

THE
FREEMASONS'
QUARTERLY REVIEW.



“LIGHT.”

1841.

LONDON:

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TO

A FREEMASON,

IN THE TRUE SENSE AND MEANING OF THE CHARACTER,
WHOSE EXEMPLARY VIRTUES

AS THE FATHER OF A NUMEROUS FAMILY
ARE THE PROUD TESTIMONIES OF HIS MORAL WORTH,
WHOSE ENDEARING QUALITIES HAVE MADE A WIFE HAPPY AND CONFIDING,
AND WHOSE STALWART SUPPORT OF THE PRINCIPLES OF
HONOUR AND JUSTICE,

HAS MADE HIM BELOVED BY THE GOOD,
FEARED, PERHAPS, BY THE ENVIOUS, BUT RESPECTED BY ALL;

A BROTHER MASON,

GRATEFUL IN THE BELIEF THAT HE CAN BOAST HIS FRIENDSHIP,
HAS TRACED THESE LINES,

AND TO THAT WORTHY AND EXCELLENT MASON,
BROTHER JAMES EALES WHITE,

WE RESPECTFULLY DEDICATE THIS,

THE EIGHTH VOLUME

OF THE

Freemasons' Quarterly Review,

TO WHICH, FROM THE FIRST TO THE LAST, HE HAS EVER PROVED
AN ADVOCATE AND SUPPORTER.

CONTENTS.

THE GRAND LODGE	1
THE CRUCEFIX TESTIMONIAL	10
THE BOYS' SCHOOL	12
ON FREEMASONRY (REV. GEORGE OLIVER, D.D.)	13
ON THE HISTORY OF INITIATION	23
NOTIÆ TEMPLARIÆ (NO. IX.)	27
THE TEMPLE CHURCH	30
THE LIBRARY AND MUSEUM	31
A MASON'S ADVENTURE	33
THE KEY STONE	37
MASONIC ANECDOTES	39
THE PRODIGAL'S BRIDE	41
LETTERS TO THE EDITOR	44
POETRY	48
MASONIC INTELLIGENCE:—	
FUND OF BENEVOLENCE, AND COMMITTEE OF	
MASTERS	52
QUARTERLY COMMUNICATION	54
SUPREME ROYAL ARCH CHAPTER	55
QUARTERLY CONVOCATION	55
THE CHARITIES	55
THE REPORTER	64
MASONIC CHIT CHAT	67
OBITUARY	68
PROVINCIAL	69
SCOTLAND	93
IRELAND	98
FOREIGN	103
INDIA	111
POSTSCRIPT	122
CORRESPONDENTS	126

LATE EDITORIAL ANNOUNCEMENT.

“WE who humbly follow the editorial career of the Worthy and Worshipful Brother to whom Freemasonry is so much indebted, feel that our labour and responsibility will have to be exercised under the disadvantage of immediate comparison; and that it behoves us, at the outset of our vocation, to propitiate the friendly and considerate opinions of our readers. It is a high honour, indeed, to be the follower of such a leader, and we will endeavour to deserve it by consecrating every effort, by devoting every energy, to the chief objects of his and our pursuit—the extension of Masonic information—the support of our Masonic Charities—and the general prosperity of the Masonic Order. In accomplishing this we will “nothing extenuate nor ought set down in malice;” nor will we shrink from the most efficient performance of our duty. We will love all good Masons, and none other; we will maintain the absolute omnipotence of Truth; we will support the god-like exercise of Charity in its most comprehensive application; and we will ever be ready to take part in the sacred cause of principle against power.

“Our kind readers, however, must not judge our future efforts by this specimen of the *Freemasons' Quarterly Review*. With brief time, for either choice or arrangement, we have deemed it best to alter as little as possible the tone of this, the concluding number of the seventh volume; and rather to let current subjects conclude in the spirit of their commencement, than to emasculate them in their completion. With the new year we shall put forth our strength, and, we trust, evince some improvement in the original design, untrammelled by previous arrangements. Until then, let our task be considered more mechanical than mental—more the province of compilation than the exercise of editorial judgment; and we conclude these incidental observations in the words of our excellent predecessor:—‘Let the hope be warmly cherished, that those Masonic proceedings which involve the government, and not the mysteries of the Fraternity, may be so conducted, in future, as to bear the most searching light, and even to challenge examination.’”—*Freemasons' Quarterly Review*, December 31, 1840.

TO OUR READERS.

We intend to give an outline of the Masonic Biography of Brother R. T. Crucefix, in our next number, accompanied by a Portrait; which will be followed by those of other living Masonic Worthies.

March 31, 1841.

THE
FREEMASONS'
QUARTERLY REVIEW.

MARCH 31, 1841.

THE GRAND LODGE.

WITH more of sorrow than of anger we refer to the unprecedented and undignified proceedings of the last Grand Lodge; not so much with a view to our own justification, as with the very earnest hope that such an unnecessary and unconstitutional course may not be reverted to again.

Opposite to this page will be found, reiterated, word for word, the announcement with which we preceded our first editorial efforts, in the Twenty-eighth Number of the *Freemasons' Quarterly Review*. Assuming that our readers will again con over these preliminary sentences, we ask, whether it could be possible, unless under some optical or mental perversion, for persons, perusing that announcement, to come to any other fair conclusion than this—that it was our sincere desire, and intention, to proceed with our labours without personal bias, or undue reference to the past? Any unprejudiced reader would have confidently concluded that, had time permitted, we should have already evinced the nature and effect of our design; and have, thus, obviated the necessity of attempting to

disarm critical ascerbity, or of anticipating fallacious reasoning on constructive treason, by requesting that opinion should be suspended in such precise terms as these:—

“ With the new year we shall put forth our strength, and, we trust, *evince some improvement in the original design, untrammelled by previous arrangements. Until then, let our task be considered more mechanical than mental—more the province of compilation than the exercise of editorial judgment.*”

Who could have supposed that, under such retrospective circumstances, and with such an existing declaration, a prospective attack would be fulminated against this publication? Who could have imagined that the errors of others—even if those errors had not been pardonable or defensible on the ground of provocation, or had not otherwise been atoned for—would be visited upon the innocent, in a vain attempt to restrict the utility, or to lessen the circulation of a work that is indispensable to Freemasonry?

We distinctly avow, that it was our preconceived intention so to conduct the *Freemasons' Quarterly Review*, commencing with the present number, as to keep clearly within the spirit of the Masonic law, as expressed in the Book of the Constitutions, and even within the letter if it were possible. And we shall not be moved from this, our determination, by the inconsiderate conduct of those who have presumed to sit in judgment upon us, and to pre-judge and misconstrue our acts. As the best evidence of the purity of our motives, and the sincerity of our intentions, we will not be provoked into the adoption of a different course by the *brutum fulmen* of inconsequent resolutions. This first, and unwise attempt to assimilate Masonic with Legislative deliberations, in fruitless declarations of vague *breaches of privilege*, and singular deviations in the exercise of such undefined power, shall, as far as we are concerned, be as harmless as they are irrational.

By a temperate and prudent, yet firm and confident application of the means at our disposal, which will never fall short of the occasion, we will prove this unmasonic supercession of the Book of Constitutions—this vain attempt to anticipate offence, and to punish non-offenders—to have been as needless a waste of the time of the Grand Lodge, as it is a manifest subversion of the privileges of the Craft, and, in every point of view, a most unjust procedure.

Yet, whilst we regret the occurrence of transactions that reflect neither credit nor dignity upon the Order, it is a source of consolation to us, that no single error has been pointed out in the reports of the proceedings of the Grand Lodge, which have hitherto appeared in the *Freemasons' Quarterly Review*. Privately they have been referred to as “singularly correct—evidently taken by a short-hand writer;” and their accuracy has never been publicly impugned. They may, therefore, be taken as faithful and verified records of the past, as part and parcel of Masonic History, to which reference may always be most confidently made. Nor do we discontinue the series for want of equally detailed reports; but higher, or more extensive interests than those in which we are personally concerned, must be at stake, before we shall be tempted to deviate from our own well-considered and *considerate* intention.

From many communications on this subject we have selected those which comprise the prominent features of the case; and to which we refer, in the confident expectation that they will have some influence on the proceedings of the next Grand Lodge, and, by thus prudently retrieving the past, restore many to the exercise of reason.

WE little expected, when the foregoing remarks were in type, that another and still more startling surprise was in store for us. We humbly believed that the days for enforcing "a vigour beyond the law," had expired with 1840; and that those who had inconsiderately opened the Masonic annals of 1841, by complaining of us in prospective, would scarcely provoke complaint against themselves by further vehemence and precipitancy. But, alas! for poor human nature, now, as heretofore, the law makers—the law exponents—the law extollers—are the earliest and the most reckless among the law breakers.

In the regulations for the government of the Grand Lodge, number 8, page 26, it is declared that—

"No motion for a new law or regulation, or for the alteration or repeal of an old one, shall be made, until it shall have been proposed in, or communicated to the general committee, which meets on the Wednesday preceding each quarterly communication, nor until it shall have been handed up in writing to the Grand Master. After having been perused and found by him not to contain any thing contrary to the ancient landmarks of the Order, the motion may be publicly proposed. If seconded, the question shall be put thereon, for the opinion of the Grand Lodge. If approved and confirmed, at the next ensuing meeting of the Grand Lodge, it becomes a law of the society."

This principle of confirmation, which includes the power of rejection or non-confirmation, has hitherto been abided by in every act of the Grand Lodge, founded upon a substantive resolution. Yet, without waiting for any subsequent consideration of the subject, whilst the ink is scarcely dry with which the *pro tempore* minutes were made, and long before the excitement of unreason could be allayed by reflection, the Grand Secretary has issued the following extraordinary missive:—

FREEMASONS' HALL,
London, 8th March, 1841.

“W. MASTER,—I am commanded by the M.W. Grand Master to forward for your instruction and guidance, certain resolutions, which, on the proposition of the R. W. Deputy Grand Master were passed nearly unanimously at the Quarterly Communication held on the 3rd instant; and I am particularly enjoined to call your attention to the direction contained in those resolutions, that they be read in open Lodge at your first meeting after the receipt of this communication, and then entered upon your minutes, and this having been done, that you forthwith make a report of the fact to the Grand Secretary, for the satisfaction of the Grand Lodge, and the information of the Grand Master.

The M. W. Grand Master further commands me to refer you to the Book of Constitutions, page 78, sec. 3, and page 84, sec. 6, by the first of these you will see that the Master of the Lodge is solemnly pledged to observe the laws and regulations of the Craft, the ancient charges and regulations are to be found at the commencement of the Book of Constitutions; by these, as well as by the law referred to at page 84, you will perceive how careful the Grand Lodge and the Ancient Craft have at all times been to guard against the interior concerns of the Lodge being betrayed or disclosed out of doors, or even circulated amongst its members by means of printed publications, except by vote of the Grand Lodge, or by permission of the Grand Master in the discharge of his duty.

Every Candidate at his initiation, promises to abide by the ancient usages and established customs of the Order, and the Master on his Installation solemnly pledges on the book of the Sacred Law to observe and enforce them; hence it is not only desirable but essentially necessary that all should be conversant with them, consequently it becomes the duty of the Master to cause a portion of the ancient charges and regulations to be read at each meeting of the Lodge, and to be explained to the Brethren, that they may not be ignorant of matters so important to be known and observed by them, that the integrity and honour of the Ancient Craft may be upheld and secured.

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

At a Quarterly Communication of the United Grand Lodge, held at Freemasons' Hall, London, on Wednesday, the 3rd of March, 1841, His Royal Highness the Duke of Sussex, M.W.G.M., on the Throne.
Resolved—

1st. That it is the primary duty of the Grand Lodge to view with the greatest jealousy, any breach of the privileges secured to the Masonic body by the legislature.

2nd. That one of the most valuable of those privileges, and that which constitutes the very essence and spirit of the Order, is the secrecy with respect to the proceedings and concerns of Masonry, which is enjoined in the ancient charges inculcated by the strongest obligations in every stage of Masonic degree, and rigidly laid down by the laws and constitutions.

3rd. That the publication by *Masons* of the proceedings and concerns of Masonry, or furnishing *materials* for such publications, are traitorous violations of this most important privilege, and deserving of

the highest punishment denounced against such offences by the laws and constitutions, as such publications, if not discouraged and suppressed, must ultimately destroy the respectability, and may even hazard the existence of the Craft.

4th. That with a view of checking this evil, the Grand Lodge call on all Masonic Authorities and Masters of Lodges on their Masonic allegiance, to use their utmost endeavours to cause all Brothers who may violate this privilege by engaging in any such publication as the late *Freemasons' Quarterly Review*, or by *furnishing materials* for such publication by any disclosure without due sanction of the proceedings or concerns of Masonry, to be brought before the proper tribunal, to be dealt with according to the laws and constitutions of the Order.

5th. That these resolutions be forthwith transmitted by the Grand Secretary to all the constituted authorities of the Order, and the Masters of all Lodges under the jurisdiction of the United Grand Lodge of England.

6th. *That the M.W. Grand Master be requested to communicate the same in whatever manner he may deem fit, to the Grand Masters of Masonry in Scotland and Ireland, and of other Grand Lodges.*

7th. That the Master of every Lodge under the jurisdiction of the United Grand Lodge of England, shall cause these resolutions to be read in open Lodge at the next meeting after the receipt thereof, and to be entered on the minutes of such Lodge, and that he shall immediately after such meeting report to the Grand Secretary the compliance with this resolution.

Extracted from the Minutes.

WILLIAM H. WHITE, G.S."

If it were possible that the Grand Secretary could read the regulations of Grand Lodge, from time to time, at its several meetings, which, by the Book of Constitutions, he is enjoined to do, and, nevertheless, remain ignorant of the regulation we have quoted; or, if the constant repetition of them had become so mechanical as to confound in his memory the sense with the sound; recent reference to the meaning and application of that regulation has been made, in a manner sufficiently forcible to reproduce it in all the vividness of a first impression. But in directing the attention of our readers to that circumstance, we must observe, that it is the violation of the Masonic law and practice by the highest Masonic authorities—for we cannot assume that the Grand Secretary stands alone in the matter—which compels us to turn back, in illustration of our argument, to proceedings which we could wish to have forgotten. The onus of this necessity rests not upon us, but upon those who enforce its exercise through ignorance or design.

At the Quarterly Communication of the 2nd of September, 1840, reported in the 28th number of the *Freemasons' Quarterly Review*, a discussion arose upon the confirmation of minutes which is singularly in point; because both the law and the practice were specifically recognized, and the impropriety of publishing resolutions, before confirmation, particularly alluded to, by an uncontradicted appeal to the opinion of the Grand Secretary himself. He tacitly admitted the fact, and the Grand Lodge acted accordingly. We make a sufficient extract, for the purpose, from pages 481 and 482.

“ Brother D. POLLOCK did not answer the question, but stated that he considered the confirmation of minutes to be merely a verification of their accuracy, and that it was not competent to any Brother to object to the propriety of any motion passed on a previous occasion.

“ Brother SANGSTER replied, that the P.G.R. must be ignorant of the practice of Grand Lodge if such were his opinion, it being perfectly well known that in Masonry it was a common practice to object to the confirmation of minutes, however accurate, when the succeeding Grand Lodge did not coincide with the principle. The W. Brother then proceeded to argue that Brother Stevens should have been allowed to discuss the evidence on his appeal, but was stopped by the Grand Master, and Brother Sangster concluded by moving his amendment.*

“ Brother STEVENS, in seconding the amendment, stated his surprise that the legal Brethren should be so little conversant with Masonic law. In the Book of Constitutions it was expressly declared that no new law should come into operation until it had been duly passed in one Grand Lodge and confirmed in another.

“ The GRAND MASTER.—The Brother is out of order. We are not discussing any new law, but whether the minutes shall or shall not be confirmed.

“ Brother STEVENS respectfully submitted that any new law passed for the first time must be embodied in the minutes, and that therefore their confirmation or non-confirmation involved the whole question. But he was prepared, as the M.W. Grand Master seemed to desire it, to pass from the question as one of law, and would consider it as one of practice. All who were present knew what the practice was; and he would illustrate it by a very singular example. The Grand Lodge, some few years since, passed a resolution, unanimously recommending the Asylum for Worthy Aged and Decayed Freemasons to the favourable consideration of the Craft. When, however, the proceedings of that day were published, this resolution was omitted; upon which the worthy Treasurer of that charity called on the Grand Secretary (who could at the moment correct the statement if it were incorrect) to have the reason of this

* Resolved, That so much of the minutes now read as related to the confirmation of the Report of the Board of General Purposes on the appeals of Brothers Crucefix and J. Lee Stevens, and the motions consequent thereon, be not confirmed.

omission explained. Brother White, the G.S., said, that it was not customary to print the resolutions of Grand Lodge until they had been confirmed, and he (the G. S.) considered this to be a very proper rule, because (said he) 'it might happen that at one Grand Lodge hostile proceedings might be determined on respecting some Lodge or Brother, which the succeeding Grand Lodge might object to confirm, and thus an act of injustice would be inflicted, which it would be impossible to remedy.' Thus, then, continued Brother Stevens, it has been the practice substantially to confirm or reject at one Grand Lodge what had been passed at the preceding one."

Who could doubt, after this, that the law as well as the practice—to say nothing of propriety—absolutely inhibited any attempt to carry the purport of resolutions into effect, before confirmation? After this, who that is not an advocate for such "traitorous violations" of the principles of Freemasonry as aim at the suppression of the truth, will venture to say, that a correct publication of the discussions in Grand Lodge, on questions "which involve the government and not the mysteries of the Fraternity," is not indispensably necessary? The ignorant may dread exposure, the passionate reprehension, the unjust reproach; but the well-informed—as all may be with patience and application—the discreet, and the just, need not apprehend publicity. To the latter truth is an essential element, without which, neither Brotherly love nor charity can effectually prevail. Verily the moderation of our intentions is put to an early test! We begin, already, to doubt whether we can be just to the Craft, in, it is evident, an undue deference to its rulers?

We cannot devote the space requisite for confuting every fallacy pertaining to the Grand Secretary's missive, but must be content to notice two remaining points of comparative importance.

Let our readers peruse, again, the first part of regulation number 8, concerning motions in Grand Lodge; and then learn, from us, that the notice of motion given by the R. W. the Deputy Grand Master, to the Committee of Grand Lodge, on the week preceding the Quarterly Com-

munication of the 3rd of March, was simply to the effect that he should bring before the Grand Lodge a breach of privilege in the reports of proceedings of Grand Lodge in a recent publication. It contained no reference to circumstance, time, or title. It was pre-eminently vague—an apt illustration of the saying, that—

“ Language was given man to hide his thoughts ;”

for any thing better calculated to take the Grand Lodge by surprise could not have been conceived. How, from such a notice, the representatives of Lodges* could be said to be apprised of the nature of the seven resolutions, subsequently proposed and passed, so that they might be prepared to decide thereon *without* being taken by surprise, is far beyond our ingenuity to discover. Nothing, on the contrary, can be clearer from the notice itself, and from the fact that these resolutions, instead of being proposed seriatim, were moved and carried in a lump, that surprise *was* intended, and, perhaps, sanctified as a means to anticipated success. The right worshipful mover would never have ventured to libel the discretion, or undervalue the judgment, of a Lord Chancellor, or to offend the common sense of the House of Peers, by proposing, as one, resolutions so distinct in their application as to be necessarily separated and numbered ; and speaking for themselves in the plural number. And although

“ A fellow feeling makes us wond’rous kind,”

“ these resolutions” will say little for the waver of his discretion by the Grand Master ; and still less, where such community of sentiment could scarcely exist, for the surrender of their reason and privileges by the Members of Grand Lodge. We admit, in general terms, that the official deference of the one was admirably matched by the mistaken humility of the other ; and we are the more thankful, on

* Vide Book of Constitutions, page 20.

behalf of the Masonic body at large, to those, few as they were, who were so much alive to the importance of the subject, as to advocate a more dignified and equitable course. Let not these worthy and distinguished Masons be discouraged by occasional defeat. Their principles must eventually prevail, and they will ultimately be rewarded with the heartfelt thanks of thousands.

Our last remark applies to the curious reference, in resolution the 4th, to this publication, as the "late *Freemasons' Quarterly Review*." However this mistaken phrase was intended to affect us, its concoctor will have discovered, by this time, that the evil has been averted. The more sinister and malicious the efforts may be that are directed against us, the more certainly will they fail of effect. Our value to the Craft would be doubly enhanced by any well grounded apprehension of the loss of our services. But let our Brethren be assured, our editorial labours are not to be easily set aside, and that in nowise will we ever desert them. The *Freemasons' Quarterly Review* is too firmly established to be shaken by any ill-directed storm, however furious; and its conductors can only be conquered by good nature, of which their opponents have not enough to ensure to them the victory.

THE CRUCEFIX TESTIMONIAL.

As long as our worthy and Worshipful Brother Crucefix retained the editorial chair of the *Review*, it might have been considered somewhat indelicate in him to have permitted any mention of "the Testimonial" in this portion of the work; but now that he has fallen back among the goodly number of Masonic Contributors, whose ancient lore and ready talent make the labours of their responsible leader light and pleasant, there no longer exists a reason for silence on so gratifying a subject.

We know of no man to whom the Craft is so much indebted as to him; for there lives not a member of the Fra-

ternity who has devoted so much time, used so much exertion, stimulated so much charity, elicited so much literary and Masonic ability, or suffered so much in personal comfort for the sake of the Order, as Brother R. T. Crucefix.

From the commencement of his Masonic career to the present moment, his unwearied exertions have been directed to the prosperity of the Craft, through the medium of those immutable principles, brotherly love, relief, and truth. In him the honest of heart have ever found a steady friend; from him the poverty stricken, or the distressed, never turned away without assistance or sympathy suitable to the occasion; and by him the glittering dross has been separated from the sterling ore. Untarnished by the breath of sycophancy, and unpolluted by the shadowy semblance of hypocrisy, truth has been sustained, by him, in all the purity of her attributes and the divinity of her origin.

It would little become us to place the literary efforts of our predecessor, among the most forcible of his claims upon the Fraternity; even if they had escaped the notice of others. But on this point there prevails an universality of opinion, of which the reports given in this present number of the *Freemasons' Quarterly Review* alone, offer ample proof. From every part of the United Kingdom, from every portion of the habitable globe, emanate these pleasing evidences; and their combined spirit and warmth would seem to have inspired the latest efforts of the Masonic historian, with the very eloquence of praise. To a man, and above all to a Mason, constituted like Brother Crucefix, the preface to the Rev. Dr. Oliver's "History of Freemasonry, from 1829* to 1841," must be indeed a sovereign balm to every wound inflicted upon him in editorial martyrdom.

We, therefore, select another ground upon which mentally to erect the shrine of our thankfulness. One so unassailable by either prejudice or rivalry, so unimpeachable in motive or in act, that any man might find in it fame enough to place him first in the rank of the best and most honoured Masons of the day.

Our readers will have anticipated that we mean his advocacy of that noble Institution, the Asylum for Worthy Aged and Decayed Freemasons—the key-stone to the Masonic arch of charity. And to this most glorious of all reasons for Masonic gratitude, were we to add many that readily present themselves, they would tend only to swell

* The very year in which Brother Crucefix was initiated.

our common debt, to the eminent Brother, still further beyond the possibility of adequate acknowledgment.

From the inquiries we have made on the subject, we find it to be the intention of the Committee to call an early meeting of the Subscribers, and to take steps for the presentation of the Testimonial soon after the Asylum Festival; and as we would have this act of fraternal reciprocity and kindness worthy of the occasion—creditable alike to the Fraternity at large and to its thrice-worthy object—we trust that no effort will be spared to extend the splendid list of subscribers already enrolled, and that no good Mason will permit himself to be deprived of his share in the consummation of Masonic honour and Masonic excellence.

THE BOYS' SCHOOL.

WE do not wonder at the dissatisfaction that exists respecting the recent election of Treasurer to the Boy's School. It is not creditable to either the Committee or the Patron of the Institution; nor does it say much for the energy of the great body of Governors and Subscribers, who permitted, by their absence, the final completion of an arrangement so generally distasteful.

The Committee, or at least those members present on the occasion, virtually compromised the privilege of election, by seeking a nomination from the Patron, instead of leaving the matter to the unbiassed judgment and uninfluenced votes of the Governors and Subscribers; and the Patron, in making the selection, appears to have been guided by a principle of choice so novel as to be, we sincerely believe, without precedent in any Institution. Not from the long list of Life Governors, among whom there is a very fair sprinkling of Grand Officers—not from the number of old Subscribers to the charity, among whom are many who have served the honourable and expensive office of Steward at the Festivals—not from the most efficient of these, who have for periods of years devoted their time to its service, but from the most recent subscribers, at the minimum subscription, has the selection been made. That the Brother thus honoured is unobjectionable on all other grounds, we very freely admit; but we protest against the assumption of his peculiar fitness, because he had hitherto been a subscriber for only a few months, and was comparatively unknown to the body of Governors and Subscribers.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 5.)

HAVING in former papers in this miscellany taken a general survey of the Evidences and Doctrines of Freemasonry, and adduced a series of proofs to the truth of our ancient system, which, it is hoped, have not been uninteresting to the Fraternity, it may be expected that the traditional Legends which refer to our private proceedings, or form a part of the usual disquisitions which distinguish the several degrees of Craft, Royal Arch, Military or Ineffable Freemasonry, should be introduced, at least in detail, if not traced to their source, and defended as landmarks which constitute a legitimate feature in the system.

It is well known that there are usually considered to be three traditional points in Freemasonry; the one referring to the forms, rites, and ceremonies, which are transmitted by oral communication only; and the other two defining and making us acquainted with the landmarks, types, and allegories; legends and historical facts; many of which may be reduced to writing without any violation of the *leges non scriptæ* on which the Order professes to be founded.

The legends of Masonry are numerous and interesting; and were introduced at different periods to commemorate events which were deemed worthy of preservation. They constitute a series of historical relations, which are of the utmost importance to Freemasonry; some being based on that certain pillar and ground of truth, the scriptures of the Old Testament; while others are traditional, and have been preserved, not only in our Order, but in the Jewish commentaries contained in the Jerusalem and Babylonian Talmuds; and may be confidently referred to as being founded in the firm belief of our ancient Jewish Brethren. There are a few which are merely legendary; and as it is not quite clear from what source they are derived, must rest their

claims to credence on the accuracy with which they have been transmitted through a series of years, along with the formulæ of Freemasonry.

Many of the latter class are little known amongst the Fraternity of the present day; because thinking Brethren have been inclined to reject from the system, such legendary notices as cannot be borne out clearly and unquestionably by tangible evidence. The truth or falsehood of these doubtful narrations being equivocal, has been thought of sufficient weight to exclude them from the official Lectures which are periodically delivered in our Lodges, leaving the curious Brother at liberty to indulge his taste for metaphysical investigations, by endeavouring to account for the introduction of a few historical facts, which the more sedate Mason would perhaps be inclined to consider useless and unprofitable.

As, however, I have publicly intimated an intention of considering the TRADITIONS, as well as the EVIDENCES and DOCTRINES of the Order, it will be expected that I redeem my pledge by, at least, a brief exposition of our traditional legends and observances. At my first initiation into Masonry, many years ago, I had the advantage of communication with a few old Masons, by whom these traditions were held in very high esteem. They recited them with pleasure—they dwelt on them with animation—they defended their orthodoxy with enthusiasm. And, in truth, the philosophy of Masonry was, at that time, so imperfectly understood, that the Order was indebted for some of its interest to the existence of these legends; and they consequently became matters of intense curiosity with newly initiated Brethren, in the absence of higher and more ennobling subjects of disquisition—the details of science, and the history and antiquities of the Craft.

It is well known to Brethren who lived in those times, and remember the practices which were considered indispensable to Freemasonry, that the science, as it is now regulated, presents a new and improved appearance. It has undergone the filtering process. It has been purified of much of its heavy and lumbering machinery. The coarser particles are removed—the pure spirit remains. If we recur to the several ceremonies of the consecutive degrees, as they were worked by a former generation, we have reason to congratulate ourselves on the great and beneficial reforms which have made Freemasonry what it is—the pride and boast of

princes and nobles—the solace and comfort of the humble, the worthy, and the good.

From a series of judicious improvements, in accordance with the spirit of the age, but without any alteration of the ancient landmarks, Freemasonry realizes the definition which legitimately describes its nature and object. It is indeed “the beautiful system of morality, veiled in allegory, and illustrated by symbols,” which has marked its character and distinguished its progress in all ages of the world. The ceremonial has been reduced to its primitive chaste standard—interpolations have been lopped off—mildness and propriety of demeanour have been substituted for tests of fortitude and courage, which were useless and unmeaning. Let a few more earthy particles, with which it is still encumbered, be removed, and, as the spirit of a man is liberated by death from the cumbersome tabernacle by which it is oppressed, so, when all the grosser elements of Freemasonry shall have evaporated, and become as clods of the valley, then shall the Order be fully developed in all its beauty, and being practised according to the native purity of its institutes, will become a general blessing to mankind.

And such a blessing it is in its pristine state. If it sow in the heart the good seed of *Wisdom*—if that seed be nourished and cherished by instruction, and thus be endowed with *Strength* to germinate and increase,—like the growth of a tulip, it will insensibly expand, till it blossom with a *Beauty* that will astonish the world. What indeed is it that elevates the mind of man, and gives him peace and a quiet conscience? It is Freemasonry. What is it that teaches him the three great moral duties? It is Freemasonry. What is it that renders him more fit for the duties of society? It is Freemasonry. What is it that strengthens the mind and enables it to rise superior to difficulties? Freemasonry. What is it that recommends and promotes the happiness of domestic life? Freemasonry. What is it that yields true and solid satisfaction at that dark and cheerless hour when adversity presses and friends look cold? Still I say Freemasonry. That heavenly science which Newton eulogized, Wren practised, and Locke declared to be “the arcanum of all that is valuable to man.” That science which, in the language of a Roman orator, constitutes “the improvement of youth and the delight of old age—the ornament of prosperity, the refuge and solace of adversity; which pleases at home—is no incumbrance abroad;—which lives with us,

travels with us, and adds amusement and pleasure to rural retirement." Freemasonry arrays before the inquiring eye, in all their beautiful charms, the theological virtues, so often the themes of elucidation in our Lectures. Faith points out the way to heaven—Hope cheers the faithful Brother in his pilgrimage with her brilliant beams—Charity animates his bosom with divine love.

" O'er Masons presiding, these virtues combine—
 Faith beckons to join the Grand Master above;
 Hope points through heaven's arch to the regions divine,
 And Charity teaches peace, friendship, and love."

The true Mason, when he contemplates the covering of his Lodge, and the steps which lead to it, will see by the eye of faith these three celestial qualities ready to bear him to his father and his God;—he will hear them whisper, with the voice of angels,

" Sister spirit, come away ;"

and he will—in the mercy of the Most High—pass from this world to another and a better, with the bright hope upon his mind of rest and peace

" In the world beyond the grave."

It is now time we began to think of our traditions, and many a young and ardent Brother will already have deprecated our gossiping prelude, in his anxiety to receive some novel and interesting details, which may furnish him with agreeable subjects of reflection and research. It is doubtful, however, whether he will receive any extraordinary gratification in the present paper. We must commence with the beginning, and rise gradually to the superior degrees; and during the process, he will perhaps find unveiled to his view, some curious matters which may excite his admiration and surprise. It will be necessary, however, in some instances, to blend the higher and lower degrees, when treating of subjects which run through the whole system of Freemasonry. And it will be found by the reflecting Mason, that in every legend there is a mystical reference which does not appear on the surface; an application, which, even our Lectures do not notice, to events that ought to have an influence on our conduct in every situation of life.

The first object that presents itself to our notice, is the celebrated *STONE OF FOUNDATION*, respecting which so many opinions were afloat at the commencement of my

Masonic career, and of which we hear so little at the present day. Before, however, I proceed to take a survey of the legends connected with this Stone, it will be necessary to premise that the authorities on which the evidences rest, are exceedingly doubtful; whence the increasing intelligence of the times in which we have the happiness to live, has contributed to throw a portion of discredit on the authenticity of the facts, which it would indeed be a work of supererogation to defend. The traditions respecting it, along with many others, were collected by the Rabbi Judah, a grave and learned man, who was President of the Sanhedrim about the second century of Christianity—say 150 years after Christ—and by him embodied in the Mishna; whence they have been extracted by Buxtorf and others, at different periods, and put into an accessible form.

These legends are stated to have been originally delivered to Moses by the Almighty, on Mount Sinai; and handed from father to son by a succession of Rabbis in the way of oral communication to the time when the Rabbi Judah collected and committed them to writing. This is reputed to have been the order of transmission. After the death of Moses, “Joshua delivered the said oral law to the elders who succeeded him; and they delivered it to the prophets, and the prophets transmitted it down from each other till it came to Jeremiah, who delivered it to Baruch, and Baruch to Ezra; by whom it was delivered to the men of the Great Synagogue, the last of whom was Simon the Just; that by him it was delivered to Antigonus of Socho, whence it came to Jose the son of Jochanan, who delivered it to Jose the son of Joezer; by whom it was communicated to Nathan the Arbelite and Joshua the son of Perachiah; by them to Judah the son of Tabbai and Simeon the son of Shatah; by them to Shemaiah and Abtalion; by them to Hillel and Shammai (who were Grand Wardens to Herod at the building of his Temple); and by them to Simeon the son of Hillel, who is supposed to have been the same that took our Saviour into his arms when he was brought to the Temple to be there presented to the Lord at the time of his mother’s purification; by Simeon it was delivered to Gamaliel his son, at whose feet St. Paul was brought up; by him to Simeon his son; whence it passed through Gamaliel and another Simeon, his son and grandson, to the Rabbi Judah Hakkadosh, who wrote it into the book which they call the Mishna.”*

* Prid. Con. vol. ii. p. 98. Ed. 1820.

Rabbi Moses de Cotsi, a learned Jew, in order to complete the above chain of tradition, and at the same time to demonstrate that it continued uninterrupted during the Babylonish captivity, introduces some illustrious persons who were of the tribes of Judah and Benjamin, and carried captives to Babylon;—nay—he assures us that these very captives founded there the celebrated establishment or fraternity of Nahardea on the Euphrates, for the preservation of traditional knowledge; the transmission of which was thus provided for, while it was kept profoundly secret from the rest of the world. And he further adds, that Zerubabel the prince of Judah, and Esdras the scribe, carried all the occult knowledge which were here preserved, with them to Jerusalem, and established there a similar fraternity for the same purpose.

Such is the authority on which the series of legends which I am about to recount respecting our Stone of Foundation rest. Some of them bear the stamp of probability; while others are fanciful and evidently improbable. As, however, the details have been identified with Masonic tradition, there will be no impropriety in their introduction, if it were only for the purpose of showing to the Brethren of the nineteenth century, some of the conceits which their forefathers held in high estimation; leaving to every reader the privilege of attaching such a degree of credit to each legend as may consist with his own taste and judgment.

The Stone is represented as a double cube. Now it is well known that this particular figure was reputed to be possessed of some mysterious properties, not only in the opinion of those who adhered steadfastly to the worship of the true God, which was confirmed by the fact that the altar of incense constructed in the wilderness by Aholiab and Bezaleel, was made in this form by the Divine command; but also of those who had fallen into the errors and superstitions of a false and mistaken worship.

Thus the heathen deities were many of them represented by a cubical stone. Pausanias informs us that a cube was the symbol of Mercury, because, like the cube, he represented Truth. And in Arabia, a black stone, in the form of a double cube, was reputed to be possessed of many occult virtues. Apollo was sometimes worshipped under the symbol of a square stone; and it is recorded, that when a fatal pestilence raged at Delphi, the Oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress; and it commanded that *the cube should be doubled*.

This was understood by the priests of Apollo to refer to his altar, which was of a cubical form. They obeyed the injunction—increased the altitude of the altar to its prescribed dimensions—and the pestilence ceased. Minerva, Neptune, and Hercules were also represented by a square or cubical stone. “A remarkable instance of this custom occurs in the temple of the great goddesses, or Cabiræ, at Megalopolis, in Arcadia. A large stone of the same description was also the emblem of the Indian Buddha; and a square stone of the Arabian Manah, or Venus; and the stone by which she was symbolized was at length demolished by Saad in the eighth year of the Hegirah. In a similar manner, Theus—Ares, the Arabic Bacchus, was worshipped under the same form of a square stone; and if we direct our attention to the north, we shall find that a cube was no less the emblem of the Gothic Odin.”*

Our Foundation Stone is said to have been marked and impressed with the mystical characters which represent that awful NAME or WORD confided to the Perfect Master when he is exalted to the highest degree of the science. These characters were inscribed in an equilateral triangle, as a symbol of the Divine Being under whose protection this remarkable stone was reputed to be placed; and hence it was sometimes termed the Stone of Life. The Rabbis believed that from the potency of this word, the stone was invested with oracular powers; and possessed of many other singular virtues. Several remarkable instances of these inherent properties will come under our notice in the course of this dissertation. The idolatrous Teraphim, mentioned in scripture during its history of the patriarchal ages, are said to have been constructed on the same principle, and for the same end. Godwyn informs us that “the manner how they were made is fondly conceited thus amongst the Rabbis. They killed a man that was a first born son, and wrung off his head, and seasoned it with salt and spices, *and wrote upon a plate of gold the name of an unclean spirit*, and put it under the head upon a wall, and lighted candles before it, and worshipped it.”

The legend commences with an account of our first parents in the garden of Eden; of their unhappy fall, and expulsion; and speaks of Adam holding this stone in the highest estimation, because it bore the sacred characters, and reminded him of that sublime and holy Being, who had

* Fab. Cab. vol. i. p. 307.

been his friend, his companion, and guide in the delightful glades of Paradise. In what manner our great progenitor became possessed of this stone tradition does not explain; nor is it possible to form the slightest conjecture, unless we adopt the Mahometan legend of the creation, which speaks of a *crystal stone* as the envelope of God's covenant with man; and is thus related in Rabadan. The Creator, designing to make known to the angels his scheme concerning the creation, summoned the archangel Gabriel, and delivering to him a pen and paper, commanded him to draw out an instrument of fealty and homage, in which, at the divine dictation, were specified the pleasures and delights which he had provided for his creatures upon earth; the term of years which they were allowed to live; and the exercises in which their life was to be employed. This being finished, Gabriel said—Lord, what more must I write? the pen resisteth and refuseth to be guided forwards. The Almighty then took the deed, and before he folded it, affixed his sacred signature and seal, as an evidence of the irrevocable nature of the covenant. He then commanded—*Close up the writing in this CRYSTAL STONE*, for this is the inviolable covenant between myself and man.

Sanchoniatho, in his Phenician Cosmogony, speaks of a stone of power and animation, which was invented by Uranus, the son of Eliun, or, in other words, was sent down from heaven by the Most High for the use of man. And with reference to the mysterious word or name found on the stone of Adam, Psellus informs us that the heathen were in possession of names of sacred import, revealed from heaven, and preserved in the mysteries of every nation; and these names, which referred to the highest deities, *being engraven on stones*, became talismans of great potency. Stillingfleet says that these talismans are called by the Jews, David's Bucklers, and are much of the same nature with the ancient Teraphim, both being accurately made according to the positions of the heavens; only the one were to foretel future things, and the other to avert calamities.

However these legends may or may not be connected with the subject before us, our Masonic traditions say that on this stone Adam made his offerings to God on his reconciliation, when the divine promise of a mediator to expiate sin by bruising the serpent's head, which had tempted him to his downfall, was formally revealed, that he might not entirely sink under the oppression and misery in which a sense of meriting the divine displeasure had involved him.

On the same holy altar he offered a sacrifice of thanksgiving and praise at the birth of his children. And by some arrangement, for which our traditions do not account, it was transferred to Abel, when he arrived at man's estate, in preference to his brother Cain.

Whether the hatred which Cain bore to his brother was the cause of this preference, or whether this unequivocal expression of his parent's favour occasioned the envy and jealousy by which he was actuated, is not on record. The legend simply remarks, that on this stone Abel offered the sacrifice which received a visible token of the divine acceptance. The Shekinah of God descended from on high, and the sacrifice was favourably received; while the unbloody offering of Cain, not including any type of the covenant, was scattered to the four winds of heaven. Respecting this event, Archbishop Tenison thus expresses his opinion. "In process of time, when Cain and Abel offered to God their Eucharistical sacrifices, the Son of God appeared as the Shekinah, and testified his gracious acceptance of the sacrifice of Abel by some ray of flame streaming from the glorious visible presence, and reacting to it; whilst he showed himself not pleased with the offering of Cain, by forbearing to shine on his sheaves, or to cause them to ascend, so much as in smoke towards heaven. This seemeth to be the ancient way of answering by fire."

This divine manifestation cost Abel his life, and polluted the earth with the blood of the first martyr. Cain fled from the presence of his Maker, and took refuge in the land of Nod, where he laid the foundation of Operative Architecture and Spurious Freemasonry, including symbolical knowledge and idolatry. Remembering the glory of that Shekinah, which probably was familiar to the first inhabitants of the world, even in their fallen state, and from which, as Mr. Maurice observes, after the murder of his brother, he was driven with the fiercest denunciations of wrath, he might imagine its representative in the solar orb, the brightest and most refulgent object in nature; and falling prostrate before it in adoration, his imitative pencil would trace the first outline of that wonderful and multiform system of hieroglyphics, which afterwards represented the objects of Egyptian idolatry. These he would teach to his antediluvian posterity, and they would be transmitted to the inhabitants of the postdiluvian world by Ham and his descendants.

Seth, the next son of Adam, was equally favoured by the

Almighty; and he is named as the proprietor of this invaluable treasure, the Stone of Foundation. He spent his life in acts of piety and devotion, offering sacrifices on it according to the divine command, to perpetuate the great doctrine of truth communicated at the fall, that salvation was to be effected, and moral and ceremonial pollution cleansed by blood.

It may be observed here that the Mahometans have a holy stone called Hagiars Alasnad, which is of a cubical form. They entertain a great veneration for this stone, calling it "the Pearl of Paradise," which by its brightness formerly gave light to all the territory of Mecca; but the sins of mankind deprived it of its brilliancy, and changed its colour to black. Their traditions of the place where it is fixed as a sacred talisman are curious. Adam and Eve, according to their creed, were separated after their transgression. Adam was conducted by the spirit of God into Arabia, and advanced as far as Mecca. His footsteps diffused on all sides abundance and fertility. His figure was enchanting; his stature lofty; his complexion brown; his hair thick, long, and curled; and he then wore a beard and mustachios. After a separation of one hundred years, he rejoined Eve on Mount Arafath, near Mecca, an event which gave name to the mount, and signifies, the Place of Remembrance. The favour of the eternal Deity was accompanied by another not less striking. By his orders the angels took a tent from Paradise, and pitched it *on the very spot where afterwards the Keabe stood*. This is considered the most sacred of tabernacles, and the first temple which was consecrated to public worship by the first of men, and by all his posterity. Seth was the founder of the sacred Keabe; in the same place where the angels had pitched the celestial tent, he erected a square stone edifice, which he consecrated to the worship of the Deity.

