart, an eminent Mason, commanding the barque "Lallah Rookh," of Liverpool, visited the Lodge, and pointed out its irregular and unconstitutional proceedings, in making civilians in a military Lodge. The result was an application, through Bro. Stewart, to the United Grand Lodge of England, which was graciously and favourably received by the M. W. the G. Master, H. R. H. the Duke of Sussex, who renewed the

warrant of the Atholl Lodge (Neptune, No. 344), and confirmed the proceedings of the military Lodge, directing all its members to be admitted on the registry of the Grand Lodge. The Craft after this continued to prosper, under the vigorous management of Colonel Sale, of the Madras army (brother of the illustrious hero of Jellalabad), but after his return to the Coromandel Coast, in 1828, it fell into great disrepute, owing to the improper proceedings and intemperate conduct of the Brother who was elected his successor. The zealous and unwearied exertions of several eminent Brethren who afterwards presided in the Lodge, among whom may be named the late Bros. T. M. Ward, J. P. Grant, J. Wallace, G. Pinnock, of the Madras army, Bro. A. B. Kerr, now of that service, and J. C. Smith, of Singapore, failed to meet with that success their abilities and distinguished conduct, as Masters of the Lodge, deserved. The odium of the past misconduct of a few appears to have been indelible, and at the time I am now writing, and owing to these causes, and the diminished commercial importance of the settlement, with the consequent great reduction in the number of its European inhabitants, Neptune Lodge is again extinct, and little hope can reasonably be entertained of its ever being revived.

In 1843 the Lodge voted a silver vase to Bro. J. C. Smith, as a mark of its high esteem of his character and services during the fifteen years he had been connected with it; and at the same meeting a special vote of thanks was tendered to the late Bro. F. Dunnett, then about to proceed to China; and those only who knew him and loved him as a man and a Mason, can sufficiently understand the high claims of this most excellent Brother to this distinction. Honoured be his memory! for Masonry and friendship will very seldom meet with one so worthy of such laudation.

In 1844 an absurd attempt was made to constitute the then decaying Lodge into a Provincial Grand Lodge! in order to preserve the fading honour of the notable P. G. Master of Sumatra, who by some species of ingenious sophistry, peculiar to himself, has managed to claim Penang as a portion of *his* province, "the Rising Sun" in Sumatra having set beneath the Masonic horizon for more than twenty years, and his only other Lodge, in the moon, being beyond the reach of human ken. This ridiculous attempt was very properly and effectually resisted by the worthy Bro. R. W. Stonehewer, then presiding as Master of No. 293, and the late Bro. W. Anderson, who ably supported him in protecting an unfortunate but honourable section of our ancient and honourable Fraternity from being decorated with the loathsome trappings of a corpse, and rendered the object of contumely and contempt to the Craft in general. The worthy P. G. Master, deputed a Master Mason, who had systematically withheld his support from this declining Lodge to take upon himself the office of D. G. Master, or in the event of his being disposed to display a magnificent self-abnegation of the appointment, to nominate any other equally deserving Brother he might select for this exalted office. So much for the legality of the contemplated proceedings of this Provincial Grand Master. The attempt was met with the scorn and contempt it so richly merited; for verily the purple of Sumatra is at discount in the Malacca Straits, however much it may be esteemed at the Board of General Purposes, Grand Festivals, and other high places in the metropolis of the Craft and of the world.

The vase voted to Bro. J. C. Smith was sent to Bro. T. O. Crane, for the purpose of being presented to him at Singapore, with a request that

he would assemble as many Brethren as he could to be present on the occasion; and Bro. Crane having then, in a very appropriate speech, expressed his regret that he had not an opportunity of doing it in a Lodge after the proceedings of the day were over, the practicability of establishing a Lodge in Singapore was discussed, and Bros. Smith and Crane were requested to draw up the necessary petition to the United Grand Lodge of England for a warrant of constitution. This was eventually obtained through the kind instrumentality of Bros. D. Davidson and H. B. Webb. Bros. J. C. Smith, C. A. Dyce, and T. O. Crane were appointed the first Masters and Wardens of Zetland Lodge, No. 748. Some unavoidable delay occurred in the receipt of the warrant, and the Lodge was not regularly constituted until the 8th December last, when that interesting ceremony was performed by Bro. R. Taylor, P. M. of Social Friendship, 326. He went down from Malacca for this purpose, and the new Master and Wardens were then installed in due and ancient form. I enclose you a list of members, copied from the "Singapore Directory" for the present year. Zetland Lodge has been fitted up in a manner which does the highest credit to its members, and few stations in India, as I said before, can boast of a Masonic temple so creditable to themselves and the Craft. In four months there have been upwards of twenty initiations, and from the well known respectability and indefatigable zeal of the officers and members of the Lodge, a permanent and most satisfactory career of success and usefulness may very reasonably be calculated upon—and in this or every other good wish for the worthy Brethren engaged on this Masonic work, you will, I am sure, most cordially and fraternally join with,

Yours, very obediently and fraternally,

A MADRAS MASON.

P. S.—I am told Zetland Lodge has voted a handsome Past Master's jewel to Bro. R. Taylor, in acknowledgment of his zeal and services.

*List of the officers of Zetland Lodge, No. 748, established in Singapore Dec. 8, 1845:—*W. Bro. J. C. Smith, K. R. C., K. I. and M., W. Master; Bros. C. A. Dyce, S. W.; T. O. Crane, J. W.; J. B. Cumming, Sec. and act. Treas.; T. Smith, R. A., S. D.; W. Gibb, J. D.; J. Craig, I. G.; W. Rainford, Tyler.

May 15.—The Lodge "Universal Charity," which had lain dead for upwards of fifteen years, and whose warrant was in the possession of its last Master, Wor. Bro. Andrew Wright, during that time, was revived under a dispensation from the R. W. Bro. J. C. Morris, Deputy Prov. Grand Master of the coast of Coromandel.

