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## THE CRUCEFIX TESTIMONIAL.

**A**T a MEETING of the COMMITTEE, held at RADLEY'S HOTEL, on Monday the 27th September, 1841, Bro. Z. WATKINS in the Chair, it was reported that the Board of Stewards had made arrangements to hold the FESTIVAL, for the presentation of the TESTIMONIAL, on Wednesday the 24th November.

The several designs sent in for selection were minutely examined and compared; and the preference unanimously awarded to that prepared by Bro. William Evans, Silversmith and Masonic Jeweller, New Street, Covent Garden; who undertook to complete the work on or before Wednesday the 17th November, being one week before the day of presentation.

	£	s.	d.
Amount previously advertised in <i>Freemasons' Quarterly Review</i>	238	13	9
Bro. Jas. Chalmers, W.M., St. Peters, Montrose	0	5	0
“ J. H., of Lodge 9	0	2	6
“ Wm. Stephenson, Prov. G.M., Grenada	0	10	0
A P.M. of the Caledonian Lodge, by ditto	0	10	0
Bro. J. C. Smith, W.M., 293, Penang	0	10	0
“ F. Dunnett, S.W., ditto, ditto	0	10	0
“ A. Reachard, J.W., ditto, ditto	0	10	0
“ N. M. McIntyre, Sec. and Trea., ditto, ditto	0	10	0
“ J. Dods, J.D., ditto, ditto	0	5	0
“ F. Grenon, J.D., ditto, ditto	0	5	0
“ C. C. Williams, J.G., ditto, ditto	0	5	0
“ J. Cameron, Tyler, ditto, ditto	0	5	0
“ W. Barker, Steward, ditto, ditto	0	5	0
“ H. Hoseason, Jun., ditto, ditto	0	5	0
“ The Hon. J. W. Salmons, ditto, ditto	0	5	0
“ J. Padday, ditto, ditto	0	10	0
“ Thos. B. Barnard, S.D., No. 49	0	10	0
“ Robert Goodacre, W.M., No. 374, and P.G.S. for Lincolnshire	0	10	0
“ Thomas Quartermaine, No. 8	0	10	0
“ R. Dix, No. 3, Symond's Inn	0	10	0
“ Thomas Nunn, W.M., No. 85	0	10	0
“ J. E. Carpenter, Author of the “Romance of the Dreamer,”	0	5	0
“ D. W. Osbaldiston, Grand Steward, Royal Victoria Theatre.	0	10	0
“ Joseph Hyatt, P.M., No. 357, and P.P.G.S.W, Somerset.	0	10	0
Shakspeare Lodge, No. 356, Warwick	1	1	0
Bro. James Sharp, Jun., W.M., ditto, ditto	0	10	0
“ A. T. Forder, S.W., ditto, ditto	0	10	0
£ 250 2 3			

Subscriptions will continue to be received, for a short period, by Bro. Z. Watkins, the Treasurer, 108, Regent Street; and Bro. J. Lee Stevens, the Hon. Secretary, 2, King Edward-street, Westminster-road.

Z. WATKINS, *Chairman.*

**THE FESTIVAL** to be held at RADLEY'S HOTEL, New Bridge-street, Blackfriars, on Wednesday the 24th November, 1841, the Rev. GEORGE OLIVER, D.D., Deputy Grand Master for Lincolnshire, &c. &c. &c., in the Chair.

### BOARD OF STEWARDS.

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THE  
FREEMASONS'  
QUARTERLY REVIEW.

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SEPTEMBER 30, 1841.

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THE ASYLUM.

AFTER a pause of nearly four years, as regards any practical discussion on the subject, the principle of a permanent provision for the Worthy Aged and Decayed Freemason, has been again entertained and approved by the Grand Lodge of England. And that, too, not merely as an inculcation to others, however earnest, but in the true zeal of active benevolence.