When Enoch was invested with the character of a prophet of the Lord, the Stone of Foundation was transferred to his custody; and as the world was now increasing in wickedness, this pious man, fearing lest the treasure should be wrested from him by force, secured it in the bowels of the earth, within that famous subterranean temple which he constructed on Mount Calvary, in the land of Canaan; in full assurance that it would remain there until discovered by some favourite of heaven, to whom it might prove an inestimable treasure.

ON THE HISTORY OF INITIATION.

BY ROB. T. CRUCEFIX, M.D., P.G.D., &c. &c.

WE have long entertained the idea of presenting our readers with an article on the ancient History of Freemasonry, as connected with those extraordinary institutions which existed among the heathens, under the denomination of the *Mysteries*; and Dr. Oliver's History of Initiation, a new edition of which has just been published,* has furnished us with a guide by which our inquiries may be safely directed.

It is a matter perfectly settled in our mind, that a knowledge of these institutions is essential to a perfect understanding of the true principles on which our sublime order is based. The philosophic Mason, in his researches throughout antiquity for evidences of the existence of our science in the earliest times, meets, at every step, with some vestige of this substituted institution, which excites his curiosity, and arrests the progress of his inquiry. The surreptitious mysteries of idolatry, indeed, occupied such a large share of public attention in every age, that all investigations which embrace the religion, manners, and customs of those mighty nations which successively swayed the sceptre of the world, are incomplete if they do not include a view of these remarkable appendages to the heathen mythology.

To the adept in Masonry it will be unnecessary for us to recommend this particular branch of study; for he cannot be ignorant that the general views which he may entertain of its philosophical tendency, must necessarily embrace a competent knowledge of the spurious initiations; not only because they are incidentally referred to in our authorised lectures, but also because they constituted a feature in the civil polity of every ancient kingdom, so grand and majestic, and withal so terrible, as to excite the admiration and astonishment of all posterity. They formed the potent machinery by which every state and empire was governed; *their agency was resorted to when the people showed symptoms of insubordination*; and their influence never failed to be decisive. They were objects of awe and veneration to the uninitiated, who imagined them to be under the protection of potent and vindictive deities; and even those who had been admitted to the preliminary degrees only, were little less affected with the idea of their divine operation and supernatural efficacy. In their administration, the hierophant was supreme, and kings and princes trembled at his power. But let us consider, from the work before us, how they originated, and the causes which led to the proud station which they occupied in the ancient world.

In the infancy of mankind it appears exceedingly probable that the posterity of Seth preserved some secret institution amongst themselves, the principles of which were carefully concealed from the apostate race of Cain, until that fatal period when "the sons of God" made marriages with "the daughters of men," or in other words, when the respective races of Cain and Seth promiscuously intermarried. This unhappy union revealed to the Cainites the mysteries attached to the sacred institutions of truth, and they became prostituted to the purposes of a false and spurious worship. The rites at first would be few and unosten-

* The History of Initiation. By the Rev. Geo. Oliver, D.D. R. Spencer, London, 1841.

tations, and consist, perhaps, like that of admission into Christianity, of a simple lustration, conferred alike on all, in the hope that they would practice the social duties of benevolence and good will to man, and unsophisticated devotion to God.

The divine Enoch conferred on these ceremonies a decisive character, and added to the practice of divine worship the study and application of human science. Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare that Enoch is the same as Mercury Trismegistus, and that he taught the sons of men the art of building cities, and enacted some admirable laws. In his days one hundred and eighty cities were built; of these, that which was the least was Edessa. He discovered the knowledge of the zodiac and the course of the planets; and he pointed out to the sons of men, that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the sun at each of the zodaical signs, &c.

It should appear then that the sons of Seth introduced into their system a knowledge of the celestial bodies, as being most consistent with the pursuits of piety and devotion to the Creator, by which they were distinguished; while the Cainites were addicted to agriculture, architecture, sculpture, working in brass and metals, and other arts and sciences, which were more sordid and connected with *worldly possessions*. According to the Bechinath Happerushim, the doctrine of the patriarchs before the flood consisted of traditions of the creation, paradise, the seventh day, the fall of man, the serpent, Cain's fratricide, &c. And we are assured that the study of astronomy was a favourite pursuit with our antediluvian brethren, and would be one of the sciences inculcated on the initiated. Whether it led to the practice of the Sabeian superstition is matter of conjecture; but we have no certain evidence that it produced any surreptitious rites, bearing a character similar to the polluted mysteries of the postdiluvians.

Such was initiation in these primeval ages, and thus it passed through the hands of the antediluvian patriarchs, who preserved their integrity, unalloyed by any innovations, which might tend to vitiate its benefits or circumscribe its blessings.

After the flood the evidence of the mysterious institutions of idolatry are more certain and decisive; and from the doctrines which were promulgated in their secret adyta, viz. the creation and fall, the deluge, the divine unity, and a future state of rewards and punishments; together with a knowledge of the sacred name of God, from a striking and undoubted evidence that they were modelled on some system of truth previously existing amongst the Noachidæ, and known to many of the builders of Babel; whence an institution was constructed which, while it served to regulate the different classes of the workmen, was applied to a purpose of still greater importance, as connected with the services of their spurious religion.

It is quite clear that this mysterious system, whatever it might be, was known to all the leaders of tribes, and principal persons located, upon the extensive plain of Shinar; because, in every country which was colonized after the dispersion, the same rites and the same doctrines are found. There is an uniformity of practice in this respect, which could not be accounted for on any principle, if the hypothesis of a common origination were to be rejected.

When the tribes had moved off from Shinar, and became settled in their new localities, the mysterious system of Polytheism branched off into two great sects, which have been distinguished by mythologists under the names of Buddhism and Brahmenism, each professing its own peculiarities, which marked its distinctive character; separating their professors from each other by conflicting ordinances, and often producing inextinguishable hatred and sanguinary hostility. The mixed tribes, who emigrated under the direction of a Cuthite priesthood and nobility, adopted the latter system, while the unmixed tribes adhered to the former. The Indians, the Greeks, (except Pythagoras, who practised a modification of Buddhism), and the Britons were Brahmenists; while the Chinese, the Japanese, the Persians, and the Saxons, were Buddhists. The Buddhists were Magians, the Brahmenists were Sabeans; and how abhorrent soever it may appear, from the mild and bloodless character of the primitive Buddha, the former maintained their superiority by the sword, while the latter were peaceable and addicted to the arts of civil and social life. In some nations the two systems became, in subsequent ages, so intimately blended, that the minute distinctions of each were swallowed up in the broad outline of the general scheme. Of these, the Indians and the Britons may be marked out as the chief.

The mysteries, termed by our author, the spurious Freemasonry of ancient times, in subsequent ages, became the depositories of every valuable truth, religious or political. They were the only avenue to honour, wealth, or fame; and the peculiar blessings of immortality were restricted to those alone who had borne without shrinking or complaint the privations and actual terrors of the rigorous ordeal. To despise the mysteries, or to omit the process of initiation, were to relinquish all title to preferment; and even the comforts and charms of domestic life were scarcely attainable without this indispensable qualification, which was supposed to restore the fallen soul to its original state of perfection; for the uninitiated person was virtually an object of suspicious jealousy, an outcast from society, and almost without the pale of legal protection; hence the extreme utility in these times of superior light of investigating a subject of such high importance towards elucidating many abstruse points in the history and mythology of the ancient world, which are at present wrapped up in the mantle of obscurity, and need this master-key to bring them into light.

To preserve the secret mysteries of their order from all except their own class, the priests invented symbols and hieroglyphics to embody sublime truths, which in the end became so complicated, as sometimes to puzzle even the hierophant himself. These hieroglyphics were of several kinds, and in the successive degrees the same symbols had a different interpretation. The dispensers of the mysteries became at length so strangely excited that, trembling for their secret, they substituted a new hieroglyphic or sacred symbolical character, which was exclusively appropriated to the highest degree of their Order, in which it is probable that nearly the same characters were made use of, but the hidden meaning attached to each was entirely changed; so that even those who had been initiated into the preliminary degrees, and made acquainted with the common curiologic and tropical hieroglyphics, were as completely ignorant of the nature and secrets of the ineffable degrees, as the uninitiated themselves. Thus, if in the common hieroglyphic, a HAWK signified *the human soul*, in the sacred hieroglyphic it would stand for

expedition. Thus essentially would the signification of every particular emblem be altered.

It appears from the valuable lectures before us, that initiation into this species of Spurious Freemasonry possessed a wild and indescribable charm, which, though attractive, would blanch the cheek with apprehension at the recollection of its severe probations and dreadful ceremonies. But to balance against this, it was proclaimed that the mysteries were the beginning of a new life of reason and virtue; and the initiated or esoteric companions were said to entertain the most agreeable anticipations respecting death and eternity; to comprehend all the hidden mysteries of nature; and at their death to be elevated to the supernal mansions of the gods. They were believed also to convey great temporal felicity, and to afford absolute security amidst the most imminent dangers by land or water.

On the other hand, a public odium was studiously cast on those who refused the rites. They were considered as profane wretches, unworthy of public employment or private confidence; sometimes proscribed as obdurate atheists, and finally condemned to everlasting punishment. And to heighten the impression, the despisers of the mysteries were considered marked men. They were exhibited in the dramatic machinery of initiation as enduring the pains of Tartarus, a doom which was pronounced to be everlasting.

These motives were strengthened by that undefined principle of curiosity, which is always excited by a system in which secrecy forms a prominent feature; for the human mind, reaching forward to extended information, seeks for it in those institutions where it is supposed to be preserved; and the knowledge which is enveloped in mystery is frequently courted with greater eagerness than that which is open to public inspection. We do not esteem the sciences or languages which we know, equally with others of which we are ignorant; and those are always deemed the most abstruse, of which we possess the least degree of information. From the prevalence of this general feeling it was that such a high degree of public curiosity attached to the mysteries. They professed it to be a short and certain step to universal knowledge, and to elevate the soul to absolute perfection; but the *means* were shrouded under the impenetrable veil of secrecy, sealed by oaths and penalties the most tremendous and appalling. This feeling was not a little encouraged by the hieroglyphical characters with which the walls, columns, and ceilings of the most sacred temples were curiously decorated. A laudable thirst after knowledge prompted the youth of all ranks to aspire to the ambition of deciphering the meaning and illustration of these obscure symbols, which were said to have been communicated to the priests by revelation from the celestial deities. Initiation was the only means of acquiring this knowledge, and it is therefore no wonder that initiation was so much in request.

There was also another quality of the mind which served to recommend the mysteries;—that strange attachment to the marvellous by which every grade of human nature is swayed. To excite this sentiment in all its sublimity of horror, the initiations were performed at dead of night. No severity of probation could deter the bold and determined aspirant from encountering the terrors and actual dangers which led to the gratification of his curiosity, and the shades of darkness imparted vigour to the passion which looked forward to a recompense of such an exalted nature.

Such is a brief analysis of Dr. Oliver's first lecture, which we recommend to the serious perusal of every Mason who wishes to attain a knowledge of the antiquity of his Order; for it also explains the progress of the true Freemasonry from antediluvian times, till its interests were confided to the Essenes; who took charge of the forsaken institution, cherished it in their bosom until its rays of light once more began to illuminate the surrounding darkness, and thence it continued to enlighten a narrow and restricted path, terminating however in the broad and glorious blaze of splendour that dissipated the unholy shades of idolatry in the person of Jesus Christ.

We propose to renew the subject in the next number, because we are fully persuaded of the intrinsic value of this curious and learned volume, and that an attentive perusal of its pages will convey a sound knowledge of the various forms which Freemasonry has assumed and maintained amidst the rise and fall of nations, and the various fluctuations of religion which distinguished the ancient world.

NOTITIÆ TEMPLARIÆ.

(No. IX.)

FRANCE, ITALY, PORTUGAL.

FRANCE.

SOON after the regular organization of the Order, gifts and possessions every where flowed in upon it, and nowhere were these donations more magnificent than in the native country of the first founders of the Order. The Temple establishments in France were divided into four grand provinces, viz., those of France and Auvergne, which included the Netherlanders and Islanders; Normandy; Aquitaine, or Poitou; and Provence.

The chief seat of the province of France and Auvergne was the Temple at Paris. At what precise period the Templars were established there is unknown; but it certainly was before the year 1147, at which time there was convened a general Grand Chapter, to consider the affairs of the Holy Land. Louis VII. of France and Pope Eugenius III. honoured this meeting with their presence. One hundred and fifty Knights, under their Master, Everard des Barres, are recorded to have mustered at this famous Chapter, which was probably held in an edifice known by the name of *Le Vieux Temple*, situated near the Place de St. Gervais, a tower of which was standing during the last century, at the back of the choir of St. Jean en Grève, one of the churches destroyed at the French revolution. Sometime previous to the year 1182, the Templars had fixed their abode in the *Ville Neuve du Temple*, as the new one became called in contradistinction to the old residence. The term "Villa Nova Templi" also occurs in several deeds of the thirteenth century. So secure was this new castle or convent considered, and so trustworthy were its noble possessors, that, we are informed, when Philip Augustus was about to set out for the Holy Land, in 1190, he ordered that all his revenues should be collected and brought to Paris three times a year, and deposited in the house of the Temple. Nor was this confidence, we may observe, confined to the French monarch,

The Kings of England kept much of their treasury in the Temple at London. In the year 1213, we find King John demanding 20,000 marks, which he had committed to the safe keeping of the Knights.

Some idea of the vast extent of the French metropolitan priory may be formed from the fact, that it could contain as many troops as would make an army:—"In eodem veteri templo ædificia sunt cuidam numeroso exercitui sufficientia ac competuitia; quia cum Templarii omnes cismontani temporibus ac terminis suis ad generale eorum capitulum conveniunt, hospitia ibidem inveniunt competentia."—(*Mathew Paris.*) When Henry III. of England visited Louis IX. of France, in 1254, he took up his quarters at the House of the Temple in Paris, because, according to the chronicler, he had with him a numerous retinue. Henry, perhaps, also had a predilection for the society of the Knights, having been himself educated in the Temple at London. And nowhere were Monarchs more sumptuously treated than within the castellated convents of this poor military Brotherhood.

Of the architectural details of the building at Paris we have no particular account; it probably consisted of a variety of structures raised at different periods. Independent of the additions and alterations made by the Knights Hospitallers of St. John, after their succession to the Templar possessions, there is only one part of the building that has survived down to the present century; and this was the very last work of the Order before their downfall. In 1306, previous to the arrival of the Grand Master from Cyprus—and probably in consequence of the contemplated transfer of the Grand Chapter to Paris as their permanent head quarters—the Prior Jean-la-Turc undertook the erection of a large addition to the Parisian Temple. This consisted of a lofty square tower, flanked by four round towers, with an adjacent building to the north side, surmounted by two turrets. Inside of the battlements of the great tower there ran a gallery all round, which commanded an extensive prospect. This tower contained four stories, in each of which was an apartment of thirty feet square; there were also three lesser chambers in three of the round towers; the fourth contained a very fine staircase, which led to the different apartments. The walls of the central keep were nine feet in thickness, and the entire structure was of freestone.

Such was the origin of the *Tower of the Temple*, a name no less memorable in latter than in former times. Here the noble De Molay was suddenly arrested, a prisoner in his own palace, from which he was to go forth only to suffer torture and expire on the blazing pile. Here the unfortunate Louis XVI. and his family were confined before being brought out to die on the scaffold. And within the same walls the chivalrous Sir Sydney Smith endured a protracted imprisonment, through the vindictive policy of Buonaparte.

Nothing now remains of this too celebrated tower; but there seems to hang some mystery as to the time and mode of its removal. "The celebrated old tower disappeared in 1811," briefly remarks the author of an historical account of Paris, in three volumes, in 1825. The biographer of Sir Sydney Smith gives the following version:—Sir Sydney had inscribed certain singular sentences on the window-shutter of his chamber in the Temple, addressed, "Sydney Smith to Buonaparte," and which lines contained a prophecy that the latter should one day experience reverses, and occupy the same cell as the former. "These lines having appeared in the Parisian papers in 1799, and having been put into Buonaparte's hands at Cairo, on his return from his unsuccess-

ful Syrian expedition, where he was foiled and worsted by the writer of them, he exclaimed, '*It is very extraordinary;*' and on his return to Paris, fearing the accomplishment of the remainder of the prediction, after having procured through Regnauld de St. Jean d'Angely the sight of a copy in the hands of Baruel Beauvert, he forthwith ordered the building to be levelled to the ground." Not a stone, it may be affirmed, is now standing upon another of the original extensive House of the Temple. That which is known by the name of the "Palais du Temple" is the work of the Knights of St. John, or of Malta, and was built by their Grand Prior in 1566.

According to Munter, there exists in the Vatican Library at Rome a roll or catalogue of the Templar Preceptories in the provinces of France and Normandy, comprising no fewer than eighty-five commanderies and two hundred and eighty-three subordinate houses. One of the earliest places occupied by the Order seems to have been the convent of St. Maurice in Perigord, where they were established in the year 1139.

Among the principal establishments were the priories of Estampes in the diocese of Soissons, each of which had eleven subordinate houses attached: the priory of Hainaut and Cambrai, containing twelve subordinate houses; that of Flanders, within the diocese of Tournay, and of Avaltir, the former having fourteen, the latter thirty-two dependent preceptories. Large and richly endowed colleges or convents existed also at Laon, Beauvais, Chartres, Chatillon-sur-Seine, Rochelle, Rheims, and Thoulouse.

The names of Le Temple d'Angers, Ivry de Temple, Temple Dayen, Neuville au Temple, and the like, enumerated by Boisgelin among the commanderies of the Knights of Malta, sufficiently indicates their true origin. There were also the Preceptories of La Ville Dieu en la Montagne, the seat of the Grand Prior or Preceptor of Normandy; Poitiers, the seat of the Grand Prior of Aquitaine; and the Temple at Montpellier, the head quarters of the Prior of Provence.

Jacques de Molay is recorded to have been initiated in the Chapel of the Order at Beauvais, in 1265—Himbert de Peraut, Grand Visitor of France, officiating as Master of Ceremonies.

We find also mention made of the Temple-house at St. Omer, which was given to his Order by Godfrey de St. Omer, the Comrade of Hugo de Payens. This must have been one of the very oldest possessions of the Knights in Europe.

ITALY.

This country was divided into two great provinces, one of which was that of Upper and Middle Italy, comprehending Lombardy, Tuscany the States of the Church, Spoleto, Ancona, Campania, and Sardinia.

The Convent or Temple-house at Rome formed the seat of the Grand Prior, and was founded so early as the time of St. Bernard, the great patron of the Knights. It was situated on the summit of the Aventine Mount, over-hanging the rivet Tiber, and its church or chapel still remains, under the denomination of Santa Maria del Priorala. The Knights of the Hospital, or of Malta, who succeeded to the Templar estates, subsequently occupied this priorial seat, and, we believe, yet hold the superiority of the church. Within it is to be seen an antique marble sarcophagus, containing the remains of some prelate of one or other of the military and religious Orders. Possibly more interesting relics might be detected by the eye of the Masonic inspector.

Another province of the Templars included Apulia and Sicily; Messina, in the latter, was the original chief seat of the Prior, but after the violent seizure of many of the Orders' estates in Sicily by the Emperor Frederick the Second, the head quarters of the Chapter seem to have been transferred to Beneventi, in the kingdom of Naples. The principal possessions of the Order in Sicily were at Lantini, Syracuse, Palermo, Butera, and Trapani. The name of Albert de Canellis appears as Grand Prior of these parts at the period of the abolition.

PORTUGAL.

The Knights of the Temple were established in Portugal about the year 1130, at which time their Prior, Galdin Paez, founded the castles of Tomar and Monsanto. They also acquired under him the fortress of Pombal. Sancho the First gave them the tower and castle of Idanna in 1185. At Castromarino, Almural, and Langrovia, the Order had possessions. These were all retained by the Knights at the period of the proscription, when the Order assumed the new name of that of Christ. Pasco Fernandez, the Grand Prior of the Temple, continued as chief of the Order of Christ, and the Priors of the different places of the Temple in like manner remained at their posts. The cross was not altered, nor the costume; and the statutes were generally retained. The Order of Christ remains to this day.

PILGRIM.

THE TEMPLE CHURCH.

WE have been informed that "the Christian Church now erecting at Jerusalem," for which the fittings of the Temple Church, London, are stated to have been bought at the price of 1200 guineas (see last Vol. of this Review, p. 326), is a missionary establishment, in connexion with the Church of England, and which the Pasha some time ago granted leave to erect. We cannot see, we confess, why the old walls of the Temple Church should be stripped of their proper ornaments to furnish out this chapel at Jerusalem, the very existence of which depends upon the most capricious tenure. If the beauty of the carved pulpit, the organ screen, &c. be so much admired, why cannot models be made of them? Verily the authorities of the Temple might be more awake. We are not, indeed, aware of the exact age of these interior fittings, but the date of the eastern part, or body of the church which contains them, is about the year 1240. The rotunda or western tower is of an earlier date, having been consecrated by the Patriarch of Jerusalem in 1185. It is in this elegant circular aisle that the monumental effigies of the Knights are placed, about which antiquaries have been so much puzzled. The only one that seems at all identified, is the effigy of Robert De Ros, who died in 1226, and was buried in his proper habit of a Knight Templar. It is the central figure of one of the groupes. Gough in his *Sepulchral Monuments* calls this "the most elegant of all the figures in the Temple Church, representing a comely young Knight in mail, with a flowing mantle and a kind of cowl: his hair neatly curled at the sides; his crown appears shaven. His hands are elevated in a praying posture, and on his left arm is a short pointed shield, charged with three water-bougets; at his feet is a lion." Robert de Ros bestowed part of his large property upon the Templars. The name of this Knight and Baron

appears among those who gained Magna Charta; as does that of Almeric (or Eimeric) de Sancto Mauro, Grand Prior of the English Templars, in 1215. The latter is the eleventh name at the beginning of the great charter, taking precedence of the Temporal Barons. It was in the House of the Temple, in fact, that King John first received the armed nobles, when they came to London to demand their rights. Perhaps the last historic scene connected with the London Temple was the encampment there of three hundred gentle squires, whom Edward the First knighted in 1306. On this occasion the orchard of the Temple was cut down on purpose to provide a space for the tents. "In this ample space," says Mr. Tytler, "the novices pitched their pavilions, and the King with a splendid munificence distributed to them from the Royal wardrobe the scarlet cloth, fine linen, and embroidered belts, made use of on such occasions. Habited in these they kept their vigil and watched their arms in the *Chapel of the Temple*, whilst the young Prince performed the same ceremony in the Abbey Church at Westminster."

THE LIBRARY AND MUSEUM.

THIS desirable acquisition to Masonic interest has at length assumed some degree of importance, and would have advanced much further in its collection, but for the recent untoward circumstances, which have, as all such matters invariably do, retarded objects of utility.

It is in times of peace that the arts and sciences best flourish, for turmoil and discontent do not assist the advancement of the nobler objects of Freemasonry. If we shall be permitted to encourage happier prospects, among the first fruits will be the success of our Library and Museum. It is "high time" to sink the mere *profession* of science, in the determination to give proofs of our acquirements, and to refresh the mind by recreative study.

Limited as may have been the deposits, yet to the number of the individuals contributing, the collection is highly creditable. Among the manuscripts and other volumes, &c., there are several that deserve attention. We intend occasionally to notice such presentations.

We now notice a manuscript volume, presented by Companion George William Turner, * Past Z. of the Mount Zion Chapter, written in the form of lectures, addressed to the Companions of the Chapter on his retirement from the Past Principal's chair.

This volume possesses great merit; the original matter is clear in detail, and in its composition may compete with many writers of talent and reputation. The author modestly acknowledges how much he is indebted to Masonic and other literary antiquarians, and appears with equal diligence and truth as a careful compiler. The reader will be struck by the evident coincidence between Brother Turner's inferences and those of Dr. Oliver; and the declaration of the former that he had never seen or heard of that erudite work, "Signs and Symbols," written by the latter, until he had completed the first copy of his manuscript, however remarkable, proves how clearly two persons, no matter how

* This excellent Mason has also presented to the Library a great number of valuable books, the collection of a lifetime. Owing to ill health, although obliged to retire from business, he has proved his desire to assist in the praiseworthy object of creating a library by endowing it with those volumes by the perusal of which he himself had profited.

distinctive their education may be, may arrive at the same conclusion. In this amended copy, presented to the library, Companion Turner has quoted rather extensively from Dr. Oliver.

The volume commences with a charge to the Companions, and in acknowledging the gratification and the aid he has derived from Masonic authors; Companion T. refers much of the difficulty he encountered in his pursuit to their scarcity. We can merely allude *passim* to those subjects which, as mysteries of the Royal Arch, are veiled from the public eye, but which strike the initiated mind with wonder.

The outline of the history of Royal Arch Masonry, the origin of our allegorical and symbolical mode of instruction, the illustration of our ceremonies and mysteries, and the general observations or commentary, constitute the contents of the work.

Companion Turner has indeed read the great "Poem of Life," that gift of God to man, and drunk deeply of the refreshing spring. He has investigated the historical and mystical passages, dwelt on them with fervour and zeal, and placed them before us with all the simplicity which a lover of truth could desire. The Indian, Egyptian, Persian, Grecian, and Hebrew mysteries all are examined, and several diagrams on the signs, symbols, and emblems illustrate the book. A very curious and important explanation of Druidical worship will be found particularly interesting.

The lecture on the Triple Tau deserves more notice than we have space or opportunity to give. We have been surprised at the research, and the evidences brought before us.

A sermon by the late Brother Dr. Milne, Grand Chaplain, preached on the 24th June, 1788, contains great Masonic interest; and a chronological sketch of the Order of Knights Templars, by the Brother Dunkerly, concludes the volume.

We trust this book will be examined by thinking Masons. Many Brethren are daunted from giving their opinions, and consequently their knowledge is lost to the world. Let the example of our unpretending Companion, whose leisure has been solaced for many years by an examination into our mysteries, and who, on the first proclamation of a gathering place for records, has given "freely and at length" of his store, be an example to others.

This book is another remarkable proof, if any more were wanting, that mind, without the advantages of a highly polished education, is competent, by proper direction, to explore those inexhaustible truths, which, however deeply hidden, reward labour and industry. What an ascendancy!

Our excellent Companion has done his duty, and well. His support of the Asylum will make his memory dear, when he may no longer enliven his circle of friends; but we would name him to two Masons for a reward,—to Dr. Oliver, that he should peruse this MS., and to His Royal Highness the Grand Master, that he should promote the author to the purple. A sense of honest pride would in the one case gratify the Companion, while the Craft would appreciate the promotion as an act of grace, and the reward of merit.

FIDUS.

NOTE.—The copy in the Library is not in the handwriting of Companion T., who at the time, we understand, was too much occupied to re-write the volume; we regret this the more, as he may be proud of his own penmanship.

A MASON'S ADVENTURE;

OR,

THE ADVANTAGE IN TRAVELLING OF BEING A FREEMASON.

FROM THE ROAD-BOOK OF BRO. SLADE, CLERK, ETC.

"In ev'ry place a friend, in ev'ry clime a home."

MASONIC SONG.

CONCEIVE being sent off post-haste by the rail-road at five minutes' warning to take a brother clergyman's Sunday duty, one hundred and fifty miles from home, without knowing a single resident of the place to which you are going—not an atom of the neighbourhood—and being totally ignorant of the mode or conveniences of your journey, except that you are to be conveyed by the rail-way train; of which all that you have read in the newspapers gives you ideas of broken limbs, running down steep embankments, to the imminent risk of your neck, and the chance of being roasted alive by the train taking fire, or the thousand other accidents—not of "flood and field,"—but of rail-roads and steam-carriages. Such was the occurrence that happened to me a few weeks ago. I had just finished my scholastic labours of the day, and indeed of the week, and was about to refresh the wearied body with a five o'clock dinner, when a stranger was announced. I dreamt not that he was a brother parson, until he declared his name and profession, with the object of his visit. He had called to ask me to take his duty on the following Sunday, at his church near Wolverhampton! When he first mentioned his desire, I was thinking of some twenty miles in the country; but when he talked of one hundred and fifty—of going off the next morning by the train at eleven o'clock—and arriving at Wolverhampton at six in the evening, I began—being a recluse—to grow nerveless, and for a moment thought myself in a dream. But the business part of the arrangement brought me to my senses, and having obtained the consent of our gentlemanly curate to take my lecture duty, I complied with the stranger's wishes, determining to enjoy myself, after a sultry half-year's fagging in my humble grammar-school with the tuition of six-and-twenty boys.

Saturday morning came—at eight o'clock I quitted my snuggery, and, taking leave of my fond wife and her pet niece, as if I were going to India, I committed myself to the hazards of my long journey, pregnant with the consequence of getting to my destination in "whole skin" for the edification of the flock at Wednesfield, whither I had been thus suddenly commissioned.

The mode of conveyance, and the country I was going to, being entirely novel to me, my sensations and impressions may prove diverting. I was struck with amazement at the grandeur and capaciousness of the buildings at the terminus in Euston Square—the activity and bustle, yet perfect order, subordination, and civility of the various officers and porters—and the clock-work regularity with which every arrangement

was performed. Being a little cunning in science, I quietly surveyed the train to discover which was the central carriage, deeming that to be the safest and least liable to be affected by motion, heat or noise. I remembered, too, an anecdote of my university pupil, who, travelling once by the Southampton Railway, and being exceedingly nerveless and careful, to be perfectly safe from the effects of explosion in case the engine should burst, had placed himself in the very last of the first-class carriages, as being the furthest off; but, to his horror, when the train started, he discovered by the noise and heat, that an engine had been attached in the rear, to his carriage, to assist in pushing the train along!

After a short delay, at about ten minutes after eleven o'clock, A. M., (as nautical log-books have it,) off we started for Birmingham, with a very full complement of passengers and baggage. It was a lovely day in June—the glorious sun shone joyously in the blue firmament—the air was balmy and suffused with the odour of the hay-fields, filled with merry faces and toiling hands—and I continually raised my eyes in gratitude to that Great Creator who had gifted man to accomplish such stupendous works as my journey was every instant presenting, blessing the earth and the labours of man's ingenuity with abundance and beauty.

The sensation produced on my mind on passing through the long tunnels—the total darkness for above a quarter of an hour—the flare of the engine-fire—the roaring of the resisting air—the sudden deprivation of day-light and the equally sudden emerging into the broad glare of the sun—strongly pictured to my imagination the wanderings of Æneas in the regions of Tartarus, so terrifically described by the ancient poet. Some persons complain that no view of the country is obtained in railway travelling. All I can say is, that my experience differs. The country, to my vision, from Primrose-hill to Tring, was one moving panorama of the animated charms of Nature's rich scenery—highly cultivated fields—luxurious pastures—wood—hill and dale of the most beautiful landscape character—winding canals teeming with traffic-boats—substantial farm-houses—well-built cottages, indicating the locality of wealthy and worthy landlords.

In due time, however, I smiled at my own anxiety, as the animal part of nature now and then reminded me to learn if we were not to satisfy hunger till the train reached Birmingham; and the stopping at the half-way station for refreshment was as agreeably surprising as it was reviving to the system, recollecting that I had breakfasted at seven in the morning. Every sort of accommodation is afforded the traveller at Overton, and it was amusing to remark the variety of individual character, as each person alighted from the different vehicles. The eager and scrambling voracity of one or two, inclined the bystanders to suppose that a flash of lightning had popped them down on the spot, and, to the imminent risk of glasses and bottles, allowed them but an instant before they were to be taken off their feet again. The scene was replete in comic incident.

A quarter to four o'clock, P. M., found us safely under the roofs of the Birmingham terminus, and a busy, smoky, well-conducted place it is. Five o'clock removed me in the mail train to Wolverhampton, in a luxuriously fitted up carriage. There I halted, fixing my headquarters, unconsciously, at a Brother Mason's, Paul Law of the Star and Garter, than whom a more gentlemanly, attentive, civil host cannot be found in the three kingdoms; nor a more pleasant hotel at command.

My questions to the waiter as to the whereabouts of the church I was to officiate in on the morrow, soon made my errand known in the house, and the evening had not closed in before I received a polite message from the landlord, offering to drive me over in the morning to Wednesfield, in his own poney chaise. Something whispered to me that possibly mine host was a Brother Mason, and so he turned out. On the Sabbath morning he introduced himself, and having time to spare, volunteered to shew me the collegiate church. Just as we were entering the vestry porch I observed, "surely you are a Mason?"—"I am so taken and accepted," he replied: and in a moment all the diffidence of strangers was dissipated by fraternal conference.

In the collegiate church, which partakes of the character of an abbey, there is a superb stone pulpit and staircase of great antiquity, said to have been hewn out of one block; and the reading desk, although of modern workmanship, is of carved oak, particularly chaste and unique. There is also a very fine statue in brass, representing one of the Dudley family, in half-armour. So curious and rare is it considered, that casts have been taken from it by the Dukes of Sutherland and Cleveland, and other great proprietors of land in those parts, to be placed in their several seats.

The velocity with which I had been transported from London to Wolverhampton had rather bewildered my senses, and I had not come to my right perception of things when I asked my cicerone, on quitting the church, whether our eminent Brother, Dr. Oliver, was not located somewhere in that neighbourhood—not recollecting that he was incumbent of the very church I had been inspecting—and to my extreme delight he informed me that the doctor was then in residence, and would, no doubt, be glad to see me. That pleasure I determined to give myself before I quitted.

The village church to which I had been so suddenly dispatched to exercise ministerial functions, I found in a melancholy state of dirt and delapidation, which sadly contrasted with the admirable state of care and cleanliness I had observed in my visit to the town churches during the early part of the morning. The congregation were very attentive and respectful, and in the afternoon, the report of a stranger, brought a greater number of hearers. The good feeling manifested at a funeral, the next day, convinced me that, though neglected, the soil was worthy the sowing of the good seed. I wish I could say as much for places nearer the metropolis. The hospitable attention of the churchwarden, Mr. Stanley, was worthy the imitation of all similar functionaries. A better example of the substantial English yeoman with his comfortable farm residence, well-spread board, and fine looking family around him, could not well be found.

My original intention was to have returned home the following day, but a funeral intervening, I deferred my departure till the Tuesday; resolving, at all hazards, not to omit being present at the Asylum Festival on the Wednesday following, for which the Stewards had honoured me with a ticket. Otherwise, I believe, my Staffordshire friends would have kept me the whole week among them.

In the evening I addressed a note from my hotel to Dr. Oliver, expressing how gratified I should feel to avail myself of the opportunity, so fortuitously offered, of introducing myself to him. The doctor's answer, replete with compliments to my position in Masonry, invited me to breakfast with him the following morning.

Thus Monday, the 22nd of June, 1840, became a *red-letter* day in the kalendar of my life. I enjoyed the high privilege of making the personal acquaintance of our very eminent and learned Brother Dr. Oliver, and having a most agreeable *tête-à-tête*. Of course the ruling topic was the Craft and the extraordinary events of the previous nine months. It was a problem which neither of us could *then* solve; why our most excellent friend and Brother, Dr. Crucefix, after having conferred so many benefits upon Freemasonry, should have been so *cruelly* used—a problem which the perusal of a subsequent number of our Review has enabled me to unravel. *He has suffered as the Originator and Editor of the Freemasons' Quarterly Review*, let who will be fool-hardy enough to deny it. And that, notwithstanding Dr. Oliver's opinion, re-echoed by thousands, that, "*the circulation of that work has done more to recommend Masonry to the public, and added within the few years of its existence a larger number of Members to the Craft than the most zealous efforts of others at any previous period of years.*" This, his deliberate judgment, is formed from the returns of the various Lodges for a series of years in the Province over which he presides as D.P.G.M. And I beg to subscribe my testimony, that *the Review* has infused new life and vigour into an ancient institution, which was fast sinking in the public mind, for want of a proper medium of communication. Indeed recent occurrences would prompt me to retire from Masonry, but that I too much respect many of its Members and entertain too stedfast a reliance in its own intrinsic worth, to think that such accidents of human agency and passion can weaken its character. Noble was Dr. Oliver's advice to the Master of a Lodge, who requested to know "how he was to act with respect to subscribing to Bro. Crucefix's Testimonial," after receiving one of those anonymous letters which were sent round to the country Lodges.—"Act precisely as you would have acted had you never seen the letter," wrote the doctor, "my sentiments of esteem and friendship towards Bro. Crucefix are unaltered, as they are unalterable by any *anonymous* slanders. My only surprise is, that any honest man should for a second allow such assassin-like missives to take the least hold upon his understanding."

(To be continued.)

"THE sensitive mind discovers poetry everywhere. As it is touched with whatever is affecting in the chances of life, so does it taste whatever is picturesque in the objects of nature. All that is majestic and lovely here is to it a source of delight, and helps it to form a more just conception of Him who is the author of so much beauty. It is thus that in the images of earth may be recognised the tokens of eternity—in the canopy of heaven, and the expanse of the ocean—in the setting glories of the sun, and the melting colours of the rainbow—visions and emblems of a brighter world."

THE KEY STONE.

A FABLE.

“Medicine disguis'd in various forms we find;
Fables are medicines meant to heal the mind,
On proud and stubborn hearts their points may fail;
But wisdom draws a moral from the tale.”

It was the hour of High Twelve in Jerusalem, and the Craft had retired from their labour during the meridian heat. Descending from the sacred mountain the banded workmen might be seen hastening to refreshment. Here the Chaldean Sage, whose life had been passed in pursuing wisdom through Nature's most secret recesses, or Science's intricate arcana, walked calmly on, his high reflective brow wrinkled by study o'er the midnight lamp. Anon, a number of the Princes or Rulers of the Royal Art, raised by the friendship of their Chief or their own merits to that distinguished rank, swept stately by, returning with grave courtesy the respectful salutations of the humbler Craftsmen, who, grouped in various parties on the mount, were either discussing questions of deep interest, or absorbed in admiration of the majestic edifice which gracefully rose before them.

The Temple, the proudest effort of human genius, for whose construction earth had been rifled of her treasures, science, exhausted of her secrets, approached its long wished for completion. The Arch, whose sacred recess was to contain the Holy of Holies, required but the Key Stone to render it perfect; and the day was already named on which the Royal Solomon, as Grand Master of the Sons of Lux, should fix the perfect Ashler amid the assembled tribes of rejoicing Isreal. That very day had the will of the Monarch been proclaimed, to the disaffection of the Craft, who beheld in the act an injustice to Honestas, one of the most skilful of their overseers, who had prepared with great labour a perfect key for the closing of the Arch, of *peculiar excellence, originality, and beauty*; but whose work had been rejected by Solomon for reasons so weak that they rendered his real motives apparent—envy of its perfectness, and jealousy of the approbation it had excited.

That very day the Grand Lodge had been assembled, and the work of Honestas displayed to the assembled Brethren. By the Workmen, experienced Masters, and a few of the independent Rulers of the Craft, it was received with acclamation; for the design was a cube of perfect charity, squared by the chisel of good intentions, according to the scale of strict integrity. Solomon viewed it coldly, for envy had entered into his heart, and its bitterness flowed from his tongue. After vainly endeavouring to detect a fault, in the perfect work, he commenced by questioning its fitness, doubting whether it would assimilate with the other ornaments of the Arch; fortunately models of them were at hand; they consisted of two marble designs representing male and female helplessness, pure in their design and almost perfect in their execution. The work of Honestas was placed between them, and many shouted with joy at the harmonious effect: for on the cube was engraved in relief, the form of an Aged Builder, bowed down by labour and infirmity, receiving support from the healthy and strong of his Order.

“True it is,” exclaimed the Royal Master, gazing upon them with a disdainful eye, “that the intention is good. I can but approve of the design, although I regret its impracticability. The Arch is incapable of the weight of the work proposed, and instead of proving a Key Stone to cement the whole, it would cause its ultimate destruction.”

Vainly Honestas proved by practical demonstration the sustaining power of the Arch. Vainly the Craftsmen offered to increase its strength, by their voluntary labour, till the doubts of Solomon should be satisfied. When reason and justice failed, he called in prerogative to his aid: and the work of Honestas was rejected with scorn, amid the triumphant sneers of the envious and the ignorant; but to the openly avowed regret of the honest and sincere.

It was at the sunset hour, on the day in question, that Solomon quitted the recesses of his palace and walked forth to enjoy the evening air; dissatisfied with himself, his steps led him to the banks of the hoarse brook of Kedron. The tombs of the Kings of Isreal were in the distance, their white forms gracefully rising from the dark wood of cypress and cedar by which they were surrounded. While with uneven steps he paced the bank, listening to the loud murmurs of the gushing stream, or lost in the bitterness of those reflections which ever are the accompaniment of ill, Solomon encountered an aged Brother, whose voice had for many years been a stranger to his ears, but whose words even his Royal Father had listened to with fear and trembling, and whose occasional interference in the Craft had produced the happiest results. He was named Rebuke. Of a severe presence, and majestic port, he approached the Royal wanderer, and unmoved by the frown upon his brow, or the impatience of his air, thus proceeded to address him—

“Can'st thou, with the tombs of thy predecessors before thee, still resolve to commit this injustice? Does not the worm which tells thee thou art of earth arraign thee? For, remember, that in the Lodge above, the royalty of Solomon and the humility of Honestas will be equal, and the Great Architect of all decide between you. Behold,” continued Rebuke, pointing to a solitary pelican, who with patient assiduity stood perched upon a fragment of rock, watching in the running stream for the approach of its prey. For a few moments the bird remained motionless, as a statue; suddenly its long neck was plunged into the waters, and it arose with its prize between its beak, directing its heavy flight towards the adjacent wood, where its impatient young expected their food.

Scarcely had the laden bird risen from the waters when an eagle, that from the clouds had been watching the patient fisher, pounced upon it; with a scream the terrified pelican let fall its prey, which the regal tyrant of the air caught ere it reached the waters, and majestically sailed away with it to its distant eyrie; while the disappointed and plundered bird returned again to its former station, again to watch and again, perhaps, to be deprived of the fruit of its labour. “Does not that incident convince thee,” exclaimed Rebuke, sternly gazing on the countenance of the troubled Solomon, “that the laws of right and of power are at variance, and that man, when invested with the latter, never uses it to the prevention of justice, till, like the eagle, he follows only the animal instincts of his nature, and is deaf to the voice of reason and of truth.”