Present—The D. P. G. M. (in the chair) and his officers; members of Lodge "Perfect Unanimity," and of Lodge "Social Friendship," 326.

The Lodge was opened in due form in the 1st degree, and the R. W. the D. P. G. M. informed the Brethren present, that in consequence of something (what that was he did not mention), he would proceed to instal the W. M. elect in the 1st degree. This was accordingly done. After which, notwithstanding the presence of E. A. P. s. and F. C. s., our worthy D. P. G. M. hailed the newly-installed Master in the 4th degree, calling on the Brethren to follow his example. The Lodge was not visible. Neither was the W. M. examined in conformity with established usage, by a P. M. previous to his installation; and what appeared equally strange with the rest of the proceedings, was the Lodge being tyled by an E. A. P., although Master Masons were available. Strange Brethren

were admitted without proof, and many of those who constituted the new Lodge were unable to obtain certificates from the Lodge to which they last belonged, either on account of misconduct or non-payment of dues.

Of all the Lodges that were established on this coast only two are now working, viz. Lodge "Perfect Unanimity" in connexion with the Grand Lodge, and Lodge "Social Friendship," the rest are all defunct. It is admitted on all hands that Lodge "Social Friendship" is the best working Lodge on the coast. It has existed for the last seventy years, and never once were its doors closed during that period, and although the difficulties against which it had to contend were frequently very great and distressing, still has it ever maintained the honour and dignity of the Order, as well as its own reputation, supporting the widows and orphans of its deceased members, when relief was refused them by the Provincial Grand Lodge.

It is cheering to know this, as well as that the spirit—the true spirit—of Masonry is now carried out by its members both within the Lodge and out of it. We heartily wish prosperity and success to Lodge "Social Friendship,"—may it be yet more firmly established—may its members continue to disseminate the true spirit, and to illustrate the beauties of our divine institution in their lives and actions—drying away the tear of affliction with the sunshine of charity, and living in the strictest bonds of unity and Brotherly love with each other.

From the *Madras Athenæum*, June 27.—"On the evening of the 24th instant, St. John's Day, the half yearly assembly of the Provincial Grand Lodge was held at the Masonic Temple, and in addition to the Prov. Grand Officers, the following Lodges were present—'Perfect Unanimity,' 'Social Friendship,' and 'Universal Charity.' After the usual business had been gone through, R. W. Bro. Morris acquainted the Brethren that in consequence of his immediate departure for England, he was under the necessity of relinquishing his post of Deputy Provincial Grand Master. He further stated, that he had already written to Lord Elphinstone, the Prov. Grand Master for this Presidency, now in the upper provinces of Bengal, begging him to nominate a successor to him, and that until the receipt of his reply, W. Brother Key, the P. G. Senior Warden, would, agreeably to the Book of Constitutions, assume the government of the several Lodges. W. Bro. Key, in a very appropriate speech, referred to the services of R. W. Bro. Morris as D. P. G. M., and requested that the thanks of the P. G. Lodge might be tendered to him, and the substance of what fell from him to be recorded on the Minutes.

Lodge 'Universal Charity' then presented the D. P. G. M. with a farewell address and a small testimonial, in token of his connexion with their Lodge. And the Worshipful Master of Lodge 'Social Friendship,' on behalf of himself and Brethren, expressed their acknowledgments for particular services lately rendered to his Lodge.

We are also informed, that at the last meeting of Lodge 'Perfect Unanimity,' the Brethren tendered for the acceptance of R. W. Brother Morris, a piece of plate value 100 guineas, which would be presented to him on his arrival in England, by a Brother of their Lodge.

The dinner to the members of the Grand Lodge requires no description, since it differs in no respect from what is usual at such gatherings,—but it has been remarked to us, as a rather singular circumstance, that none of the members of the other Lodges were invited to partake

of the smallest refreshment—not even a glass of wine to drink the ex-Master's good health! We were inclined to the belief that the utmost Brotherly cordiality existed among the Craft, but it would seem from the absence of all hospitable intents at the meeting in question, that *caste* is upheld, and that the Brethren of the Grand Lodge, if they have not separate interests, maintain the propriety at least of having separate tables. There is no secret here; but it must have been a very painful discovery to those (Brethren) who were privileged to scent the odorous viands, with the best inclination to enjoy them with gusto, to find they were permitted neither to touch nor taste!"

BOMBAY, June 15.—The Lodge Rising Star of Western India, "established for the reception of Native Gentlemen," assembled, and amongst other proceedings, voted an entertainment to Dr. Burnes previous to his departure, and that gentleman having resigned the chair, P. W. Le Geyt, Esq., was unanimously elected Master in his stead. A most becoming compliment was paid by the Brethren to our worthy Commander-in-Chief, Sir T. McMahon, who was elected by acclamation an honorary member of the Lodge, and requested to wear its medal on all Masonic occasions. On the same evening a jewel was voted to Bro. Mullaly, on his retiring from the First Principalship of the Royal Arch Chapter of Perseverance. Captain Harry Barr succeeds that gentleman in office, and will be supported by Professor Pole and Bro. Wellis as second and third principals.

June 27.—The Brethren celebrated the summer festival of St. John. Seventy members assembled, amongst whom were the Grand Master, Bro. Burnes, Bros. Purnell, Crawford, Mullaly, Downes, Barr, Boyd, Compton, Lynch, Don, A. Forbes, Lawless, Molyneux, Brett, Stuart, Wellis, Aga Mahomed Jaffer, M. Cursetjee, Mirza Ali, &c. &c., and likewise M. de Kirwan, and three other foreign Brethren, who all received honourable notice. All the native members, and several also of the European Brethren were decorated with the new "Burnes' Medal" of the Lodge *Rising Star*. There was no want of good speaking and singing, nor any lack of good cheer. The speech with which our worthy Brother the Editor of the *Courier* proposed the health of the Provincial Grand Master, was in the happiest strain of eloquence and humour, and drew forth the loudest applause; and the songs with which the party was enlivened by Bros. Kiely, W. Allen, R. Morgan, and others, added greatly to the conviviality and enjoyment of the meeting. The consideration of the unwelcome subject of a farewell entertainment to Dr. Burnes on his departure was deferred, as it is understood that he is to remain amongst us for the present. At Poona also the Brethren have not been idle, and it will be seen from the following extracts of letters from kind correspondents there, that they met in the morning to hear a sermon from the Lord Bishop, and made a day of it:—