Our readers, and especially those who reside at a distance from the seat of Masonic rule, will be gratified, indeed, to learn, that all differences of opinion appear to be merged in a general desire to establish the Third Masonic Charity on the most permanent and extensive basis; and that the decision of the Grand Lodge on the 1st of September, 1841, is so far in unison with that of the 6th of December, 1837, that the wishes of all may be attained, without doing violence to the feelings of any. The first resolution of the Grand Lodge contemplated the erection of an Asylum; the second supports a System of Annuities; and both of these, coming within the provisions of the existing Institution, may be, therefore, carried out just in proportion to the feeling in favour of either. Those who would provide, generally, a regular stipend for the distressed, may subscribe to the Annuity Fund; those who would provide a home for the absolutely destitute, may contribute to the Building Fund; and the most zealous may add to both.

This, at least, is our opinion on the matter: and, that our readers may judge for themselves, we will reprint the resolutions. That of the 6th of December, 1837, was—"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft." And that of the first instant, was—"That the Report now received be referred back to the Board of General Purposes, to carry out its principle in detail, and (be) submitted to the Grand Lodge at its next meeting;" the principle being the unanimously repeated opinion of the Board of General Purposes, "That it is expedient to alter the present mode of distributing Masonic bounty, as it is now effected by the Lodge of Benevolence, by substituting instead thereof, as to a portion of the Fund of Benevolence, a system of annuities, allowing the annuitants to reside where they please, to be granted to reduced and aged Freemasons; under such guards and control, however, as would ensure the application of the fund towards the support of those whose characters and misfortunes, as well as Masonic zeal and exertions, had given them fair claims upon the sympathy and aid of the Fraternity."

For the details mentioned, we must refer to the Quarterly Communication, which will be found under the usual head. They will serve as an outline of the plan, but require considerable emendations; some of them, and perhaps the most striking, were pointed out in the Grand Lodge by a Worshipful Brother, whose address on the occasion was received with much attention, and appeared to carry with it the concurrent opinion of all. But as these are matters in which every good Mason should be interested, we trust that there will not be any lack of preparation to perfect the goodly work with the utmost diligence and sincerity.

At last, then, and in our own day, the united efforts of the many, having the same object in view, although hitherto proposing to attain it by different means, will be crowned

with the most triumphant success. Not the triumph of party or of persons, not the victory of contention, but the glorious unalloyed achievement of universal charity.

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## COMMITTEE OF GRAND LODGE.

In our preceding number we expressed an intention to review the New Book of Constitutions at some length; for which purpose we had made very ample notes; but, at the suggestion of several correspondents, we have now determined to abandon the design of examining all the details of this important work in a single paper, which, of necessity, would have been extremely voluminous, and to adopt the more convenient and useful plan of discussing such portions of the Masonic Law, from time to time, as passing occurrences may render necessary.

On this occasion we shall look at the working of the law, as respects the Committee of the Grand Lodge, with reference to notices of motion for following meetings of the Grand Lodge.

“It being essential,” says the Book of Constitutions, page 19, “to the interests of the Craft, that all matters of business to be brought under the consideration of the Grand Lodge, should be previously known to the Grand Officers and Masters of Lodges, that through them, all the representatives of Lodges may be apprized of such business, and be prepared to decide thereon, without being taken by surprise, a General Committee, consisting of the Present and Past Grand Officers, and the Master of every regular Lodge, shall meet on the Wednesday immediately preceding each Quarterly Communication; at which meeting, all reports or representations from the Most Worshipful Grand Master, or the Board of General Purposes, or any Board or Committee appointed by the Grand Lodge, shall be read,” &c.

And it is further enacted at page 68, that "The majority of the members of a Lodge, when congregated, have the privilege of giving instructions to their Master, Past Masters, and Wardens, before the meeting of the Grand Lodge; because such officers are their representatives, and are supposed to speak their sentiments."