“He who hath given to the eagle strength over the birds of the air, hath given to the Kings of the earth dominion over man.”

“True, O King,” answered the Sage, “but the dominion of the one differeth from the dominion of the other; inasmuch as the bird followeth the brute instinct of its nature, while man has reason for his guide.”

“When the bird shall restore its prey, then,” exclaimed the irritated

Monarch, "will I bow my sceptre to the right of Honestas; but not till then."

"That is to say," calmly answered the old man, "till the instinct of the brute reaches the intelligence of the man; the Royal Solomon will follow only the impulses of the former, degrading the gifts and the pre-eminence accorded by the Most High, by bowing his reason to his passion. I know," he continued, "that truth is unwelcome to the ears of princes; but thinkest thou that He whose word is truth—whose essence, love—whose attribute is justice—will accept of the dedication of the work, or smile upon thy reign, if this wrong to Honestas be by thee committed. Beware, lest the voice of Rebuke be succeeded by stings of conscience, the gnawings 'of that worm which never dies.'"

That night did the Royal Master again preside over the assembled Craftsmen, his brow was clear, for justice filled his heart. The work of the faithful Honestas was approved, and never did the Monarch appear more worthy of the homage of the Craft, than when he proved that even the recollection of error may be lost in the beauty of atonement.

MASONIC ANECDOTES.

WE have been compelled, for want of space, to defer a well-written article on the subject of Masonic Obligations—in which their necessity is favourably considered—and we confess our own opinion is greatly inclined to their continuance, for reasons that have often been expressed in the *Freemasons' Quarterly Review*. The article we allude to will appear at the earliest time; and, meanwhile, the author will perceive, by the following extract from the pages of a popular volume,* that his opinion of the propriety of removing this test of sublimity, by which the human heart, more especially among the humbler classes, is made sensible to bring into activity the noblest and most generous impulses, is far from general:—

"I was General Park's orderly this night, and had a good roof over my head, and the dry floor of a cart-shed, with plenty of dry straw for a bed; but my poor wife was absent, for the first time since we left home. She was detained along with several other women, on the right bank of the Adour, until the bridge was repaired. While this was doing, one of the women belonging to the regiment begged her to take care of a little ass colt, with a couple of bundles, until she should get back to St. Severe to make some purchases; she complied, and before the other returned the bridge was repaired. Our regiment had passed, and she followed, driving the colt before her; but before she got to the further end, the stubborn animal stood still and would not move a foot. Another regiment was advancing, the passage was impeded, and what to do she knew not. She was in the act of removing the woman's bundles from the beast's back, and struggling to get out of the way, determined to leave the animal, when a grenadier of the advancing regiment, casting his eye on a finely polished horn with the Masonic arms cut on it, and slung over her shoulder, stepped aside, saying, 'Poor creature, I shall not see you left struggling here,

* "Retrospect of a Military Life," by James Auton, late Quarter-Master Sergeant 42d or Royal Highlanders. Lizars, Edinburgh, 1841.

“for the sake of what is slung by your side;” at the same time handing “his musket to one of his comrades, he lifted the colt in his arms and carried it to the end of the bridge. My poor wife thanked him with the tear in her eye, the only acknowledgment she could make for his kindness; but she has often thought of it since, and congratulated herself on having the good fortune to have that horn, empty as it was, with its talismanic hieroglyphic, slung by her side on that occasion; and these to raise up a friend when she was so much in need of one.”

And there are those in command who would interdict soldiers from being Masons! We have not space for comment.

As an admirable contrast to the dishonourable attempts to stigmatise Freemasonry as being calculated to degrade the heart of the sailor or the soldier, the following facts will appear doubly interesting.

In the Lodge, No. 13, on the registry of Ireland, which some years since was distinguished for its hospitality and discipline, there exists this authentic record.

“The strife of war in the year 1813, condemned a citizen of Limerick, then in command of a trading vessel, to be captured by a French privateer, the commander of which on finding in the person of the captain, “a Brother,” gave him at once his liberty, ship, and cargo. Conduct so truly noble was soon reported to the Lodge, and a silver vase of one hundred guineas value was voted to the generous Frenchman. The vase was sent through the British Consul, to the Grand Lodge of France, but the gallant Mariencourt had, in the mean time, lost his life in Africa, and the vase was returned to the Lodge.”

This votive tribute, once intended to remind the noble Brother of the gratitude felt by the Lodge for the almost Godlike conduct exhibited on occasion when, alas! avarice, if not revenge, too frequently prevail, having returned to its first proposers, is reverentially preserved as the brightest ornament of the Lodge; and at every meeting, the memory of the revered Mariencourt is drank in silent gratitude.

On the cover of the vase the Master is described at high work; on one side is a handsome design of the Temple, and on the other the following inscription:—

“To Captain Louis Mariencourt, of the French privateer, *Le Furee*, to commemorate the illustrious example of Masonic virtue his conduct to Captain Cambell displays. The Brethren of Lodge 13, on the registry of Ireland, present and dedicate this cup.—Limerick, 1st May, 1813.

“On the 2nd February, 1813, the brig ‘*TWO FRIENDS*’ became the prize of the ‘*LE FUREE*,’ the signals of Masonry were exchanged between the Commanders, and instantly Captain Mariencourt bestowed his ship, cargo, and liberty on Captain Cambell.”

Blush all who would asperse Masonry; whether by ribald falsehood, or by the more dangerous attempts of sophistry. Masonry may be feared by the unrighteous, and well it may, for it exists as a record of the goodness of the Almighty, in disposing the human heart to deeds, of mercy, benevolence, and charity.

Masons of all countries—from the prince in the plenitude of power to the humblest of the Order—remember the noble Frenchman, Mariencourt: and when about to use any power which you may possess, pause, and like him be—*CHARITABLE*.

THE PRODIGAL'S BRIDE.

BY DOUGLAS JERROLD.

[FROM AN UNPUBLISHED PLAY.]

SCENE—*Interior of Everingham's Cottage. EVERINGHAM and ALICE discovered.*

Everingham. What would he here? Hath he not done enough?
Or comes the coward libertine to mark
How the despis'd, the cast-off maiden, wears
The willow-wreath that on her bridal-morn,
He nobly sent her? Is it not enough
That he hath made your name—and I am blind!—
Your spotless name the common talk and jest
Of the whole country round? No market-place,
But there shall hinds and milk-girls tell the tale
Of the cast maid, lone Alice Everingham?
Then will they laugh and sneer, and some may cry
The youth found wisdom, tho' he found it late.
And for her father, what is left to him?
To sit in darkness, and to hear the sigh
That will escape, tho' many die unbreath'd;—
To know that daily tears despoil a cheek
Where the soul's sunshine constant beam'd;—to feel
The wasting hand, or—worse than all—to hear
In some old song, a kind deceit of mirth,
Hollow and joyless, singing still of joy.

[MALPAS is seen to pass the Cottage-window.

Alice. George!—George!

Ever. 'Tis he! My blood leaps at his footstep!
I never felt the loss of eyes till now.

Enter MALPAS.

Malpas. Sir—Alice.

Ever. Sir, I cannot see your face,
But sure, beneath this roof you need must blush.
What would you with us, sir? Your messenger
Perform'd his charge—deliver'd, sir, your letter.
What would you further?

Mal. What that letter begg'd,
A parting word with Alice Everingham.

Ever. Here she stands; and if in your condition

Were offer'd to me eyes to look upon her,
 But coupled with a heart to dare that look,—
 I'd spurn the gift, and dwell in darkness still.

Mal. One parting word!

Ever. Have you not sham'd her? Love!
 The love of brawlers at their tavern cups,—
 The love protested twenty times a day
 By the same tongue to twenty vacant ears,—
 The love of canker'd age for radiant youth,—
 The love of av'rice grinning o'er its heaps,—
 Is noble, honest, wise and dignified
 To that base selfishness you dare call love,—
 To that cold, cruel thing, you think a heart.

Mal. I came prepar'd for this—for this and more;
 Prepar'd, not steel'd against your curses.

Ever. No, sir—no.

Tho' cursing be the sword of impotence,
 The ready instrument of wrong'd old age,
 I will not use it;—and a time may come
 When you yourself may marvel at my peace.
 Possess a child, your sole hope, wealth, enjoyment
 In this darken'd world—let her be to you
 As your own pulse—the echo of your voice—
 The light of your blind eyes;—the gentle thing
 That makes you bold—the simple, guileless thing
 That makes you weak, remembering her weakness,—
 Let her be all earth to you, and, earth pass'd,
 The hope to meet, a hope that brighten's heav'n,—
 Then, see the blossoms of her virgin mind
 Mildew'd and blighted by a villain's breath,
 And when you'd curse the wretch,—remember me!

Mal. From this time forth, my path be strew'd with fire,
 Shame my companion, torture my reward,
 The world indignant hissing me to death,—
 Eternal obloquy my epitaph,—
 If with light thoughts I woo'd that peerless girl,
 And for this day—no day so darkly doom'd—
 Yearn'd not, with hope as deep and love as pure
 As ever at the altar's foot was bless'd,
 Since holy priest united man and maid!

Ever. Go on.

Mal. By falsehood, basest infamy
 Have I been duped.

Ever. Why knew we not of this?

Mal. There—there my folly—there, my weakness, guilt.
I thought the peril pass'd—hoped, with husbandry,
To gather back the substance flung to knaves
In hours of brainless riot, spendthrift waste ;
Resolv'd to free me from a thousand snares—
By knaves invented, sanctified by rule,—
To work deliv'rance from a herd of things,
That with man's image have the panther's heart :
From all these meshes, all this hateful tribe
Of money-sellers and the hounds of law,
By whose contact my nature was dishonour'd,
I thought myself escap'd : and, as a wretch,
Long toiling thro' a dark and pois'nous wood,
The haunt of wild beasts, and abode of snakes,
Bursts from the stifling gloom to healthful light,
And stretch'd on some green knoll, surveys below
Gilded and gladden'd by the rising day,
His new abiding-place,—a land of peace ;—
E'en as his bosom throbs and melts with joy,
And all his soul is very thankfulness,—
Is at that instant captive in the jaws
Of some fierce monster prowling from the wood
Whose ev'ry harm the wretch deem'd far behind.
Ev'n thus did I think ev'ry danger pass'd,
Ev'n thus this morning saw a prospect fair,
Of golden promise, blooming, beautiful ;
None fairer, brighter, could our poet feign
When his rapt mind was flush'd with Paradise.

Ever. You ask a parting word? You come to bid
Farewell to Alice?

Mal. Such a beggar's pray'r.

Ever. Alice, you may speak with Master Malpas.
Farewell.

[*Exit, led in by ALICE.*]

TO THE EDITOR.

BREACH OF PRIVILEGE.

SIR AND BROTHER,—While so much has been said on the subject of privilege, and allusions made to the proceedings of parliament, to show that a precise notion of an intended motion was not called for by custom and analogy, I am somewhat surprised that the analogy has not been carried a little further, and declared that the publication of the proceedings of Grand Lodge was as much a breach of privilege as the publication of the proceedings of parliament. To see the elaborate reports of those proceedings, which are published every morning during the meeting of parliament, one would hardly think it *was* a breach of privilege; or that if any honourable member should rise and inform the speaker that he observed strangers in the house, it would be the imperative duty of that honourable functionary to order every person to withdraw who was not a member—the object being especially to exclude the reporters, and prevent the proceedings from being published. So justly, however, is this privilege estimated as being “more honoured in the breach than in the observance,” that I only recollect one instance of its being acted upon—and then a report of what took place was furnished by *some member* of the house, and appeared in the morning papers; though not, of course, so fully nor so accurately done as it would have been by the usual means.

As to the proceedings of “a certain assembly,” so long as you can find Woodfalls to furnish reports, so accurate and impartial as those of your last number, you may feel assured of the support of the great body of the fraternity, particularly of those who cannot attend; whether at home or in the provinces and colonies, where they have no means of knowing what is going on in the Masonic world, except through your excellent work, or the imperfect and long delayed reports of the Grand Secretary. The former, almost universally preferred, are certainly beyond all comparison superior. For myself I can only say, that though I have the means of hearing for myself, and knowing what is going on, I like to have what I know and see and hear, in such a shape as to be able to refer to it hereafter. You may therefore continue to reckon upon my subscription, and upon my stimulated recommendations.

But it appears to me that certain folks are wide of the mark altogether—that, in fact, it was no breach of privilege—but a direct violation of the law, if any thing at all! Whether this is the case or not, rests between you and the Grand Master; and this one Brother clearly proved on a late occasion, when not a syllable was uttered in refutation of his explanation of facts—on which the blame is *not* put on the proper party. I shall consider, therefore, that you have his authority, either direct or implied, and support the work, as I have stated, with my best efforts.

As to a declaratory resolution, will it furnish one particle of information to any Brother, three months a Mason, and taking sufficient interest in the subject, to have read Preston and the Book of Constitutions? For my part, I would not vote at all upon such a nonentity; I would

not hold up my hand for it, considering it utterly useless and uncalled for; nor against it, because, as far as it was tangible and intelligible, it affirmed a mere truism.

Wishing you every success in your arduous undertaking,

I am, yours fraternally,

P. M. T. S.

[We have selected this letter, from several others, as conveying the same ideas in the most temperate language. P. M. T. S. and others will be pleased to hear that where we lose one we win two.—ED. F. Q. R.]

SIR AND BROTHER,—I have heard with some surprise that my letter dated Nov. 4, 1840, has given much offence in quarters which I wish to set right, as the best means of satisfying you of my honesty and fair dealing. I understand that I am denounced, as having invaded the rights of hospitality, and of Masonic secrecy, for that as a *visitor* I have rewarded kindness by betraying secrets—a charge I can confute with the utmost ease. I did *not* attend that Grand Lodge as a mere visiting Brother, introduced by the hospitality of a particular Lodge, but I *visited it as an old member of the province*, being fully entitled to do so, and paid my reckoning, as I presume all others did. The remarks I made were as tenderly done as the nature of the *necessity* demanded, and have already, I hear, effected a little good. But whether in Lodge, or out of Lodge, I have, I presume, a right to inquire for information; and where can I look or inquire for either experience or advice, but to that organ which has conferred on the Craft so many benefits? *Is the truth of my statement questioned?* If so, I am certain the same means of refuting it will be found open to any one. Much as I regret to hear that my letter has been tortured into a charge against you, as a violator of the constitution, you will, if I mistake not, treat the matter with no more attention than it merits.

Yours,

BEZALEEL, jun.

Southampton, *March 5, 1841.*

[We can readily imagine that Bezaleel, jun. had no notion of the application to which his letter would be twisted.—ED. F. Q. R.]

SIR,—If the publication of Masonic discussions, which involve neither Masonic ceremonials nor Masonic secrets, be really an offence against the spirit of the Masonic law, where is the exact line to be drawn between the suppression or the distortion of the truth, as evinced in the so-called Quarterly Communication, and the correct and ample manner in which they have been reported in your pages?

Is the offence to be estimated or enhanced in proportion to the truth?

And, if such publication be that novelty in Freemasonry “a breach of privilege,” what shall we call the discussion in Grand Lodge of things pertaining to Grand Chapter?

If any analogy is to be maintained between Masonic and Legislative proceedings, the Grand Chapter must be assimilated to the House of Lords, and the Grand Lodge to the House of Commons. What, then, becomes of the consistency, or of what value are the arguments of a

Brother, who, himself a peer, presumes to treat an implied offence against the upper house at the bar of the lower?

No one, unless a witness, would have believed that those who sit in high places could exhibit or listen to such ignorance of Masonic propriety; nor could Companion Ezra, when he penned his letter for your last number, have supposed the possibility of its being turned to such a ridiculous purpose.

March 6, 1841.

NEHEMIAH.

[Such anomalies as these will necessarily occur when prejudice is allowed to predominate over reason.—ED. F. Q. R.]

SIR AND BROTHER,—I reside at too great a distance from the metropolis to permit my attendance at the public meetings of the Craft, but, since the publication of your excellent periodical, I have been enabled to comprehend much which, previously, had been even to me a mystery—the published communications being generally barren of any information that interests the operative Freemason; and I have felt most gratified to you for the fidelity of the reports, which have in almost every instance been vouched for by Brethren on whose declaration I could rely, and whose examination in justice to you I thought it necessary to make.

Judge, then, of my surprise at hearing that an attack had been made on you, not personal it may be, but of that nature that makes it still more reprehensible.

The Brethren who have sanctioned this proceeding are decidedly in error. The increasing intelligence of the times demands a more liberal policy. Secret conclaves and concealed proceedings might do very well for the fifteenth century, when the Inquisition was all potent; or a couple of centuries later, when the Societies of Illuminati and Veheme Gerichte struck terror to the world, but they will not go down with the people of England in the nineteenth century. Freemasonry, to be prosperous, must keep pace with the progress of every other institution; and the advocates of the concealment system, will soon be made aware of this alteration in public feeling by the course of passing events.

A PROVINCIAL GRAND OFFICER.

[Our provincial Brother represents the feelings of the great body of the Craft in the country, or abroad—at least of all those who are not so careless or apathetic, as to come to a conclusion without possessing information sufficient to guide and form their opinion. Those who have read this publication attentively, number by number, are competent judges, and they are with us.—ED. F. Q. R.]

SIR AND BROTHER,—As we are, I presume, about to approximate in some measure in practice with a “certain legislative assembly,” may I be permitted to inquire whether—as the Masonic Calendar is stated to be published by command of the Grand Master, after having been examined, revised, edited, &c., &c., by the Board of General Purposes and the Grand Secretary—whether it be not a breach of our privileges as “lieges Masonic,” that it should, instead of being a true and faithful directory, be most inaccurate, and in many respects defective. I particularly allude to the fact, that in this public directory of the Craft, the

meeting of the General Committee of the Girls' School is stated to be the hour of three, instead of twelve o'clock. I respectfully abide your answer, and am your obliged Brother and determined supporter,

A MEMBER OF THE GENERAL COMMITTEE.

[It is true that within our knowledge much inconvenience has resulted from the neglect of the compilers of this pretended diary. In fact, to this circumstance may be attributed the difficulty of forming quorums. If not a breach of privilege, it is a breach of duty in ALL who are concerned.—Ed. F. Q. R.]

DEAR SIR AND BROTHER,—Although in London on a recent occasion, I could not attend; but I heard without much surprise what took place. I say without surprise, because there is nothing new *under the sun*. You can fight your own battle, and doubtless will do so, and well; but for the sake of us —shire Masons, do inform us whether a Prov. G. M., who has never once called a P. G. Lodge, during the years he has held the appointment, has not committed “a breach of privilege.” If I am correct, I shall take steps to follow the example of a noble Brother, and move accordingly.—Yours,

A. PROV. G. OFFICER.

[We fear if our Brother were now to try, he would find one law for the craft and another for the rulers. There has been a notice of motion on the list, for nearly two years, on this important subject.—Ed. F. Q. R.]

DR. OLIVER'S PORTRAIT.

SIR AND BROTHER,—It is with regret I have heard of complaints of the portrait of the Rev. Dr. Oliver, executed by me for the *Freemasons' Quarterly Review*, and, I am bound to say, with some justness; trusting that by this candid acknowledgment I shall be exonerated from blame, after the statement I am about to make. Having executed a miniature of the Rev. Dr. Oliver, which was declared by competent judges to be a faithful likeness, and being anxious to send forth to the Masonic world a print which should convey a characteristic portrait, of one who has done so much for the cause of Masonry, I took some pains to execute the plate myself, which I flatter myself the proof prints will justify; but, unfortunately, through the neglect of the printer, and the severity of the frost at the time of printing, the portrait was spoiled; the consequence was, a great number of the plates were obliged to be supplied in the imperfect state complained of; and it being imperative to deliver the *Review* by a certain day, there was no time for executing another plate.

I shall therefore execute another portrait immediately, and supply it to those who may wish to have a faithful likeness, at the lowest possible price—say 6d. each, and for proofs on India paper 1s. 6d.

I remain, dear Sir and Brother,

Yours very truly,

40, Sidmouth Street, Regent Square,

JOHN HARRIS.

25th January, 1841.

[We feel obliged to Br. Harris for his ingenuous admission. Our subscribers will probably avail themselves of his proposition.—Ed. F. Q. R.]

P O E T R Y.

HISTORIC SONNETS.

(No. 9.)

HANNIBAL AT THE ALTAR.

He brought his youth within the fane, and there,
 'Mid dread religion's rites, he made him swear
 Eternal enmity to haughty Rome.—
 And did that youth, when manhood fair had come,
 Forget his oath?—Let Cannæ's carnage tell
 That he redeemed his solemn pledges well.
 Throughout his life's fierce, energetic course,
 He kept that vow—'mid weal and woe; remorse
 For thousands slaughtered, cities pillaged, came
 Not o'er him once.—Let the proud Alps proclaim,
 That the fierce instinct he for vengeance knew
 Forced him to pierce their haughty summits through;
 And the last breath, he sighed, bore enmity
 To the first hatred of his infancy.

EDWARD RALEIGH MORAN, P.M., No. 49.

(No. 10.)

CÆSAR AT THE RUBICON.

He stood upon its banks a moment—thought
 Of all the evils one false step might cause;
 A forward glimpse of future time he caught,
 And knew the danger of all further pause.
 Instant he plunged into the rolling stream,
 And pass'd its bounds. Oh! mad, ambition's dream!—

Wilt thou not urge thy votaries to dare
 Earth's holiest hopes, and even the hope of heaven?
 (Thy promis'd land at distance looks so fair,
 Darings for it, if aught be, are forgiven.)
 Yet better thus than hesitate, and be
 To all the future word of mockery—
 Better to perish boldly, daring, thus,
 Than come a branded traitor down to us.

EDWARD RALEIGH MORAN, P.M., No. 49.

SONNET.

Another Christmas to the endless roll
 Of years is added ; the addition 's nought
 To vast eternity—but the great thought
 That we are nearer to that final goal,
 That everlasting place of good or ill
 Destined for all—e'en by one short year,
 Should occupy our minds ; and there instil—
 Not the fanatic's zeal—whereon the fear
 Of death is e'er attendant, and whose life
 (Oft an epitome of fruitless strife
 With worldly passions) often too doth close
 In dread and dark despair—without a shred
 Of hope ; not this—but the calm and sweet repose
 Of faith in Him who for us freely bled.

Bro. —, St. Thomas's Lodge.

January 1st, 1841.

RESIGNATION.

Onward I wander with a weary heart,
 For baneful Care besets me on the way ;
 And, though I soothe or threaten, taunt or pray,
 She will not from her cruel course depart !
 Wherefore I must endure the weight, or smart,
 Of her assaults, as meekly as I may,
 Nor weak impatience show, nor poor affright display.

Firmly, but mildly thus, if she be met,
 With no sad trace of past or passing throe,
 So tired with useless torment, she may grow,
 As further woes to cancel or forget !
 And Fortune, who did never aid me yet—
 But always ran too fast, or walked too slow—
 Perchance, my steps may guide, and forward with me go.

J. LEE STEVENS.

TO LIZZIE.

“ Virtue is its own reward.”

Did Virtue thus her value gain,
 And were the price in money told,
 Thine unrequited would remain—
 For who could count its worth in gold?

J. LEE STEVENS.

MASONIC SONG.

AIR—"Life let us Cherish."

Charge! charge! around boys!
 Hark! I hear the Master's sign—
 See each goblet crowned, boys,
 With sparkling rosy wine.
 With garlands deck the welcome draught—
 See each bumper fairly quaffed—
 Our standing toast,
 The Mason's boast—
 Health to the Queen and the Craft.

Charge! charge! around boys!
 Hark! I hear the Master's sign—
 See each goblet crowned, boys,
 With sparkling rosy wine.

Britain's Kings, well knowing
 Masons faithful to the throne,
 Joined our Craft; thus showing
 The Prince and Brother one.
 What bond of friendship e'er can die,
 With this that binds both low and high,
 With chain so light,
 Yet firm and tight—
 'Tis Masonry's mystic tie.

Charge! charge! &c.

Mark our well-tiled Lodge-room—
 See each symbol fitly placed—
 Every one an heir-loom—
 By truth and beauty graded.
 Compass, Level, Square, and Line,
 Prove our laws have source Divine;
 By which our arts
 Soon make the hearts
 Of Brothers with Brothers twine.

Charge! charge! &c.

The Masons' labours ended,
 Solace waits each jovial soul;
 With profit pleasure blended,
 Sweeten the circling bowl.
 How mirth and friendship true are seen,
 While sparkling wit glides in between
 The songs that thrill
 The love, until
 Good fellowship close the scene.

Then fill me a flowing measure—
 Where's the heart will not rebound—
 And echo back with pleasure—
 "To Masons the world all round."

TROWEL.

THE VOICE OF LOVE.

When day light fades
 'Thro' the dim arcades,
 And the grey moss paths of the lonely woods;
 And the evening star
 Is trembling far,
 In the depths of her dark blue solitudes.

Oh! then I come,
 On the feathery foam
 That crowns the laughing western waves,
 With a sweet low hymn,
 In the twilight dim,
 To lull the dead in their dreamless graves.

When the vow hath sped,
 On lips whose red
 Grows pale with passion's deepest sigh—
 When mingles the pray'r
 Of the young and fair,
 I bless them both as I wander by.

The name I bear,
 If thou wouldst hear—
 It fills the earth and heavens above—
 Young hearts dissemble,
 And eye lids tremble,
 When I am named—who am I?—LOVE!

J. F. SMITH.

PETRARCH'S SONNET, No. 48.

“Padre del Ciel! dopo i perduti giorni.”

FATHER of Heaven! in this my lost estate,
 After this lavish waste of days and years,
 Thus madly spent in struggling with my fate,
 Sharp'ning the dart which still my bosom tears. :—

Oh! lend Thy aid, Thy heavenly light impart—
 Point out the path of life—unveil my eyes—
 Let my tormentress see my altered heart,
 And scorn to persecute so poor a prize.

Now runs the eleventh year of hopeless love—
 Years lost to life! How long those years of pain,
 Which to the willing slave severer prove,
 Since no submission cures her fierce disdain.

OH! GOD! reclaim at length my soul to thee,
 Who died upon the cross to set me free.

J. F. SMITH.

MASONIC INTELLIGENCE.

FUND OF BENEVOLENCE AND COMMITTEE OF MASTERS.

THE petitions have become so numerous, and their claims so imperative, as not only to take up much time but to absorb every shilling of the Funds in hand; we speak advisedly when we say that there has been an excess of expenditure over the income. The Members of the Board of Benevolence, although they seldom leave the meeting until near twelve o'clock, are, however, rewarded by the satisfaction which benevolent hearts must feel, at being permitted to be instrumental in relieving the present wants of our Brethren and their families.

With but little exception, there is a truly Masonic spirit in the mode of examination, as to character and the circumstances that cause the application—and we should feel pleasure in hinting at the exception to a general rule—did we not think that it has had the effect of tending somewhat to more liberality by way of compensation—and thereby has proved one cause of excess of expenditure over income.

Some Masters and Secretaries of Lodges have had to be reminded of their duty; we are certain that inadvertence, and not wilful neglect, was the cause of some petitions being deferred; we hope in future that misfortune will meet with more respect—poverty is no crime.

February 24.—There was a very numerous attendance at the Committee of Masters.—Present—Bros. Bossy, Crucefix, Burmester, H. Parker, Norris, Philipe, Rule, &c.

The Report of the Annual Audit was read. The circumstance of its having been signed by that excellent Mason, Geo. Aarons, who is blind, was singular; however, although he could not investigate the accounts, it was gratifying to observe how determined he is to do his duty; and as the loss of one faculty quickens the power of others, we would rather have our friend present than absent; he can *hear, mark, learn,* and inwardly *digest*, as well as any Mason; and long may he continue in the true spirit.

The General Report was read. The Fund of Benevolence appeared behind hand; but there is a balance in hand of 748*l.* 6*s.* 6*d.*, on account of the Board of General Purposes, besides 1300*l.* stock; also 1000*l.* on loan (without interest) to the Girl's School, and 129*l.* 16*s.* 6*d.* unappropriated.

The Library Committee recommended that a Subscribing Member of any Lodge should be permitted to visit the Library on producing a letter from his Master.

The Grand Secretary stated that he was directed by the Deputy Grand Master to give notice of motion that he intended to bring forward in the next Grand Lodge a question of "Breach of Privilege," in the report of the transactions of Grand Lodge in a recent publication!

The Grand Secretary in reply to a question, stated that it had been settled by the last Grand Lodge, that the appeal of Brother Rowe against the sentence of the Board of General Purposes (in his case), should take precedence; and that Brother Walton's notice of motion (a renewal), to alter the mode of distributing Masonic benevolence, should next follow.

By Bro. STEVENS—renewed notices of motion.

To present the petition of a widow of a late D.P.G.M., upwards of eighty years of age, and to recommend to the Grand Lodge that she be granted the sum of 50*l.*

Various changes in the amounts to be granted to petitioners; so that the Board of Benevolence and the Grand Master have each an extent of compliance.

To move that the words, "the application to be made to the Committee within nine months after the death of the husband or father, and" be omitted from article 12, p. 107, Book of Constitutions.

That the following words be added to article 14, p. 108—"This article to apply to the cases of indigent widows and orphan children as well as to indigent Brethren."

A renewal of his previous notice relative to the neglect of Provincial Grand Masters, &c.

By Bro. MOORE.—To revive a dropped notice of motion previously given by Bro. Walton, whereby any Brother who had received Alms from the Board of Benevolence should be ineligible to continue a Member of Grand Lodge until such alms should be repaid.

By Bro. CRUCEFIX.—That all Masters and Past Masters, who are eligible to sit in Grand Lodge, be entitled to be present at the Meetings of the Board of General Purposes; but without any other privilege.

That the Treasurer, Secretary, and Deacons of all Lodges be entitled to be present at all the Meetings of the Grand Lodge; but without any other privilege.

The following Brethren were appointed Scrutineers for the ensuing Grand Lodge, viz. Bros. Gibbins, Daniel, Thompson, Berridge, Perkins, Wright.

The Fund of Benevolence was then opened and there was fully the usual number of claimants. One, however, presented himself, for a moment only, *pro forma*, and on his retirement he was recommended by acclamation to Grand Lodge, for Fifty Pounds. Propriety conceals the names of unfortunate Brethren, but in this case we would fain commit a "breach of privilege," by declaring aloud the merits of this distinguished Brother, who, after a period of seeming prosperity, has fallen into destitute circumstances; let Charity commit her "breach of privilege," and pay him back the debt of gratitude which has been so long outstanding in his favour—let noble Brothers seek him out, "doing good by stealth, and blush to find it fame."

QUARTERLY COMMUNICATION.—MARCH 3.

As far as our reporter can understand, any account of the proceedings that took place, is inhibited as

A BREACH OF PRIVILEGE.

The reason why the continuance of a system (which, if not openly sanctioned by the Grand Master, has, we believe, never received *his* inhibition by our predecessor) should be interrupted has yet to be explained. We shall therefore await for some edict by which our future arrangements may, we probably think, be made easy. Our readers will, we hope, indulgently measure our position by the standard of necessity—not of inclination.

We presume it will not be considered a breach of privilege to state that no further breach was attempted against the privileges of the Asylum; that a motion for an alteration in the mode of benevolence did *not* come on; and that the motion for the election of Grand Master did *not* emanate from below the dais, as was some years since settled should be the course adopted, and which was then approved by his Royal Highness.

Since our last publication, the proceedings of the Grand Lodge of the 30th of October have been published as a General Report. However it is a meagre instalment of information; and even what is given is with a peculiar bias. Having previously given full particulars, we leave our readers to judge of the relative value of the information afforded them. The unusual promptitude of the publication of the proceedings of the Grand Lodge would have met with approbation, if some important matters had been alluded to. The "*suppressio veri*," if not a venal or legal trespass, savours of prejudice.

The Circulars for December, 1839; for March, 1840; and for the especial Grand Lodge in April following, are yet unpublished by the Grand Secretary. Our readers, however, are not in the dark, as the circumstances have been noticed in the *Review*.

GRAND OFFICERS' CLUB.—Present Bro. B. B. Cabbell in the Chair, and about the average number of members. The Grand Secretary read the Report of the Board, &c., with the notices of motions, and stated generally the business about to be transacted. Dr. Crucefix sent in his resignation as member of the club, on account of indisposition.

MASTERS AND PART MASTERS' CLUB.—Bro. Sangster in the Chair. A member reported the notices of motions by the Marquis of Salisbury and other members, on different subjects. A grant of 3*l.* 3*s.* to each of the schools was unanimously voted.

SUPREME ROYAL ARCH CHAPTER.

COMMITTEE OF GENERAL PURPOSES.—JANUARY 27.

Present—Comps. R. T. Crucefix, H. Phillips, R. L. Wilson.

The accounts were audited, and after ordering all necessary payments there appeared to be a balance remaining of 110*l.* 16*s.* 2*d.*

The Committee recommended that a charter be granted, on the petition of Comps. Captain J. L. Tottenham and others in Bengal, on condition that such charter be entrusted to the Provincial Grand Master for Bengal, to be delivered as soon as the Lodge to which it is to be attached shall have given its consent.

There was no report from the Committee of Laws.

QUARTERLY CONVOCATION.—FEB. 3.

Present—Companion B. Laurence as Z., and a few other principals.

The Report of the Committee of General purposes was received and adopted.

G. C. CLUB.—Comps. the Marquis of Salisbury, E. T. Bainbridge, and F. W. Bossy, were unanimously elected. The Companions made arrangements for self government.

THE CHARITIES.

Boys' SCHOOL.—*Quarterly General Meeting.*—January 11.—Brother Philipe in the Chair. A ballot was taken for the election of eight boys to the benefit of the Institution, when the "accumulative" mode of voting came into operation for the first time; the highest number was 1352—the lowest, 269. The successful candidates were Tucker, Harsant, Anderson, Pollard, Clutton, Harvey, Stockwell, and Tuff.

A discussion took place on the Report of the Committee of the Laws, and ultimately it was determined that the Report should be printed and circulated.

Some correspondence between the Secretary and Brother Field, as also a letter addressed to the meeting by the latter, was read. The subject related to the request that Brothers Field and Bedford, who had at the last festival paid life subscriptions, and had been elected on the Committee, should still exercise their privileges, notwithstanding that owing to the commercial difficulties of the Steward, to whom their subscriptions were paid, the monies had not reached the Treasurer's hands. An amicable adjustment took place; it was settled that, as no precedent existed, a motion founded on the correspondence could not be entertained; and then, afterwards, as a separate resolution, it was moved, seconded, and carried, that Brothers Field and Bedford be

allowed the privileges of life subscribers; whereon Brother Stevens stated that he was directed by Bro. Bedford to say that he should act as Steward at the ensuing Festival.

Brother Coe handed in the sum of six guineas as the profits of an excursion to Richmond, when his exertions received the well merited compliment of the privilege of a life subscriber.

GENERAL COMMITTEE, February 1.—Brother Harrison, G. R., in the Chair. Several petitions were admitted. A letter was read from Brother Thomas Moore, P. G. D., addressed to H. R. H. the Grand Master, tendering his resignation of the office of Treasurer, on the ground of ill health. Brother White stated that he was directed by the Grand Master to lay the letter before the Meeting. The letter was then ordered to be entered on the minutes.

A resolution expressive of the deep regret of the Committee on the occasion, was passed unanimously, as was another resolution, appointing a Special General Meeting, for the purpose of electing a successor to the Worshipful Brother Moore.

The Committee resolved unanimously that a letter be addressed to the Grand Master, requesting his suggestions as to the appointment.

SPECIAL GENERAL MEETING, Feb. 11.—Brother R. H. Giraud in the Chair. The office of Treasurer was declared vacant. A communication from the M. W. G. M. was read, wherein he proposed the Rev. Mr. Rodbear as fully qualified for the office of Treasurer. Upon which, it was moved and seconded that the election be proceeded with; but on the suggestion of Brother H. Rowe, as to the propriety of such course, it was determined that a Special General Meeting should be held on the 22nd of February, for the especial purpose of electing a Treasurer by ballot.

SPECIAL GENERAL MEETING, Feb. 22.—Brother Harrison, G. R., in the Chair. Previous to the commencement of the ballot, Brother J. Lee Stevens expressed his intention of moving, at a future meeting, that the office of Treasurer should be annually elective, and, added, that he took this course now, that whoever might succeed, might not attribute any personal motive to him on the subject. The Chairman observed, that while he admitted the propriety of the allusion, he was convinced that the motion would prove injurious to the charity. Brother Stevens replied that he differed so generally with the G. R., and had been so little convinced by his argument, that, for the sake of consistency, he must persevere. On which the conversation dropped.

A discussion arose as to the reception of proxies, which was opposed by Brother Rowe, as calculated to influence the election, by votes of Governors, who gave from solicitation what they might withhold if present; and further, that there had not been time for a vast body of the subscribers to know even of the vacancy.—The Chairman, in reply, stated that voting by proxy was the safer mode, as it prevented the Meeting being packed.—Mr. Rodbear pointed out the absolute necessity there was, according to the by-laws, for the votes by proxy being taken; to which Dr. Crucefix hesitated, but assented, on being informed by the Secretary that on his (the Secretary's election), proxies were admitted.

Brother Rowe then took an objection to the present course generally, as partaking too much of a nomination, instead of being a free election;

observing that he had heard of a strong solicitation for proxies, in the form of a printed circular.

Brothers M'Mullen and Warriner were appointed scrutineers, and reported the result of the ballot to be—for Mr. Rodbear, 135; Mr. Philipe, 6:—Total, 141. On casting up the number of persons tallied by list, there appeared only 139. The difference of two was not accounted for.

Brother Warriner then moved that a bond should be given by the new Treasurer to the Trustees, to be prepared by Brother Giraud, which was seconded and carried.

Brothers Corner and Giraud (the latter being the party to prepare the bond!), then offered themselves as securities, and were accepted.

ANNIVERSARY FESTIVAL.

The Anniversary Festival of this Institution took place on Wednesday, 10th March, at the Freemasons' Hall, Great Queen Street, to which about 120 Brethren sat down at six o'clock. Brother BENJAMIN BOND CABELL took the Chair, and was supported by several.

Brother Sir George Smart presided at the pianoforte, during the evening, the business of which was enlivened and relieved by the musical talents of Brothers Broadhurst, Fitzwilliam, Chapman, and Francis, who were assisted by two young gentlemen from the Queen's School. The galleries were filled with ladies—the wives and daughters of Masons—who by their presence lent an additional grace to the cause of charity in which the Brethren were engaged.

As soon as the cloth had been withdrawn, and the "*Sanctus*" performed by Brother Sir George Smart and the other musical Brethren present,

The CHAIRMAN rose to propose the first toast of the evening. He said, in every society the first toast proposed was one of duty, affection, and loyalty, towards her Majesty the Queen—(cheers); and he was quite sure the present company was prompted but by one feeling of love to her Majesty, as well for her own excellent qualities as for the fostering care which she vouchsafed to all charitable and benevolent societies.—(Cheers.) Her Majesty, moreover, took a warm interest in Freemasonry, of which body all the branches of her illustrious house had indeed been members.—(Cheers.) The father of our present beloved sovereign, as one of the craft, had given a splendid example of all the masculine virtues in the simplicity of his heart and the integrity of his conduct during his whole life.—(Renewed cheers.) He would conclude by giving the health of the Queen, with three times three.

The toast was drunk with all the honours, and followed by "God save the Queen," sung by the musical Brethren, and the whole company standing and joining in the choruses.

The CHAIRMAN after a short interval again rose. The next toast which he had to propose, was the health of an illustrious lady, whose good fortune it had ever been to meet with the universal love and affection of the British people; and those feelings had been rendered still more strong by the splendid example she had set to her own sex, as an affectionate wife, by her incessant and unwearied attentions upon his late Majesty—(loud cheers). He begged to give the health of Her Majesty the Queen Dowager, with three times three.

The toast was drunk with enthusiasm, and followed by the glee of "Health to Queen Adelaide."

The CHAIRMAN now rose to propose the health of the Grand Master, His Royal Highness the Duke of Sussex; in doing which he dwelt upon the virtues, abilities, and efficient services of the Right Worshipful Grand Master in warm terms of eulogy; the anxiety he had manifested on all occasions for the interests of the Craft which he had promoted by his constant attendance at their meetings; and the great benefits which Masonry had received at his hands. He concluded, by giving the health of His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master, with three times three, accompanied by a wish that his life might be long preserved.

The toast was drunk with all the honours, and warm and reiterated cheers.

The CHAIRMAN next gave the health of the Pro-Grand Master, the Earl of Zetland, with three times three and a well deserved eulogium.

The toast was drunk with all the honours, and followed by the madrigal, "Come ye Wantons."

The CHAIRMAN again rose to propose a toast which he knew would, like its predecessors of the evening, be received with the warmth which it deserved. It was the health of a nobleman who had, although but recently appointed to the office which he held, given ample proof that he deserved well of his Brethren—(cheers). He concluded by proposing the health of the Marquis of Salisbury, the Deputy Grand Master, with three times three.

The toast was drunk with all the honours, and followed by the song, "Oh, firm as Hope."

At the conclusion of the song the Stewards, accompanied by the boys educated in the Schools of the Institution, entered the Hall, and paraded round amongst the Company, amid the cheers of all present. As they reached the top of the Hall—

The CHAIRMAN rose and said, he had now arrived at the chief business of the evening—(hear)—namely, to call their attention to the charitable foundation which they had met to celebrate. They had, he knew, assembled with one heart and one feeling to further the benevolent and invaluable objects of this Institution—(cheers). If any language could speak strongly to the heart, it was that which the presence of the boys now spoke to the hearts of all present—a language far more eloquent than he could pretend to—(cheers). A language which spoke through the advantages and comforts which they enjoyed, and the beneficial consequences which resulted to society, from their being brought up in such a manner as to make good men, and, probably, in after life, joining Masonry and carrying it and its charitable objects into the world at large—(loud cheers). It was scarcely necessary for him to point out what must be the results of such an Institution as that which they were now celebrating; they must be self-evident. (Hear.) He took this opportunity of saying how much the Institution owed to the worthy Brother (Moore) who, for the last fifteen years, had acted as its Treasurer, and who was now only induced to retire from ill health—(cheers). He knew the period exactly, for fifteen years was just the time he had himself belonged to Masonry—(cheers). To show what he had done for it, he (the Chairman) would state to the company that at the time Brother Moore first became Treasurer, the number of boys was thirty-five—now it was sixty-five—(cheers). When he joined it the capital of the Institution was about 900*l.*, now it was upwards of 7,000*l.*—(loud cheers). When his valuable services

were first brought into action, the annual income of the Society was about 300*l.*, now it was upwards of 650*l.*—(renewed cheers). This short statement of facts would speak more eloquently than any language he could make use of;—(cheers) and he would conclude with a prayer to the Great Architect of the Universe, that he (Brother Moore) might be blessed with unbounded happiness; and in giving them the prosperity of the Institution, he would associate with it the name of their ex-treasurer—(loud cheers). The Chairman then proposed—“Prosperity to the Masonic Institution for Boys; and health and happiness to Brother Moore.”