"The Masonic proceedings yesterday went off here in a manner most satisfactory to all. The Lodge St. Andrew's in the East assembled at the Hall at six in the morning, walked in procession, accompanied by a military band, to St. Mary's Church, where the Lord Bishop preached a sermon to the Brethren. The congregation was large and most respectable; many ladies were present, expecting no doubt to get the secret out of the Right Reverend Preacher. His text was, 'Hold fast that which is good,' and the sermon was most appropriate. I hope yet to see it in print. He commended the Craft for its charity and for its kindness to the widow and fatherless, many cases of which had come

under his own personal notice. After service, the Lodge returned to the Hall, where it installed Bro. Captain G. Munbee, of the Engineers, as its Worshipful Master, and afterwards sat down to an excellent breakfast. In the evening it again opened, and passed a unanimous vote of thanks to the Lord Bishop for his admirable sermon. The Brethren afterwards, to the number of fifty, sat down to refreshment, and spent a happy and most social night till twelve, when they separated highly delighted with the Craft and each other. The R. Worshipful Brother Burnes was not forgotten, and the bagpipes struck up 'Scots wha hae wi Wallace bled' when his health was given : we all hope to see him here. Bro. Lamert was all life, and kept up the interest of the meeting till the last, and in fact, every Brother enjoyed himself to the utmost."

"Colonel Decluzeau allowed the band of the Horse Artillery to play during the procession to and from the church, and at breakfast ; the band of H. M.'s 22nd was kindly allowed by Colonel Boileau to be present in the evening ; and as St. Andrew's is a Scotch Lodge, the pipers of H. M.'s 78th Highlanders, in their magnificent national costume, were also permitted by Colonel Douglas to be present, and played from time to time during the evening.

"His Excellency Sir T. McMahon was invited to join his Masonic Brethren at dinner, but did not feel himself well enough to attend.

"The officers and members of Lodge St. Andrew's in the East, and many other Brethren, attended Divine service on the occasion in full Masonic costume.

"The health of Colonel Boileau was proposed by Bro. Lamert, in a very neat speech. Bro. Boileau returned thanks. There were many more songs, toasts, &c."

DR. BURNES.—It is, we understand, the intention of his brother officers, to present Dr. Burnes with a piece of plate, or some other substantial token of their esteem, on his approaching departure from the Presidency. A testimonial like this is alike honourable to the donors and the recipient. The post which Dr. Burnes is about to vacate is without exception, of all medical appointments, that which requires the greatest combination of rare qualities in its incumbent. On the secretary of a board devolves the odium of all the generally unpopular and individually distasteful acts and recommendations of the body which he represents, and even though he may have disapproved of them, he is forbid by honour to remove the burden from his own shoulders. To have passed through such an ordeal with the reputation which Dr. Burnes carries with him, and in passing through it to have awakened so many kindly and grateful feelings is indeed a triumph. A requisition has we understand been made by the Medical board to government, for Dr. Burnes' services, until the termination of the monsoon. The urgency of their solicitations leaves not a doubt that they will be complied with.

LITERARY NOTICES.

Statutes of the Royal, Exalted, Religious, and Military Order of H. R. D. M., Grand Elected Masonic Knights Templar, K. D. S. H. of St. John of Jerusalem, Palestine, Rhodes, &c. London, 1846.

A flourish of trumpets this title-page to herald in a very simple unpretending code of statutes to regulate a body styled—"The Grand and Royal Conclave of the Religious and Military Order of Masonic Knights Templar in England and Wales."

Why this ridiculous title, so different with the designation extracted from the body of the statutes? When will Masonic authorities learn wisdom? They may plead, perhaps, in justification, that in former editions of these statutes, that the same announcements were made in the title-pages, and perhaps they were; and in the olden time, kings of Great Britain were declared by the grace of God to be also kings of France, &c., until Brother Buonaparte took it into his head that as far as France was concerned the title should be abandoned. We do not pretend to state that the title in question is altogether a fallacy, but that the statutes are simply those of the *Grand and Royal Conclave of the Religious and Military Order of Masonic Knights Templar in England and Wales*. We had hoped to have found recorded some data, which step-like would have led us into the examination of the position of this Order of Masonry; but we must, it appears, take that office on ourselves at some early opportunity. The statutes, nevertheless, as far as they go, are welcome.

The Golden Remains of the Early Masonic Writers. Edited by the Rev. George Oliver, D.D. R. Spencer, London.

The first number of this work of promise has appeared, and contains the "Introduction," which, it is hardly needful to say, is written in the author's best style—the list of *spurious* publications is interesting, and affords the very striking moral lesson that in assailing so "holy" an institution all attacks fall harmless, and only serve to prove the purity of Freemasonry. The doctor can now and then be merry and quaint—enlivening the reader by the cheerfulness of his own spirit. The first lecture is on the rise and progress of Freemasonry, and the second on a defence of Masonry (occasioned by a pamphlet called "Masonry Dissected,") by Dr. Anderson, 1730. The notes are critical and explanatory.

Histoire Philosophique de la Franc-Maçonnerie. Paris.

Bros. Kauffman and Chirpen still continue their researches into the principles, acts, and tendencies of the Order—quoting many authorities and extracting therefrom much interesting matter; the work has all the character of French literature, and requires to be very critically read and examined.

Stray Leaves from a Freemasons Note Book. Spencer.