Taking these two regulations, either in their spirit or literal construction, we might conclude that it really is, as it ought to be, the intention of our Masonic Law, first, *that all the representatives of Lodges should be apprized of the business to be brought before the Grand Lodge, and be prepared to decide thereon without being taken by surprise*; and next, *that the members of each private Lodge should have the privilege of giving instructions to their representatives, before the meeting of the Grand Lodge.* But these acts come so scarcely within the verge of possibility, that never, in any single instance, have they been generally operative. To one class, and to that class of Masons alone, are the meetings of the General Committee of any practical service. That *peculiarly privileged* class, the Grand Officers, may take others by surprise, but are never taken by surprise themselves. For as concerns the Masters, Past Masters, and Wardens of Lodges, in their representative capacity, or to the Members of Lodges as their constituents, the law is an absurdity. It can only apply to the *very few* London Lodges, whose meetings are held on either of the six days, intervening between the two Wednesdays on which the meetings of the General Committee and the Grand Lodge are held. The vast majority of the London Lodges, and, unless accidentally, all Provincial Lodges, *are taken by surprise, and are deprived of the privilege of instructing their representatives*, as a matter of course. How long will such a perversion of truth and justice be permitted?

Yet not even with the law, farcical as it is, does this grievous evil rest. The construction put upon the law by the Grand Officers, who preside at meetings of the General

Committee, renders that absolutely impossible to any, beyond themselves, which before was but barely possible to the few, *for they refuse to the Masters of Lodges, present, permission to take copies of the business list or notices, upon which to obtain instructions from their respective Lodges,* and thus leave all who are interested to the chances of defective memory and misapprehension !

Having thus pointed out the undeniable defect in this portion of the Book of Constitutions, we will now propose a simple and effective amendment. Let the General Committee meet at mid-periods, between the meetings of Grand Lodge, say on the Wednesday six weeks before each Quarterly Communication, and let the proceedings be immediately printed and distributed ; so that there may be a certainty that a monthly meeting of every Lodge in England may be held after its receipt, and before the meeting of Grand Lodge.

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THE CRUCEFIX TESTIMONIAL.

When the general attention of the Fraternity was first invited to a consideration of the eminent Masonic services of the Worshipful Brother Robert Thomas Crucefix, M.D., a Past Grand Deacon, and a Leader in the several Orders of Craft, Arch, and Christian Masonry, with the view of presenting to that Worshipful Brother, Excellent Companion, and Eminent Sir Knight, a suitable testimony of gratitude and esteem, the fact of his being the editor and sole proprietor of the *Freemasons' Quarterly Review*, prevented such remarks in this portion of the publication, as would certainly have appeared in favour of any other worthy object of Masonic regard. To have been his own advocate, in such a case, would have been unlike him in every other respect.

We, who have succeeded him in his literary labours, have

no such restraint upon us. Perfectly independent in this, as in all other matters pertaining to Freemasonry, we feel that we should be justly chargeable, both with default of duty Editorial and Masonic, and with great injustice to the object of the proposed "Testimonial," if we were not to seize the present opportunity of expressing our sentiments upon the subject.

To particularize every reason why Brother Crucefix should be thus honoured, would be a task much too long and excursive for a leading article. Such details will best befit the day of presentation; and will come with infinitely greater grace and effect from the Very Worshipful Brother, the Rev. Dr. Oliver, who has consented to preside at the festival, when he shall place in the hands of Brother Crucefix the tangible and sincere memorial of Masonic gratitude and regard now in preparation. Unapproachable in Masonic lore—inimitable as a Masonic writer—unequaled in the performance of Masonic rites and the practice of Masonic virtues—at once our oracle and historian, our model and our guide—to whom, but to him, should be confided this "labour of love?"

Leaving, then, to him, the perfect fulfilment of what we must not venture to attempt, be it enough for us to declare, that from the year 1829 to the moment of our writing, there have not been, in the united efforts of any dozen members of the Fraternity, so many services performed for the Craft, or so many sacrifices made, as by our Brother Crucefix alone. To him the metropolitan Brethren are deeply indebted for the anxious promotion of Masonic discipline—to him those of the provinces owe much, indeed, for visits, advice, and ever-ready assistance—to him the Brethren in Eastern and Western India lie under obligations, not irksome, but most warmly appreciated, for counsel, information, for aid and advocacy—and the Masonic world at large partake in the common debt of gratitude towards him, for the first collection and diffusion