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

Brother MOORE, as soon as the cheering had subsided, rose to return his sincere thanks for the kind recognition of his name as part of the toast which had just been so warmly received—(cheers). It was due to the present company and to the Institution to state the grounds on which he retired from the office of its Treasurer—(hear). Severe indisposition had necessarily called him occasionally away from its duties, and, upon a consideration of what was due to the Institution, he had preferred to tender his resignation, rather than it should suffer any detriment at his hands—(cheers)—and he now begged to express his high sense of the kindness and consideration which had been manifested towards him during the fifteen years which he had had the honour of filling the office of Treasurer, as well as of the liberal confidence which had been reposed in him—(renewed cheers). He heartily congratulated them on the improved state of their finances and arrangements. He concluded that in retiring from the office the little influence he might possess should be always exerted on behalf of the interests of this valuable Institution, and sat down amid loud and general cheers.

The Rev. Brother RODBEAR here invested one of the boys, whose name was Edwards, with the token of merit, at the same time giving him a suitable admonition. The boy was thirteen years of age, and was described by Brother Rodbear as a child of singular merit. His appearance was prepossessing, and his countenance indicative of intelligence and humility. He received the token at the hands of the Rev. Brother with becoming modesty, and bowed respectfully to the Chairman and the rest of the company. The boys then left the Hall with the same marks of approbation on the part of the Company as they had received on entering.

Brother MOORE then rose to propose the health of the Worshipful Chairman. They had been much indebted to that Worshipful Brother for presiding over them on former occasions—(cheers). They were placed under a similar obligation this evening, for the able manner in which he had filled the chair—(cheers)—as well as for his general advocacy of the Institution. He was ever ready to come forward with his interest in its behalf. He trusted that he might be blessed with a long life, to continue his usefulness, and health to enjoy the blessings which Divine Providence had conferred upon him. He concluded by proposing the health of Brother Benjamin Bond Cabbell—(loud cheers).

The toast was met with prompt enthusiasm.

The CHAIRMAN rose. He had in the first place to thank Brother Moore for the kind manner in which he had proposed his health, and the company for the very handsome manner in which they had received it—(cheers). He always felt the highest degree of satisfaction in pro-

moting the cause of the orphan—(cheers); he was most anxious for the welfare and prosperity of the Institution. He congratulated them on the success which had already attended their efforts on its behalf; and in conclusion he begged to say that his services, however humble they might be, would always be at the command of the Institution—(loud and long continued cheering).

The Worshipful CHAIRMAN again rose to propose a toast. A gentleman had succeeded to the office of Treasurer whose position peculiarly fitted him for its duties. He concluded by proposing the health of Brother **RODBEAR**, the newly elected Treasurer, with three times three.

Brother **RODBEAR** rose to return thanks for the very kind manner in which the proposal of his health had been received as Treasurer of this Institution. He felt the importance of the office, and the responsible character of its duties. Much depended upon the right education of children—(hear); and, indeed, it was almost impossible to calculate the advantages which might result to the Society, and the great interests of mankind, from the education of one single child—(cheers). He was taught his duty to those around him in the world, and to those placed over him; and he was prepared for fulfilling his duties towards mankind in after life, on true Masonic principles—(cheers). It was out of his power to promise to do as much for the Institution as Brother **MOORE**, but one thing he would promise—namely, that he would never yield to any Brother in zeal for the interests of the Charity—(cheers). He alluded to the great number of candidates than there were for vacancies. While there were at present twenty-one candidates for election, there was only one vacancy—(hear). This fact had tended to make an increase of five in the numbers—(cheers); and it was hoped that a still greater increase would soon take place. But it was necessary for Brethren to supply the means—(hear). They (the officers of the Charity) would be prompt enough in extending its advantages, if the Brethren would only afford them the opportunity.

The next toast was, "The Vice-Presidents of the Institution, with three times three."

The CHAIRMAN next proposed the health of the other Members of Grand Lodge present at the Assembly.

Drunk with three times three.

Brother **LAWRENCE** returned thanks.

The next toast was, "Prosperity to the Girls' School." Duly honoured.

The CHAIRMAN next gave the "Health of the Stewards of the Day, with three times three," and dwelt upon the debt of gratitude to which the assembly were under, for the Brethren who had filled those important offices with such entire satisfaction to all—(cheers).

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

Brother **HARDWICK** said it was his pleasing task to acknowledge the kind notice which had been taken of the services of the Board of Stewards; and so long as they were attended by such beneficial results, their duties would be more pleasing than irksome—(cheers). He concluded by drinking the healths of all present, and sat down amid loud and general cheers.

The CHAIRMAN again rose and said, he had now an extremely gratifying toast to propose—(cheers)—for he was about to give "The Ladies"—(loud cheers); and he begged to thank them, in the name of

the whole company, for their kindness in giving their attendance there that evening—(renewed cheers). He hoped the day was not far distant when they would be allowed to come and take their seats with them at the table—(enthusiastic cheering). He concluded by giving “The Ladies, with three times three.”

It is unnecessary to say that the toast was drunk with tremendous cheers, and the ladies shortly afterwards left the gallery.

The Chairman then retired, and many of the Brethren joined the ladies in the Glee Room, where every attention had been paid to the fair guests by the Lady Stewards. A concert concluded the evening’s interesting proceedings.

The subscriptions and donations announced were nearly 370*l*.

The following is a list of the Stewards :—

W. Bro. P. Hardwick, <i>President</i>	Prince of Wales’ Lodge	. . . 324
Bro. G. G. Kirby, <i>Vice-President</i>	Grand Master’s Lodge	. . . 1
Bro. H. Moore, <i>Treasurer</i>	St. Alban’s Lodge	. . . 32
R. H. Fisher	Lodge of Antiquity	. . . . . 2
D. Dunbar	P. M. Royal Somerset House Lodge	4
S. Baldwin	British Lodge	. . . . . 8
J. Yates	Globe Lodge	. . . . . 23
J. Barnes	Old King’s Arms Lodge	. . . . . 30
D. W. Osbaldiston	Lodge of Peace and Harmony	. . . . . 72
W. H. Vink	W. M. Lodge of Unity	. . . . . 83
J. Houlding	Lodge of Regularity	. . . . . 108
G. Wackerbath	Pilgrim Lodge	. . . . . 269
J. Broadhurst	W. M. Lodge of Unions	. . . . . 318
Dr. Bedford	Bank of England Lodge	. . . . . 329

We regret to state, that although the exertions of Brother Cabbell were beyond praise, that his not being made acquainted with the directions to take the chair until the very moment he should of necessity assume it, was an act of negligence, from which, although the Stewards stand exonerated, other parties are not. The interests of the charity might have severely suffered, but for the admirable arrangements of the Stewards, and the extemporaneous advocacy of the Chairman.

THE GIRLS’ SCHOOL.—This most excellent Institution presents no matter for particular comment; in every department satisfaction prevails.

24th December.—The House Committee was attended by Brothers Crucefix, Staples, Stevens, and Baumer.

31st December.—*General Committee.*—Brother J. L. STEVENS in the Chair. Petitions considered; a notice of motion given by Brother Rowe, that unsuccessful candidates should have credit for the amount of their unsuccessful votes at the following election.

January 5.—*Audit Committee.*—Dr. Crucefix in the Chair. The various accounts audited, and some alterations in the mode of keeping suggested.

January 14.—*Quarterly General Court.*—Only two Governors present; consequently no quorum.

January 28.—*General Committee.*—No quorum.

February 18.—House Committee.—Present, Brothers Crucefix, Acklam, Staples. The Surety Bond for Collector was presented, and the Secretary instructed to inquire into the responsibility of the parties. A new Spelling Book was delivered by the Matron, and approved.

February 18.—Special General Court.—Present, Dr. Crucefix in the Chair, and other Governors. The minutes of the last General Court in October, and of all subsequent Meetings, were read.

Five vacancies were declared:—the following seven candidates were declared eligible, viz. Fanny Church, Ann Reid, Amelia Hughes, Harriet Clutton, Matilda Vear, Rebecca and Lydia Lacy, (twins.)

March 18.—House Committee.—Present, Bros. Baumer, Chandler, and Rowe. General business transacted. A letter from Dr. Crucefix, tendering his resignation, from indisposition, was read, and ordered to be entered on the minutes.

☞ The Annual Festival, in aid of this Institution, will be held at Freemasons' Hall, on Wednesday, the 19th of May.

THE ASYLUM.—The Treasurer's Report has been generally satisfactory; several additional subscriptions have been announced; and the proceeds of a ball held in January last, of which we have the pleasure to append a brief account, has been more productive than even declared by former receipts from similar occasions.

Brother John Clark was, on the 13th of January, elected an Annuitant on the Institution.

The Anniversary Festival of the Institution is fixed for Tuesday the 15th of June, when it is hoped that the same generous liberality may be evinced as on the former festivals; and that at least two Brethren, in addition to the present number, may therefrom derive comfort and protection in their evening of life.

The Board of Stewards is forming, and we, with equal pride and hope draw the attention of the noble and the generous to enrol their names.

A Quarterly General Meeting will be held on Wednesday the 14th of April, when it is expected the necessary arrangements will be finally completed.

An amended list of subscribers, with preliminary regulations, has been circulated, by which the progress of the Institution may be traced—its necessity shown—and its success, it is honestly hoped, by increased benevolence, ensured beyond doubt.

It is worthy of remark that the Meeting of the Monthly Committee for March was postponed from the 10th to the 12th, in order that the Boys' Festival, which was held on the 10th, might not sustain any deficit; but the proudest tribute to the Asylum is contained in the fact that out of fourteen Stewards on that occasion eight were of the Asylum Friends.

The Annual Ball in aid of the Asylum, fully rivalled the splendour of either that preceded it, and gave the utmost gratification to those who participated in its enjoyment. In the absence of that aristocratic patronage, which so seldom adds any real pleasure to the scene, the utmost sociality and good nature prevailed. Beauty in every variety of complexion and form, blossoming, blooming, and mature—admiring

manhood—happy and buoyant youth—and re-invigorated age, there seemed to be but of one family; for charity stood at the threshold, and forbad the entrance of either formality or affectation. The Asylum is deeply indebted to the Board of Stewards, and to the exertions of the officers, especially those of the Secretary and Treasurer; and we only repeat the warm acknowledgments of all present, when, in the name of the ladies, we thank Brothers Wright and Whitmore for their efficient services as Masters of the Ceremonies. We understand the profits exceeded that of last year.

The following is a list of the Board of Stewards—

Bro. W. Lane Fox, <i>President.</i>	Bro. J. C. Bell, <i>Vice-President.</i>
„ S. Staples, <i>Treasurer.</i>	„ J. Whitmore, <i>Hon. Sec.</i>
Bro. N. Bainbridge	Bro. H. Melton
„ J. Bedford	„ S. Muggerridge
„ E. Brewster	„ G. Penfold
„ W. Butler	„ W. Peters
„ E. W. Cooper	„ J. Searle, jun.
„ R. T. Crucefix	„ W. Shaw
„ J. Dubourg	„ J. Stevens
„ E. Evans	„ J. L. Stevens
„ W. Evans	„ J. Tilbury
„ T. Farley	„ T. S. Toller
„ J. Hodgkinson	„ J. Udall
„ J. King	„ Z. Watkins
„ H. Kyd	„ R. L. Wilson
„ J. Lane	„ W. L. Wright
„ E. F. Leeks	

The Band à la Musard was engaged for the occasion.

The following circular has been addressed to the Members of Lodges—

SIR AND BROTHER,—I am directed by the Committee to inclose a copy of the Preliminary Regulations of the Asylum for Worthy Aged and Decayed Freemasons, chiefly with reference to the appropriation of an amount equal to the interest of the invested capital, in small Annuities, to destitute and deserving Brethren. I am happy to inform you, that, notwithstanding the unaccountable opposition this excellent Charity has encountered, we have already been enabled, by Annuities of 10*l.* each, to cheer the evening of life of Seven Aged and Worthy Brothers, who, you will observe, are qualified to become inmates of the Asylum, when it shall be erected, but have the option of continuing Annuitants, if preferred.

I feel that a Charity like this must recommend itself to every Mason's heart, and therefore deem it unnecessary to say one word in its behalf, beyond soliciting your kind introduction of it to the Members of your Lodge, and such support as you may consider it to deserve. I take the opportunity of observing that the Annual Festival in aid of the Funds of this Institution, is fixed for the 15th of June next, under the direction of a numerous and efficient Board of Stewards, now in course of formation, when your presence and support is earnestly solicited.—I am, Sir and Brother, your's faithfully,

25, Tibberton Square, Islington,
March 1841.

ROBERT FIELD, Secretary.

THE REPORTER.

GRAND STEWARDS' LODGE, *Feb.*—Brother W. F. Hope has been elected W.M.

Public Night, March 17.—The meeting was of an average number, and the first lecture closely worked by Brothers W. T. Smith, Savage, Acklam, J. Udall, Lea Wilson, Giraud, and Norris. Brother Baumer presided at the organ. Thanks, for the visitors, were returned by Bro. Aarons.

GRAND MASTERS' LODGE, *Jan. 18.*—Bro. Rodbear re-installed W.M. Nothing particular except an unintelligible post-prandial toast, which if delivered, as reported, the *member* who heard it will pardon our repeating it, as scarcely any words could be less Masonic.

SOMERSET HOUSE LODGE (4).—We believe ourselves correct in stating that no Lodge has within so short a time, phoenix-like, risen to power and strength. It is in the memory of many that some difficulty was even felt in the appointment of Grand Steward; indeed the Lodge threatened, in parliamentary language, to drop into Schedule A. This state of things arose entirely from the close system. Now the high moral pressure of improvement has dawned upon it, and the Somerset House rivals its former glories. As a proof that the present members are not apathetic, they have subscribed upwards of 100*l.* for the purchase of new furniture, which has been manufactured by Brother Wilkinson, of Ludgate Hill. The costume is white and gold, and altogether very elegant. Over the Master's chair the "Inverness arms" are prominently displayed. Bro. Mathew, *M.P.* for Shrewsbury, was installed by Bro. T. F. Savory. A dispensation had been granted for the Hon. Henry St. John, who, however, did not attend. Lord Blayney, the Duc de Lantà, and sixty other Brethren dined.

ENOCH (11).—The Lodge has removed from its late quarters, but has not we believe finally settled its position. The Grand Hotel, Covent Garden, is spoken of as likely to receive its members.

ROYAL ALPHA (16).—As this Lodge partakes of the more than closeted—without imputing intentional mistake, we have some doubt of the perfect correctness of the report, and shall feel obliged by further explanations.

OLD DUNDEE (18).—Brother Browse has been unanimously elected Master. He possesses spirit and intelligence, and will do honour to the choice of the Brethren.

NEPTUNE LODGE (22), *Jan. 12.*—This Lodge, which certainly exercises its Masonic "privileges" with peculiar fidelity, continues its spirit and usefulness. At the re-installation of Bro. Frazer by Bro. H. Rowe, there were present Brothers Crucefix, J. C. Bell, J. L. Stevens, J. B. Gore, A. U. Thiselton, &c. The addresses after the Banquet were those of free moral agents; that of the Master applied pointedly to the four newly initiated Brethren.

ROBERT BURNS (25).—This Lodge is rapidly advancing to a fine state of discipline.

BRITANIC LODGE (38).—The introduction of the Hon. Henry Fitz-Roy, to this Lodge, promises well for its advancement.

MOUNT MORIAH (40).—After many chances, this Lodge has at length resuscitated, under the auspices of Brothers W. Lane Fox and J. Lane, who will, we are certain, add to its number and consequence. Brother Philipe is the present Master.

LODGE OF CONCORD (49).—Bro. J. Stevens (architect) has been elected and installed W.M. The Lodge is in an improving state.

OLD UNION (54).—Lately, at the initiation of a Turkish Brother, the ceremony was most ably conducted in the French language by Brother Nevill.

GRENADIERS' LODGE (79).—We apologise for having mislaid the report.

LODGE OF UNITY (82).—A full muster of members, and a corresponding number of visitors, witnessed, on the 22nd February, the installation, as W.M., of Bro. E. F. Leeks; which was very appropriately performed by Bro. R. Lea Wilson, P.M., &c. At the banquet we observed no less than four Past Grand Stewards on the right of the Chair, and opposite them four Provincial Grand Officers from different districts; nor were these the only eminent members of the Craft present. The W. Bro. Leeks commenced his rule most auspiciously.

LODGE OF REGULARITY (108).—Brother J. C. Bell, P.M., has been again elected W.M. Few Lodges possess elements better calculated to ensure the happiness of the Brethren, or the promotion of pure Masonic principles.

BURLINGTON (113).—Bro. R. L. Wilson, P.M., has, at the unanimous call of the members, again accepted the chair. Perfect unanimity and unaltered spirit are still maintained.

TEMPLE LODGE (118).—Brother Henry, the W.M., essays to deserve the good opinion of his Officers and Brethren, and thus promotes the objects they have at heart.

LODGE OF GOOD REPORT (158).—As the name implies, so does good report speak. In our visits to this Lodge we have met with the kindest hospitality, and have observed much to praise.

MANCHESTER LODGE (209).—The W.M. Bro. Mathew took the chair through the installation of Bro. G. Aarons, who here, as elsewhere, has gained honour and esteem.

LODGE OF CONFIDENCE (228).—Brother Rogers was installed by his indefatigable tutor Bro. Geo. Aarons. Emulation among the members will, it is expected, herald rising character.

LODGE OF ISRAEL (247).—This is the mother Lodge of Bro. Aarons, who having accidentally lost his rank as P.M. therein, the Brethren unanimously elected him again as their Master, a compliment worthy of all. Brothers Crucefix, Norris, and Philipe were present, and the short ceremony was performed by the former, who deviated a little from the usual course by addressing the Brethren generally on their duties as Masons. We observed that the volume of the Sacred Law in use here is one that has the New Testament appended to it—we make this remark as indicative of a liberal disposition. A member of the Jewish nation

was initiated. The Banquet afterwards, which was strictly according to the *cuisine* of Israel, was excellent, and in all respects conformable to the Masonic digestion—of all creeds.

BANK OF ENGLAND (329).—As a mark of sincere respect, and of admiration for his high Masonic worth, the Brethren have re-elected Brother John Lee Stevens as W.M. for the year ensuing—we shall add no more.

ST. JAMES'S CHAPTER, Feb. 4.—This was a busy evening, and the Companions were all on the *qui vive*. Comps. Cabbell, Harrison (G.R.) and Philipe, were elected Z. H. and I. The dissatisfaction expressed by a Companion, who was not prepared for this arrangement, has, we understand, been prudently considered, and Companion Harrison has since declined the compliment in his favour.

CHAPTER OF FIDELITY (3).—The installation of the Principals of this eminent Chapter, took place at Radley's Hotel, on February 8th, under the auspices and with the able assistance of Excellent Companion Richard Lea Wilson, Past Z. &c.; and the respective Chairs were filled as follows: Companion Henry Udall, Z.; Comp. Thodey Smith, H.; and Comp. Z. Watkins, J. The Principals of the Grove Chapter, No. 593, viz. Comps. John Udall; James Andrew; and J. Lee Stevens, were also present. A strong muster at the festive board partook of the good things provided, under the social influence of Excellent Comp. Henry Udall.

FAITH AND FIDELITY ENCAMPMENT.—It is with much pleasure we refer to the proceedings of this scion of Christian Masonry; nor can we speak in too high terms of the great pains taken by, nor of the successful result of the unceasing exertions of Sir Knights H. Udall, the E.C., and R. L. Wilson, P.E.C., who enjoying the confidence and esteem of the Knights, find therein the best expression of gratitude.

THE CROSS OF CHRIST ENCAMPMENT.—Sir Knight Thodey Smith has been elected E.C., *vice* R. L. Wilson, who on his retirement addressed the members with much feeling and spirit on the present aspect of Freemasonry. The Rev. Sir Knight Isaacson also delivered a very lucid address, in which the Faith of the Christian Mason was delineated with fervour and zeal. *March 20th.*—Sir Knight Smith was installed as E.C. and appointed and invested his officers.

MOUNT CARMEL.—Sir Knight Wackerbath has we understand been elected E.C.

CHAPTER OF OBSERVANCE.—No report. *On dit*, the fees of introduction are reduced.

* * * We are requested to state that the ancient charges, the charges to the Master, and the entered Apprentice Song, were approved at Head-quarters as proper to be inserted in the Calendar, but were unintentionally omitted.

MASONIC CHIT CHAT.

ROBERT BURNS' BIBLE.—The Bible presented by Burns to the "Mary" whom he celebrated in his poems, was lately recovered in Canada; it was lately received in Glasgow, and has been sent to be deposited in Ayr. The Bible is in two volumes, in a good state of preservation, and bears marks of having been well but carefully used. The poet's name has been nearly obliterated, but the texts he inscribed upon them, and which are readily recognised to be in the hand of Burns by any one moderately acquainted with his writing, are perfectly legible. Under his own name is a Masonic mark, a triangular figure, which is also very distinct. One of the blank leaves contains a lock of Mary's hair. Mary Campbell died in Greenock, and lies buried in the West Churchyard, without a stone to mark the whereabouts.

The worthiest people are the most injured by slander; as we usually find that to be the best fruit which the birds have been picking at.—*Swift*.

It is stated that the Rev. Dr. Oliver has retired from his residence at Wolverhampton to his living in Lincolnshire, the Bishop of the Diocese having consented to license another curate to the church during his absence.

CHARITY TOWARDS AN ENEMY.—A Mr. Stirling, who was minister of the barony church of Glasgow, during the war which this and other countries maintained against the insatiable ambition of Lewis XIV., in that part of his prayer which related to public affairs, used to beseech the Lord that he would take the haughty tyrant of France and shake him over the mouth of hell; "but, good Lord," added the worthy man, "*dinna let him fu' in.*" This curious prayer having been mentioned to Lewis, he laughed heartily at this new and ingenious method of punishing ambition, and frequently afterwards gave as a toast, "The good Scotch parson."

A HINT TO CAPTAIN MARRYAT.—The distribution of prizes of the Concours-General of the colleges of the University of Paris took place on Monday, under the presidency of the Minister of Public Instruction. For the first time since the Revolution, the Archbishop assisted at this solemnity, which was also attended by M. Thiers, and the other Ministers present in the capital, the Prefect of the department, and the civil and military authorities. The prize of honor of philosophy was awarded to Julien Girard, of the College of Bourbon, the same who last year gained the prizes of honour in Latin and French composition. This is the first time since the foundation of the Concours-General, in 1750, that the three grand prizes have been obtained by one individual, and the success of the young laureat is the more remarkable, as he is a son of the African race—a native of Guadaloupe.—*Grenada Gazette*, Oct., 1840.

SIR WILLIAM TEMPLE, in his Treatise on Ancient and Modern Learning, has the following remarks:—"Few men or none excel in all the faculties of the mind. A great memory may fail of invention; both may want judgment, to digest or apply what they remember or invent. Great courage may want caution; great prudence may want vigour; yet all are necessary to make a great commander. But how can a man hope to excel in all qualities, when some are produced by the

heat, others by the coldness, of the brain or temper? The abilities of man must fall short on one side or other, like too scanty a blanket when you are a-bed; if you pull it upon your shoulders, you leave your feet bare; if you thrust it down upon your feet, your shoulders are uncovered."

WILL OF THE LATE BROTHER LORD JOHN CHURCHILL.—The will of the Right Honourable Henry John Spencer Churchill, commonly called Lord Spencer Churchill, late Captain of her Majesty's ship *Druid*, deceased, has passed the seal of the Prerogative Court of the Archbishop of Canterbury, in Doctors' Commons, to his Royal Highness Prince Frederick Duke of Sussex, and the Hon. John Frederick Gordon, commonly called Lord Frederick Gordon, the executors. The personal property of the deceased has been sworn under 12,000*l.*, and which is given to the executors, Sir Francis Molyneux Ommanney, and the Right Hon. Lord Churchill. Sir Francis died in the lifetime of the deceased, so that the whole of the property becomes divisible between the executors and the Right Hon. Edward Lord Churchill, being 4,000*l.* each.—*Britannia.*

BIRTH, March 7.—At Askew Villa, Shepherds' Bush, the lady of Thomas Mortimer Cleobury, Esq., (No. 1), of a son.

13th March.—In Gower-street, the lady of Brother Kenyon S. Parker, Senior Grand Deacon, of a son.

MARRIED, Feb. 22.—At Shepton Mallett, Brother James Davis, of 357, to Anne, only daughter of Mr. Stark.

Obituary.

January.—Ætat 82, MR. H. C. SIRR, better known as Major Sirr of the Head Police-office, Dublin. In the year 1798, Mr. Sirr was town-major of Dublin, and took a prominent part in the arrest of Lord Edward Fitzgerald, who died in Newgate of the wounds inflicted on him by the pistol-shot fired at him.—*Examiner.* Mr. Sirr was the father of Brother H. C. Sirr, of the Britannic Lodge.

At the Mauritius, Bro. LORD ARTHUR CHICHESTER, 87th regiment.

At Suez, ætat 19, T. SUTTON, son of Brother W. H. Sutton, Hertingfordbury.

January 22.—Ætat 69, Brother JOHN EVERSFIELD, formerly of the Westminster and Key-stone Lodge. A firm friend and a cheerful companion.

Jan. 23.—SIR GEORGE HARRISON, *K.C.H.*, brother of the Grand Registrar, Brother Wm. Harrison.

Lately, at the School of Christ's Hospital, London, CHARLES EDWARD, eldest son of Brother W. E. Miller, surgeon, Castle Cary.

Jan. 15.—MARIA, widow of the late R. Corner, Esq., mother of Brother G. R. Corner (No. 1), ætat 66.

Jan. 11.—ELIZA PENELOPE, daughter of Bro. James Savage (No. 1).

PROVINCIAL.

LUTON, (*Beds.*)—We are in daily expectation of commencing Masonic work in this town; the Brethren are all ready, and only waiting for the receipt of the warrant. In this early stage it would be unwise to say more than to offer our hearty good wishes that success may attend the praiseworthy endeavour to promote Freemasonry in a new district.

DOVER, *Dec. 28.*—The Festival of St. John was celebrated at the Lodge, No. 235, held at the Albion Hotel. The room was tastefully decorated with the various mottoes and devices of the order; and the banquet was served up in excellent style. Moses Moses, W.M., occupied the chair, supported by the provincial grand orator of East Kent, Brother Hallows, and several officers of the garrison. Bro. Edward Pett Thompson ably filled the vice-chair. The usual loyal and patriotic toasts were drunk on the occasion, and the evening passed off with that feeling of friendship which is ever the characteristic feature of the fraternity of Freemasons. We are happy to find that this lodge at the present time is in a very prosperous state, there being upwards of sixty subscribing members, besides visitors.

BRIGHTON, *Feb. 12.*—The Lennox Chapter of Royal Arch Masons held a convocation in the room of the Royal Clarence Lodge, at the Old Ship Tavern, in this place, at four p. m. on Friday, for the purpose of exalting certain of the Brothers of the last-named Lodge, and the despatch of routine business; after which the principals and companions sat down to a banquet, in every respect worthy of Brothers Cuff and Strachan, the hosts. The evening was spent in elegant conviviality.

We hear that Mohamed Tuad Effendi has been initiated into the Ancient and Honourable Society of Freemasons. The ceremony was, we understand, gone through by the W. M. in the most impressive manner, in the French language; and at the sumptuous banquet which followed, several fine orations were fluently delivered in that tongue.

CAMBRIDGE, *Dec 28.*—The members of the Scientific Lodge assembled at an early hour for business. On this occasion it consisted chiefly of the ceremony of inaugurating the New Master, Brother J. R. Barker; the acting Provincial Grand Master presiding for the occasion. We have nothing particularly new to add for the information of our Masonic friends; such of them as have the happiness to be on terms of intimacy with the new Master will fully appreciate a portion of the address of the P. M. who presented him, that it was not requisite for him to take up the time of the Brethren by any attempt on his part to eulogize the character of the W.M. elect; the position in which he then stood afforded a self-evident proof that he had obtained their confidence, and was held in high estimation amongst the Brethren, and that his previous exertions in the cause of Freemasonry afforded the strongest guarantee that he would use his utmost endeavours to maintain its

integrity and to promote its prosperity. The installation of the new Master being perfected, an initiation and other business of more local interest was transacted, and the Lodge adjourned till five o'clock. Dinner was then served in the usual excellent style; Brother J. R. Barker, the new Master, occupying the chair, supported on his right by the Acting P.G.M., &c. We were also pleased to observe some old friends on the occasion, whose occupations prevent them from being present so frequently as would be desired. The company consisted of about thirty. After the toasts of her Majesty, the Princess Royal, his Royal Highness Prince Albert, which were responded to with hearty cheers, none of the above named illustrious persons being Freemasons. The W. Master then proceeded in his usual strain of eloquence to propose the usual Masonic toasts, which were drunk with the usual Mosonic honours, when the Acting Provincial Grand Master retired, and the Brethren separated. We are glad to find the Scientific Lodge in such a flourishing condition, and feel much gratified at the recent initiations of several of our respected neighbours and townsmen.

· *March 16.*—CEREMONY OF LAYING THE FOUNDATION STONE OF THE VICTORIA BENEFIT ASYLUM.—This ceremony took place on Tuesday, March 16. The various societies and gentlemen intending to form the procession for celebrating this event, met at the Guildhall at ten o'clock, whence they went to St. Mary's Church in regular order. Prayers were read by the Rev. W. Carus. The Vice-chancellor, the Rev. Dr. Graham, preached a most appropriate and excellent sermon, from Psalm civ. v. 23. "Man goeth forth unto his work, and to his labour, until the evening." A collection was made at the door, which amounted to 73*l.* 12*s.* 3*d.*

Upon leaving St. Mary's church, the procession re-formed, and proceeded to the site of the asylum.

On arriving at the ground, the procession opened right and left for the noble patron, the Earl of Hardwick, to pass up the centre, to the spot where the stone was to be laid. Every thing being properly adjusted for the purpose, the silver trowel (which had been subscribed for by the committee of the asylum,) was presented to his Lordship by Past Master Brother H. F. Rowe, the chairman of the committee of management, and his Lordship immediately repaired to the foundation. Coins, &c., were deposited beneath the stone. The plate bore the following inscription:—

Victoria Friendly Society's Asylum,
Foundation Stone laid March 16, 1841,

By the Patron,

The Right Hon. the Earl of Hardwicke.

C. Barker, Founder; G. Bradwell, Architect; W. Barron, Secretary.
Mayor, G. Fisher, Esq.

While the stone was being gradually lowered by the means of a lewis, the band played "God save the Queen." After which, the *square*, the *level*, and the *plumb-rule*, were severally presented to the Noble Earl, by the respective officers who bore them, viz. the Worshipful the Master of the Scientific Lodge, J. R. Barker, Esq.; the Senior Warden, Brother T. H. Naylor; and the Junior Warden, Brother W. Edwards. After the stone was properly adjusted, and proved to be of a perfect and true die or square, the noble patron gave

three strokes upon the stone with the mall, which was presented to his Lordship for that purpose by the Past Master, Brother W. Crisp. The corn, wine, and oil, were next handed to the noble patron, and the same spread and poured thereon, his Lordship making some appropriate observations on the occasion. A prayer was then offered up by the Rev. R. Phelps, chaplain of the Scientific Lodge, and amidst the cheers of the multitude, the ceremony concluded.

THE DINNER.

At four o'clock the dinner took place at the Red Lion Inn, the Earl of Hardwicke in the chair, supported on his right by R. G. Townley, Esq., *M.P.*, the Hon. and Rev. H. Yorke, E. Foster, Esq., Hon. and Rev. W. C. Henniker, &c. &c., and on his left, by the Mayor of Cambridge, Sir A. C. Grant, Bart., *M.P.*, Captain Purchas, *R.N.*, T. J. Ficklin, Esq., &c. &c.

About one hundred and twenty gentlemen sat down. Among the Masons present were Brothers Rev. G. A. Brown, Rev. R. Phelps, J. R. Barker, H. F. Rowe, Bradwell, Bradley, Crisp, Edwards, Bentley, Browne, Nayler, King, Woollard, &c.

OXFORD.—Apollo Lodge.—Our enterprising Master, Brother W. Lane Fox, is most assiduous in his office; the meetings are well attended. We have lately had four initiations, which promises well. Brothers Thomas and Fawcett, the Wardens, are very attentive.

A Provincial Grand Lodge was recently held, at which the former appointments were continued.

Alfred Chapter.—A letter was received from Comp. Lane, which contains some salutary advice. Comp. L. possesses, in an eminent degree, the confidence of the Chapter, and is most zealous in its advancement.

HALESWORTH.—We are pretty regular in our Meetings, and have nothing to communicate, unless, indeed, to complain of an inaccuracy in the report of the Grand Provincial Lodge, held in October last, wherein the names of the representatives of this Lodge, by its Master, Chaplain, and others, were not included. This omission may appear trivial, but we are anxious to prevent any erroneous impression that our respected P.G.M. was not dutifully supported.

[We very cheerfully insert the above, as one proof among many of the natural anxiety that due publicity should be given to Masonic proceedings. The report in question was taken from a provincial paper, forwarded to us by a Past Grand Officer, and was the only report that reached us.—ED.]

NORTHAMPTON, Dec. 28, POMFRET LODGE, 463.—St. John's day was celebrated with more than usual eclat. Bro. W. T. Higgins, W.M., in the name of the Lodge, presented a handsome silver snuff box to Brother Shrewsbury, P.M., on his retirement from office, as a mark of their respect. The list of subscriptions to this compliment was headed by Lord Southampton, who was prevented from attending by a previous engagement. The meeting was truly social. The box was the workmanship of Brother Acklam, of London.

LINCOLN, Dec. 22.—The members of the Witham Lodge, No. 374, have this evening obtained from the corporation of the city of Lincoln

a grant of land, adjoining to the Guildhall, on which to erect a Masonic Hall, and rooms to be built in continuation of, and in conformity with, the Stone-bow, and the interior to be uniform with the Guildhall. The plan is on a scale of great accommodation, and the building will be first rate.

At a Special Meeting of the Lodge, the following evening, the W.M. and the Wardens, with Sir Edward F. Bromhead, Bart., Prov. G.S.W., and Brother Hebb, I.G., solicitor, were appointed a provisional committee, to make the necessary arrangements for obtaining subscriptions, &c.

Shares to the amount of more than three-fourths of the estimated cost were immediately set down. We are in a very flourishing condition.

SPALDING, Feb. 19.—Through the indefatigable exertions of our worthy Brother Charles Rainey, a most zealous Mason, a Lodge has been opened, called "The Hundred of Elloe," No. 690. It is held at the White Hart Inn on the Friday nearest the full moon.

Several candidates have presented themselves, and there is every prospect of a most excellent Lodge being established.

From the truly Masonic character of the W.M. and his officers, we may safely say none but just and upright men will be admitted into the sacred precincts of the Lodge.

WOLVERHAMPTON, Feb. 11.—DINNER TO THE REV. DR. OLIVER.—The dinner given by the Freemasons of Staffordshire to the Rev. Dr. Oliver, as projected by his Brethren of the St. Peter's Lodge, of Wolverhampton, came off at the Star and Garter Hotel this day. This dinner was given to the worthy Doctor, in testimony of the high respect which the entertainers felt for his talents and exertions as a Mason, and for his character and conduct, as a man; as well as in expression of their sympathy with him under the circumstances from which he is, for a time, about to quit this neighbourhood, and their sincere regret at losing him. Previous to the dinner the Masons attended divine service in the Collegiate Church, to which they formed a procession, under a dispensation granted for that purpose, by the Honourable Colonel Anson, M.P., the Provincial Grand Master.

Prayers were read by the Rev. G. Cotton, curate to Dr. Oliver; and an excellent sermon (from Cor. xiii., and 1, 2, and 3 verses) was preached by the Rev. H. R. Slade, L.L.B., who came from Hampton Court for the purpose. Large crowds of persons were assembled in the streets and Market Place to witness the procession, which went to church at about three o'clock, and returned in time for dinner at five.

The Brethren (from Wolverhampton, Stafford, Lichfield, Birmingham, Dudley, Bilston, Bridgnorth, Lewes, London, &c.) sat down to an excellent dinner, provided by Brother Paul Law, at five o'clock. In the absence (occasioned by ill health) of S. S. Briscoe, Esq., who was to have occupied the chair as W.M., Brother — Darby, W.M., presided. A variety of suitable songs, toasts, and responses, enlivened the evening; our space, however, only permits us to record the following:—

The Chairman proposed the health of the Rev. Dr. Oliver, in terms of warm and suitable eulogy.

Brother WINTON, P.G.D. for Sussex, begged permission to add a few words, as a stranger, to his observations. He said that the name of Dr. Oliver was known and esteemed in every Lodge, not only in the United Kingdom, but throughout the world. The Brethren regarded

his works as standard text books in Freemasonry, by the study of which their minds were improved, and their understanding enlightened. It afforded him much gratification to have an opportunity of paying his respects to the learned Brother, and he should be proud of informing the various Lodges which he was in the habit of visiting, that he had spent an evening in his company.

The toast was drunk with immense applause.

Dr. OLIVER rose and said,—“ It is totally impossible for me to express what I feel on the present occasion. The highly flattering testimony of respect which you have this day tendered, exceeds my means of gratitude, as it exceeds my expectations; and if I am unable to find words to express my acknowledgments, I must entreat you to ascribe it to the incapacity of my head, and not to the feelings of my heart. My gratification is increased by the consideration that you have chosen to express your esteem through the medium of Freemasonry; an institution which I have ever thought, and still think, to deserve the unqualified approbation of mankind. I admit, with sorrow and regret, that it is the fashion of those who are unacquainted with its nature and design, to turn it into ridicule. But does Freemasonry deserve such treatment? We shall see. I shall not attempt to explain what Freemasonry is. It is too wide a field for discussion at a social meeting. But I shall take the liberty of claiming your attention for a few minutes, while I take a brief survey of a Freemason's Lodge; and we shall then see, even by so simple a process, whether Freemasonry is not an institution worthy of all mens' respect. Let us take our station in the East, and contemplate the extent of our Lodges. We behold before us boundless space—length and breadth, and depth and height; in dimensions unmeasurable; in comprehension, inconceivable. This view embraces a representation of the world; earth with all its treasures, the beauties of the vegetable creation, the riches of its subterraneous mines and caverns, burning mountains and boiling whirlpools, the scaly produce of its pathless ocean, and all the advantages to be derived from maritime traffic over its yielding surface. The toils of industry and the benefits of commerce, the mutual aid and mutual accommodation afforded to each other by distant nations, are all included in a general survey of a Mason's Lodge. And more than this, the great advantages conveyed to mankind, by the arts and sciences, are here placed before us. We see the beauties of architecture as displayed in gorgeous palaces and solemn temples, the construction of stately cities, contrasted with the rural peace and retirement of the humble village, with its sheds and dwellings of mud and straw. We include in our prospect the scenes of every kind, by which our nature is ennobled, or our frame supported. The cheerful harvest-field of the industrious peasant, and the busy hum and clink of a manufacturing population, each employed in procuring subsistence and preparing benefits for their fellow creatures; the sailor, on his fickle element, and the statesman haranguing in the senate; every rank and class busily employed in their vocation, and all toiling for riches, honours, popularity, and bread. These scenes diversify the surface, whether east or west, or north or south. And, if we descend towards the centre, the same busy industry prevails. The bowels of the earth are eagerly ransacked for their rich contents, and we find men consenting to be buried in dreary mines to seek subsistence for their families. And here we discover the existence of those wonderful phenomena which so strongly excite our curiosity and thirst of knowledge; vestiges

of trees and shrubs which grew under an eastern sky, deposited thousands of feet beneath the surface in our own country ; shells of unknown fish, and bones of unknown animals, penetrating the coral measures and stony strata of different regions, and sometimes appearing imbedded in the highest summits of the hardest mountains ; all tending to show that at some period of dissolving nature the mountains were precipitated and sunk into the earth, and the bottom of the sea protruded above the surface, and becoming dry land, and forming itself into hills and valleys, rocks and mountains. But our view of the subject will not be exhausted by the very superficial investigations which have taken place within what may be called the crust of this our earth, and the phenomena which it produces at the depth of a few thousand feet. Freemasonry directs us to the wonders of the centre ; and to explore them we must descend to the point where attraction and gravitation cease—down four thousand miles below the surface, and contemplate the central fire diffusing its energies through every part of this vast and solid globe, producing magnetic properties which preserve the equilibrium true in its daily rotation and annual revolution, and maintaining that steady equipoise which whirls it with such perfect precision and truth through the vast expanse of universal space. What an insight do such speculations afford towards explaining the nature of universal Masonry ! Virtue and science combine their aid to ennoble the Order, and show its tendency to impart universal knowledge and universal happiness. But the view of a Mason's Lodge is not displayed in its most glorious light by a simple reference to the surface or the centre : the contemplation of our Lodge will carry us from the floor to the canopy—from earth to heaven—from the globe which we inhabit to that celestial firmament of which it forms a constituent part ; there to read the productions of wisdom, strength, and beauty ; there to read that pure Masonic lesson, that the universe is the temple of the Deity whom we serve ; wisdom, strength, and beauty, are about his throne as pillars of his work ; for his wisdom is infinite, his strength is omnipotent, and his beauty shines forth in all his works in symmetry and order. He hath crowned the heavens with stars as with a diadem ; the earth he hath planted as his footstool ; the sun and moon are messengers of his will, and all his law is concord. These speculations might be carried out to an indefinite extent, for the purpose of showing the benign operation of Freemasonry amongst the works of nature. And shall not a science thus sublime be ranked amongst the first and greatest of all human institutions ? Undoubtedly. No one can justly deny it this merit. As for myself, I hold the character of a good and worthy Mason to be one of the best and noblest, and most exalted titles that can be conferred on men by king, prince, or potentate. Once more I thank you. You have this day conferred on me a mark of kindness and respect, the recollection of which will never be effaced from my mind. In my retirement, I shall frequently reflect with much pleasure and gratification on the fraternity of Staffordshire ; I shall mention them amongst the brethren of my own Lodges as good men and true, and examples of the efficacy of that pure and holy science to produce universal peace, harmony, and brotherly love."