We regret this very delightful book is not yet complete—its publication being delayed for the reception of many additional and interesting subjects, so that we must defer our remarks for the present; we cannot refrain, however, from adverting to "the prizes in the church," a sad

corollary on the Pharaasaical conduct of certain parties, who, although clothed in purple and fine linen, fare sumptuously every day, while the working pastors are doomed to the saddest evidences of poverty and destitution: the author writes in words of truthfulness—words that bleed as they flow.

Eulogy on the Hon. Benjamin Russell. By Bro. Francis Baylies. Boston. U. S.

“The Masonic rites have been duly performed at the grave, and the cassia has been thrown on the coffin. The remembrance of his virtues remains—and there is a consolation even in grief.” How beautifully expressed are these words that preface an eulogistic effusion to the memory of a good Mason. Bro. Russell was born in Sept., 1761—died on the 4th January, 1845, æt. 83. The subject matter is too important to be dismissed in a mere notice, and we hope to find time and space to give extracts of the “chronicle and times” in which Brother Russell lived, moved, and had his being—and which were among the most important of the American revolution.

Address delivered at Fitchburg, Mass. U.S. By Bro. J. Sheppard. Boston, U. S. Spencer, London.

Verily our Brethren of the “Jonathan land” beat us out of the field in Masonic outpourings of the spirit—but for Dr. Oliver we should cut but a sorry figure in comparison: true he is colossal—but will no one follow even at humble distance? Let us hope better things, and that some of our most Right, Very and simple Worshipfuls will bestir themselves and give us their thoughts and imaginings. This address of Brother Sheppard is a masterly review of Freemasonry, and it is most deeply interesting for its retrospect of the period of the war-time, when the Loyalist and Colonist lost their respect for peace and became enemies. Thank Heaven, they are foemen no more. We are among those who thought as little on the Oregon question as we should of a Yankee expedition to Father Thames. Rivals we may be, but generous ones; each emulous to attain the guerdon of good faith. There may be some few who disgrace the Order, but, as our author well observes, “To judge of a society by a few apostates is neither sound logic nor common sense. The purest wheat has some tares. The merchant does not judge of a monied institution by the superscription of a counterfeit bill; though, by such a measure, judgment has been too often dealt out unsparingly upon Freemasonry.” The concluding sentence is touching: “For some cause the monument was postponed * * * let but a Promethean spark kindle the patriotic fire in every bosom, and it is done; then would the stranger from other lands behold a Masonic memorial towering on the banks of the Potomac, of enduring and grateful remembrance to the FATHER OF HIS COUNTRY, where, in the cemetery of his family, he now sleeps in glory!”

The three oldest Records of Masonry.—(Written in German.) By Carl Christian Frederick Krause. Dresden. 2 vols., 1820-1.

The author assumes to comprise a general history of Masonry from the earliest period to the present time—containing also a full and minute detail of all the ceremonies, lectures, sections, &c. It is a very *curious* book, and too freely uses some undefined garbled statements of English Masonry, for which we do not give his judgment much credit.

An Address to Thinking Brethren.—(Written in German.) By Frederick Mosstorf. Dresden, 1818.

Consisting of a treatise upon Masonry generally—pointing out the difference between the English and German systems, and dilating upon the beauties of the different parts of the ceremonies as they occur consecutively. Written in a style of high moral and religious feeling.

Treatise upon the Effect of Secret Societies upon the Welfare of Mankind generally.—(Written in German.) By Frederick Mosstorf 1811.

“This is to prove the benefit and advantage, both in a religious and moral point of view, which result from secret societies.” Principally written in the form of correspondence. The language appears exceedingly refined.

The Herald of Peace for July, August, and September. Ward and Co., London.

A letter from Private Dunn, 80th Regiment, from the camp before Lahore, addressed to his father, detailing the systematic carnage of prisoners of war was almost too revolting for belief, and has been officially denounced as a falsehood. The bible is quoted in justification of war, but, be it remembered, that prediction by Isaiah applied to the “Prince of Peace.” The amicable settlement of the Oregon question tells wonderfully of the advance of peace principles, and Elihu Burritt, humble-minded but prophet-like, wends his useful way in the cause; but mark the “Times,” which says—“convince the warrior that he is henceforward to enjoy them (rights, moral, social, and intellectual), and believe us that the war-god himself is shaken on his throne.” The Hounslow flogging case—awful as it was—must lead to an amelioration of military discipline. But how stands the affair: over the whole of Europe, England not excepted, such is the low estimation in which the profession of a soldier is held, that the armies of all countries are reducing their standard—household troops even are selected with much difficulty: how true it is that when nations *will* have peace, governments *must* bend to their determination. The “Herald of Peace” may pride itself on its position—it “has done the state much service”—and will yet help to effect greater.

England's Colonial Empire; Vol. i. the Mauritius and its Dependencies. By Charles Pridham, Esq., B. A., F. R. G. S. Smith, Elder, and Co.

England's Colonial Empire! This is indeed a subject of the most comprehensive nature, and one which it is surprising has not been hitherto illustrated. The greatness and power of England are mainly based upon the extent and value of her vast dependencies in every quarter of the globe, and yet the information we possess relative to the history and statistics of those dependencies, with a few exceptions, is of the most meagre description. We hail, therefore, with pleasure, the appearance of a work which promises to supply the requisite information. The first volume, which is complete in itself, is devoted to a description of the Mauritius and its dependencies, and in working out the subject, Mr. Pridham seems to have availed himself of every possible source of information, the volume displaying great diligence and perseverance, and much minute research. The result is highly satisfactory; and should the whole of the work be carried out in a similar manner, England's