of Masonic intelligence in a convenient and successful form. But more than all this—enough if all else were wanting—in him the Two existing Masonic charities gained an energetic, useful and generous supporter; and through his untiring zeal, patience and forbearance, Freemasonry has to rejoice in the foundation of a Third. Distant be the day, aye, far distant be the year, when he shall cease to feel an interest in the Boys' School or the Girls'. Come that period whenever it may, he will be long remembered in those charities with veneration and regret. But who shall mark out the date in future ages, when he will be forgotten by the grateful pensioners among the aged and decayed? Whatever mutations may occur, whatever may be the changes of appliance or name, of system or detail, with the Third Masonic Charity will his name be ever associated, among the earliest practical promoters—as the first to obtain the approbation of Grand Lodge, to bear the brunt of opposition—and even to suffer in its cause.

Mutual forgiveness having been exchanged, charity having at length prevailed, (we trust in every sense and in every direction,) and a new era of harmony and unanimity having apparently dawned upon us, we pass over the recollection of those painful circumstances which were honourable to none, save him whom they failed to dishonour.

Having thus feebly and imperfectly described the Masonic worth of our Brother Crucefix, we are much gratified in disseminating the information which has been given to us respecting the past and future proceedings of the subscribers. With very trifling exceptions, the subscriptions previously announced have been realized, and new names continue to be announced; so that a very splendid work of art, in silver, has been ordered, to the value of the cash in hand, and the incidental expenses will be covered by payments yet to be made. A correct list of subscribers, up to the latest moment, will, we presume, be published.

Wednesday, the 24th November, is the day fixed for the interesting ceremony of presentation, on which occasion a festival will be held at Radley's Hotel, under the management of a very strong and influential board of Stewards, whose names appear in our advertising pages. Those who are fortunate enough to provide themselves with tickets, will be invited to attend the Bank of England Lodge, meeting at Radley's, and of which Brother Crucefix is an honorary member. The Lodge will be opened early, to give due honour to all, especially to the deputations from Provincial Lodges, of which several are already announced; and to marshal the guests to the banquet. And meeting on such an occasion, and under such auspices, we may safely predict that this Masonic festival will form an epoch in the career of many, and afford unmingled gratification to all.

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Among other gratifying intelligence, the intention to found a provision for destitute Brethren, in the province of Lincolnshire, deserves the consideration of all Provincial Grand Lodges. Various testimonials have been awarded to Brethren of merit whose services have conferred honour on the Craft. And the proceedings at Warwick, on the occasion of the Jubilee of the Shakspeare Lodge, will be perused with much interest.

## ON FREEMASONRY.

## EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 7.)

THE next important event in which our foundation-stone has been mixed up by the voice of Masonic tradition, is in the celebrated offering on Mount Moriah, where, it is supposed Abraham deposited it with the privity of Isaac; for we hear no more of it till after the death of Abraham, when Isaac built an altar to the Lord on this stone at Beersheba, and the promises to Abraham, his father, were renewed. When Jacob was sent away to visit his uncle Laban in Mesopotamia, to avoid the fury of his brother Esau, the servants of Isaac were directed to bear this stone along with him, in the hope that its virtue might prove a protection and a blessing in that long and perilous journey.

Being weary and benighted at Luz, he ordered his attendants to proceed, and leave him alone. Here, after offering up his prayers to Jehovah, he laid himself down upon the cold ground to rest, placing the Stone of Foundation for his pillow, and having the cloudy canopy of heaven for a covering. He slept, and in this lonely situation, while oppressed with sorrow at parting with his mother, whom he was to behold no more, it pleased the Almighty to favour him with a celestial vision. Angels hovered over him—a ladder of communication united earth and heaven—and the Divinity appeared at its summit, to assure him of his favour and protection, and to predict the future grandeur and power of his posterity. A choir of seraphim then rapidly ascended to the throne of grace; their bright wings waving in the beamy light; and having received their commissions, hastened to descend the ladder, and spread the glad tidings through the world. Overpowered with this effulgence of glory, Jacob awoke. Darkness was over the face of the earth; and he was filled with reverence and godly fear, and exclaimed, “How dreadful is this place! this is none other

but the house of God, and the gate of heaven." And when daylight appeared, he arose, and set up the Stone for a pillar, and poured oil upon it, and changed the name of the place to Bethel, or the House of God.