In proposing the health of Brother the Rev. H. R. Slade, the Chairman stated that suggestions had been made by several Brethren in the room that it would be exceedingly gratifying to them if he would consent to print the sermon by which they had been enlightened and edified on this occasion. (Cheers.)

The Rev. Brother SLADE, on rising to return thanks, said, Worshipful Sir and Brethren, I very sensibly feel the honour you have conferred upon me, both in drinking my health and inviting me to preach on the present occasion. I should have been unworthy that pattern of Masonic excellence set me by our eminent father in Masonry, Brother Crucefix, had I hesitated a moment in accepting the summons you did me the favour to transmit through your generous Honorary Secretary, Brother Law. But while I thank you for the opportunity you have afforded me of joining you in paying some public testimony of respect to our very eminent, learned, and gifted Brother, Dr. Oliver, I must at the same time beg leave to condole with you on the loss, intellectually, spiritually, and Masonically, which this place must suffer by his departure. A greater light than that admirable Brother, the Masonic hemisphere can hardly boast. Amongst other lucubrations of his pen which I have read, that upon the Theocratic Philosophy of Masonry, is a work teeming with the most profound learning—the most expansive research—the most fervid eloquence, and the most brilliant rhetoric. It distinguishes the writer as much as it adorns and dignifies the Order of which he is a member.

But while I do homage to that admirable worthy, permit me to claim your respect for another most deserving and talented Brother, to whom Masonry is infinitely indebted for a new era of advancement and consequence. I allude to that eminent, though persecuted Brother, Dr. Crucefix. He desired me to convey to you all his deep regret that his ill health should have prevented him being present among you on the present occasion, and to express his fraternal concord in all its intended respect and affection towards our distinguished Brother Oliver. Though his body be absent his heart is with us. Allow me again to thank you cordially for the honour you have done me in proposing my health with so many tokens of kindness, and to give the health of Brother Dr. Crucefix. This toast was received with the most vehement greetings of joy, and drunk with every distinction, not omitting Brother Oliver's most superb *Lincolnshire fire*.

Bro. Rev. — BUCKRIDGE, late P. G. Chaplain, responded to the toast of the late P. G. Officers and Brethren of Staffordshire, in an eloquent speech, which we regret that our limits will not allow us to insert. He bore testimony to the respect and esteem in which Dr. Oliver's name was held by the Brethren with whom he was in the habit of associating, and could not but be of opinion that his retirement from Wolverhampton might be regarded as a public calamity.

STAFFORD, Dec. 29.—The members of the Royal Chartley Lodge of Fortitude (427), held their festival of St. John in the new lodge-room, at the Cock Inn, Stafford, when the Worshipful Brother elect, H. Somerville, Esq. was regularly installed by Brother Stephen Morley. The ceremony was beautifully performed. The Worshipful Master then proceeded to the appointment of his Officers for the year ensuing. Brother Brutton, upon his reappointment of Treasurer, was deservedly complimented by all present for his known zeal in the cause of every proposal to better the condition of his fellow-creatures; his endeavours to spread the principles, and inculcate the practice of Freemasonry, being known to every Mason in England, who has ever sought to carry out the sacred duty imposed upon the Craft—and he that best fulfils those duties answers best the ends of his being. Brother Brutton has

held the office of Treasurer for many years. The duties of the Lodge being concluded, the Brethren repaired to the dinner, provided by Widow Ward. The late highly respected Provincial Grand Master, the Earl Ferrers, sent an abundant supply of game for the occasion. Professional duties having called away the W. M. from the banquet, Brother Thomas Brutton was unanimously voted to the chair, and Brother Thomas Boulton as Vice-Chairman. On the cloth being removed, the worthy Chairman gave, as the first toast, the "Queen, the Craft, and Prince Albert, and may the Prince make a good Master Mason," in true Masonic style. Then followed, "His Royal Highness the Duke of Sussex, G.M. of Masons," with due honours; the "happiness of the Right Hon. the Earl Ferrers, late P.G.M. for Staffordshire, and best thanks for his present of game;" "Col. Anson, P.G.M.;" "Sir Edward Dolman Scott, Bart. D.P.G.M.," with proper honours, and sincere hopes that they might soon be able to perform their Masonic duty to the province; "Brother Lord Ingestre, P.G.S.W., member of the Royal Chartley Lodge," with every mark of respect. On the health of the late W.M. Brother Spilsbury being given, Brother Ribbans, P.P.G.S.D. for Warwickshire, took occasion to mention the Evangelist and Great Master Parallel in Freemasonry, St. John, in commemoration of whom the festival is founded. "Brother Henry Somerville, W.M.," was then given with all due respect and honours. The next toast, "Brother Thomas Brutton, Treasurer," proposed by the S.W. and received with every constitutional honour, and responded to with one round more. Brother Brutton rose, and was very sensibly affected by the sincere manner in which his name had been mentioned, and in a neat and appropriate manner pointed out the duties of the several offices, for upon a due performance of these duties depend wholly the prosperity of a Lodge. Brother Brutton concluded by observing that Freemasonry is founded upon wisdom, and its principles are consistent with the unchangeable principles of nature, and that he thanked all present for their good opinion and kind sentiments, and wished them, in return, happiness, prosperity, and health. "Brother F. Bolingbroke Ribbans" was next proposed with every legitimate honour; but it would fall short of anything like fact to attempt an outline of the eloquent address he made on the occasion; suffice it to observe, that his allusion to the Masonic Charities was extremely affecting. "The health of Brother Thomas Boulton, S.W.," was then given, and most sincerely did the good Brother return his thanks. "Brother Dickenson, J.W.," also expressed his readiness to act in office as a Warden or to act towards his Lodge. "Brother the Rev. Richard Buckridge," was next given, "and better health to him." Thus did time roll on in harmless chat, enlivened by a generous glass of wine, until nine o'clock, when the Brethren departed, gratified with the social harmony of the meeting.

BURSLEM, January 5.—The Brethren of the Sutherland Lodge (660), met to celebrate the anniversary of St. John, when Bro. Joseph Alcock was installed Master for the ensuing year. Two initiations afterwards took place. About six o'clock the Brethren partook of a sumptuous dinner, prepared by Mrs. Holland, Legs of Man Inn. On the removal of the cloth, the following toasts were given:—"The Queen;" "Prince Albert;" "Queen Dowager, and the rest of the Royal Family;" "Our Royal Grand Master, the Duke of Sussex;" "The Provincial Grand Master, Colonel Anson;" when P.M. Baker took the opportunity of

informing the Brethren, that he, and the Officers of the Lodges in the northern division of the province, had received a communication from the gallant Colonel, regretting that he had not yet been able to succeed in appointing a Deputy, but hoped, ere long, to be able to do so, when it was fully his intention to hold a P.G. Lodge at regular periods; after which Brother Ball proposed, in a very appropriate and neat speech, "the health of the W.M., Brother Alcock," which was drunk with the greatest enthusiasm, and acknowledged by the W.M. in a very dignified and feeling manner, who, on resuming his seat, gave, in flattering terms, "the health of the W.P.M. Baker," who gratefully acknowledged the compliment paid to him; after which, "the health of the present and past Officers," were respectively drunk and acknowledged. On "the health of the Visitors" being drunk, Brother Askey, a Mason of more than thirty years' standing, returned thanks in lively and animated terms. This Lodge is in a very flourishing condition. It is only about two years since the warrant was obtained, yet it bids fair, from its numbers and respectability, to become one of the first Lodges in the province.

Meeting of the Sutherland Lodge to Present Brother George Baker, P.M., with an elegant Silver Snuff Box, embossed with Masonic emblems, March 2.—The Brethren, to the number of twenty-two, assembled at the Legs of Man Inn, and opened the Lodge in due form; and after the business of the evening was concluded, the Brethren sat down to a sumptuous banquet. Brother J. Alcock, W.M., in the chair, and Brother Ball, S.W., Vice. After the usual loyal toasts were drunk, Brother Alcock, W.M., rose and addressed Brother Baker in a very appropriate address, expressing the gratitude of the Brethren, and their sincere hope that the object of their regard might long enjoy health and prosperity. Brother Baker acknowledged the compliment in a reply couched in very neat and expressive terms. The evening was spent in a very delightful manner.

NOTTINGHAM.—The Brethren of the Newstead Lodge of Freemasons, held a Mark Lodge, at the Poultry Hotel, on Monday, the 18th of January; and after the completion of business, they sat down to a most sumptuous supper of game, kindly and liberally presented by the Earl of Scarborough, which was served up in superior style.

WORCESTER, December 28.—The Brethren of the Worcester Lodge celebrated the festival of St. John the Evangelist, at the Reindeer Hotel and Freemason's Tavern, on this day. At half-past four o'clock about thirty gentlemen sat down to an excellent dinner, under the presidency of the Worshipful Master Thomas France, Esq. The evening was passed with that chastened hilarity and delightful interchange of the the social and friendly relations which so particularly characterise the gatherings of the Ancient and Honourable Fraternity. The customary loyal and Masonic toasts were given with due honours. "The friendly bowl" was tasted with that moderation which should ever temper enjoyment, and the result was, that "the feast of reason and the flow of soul," were happily and harmoniously blended.

CHESTER, Dec. 28.—Celebration of Saint John the Evangelist.—At three o'clock, pursuant to notice, the members and visitors assembled in the great Cestrian Lodge Room, Royal Hotel. Soon after the Lodge was duly opened by the worthy Past-Master Thomas Finchett Maddock, Esq., and the R.W.P.D.G. Master for the province of Chester John

Finchett Maddock, Esq., having taken his station on the throne, the ceremony of installing the Worshipful Master for the ensuing year commenced, when Brother Charles Hamilton, who had, by the unanimous voice of the Lodge, kindly consented a second time to be elected to fill the chair, was installed, with the usual forms and ceremonies, Worshipful Master of the Cestrian Lodge for the ensuing twelve months, and received the hearty congratulations of the Brethren present. The W.M. was then pleased to appoint the officers for the ensuing year. We sincerely congratulate the Brethren of this Lodge on their choice of so excellent a Master, and his discrimination in the appointment of such efficient officers.

The business of the day having been disposed of, the Director of the Ceremonies, Brother S. Brown, by command, marshalled the procession, which proceeded to the banquet room. Near fifty sat down to a most sumptuous entertainment.

The banquet having been discussed, and benediction pronounced by the Rev. Chaplain, the following toasts, &c., were delivered from the throne, which was ably filled by that talented and zealous Mason, the R.W. Deputy Provincial Grand Master for Cheshire, John Finchett Maddock, Esq. :—

“Our most gracious Sovereign, and may she long live to reign over a free and happy people,”—(masonic fire).—“His Royal Highness Prince Albert, and may we soon have the pleasure of toasting him as a ‘Free and an Accepted Mason.’”—“The Queen Dowager, and the rest of the Royal Family,”—(fire).

The R.W. DEPUTY then observed that although “the rest of the Royal Family” had been given, still there was one young lady entitled to their especial notice, and ought to be given separately—he meant the Princess Royal; and he hoped that in process of time she would be favoured (by Divine Providence) with the company of a Prince of Wales and Earl of Chester—(great applause).

“His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of England,”—(grand masonic honours).—“the Earl of Zetland, Pro-Grand Master,”—(honours).—“The Marquis of Salisbury,”—(honours).

The Prov. W.D.G.M., in proposing the next toast, begged to state, that he hoped before they assembled again he would have the pleasure of announcing the safe return of their highly esteemed Provincial G.M. of the province, Lord Viscount Combermere; and, although absent, yet so excellent a nobleman and so zealous a Mason lived in the heart of every Mason in this and the neighbouring province, and he trusted the time was not distant that would restore the gallant and noble chief to his native soil, and to his high and important duties of Provincial Grand Master of Cheshire,—(received with enthusiasm and honours).

The W. MASTER (Chas. Hamilton, Esq.), in a speech of some length, then proposed the R.W.D.P.G. Master of the province, J. Finchett Maddock, Esq., who had honoured them with his presence that day, and stated how gratifying it was to him, and he begged to assure him it was also to the great body of Masons within this province, for the zeal and uniform attention which he had always evinced in the cause of Masonry, in private as well as in his public capacity of D.P.G. Master,—(rapturous applause and honours).

The R.W.D.P.G. MASTER rose to return thanks, his feelings evidently overcome by this mark of their esteem. He begged to assure them that

he felt the compliment just paid him, and trusted that Providence might spare him to perform the important duties of his station in this county that the Craft required, and that he should never forget the unsolicited honour conferred by the R.W.P.G.M. in appointing him as his lordship's deputy, and for the fraternal and kind manner he had upon every occasion been received by those Lodges he had had the pleasure of visiting.

“Past and Present P.G. Officers of Cheshire,”—(honours).

Brothers BRASSEY and BENNETT (the two provincial officers present) returned thanks.

Brother the Rev. J. FOLLIOT (the Chaplain for the day) rose, and after making some observations on the beauties of Masonry, passed a high eulogium on the merits of the W. Master, C. Hamilton, Esq., and concluded by giving his health, which was received by the Brethren with great applause, and the masonic honours given with marked precision.

The W. MASTER acknowledged the compliment, and, in a speech of some length, concluded by assuring his Brethren that his best faculties should be exerted in the discharge of his duty during the next twelve months, and begged most cordially to thank them for the honour of electing him a second time to fill the chair.

Several other toasts followed.

“Mrs. Hamilton, (by the R.W.D.P.G.M.), the lady of the Worshipful Master, Charles Hamilton, Esq.,”—(masonic fire).

The W. MASTER responded to the toast.

At the supper table, near the throne, were seated Brothers the Rev. J. Folliot, Captain Brooke, Dr. Connoll, Charles Hamilton, Esq., B. Brassey, Esq., John Rogers, Esq., T. M. Bennett, Esq., John Blake, Esq., *R.N.*, &c. In the course of the day a letter was read from Major-general Brother Sir Chas. Napier, *K.B.*, &c., regretting his unavoidable absence.

One part of this day's proceedings gives us great pleasure to relate: at an early part of the day the R.W.D.P.G.M. presented, in the name of the Lodge, an elegant silver snuff-box, to Brother J. A. Clements, on which was the following inscription:—

“Presented to Brother J. A. Clements, by the Brethren of the Cestrian Lodge, 615, as a small tribute of their fraternal regard for his zeal as a Mason, and his efficient services to the interests of the Cestrian Lodge upon all occasions.”

The R.W.D.P.G.M. retired about ten o'clock, when the Lodge was finally closed and adjourned.

DEWSBURY.—*Tribute of respect for Masonic Worth to Dr. Senior.*—The festival of St. John the Evangelist was celebrated, Dec. 28, by the Brethren of the Three Grand Principals, No. 251, with more than usual eclat; the R.W.D.P.G. Master, Charles Lee, Esq., and other provincial grand officers having attended, with many of the distinguished Brethren from the neighbouring towns, in compliment to Brother the Rev. Dr. Senior, P.G.S.W., Head Master of the Free Grammar School, Batley, by whom on his retirement from the chair, after a presidency of three successive years, his Brethren of the Dewsbury Lodge presented with a valuable gold watch, as a token of their approbation and esteem. This is, we understand, the second testimonial that the Rev. Doctor has received from the Dewsbury Brethren, having been honoured on the

8th of February, 1838, when holding the office of *J.W.*, with a splendid masonic chaplain's jewel of silver, with appropriate collar of silver, &c., in grateful testimony of his unwearied zeal, energy, and devotedness in the sacred and hallowed cause of Freemasonry.

SADDLEWORTH, Feb. 10.—The Tudor Lodge, held at the Temple Inn, Waterhead Mill, in Saddleworth, was consecrated in the usual and solemn form by Charles Lee, Esq., *R.W.D.P.G.* Master of West Yorkshire, assisted by his *P.G.* Officers, and a numerous attendance of Brethren from various Lodges in the province, and several *P.G.* Officers and Brethren from East Lancashire and Cheshire. Immediately after the consecration, the Brethren formed themselves into a procession, preceded by an excellent band of music and banners, and left the Temple Inn in due order for St. John's church, at Hey, where an eloquent, appropriate, and very impressive discourse (which will long be remembered by all the Brethren present) was delivered by the Rev. Charles Clapham, *A.M.*, Incumbent of Armley, and one of the *P.G.* Chaplains of the province, from the 20th chapter of the Acts of the Apostles, and 32nd verse, "And now, brethren, I commit you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." The professional singers engaged for the occasion, did great credit to the selection, not only of singers, but the pieces performed from the most eminent composers, to the Worshipful Master and members of the Tudor Lodge. The performance of the Creation and Messiah could not be excelled. Mrs. Brook, of Huddersfield, widow of a deceased Brother, and Mr. Morrall, of Lees, were exceedingly efficient. After the service at the church, the procession again formed, and proceeded direct to Spring Head, where about one hundred of the Brethren sat down to a most sumptuous dinner, in one of the large rooms belonging to William Taylor, Esq., who politely granted the use thereof for the occasion. The room was tastefully decorated, and lighted with twenty-four gas lights. The ladies of several of the Brethren were present during the proceedings, for whom every accommodation was provided. Brother Charles Harrop, of Dobcross Well, of the Tudor Lodge, presided with his usual urbanity and kindness, supported on his right by Charles Lee, Esq., *R.W.D.P.G.M.*, and other Grand Officers; and his left *V.W.* Charles Clapham, *P.G.* Chaplain, and the *P.G.* Officers of East Lancashire and Cheshire. After the refreshment the Worshipful Master, in a very neat speech, gave Her Most Gracious Majesty the Queen, with three times three, which was received and responded to by the Brethren with truly masonic feeling and acclamation. This was followed by other appropriate and loyal toasts, and the day was spent in that pleasing manner, characteristic of the Masonic Order, until high twelve, when the assembly broke up, highly delighted with harmony and the truly masonic treat they had experienced; many proceeding over the back-bone of England to their happy homes.

LANCASTER, Dec. 28.—The Lodge of Fortitude, No. 350, held their anniversary, in their Lodge-room, at Brother William Bagot's, of the Sun Inn. About forty gentlemen of the first respectability sat down to the banquet, some of whom came to the meeting from a considerable distance. Hugh Baldwin, Esq., *P.G.I.G.*, presided; the vice chair was well filled by Mr. E. Whinray, *P.M.* Upon the removal of the cloth, the usual loyal toasts of the Royal Family, &c, were given, and

then followed in succession the regular routine of Masonic toasts, with Masonic honours.

Brother WALKLEY, P. M., of London, ably addressed those present, explaining the beauties of Masonry as a science blending both that which was excellent and moral in nature. He recommended most strongly its study to the younger portion of his hearers, as not only tending to refine the mind, but also to humanise the heart.

His address was listened to with the greatest attention, and met with loud and general applause.

Brother Blackmore, P. G. S. B., of the western division, from Slaidburn, and several others of the Brotherhood, also spoke upon the virtues of Masonry with great power and effect.

WHITEHAVEN.—Only a few years have elapsed since Freemasonry was almost the only Order known in England, of which the object was benevolence, whilst the proceedings were secret; and although, since the rapid and extensive spread of other friendly societies, it is comparatively little spoken of, and the number of the Brotherhood has considerably decreased, several instances of the benevolence of the Order have recently come to our knowledge which are alike creditable to their principles and to their practice. On the application of the Deputy Master of the Whitehaven Lodge (Mr. Roan), the very handsome sum of 20*l.* was lately granted by the Lodge of Benevolence to the orphan children of a deceased Brother belonging to this town—10*l.* to the widow of another—5*l.* to a second—and 3*l.* to a third. These are acts which need no commendation—a simple statement of the facts is the highest eulogy.

NEWCASTLE, St. George's Lodge, No. 624.—The Brethren of this Lodge assembled on Monday, the 21st December, when Brother Henry Johnson was installed W. M., and appointed his officers. The Brethren afterwards spent the evening in harmony and Brotherly feeling.

At Freemasons' Hall, Nelson-street, on December 28 (St. John's Day being on Sunday), the installation of W. M., and other officers of the Newcastle-upon-Tyne Lodge for the ensuing year, took place, when William Johnston, Esq., was installed W. M. The Brethren afterwards held their festival at the Assembly Rooms, when an excellent banquet was served up by Brother Haigh.

NEWPORT (Monmouthshire).—It is with much pleasure to report that Masonry (though somewhat tardily) is beginning to revive in our county. Several Lodges, formerly the pride and glory of the Brotherhood, are still dormant. One of these in our county town recently awoke from its slumbers, and by its activity I may judge it to have attained fresh vigour; ours is about following in its wake. The absence from town of the Earl of Zetland, D. G. M., has hitherto prevented us obtaining a new warrant. We only wait the receipt of this document to put "our house into order," and commence our labours with energy.

BODMIN.—On Monday, December 28, a respectable meeting of gentlemen belonging to the Ancient Order of Free and Accepted Masons of One-and-All Lodge, was held at the Town Arms, Bodmin, it being the anniversary of St. John the Baptist. An excellent dinner was provided, the table being graced with the choicest delicacies of the season. After the removal of the cloth, the Worshipful Master (G. Wright), in a neat speech, addressed the Brethren, and gave among the national and loyal toasts—"The Queen;" "The Princess Royal;" "His Royal Highness

the Duke of Sussex ;" "The Provincial Grand Master, Sir William Molesworth ;" "The Honourable Master of One-and-All Lodge ;" "The Deputy Provincial Grand Master of the Province, P. V. Robinson, Esq. ;" "The Rev. Henry Grylls, Grand Chaplain, with three times three." Brother French was then solicited to give his old favourite Masonic Fidelity, which was much applauded. Brothers White, Knapp, Beatly, and Arthur, sung several songs, which were loyal and truly Masonic, and were much applauded. The evening was spent with great conviviality, and the Brothers separated at an early hour.

FALMOUTH, Feb. 3.—A meeting of the Freemasons of this province was held at Pearce's Hotel, Falmouth, for the purpose of carrying into effect a resolution adopted at the last Provincial Grand Lodge, held at Bodmin, to present a testimonial of esteem to Past Deputy Provincial Grand Master, Philip Vyvyan Robinson, Esq., whose office had determined by the decease of Sir John St. Aubyn, Bart., the late Provincial Grand Master.

The dinner took place at Pearce's, and the tables were elegantly and sumptuously supplied. Brother Ellis, Provincial Grand Secretary, and acting Provincial Grand Master, occupied the President's chair, and was supported on his right by Brother Robinson, and on his left by the Rev. Brother Griffiths, of Landewednack, who officiated as Chaplain. Brother Pearce, of Penzance, was Vice-President, and there were gentlemen present from Bodmin, Truro, Helston, and Penzance, as representatives of the several Lodges True and Faithful, One and All, Mount Siani, and Faithful. After dinner a number of ladies were introduced by Brothers Clark and Roscorla. After the cloth was withdrawn, the President proposed "The Daughter of one Provincial Grand Master, and the Niece of two others—Her Most Gracious Majesty the Queen ;" "The Right Worshipful Grand Master of England, his Royal Highness the Duke of Sussex, to whom Masonry is indebted in almost every country ;" "The Grand Officers of the Lodge of England." These toasts were all drunk with due honours.

The PRESIDENT then rose and said, that most of the Brethren present knew the object for which they had assembled was in consequence of the following resolution having been passed at the Provincial Grand Lodge at Bodmin :—"That a testimonial of respect and strong fraternal regard of every Brother in the Province of Cornwall be presented to our worthy P.D.G.M., P. Vyvyan Robinson, Esq., for the ability and kindness evinced by him on all occasions during the period of his holding that important office under the late venerable Past Grand Master, Sir J. St. Aubyn, Bart., &c. &c., by whose decease the functions of our highly esteemed Brother also cease as an officer." The President then read extracts from some of the letters which he had received from many of the Brethren at a distance, which evinced their full accordance with the object proposed. He then referred, in terms of high praise, to the merits of their honoured guest. It had been customary from time immemorial to honour statesmen and distinguished persons with marks of approbation. Their Brother, the Deputy Past Grand Master, possessed a medal for the services he performed in his country's cause, under the immortal Wellington, on the plains of Waterloo—(cheers). He had the satisfaction of knowing that as a magistrate and Deputy Lieutenant of the county he was highly respected ; as a country gentleman he was beloved ; as a husband and a father he was revered and honoured ; and

as a Brother, in the name of the Craft, he (the President) would give him the right hand of fellowship and the fraternal grip—(loud cheers). He wished him all the happiness that this life could afford him, and the prospect of happiness beyond it, when, translated to the Grand Lodge above, he should possess a perfection of enjoyment that should continue for ever—(cheers). He felt a pride and a gratification which time could never destroy, in presenting to their esteemed Brother, in the name and on behalf of the Brethren of the Lodges of that province, tokens of their regard and esteem for the ability and zeal he had manifested, from the moment of his appointment to the chair of Deputy Provincial Grand Master, by their late venerable Provincial Grand Master, Sir John St. Aubyn—(loud and prolonged cheering).

The worthy President then presented the testimonial, which consisted of an elegant rosewood study table, and two library chairs to correspond.

P. VVYAN ROBINSON, Esq., then rose amidst the renewed cheering of the Brethren, and replied to the address delivered by the President. Worshipful Sir and Brethren,—To attempt to pourtray to you in adequate language, or to do justice by expression to my feelings at this gratifying moment of my life, would be altogether vain and impracticable. I will therefore at once advert to the splendid emblems of your disinterested friendship now before me, and assure you, my kind and generous friends, that your bounty has not been lavished upon an ungrateful soil, nor the honour you have conferred upon me fallen to the lot of a Brother insensible of the full value of the boon—(cheers). But, my Brethren, in the spirit of those Masonic principles by which, from my initiation, I have uniformly endeavoured to regulate my actions, I would fain receive the eulogies which have accompanied your gifts more as a just tribute to Freemasonry itself, than to any little merit which I may have been so fortunate as to have established amongst you during my long and happy direction in our Masonic province—(cheers). When I look back, my Brethren, to the period which marked my succession to the rank of your late Deputy Provincial Grand Master, the benevolent and universally beloved Dr. Edwards, who was taken from you in the prime of life, and in the zenith of his Masonic honours, I cannot but gratefully acknowledge, that in my endeavours to follow his footsteps, I have been invariably stimulated and encouraged by your generous co-operation and support in every measure tending to elevate the dignity of my office, and to enable me to carry out with effect the essential duties of the provincial chair—(hear, hear). The decease of our last venerated Provincial Grand Master, the late Sir John St. Aubyn, whilst it deprived the Craft in the province of the government and paternal affections of one of the most munificent, generous, and exalted sons of benevolence, tended at the same time to deprive me of the exercise of those duties as his representative, which whilst he existed had formed the utmost limit of my ambition as a Freemason. The generous sentiments expressed by my esteemed Brethren at our last Provincial Grand Meeting at Bodmin, would have encouraged me to indulge this ambition yet higher, and to have aspired for elevation to the vacant dignity of Provincial Grand Master of Freemasons in Cornwall! But, my Brethren, a sense of my inefficiency, and a conviction that the period could not be far distant when the grave would terminate all my wants and wishes in this lower world, induced me gratefully to decline an honour, for which (with the sentiments I have just expressed) I could not consistently declare myself a candidate. I accept your offering of

approbation and fraternal regard, my Brethren, with higher feelings than those of ordinary self-gratification, because I consider the testimonial as emanating from a lively recollection on your parts, of those important public ceremonies which have accompanied our provincial labours, and which, as marked eras of the moral influence of Freemasonry over society at large, have given an elevation of character to our Order in Cornwall, which, though slumbering at present from natural and unavoidable changes, will nevertheless rise again and flourish with new incident, passing on unimpaired to future generations. The first public ceremony, my Brethren, at which I had the honour to preside with you as a Masonic body was, I believe, our dedication to the Almighty Architect of the Universe, of the present light house at the mouth of the Falmouth harbour, as an object of the highest importance to the maritime community at large, but more particularly interesting to the families and friends of those hardy and enterprising mariners, whose undaunted race for upwards of a century past had nobly "braved the battle and the breeze." Our next provincial labours were devoted to the ceremony of laying the foundation stone of a monumental tribute of sorrowing relatives, admiring friends, and a liberal and discriminating public, to the heroic African travellers—the Landers—(loud cheers)—who nobly devoted the bloom of their manhood in that baneful land, which led alike to the goal of their mutual ambition, and the consequent aggrandisement of their country's glory; and where, with a determination of purpose, unexampled in the annals of history, and at the sacrifice of life from savage assassination of the one, and the subsequent premature dissolution, from the fatal effects of climate, of the other, these dauntless and elevated young men triumphantly succeeded in the accomplishment of a national enterprise which had baffled the labours, skill, and fatal perseverance of a succession of victims in the same perilous pursuit, from Ledyard and Park to Laing and Clapperton—(loud cheering). The impressions of this imposing ceremony was scarcely dormant, when we were again called upon to assist, as a Masonic body, in doing public honour to the memory of a deceased nobleman in the county, whom it had been our pride and boast to hail as a Brother, a patron, and a friend! Need I here utter the venerated name of De Dunstanville, my Brethren, to bring to your recollections our solemn ceremonies at Carn Brea?—(hear, hear)—where thousands—I may add tens of thousands of our countrymen, were assembled to proclaim, in loud and grateful acclamations, the concentric virtues of hereditary rank and worth without pride—solid understanding and talent devoid of pedantry or ostentation—unbounded charity blended with Christian humility—patriotism unsullied by party spirit or solitary selfish interest—great moral courage and domestic amiability, combined with refined private friendship, and based on the generous affections of the purest principles of benevolence—(cheers). These, my Brethren, and every other cardinal virtue which can elevate man in the scale of society here below, and ensure his eternal welfare hereafter, were the inherent offsprings of the heart, and the unvarying characteristics of the actions of Tehidy's last noble representative—the exalted, beloved, and universally lamented Francis Lord De Dunstanville and Basset! I must here, my esteemed Brethren, entreat you to pardon my indulging thus long in cherished retrospection of past associations, which I am confident are as indelibly engraven on all your hearts as on mine. But I cannot refrain from availing myself of the present, and, perhaps, the last opportunity I may have of proclaiming to so distinguished an assem-

ly of my Brother Freemasons, and I would fain add, whilst honoured with the presence of our fair and attractive visitors, representing as they now do, the youth, loveliness, and fashion of Falmouth's brightest gem, whose far-famed humanity and compassion towards their fellow-creatures in distress and affliction, as well as their universally acknowledged philanthropy in the patronage of worth and merit, without distinction of rank or condition, have excited the admiration and respect of our Fraternity, not only in the county of Cornwall, but throughout the whole enlightened world—(hear, hear). I repeat, I cannot on the present occasion forbear from avowing my ardent devotion to the principles of an Order, in the practice of which I have derived the greatest assistance and protection against all the evils and temptations incidental to the erring and untoward disposition of man. If I turn from the pleasing subject of our past public ceremonies in the county, to our more exclusive private conclaves, I shall find additional cause to exult, that at this eleventh hour of my Masonic career, I have been declared by the unanimous voice of my provincial Brethren, a faithful and zealous member of an Ancient and Loyal Fraternity—(hear, hear)—whose profession instructs and enjoins us to worship and adore our Almighty Maker—to honour and obey the sovereign of our country—to be peaceful and orderly in our stations—diligent in our callings—upright and honest in our dealings—obedient and respectful towards our superiors—gentle and condescending to our inferiors—merciful towards our enemies—considerate, mild, and indulgent in our censures—kind, courteous, and obliging in all the relative duties of life—(hear). Such, my Brethren, I would tell the world, are the tenets and obligations of Freemasonry: an institution unlimited in its numbers, scattered over every kingdom and republic of the earth. That so vast a body should exist in such silence, peace, and tranquility, and move with such unvarying regularity, whilst to the casual observer it would appear that no eye watches, nor hand directs its procedure, is the best proof of its rigid adherence to principles, in their nature unchangeably advantageous to mankind at large. I will not retard our festival, my Brethren, by dwelling longer on a theme which, to use the emphatic language of our immortal Brother Preston, is inexhaustible! Permit me, therefore, again to assure you individually and collectively of my warmest and most grateful thanks for the generous consideration you have evinced towards me on this occasion; and, in conclusion, I will only add that in my declining life, whilst the Almighty may be pleased to prolong my existence—in the quiet of my retirement from the public duties of provincial Freemasonry, and whilst succouring and refreshing my enfeebled frame in one of those elegant seats, or partaking, with my family and friends, the repasts of rational gratification around that highly-prized table—the cherished recollection of this meeting, and its attendant circumstances, will give a balm to the pains and regrets incidental to the decay of old age, and solace my last days with the consoling reflection, that in the vigour and meridian of life, I courted, possessed, and enjoyed, as a citizen of the world, the friendly affections of my fellow-man—indulging my humble intellectual faculties in society, as a lover of the whole human race—an enthusiast in all socialities of life—an admirer of virtue in her meanest garb—a foe to vice and all its fallacious allurements—in one word, my Brethren, as a Free and an Accepted Mason—(loud and prolonged cheers).

The eloquent address of Brother Vyvyan Robinson was listened to

with the deepest attention, interrupted only by those plaudits of the hearts to which it was addressed. We have given the address at some length, which precludes us from noticing many other speeches of exceeding merit. That which introduced the Chairman's health, with the reply of that worthy Brother, were especially appropriate. "The Ladies," found chivalrous friends in Brothers Cornish and Roscorla—and the Reverend Brethren Griffiths and Grylls, were noticed with affectionate respect. Song and toast alternated in true social feeling, and the evening concluded most happily.

DEVONPORT.—The Lodge of Fortitude, 122, held their Annual Meeting at Freemason's Hall, to celebrate the festival of St. John, when Brother J. H. Cook, *R.N.*, was installed as Master for the ensuing year. The usual loyal and Masonic toasts were drunk, and the evening was spent with true Masonic feeling.

January 18.—The installation of Brother James Rowe, as M. M. of the Lodge of Brunswick, took place January 18; and the festival of St. John was afterwards celebrated by twenty-four Brethren, who sat down to banquet. The business of the day was conducted and concluded with peace, order, and harmony.

BARNSTABLE.—After the late Provincial Grand Lodge, the devotional parts of the service were conducted by the Rev. Mr. Clark, and, at their conclusion, P. G. Chaplain, Rev. John Russell, preached the occasional sermon, selecting for his text the 24th verse of the 18th chap. of Proverbs, "a man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." The reverend gentleman introduced his subject by noticing that the laudable occasion on which they were assembled had excited no inconsiderable degree of interest, if he might be allowed to judge from the large and respectable congregation around him; he hoped, however, that other and more sacred motives than a mere idle curiosity had induced them to enter the place "where prayer is wont to be made." The spiritual worshippers found the sanctuary "none other than the gate of heaven," and, said he, let this reflection repress all unhallowed feelings, and let emotions of reverence and godly fear pervade every mind. Various opinions and prejudices were entertained relating to that ancient and mysteriously cemented body—the Masonic Brethren; and although he was ready to allow that the character and conduct of those who professed to belong to the Order, offered a means of forming a judgment of their principles, yet it would be admitted that this was a fallible criterion; for, while good principles and good actions were associated, yet militating causes sometimes prevented the good seed from yielding its legitimate fruits. If Christianity itself were to be estimated only by this standard, the purity and excellence of its nature would not be duly appreciated, for there was no section of the Christian church in which there was not some unworthy members, some "who knew their Lord's will and did it not." The reverend gentleman then went on to show, from the nature of the institution of Masonry, that in treating of it before a religious congregation, he was not prostituting the pulpit to a merely carnal purpose. In the formation of this noble primeval society, the God of nature was the chief corner stone; but in common with their patron St. John, they not only revered the deity of the God of nature, but they paid equal honour to the mediation of our divine Redeemer. The service of God was not hindered by the mysteries of Masonry, but Masonry and

Christianity went hand in hand. Founded by wisdom more than human, possessing records which had existed during twenty-eight revolving centuries, and laying claim to an origin still more remote, this society belonged to no country, but embraced men of all countries, travelling from kingdom to kingdom and from shore to shore; it cemented together and made of one soul thousands upon thousands of different climes, giving to them all one heart and one hand—the heart of benevolence and the hand of charity. To elucidate before strangers the character of an institution boasting of mystic secrets, was certainly a task of no ordinary difficulty; his remarks, however, would relate chiefly to a principle which showed the genius of Masonry more than any other—that spirit of philanthropy, of mutual love and affection, which constituted this fraternity a peculiar people among the nations of the earth—made one member a brother to another, nay more than a brother, “for there is a friend that sticketh closer than a brother.” It is an ancient maxim, in perfect unison with the text, that “friendship must be mutual,” and Masons of all men were ready to subscribe to this sentiment. Besides a good conscience and a good name, friendship was the best boon of heaven—it was the characteristic of the early disciples of the gospel, of whom it was said, “behold how these Christians love one another;” but more especially was it evinced in the union which subsisted between the sainted patron of the Order and the Divine Redeemer. Masons called themselves by the endearing name of Brethren, they distinguished each other by tokens, and were easily led to regard one another with an affection superior even to the love of kindred; theirs was not the common friendship of the world—not the summer friendship which flies after prosperity, and leaves in the wintry blasts of adversity—it was founded on principle, not on passion. He did not intend to say much on the subject of active benevolence, although a remark or two might not be without its use, at least to renew the generous feelings of his auditory. To do good was the principal virtue of the human mind; and the doctrine of charity was distinctly recognised by this institution, whose members acknowledged their duty to instruct the ignorant, to feed the hungry, to clothe the naked, to befriend the fatherless, the widow, and him that hath no helper. “It is more blessed to give than to receive” was a maxim inculcated by our redeeming God, whose whole life was an excellent comment on the ennobling doctrine; all his miracles were prompted by a benevolent intent. Independently of a glorious reward hereafter, the man of charity enjoys an immediate and delightful satisfaction—for what sensations can be equally pleasurable with those which arise in a heart glowing with genuine philanthropy. These refined pursuits tend to heighten and improve our nature, and draw us nearer to our God; they raise us to a resemblance to our Creator, and fit us to enjoy his presence. Charity has something so excellent in itself, its nature is so congenial to our best feelings, that wise and good men of all ages have made it their chief glory, and proved it their highest happiness; while a narrow, morose, and churlish temper has ever exposed the subject of it to general scorn. Christians as well as Masons, impelled by such motives, and with such advantages in view, possess a still further inducement to the cultivation of this benevolent principle, from its own singular nature; for when we give our bread to the hungry, and drink to the thirsty, when we perform all the generous offices of charity, we do it not to our Brethren only, not to frail, perishable flesh and blood, but to the God of Gods and Lord of

Lords, for saith the Scripture, "inasmuch as ye do it unto the least of these my brethren, ye do it unto me." Every time, therefore, that we perform an act of mercy, we do it unto the Almighty himself, and he will repay us hereafter; and every time we turn away from our poor Brother and refuse him relief, we turn our backs upon that dread Omnipotence, nor will he fail to requite us. As a proof that the rich and flourishing of this neighbourhood recognised the claims of brotherly kindness, they had raised two excellent institutions in this town, the Infirmary and the Dispensary, each having for its object the alleviation or the removal of the evils incident to our mortal frame. It is not our province to allay distempers, or to arrest the arm of death by the miraculous power which Christ employed, but we should rejoice that human agency is capable of doing much to relieve the distress of the sons and daughters of affliction and sorrow. It was inconsistent with the deference which was due to his auditory that he should dictate the degree of support which they should award to these institutions; but this he would say, that whether it was small or great it would be the measure of the interest they felt in the cause of universal philanthropy. Gratitude also put forth its appeal; we had all participated in the benevolence of our common father; we enjoyed life, health, and hope; all these, and every other blessing, we had forfeited by sin, and what we possessed we obtained through the intercession of our Mediator, for through this source all our blessings flowed—"freely ye have received, freely give." In conclusion the reverend speaker exhorted the Brethren to hold fast their primitive principles, and to strengthen the link of Brotherly love; and he invited strangers who desired to acquaint themselves with the mysteries of the Fraternity, to enter the Lodge; they would find nothing to deter or alarm them, nothing but such as was good and excellent, and tended to promote concord and harmony. And he trusted that by and by, when death should have dissolved the tie that united them to mortality, they would ascend to that Grand Lodge which was raised by the great Architect, who made and governs all.

A collection was made at the doors for the joint benefit of the North Devon Infirmary and the Barnstaple and North Devon Dispensary, which amounted to upwards of 25*l*.

EXETER, *March 16*.—An especial P. G. Lodge was held at Exeter, for the purpose of considering the propriety of presenting Dr. Carwithen, the D.P.G.M., with a suitable testimonial of the regard entertained by the Craft for his eminent services, on his removal from this county, and the call was responded to with all the fraternal affection which distinguishes the Order.

WYEMOUTH, *January 29*.—The Brethren of the province will rejoice to learn that the members of the All Souls Lodge have presented their highly esteemed Chaplain, Brother Willoughby Brassey, with a Masonic emblem, as a small token of their fraternal regard and esteem for his many private and public Masonic virtues. From him has the truly speculative Mason found that the science, well understood and acted upon, smooths every asperity of character, kindles every generous feeling, imparts that universal glow of benevolence, which alone can afford true and lasting pleasure. Thursday last was the day appointed by the reverend Brother to receive the Committee appointed by the Lodge, consisting of the R.W.P.G.M., Brother Eliot; Brothers Robinson and Hill; Brother Arden; the S., Brother Jacob; Brothers Milledge and

Larkworthy; the Secretary of the All Souls Lodge, Brother Davis; and Brother Hancock; most of whom attended at Brother Brassey's residence at six o'clock, when the R.W.P.G.M., in the name of the Committee, and on behalf of the members, presented him with a magnificent gold Jewel, having on a purple enamelled ground a gold triangle, supporting the Holy Bible, with the word "Dorsetshire," in raised gold letters, round the rim. The collar was of purple, with a gold fringe. The following inscription on the reverse side, "Presented by the Members of the All Souls' Lodge to Brother the Rev. Willoughby Brassey, P.P. G.C., as a small token of their esteem and regard. A. D. 5844. A. D. 1841." After which the reverend Brother addressed the Committee as follows: "My dear Brethren, scarce can the ink be dry with which I offered my acknowledgments and thanks for the fraternal feeling evinced towards me in offering your congratulations on my recovery from a severe and dangerous illness. I then experienced some difficulty to express myself in a manner commensurate with your kindness. How must I, therefore, now feel my incapacity in attempting to reply to the unexpected mark of your friendship and fraternal love in presenting me with so handsome a jewel. I never felt the want of language more than at this time; but I trust, my dear Brothers, you know me too well to suppose for a moment that I am cold, or even indifferent, to such marks of friendship, and particularly from a society like our own. Nevertheless, though I am denied the power of properly appreciating such kindness, I can with truth say 'the heart responsive beats and renders love for love.' The Jewel itself—the intrinsic value I set aside—I consider of twofold use; the one side represents the sacred volume, that blessed book, the sacred storehouse of heavenly wisdom, whose pages are stamped with the divine seal of eternal truth, and contain the charter of our hopes, our privileges, and our joy; that emblem will teach me the duty I owe to the Great Architect of the Universe. On the reverse side I read an inscription, couched in language of fraternal love and affection; this will ever remind me of the love I owe to the Fraternity in general, but more especially to the members of the All Souls' Lodge. May order, zeal, and, above all, good workmanship, be the characteristics of our Lodge, and prosperity will follow in their wake."—The Committee then partook of a most sumptuous repast, and spent the evening with that love and unanimity which are so truly characteristic of the Order.