colonial empire will, at length, be amply illustrated. In presenting his first volume to the public, the author states in his advertisement, that he cannot fail to be influenced by sentiments of a mingled character, by a feeling of diffidence, when he reflects on his unfitness, at so early an age, for a task that may perchance be rightly deemed gigantic—by a partial satisfaction, accompanied by hope, when he considers that he may have, to some extent, succeeded in an object which others, of far greater ability, but perhaps less patience, have successively abandoned—by a sentiment, he trusts he may say, akin to patriotism, in that he should be the instrument, however humble, of describing the contents of an empire that, considered in any point of view, is as unrivalled for its grandeur and fame, as for the spirit of wisdom and justice by which its affairs are administered. The author also observes that difficulties, such as are involved in undertaking a work of this description, and what is more, in a description of this particular colony, arise not alone from the circumstance that the greater part of the materials are derived from foreign sources, and conveyed in foreign languages; not alone from the severity of the tests to which everything must needs be subjected; nor the unexampled drudgery which a writer, alone and unassisted, must make up his mind to undergo; nor even from the multifarious nature of the subjects of which he has to treat; but from the supreme ignorance and indifference that (with some brilliant exceptions) pervades every class of our people with reference to our colonial possessions, not excluding those to whom one might naturally look for assistance in a work of this description; and in the case of Mauritius, by an equal, if not greater, indifference on the part of the colonists to everything transpiring in Great Britain, save as it may affect their own interests; causes, whose combined effect has been to render the dominant country and her colony a sort of *terra incognita* to each other. The present work is, however, well calculated to supply this twofold want; and we concur with the author in hoping, that when it is known in the Mauritius that its wants are understood, and its people appreciated here, it will tend to bring about the interchange of those kindly feelings on every account so desirable.

Mr. Pridham has divided his work into *four parts*. The *first* is occupied with the history of the Mauritius to the present time. The *second* describes the people, their institutions, education, religion, and amusements; with an interesting account of Piracy in the East, and the Slave Trade. The *third* describes the physical aspect of the country, its climate, geology, mineralogy, and natural productions; and the *fourth*, the agriculture and commerce of the island, its government and laws, and a history and description of the Seychelles group, and dependencies.

There is also an appendix containing a great variety of valuable and interesting information.

The first chapter, on the early discovery of the Mauritius, shows much research; and the history of the administration of Le Bourdonnais—the effects of the French revolution upon the island—the naval combats and stirring events attendant upon the capture of the island by the British, are detailed with great accuracy and impartiality.

The nearness of the Mauritius to the island of Madagascar, afforded great facilities for the introduction of slaves into the former. This was at first undertaken by pirates; and the way in which the fearful traffic was carried on is very graphically described.

We regret that space will not permit us to give extracts from this very interesting portion of the work; we however recommend our readers to make themselves individually acquainted with the whole contents of the volume before us, as they will thereby be enabled to appreciate its merits much better than from any casual extracts which we might be enabled to make.

The chapters relative to the commerce, government, and present aspect of the colony, are all deserving of attentive perusal.

In conclusion, when we consider the careful manner in which Mr. Pridham has collected and arranged his materials—the numerous obstacles he has triumphed over—the impartiality he has shown in the historical part of his subject—and the great diligence manifested in obtaining the best and most ample information upon every topic he has touched upon, we are inclined to auger most favourably of the result, and to entertain a sanguine hope that “England’s Colonial Empire” will at length receive due attention, and that the present work will, when completed place the history, politics, and statistics of our mighty empire, its colonies, and dependencies, in a clear, unpretending, and tangible manner before the whole community.

The Water Cure, in Chronic Diseases; an Exposition of the Causes, Progress, and Terminations of various Chronic Diseases of the Digestive Organs, Lungs, Nerves, Limbs, and Skin, and of their Treatment by Water and other Hygienic means. By J. Manby Gully, M.D., &c. John Churchill, Princes-street, London.

Like all other novelties, the Water Cure has been damaged both by its friends and its opponents. The former proclaimed it, like Dulcamaro in the opera, with a flourish of trumpets, and as an infallible panacea. The first writer on the subject in England was a non-medical man; and the next was of the profession, but who undertook the subject after a strange fashion. And both of them stuffed their books with such surprising matter, and assailed the medical faculty in such an alarming strain, that it is no wonder the bile of the Doctors rose, and that they denounced the whole thing as a dangerous quackery; and such it has been too extensively assumed to be up to this time.

Dr. Gully’s book comes opportunely to place the water cure on its proper ground, as a remedial plan of treatment; and to vindicate its character as a scientific one. He brings to the exposition of the subject the acquirements of a fully educated, and the weight of a largely experienced, medical man. Every page of the production before us shows this. But, more than this, it bears the stamp of truthfulness throughout, and enables the non-professional reader to appreciate the exact value of the water treatment. Maintaining its superiority in certain chronic diseases, Dr. Gully candidly mentions those in which it is apt to fail; an accuracy of examination and honesty of admission, for which no preceding writer on the subject can claim credit. He has also come to the conclusion, from extensive and long experience, that the violent, indiscriminate drenching with water, internally and externally, which so many authors and professors of the water cure have proposed, is altogether unnecessary; and that curative results may be obtained quite as certainly and speedily by milder and less hazardous means. This he demonstrates in the numerous cases which he adduces, with every particular, saving the names of the patients—delicately and properly withheld—all of which occurred in his own practice of the water cure at Malvern. These cases, indeed, form an extremely interesting portion

of the work; and afford proof of the variety of applications he conceives to be requisite to overcome every modification of disease, and be suitable to the age and strength of the patient. And these are strong reasons for our recommendation of his work to the public, as unquestionably the best by which to arrive at a right judgment of the curative properties of the water treatment.

The author very properly animadvert upon the essays of amateur writers, as being ultimately injurious to the establishment of the water treatment, saying, "the thinking see through them, and disappointment awaits the unthinking, who expect to realize the glowing pictures they exhibit; and thus a good cause is lost by bad advocacy." This hint ought not to be lost on future Wilmots and Bulwers, who may write about what they do not fully understand. Against such advisers the public cannot be too guarded. The cold water cure should not be attempted upon the *dicta* of theorists, or the presumptions of non-professional men; but upon the well-grounded experience of eminent medical practitioners, among whom Dr. Gully ranks deservedly high.

Very strongly recommending this book to our readers (the writer of this notice having experienced the wonderful advantage of Dr. Gully's treatment), we conclude with an extract on the subject of the *crisis*, of which so much has been said and feared.

"The occurrence of a crisis, however, is neither frequent, nor is it necessary in many cases. The gradual progression of improved distribution of blood, of improved formation of blood, and of waste of diseased blood, effected by a judicious application of the water cure and a regulation of diet, tends towards a recovery which is quite as effectual and permanent as that of which a crisis is a signal. Of this I have satisfied myself in many instances; and any one who observes the treatment and employs thought upon it, will see how unnecessary were all the wonderful crises which were, at an early date of the water cure in this country, imported from the continent to astonish the English public. Such crises may have taken place, but I am certain very often very unnecessarily. Violent treatment, no doubt, will excite them much more frequently than mild treatment; but I maintain that this last suffices for all purposes of cure, and causes much less inconvenience and mischief. In the one case you cautiously and gradually work upon the nutritive nervous system, keeping it up to the point of slow, continued effort at self-restoration; in the other, you force it suddenly to a violent effort, and in doing so produce vehement, revulsive, and tumultuous action in the great nervous centres." P. 553.

An Easy Introduction to Chemistry. By George Sparkes. Whitaker & Co.

The author has in a brief space condensed much important information; his object appears rather to facilitate an acquaintance with chemical agents, than to teach the science of chemistry: in this he has succeeded. Economy, too, is one material agent, as, for one guinea, the student can possess himself of the means for experiments.

My Razor and Shaving Tackle. By John Teetgen. Cleave, London.

"Philosophy, logic, and instruction" (the author's words) are brought to bear on the virtues of the Shaving Tackle, and surely without offence. "The boy is father to the man," and mimic-like he pants for the beard, which to him it hath charms. Chafed with the taunt of "beardless boy," with what enviable yet secret efforts does he lather, scrape, and not often lacerate the chin that presents nothing but the mere down of

youth ; but as years roll away the softest down becomes bristly as “the quills of the fretful porcupine,” and the sexagenarian flinching under the daily agony, seeks in vain for what is termed the “luxury of shaving.”

Professor Teetgen, in a little pamphlet, enlarges on the anatomy of the razor, which he sectionizes in quality, form, edge, &c. ; then he enlarges on each, affirming that “a razor is not a saw,” and illustrating his argument by very fair conclusions. The operation of shaving is in his hands an artistical one. And then his comments on the *temper* of a razor, how it should be set and stropped !

The Professor has appended an engraving to his pamphlet, with figures, denoting the exact mode of “shaving made easy.”

Hints to Tutors, on Classical Tuition. By Dr. Thomas Cox, Head Master of Queen Elizabeth’s Grammar School, Barnet. Harvey and Darton, Gracechurch-street, London.

If we were to devote space in proportion with the intrinsic merit of this essay, we should reprint it. With the title alone are we dissatisfied ; it should have been “Hints to Tutors *and Parents*, on Classical Tuition ;” for, if the learned author be capable, as he proves himself to be, of informing teachers in their duty, he must be, as we are assured he is, equally able to instruct pupils. Such a man, in short, as we should seek out ; and, if satisfied with the *ménage*, select as the tutor of our children.

Monthly Prize Essays. Madden.

The mind that originated this admirable object must be intellectually philanthropic, and have a moral reliance upon the altar-staff of public support—wanting which how many powerful appeals to public opinion have fallen still-born from the press ! The object of the director is to open a field of honourable competition “to toiling, struggling, suffering, and pining away” talent and ability, by offering “prizes” within the attainment of all—with immediate payment on decision. More need not be said as to objects. The contents of the first number are, a paper on intellectual Cultivation—a poem on “old Times”—Reasons for a new Edition of Shakspeare.—A Legend of the Rhine.—Modern Superstition.—Historic Doubts.—Elgiva’s Trial.—Mythology explained by History.—Cycles of Civilization—and the director’s reports of various contributions received. His opinions on their merits is very critically given, while the selection of what is published is highly creditable to his literary acumen.

The New County Courts Act (9 and 10 Vict. c. 95,) for Debts, Damages, Replevin, &c., with Notes, critical and explanatory ; including decisions of the Courts in England and Ireland, on Statutes having similar provisions. London : Stevens and Norton, 26 and 39, Bell Yard, Lincoln’s Inn.

The object of this edition is to explain, by practical notes, this very important statute. It appears, by the preface, that it has been generally called the “New Small Debts Act,” but Mr. Udall considers this an improper title for a statute that creates a new jurisdiction, new courts, and a new process ; he, therefore, says he has called it what its enactments show it to be. We do not profess to be practical lawyers—our department is the laws Masonic—but we conceive that the edition will be very useful to all. The critical notes are written with acumen, and will sustain the reputation of the editor.

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.

A CATHOLIC instructs us to state that any Freemason desirous of communication may address him “care of Mr. Jones, bookseller, Paternoster Row.”

DR. STEVENSON.—Many thanks, especially for a Jamaica paper, which so many of our correspondents have overlooked. What abundance of promises, lavishly offered, have been altogether disregarded!

MRS. CROOK'S PORTRAIT.—Some correspondents should address the Secretary, Bro. Francis Crew, who will cheerfully attend to them.

BRO. SNEWING —We are largely indebted for continued kindness.

ANTIQUARIUS.—As Mr. Halliwell has accepted the condescension of Sir Henry Ellis, (*vide Chat*.) the publication of the letter is unnecessary.

Q IN THE CORNER is not sufficiently sharp-sighted. What the ornate and learned Proctor *did* say, relating to the election of the Board of General Purposes, was—“Well! we must bear the infliction for the year, and then put a stop to it—we have strength enough.” So look to it, my masters, in time; you are, it seems, mere warming-pans for the proctorial nominees, whose scrimmage will come off in June, 1847.

A TYRO.—Have nothing to do with the man, he is a Masonic traitor—money his object—delusion his practice.