DORCHESTER, Dec. 25.—The Brethren of the Lodge of Faith and Unanimity, was visited by the R.W.P.G.M. W. Eliot, Esq., who held a Provincial Grand Lodge on the occasion. In addition to the P.G. officers, there was a large number of visiting Brethren from All Souls' Lodge, Weymouth, also a visiting Brother, — Foster, Esq., from the Grand Lodge of Ireland. At the Provincial Grand Lodge it was resolved, that the projected Masonic tribute to the memory of the late W. Williams, Esq., for so long a period the highly esteemed P.G.M. of the province of Dorset, should be forthwith erected in the church of Littlebredy, under the direction of a committee appointed for the purpose. A resolution was also passed for a subscription from the Prov. Grand Lodge to the two Masonic Schools. The Brethren, after the duties of the Lodge, supped together, and passed the evening in the interchange of kindly feelings and the enjoyment of harmony.

Jan. 15.—The Brethren of the Lodge of Faith and Unanimity, in this town, met to celebrate the festival of St. John the Evangelist. On this

occasion the W. Master Elect, Bro. H. Lock, was duly installed according to the ancient constitutions of the Order, and after he had appointed and invested his officers for the ensuing year, and the other duties of the Lodge had been concluded, the Brethren, with some visiting Brethren, sat down to the number of twenty to Banquet, at the King's Arms. The usual loyal and suitable toasts were drunk, and the evening was spent in the full enjoyment of harmony, social feeling, and kind good will.

SHAFTESBURY (Dorset), Feb. 11.—The Lodge of Friendship and Sincerity, No. 694, was opened at the Town Hall, in this town, under a dispensation from the Provincial Grand Master Wm. Eliot, Esq., who deputed Brother E. T. Percy, P.P.S.G.W. and P.M. of the Lodge of Benevolence, Sherborne, to attend on the occasion. Brother Richard Buckland, W.M.; Charles Hannen, S.W.; A. H. New, J.W. After the business of the day, the Brethren partook of refreshment and retired, expressing their hearty good wishes for the prosperity of this Lodge, which formerly, under the rule of the late talented Brother Charles Bowles, held a conspicuous position in the Lodges of this province.

YEOVIL.—Chapter of Brotherly Love, 412. We meet occasionally, and certainly are progressing. On the 8th of February, we had a pretty full Chapter, at which Brother J. R. Ashford, S.W. 357, was exalted.

TAUNTON, Jan. 29.—The Lodge celebrated the annual festival of St. John, when Brother Lefranc was solemnly installed into the chair of the Lodge for the year. The worthy Brother then selected and invested his officers, and the Lodge was closed. The Brethren dined together at four o'clock, when an admirable dinner was prepared by Brother Fackrell. The Brethren were much disappointed at the absence of their Provincial Chief, who usually honours them with his company on those occasions, but the Bridgwater Lodge unexpectedly fixing the same day for their celebration, accounted for the loss, the Prov. G.M. always (and justly so) attending his mother Lodge on those festivals. Brother Lefranc sustained the duties of the chair with much credit, and it is gratifying to witness the reward of Masonic zeal which has been bestowed on him by his election to the 'Square.' The song and address alternately aided the harmony of the evening, in which Brothers Dr. Burrige, Cridland, White, and Haseler, joined, much to the gratification of the assembled Brethren.

SHEPTON MALLET.—Lodge of Love and Honour, No. 357. We are happy to say that this Lodge is going on most prosperously, under the able management of our talented, and much respected, W.M. Brother E. C. Merchant. At the first Lodge since the last *Quarterly Review* came out, three candidates were initiated, viz. Henry Hill, William Merchant, and John C. Goodall; the Brethren afterwards adjourned to banquet at the George Hotel, at which Brother E. C. Merchant, W.M., presided, and Brother J. R. Ashford, S.W., sat as Vice; after the cloth was removed, the usual Masonic toasts were proposed, drunk, and most ably responded to, and the evening was enlivened by some excellent songs. Two subsequent Lodges have since been held, for the purpose of raising several to the sublime degree of M.M. and on other business. The want of a Chapter is sensibly felt; we hope this desideratum may be supplied.

BRISTOL, *January 29.*—At the Masonic Hall, an Encampment of Knights of the Sword and East was held, under R. J. Bridges, E.C. This beautiful Order, which is coeval with the crusades, is just now particularly interesting, from the attention which the exploits of our brave sailors and soldiers have recently attracted to the Holy Land, the scene of action in this degree. Bristol is, we believe, the only place in the three kingdoms which at this moment retains a sufficient knowledge of the details to set them out into actual operation. If even in the metropolis the degree is held at all, it is, we suspect, a mere type and shadow of the reality, correctness, and splendour of the ceremonies and decorations in this city:—Seven new Sir Knights were enstalled, and, after their admission, broke bread and partook of a cup of good fellowship. Commander Richard Smith, of the Rosæ Crucians; Commander R. Mercer, of the Knights of Kilwinning; Commander J. H. Abbot, of the Nine Elect, and a very numerous assemblage, were present. Bristol has long been conspicuous for the splendour of the Royal Orders, but certainly this Encampment outshone all that had gone before in the recollection of the oldest Knights in the province. On the 2nd instant, the D.P.G.M. Brother Richard Smith, and the Officers of the Grand Lodge, paid a visit to the Beaufort Lodge, Brother J. E. Staples, W.M. The Royal Clarence and the Royal Sussex availed themselves of the same opportunity, and many other Brethren were also present; the assemblage amounted to seventy-three persons. The W.M. initiated three candidates, with great precision and correctness. The ceremonies being completed the J.W. proclaimed “high twelve,” when the Brethren partook of some refreshment. At ten o’clock the Deputy Provincial complimented Brother Staples upon the high state of discipline in which he found the Lodge, and retired in due form, the assembly having spent a most delightful evening.

At a late meeting of the Craft, it was unanimously resolved that a portrait of R.W.D.P.G.M. Brother Richard Smith, should be taken, to be placed in the Masonic Hall, by the side of those of H.R.H. the Duke of Sussex, and P.D.P. Brother Husenbeth, in testimony of the high value the province entertains of his Masonic services.

ROMSEY.—The members of the Romsey Lodge assembled at their Lodge-room, at the White Horse Inn, on Wednesday the 6th January, for the purpose of installing the W.M. Brother Coupland. In the evening the Brethren partook of an excellently served up dinner, honoured with the company of several of the Provincial Grand Officers, the present Masters of the Southampton Lodges, and other distinguished members of the Craft. This being the first full meeting of the Romsey Lodge since Sir Lucius Curtis’s permanent appointment by his Royal Highness the Duke of Sussex, to the eminent office of Provincial Grand Master for Hampshire, an appropriate address was forwarded to their Masonic commander, who is highly esteemed by the Fraternity.

WINCHESTER.—Brother Captain Melville, R.N., has been elected W.M. of the Lodge of Economy, for the year ensuing; and his presidency is looked to as one of great promise.

PORTSMOUTH.—The Masonic dinner, on Wednesday December 30, at the Royal Oak Inn, Queen-street, was well attended. The arrangements reflected great credit on Brother Wyatt, who was warmly applauded by the Brethren present—(This is but an equivocal compliment to

Masonry, however well deserved by Brother Wyatt; we suspect the account was furnished to the provincial paper by one of the Profane World !)

GOSPORT.—At the last meeting of the Lodge of Harmony (387), Mr. George Adams was unanimously re-elected W.M. for the ensuing year.

COWES.—On Monday, December 28, the members of the Medina Lodge, held their annual dinner at the Star Inn, which was served up in Brother Osborne's usual good style. The meeting was well attended, harmony and good feeling prevailed, evening, and the Brethren parted with that usual characteristic of Masons—"Brotherly love."

LIVERPOOL.—At a numerous meeting of provincial grand officers and other Brethren of Lodge 35, held at the Adelphi Hotel, on Monday last, John Drinkwater, Esq., in the chair, a splendid silver salver was presented to our townsman, Mr. Joseph Hess, of Lord-street, bearing the following inscription:—"This tribute of regard and esteem, presented to Past Master Brother Joseph Hess, by the Brethren of St. George's Lodge of Harmony, No. 35, in testimony of the high sense they entertain of his Masonic and gentlemanly qualities, and for his zealous and unwearied exertions during the two years he presided."

BIRMINGHAM, March 18.—A new Lodge was consecrated at the house of Brother Stewart, the Swan with Two necks, called the Faithful Lodge, No. 696; and after a suitable address on the occasion by P.M. Hunt, the dispensation was read, appointing Brother William Greatwood the first W.M., who was regularly installed by Bro. Hunt, in the presence of several Past Masters. The W.M., after investing his different officers, called the Brethren from labour to refreshment. Afterwards, the usual Masonic toasts were given by the W.M. On his health being proposed, he in a short but pithy speech, assured the Brethren that it would be his constant study to create harmony and good feeling in his Lodge, and trusted that the confidence reposed by the Grand Lodge would be fully realised by the zealous manner displayed in the working of the Lodge. The evening was enlivened by many beautiful Masonic songs. The Lodge was closed in perfect harmony at half-past eleven.

NANTWICH.—King's Friend's Lodge, No. 370. We would recommend to all Lodges, that the more they are distinguished by courtesy towards visiting Brethren, the more they approach to perfection. The needless detention of visiting Brethren outside, rather retards business— as no Brother would object, if capable, to assist a Lodge at work.

WOOR, SALOP.—Anchor of Hope Lodge, No. 664.—We were glad to find, on visiting this Lodge, the proficiency the Brethren had made. We wish particularly to allude to the unceasing exertions of Brother Parkhurst, W.M., Brothers Bradbury, Clough, Morris, Baddely, &c.

KENDAL.—Union Lodge, No. 151.—We rejoice to hear that this Lodge after laying in nearly a dormant state for several years, has recently initiated a number of influential gentlemen, and, under the able tuition of Brother Henry Horne, W.M., bids fair to again reach its former pinnacle of fame. The learned antiquary, Dr. Whitaker, now resident at Hawkeshead, has recently become a joining member, and officiates as Chaplain to the Lodge. In concluding this short notice, we must not omit to state the very great obligations the members are under to the late W.M. Brother Nathan Lowthcon, for his unremitting zeal and perseverance.

SCOTLAND.

The Scottish Order of Freemasonry has sustained a deep calamity by the death of that distinguished nobleman and Brother, the EARL OF ROTHES, which took place at Leslie House, Fifeshire, on the 10th of March, after a very short illness.

The noble Earl resided constantly upon his estate, and for his many acts of kindness to his tenantry, and in particular to the poor and needy of that locality, was much esteemed and respected. His Lordship was born in the year 1809, and was consequently at the time of his death in the 32nd year of his age. The noble Earl married in 1831, Louisa, daughter of the late Colonel Henry Anderson Morshead, and has issue, Lady Henrietta, born 1832, and George William Evelyn, Lord Leslie, born in 1835, by whom he is succeeded in his titles and estates.

The deceased Earl was elected Grand Master Mason of Scotland on the last St. Andrew's Day. His Lordship's death will be sincerely lamented. He was kind and affectionate to all. With the Brethren he was affable and familiar. His decease was quite unexpected, only a week previous he attended a meeting of a private Lodge in Edinburgh. The office duties of Grand Master Mason devolve upon Brother the Right Hon. Sir John Forrest, Bart., the Past Grand Master.

The Grand Clerk, by circular, postponed the visit of the Grand Lodge to the Theatre, on account of the melancholy event.

At this particular moment, the following extract from the letter of a very distinguished Mason of Edinburgh, will not be without its effect; we cordially thank our Brother for his kind remarks and their well meant application:—

“I have read the *Review* from first to last with equal pleasure and profit, and can express with satisfaction that the Scottish Brethren are greatly attached to it, as being ably conducted, and containing important intelligence so necessary to all parts of the Masonic world. It is the necessary organ of communicating the true principles and doings of the Craft.”

EDINBURGH, *January 8.*—The Lodge Celtic of Edinburgh and Leith held their annual convivial meeting, in their Lodge-room, Waterloo-place, R.W.M. Donaldson in the chair. On this occasion, being the first meeting of the year, as well as the high consideration in which the Celtic Lodge is held, the attendance of deputations and visiting Brethren was very numerous, upwards of a hundred being present. The Masonic Hall was beautifully fitted up with festoons of tartan and other devices, and behind the chair a splendid transparency of the Queen and Prince Albert, entwined with the rose, the thistle, and the shamrock. The harmony of the evening was much enhanced by the presence of Bros. Shrivall (of the Theatre Royal), Jackson, and Tuckwell, who delighted the company with glees and songs, and the latter gentleman by the

splendour of his clarionet performance. Several amateurs also lent their aid in rendering this one of the most happy Masonic nights, combining all the attributes of eloquence, harmony, and song.

March 8.—**ST. STEPHEN'S.**—The annual festival of this Lodge was held on Monday last, in the hall of Paxton's Royal Exchange Coffee-house, when nearly two hundred Brethren sat down to supper. The Lodge was visited by the Right Hon. the Lord Provost, as Grand Master Mason of Scotland, in absence, from indisposition, of the M.W.G.M. the Right Hon. the Earl of Rothes, by Brother Lloyd, Provincial Grand Master of New Zealand, acting Junior Grand Warden, and Brother Reddie, W.S., acting Senior Grand Warden, and the other office bearers of the Grand Lodge of Scotland. In the hall we observed large deputations from the sister Lodges Canongate Kilwinning, Canongate and Leith, Leith and Canongate, St. Andrew's, St. James, Defensive Band, Roman Eagle, Edinburgh and Leith Celtic, Glasgow St. Mungo's, Fisher-row St. John's, and Dalkieth Kilwinning. Around the hall were displayed all the flags, banners, and other insignia of the Order, and the chair was ably filled by the Lord Provost, who took occasion to remark, that he had never seen so great a Masonic display beyond the walls of the Grand Lodge, and paid a well-merited compliment to Brother Reid, R.W.M. of St. Stephen's, for his uniform exertions in support of the Ancient and Honourable Craft. The oldest Mason present did not recollect of a meeting so numerous and cordial having occurred in any of the metropolitan Lodges for the last sixty years.

ELGIN.—Great and successful exertions have been made towards improvement, the benefits of which we are now enjoying; we have not only paid off a considerable debt, but have built a hall and assembly rooms, at a cost of 4000*l.*, by which we not only enjoy every Masonic comfort and accommodation, but are enabled to offer to the entire public of Morayshire, the opportunity of engaging rooms for assemblies, &c.; the structure itself is an ornament to the *guid town* of Elgin.

HADDINGTON.—**ST. JOHN'S KILWINNING LODGE.**—It is proposed to get up a Ball, under the patronage of the office bearers of this Lodge, the *surplus* to be devoted to the public charities of the town. We understand there has been no demonstration of the like sort for the last thirty years, and it is expected the turn out will be beyond anticipation, alike doing honour to the Lodge under whose auspices it is begun, and to those charities who stand so much in need of support.

MONTROSE, Dec. 28.—St. Peter's Lodge met to celebrate the Festival of St. John. A numerous and highly respectable body of the Brethren partook of an excellent dinner; after which, the Lodge was opened in due form by the W. Chaplain, Brother Norval. The R. W. Master John Guthrie, Esq., in the Chair, was supported by Brothers Chalmers and Dr. Poole; and by Brothers Jamie and Calvert, Wardens. The evening was spent in the greatest harmony and brotherly love; and enlivened by an excellent band of music. Amongst the many excellent and appropriate toasts, the healths of Dr. Burnes, P.G., Master for Western India; Sir A. Burnes, and the other Brethren of this Lodge abroad, were not forgotten.

The other Lodges,—Montrose Kilwinning, and Incorporated Kilwinning, had similar meetings; and the three Lodges interchanged deputations in the most friendly and harmonious manner.

We are glad to find that a reaction is likely to take place in the degrees of Royal Arch and Knight Templar in this town.

COLDSTREAM, Dec. 28.—The Brethren of St. John's Lodge, to the number of forty, dined together in Brother Hownam's Commercial Inn, to celebrate the Anniversary. After partaking of dinner, the office-bearers for the current year were installed. After the business had been concluded, the Right Worshipful Master, Brother Wallace, called for a bumper, and gave successively from the chair the healths of the Queen, Prince Albert, and the Princess Royal; and, subsequently, his Royal Highness the Duke of Sussex, M.W.G.M. of England; Earl of Rothes, and Lord F. Fitzclarence, G.M. and D.G.M. of Scotland; the Grand Master of Ireland, and several other toasts belonging to the Craft, which in their order were enthusiastically received, and drunk with all Masonic honours. Brother Cunningham, in a most luminous and energetic speech, adverted to the celebrity and cordial estimation in which the works of Burns were unanimously held, and proposed to dedicate a bumper to the memory of Burns; and the appropriate tribute paid to his genius produced so imposing an effect throughout the Brethren as we never previously saw manifested; it proved how his memory was cherished by "the dear Brethren of the mystic tie." The Lodge broke up about eleven o'clock, and during the evening the most cordial sentiment pervaded the meeting, such as peculiarly characterises true Masonry, and which those belonging to the Craft only have experienced. Within a month, nineteen members have been added to St. John's Lodge, Coldstream. Masonic meetings have not lacked their assailants; but when conducted in the true spirit and principles of the Order, they may defy all attacks; and under the able direction and example of the Right Worshipful Master of this Lodge, all is "freedom, harmony, and love."

PEEBLES, Jan. 13.—William Forbes M'Kenzie, Esq., of Portmore, M.P., and Provincial Grand Master for Peebles and Selkirkshire, held a Masonic Levee in the Old Lodge, Peebles, for the purpose of reading his commission and receiving deputations from the sister Lodges in the province. A very numerous meeting of the Brethren assembled in the Lodge under the R.W. Master Brother Donaldson, when, after arranging themselves in Masonic order, they proceeded through the *guid auld town* with torch-light. On arriving at Brother Cameron's Hotel, the Provincial Grand Master joined the procession, and was escorted by the Brethren again to the Lodge, which he opened in due form. Deputations from the Lodge Galashiels, headed by the R.W.M. Brother Weir; also the Celtic Lodge of Edinburgh and Leith, under the R.W.M. Brother W. Donaldson, in their national costume, were received in the most courteous and Brotherly manner. The harmony of the evening was much enlivened by the presence of Brothers Donaldson and Shrivall, of the Celtic, and several amateur singers. With glee and chorus, toast and jest, the time passed till *high twelve*, when the Brethren parted to join the ladies at the ball in the Tontine large room. Upwards of a hundred now joined the dance, which was led off by Lady M'Kenzie, and was kept up with great spirit to the "soul-inspiring strains of Charlie Tait—each lady with her *sash and apron*. The dancing was kept up with great spirit till the *auld* bell in the modern

steeples had tolled six, each lass and her merry Mason joying in the cause that had brought them together.

KINROSS ST. SERF'S LODGE, Dec. 28.—The Lodge dined in the Salvation Inn, and afterwards celebrated the festival of St. John, which happened on the preceding day. The evening was spent in the happiest manner.

DUNKELD.—Our Masonic bodies met on the 28th December, to celebrate the festival of St. John. The turn out of the Brethren was not so numerous as in some former years, but still it was highly respectable. In both Lodges the utmost hilarity prevailed, and the festivities were protracted till a late hour. The usual friendly deputations passed between the Lodges during the evening.

KELSO, Dec. 28.—The annual festival of St. John the Evangelist was celebrated on Monday evening, by the Brethren of this Lodge, in the usual harmonious and agreeable manner. The Brethren assembled in the house of Brother Dodds, in Union Street, and walked in procession from thence to the Lodge-room by torch light, preceded by a band of music, the Right Worshipful Master Cockburn being supported on the right by the Right Worshipful Master elect, Bro. Bulman: and on the left by the Past Master, Bro. Dodds. The Lodge was visited by several members connected with the Kelso St. John's Lodge.

ABERDEEN.—Mason Lodge—Elected Dec. 28th, Alexander Low, R.W. Master; St. Machar's Lodge, John Green, Esq., R.W. Master; St. George's Lodge, Alexander Duncan, R.W. Master; St. Nicholas' Lodge, George Mackay, Esq., R.W. Master; Stonehaven Lodge, James Knox, R.W. Master; at which time each Master appointed his several officers.

STRICHEN.—Charles Dalziel, R.W. Master.

BALLATER.—The Brethren of St. Nathalan's Lodge of Tulloch-in-Mar met in the Monaltrie Arms Inn, here, on the 8th Dec. After the ordinary business, the office bearers for the ensuing year were elected; James Farquharson, Esq., of Monaltrie, R.W. Master.

GREENOCK.—At the annual meeting of the Lodge Greenock St. John, held on Saint Andrew's day, the office bearers were elected, and Joseph Scott, R.W. Master, was installed, and Charles Farquhar Shand, Esq., Advocate, was appointed Proxy Master to the Grand Lodge of Scotland.

PERTH, Jun. 25.—The Brethren of the Masonic Lodges here, with others from the country, had a grand procession through the city, in which they were joined by the Celtic Society, of the town, and the Royal St. Crispin Lodge. The main object of the procession was the very laudable one of aiding the exhausted funds of the Infirmary. The procession left the County Buildings a little before one o'clock, the members of the Celtic Society, clad in appropriate garbs, and shouldering the weapons peculiar to "auld Scotland," taking the lead. Next came the members of the Royal Arch, and Scone and Perth Mason Lodges, mingled with Brethren from the neighbourhood, walking pair and pair, the officials first, in the order of their rank, and all in the costume of the order. The St. Crispins brought up the rear. The whole number composing the procession might be two hundred or more, and three bands of music were stationed at fitting intervals along the line. At

two o'clock, the parties composing the procession entered the East Church, where a sermon was to be preached by the Rev. Brother Tulloch, of Tibbermuir, and a collection made for the benefit of the Infirmary. The audience was numerous, nearly filling the church. The preacher selected for his theme the 5th and 6th verses of the 35th chapter of the Prophecies of Isaiah:—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." A text more apt to the circumstances could hardly have been found in the whole compass of the Bible, and the preacher explained and illustrated it with great force and eloquence, showing the immense temporal benefits that accompany Christianity, in the benevolence and philanthropy which it creates and stimulates, the charity which it inculcates and calls forth, and the exertions that it causes to be made to relieve and alleviate those casualties and sufferings to which the poorer classes of the community are especially liable. In conclusion, Mr. Tulloch alluded to the noble Institution whose efficiency the proceedings of the day were intended to improve and assist, and after drawing a vivid picture of the vast good it is calculated to produce, and the irresistible claims it puts forth to the support of the public, he terminated his admirable discourse by making a thrilling appeal to the humanity and religion of his auditors.

A very handsome sum (upwards of 37*l.*) was realised by the collection at the church, in which, however, are included sums given from the funds of the different Lodges.

MASONIC FESTIVITIES, Dec. 28.—Monday being the anniversary of St. John, the Brethren of the Perth and Scone, and St. Andrew's Lodges of Freemasons, held their annual meetings in honour of the Saint. Both Lodges were respectably attended; and the usual harmony was kept up till a late, or, quietly speaking, to an early hour. But these two were not the only bodies connected with the "Ancient Order" which convened for the promotion of good fellowship. The Royal Arch Lodge, too, for the first time these five years, assembled to the number of upwards of sixty of its most devoted supporters, with hearts still open to the witcheries of the social board, and consciences unscared by the awful declamation of teetotalism. During the evening, an interchange of friendly visits took place between the leading officials of these mystic confederacies, which greatly heightened the convivialities of the evening, and enlarged vastly the circle of friendly feeling.

LATEST.

GRAND LODGE OF SCOTLAND.—On Monday, March 22, a *pro re nata* meeting of the Grand Lodge was held in Freemasons' Hall, when an address of condolence was voted to the Countess of Rothes, upon the melancholy occasion of the death of the Earl of Rothes, the Grand Master Mason for Scotland.

March 24.—The address of congratulation from the Grand Lodge of Scotland to her Majesty the Queen and Prince Albert, on the birth of a Princess Royal, was presented at the Levee by the Hon. Fox Maule and W. F. M'Kenzie, Esq., Prov. G. Masters for Forfar and Peebles, and W. A. Lawrie, Esq., G.S. The Earl of Dunmore was prevented, by a domestic circumstance, from heading the deputation.

IRELAND.

TO CORRESPONDENTS.

P. H.—We decline to insert the communication, because it would probably tend to a misunderstanding between those whom it is most essential for the interests of Freemasonry should unite in its protection.

A PAST MASTER.—The sentiments expressed do him the highest honour, the confidence is reciprocated; with such advocates, and gifted with an independent spirit, we shall fearlessly continue the course pointed out—by duty, as well as by inclination.

JUSTICE, is mistaken, the party alluded to, may or may not be right—but the course pursued at any rate is not charitable.

There is an unusual dearth of details from the sister isle. The Grand Secretary has by command, published a direction to all Masters reminding them of the necessity to register their Lodges, in compliance with the Act of the 2nd and 3rd years of her Majesty Queen Victoria, chap. 74. The Lodges in Dublin have continued their meetings with regularity, and in the provinces there is an evident increase. Among the most agreeable proofs of the advantages which can be elicited by the assistance of the ladies, is that shown by the results of a Fancy Ball at Cork, whereby upwards of 150*l.* has been realized in favour of the Masonic School in that city.

DUBLIN.—St. Patrick's Lodge, No. 50, held its quarterly meeting on the third Thursday in January, when the following Brethren were respectively installed; W.M. Brother Evory Carmichael, Esq.; S. W. Colonel Kenny; Captain Blake Knox, J.W., vice Brother George Goolde, having resigned, in consequence of his being appointed by the Lord Lieutenant, under the Act 6, W. IV. cap. 13, a stipendary magistrate in the county of Limerick. The Lodge proceeded to the election of Deacons, and as a considerable degree of laudable and emulative ambition prevails amongst the Brethren, four candidates started for those offices; however, after a keen but good-humoured contest, Capt. Nassau Stephens and Bro. John Mitchell, were declared duly elected, and congratulated accordingly. At seven o'clock the body, *en masse*, moved forward to the dining-room, where covers were spread for fifty; the preparations for the refecation of the Brethren being most *appetisant*, and presenting the choicest productions of the *cuisine* and cellerage. Of the visitors we merely recollect the Messrs. Furnell of No. 13, Surgeon Stokes, who sung a very sweet song, and Brother Count Denileski, a foreigner of distinction, who, on his health being proposed by the Master, in brief but apposite terms, returned thanks in appropriate and elegant French, a language which appears to be admirably adapted for the acknowledging of compliments. The health of the "out-going Master" was proposed, received, and drunk in such a manner as must have been truly gratifying to the feelings of Doctor Stock.

Under the indefatigable *surveillance* of Brother George James Baldwin, almost each monthly meeting of "FIFTY," presents a rich vocal and instrumental treat, and, indeed, we may say that the Masonic society in Dublin is a judicious source for the fostering of native musical talent. On the present occasion the selections consisted of some of the finest

pieces and popular melodies, executed by professionals and *amateurs*, and in which Brothers Rudersdoff and Pigott, on the violin and violincello, realized the most ardent anticipations—but we must not omit a notice of Brother Leonard's (recently elected an honorary member) recitations and singing, which are really unrivalled in their way, being such an embodiment of genuine Irish humour, fun, and sprightliness, as never fails to promote that—

“ Mirth which wrinkled care derides,
And laughter holding both his sides.”

On the whole we shall not soon forget the pleasures of this day, which were promoted by Brother E. Carmichael, whose conduct as Chairman was characterised by courtesy and Masonic feeling.

CARLOW.—Lodge No. 116, and the Athy Lodge, No. 167, met on Monday at the Carlow Masonic Hall, to celebrate the Festival of St. John. This union of the Lodges was truly gratifying, and afforded the most sincere pleasure to the Brethren, as so numerous and respectable a meeting of Free and Accepted Masons was not witnessed during the last century in the province of Leinster. After the performance of the ceremonies of installation and other duties, the Lodge was adjourned from “Labour to refreshment.”

At seven o'clock the members of both Lodges, in full Masonic costume, sat down to a splendid dinner, prepared at the Club-house, the W.M., Benedict Arthur Yates, Esq., in the chair.

The tables were covered with every delicacy in season, and the wines of the best description. The usual toasts followed, and the festivities of the evening were kept up till a late hour, when the Brethren separated, mutually gratified with the social enjoyments in which they individually participated.

CORK.—First Lodge of Ireland, 28th December. The Brethren assembled at their Lodge-rooms for the installation of officers and the celebration of the Festival of St. John; and a P.M. Lodge having been opened, the officers for the ensuing half year were duly installed:—Brother Anthony Perrier, of Cork, W.M.; Brother Francis John Green, Greemount, S.W.; Brother Edward Deane Freeman, Castle Cor., J.W. It was proposed by Brother Nicholas Vincent, and seconded by Brother Osborn E. Barber, and, on being put from the Chair, unanimously resolved, “That the thanks of the Brethren are due, and that they be given to Brother James Morton, P.M., for his dignified and efficient discharge of the onerous duties of the Worshipful Master of this Lodge; not only during his own period of office, but for his past services during the last three months, during which time the chair was vacant in consequence of the resignation of Brother Henry Westropp.”

The Lodge having been called to refreshment, walked in procession (to the air of the “Freemasons' March,” performed by Brothers Edward Moeran and William Gillespie) to their banquet saloon, where a sumptuous dinner was served, and which was partaken of by sixty of the members, who subsequently, as usual, passed the evening in much enjoyment and harmony, enlivened by the vocal and instrumental talents of many of the Brethren.

The following were among the Brethren assembled:—Julius Besnard, Esq., Mayor of Cork; Abraham Morris, Esq., D.L.; Rev. Robert Longfield, Castle Mary; Thomas Hewitt, Esq., Cork; Richard Beace Tooker, Esq., Cork; Edward Garde, Esq., Ballymaloo; John J. Per-

rier, Esq., Cork; William Lysaght, Esq., Mallow; Rev. John Chester, Buttevant; John Anderson, Esq., Mallow; James Downax, Esq., Sheriff of Cork; Captain Kenloch, 42d Highlanders; James Morgan, Esq., Cork; James Comerford, Esq., Kinsale; Lieut. Gartford, 7th Fusileers; Thomas H. Broderick, Esq., Kilbereherd; Richard Daunt Reily, Esq., Cork; Richard Kenah Echam, Esq., Cork; and Thomas Gregg, Esq., *M.D.*, Cork.

THE ANNUAL GRAND FANCY DRESS BALL, under the immediate auspices of the W. Master and Brethren of the First Lodge of Ireland, took place at their Lodge-room, Imperial Clarence Hotel, on Wednesday evening, the 17th of February. The rooms were thrown open at nine o'clock and were quickly thronged with a brilliant and fashionable assembly, comprising the greater part of the distinguished patronage by which the Brethren were honoured. At the eastern end of the ball-room was the chastely executed chair of Lodge No. 1, supported on a pedestal of three steps, and surmounted by a handsome canopy fringed with gold. On each side was a large pillar supporting the celestial and terrestrial globes. From behind and above the chair hung the banner of the Lodge, which was generally admired. Its devices consisted of the "All-seeing Eye," in the centre of highly gilt irradiations, under which was a superbly executed Square and Compass, surrounded by a wreath of shamrock, with the denomination of the Lodge on an emblazoned scroll. Right and left of the chair were admirably painted transparencies of female figures representing Justice and Mercy. At the end of the room, and in front of the spacious music gallery, was a large transparency, with a female figure, in the character of Charity, extending her benevolence to two prostrate female supplicants. Right and left of the room floated the banners of the different Orders of Prince Masons, Knights of the Eagle and Pelican, Knights Templars, Knights of Malta, Knights of the Swords, and Royal Arch Masons, &c. From the centre of the ceiling hung a magnificent branch, lit with gas, at either side of it a large chandelier, and along the sides of the room wax candles were thickly ranged, the light from all of which was reflected from the numerous mirrors covering the walls of this very splendid apartment. In the large ante-room, where refreshments were abundantly supplied, were also a number of transparencies. On the left were two bust likenesses of the Queen and her Royal Consort, on the right a full length likeness of the renowned Mrs. Aldworth the only female Freemason. At one end a large transparency covered the wall, representing the insignia of the Knights Templars, and at the other a much admired likeness of a Master Mason, in front of the Asylum, welcoming a number of female orphan children to partake of the beneficence of the patrons of the Institution.

From nine until ten o'clock the Masons assembled in the rooms to the number of two hundred and fifty, and at the latter hour the bugle sounded for them to retire to the Grand Hall there to form procession. Shortly after, an efficient and splendidly equipped brass band was heard playing the Freemasons' march, and slowly moving into the ball-room took their station on the right of the entrance. The Masons then followed and moved in single file up each side of the room. They were preceded by Mr. Thomas Fitton, W.M. of the Junior Lodge, No. 71, and a large concourse of his Brethren. No. 8, was next led by their W.M., Mr. William Connell. There were also many Brethren of Lodges in the neighbouring and other districts, amongst whom were

Members of No. 84, Bandon; No. 95, Cork; No. 555, Fermoy; No. 68, Youghal; No. 271, Lismore. The Members of the First Lodge of Ireland, to the number of eighty, followed. When the Brethren had drawn up on each side of the chair, the W.M. Anthony Perrier, Esq., moved up the centre followed by his officers. Francis John Greene, Green-mount, Esq., Senior Warden, Edward Deane Freman, Castle Cor., Esq., Junior Warden, Thomas Hewitt, Esq., P.G.R.C., Richard Beare Tookes, Esq., P.G.R.C., with the Right Worshipful Brother Julius Besnard, Esq., the Mayor of Cork, the High Sheriffs Brothers Deeble and Dowman, the Common Speaker, Thomas Richmond Evans, and a number of military officers. Having ascended the chair, he gave the salute which was responded to with military precision by the Brethren, who then immediately proceeded to procure partners for the dance. The Masonic insignia worn by the members were in all instances tasteful and in many gorgeous. The orchestral arrangements were excellent. The string band was generally applauded for its performance of quadrilles and gallopades, while the military band (70th depot) was very efficient in the waltzes.

Want of space prevents our inserting any further description, it must be sufficient to state that the ball was honoured by the attendance of the highest rank, fashion, and beauty of the province of Munster, and also by the civil and military dignitaries of the county and city of Cork.

Quadrilles, waltzes, gallopades, and reels, were kept up with unabated spirit until four o'clock in the morning, when the rooms beginning to thin, a country dance of sixty couple was led off, after which the bands played the national anthem, and the company separated highly delighted with the pleasures of the evening and the arrangements made to promote their entertainment.

The amount paid over to Brother Anthony Perrier, jun., for the benefit of the charity was 153*l.* 9*s.* 3*d.*, which included 33*l.* in donations from the Earl of Cork and other benevolent friends.

LIMERICK.—The Masonic body, according to appointment, attended Divine service at St. John's church, on Monday, Dec. 28, at twelve o'clock. The number of Brethren present was considerable, and they occupied the centre aisle of the church, which was prepared for the occasion. Their dresses and decorations were of a rich and tasteful character, and their whole appearance interesting and attractive. The church was filled with a respectable and attentive audience, who appeared to join heartily in the solemn service of the day; and we have seldom seen a more grave or serious demeanour than the Masonic body exhibited during the whole time. The Rev. preacher took his text from Revelations xiv. 1, the epistle of the day; and after an able and spirit-stirring introduction, illustrated, in his usual clear and convincing manner, the great doctrine of the text "the Atonement," tracing it from its origin to its completion on the cross, and exhibiting in an affecting manner the contrast between the Saviour's humiliation and glorification. He then showed the character of those who are raised to a participation in his glory, and the effects of grace in renewing the heart, and applied the subject in a practical manner to the congregation. He then took a view of the origin and character of the Masonic Institution, following it up through successive ages, and showing its connection with pure and undefiled religion, and proving that the system, as at present practised, was based upon the great truths of Revelation, and that if there were

objections made on account of the lives of individuals not corresponding with the professed purity of their principles, this argument would hold equally good against all religion. He exhorted the Brethren to live and walk as Christians, and gave, as the description of a true Mason, the words of St. Peter, 2d Epistle, verse 4 to 7. The conclusion was a powerful appeal in behalf of a debt contracted on account of St. John's School, which we understand was very successful, the collection amounting to nearly 30*l*.

Feb. 27.—The Ancient Union Lodge, No. 13, entertained their R.W.M., Michael Furnell, as devoted a professor of the Order of Love, Peace, and Harmony as ever governed a Lodge. Forty-seven Brethren, the elite of the province, sat down to a dinner of Swinburn's best. In the absence of the senior P.M., whose illness was sincerely lamented, that super-excellent Mason, W. S. Tracy, P.M., presided, and with a grace peculiar to himself, shed a halo of pleasure all around. Several Brethren, the most brilliant of the Munster bar, attended, and infused a spirit of Masonic enthusiasm in strains of eloquence most thrilling to the soul. The juvenile band—a convincing proof of the rising taste of Limerick—under their talented leader, Brother Neagle, played many Loyal and Masonic airs with enchanting effect. The usual toasts were rapturously responded to, and the happy fraternal party separated at twelve o'clock, full of that delightful sentiment and universal benevolence, the attribute of the Order, and with peace, love, and harmony, closed their meeting with a glass of mulled claret, from the celebrated silver vase, to the memory of Captain Louis Mariencourt, of the French Privateer, *Le Furce*, voted by the Lodge to that noble Brother in testimony of his Masonic virtue.

It is most cheering to state that this highly respectable Lodge, which, after some years of abeyance, was revived but two months back with only thirteen members at the installation of its present officers, now musters over fifty Brethren of first station and character in our county and city, bidding fair to attain quickly its pristine splendour.

We understand it is in contemplation to give a fancy and dress ball, and found a Masonic Orphan School in this city:

The following toasts and sentiments were given during the evening:

“The Queen—God bless her.”—Air, God save the Queen.

“The Grand Masters of England, Ireland, and Scotland.”—Come let us prepare.

“The Right Worshipful Master of Thirteen, M. Furnell, the guest of the night.—Garryowen.

“May Freemasonry flourish all over the world, and its true principles be understood and appreciated.”—Air, When the Sun from the East.

“The visiting Brethren, according to the respective numbers of their Lodges.”

“The memory of Brother Louis Mariencourt, Captain of the French Privateer, *Le Furce*.”

CALEDON.—Phoenix Lodge, No. 210. St. John's Day falling on Sunday, the Brethren postponed the celebration until the following Monday, when they met at Brother Klenaus, Caledon Arms, Caledon, at four o'clock in the afternoon. It proceeded to the dedication of the apartment in which their future meetings are to be held. The Master, Brother M. Johnston, read the permission of the G.L. of Ireland, autho-

rising the removal of the warrant from Middletown to Caledon. The customary preliminaries having been made, the ceremony of consecration was commenced, and conducted with befitting solemnity—a P.M., in the absence of the Rev. Brother Williams, dedicating the Lodge, in the name of the Eternal Architect of Heaven and Earth, “To Freemasonry, Religion, Virtue, Science, and Universal Benevolence.”

At six o'clock the Brethren sat down to dinner, at which the new Master, Brother G. W. Young (county coroner), of Knockbane Cottage, presided with much ability. When the cloth was drawn, the Brethren testified their attachment to the daughter of a Freemason, by receiving with warm plaudits—“The Health of the Queen.”

“The Grand Masters of England, Ireland, and Scotland,” followed, and was warmly greeted.

“The healths of the Wardens, Brothers James Johnston and William Bedel Younge,” and “The Deacons, Brothers John M'Kinstry and William V. Ryan,” were the next on the roaster.

The W.M., in introducing P.M. Tenison's health, spoke in laudatory terms of his consistency, fidelity, and talent, and his popularity as a country gentleman. To this expression of respect the meeting cordially responded.

In the course of the evening a subscription was entered into for the purpose of presenting to the ex-Master, Brother M. Johnston, a jewel and collar, as a tribute of esteem and respect.

About one o'clock the assembly dissolved, after an evening the proceedings of which were in harmony with the friendly nature of our time-honoured Order.

LODGE 681, which is composed of respectable artizans and agriculturists, celebrated the half-yearly festival by opening Lodge, and afterwards dining at Miss Grays, of Caledon. The W.M., Brother James Leslie, land surveyor and accountant, presided, and was well assisted by P.M. Casiely, whose study it has been to keep this Lodge together.

FOREIGN.

PARIS.—The *Globe*, a newspaper published here, has for some time given an account of Masonic proceedings, with articles on the discipline of the Order. We have been expecting to see some of its articles—and particularly the intelligence copied into the *Freemasons' Quarterly Review*—and also that the Editor of the *Globe* would have favoured us with quotations from the Review. It is regretted here that such interchange of Masonic intelligence has not been effected, for the difficulty of obtaining the Review is very great.*

LYONS.—In this city we are increasing our numbers considerably, and have followed the example set us by the London Brethren, who have, by supporting an organ of universal communication, made others emulous of its advantages.

* The expense attending the exchange of publications is very considerable; but we shall feel pleasure in adopting any practicable mode of exchange.

BRUSSELS.—The Grand Orient is engaged in a very important and interesting explanation with some Lodges that have differed with it, on account of some circumstances that at present it would be imprudent to disclose ; but allusion to the matter may hasten a good understanding.

LIEGE.—Our Masonic revelations are proceeding with uniform propriety ; and although an effective re-union has not been completed with the authorities, still, as an approach to so desirable an object is observable, we may before long be enabled to give a general account of transactions that, having grown out of a strong desire to promote the *spirit* of Freemasonry, may not be the less interesting or important because they may have, in a small degree, deviated from the letter.— Thus much will suffice to show that we are fully prepared to justify what has occurred, although we shall be among the first in our devotion to the Order, to encourage every effort to preserve its integrity.