A SUBSCRIBER TO THE GIRLS' SCHOOL enquires by what authority the following words are printed at the head of the circular—“Daughters of decayed Freemasons, once in prosperity.” Perhaps the Secretary will reply. We decline to insert the letter as too personal, especially on the provincial magnate of Sumatra, whose extensive charities thereat are so highly estimated by his countless constituents.

A PARTAKER.—The report of the Masonic banquet to Sir David Pollock, on his departure for Bombay, does not carry sufficient authenticity.

A PETITIONER, (Sept. 20).—Information of the grant by the Lodge of Benevolence should not be delayed beyond four days of the dotation. Possibly the “holidays” may have interfered. Verily the embryo D. G. Secretary will require a deputy-sub. ere he be long in office. Oh! for a rail-road improvement in Masonic charity.

BRO. OGBURN, (Sept. 20).—The report reached us too late.

A FREEMASON, (Bristol, Sept. 22).—Ditto. Why not give proper name?

LEWIS, (766).—Ditto. Would have been more welcome with proper name.

BRO. GRANT.—Too late.

H. P.—There must be some hitch in the affair. We know not the man.

BRO. JOHNSON.—Dr. Crucefix desires us to state that the letter has not reached him, consequently, the presumed reply is a miserable hoax.

A MASON.—We are authorized to state that the letters *said* to be received from Dr. C. may be published in any form and at any price; but the parties so acting must take on themselves all responsibility. If found to be *spurious*, the publication will of course, be denounced; and even if correct, an explanation may follow.

K.—We do not know the respective ages of Bros. W. H. White and Bossy, who are not relatives by blood; the latter married the niece of the former a few years since. Our correspondent has made a mistake in the word "martial," which should be "marital" in reference to the subject—however, we decline the article.

CINCINNATUS.—We have too frequently been deceived by the same party to place any reliance on his co-operation. Were a third attempt made to supersede our labours, he would be at his dirty work again.

A MEMBER OF THE NEWSTEAD.—Too late. The account of the merry meeting on the fourth is very graphic—fun, frolic, and cricket were the order of the day, which was gloriously fine. The officers of the fourth dragoons, with their fine band, enlivened the scene, which was rendered still more attractive by the presence of the lovely wives and daughters of the Brethren. We hope not to offend our hypercritical friends of the "Newstead," if we say that, hoping for a future account of "Lodge work," we thank them on the part of the ladies for a very happy day most agreeably spent.

DISCIPLINE AND PRACTICE.

BRO. STUART.—Wardens may, on the decease or disqualification of the Master, convene a Lodge for the dispatch of general business, but they can merely *rule* the Lodge in the absence of the Master or Past Master—the ceremonies of making, passing, and raising, can only be conducted by an "Installed Master."

A MASTER.—The recent pharasaical move, if not an absolute violation of law, is "next of kin." It is a home thrust at the cause of the widow and the fatherless.

ARCH MATTERS.

ONE PRESENT enquires if Comps. M'Mullen and Alston were "en regle" in taking up the motions of absent members in August. If *precedent* be law, they were out of court. Certain we are, that had the notice been given by the treasurer of the Asylum, Comp. M'M. would soon have twisted the absence of that officer into a good and valid reason for giving it the go-by.

ONE OF THE G. O. M.—Two Companions having been black-balled at the last meeting, what course should they adopt? Congratulate themselves to be sure—when Companions (!) cease to be gentlemen who would seek their company. In 1836, Dr. Crucefix and —— were black-balled! this stupid act offended the late Royal Grand Z. Since then, —— has been admitted!—Query. Did his experience as a R. Arch or his gallantry as a R. Artilleryman teach the G. O. M. a moral lesson?—verily the tricks of G. O. M. are somewhat fantastical. But the worst of it is, that the doctor can no longer boast his singular honour:

it is shared by others: there are now three of the black-balled. We understand the doctor intends to petition their excellencies to admit the two recently rejected.

TEMPLARS, &c.

A KNIGHT.—The party assuming to confer the degrees of Rose Croix, &c., *not being authorized*, his acts as such are spurious.

A COMMANDER.—The power vested in the M. E. G. Master of Masonic Knights Templar for England and Wales is limited to that Order—beyond which he has no Masonic jurisdiction whatever.—(Vide statutes.)

AN ENQUIRER should address the Secretary-General H. E.—Davyd W. Nash, Esq., Sion Lodge, Richmond, Surry.

THE ASYLUM.

The annual Ball in aid of the funds of this institution will take place at Freemasons' Hall, London, early in January.

We intended to have noticed the Freemasons' Monthly Magazine (Boston, U. S.), but it reached us too late. We state this, lest, having extracted some important information therefrom, we should be attainted of discourtesy in not acknowledging the same.

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TO THE FRIENDS OF THE WIDOW AND THE FATHERLESS,
AT HOME AND ABROAD.

It will gratify the truly generous to learn, that the cause in which their sympathy has been engaged, has progressed in a manner highly satisfactory to the most liberal construction of independent charity,—that it has triumphed. The English gentlewoman, whose case has been committed to my advocacy, has by the blessing of Providence been restored to health; and although the tender duties of maternity might well plead for her exemption from personal exertions, yet she felt that as her children had no father, she must rally all her energies, and supply, as best she could, the loss they had sustained. And He who afflicts that He may chasten, has willed it that those energies have been directed so as to attract the attention of men of high station and character, who consider that this gifted gentlewoman is sent timely to them for especial and high purposes. A reference to the advertising columns of this number of the *Freemasons' Quarterly Review* will explain, better than I can, the particular object of this lady, and I implore of such as have the opportunity of advancing her interests not to forego it, but to be even early in their kindness.—Let them visit her, and judge for themselves.

I am instructed to offer her grateful acknowledgments for support received under immediate and harrowing affliction, which sustained herself and orphan children, and thus enabled her hopefully to anticipate the period when she might repay the obligation, by proving she was not unworthy that support. On my part, I feel grateful for having been the humble instrument of evoking so much Masonic feeling, and for the third time call upon such as have not contributed to this case to bear in mind, that as “nothing is done while anything remains to be done,” so the new home of “the widow and the fatherless” must be but an indifferent one, especially during this inclement season, unless the generosity of those who can give is still extended to the new home. Oh may such act, and say with Job—“I caused the widow’s heart to sing with joy.”

ROB. THOS. CRUCIFIX.

Grove, Gravesend, December 29, 1846.

Subscriptions will reach me safely in the form of a post-office order through the Post-office.

THE WIDOW’S VOTE OF FIFTY POUNDS.

THE cold-blooded Pharisee, Mason in name,
And only in *that*, with his quips and his lies,
May attempt our pure Craft’s glorious creed to defame—
Sole power that in creatures like him one espies—
But resilient Charity always defies
Such foes when the Widow appeals with her claim.
All thanks to THE ARCHITECT! lowly we bend,
For we know HE is always the lone Widow’s friend.

EDWARD RALEIGH MORAN,

No. 1, Grand Master’s Lodge.

Vigil of the Incarnation 1846.

OBITUARY.—At Calcutta, on the 2nd of October, Lieut. CHARLES LENNOX MAHER, H. M. 61st Regiment, aged 21 years, eldest son of Bro. Capt. Maher, of Leycroft House, Taunton.

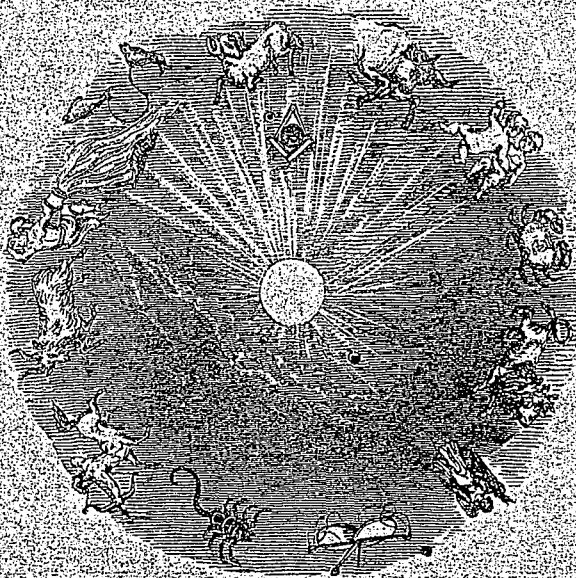
The 15th inst. at Brecknock Cottages, Camden New Town, aged 35, Anne E., the wife of Bro. CHARLES GOODWYN. She was much loved for her amiable qualities, and her loss is sincerely regretted.

Dec. 15.—At Mutley, Bro. WILLIAM DYER, aged 55. The deceased was pre-eminently useful in the Order, and was greatly respected.

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES.

No. XV.—SEPTEMBER 30, 1846.



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Our ancient institution is, no doubt, widely diffused; but still it is far from being in that state of prosperity to which it would have naturally risen, had there been an established place of central assemblage, in which Brethren from a distance could have been received and entertained—in which matters of common interest could have been discussed and arranged, and in which those festive entertainments, which are at all times innocent, and not unfrequently conducive to the benefit of the Order, could be adequately displayed. Our object is to secure at once the respectability and the permanency of our Order in this part of Ireland; and for this purpose the erection of a Masonic Hall is absolutely necessary. The beneficial results of similar establishments in London, Dublin, and other large communities, are too generally known to need any special elucidation.

On the ground, then, of its immediate bearing upon the permanency of our Order, we ask, as a Brother, your sympathy and support on behalf of our undertaking; but there are still additional grounds on which we solicit your active co-operation. The contemplated Hall is merely a first step towards the establishment of a place of refuge, in which the widows and destitute orphans of Freemasons may find an asylum from the pressure of want, and in which the educational training of these orphans may be properly attended to, so as to fit them for becoming useful members of society, instead of being initiated in the vices, and brought to the ultimate destruction which are almost inseparable from neglected pauperism. These are objects in which the very spirit and essence of our benevolent institute are immediately embodied; and to you, as a Brother Mason, it is needless to say more, in order to awaken, on behalf of our projected establishment, your ardent zeal, as well as your best exertions, in every quarter that may be legitimately reached by your personal influence.

Donations and Subscriptions for the purposes already explained will be received and thankfully acknowledged by Brother ALEXANDER GRANT, Secretary and Treasurer to the Hall-Committee, Londonderry.

On the completion of the Building, a statement of the Receipts and Disbursements will be furnished to each Subscriber.

FREEMASONS' QUARTERLY ADVERTISER.

No. XV.—SEPTEMBER 30, 1846.

ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASONS.

“That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft.”—*Unanimous Resolution of Grand Lodge, December 6, 1837.*

GENERAL COMMITTEE,

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By all of whom Subscriptions are received.

THE object of the contemplated Asylum is simple—to provide that shelter and support in his latter days for the Worthy Aged and Decayed Freemason, which nearly all other classes have already done for those connected with their happier hours, and dependent on their benevolence.

It would be unnecessary to say any thing in support of such a charity, to a body with whom the exercise of that virtue, in its most boundless extent, is a primary obligation. Its friends and projectors utterly disclaim all idea of interference with the other Masonic Charities, but they simply urge this as the crowning stone of the edifice, as the sacred ark in which those who have in better times contributed to the support of these two admirable institutions, may themselves, should the dark hour of distress come, find refuge and succour.

While England abounds in homes of benevolence for the distressed, it appears a strange anomaly that the Aged and Decayed Freemason alone, is without this cheering prospect—an anomaly rendered more striking from the fact that no body of men has had higher patronage, richer members, or more benevolent objects.

 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 expense to which the Charity has been subjected may be met by the kindness and liberality of the Craft.

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I am, Sir, yours obediently, THOMAS WOOD.

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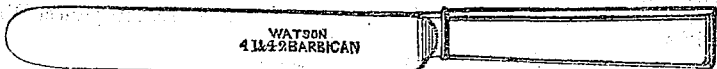
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