FRANKFORT.—Lodge of the Aufgehende Morgenroethe.—That we continue true to our allegiance, our returns to the Grand Lodge of England will show ; and that we delight in offering hospitality to such English and other Brethren who visit us, will, we hope, be vouched for by such of the Order as have partaken of the mysteries of the Craft and of the cup of friendship.

That excellent work, the “*Review*,” is read with much pleasure ; and, at the request of many Members, the translation of an “*Address*,” by the late celebrated Dr. Boerne, delivered to the Brethren some time since, is forwarded to the Editor, in the hope that it may find a more extensive circulation in the Craft.

The Address may probably contain remarks not in perfect unison with the opinions of some, but the great interest of the Address is not thereby lessened ; and the high literary reputation of Dr. Boerne, and his standing as a German Freemason, will sufficiently speak out in the originality and genius displayed in it.

“Whenever a new temple is inaugurated to our divine art, one cannot help making the following reflection, which troubles the mind and grieves the heart :—Why must truth thus seek refuge behind walls, where life’s cooling air cannot refresh it, where the sun’s ray cannot shine upon it, where she lingers in the dusky light of torches, and loses the colour of health ? How long yet shall the Goddess only conjured by the initiated answer not to the call of the profane ? How long yet shall the celestial light, confined in the narrow limits of the square, remain inaccessible to the multitude which is longing after its fountain ? Is the universe not ornamented enough to serve us as a temple ; are the pillars of justice and love not strong enough to hold the everlasting firmament of truth ; and is every science not better and more impressively taught by blooming nature, than by dumb symbols, drawn on lifeless canvass ? With such thoughts upon my mind, I met with a devout Priest of Masonry, and I begged his information. What he told me I will truly relate.

“After the sacred mandate was sent which gave existence to the world, Chaos was born. Dark was its existence, yet full of love ; dreary, yet without desire ; lonesome, but not alone ; save it nothing existed. United were all powers, and Creation’s only son was slumbering in dreams of childhood and innocence. Now it was light, and peace fled. The elements began their frightful contest, and from the womb of all embracing Nature, came creatures opposed to each other in existence,

and in embryo. The light which unites and destroys all produced two sons—life and death, day and night. Aurora dispelled the night of deception and prejudice; and in the evening the sky shook its red banner, and the conquered darkness returned in victory. Existence drew the sword against existence; love against hatred, fidelity against treachery, and death against all. Nature had parted with all her power, and nothing remained unowned. What was gained by the one was lost by the other; each breath was a theft—each beating of the pulse a murder. Thus grew the plant of discord, touching the clouds with her branches, and her blossom was MAN.—As the sublimity of the creation develops itself in mankind, so also does corruption; for the highest trees are the most deeply rooted. If the irrational creatures of nature strove, thoughtlessly, in their contests against each other—if their grief was accompanied with neither expectation nor recollection; in man, not the deed alone, but also the will, was bloody; repentance followed after the sin, and before the evil went, threatening fear. Tyranny was born, and with it slavery. Right yielded to strength, fortune was sacrificed to cupidity, and innocence left at the mercy of wickedness. Each tree of joy bore the poisoned fruit of envy, and innocent generations reaped the mischief sown by others. Madness had seized man, he forgot that but one heart beats in the bosom of creation; he tore his own members with suicidal hand,—man slew his brother. Thus was continued the contest for thousands of years; the conquered lost, but the conqueror gained nothing, and corpses only kept the field. The object for which they fought none obtained; the shallow cup of joy was turned over in rashness; and, sooner than wished for, the avaricious earth grasped her spoil. What was the source of this everlasting enmity, and what its object? It was not the prize of victory for which men fought; they fought merely for the enjoyment of the fight; for often people returned tired of strife, satisfied was each desire, and each wish appeased. Silence of death reigned over the field of corpses, and the dawn of peace rose brightly. Thereon the wicked were frightened, and held their sinful council. Shall our realms sink into ruins? Does nothing exist which may stir up the extinguished flame; and has Heaven no lightnings to inflame the world of peace? They sought such lightnings, and found them also. The most sacred thing which appertained to earth and Heaven, the highest good which man possessed, they robbed shamelessly, threw it down on the field of battle, and the flame of war blazed anew. What was this sacred thing, which must serve as a pretext to ignorance? What the name of this divine object which man used as a whetstone for his malice? How it was called?—None shall ask me. I know it well, yet dare not say it. I shall not pronounce the word in this house of peace and joy, that, like an evil charm, tears away the curtains from bloody ages. I may not name the word, which in a few syllables shows the most horrible,—the murder, the murderer, and the murdered, at once.

“The good and best of all ages saw how mankind thus tore their own entrails; they saw it and mourned. They mourned, yet they despaired not; for the plant of salvation grew up in their hearts, and the hope of recovery made them recover. They resolved again to invest banished reason with her former prerogatives; they harangued the people of darkness, and words of peace and reconciliation flowed from their lips. Oh, ye kings of nature, have ye taken possession of life for an eternity, that you do not deem lost centuries wasted away in hatred. Shall ye

leave to your children some balm to heal the wounds caused by their fathers? Have ye a magic spell, to raise again the generations ye have slain, to restore the tranquillity you have disturbed, to smoothen the scars which the shame of your ancestors bring down to posterity? Oh, return then to peace, and love each other.

“ Thus spoke the good, in their devotion, and from the hardened breast of the wicked these words recoiled disdainfully. They heard them, but understood them not, and persecution was their reward. Yet in the world no seed is totally lost, and not quite fruitless was their task. All those who felt the divinity in their hearts, and truth in their spirits, came forward and followed the call. They gave each other the hand, and the bond of light was concluded. No witness signed it, no pledge secured it; the sacred word went from mouth to mouth, and round the altar of right was drawn the mystic circle which forbade admittance.”

[*The conclusion of this translation will be forwarded in time for the ensuing number.*]

JAMAICA.—INSTALLATION OF THE OFFICERS OF THE FRIENDLY LODGE, No. 539.—Agreeably to public advertisement, the Inauguration of the Officers of the above Lodge, took place at Freemasons' Hall, in Montego-bay, on Monday the 4th of January; the chair was taken by P. M. Barnett Isaacs, who, in an impressive manner, with the accustomed solemnities, re-installed S. G. Corinaldi, Esq., as Master for the ensuing year, who availed himself of the opportunity thus afforded him to return his heartfelt thanks; and appointed his officers. The several officers having expressed their acknowledgments on the occasion, the business of the Lodge was happily concluded; and the Brethren, with several distinguished visitors (about fifty in number) repaired to the banqueting-room, and sat down to an excellent supper, the Worshipful Master presiding, assisted by his Wardens as vice-presidents. The following toasts proposed from the chair, were feelingly responded to:—

“ A Mason's Daughter—the Queen, God bless her, and may her reign be long and happy.”

“ H.R.H. Prince Albert—may he soon participate in our mysteries, and take our Ancient and Honourable Fraternity under his special care and protection.”

“ Our Gracious Queen Dowager, and the other branches of the Royal Family.”

“ Our illustrious Brother, H.R.H. the Duke of Sussex, Grand Master of British Ancient Free and Accepted Masons; and may he live long to receive the due reward his virtues and charitable disposition so eminently entitle him to.”

“ Our benevolent and much respected Governor, His Excellency Sir Charles Theophilus Metcalfe, and may he be long spared to govern this island, which, by his masterly guidance, has, from confusion, been rendered happily settled, with a continuance of peace and prosperity to it.”

“ The Lord Bishop and Clergy of Jamaica.”

The Rev. H. G. Lawson, in a neat reply, returned thanks.

“ Our much esteemed Commander of the Forces, Sir William Gomm—with the Army and Navy.”

The Worshipful Master then, at considerable length, proposed the health of the oldest and immediate Past Master of the Lodge, both combined in the person of his estimable friend and Brother, the Wor-

shipful Barnett Isaacs. He took a brief review of the services rendered to Masoury, and this Lodge in particular, by that much respected individual for the last twenty years.

That Gentleman, with much feeling, acknowledged the honour conferred on him, and concluded his address by proposing a bumper to the health of the newly installed Master, the Worshipful Samah G. Corinaldi.

This toast was received with loud applause and long cheering. When silence was restored, the Worshipful Gentleman, with deep emotion, warmly acknowledged this mark of kind respect.

"The Past Masters of this, and all other Lodges in this island, and may health and prosperity attend them."

The venerable Past Master, Colonel George M'Farquhar Lawson, feelingly responded to the honour conferred, and was assured, the other Gentlemen who had been complimented, would accord with him in a bumper to the long continuance of its motto. He, therefore, with much satisfaction gave—"May Charity, Friendship, and Brotherly Love, be for ever the distinguishing features of this Lodge."

"The prosperity of our Sister Lodge, about to be established in Trelawny."

The Worshipful Barnett Isaacs, Master Elect, who has kindly undertaken the government of it for the first year, returned thanks.

The arrangements were deserving of all praise, the greatest harmony prevailed, and the Fraternity did not separate until a late hour, delighted with each other, and the sincere pleasure the ceremonies and evening's entertainment had afforded.

THE BALL.

Pursuant to announcement, which appeared in the public prints for weeks previously, the Ball in honour of the above Inauguration, took place on the evening of the 7th of January, at the Court-house, in the town of Montego-bay.

The floor had the appearance of one entire Mosaic chequered pavement, with a broad border of squares, exhibiting an alternate white and red flower; in the centre was depicted, in brilliant water colours, the Royal Arch, within whose vast columns was tastefully developed every Masonic devise that could with propriety, be introduced. At the east end of the room, in the centre of the border which surrounded the pavement, was inscribed within a circle of thistles, "Sussex, G.M.," which, in juxta-position in the west border, were seen, in characters almost as large, within a circle of laurel, the initials of the Master of the Friendly Lodge, "S.G.C." The window drapery was of blue embossed cloth, with a deep crimson and yellow fringe, while the curtains were of striped white muslin, tastefully fastened with large gilt pins. On every pannel of the spacious apartment, pier glasses of the largest size were placed, over and around each of which, hung a profusion of rich watered pink crape lees, ornamented and tied with fancy scarlet ribbon. Elegant vases filled with flowers were placed on the tops of the frames, presenting an appearance both pleasing and imposing. It is out of our power to describe the elegance and splendour of the decorations.

The band of the 68th regiment (which had been kindly afforded by Colonel Cross), tended greatly to enliven the scene and enhance the pleasure of the evening. The ball-room was illuminated and thrown open at a quarter past eight, when the arrivals commenced, and followed

in quick succession—an anxiety, no doubt, to view the Masonic body enter the room was the stimulus to so early and punctual an attendance. By nine o'clock, the whole of the carriages had disemburdened themselves of the fair and lovely part of creation, and the room was literally thronged. "More seats—more seats," was the prevailing cry, and these the Stewards expeditiously provided. They received the ladies on arrival and escorted them to the room, the band, during their *entrée*, performing several fashionable airs. The company, consisting of one hundred and twenty-four ladies, and about two hundred and fifty gentlemen, the élite of St. James' and the neighbouring parishes, being assembled, the Tyler appeared with the welcome news from the Worshipful Master to the President of the Board of Stewards that the Lodge was ready to attend the ladies; on which that gentleman, accompanied by the other Stewards (with the exception of two who were left to receive further company), preceded by the band, proceeded forthwith to the Lodge-room, where the Brethren were waiting their attendance, when the procession moved on in regular Masonic order from the Lodge-room to the Court-house, which was tastefully decorated outside with an illuminated square and compass. On reaching the parade in front the Brethren halted, and, opening right and left, facing each other, formed an avenue, down which the W. Master walked, followed in succession by the rest, according to rank and seniority, thus inverting the order in which they arrived. In this manner they entered the ball-room. The Entered Apprentices' song was then chaunted, the Brethren assisting in the chorus. At the last verse they joined hands in token of good fellowship. The Worshipful Master then struck with his mallet, which, it was evident, was perfectly understood by his fellows, for the clapping of hands that succeeded, and which we suppose was meant as the Grand Honours of Masonry, seemed, had it not been for the astounding sound, as the operation of one single individual, so regular and well-trained were they! We must not here omit to mention that the Worshipful Master, in the most graceful manner, presented his Jewel of Office to the Lady of W.P.M. Barnett Isaacs, and handed her to the chair, where she presided with affability and ease during the evening.

Dancing now commenced—quadrilles and waltzes were the order of the night (refreshments being frequently handed round), and at two, A.M., the supper-room was thrown open. At this part of the entertainment was exhibited—

"Whatever wealth could purchase, or fancy could invent,
And 'neath the weight of luxury, the massy tables bent"

After the company had enjoyed themselves, the Master rose, and, in a loyal and energetic speech proposed—

The health of our Gracious Queen—happily alluding to the joyful circumstance of her having presented a Princess to a free and happy nation.—(This important intelligence was received by the ship *Caroline*, arrived that day at Lucea, and conveyed thither by Henry Brockett, Esq., who was assured such interesting information would be gratefully received by Her Majesty's devoted subjects, assembled on this gay and festive occasion.)—The toast was enthusiastically cheered, and with true British taste fully responded to.

The following toasts then succeeded:—

"Our August Grand Master, H.R.H. the Duke of Sussex, and may he long live to preside over our Ancient and Honourable Society."

“ His Excellency Sir Charles Metcalfe, our much esteemed Governor, with peace and happiness to the land we live in.”—(This announcement was received with a long sustained burst of applause.)

The lady presiding, then, in the most graceful manner, requested through a Steward, the honour of proposing to the assembled company, “ The health of the Master, Officers, and Members of the Lodge, with the grateful acknowledgments of the Ladies for the sumptuous entertainment provided for them.”

The Worshipful Master returned thanks on behalf of himself, his Officers, and Lodge, in a neat address, appropriate to the occasion, and with much gallantry and eloquence concluded by proposing “ The health of the Ladies—God bless them—who had honoured them with their presence.”

This was responded to with bursts of applause from the Brethren, which lasted several minutes.

The Worshipful Master then gave “ Colonel Cross, and the Officers of the gallant 68th,” and fraternally alluded to the kindness of the Worshipful Past Master, Samuel Anderson, for his ready aid in assisting the Board of Stewards to perfect the entertainment.

Captain Carter returned thanks on behalf of Colonel Cross and the Officers, and the Worshipful Samuel Anderson duly acknowledged the honour conferred.

“ The health of the Board of Stewards” was then given, and responded to in suitable terms by their President, the Worshipful Barnett Isaacs.

The ladies having retired to the ball-room, dancing commenced with fresh and invigorated animation, and exactly as the clock struck five the company separated.

We cannot conclude this faithful and pleasing report, without bestowing upon the Board of Stewards and Mr. Levein a well merited encomium. Nothing was wanting calculated to ensure happiness and satisfaction.

We congratulate the Members of the *Friendly Lodge* on the complete success with which their meritorious endeavours have been crowned, in bringing into the most friendly contact, those whom a difference of creed, complexion, or country, had hitherto, as it were, kept apart: all the company appeared to us (to speak in Masonic parlance) to have met upon the level, determined to enjoy themselves.

It is to be hoped that this may be the prelude to a happier and more healthy state of society—for we are convinced that this extending the right hand of fellowship, and employing a mutual interchange of friendly feelings and courteous attentions, will be productive of the most beneficial results to the community at large. We heartily anticipate that in all future entertainments, either here or elsewhere, similar harmony will prevail, and that praiseworthy example will be strictly followed, which reflects so much credit on the Members of the *Friendly Lodge*.

TRINIDAD.—The R.W. Master, Officers, and Members of Philanthropic Lodge, No. 585, and other Brethren assembled and walked in Masonic procession, on Monday, the 28th of December, from the Lodge of the United Brothers, No. 251, to Trinity Church, where an appropriate Sermon was preached by Brother the Rev. David Evans, and a collection made in aid of the indigent poor.

GRENADA.—The evident advances which Freemasonry has made in this island, under the superintendence and care of our revered Prov. G.M.,

has received a serious interruption from the base conduct of one who has violated the laws of humanity and broken, with ruthless delinquency, the obligation of the third degree. The delinquent has, however, had the prudence to flee from a scene which his presence made loathsome, and to hide himself in London where, concealed among the myriad, he may exist in unhonoured neglect, for it is unlikely that any Lodge will venture to harbour the recreant. It is not to be wondered at that the Brethren here have taken no step in this distressing matter, the violator having withdrawn his presence from them; but it may be some little reparation to them to know, that while he is marked with the reprobation he so justly deserves, the sympathy of the Fraternity attends the unhappy object of his lawless depravity. Such disgusting evidence of crime may, by the popular world, be passed over, but in Freemasonry, the violation of a solemn compact, and the offence against the fame of "Woman," is, thank God! so rare, that for the sake of honour, we would mark the fact; leaving the sentence to for the society the culprit—as one "devoid of moral worth and unfit be inflicted on of men."

We learn that a very old Order or Degree of Masonry is about to be established here by our zealous and indefatigable Brother William Stephenson. It is entitled, "*The Royal Order of Scotland*," and consists of Knights and Esquires, and was restored by King Robert Bruce after the battle of Bannockburn, when he conferred the degree upon several persons in the field. We understand there is a Chapter of this ancient and exalted order in the island of Martinique.

RIO DE JANEIRO.—Orphan Lodge, No. 616. Our congratulations on the success of the charities in England, is, with us, an all engrossing topic; our hearts are disposed to act in co-operation with those who are by the suffrages of their fellows, in authority as treasurers. We have subscribed our mite to the schools—not forgetting that crowning stone of the grand capital—the Aged Mason's Asylum—which we are truly happy to find has surmounted such unlooked-for difficulty and opposition. The subscriptions forwarded will be paid through Brother Geo. Last, whom we should be glad to hear has been accepted as a delegate from this Lodge to the Grand Lodge of England. There is much probability that we shall soon have another Lodge in this distant part, so much is Masonry progressing and so well are its objects appreciated.

SOUTHERN AUSTRALIA.—ADELAIDE, Aug. 7.—We are endeavouring to exert ourselves as well as the limited means permit—but Masonic spirit seems to be affected by the dearth of comfort and the indifferent prospects of the settlement. You will perceive, however, by the following extract from our paper (printed here) that even Masonic allusions create an interest among us. I have copied the article for the amusement of your readers.

WOMAN'S WEAKNESS.—Our old nurse used to tell us a wondrous story about a large clock and the terrible Freemasons and Queen Elizabeth. It ran thus—that the virgin Queen resolved to discover the grand secret, and for that purpose secreted herself in the case of an old-fashioned clock, which stood in the room in which the Lodge met. She was discovered by some means, and at once compelled to take the oath of secrecy, under pain of instant death. Now it seems that there are women in Sydney who are equally anxious to find out this secret, for a night or two since, we were informed, that at a meeting of a Lodge

in Sydney, a somewhat similar occurrence took place. The Lodge met at a public house, and the Freemasons generally have something for the good of the house, as well as to comfort the inward man. This something was usually carried upstairs to the door of the room, and handed inside by a woman, but she was allowed to see nothing. On the evening in question, however, she resolved that she would see, and instead of handing in the potables, she watched the moment when the door was just ajar to admit her arm and what she carried, and making a violent and unexpected push, forced herself into the room in the presence of the astonished and indignant Masons. She was summarily ejected, and we are afraid that her curiosity was not in any way satisfied.

INDIA.

WE regret being obliged to reiterate the regret from some esteemed correspondents, that they cannot readily procure the *Review*; and can only repeat that it is not in our power to do more than to make it public, that

Messrs. THACKER and Co.	} Both of Calcutta,
and	
Messrs. PITTAR and Co.	

have an ample supply on hand; and that any Bookseller in London, in connection with British India, will also very readily execute any orders.

TO CORRESPONDENTS.

We believe that there is no arrear of correspondence on our part, for which, considering circumstances, we take liberty to lay claim to some praise.

We are requested by the Secretary to the "CRUCEFIX TESTIMONIAL," to acknowledge the various communications containing remittances, and expressing the kindest sentiments, and spirited co-operation in the object of the Committee. The advertisements will exhibit the returns, and private correspondence well explain every other circumstance.

BENGAL.—Thanks to the enterprising spirit of the enlightened Chief, Dr. Grant, and his excellent Deputy, Brother Robert Neave, who are our presiding protectors, the standard of Masonry continues to glitter in the sun. We seem, like the fabled Naujahad, to have awakened from a dream, and to find a blissful reality. Scarcely a night passes without a gathering of the clan Masonic in Calcutta, and we almost give up the attempt at reporting even an outline of their proceedings. One of our journals terms the enthusiasm *the Masonic mania*. Dr. Burnes has proved a most able coadjutor at such a fortunate moment, and has imparted an additional lustre to our cause. He is about to return to Bombay, where, during his absence, Sir J. R. Carnac, the Governor, has appointed

him Secretary to the Bombay Medical Board—an instance of liberality which redounds equally to the honour of the Governor and of the distinguished object of his selection.

The health of our Brother, Alexander Grant, is, we are happy to state, much improved.

Masonry in the Indian provinces is also progressing: a meeting has been held at Cawnpore in honour of Brother Neave, who has received a well merited compliment.

It has been remarked that one or two clergymen have declined to preach; their objections appear to be inconsequential, and will probably yield to the better information they may receive as to our tenets and principles.

Some Brethren, anxious to promote Masonic objects, have been desirous that exhortations upon scientific subjects should be delivered during Lodge hours. The correctness can hardly be doubted, provided a sufficient caution be observed in respect to our peculiar system of morals.

It may be worthy of remark, that many Lodges are composed entirely of military members, many of whom are liable to be removed from the station, at a moment's warning, to another station, where there is no Lodge. For example, in 1837-38, the Lodge No. 648 numbered thirty-six members, but in consequence of the "general relief" of the army it was reduced to seventeen; and in June, 1839, owing to the march of the army of the Indus, only *three* members could be mustered! On the return from Cambool, however, they rallied to seventeen; and now, probably, the returns will exhibit an increase in number. The Lodge at Simlah, also, which held a dispensation from 648, was in a flourishing state before the army took the field, but is now so short as to be unable to work.

This fluctuation in Indian Lodges must be looked for, and allowance made for circumstances connected with "Military Masonry," especially on the frontiers, where constant changes necessarily take place. We have, however, always a few remaining, and on the cantonments refilling, we resume work with spirit and alacrity.

Masons in England are fortunately exempt from this precarious state, and are hardly aware even of the climate, so unfavourable to exertion, which naturally engenders lukewarmness among many, and requires, therefore, the greater zeal among the principals to enlighten the inexperienced. Still what are these difficulties compared to the happiness which the study and practice of Freemasonry presents.

We cannot too highly estimate, in particular, the high moral services of those Brethren who have recently returned from England, with minds stored with Masonic knowledge, on whom we now depend for instruction in moral discipline and operative usages, and trust they will not be induced to dispense with any point of Masonic discipline or practice. This is most essential at this moment, when, in the joyousness attending the revival of Freemasonry, we may, without their stringent admonitions, fall into the errors of the past, wherein the ceremonies, however imposing, have not been strictly in conformity to discipline. There are many, for example, who remember with deep impression the conductors of the ceremony of the three degrees by some of the present Provincial Grand Officers—probably the effect was never surpassed—

and if really continued in uninterrupted observance, would require to be studied with deep attention and care. Yet is the modern system (the land marks being preserved) more philosophical, and equally sublime, but not so imposing.

Some of the district Lodges, particularly several that are composed of non-commissioned officers and privates, have commenced the nucleus of a Masonic library, by which means the minds of members are directed to the especial affairs of the Order. Besides Major Macdonald, Captain Tottenham has patronised this excellent plan, and in their Lodges the good effects are already discernable.

In our last publication,* we expressed an opinion that a compilation of the various addresses delivered on the *revival of Masonry in India*, was a desideratum. The following extract from the *Englishman* will show how truly we heralded what was about to follow :—

DR. BURNES AND FREEMASONRY.—We have been favoured with a duodecimo volume, containing all the addresses of Dr. Burnes to the different Masonic Lodges of Calcutta; the address of Dr. Grant to the Provincial Grand Lodge; the new Masonic songs, by Mr. Torrens, Captain Boileau, Mr. Hamerton, D. L. Richardson; and a variety of notices of the honours and compliments bestowed on Dr. Burnes by sundry lodges in Edinburgh and Bombay, &c. &c. The volume has been compiled by Captain F. W. Birch, P.G.D.C. and W.M. Lodge, True Friendship, at the desire of the Lodge Industry and Perseverance, and is printed by Messrs. Smith and Co. gratuitously, the proceeds of the sale being devoted to Masonic charity. As evidence of Dr. Burnes' ardour in a good cause, and of the warmth with which his praiseworthy endeavours have been every where received and seconded, this volume is valuable; and we have no doubt that its perusal will animate many a man.—*Englishman*.

We would, if we could, lay claim to a copy of this desirable volume.

CALCUTTA.—(From *Supplement to the Calcutta Courier*.)—The 19th of December must henceforth be a red letter day in the Calcutta annals, for it has this year witnessed the commencement of a super-structure which, whilst it will afford fitting accommodation for two of the most useful institution in India, will, at the same time, commemorate one of the most enlightened and liberal vicegerents who ever presided over this our adopted country.

The leading banners of the Lodges and the Governor-General's carriage reached the ground almost simultaneously at half-past three, and when the Brethren were all seated—the leading officials of the Craft in their gorgeous habiliments arranged around the stone—and the eye embraced these, with the groupes of elegantly dressed ladies in the elegant pavilions prepared for their accommodation; the heading of military, which encircled the whole, and the multitudes of natives crowding the tops of the surrounding buildings, or packed in dense masses on every elevation from whence a peep of the arena could be obtained; the various banners and other rich insignia of the Masons,

and, floating above all, the standard of England, justly emblematic that that was the general guardian of all the classes, tribes, and religions gathered beneath; the eye embracing this scene comprehended that which rarely falls to the lot of any one to witness. It was a splendid sight, and the whole went off without any serious accident.

THE METCALF HALL.—*Ceremony observed at Laying the Foundation Stone of the Metcalfe Hall, Saturday, Dec. 19.*—The foundation stone of the Metcalfe Hall was laid with great formality on Saturday afternoon by the R.W. the Provincial Grand Masters of Bengal and Bombay, in presence of the Governor-General, the Miss Edens, the Magistrates of Calcutta, the Committee of the Building, a deputation of the Horticultural Society, and an immense assemblage, European and native, of the population of Calcutta. The number of Masons in the procession must have counted 350.

The Provincial Grand Lodge of Bengal, the other Lodges, together with visitors, assembled about three P.M. at Freemasons' Hall, and thence proceeded to the site of the intended structure in order. On the procession reaching the ground, it halted and faced inwards, forming a broad lane, through which the Grand Lodge passed to the east of the foundation stone, where were a platform and three chairs for the P. and Dep. P. Grand Masters, the Officers of the Grand Lodge ranging the mselves on either side, and in rear of the three chairs.

The Magistrates of Calcutta and the Committee of the Metcalfe Building and Horticultural Society met the Grand Lodge on the ground.

The Brethren of the Lodges ranged themselves two deep in the places indicated to them by yellow flags.

The P.G. Masters having seated themselves, the music played, and the architect of the building, Brother C. K. Robison, Esq., then presented the plan to the P.G. Master of Bengal. The Registrar and Treasurer also presented the inscribed plate and the coins.

The P.G. Masters, accompanied by the D.P.G. Master, and the Grand Wardens, then submitted the plan, the plate, and the coins to the Governor-General; the inscription on the plate was read by Bro. Blacquiere, and the Provincial G. Masters and the Dep. P.G. Master, with the Grand Officers, then descended into the trench, and the stone having been raised by the united aid of Brethren from the different Lodges appointed for the purpose, Brother Blacquiere deposited the coins and the inscribed plate, in their respective places, and spread the cement, which was handed to him with a trowel by the builder, Brother Gray; after which the stone was lowered, with three regular stops, into its destined bed, conducted by Brother Blacquiere, solemn music playing. The P.G.M. for Bengal, after stating that this occasion was peculiarly auspicious, as being the first on which two Provincial Grand Masters in India had ever stood together by the same foundation stone, and congratulated himself on being supported by Brother Burnes, addressed the latter:—"R. W. Colleague of Western India, we shall now apply the various implements of our royal Craft, borne by the Grand Officers of Bengal, to this stone, that it may be laid in its bed, according to the rules of architecture, and in conformity with our ancient rules and usages." To which Brother Burnes replied, "R. W. Brother, my pride and gratification are complete, that I have the honour to stand by you now, and to assist in an undertaking which has for its object the further embellishment of Calcutta." The P. Grand Masters and the

Deputy then standing on the eastern side of the stone, the P. Grand Wardens on the western side, the Magistrates on the south, and the Committee of the Building on the north, the P. Grand Master for Bengal, addressing Brother Burlton, said, "W. J. G. Warden, what is the emblem of your office?" To which the reply was, "The Plumb, R. W. Sir, and I now present it for your use." The level and square having been in the same manner presented by Sir E. Ryan and Brother Blacquiere, the various implements were applied by both the P. G. Masters to the stone, and the P. G. M. for Bengal then taking the mallet from Brother Gray, handed it to Brother Burnes, who struck the stone three times with it, and then returned it to Brother Grant, who completed the laying of the foundation stone, by also striking it three times, and repeating the following prayer:—"May the Grand Architect of the Universe grant a blessing on this stone, which we have now laid, and may we be enabled by his Providence to finish this and every other virtuous undertaking;" the Grand Officers and Brethren giving the response, and the usual Masonic honours.

Cornucopia and cups of wine and oil were then presented by the respective bearers, through the P. G. Wardens and the D. P. G. Master to the P. G. Master of Bengal, who having poured them all on the stone, said, "May the All-bounteous author of nature bless this city with abundance of corn, wine, and oil, and with all the necessary conveniences and comforts of life."

The Brethren gave the usual response, and the Masonic honours.

The stone having been laid, the Provincial Grand Master of Bengal, Brother J. Grant spoke as follows:—

"Gentlemen of the Committee of the Metcalfe Testimonial, I believe I am not assuming too much upon myself in saying that the public are much indebted to you for the great trouble you have so long kindly taken, and the judicious and able manner in which you have, to the best of your power, fulfilled the wishes of the subscribers to the Metcalfe Fund, in furtherance of the object they had in view. On the part of the Freemasons of Calcutta, again I have to express our thankful appreciation of the excellent arrangements you have made in aid of the fraternity, and to enable them to conduct the ceremony of laying the foundation stone of the intended building in a proper manner.

"My Lord Auckland, Miss Eden, Miss Frances Eden, and Ladies and Gentlemen,—It is a very different thing to address an assemblage like this, under the blue canopy of the sky, and to throw off an unpremeditated speech at a social convocation of the Fraternity in their own Hall; supported as I should be in the latter case by the sense of feelings common to us all, and the conviction of a relative sympathy. And yet have we not all a community of feelings and interests even here? I am very sensible that there are present many of the Masonic Fraternity who would appear before you to much greater advantage than myself; but poor spirited must be the man who, being called upon to perform so honourable a duty, would shrink from it, formidable as it may be to address so numerous and highly respectable an assembly, comprising in itself all that is eminent in rank and station, no less than the beauty, grace, elegance, and intelligence of the British metropolis of the East. Poorer still must be the man (and here I am not unconscious that I may be testifying to my own deficiency), who would not kindle into some animation of sentiment, on the occasion of so auspicious and noble a solemnity as that which has brought us together.

“It has been always the custom of Masons, from the highest antiquity, to lay the foundations of certain edifices, with a solemn and significant ceremonial. You will find in the sacred records allusion to the chief stone of the corner, that is to say, of the North East corner, for it was at that point that Masons have ever begun to build; and this chief stone has always been laid upon a sure and firm foundation, with an invocation, before all the people, for the blessing of the Great Architect of Heaven and Earth, without which no undertaking can succeed, no work prosper. I have said that the ceremonial was a significant one; for you have seen me pour forth upon this stone corn, wine, and oil; eloquent types of the goodness and bounty of all-wise Providence!”

At the Masonic dinner, which took place afterwards, the various addresses that were delivered after the banquet were remarkable for their spirit and their enlightening truth. Brothers Grant and Burnes, were especially prominent; The language in which Bro. Burnes proposed the health of the former was beautifully energetic, aptly concluding with a declaration that on love and conciliation was founded the basis of his Masonic rule and government.

PRESENTATION OF A MASONIC JEWEL, AND BANQUET, TO THE R.W. THE D.G.M., BY LODGE SINCERITY, CAWNPORE, Nov. 25.—The Masonic Lodge of Sincerity, No. 552, hearing that the Right Worshipful Brother Robert Neave, D.G.M. of Bengal and its dependencies, was expected to pass through, on his way to take up his new office at Azimgurh, it was proposed by their W.M., Brother Major Macdonald, that the Lodge should take the opportunity of paying him that compliment due to his exalted station in the Craft, which unforeseen circumstances would not permit of on the occasion of his former visit. The W.B., therefore, proposed that a Masonic entertainment should be given to him, to which the W.M., Wardens, and Brethren of the Sister Lodge of Harmony, No. 641, as well as all other resident Freemasons, should be invited as guests of Lodge Sincerity, to meet the Presiding Officer of the Craft upon this occasion.

It was further proposed by Brother Macdonald, seconded by Brother Wemyss, that as a testimonial of the esteem of the members of Lodge Sincerity, for the extensive Masonic acquirements evinced by the R.W.B., as also of the admiration for his zeal displayed on every occasion for the benefit and advancement of the Craft, the Master Mason's jewel of Lodge Sincerity should be presented to his acceptance; the W.M. reminding the Brethren that the jewel would be a more appropriate presentation than any other, the R.W. Brother being a subscribing member of this Lodge.

The proposition being carried unanimously, the Secretary was desired to have a jewel prepared.

It must not, however, be supposed that this “gathering of the Craft” was solely for the purpose of indulging in “the creature comforts;” far from it. On the day the R.W. Brother Neave arrived, a convale of Knights of the Order of the Red Cross of Babylon was held, when Brother Jones, member of Lodge Sincerity, was inducted into the Order, Sir Knight Macdonald, a Knight Commander of the Order, resigning his truncheon, in order to admit of Sir Knight Commander Neave presiding, which he did with his accustomed ability. It was pleasing to observe, that a considerable addition had been made in the articles of banners, regalia, &c., since the last meeting of this new encampment, which has been but very lately founded by Sir Knight Macdonald.

The following evening, at an early hour, a Chapter was held in the Order of the Holy Royal Arch, upon which occasion a guest of the M.E. Companion Macdonald, Brother James Irving, 1st Cavalry, and Brother P. G. Robertson, Adjutant to the Kotah Contingent, stranger Brethren passing through the station, were exalted into the Degree. The absence of the second Principal enabled the M.E.C. Macdonald to take that chair, thus resigning that of first Principal to the M.E.C. Neave.

A Provincial Grand Lodge was then held; Brother Macdonald sitting as D.G.M., being a Provincial Grand Officer of the year.

The R. W. DEPUTY GRAND MASTER then addressed the meeting, observing that it was truly gratifying to him to notice the contrast which Lodge Sincerity afforded now, to its situation on his former visit, eight months since—that it was then in a state of abeyance, whereas now he had had an opportunity of seeing that it worked in every degree. That the Brother whom he had on the former occasion strongly recommended to the Wardens to supply the place of their absent Master, had fully redeemed the pledge, by more than fully performing his duty. But so, he observed, it always was with Brother Macdonald—into whatever Lodge he goes, he leaves some mark of his talented aid and assistance.

Yet, however much he might be gratified in this respect, he had still another and a greater cause of gratulation. It was, that he had received no reference of any kind from either Lodge Sincerity or Lodge Harmony. The circumstance alone showed that they worked with *Harmony*, and that both Lodges might long continue to do so, he hoped in all *Sincerity!*

Brother MACDONALD then rising, said, R.W. Sir, the Brethren of the Lodge of Sincerity, of which I have the honour and pleasure of being Master, viewing with admiration the zeal which you have on all occasions evinced for the benefit of the Craft in Bengal, as well as your extensive acquirements in the mystic knowledge of the working of the Craft, evinced by the admirable manner in which you have shown us how the higher degrees of our Order may be worked,—the Brethren, Worshipful Sir, have voted that the private jewel, which has been lately introduced into this Lodge to distinguish its members of the rank of Master Mason, shall be offered to your acceptance, and they have delegated to me, as their W. M., the most pleasing duty of presenting it. I am instructed to say, that although they regret that time has not permitted of this trifle being more handsomely made, yet they feel assured that its worth, in your estimation, will not be founded upon its intrinsic value, but upon the feelings with which it is offered; and having done this Lodge the honour to enrol your name amongst its members, the private jewel of Sincerity has been considered the most appropriate token which we could offer of our esteem and respect.

Brother NEAVE replied as follows:—“I receive in the same kind spirit in which it is offered, this testimonial of the esteem of Brethren whom I so highly respect, as those forming the Lodge of Sincerity: and I reciprocate the kind feelings which your W. M., Brother Macdonald, has expressed. It is indeed, Brethren, most gratifying to me to see that in the high situation in which I am placed, my mode of Masonic government has met the approbation of my Brethren, and I trust it will ever so continue. Your W. M. has done me but justice in saying that the intrinsic value of this jewel will not constitute its worth in my estimation; for it is not the article itself, but the kind feeling towards me,

which has prompted the gift, that I hold to constitute its value. And believe me, my Brethren, that into whatever Lodge I may enter, whether in this country, or in the opposite quarter of the globe, I shall, on my first visit there, make it a point to wear this jewel, in memory of the kind feeling with which it has been given to me."

The Provincial Grand Lodge was now closed, and the Brethren repaired to the banquet; and, on the cloth being removed, the W.M. Macdonald and his Wardens resigned their chairs to the D.G.M. and his Grand Wardens of the night, and the following toasts were proposed:—

By Brother Neave, D.G.M.—“The Daughter of one and Niece of another Freemason—our gracious Queen,” with grand honours.

By Brother Neave—“His Royal Highness the Duke of Sussex, M. W.G.M.”—grand honours.

By Brother Neave—“The M.W.G.M. of Scotland and Ireland”—grand honours.

By Brother Neave—“The R.W.G.M. of Bengal and its dependencies, Brother John Grant”—grand honours.

This toast having been most enthusiastically drunk with grand honours—

Brother MACDONALD arose and said, that he felt himself called upon in a double capacity, to notice the toast which had been so enthusiastically drunk. That he felt it was not only his duty, being the W.M. of this Lodge, to acknowledge the just compliment paid to the ruler of the Indian Craft; but he felt more forcibly called upon to do so, being himself one of the officers for the year in the Grand Lodge of Bengal. The Brother then drew a striking contrast between the Craft as it existed previous to the re-opening of the Grand Lodge, and its present flourishing condition—that no less than four new Lodges had been opened by zealous Brethren in different parts of the country, and that every successive meeting hailed an accession to the Craft of, in many cases, the most talented and respected members of society. “This result,” the Worshipful Brother observed, “was mainly attributable to the high personal esteem in which the character of our G.M. in Bengal—(hear)—is held by all ranks—whether of the Craft, whether of the uninitiated—both as a man and a Mason, joined also to his admirably judicious selection, himself humbly excepted—(cheers)—of the officers who now compose this Grand Lodge, and likewise to the able and judicious arrangements promulgated by them for the benefit of the Indian Craft. To the Grand Lodge, therefore, who have so nobly supported the views of their G.M., a most ample tribute of applause was due—(cheers)—and he therefore felt assured that the toast he was about to propose would be received with every honour which it merited.”

“Brothers Sir Edward Ryan and Major Burlton, Grand Wardens of the year”—grand honours;

Song—Brother Brooke.

Brother MACDONALD then rising, said that he was sure that the Brethren would all unite in doing justice to the toast he was about to propose—that of a Brother whose ability as a Mason was only equalled by the exalted station he holds in the Craft—(hear, hear). That he had been most deservedly selected for that high office, every Brother and every Lodge cordially admitted. But it was not so much in his official situation that he called upon the Brethren to do him honour, but it was in a far more flattering one to themselves. He therefore

called upon them to drink, with the grand honours, "The honoured guest of this evening, the R.W. Brother Neave."

Thanks were returned by Brother Neave in a very able and appropriate speech, in which he observed, that though on several occasions he had visited the Lodges in the province, yet none had exceeded the pleasure which he experienced in meeting those at Cawnpore. He would therefore propose to the visiting Brethren present to join him in the toast, "The health of the Masters, Wardens, and Brethren of Lodges Sincerity and Harmony."

Brother MACDONALD, as W.M., returned thanks on the part of Lodge Sincerity, observing that he hoped he might, as hitherto, always see Harmony joined to Sincerity, and that Sincerity might be united in Harmony.

Brother BROOKE, S.W. of Harmony, in the absence of its W.M., returned thanks for that Lodge.

Song—Brother Neave.

Brother NEAVE then proposed the health of a Brother, whom, he observed, from his first landing in the country, had been untiring in his efforts, by precept and example, to be of benefit to the Craft; and that his endeavours had been appreciated by the R.W. the Grand Master; had been publicly acknowledged by his having appointed him to an office in the Grand Lodge, (hear, hear); a compliment the greater valued, Brother Macdonald being the only Grand Officer except himself, a non-resident of Calcutta. He begged the Brethren, therefore, to drink the health of "Brother Major Macdonald, Provincial Grand Steward."

Brother Major MACDONALD, in returning thanks for the honour done him, observed that he disclaimed all praise as being his due, considering that he had merely done his duty towards the Craft; and the honour which the R.W. the G.M. had conferred upon him would, he trusted, serve to operate as an incitement to the continuation of those endeavours for the advancement of the Indian Craft, which have been so much approved by the highest authority of it.

Song, French.—Brother Delmas.

By Brother Neave.—"Brother Brooke, S.W. of Harmony."

Brother Brooke returns thanks.

By Brother Neave.—"Brother Wemyss, the W.M. elect of Sincerity."

Brother Wemyss returned thanks.

Song.—Brother Robertson.

By Brother Neave.—"Brother Jones, the good Steward, having been fifteen years Treasurer of Sincerity."

Brother Jones returned thanks.

Brother NEAVE, then rising, said—"I now, Brethren, propose to you the health of a Brother to whose merits I prominently alluded on the occasion of my former visit, as a Brother, who, by his literary talents, joined to his most extensive Masonic knowledge, had been of the greatest service to the Craft, in having established, and successfully carried on, a work which is to be found in the possession of many Lodges and Brethren of any eminence in our Craft, as being a highly useful book of reference on all Masonic matters, also as partaking of a literary character in a very great degree. I am sure I need say no more in its praise. *The Freemasons' Quarterly Review* is a work well known to most of you, and its merits may be justly estimated by the circumstance

of the present volume forming the seventh year of its existence. But much as Dr. Crucefix has been of benefit to the Craft, and to the Indian Craft in particular, in having, through the organ of the valuable work referred to, brought forward the want of Masonic rule in Bengal, being thereby the premedial source of the reorganization of the Calcutta Grand Lodge, a brighter halo gleams over the head of this most talented Brother, in being the founder of the Asylum for the aged Freemason—(hear, hear)—an institution which, raised upon the basis of charity, has deservedly placed this worthiest of Brothers and most eminent of Freemasons upon the highest step of our Masonic ladder. To eulogise this excellent man in the tone which he deserves, is beyond my powers. This excellent deed, though ridiculed by some few, speaks beyond my praise; unfortunately, however, in consequence of recent circumstances, to which I do not feel myself, from my official situation, at liberty to further allude, Brother Crucefix has retired from English Masonry; which, however, does not render him the less a Brother, or the cause of the Aged and Decayed Mason, which he advocates, less worthy of our admiration. Let us, then, Brethren, drink his health, as a Brother, that wherever he is, and wherever he goes, may every happiness attend him."

Brother MACDONALD rose to return thanks. He had the pleasure to consider himself one of the many personal friends of the Brother whose health they had just drank; and to whose exertions for the benefit of the Craft such a high and just eulogy had been paid. To Brother Crucefix, the W. Bro. continued, he held himself deeply indebted, for it was his kind and friendly hand that first assisted him in the acquirement of the Masonic zeal, which he hoped would never depart from him. He it was that introducing him into Lodges of Instruction in London, and by recommending him to the kind assistance of Brethren of high Masonic acquirements, first enabled him to attain the knowledge which he was imputed to possess. To Dr. Crucefix, therefore, he must ever look as a friend, and although circumstances, which he must not more especially allude to, have caused his retirement from English Masonry, let all hope that that retirement will not cause that of the *Freemasons' Quarterly Review*, or injure the cause of the noble step on the Masonic ladder, the *Asylum for the Aged Freemason*.

Song, by Brother Brooke.

By Brother Macdonald.—"The W.M. of Lodge Harmony, Brother Porter, with our regret that a dispensation of Providence presents his being present."

Thanks returned by Brother Brooke, S.W. of Harmony.

By Brother Neave.—"Brother Edgworth, the Founder of Harmony."

Thanks returned by Brother Brooke.

Song—Brother Brooke.—"The Maid of Judah."

By Brother Neave—Song.—"The beautiful Mrs. Draper;" with bassoon accompaniment.

By Brother Neave.—"Happy to meet, sorry to part, and happy to meet again;" upon which the Brethren separated, having passed a most pleasant evening, and the more interesting, as many young Masons were present, who had never witnessed a Masonic entertainment.

The annual nominations have taken place; Brother James Wemyss, Civil Service, has been elected Master of Lodge Sincerity, 552, Cawnpore. The Brethren were desirous of re-electing Brother Major Macdonald, but a desire to advance the interests of the newly established

Royal Arch Chapter, by a greater accession of Past Masters, to qualify for the office of Principal, induced the Brother to waive the intended honour in favour of the S.W. Brother Wemyss. The Brethren have voted their late W.M. Brother Macdonald an honorary jewel, as a mark of their esteem, and return for the benefit conferred on Lodge Sincerity.

Brother Brooke has been elected W.M. of Lodge Harmony, 641, Cawnpore.

The M. E. Companion, Major Macdonald, has been re-elected First Principal, Z. of the Royal Arch Chapter; the M.E. Companion Porter, elected Second Principal, H.; and Brother Reid, P.M., 641, elected Third Principal, J.

The ceremonial of installation of Brother Wemyss into the Chair of Lodge Sincerity, took place on the 8th, in consequence of Brother Macdonald's departure, in presence of both Lodges; the office of Installing Master being performed by Brother Macdonald with considerable effect.

MADRAS.—The Masonic Temple which has been gradually rising on the beach near Capper's St. Thome, has of late assumed a peculiarly neat and imposing aspect, as regards its exterior; and promises to rear its proud fane very shortly. To the Masonic zeal of Lord Elphinstone we are much indebted for the strenuous exertions he has made, which the Madras Brethren have been stimulated to emulate.

It was intended to have had a ball, that our fair sisters might be invited to grace the building by their patronage, but this pleasure is unavoidably postponed.

We are in a very excellent state of order.

It is pleasing to observe that the Masonic Fraternity is increasing in various quarters of the globe, and as one instance, we refer to its progress in Europe. The Masons in Edinburgh mustered, in procession, upwards of one thousand strong lately on the occasion of the Scott Monument, and if we turn to India, the exertions in Calcutta and Bombay have been singularly successful, and the accession in numbers very great.

At Madras the Masonic Brethren throw their potent aid into the scale with no less zeal and energy than their Brethren elsewhere.

In 1834, the collections for the Friend-in-Need Society, on St. John's Day, were, we understand

- - - - -	rupees	1015	0	1
1836 ditto ditto ditto	„	833	7	0
1837 ditto ditto ditto	„	932	6	6
1838 ditto ditto ditto	„	809	2	9
1839 ditto ditto ditto	„	753	8	3

Thus we have a sum of 4343 rupees collected on this Masonic Festival in five years for this noble charity of Madras, besides the collective aid of the Brethren privately dispensed to objects exclusively Masonic.

We trust that the gathering this year will be larger than usual, and if the Fraternity shall be so fortunate as to obtain the advocacy of some one or other of the eloquent preachers, with whom Madras is at this time so fortunately blessed, the aggregate amount realized for the Friend-in-Need Society will, in all human probability, be greater than ever, and thus the Brotherhood will have the satisfaction of increasing the assistance which is annually received, through their enlightened

practice of making the Friend-in-Need Society the Almoner of the collections on St. John's Day.

FRIEND-IN-NEED SOCIETY.

Balance in favour of the Society on the 30th of November 1840	-	-	rupees	546	1	4
Subscriptions collected in Dec. 1840	rupees	1,078	12	6		
Donations	-	-	-	565	12	0
Amount collected after a Sermon preached by the Rev. R. K. Hamilton, on behalf of the Society, before the Masonic Lodges and others, at St. Andrew's Church*	-	1,258	7	0		
				<hr/>		
				2,902	15	6
			rupees	3,449	0	10
Payments in December, 1840	-	-	-	1,189	8	6
				<hr/>		
Balance in favour of the Society on the 31st of December, 1840	-	-	-	2,259	8	4

BOMBAY.—It would be but an indifferent compliment to our Prov. G.M. Dr. Burnes, to say that we reward his attention to us when he is present, by being indifferent to his precepts while absent. No; we cherish with too fond a recollection his inestimable example, and do not unjustly envy our Brethren in Calcutta the advantages which his visit there have so effectually secured for them. We look for his return, however, with anxious interest, promising him a warm welcome and an enthusiastic greeting. The Lodge of Perseverance have addressed a very grateful memorial to the M.W. Brother, to which a reply has been returned replete with Masonic sentiments.

POSTSCRIPT.

A pleasant meeting of Brethren took place on Wednesday evening, the 24th of March, in the Freemasons' Hall, to celebrate the anniversary of the Grand Master's birthday. The Marquis of Salisbury was to have taken the chair on the occasion; but, being prevented, his place was ably filled by Brother Admiral Sir Lucius Curtis, who presided much to the satisfaction of the company, numbering altogether one hundred and sixty-seven.

The gallery was filled with the wives and daughters of Masons; Brother Sir George Smart presided at the pianoforte, and Brothers T. Cooke, Fitzwilliam, Chapman and Francis, assisted by some of the boys from the Queen's school, heightened the pleasures of the evening by the perfect manner in which they performed a variety of songs and glees.

As soon as the cloth had been withdrawn, and the *Sanctus* had been sung by the musical Brethren present,

The R. W. CHAIRMAN rose, and expressed his great regret that the most noble the Marquis of Salisbury had not been able to fill that post which it was his honour at present to occupy. Their R. W. Brother had been prevented from taking the chair on this occasion by

* St. John's Day.

being called into the country on business of a very urgent nature—an occasion which he knew it would give him (the Marquis of Salisbury) as much regret at being absent from it, as it did them at being deprived of his company that evening—(hear, hear). Although he felt his inadequacy to the task of acting the part of *locum tenens* for so able a chairman, he would endeavour to fill the post to the best of his abilities—(cheers).

The CHAIRMAN then proposed the first toast of the evening. The toast he had to propose was one which, he was glad to say, was universally drunk by every assembly of Englishmen and British subjects, and a toast which he knew would be responded to by every Brother present that evening with the most heartfelt loyalty and unmixed applause—(hear). He meant the health of Her Majesty the Queen—(loud cheers).

The toast was drunk with every demonstration of loyalty and affection, and three times three, and one more, of the most enthusiastic and hearty cheers, the whole company standing; the national anthem immediately followed, the company still standing and joining in the chorus of each verse.

The CHAIRMAN next gave the health of the Queen Dowager and the rest of the royal family, with three times three, which was drunk with all the honours, and followed by the beautiful glee of "The Waterfall." After a short lapse of time,

The CHAIRMAN once more rose to propose a toast—(hear). The toast to which he now had to call the attention of the company must be considered the principal toast of the evening, as relating personally to the illustrious individual, the commemoration of whose birth-day had immediately called them together—(hear and cheers). If he before regretted the absence of the most noble Marquis who was to have presided over them, how much more must he naturally feel that regret when he rose to propose such a toast as that which he was now about to give—a toast which he (the Marquis of Salisbury) would have given with so much more satisfaction to the company and to him (the Chairman) than he could. They were not that evening honoured by the presence of that illustrious personage, which fact was to be attributed to his present condition of health, which they must all deeply deplore, when they recollected how many years he had presided over the Craft with so much honour to himself, as well as to their perfect satisfaction, and the benefit of the Craft in general—(loud cheers). They had met here to-day to celebrate the anniversary of his birth-day; and he was sure they would all join with him in offering up a prayer to the Great Architect of the Universe to bless him with health, and give him long life to preside over so numerous a body—(hear, hear, and cheers). They would sympathise with him (the Chairman) in his regret that there should have been an interruption to his generally good health; and although he knew that he did not possess words to convey to them all that he felt on the subject while addressing them, he was sure they would all join him in the sincere and heartfelt prayer that His Royal Highness might be speedily restored to health—(loud cheers). He was endeared to them all by a strong feeling of love as well as respect and admiration, and he knew with what expressions of enthusiasm the toast would be received when he proposed the health of their excellent Grand Master—(much cheering). He begged to conclude by giving the health of His Royal Highness the Duke of Sussex, their Most Worshipful Grand Master, with three times three—(cheers).

The toast was drunk with the greatest enthusiasm, and three times three cheers, followed by the glee—"Let the bumper toast go round."

The CHAIRMAN again rose to propose a toast; it was the health of a noble Brother whose virtues they all duly appreciated, and he knew that when they heard his name they would share with him in that enthusiasm which one Brother owed to another filling a high and honourable post with honour to himself and advantage to all—(cheers). He begged to give "The health of the Pro-Grand Master, the Earl of Zetland," with three times three.

The CHAIRMAN again rose to propose as a toast the health of a distinguished Brother. He had already expressed his deep regret at the absence of the Noble Marquis who was to have presided there that evening, and the feeling again recurred, now that it became a part of his duty as their chairman to propose the health of that individual—(hear, hear). He knew they would all, with him, regret that absence—(cheers). Many of them had had the pleasure of meeting him in Lodge and in life as a Brother Mason, and they could bear testimony to his great worth—(cheers). He concluded by giving the health of the most noble the Marquis of Salisbury, their Deputy Grand Master, with three times three. The toast was drunk with all the honours and much enthusiasm.

The CHAIRMAN again rose. He said Brother Mackenzie, the Prov. Grand Master for Peebles, whom he was proud to see sitting near him, had come from Scotland to join in the celebration of the natal day of his Royal Highness—(cheers). This fact conveyed to them a gratifying proof that he not only lived in the hearts of his Brethren in England, but also in the hearts of his Brethren of Scotland and Ireland also—(loud cheers); and when they knew that that Brother came as a deputy from his Brethren in Scotland, to commemorate the birth of his Royal Highness, and join them in paying this mark of respect to their Grand Master, they would be still more delighted to see him amongst them (hear and cheers). He concluded by giving the health of Brother M'Kenzie, and the Lodges of Scotland and Ireland, with three times three.

After the toast had been duly honoured, and the cheering had subsided,

Brother M'KENZIE rose and said it now became his duty to return thanks for the honour done, through him, to the Grand Lodge of Scotland—(cheers). He regretted that that duty had not fallen into abler hands; and he still more regretted that the death of Lord Rothes had obliged the Scottish Lodges to appear by their deputy only—(hear). If, however, they would accept sincerity in the place of eloquence, and feeling instead of the trite forms of compliment—(cheers)—he would not detain them longer in returning thanks, than to say that he did feel sincerely grateful for the honour they had done him, and for the hospitable entertainment which they had set before him that evening. The worthy Brother again thanked the company, and sat down amid loud and general cheering.

Brother M'KENZIE next gave the health of their Right Worshipful Chairman, a toast which he was sure would meet with a ready response in the heart of every Brother who had that evening witnessed with what good-humour, talent, and kindness, aye, with the very milk of human kindness, he had presided over them—(loud cheers). It would be wasting time to dilate on his good qualities, when Brethren were waiting with impatience to drink his health in bumpers—(cheers). He con-

cluded by giving the health of their Worshipful Chairman, with three times three.

The toast was drunk with acclamations.

The CHAIRMAN rose amid the still reiterated cheers to return thanks, which he protested he could not do in terms adequate to his feelings—(hear). When he came to that hall he had no expectation of being called to fill that chair. He had, however, endeavoured to do his best—(hear). 'They had manifested a disposition to put up with any inaccuracies of which he might be guilty, and he had drawn upon their kindnesses—(cheers)—for forgiveness of any deficiencies in duty, and in them he should find a true and just reward for whatever use he might have been on the occasion—(cheers). He should have great pleasure frequently in meeting them in that hall again—(cheers); and although he was a comparative stranger, he was not less interested in the good works in which they were engaged; and no one could more highly approve of the Masonic Charities than he did, or be more ready to support them than he should at all times be—(cheers). The Worshipful Chairman thanked Brother M'Kenzie for the kind and flattering manner in which he had proposed his health; and after again regretting that the duties of the Chair had not fallen into abler hands, he sat down amid loud and general cheering.

The CHAIRMAN next gave the Grand Officers present, with three times three.

Brother BENJAMIN BOND CABBELL returned thanks in a concise speech, in the course of which he took the opportunity of stating that the Worshipful Grand Master had placed in his hands a donation of 50% for the Girls' Charity—(loud cheers).

The next toast drunk was the health of the Board of Stewards.

Brother the Hon. H. FITZROY returned thanks in a speech eloquently laudatory of his Royal Highness the Grand Master, and highly complimentary to the ladies.

Brother M'KENZIE then proposed "the Ladies," in his wonted strain of eloquence and gallantry; and the "fair beings," to whom the incense of his praise was offered, shortly afterwards quitted the gallery for the concert room, and the Chairman having retired, the Brethren rejoined the ladies upstairs.

We may be pardoned in expressing an opinion that the celebration of the natal day of H.R.H. the Grand Master, at so late a period, so far from tending to any beneficial purpose, has the opposite effect—first, there is always a more genial impulse attending the actual natal day* of the illustrious Brother; next, by postponing the compliment until between the festivals of two out of the three Charities, these institutions feel affected unfavorably, which we are certain his Royal Highness must regret. Nor do we discover any satisfactory result from the change—the number attending is not increased beyond an average.

The lateness of this festival having prevented our giving the particulars in their proper place, we have been obliged to adopt the form of a postscript.

The Brother, who favoured us with a report, requests us to state that at the Boys' Festival he was treated with marked courtesy, which

* The 27th of January.

stood out in pleasing contrast with the attempts of some who mistook, on this occasion, their own position, and will therefore accept his reproof as some satisfaction for the lesson their discourtesy has taught him.

We have only time for a very brief notice of the following reports:—

LINCOLN, *March 19.*—Witham Lodge, No. 374.—The Company for building a Freemasons' Hall at Lincoln is now formed, being composed entirely of resident members of the Craft. At a meeting held this evening, to make the legal arrangements, it was also decided upon to lay the foundation-stone, with full Masonic honours, on *Thursday, April 15.* Dr. Oliver, D.P.G.M., has returned from Wolverhampton to Scopwick, near Lincoln, and is expected, with other distinguished members, to take a part in the proceedings. All the Lodges in the province have been invited.

YARMOUTH, (NORFOLK).—The foundation-stone of the Victoria Building Company was laid on the 25th instant, by the mayor, assisted by the Lodge of United Friends, the Master of which, Captain Harmer, and Richard Turner, Esq. lent their Masonic influence.

TO CORRESPONDENTS.

We are particularly requested to state that the settlement of all outstanding accounts, due to the *Review*, may be made as early as possible. In the words of a good-humoured correspondent, “we hope a second request will be unnecessary.”

Several of our correspondents may observe that we have only used initials in acknowledging their favours. At the present moment this precaution is obviously necessary. “*Cavendo tutus.*”

We only conform to a conventional regulation of society, when we decline to receive unpaid letters.

Has R. S. Y. any objection to exchange confidence?

BRO. S. (Devon).—The letter has been attended to.

BRO. R. T. CRUCEFIX is thanked for his communication on the “History of Initiation.” We hope to be favoured with many similar communications. He has retained, no doubt, through inadvertence, his *late* Editorial style, rather than that of a Correspondent. Bro. C. requests us to state that he shall feel obliged by the return, to him, of all Masonic books that he has lent for the perusal of his fellow-labourers.

AN HONEST MASON.—The party may, in private, see all that is stated. We merely happen to know that his retirement would vex nobody but his successor; since his appointment peace has yielded to confusion.

BRO. G. TAIT.—Many thanks for the communication.

F. Z.—The Zoologicals are arranging their new Lodge.

P. M.'s.—Birmingham, Lancaster, Norwich, Leeds, &c.—The present number is the best answer to the report of the death of the *Review*.

THE BASKETMAKER, is in the Editor's hands.

AN OLD MEMBER (G. S. L.)—Talking and voting are often opposed to each other. We see nothing new in this matter.

AN EAR-WITNESS.—We blush for the sentiment conveyed in the toast.

THE PERSIAN VASE (a Rhapsody) must be authenticated.

PILGRIM.—We invoke your continued support.

BRO. D.— is over-delicate. There would be no breach of privilege in prepaying a letter, however unpleasant it might have been to write it. (21).

BRO. G. (Suffolk).—The letter has been attended to.

AN EYE-WITNESS.—We shall reserve the materials "in case of need." The direction of a keen-sighted Member of the Board to a Brother of weak sight, to put on his spectacles on another occasion, was heartless and impertinent.—Why was it not reproved?

MASTER GEORGE HOLMES BURNES.—The obliging papers are duly acknowledged.

A GRANADA MASON.—The shameful conduct will meet its due punishment. We sincerely condole with the estimable family who have suffered by it.

A MASON'S WIDOW.—We were staggered at the statement, but for the sake of the delinquent's family shall be silent for the present.

BRO. H.— (Dorset)—The obliging communication has received attention.

H. (Leamington)—It is a private affair altogether. But the party has much cause for complaint.

BRO. M. (Monmouthshire)—Is thanked.

THE LIVERPOOL STANDARD did *not* reach us from the office. A paper was delivered by a private friend.

THE CAMBRIDGE ADVERTISER would greatly oblige us by stating *whence* the article was taken without acknowledgment; that we may apply reproof on sure grounds.

A SUFFERER.—The after supper oratory may be a deliverance to the patient, but it is an infliction on the nurses. The creature comforts, however, are a recreation after the G.L. has closed.

A MASON.—Good, if true. We are becoming parliamentary. The pairing off did not strike us.—Good training makes good grooms; whippers-in are wanted.

A BROTHER, (St. Thomas's Lodge).—We are much obliged.

GORGET.—Comment on the paper is needless. The dastardly attack on Freemasonry scarcely requires refutation. Soldiers can and do appreciate the principles and practice of the Order, in the best sense.

A PROVINCIAL MASON.—The article on the Address of Confidence is not inserted, because it would produce no good effect.

AN OLD P.M., whose constant prayer is "to live and die according to the principles of the Order," is requested to correspond with the Editor.

A LEGIST is no conjuror. The constitutions do *not* state that the emblem on the G. Tyler's badge shall be encircled by a wreath.

A PENNY-PIECE—Carries more rudeness than wit.

CORITAN'S Letter is post-marked 26th December; the Editor did not, however, receive it until the 28th; too late for insertion at that time.

A FATHER.—We have often answered similar inquiries; the law of libel protects those who prey on the unwary, until justice too tardily interposes. Recent disclosures should be sufficient warning. Be cautious.

BRO. BAIN has not communicated as promised.

BRO. L. (Yks).—The Report was worked off before the obliging letter was received.

AN EYE-WITNESS.—The retention of the balloting papers, at the Boys' School was incorrect; they should have been destroyed. The declaration, by a Governor, that he could save the Scrutineers the trouble of investigation, for he could pick out the few, was neither Masonically legal, nor legally Masonic.

QUIZ.—"The Irish Ambassador" has some drollery, as a portrait, and will suit our forthcoming "Gallery." "The Jontleman and his Evidence," is finishing, and we have some rare outlines.

BRO. G.—We have entrusted the "block" to a friend, who will cause it to be forwarded. Our Brother is mistaken as to a second application. We have promptly attended to his *first* directions.

P. M. 350.—Too late; a short report was previously printed.

P. M. 168.—We shall always be glad to hear from him, and through the same party, who desires us to return his warm thanks for a very courteous remark.

BRO. SPENCER.—We cheerfully remind some subscribers for copies of "Dr. Oliver's Theocratic Philosophy," that they may procure the book on application to the Masonic Library, No. 314, High Holborn, and that Brother Spencer will attend to any directions he may receive from the subscribers, as he is anxious to prevent any disappointment.

MARIUS.—The present treasurer of the Boys' School is *not* a life subscriber.

DISCIPLINE AND PRACTICE.

M. M.—Representation from other Grand Lodges, does not mean representation from foreign Lodges holding under the Constitution of England, whose Masters and Past Masters have, by right, a seat in the G. Lodge.

C. M. R.—A Senior Warden (unless a P.M.) cannot initiate, pass, or raise; and can only become a R.A.M. by exaltation in a regular Chapter.

A SUBSCRIBER.—There is no definite period for granting a warrant by the G.M., after all proper forms have been complied with.—The new Book of Constitutions is not yet published.

A MEMBER, 370.—No Brother, unless by dispensation, can occupy the chair for three years consecutively.

ARCH MATTERS.

A COMPANION.—It may be that an election in the vicinity of "St. James's" was void after all, by reason of ineligibility. The rejection rested with the Chapter. If intended as a hint for past inattention, it was too severe. We are glad to hear that "propriety" has, after all, prevailed.

A MEMBER.—The Martial Companion has at last succeeded. The exploits with the B.B. are forgiven and forgotten; and he can now drill the G.O.'s of the mess.

A SUBSCRIBER.—No Brother can be exalted in any Chapter, until the result of the ballot shall be constitutionally in his favour; nor even then, unless he shall have been twelve months a M.M. Mere membership with the Lodge, to which the Chapter is attached, gives no right of admission into the Chapter.

CONSISTENCY.—Yes! The rejected of 1836, is the accepted of 1841. It is the appropriate reward of his intermediate labours. The chief ingredient of one mess is thus endured in the elements of another.

COMP. G.—was in error; but the mode of reproof was much more improper and un-Masonic. Bide awhile, and we shall see what we shall see. How pleasantly the time passed when the reprover vanished!

TEMPLARS.

E. C.—May certainly *hope* for better things.

A KNIGHT.—The fees vary. We decline to give publicity to the Encampment to which we should recommend him. The situation of the place of meeting, as most convenient to his own residence, may determine him.

THE ASYLUM.

TRUTH.—At length there is some hope that, as no further attack has been made, this noble institution may progress in peace. The Boys' Festival, we trust, settled the question, and was carried by the Asylum's friends. The Board of Stewards for the Festival is forming with excellent prospect.

THE FESTIVAL IS FIXED FOR THE 15TH OF JUNE NEXT.

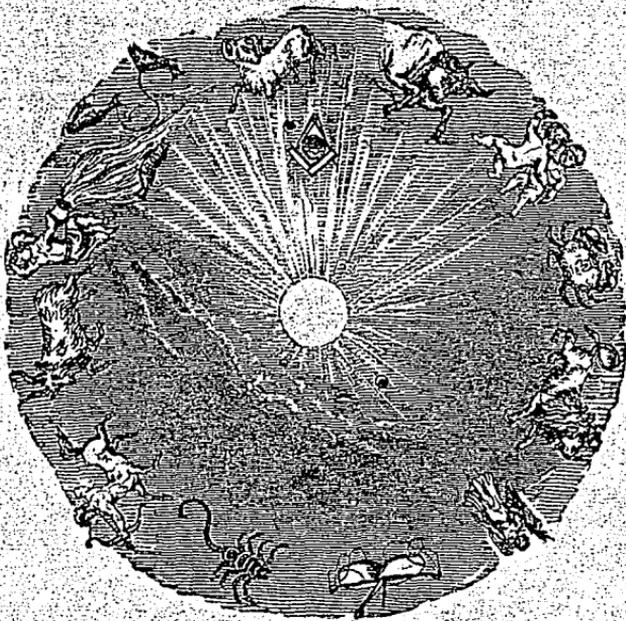
I N D E X.

- America494
 Annalist.....290
 Asylum62, 201, 261, 313, 452
 Attack on the *F. Q. Review*1
- Bain, Bro.238
 Ball, Fancy.... 100, 242
 — (Jamaica)107
 — (Elgin)482
 Barbados, opening of F. M. Hall 492
 Bartolomé, *M.D.*, Address of, 347
 Bell, J. C.200
 Benevolent Fund, New.....377
 Birth Day of H. R. H. the Grand
 Master122
 Boerne, Dr., Address of151
 Brahmin, the, a Tale302
 Breach of Privilege.....44
 Brutton, Bro. T.....75
 Bulwer, Sir L.230
 Burnes, Dr.113, 160
- Canongate Kilwinning.....294
 Charities.....55, 135, 312, 450
 Cherubim (the).....406
 Chit Chat67, 211, 322, 458
 Clapham, C.418
 Colne, Charter of290
 Corfu Case.....306
 Crucefix, Dr. 10, 23, 120, 148, 205,
 265, 282, 334, 431
 ——— Testimonial420
 Cup of Oblivion412
- Death of Earl of Rothes93
 Dempster, Bro374
 D' Eyncourt, Rt. Hon. T.227
 Dinner to Dr. Oliver72
 Drinkwater, Bro.470
- Editor's Correspondence .. 44, 307
 Elibank; the Noble Basket-maker,
 169
 Fitz-Clarence, Lord Fredk476
 Fitzroy, Hon. H.192
 Forder, Bro.334
 Foreign103, 247, 355, 489
- Foundation Stone, Cambridge ..70
 ——— Metcalf Hall,
 Calcutta114
 ——— Yarmouth..126,
 223
 ——— Gravesend ..218
 ——— Lincoln, Free-
 masons' Hall224
 ——— Perth239
 ——— Ceylon247
 ——— Nova Scotia, 358
 Frankfort Lodge, Address to ..151
 Freemasonry13, 137, 269, 385
 Freemasons' Hall, Calcutta....249
 Furnell, Bro.....353
- Gibraltar, Freemasonry in155
 Gilfillan, Bro.186, 234, 415
 Grand Lodge1
 ——— Officers' Mess.....54, 190
 ——— Festival190
 ——— Master457
 Grant, Dr. P. G. M. Bengal, Ad-
 dress250
- Harrison, Wm, Death of.....460
 Herring, Bro. Jas.....494
 Hersee, Bro.309
- India111, 249, 365, 496
 Initiation, History of ..23, 148, 282
 Ireland.....18, 241, 352, 372, 484
 Jerrold, D.41, 187
- Key Stone, a Fable37
- Leading Articles ..1, 129, 261, 377
 Library and Museum31
 Literature, Review of, 256, 368, 499
 Living and Dead183
 Lloyd, Bro.401
- Macdonald, Major.....117, 128
 Marryat, Captain (Hints to)67
 Mason's Adventure.....33, 176
 Masonic Anecdotes....39, 183, 405
 ——— Intelligence52

- Masonic Soldier (on Duties of) 160
 ——— Didactics.....280, 398
 Masters Committee of...52, 189, 263
 ——— and P. M. s' Club...54, 189
 Metcalf Hall, Calcutta.....115
 Moran, Bro. E. R. 48, 185, 308, 508
- Neave, Bro.116, 119, 367
 Notitiæ Templariæ.....27
 Newbery, Bro.231
- Obituary :
 Sir G. Harrison; Mr F. Sutton;
 Mr. Sirr; Dowager Duchess of
 Marlborough; Marsden, Eliz.;
 Pollock, Eliz.; Field, Robert;
 Kent, Henry; Master Miller;
 Mrs. Corner; Miss Savage.—
 Brothers: Lord A. Chichester;
 John Eversfield; Joyce; D. Deu-
 char, jun.; Thompson (Oxford);
 Macdonald, Major; Mahony;
 M' Cann; Scargent.....68, 213
 Miss Tynte—Bros.: Webb;
 Mestayer; Theodore Hook; T.
 Dibdin.....324
 Mr. Rushbrook; Miss Mel-
 huish; Miss M'Mullen; Miss
 Parkinson; Master Norris; Mrs.
 Roder; Countess of Durham;
 Mrs. Aarons; Miss Brandon;
 Master Lundesay.—Brothers: A.
 Stewart; Major M'Pherson; La-
 porte; Foxcroft; Harrison; Lord
 Monson; J. J. H. Coe; O'Neill;
 Spratt.....460
 Oliver, Dr.13, 72, 137, 225, 269
 385, 426, 459, 508
 Oliver, Rev. S.416
 Osbaldiston, Bro.204
- Parliament, Masons in.....323
 Physician of the Mind.....166
 Poetry.....48, 185, 308, 415
 Privilege and Restriction.....130
 Prodigal's Bride.....41
 Provincial.....69, 217, 325, 466
 ——— Grand Masters.....131
 Prospectus for Masonic Institutions
 (Edinburgh)401
- Quarterly Communication 54, 190,
 316, 449
- Reporter.....64, 210, 321, 456
 Ribbans417
 Robinson, Vyvyan83, 438
- Rothles, Earl, Death of.....93
 Royal Arch Chapter (Supreme) 55
 130, 188, 315, 449
 Russell, Rev. J.86
- School (Boys')...12, 55, 312, 450
 ——— (Girls')...61, 193, 312, 451
 Scotland.....93, 234, 351, 476
 Sermon by the Rev. J. Russell...86
 ——— by Dr. Oliver at Boston 345
 Sharp, Bro.285, 327, 441
 Slade, Rev. Bro.33, 176, 280
 Smith, J. F.37, 51, 163, 166, 302,
 310, 408
 Smith, Richard, Presentation of
 Portrait472
 Stephenson, Dr.356
 Stevens, J. L.49, 205, 311, 435,
 443, 508
 St. Paul's323
 Sussex, H. R. H. Duke of122,
 457, 469
 Sweden, Masonry in.....489
- Tait, George.....169, 418
 Templars91
 Temple Church30
 Testimonial to Dr. Crucefix...10,
 265, 420
 ——— Bro. Baker.....77
 ——— Dr. Senior.....79
 ——— Bro. P. Vyvyan Ro-
 binson82
 ——— Bro. Neave...116
 ——— Dr. Burrow....159
 ——— Rev. F. Palmer 222
 ——— Dr. Carwithen 233,
 350
 ——— Bro. Rob. Bain 237
 ——— Bro. W. A. Nichol-
 son343
 ——— Bro. Radley...485
 ——— Bro. R. Smith...472
 ——— Bro. Furness...488
 Time and His Children408
 Twining, Rev. Dr., Oration...359
 Tynte, Col.....475
- United States363
- Visit of the Grand Master to York
 468
- Warwick Jubilee Festival.....327
 Well of Truth, a Tale163
 Woman's Weakness.....110

THE
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In ENGLAND, SCOTLAND, and IRELAND—the EAST and WEST INDIES—in short, wherever Freemasonry exists, this REVIEW, at present the only PUBLIC organ of the Craft, is wending its useful way. And although its conductors feel an honest pride in such varied and extended support, they anticipate, with still greater gratification, the time when a Masonic Review may appear in each of the Sister Kingdoms.

As a review of literature, the FREEMASONS' QUARTERLY REVIEW, being untainted by political servility, and unrestricted by any speculation, is pledged to an honest, candid, and undeviating course—the man of genius will not, therefore, despise, as a medium of criticism, that which shall prove to be the medium of truth. It is requested that all books intended for review, may be sent as early as possible after publication.

The first impressions of the early numbers of this Review having proved inadequate to the demand, the conductors respectfully announce that all the back Numbers have been reprinted.

Abstaining from any further remark, save briefly to state that the profits of this Periodical are (with but little exception) to be devoted to the charitable objects of the Order, the conductors respectfully solicit the patronage of the advertising public.

The advertisements having been changed from columns to cross-wise, the scale is altered in proportion.

Prospectuses, Circulars, &c. stitched in the cover on moderate terms.

All Communications to be addressed to the Editor; post paid, to 23, Paternoster-row; or 20, Thavies Inn, Holborn.

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 MOST WORSHIPFUL GRAND MASTER.

His Royal Highness was pleased to express his approbation of these designs, illustrative of the three degrees of Craft Freemasonry, and to grant Brother Harris, P.M. his special favour to dedicate them to His Royal Highness, and to promulgate the same throughout all

MASONIC LODGES.

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FREEMASONS'
QUARTERLY ADVERTISER.
No. XXIX.

MARCH 31, 1841.

ASYLUM FOR WORTHY AGED AND DECAYED
FREEMASONS.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS will be held at the NEW LONDON HOTEL, New Bridge Street, Blackfriars, on Wednesday, the 14th April next, at Seven o'clock in the Evening, punctually, when the following matters will be specially considered, namely :—

- 1.—Conferring the privileges of a Life Governor upon executors, and appointing of occasional funds, paying over Twenty Guineas and upwards to this Charity.
- 2.—The situation of the Widows of Annuitants.
- 3.—The propriety of extending the period of making up and declaring Life Subscriptions, &c. &c.

The Chair to be taken at Seven o'clock punctually.

ROBERT FIELD, Sec.

25, Tibberton Square, Islington,
31st March, 1841.

N.B.—A List of Subscribers, with the Preliminary Regulations, has been recently printed by order of the Committee, copies of which may be had on application to the Treasurer, DR. CRUCEFIX, Lancaster Place; the Collector, BRO. NICHOLLS, 14, Well Street; and the Secretary, as above: by all of whom Donations will be thankfully received.

The Annual Festival will be held at the FREEMASONS' TAVERN, on Tuesday the 15th June next, when the presence and support of the Craft and the benevolent public are earnestly solicited. Gentlemen desirous of serving the office of Steward on the occasion, will oblige by sending their names to the Treasurer or Secretary as early as possible.

FREEMASONRY.

ROYAL FREEMASONS' CHARITY FOR FEMALE
CHILDREN.

THE GOVERNORS of this Institution are hereby informed, that at a QUARTERLY GENERAL COURT, to be holden at the School House in Westminster Road, St. George's, Southwark, on the 8th Day of April next, FIVE CHILDREN will be admitted into the School, by Ballot.

Rolls Chambers, 89, Chancery Lane.

J. B. GORE, Secretary.

* * At the next ensuing General Committee, on the 29th of April, the Election of the House and Audit Committees will take place.

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H. R. H the DUKE OF SUSSEX, *K.G.*, *President.*

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS will be held at the Office of the Institution, No. 7, Bloomsbury Place, Bloomsbury Square, on Monday, the 12th of April next, to transact the usual business of the Charity. The Chair to be taken at Seven o'Clock in the Evening, precisely.

AUGUSTUS U. THISELTON, Secretary.

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Lecture 1—General Introduction—Antiquity of Initiation, &c.
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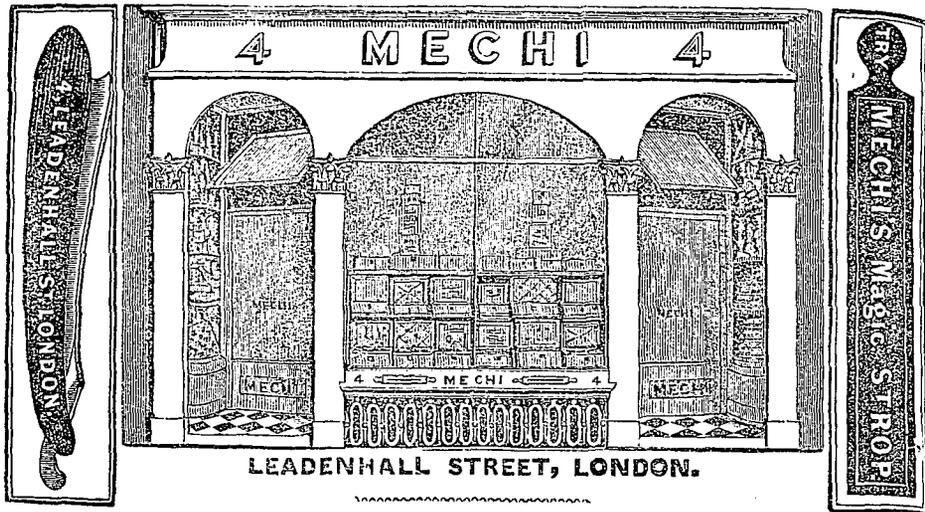
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I trust they will be found eminently conducive to the comfort of my customers, by avoidance of noise, by abundance of light, and by exposing readily and tastily to view the various elegancies I offer for sale, under second in appearance to any in this kingdom.

I beg to solicit your further favours and recommendation, and remain

Your faithful and obedient Servant,

J. J. MECHI.

LIST OF ARTICLES.

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.			
Dressing Cases from	1	0	0	to	85	0	0	each	Snuffer Trays, from	0	3	0	to	1	10	0
Ladies' Work Boxes,	0	9	0	—	25	0	0	—	Best Needles . . .	0	1	4	per	hundred		
— Cabinets . . .	4	0	0	—	25	0	0	—	Hair Brushes . . .	0	1	0	to	2	0	0
Writing Desks . . .	0	6	0	—	22	0	0	—	Tooth	0	0	6	—	0	2	6
Envelope Cases . . .	0	9	6	—	11	0	0	—	Nail	0	1	0	—	0	10	6
Tea Chests	0	5	6	—	12	0	0	—	Hat	0	1	0	—	1	0	0
— Trays	3	10	0	—	20	0	0	set	Cloth	0	2	6	—	2	0	0
Card Racks	1	6	0	—	3	0	0	pair	Shaving	0	1	0	—	1	10	0
Hand Screens	0	18	0	—	2	10	0	—	Flesh	0	3	6	—	0	7	6
Pole	4	10	0	—	9	0	0	—	Bagatelle Tables fr.	3	10	0	—	15	0	0
Work Tables	6	10	0	—	10	0	0	each	Back G. Boards . . .	0	5	6	—	5	0	0
Ink Stands	0	1	6	—	5	0	0	—	Chess Boards	0	2	6	—	5	0	0
Medicine Chests . . .	2	10	0	—	7	0	0	—	Cribbage	0	2	0	—	1	10	0
Ladies' Companions . .	0	6	6	—	3	0	0	—	Pope Joan	0	7	0	—	1	1	0
Letter Weighers	0	5	6	—	2	10	0	—	Chessmen	0	5	0	—	15	0	0
Ink Boxes	1	12	0	—	2	9	0	—	Draftsmen	0	1	6	—	2	10	0
Key	0	10	6	—	0	18	0	—	Pearl Counters . . .	0	15	0	—	4	0	0
Netting	0	4	6	—	1	10	0	—	Card Boxes	0	7	0	—	5	0	0
Jewel Cases	1	0	0	—	5	0	0	—	Pocket Books	0	2	0	—	0	16	0
Table Knives	1	5	0	—	15	0	0	set	Tablets	0	2	0	—	1	10	0
Dessert	4	0	0	—	45	0	0	—	Pencil Cases	0	3	6	—	4	10	0
Sporting	0	5	6	—	2	10	0	each	Penholders	0	1	0	—	2	2	0
Penknives	0	1	0	—	1	0	0	—	Scent Bottles	0	2	6	—	4	0	0
Pen Machines	0	10	6	—	2	0	0	—	Shaving Soap	0	0	9	—	0	6	0
Scissors	0	1	0	—	3	4	0	pair	Dressing Combs . . .	0	1	0	—	1	5	0
Razors in Cases	0	12	0	—	10	0	0	each	Pocket	0	0	9	—	1	0	0
Razor Straps	0	2	0	—	2	10	0	—	Shell Side Combs . .	0	1	0	—	0	10	6
Cork Screws	0	1	0	—	0	14	6	—	Small Tooth Combs	0	0	6	—	0	18	0
Snuffers	0	1	0	—	1	0	0	—								

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A GENERAL MEETING of the Subscribers to "The Crucefix Testimonial" will take place at *Radley's Hotel*, New Bridge Street, Blackfriars, on SATURDAY the 17th of APRIL, the Chair to be taken PRECISELY at SEVEN o'CLOCK.

This Meeting will be held for the purpose of receiving additional Subscriptions; to determine when and in what manner the Testimonial shall be presented; and generally to promote the object of the Subscribers.

The COMMITTEE will hold a preparatory Meeting PRECISELY at SIX o'CLOCK; and will be glad to be joined at DINNER, PRECISELY at FOUR o'CLOCK, by such of the SUBSCRIBERS as will intimate their intention, on the day preceding, to Bro. R. LEA WILSON, Chairman, 22½, Milk Street, City; Bro. Z. WATKINS, Treasurer, 108, Regent Street, or to Bro. J. LEE STEVENS, Hon. Sec.

2, King Edward Street, Westminster Road,
26th March, 1841.

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Insurances may be effected with this Company to the extent of 10,000*l.* on a single sum, if approved. By order of the Board,

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Rates and Conditions of Fire and Life Insurance, or other Information, may be obtained at the offices in London, and of the Company's Agents in the country; and where Agents are not appointed, persons in active life, and desirous of the appointment, may apply to the Secretary.