Should the difficulty of bearing about the Stone of Foundation, and of finding oil in this solitary place, be offered as an objection to the above account, it may be observed, that it was a custom in the time of Jacob, for such travellers as were piously inclined, to provide themselves, before they set out upon a journey, with those things which might enable them to worship Jehovah in a proper manner. And the sacrifice of libation being the most easily performed, they always carried about with them a certain quantity of oil, in order to pour it out before the Lord, and to offer it to him, either as an acknowledgment of his protection, or to propitiate his favour, that he might confer a blessing on their journey.

This stone, then, being considered as a talisman of protection from danger, was invaluable in such a long journey, through countries infested with wild beasts, and half civilized inhabitants. The people of those early ages were superstitiously addicted to the use of talismans. They were laid in the *foundations* of such edifices as were under the protection of the being to whom they were consecrated. Sometimes they were placed at the summit of towers and pyramids, or lodged in a secret place within temples or private residences. They were frequently carried about the person; and in all cases a superstitious reliance was placed upon them. The Scriptures relate that the Jews offered incense to the brazen serpent of Moses, until the reign of Hezekiah, who caused it to be destroyed. The palladium of the Trojans was a talisman of this kind; and there were few cities but had anciently some such peculiarity on which their fate was supposed to depend.

From the pillar erected by Jacob on the above occasion, it is supposed that the eastern nations, and particularly Egypt, took the hint for their divinities, composed of the same material; arguing, very naturally, that if the place where this pillar was erected had been pronounced by the patriarch to be the house of God, the pillar itself must necessarily be the deity. This shows how eagerly those who had renounced the true faith, seized upon, and perverted to their own purposes, the religious observances of the holy patriarchs.

Accordingly we find, that in almost all the idolatrous nations, the first visible objects of worship were rough stones erect. "Several of the idols of the old Arabs," says Sale, in his Preliminary Discourse to the Koran, "were no more than large rude stones, the worship of which *the posterity of Ishmael first introduced*. These stones they at first only compassed out of devotion; but at last it ended in rank idolatry; the Ishmaelites, forgetting the religion left them by their father, so far as to pay divine worship to any stone they met with." The symbol of Mahadeva was a conical stone; and Captain Hamilton describes one of the idols in the Indian temple of Jagan-nath as being "a huge black stone, of a pyramidal form;" or, in other words, a stone pillar.

These pyramidal stones had always a reference to the sun, or fire, which ascends in a pyramidal shape;\* and hence we find the conical pillar in so many parts of the ancient world. This was the original of the pyramids of Egypt and Mexico, and the pagodas of the east. The Greeks fabled, that when Saturn was about to devour his son, Rhea gave him instead thereof a stone, called Betylus. Βαιτυλος, ουτως εκαλειτο ο δοθεις λιθος τω Κρονω αντι Διου.

In the Ayeen Akbery mention is made of an ancient temple, with the deity placed at its principal front, being an octagonal pillar, fifty feet high, and pointed at the top like the pyramidal flame. In Britain the same custom prevailed, as is evident from the temples of Abury, Stonehenge, and

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\* Thuanus, as quoted by Stephanus in his notes to Saxo-Grammaticus, has given a very curious and mystical account of this Persian deity, fire.—"Whilst the king was at Bologna, a stone, wonderful in its species and nature, was brought to him from the East Indies, by a man unknown, who appeared by his manners to be a barbarian. It sparkled, as though all burning, with an incredible splendour, flashing radiance, and shooting on every side its beams; it filled the surrounding air, to a great distance, with a light scarcely by any eyes endurable. In this also it was wonderful, that being most impatient of the earth, if it was confined, it would force its way, and immediately fly aloft; neither could it be contained, by any art of man, in a narrow place, but appeared only to love those of ample extent. It was of the utmost purity, stained by no soil or spot. Certain shape it had none, for its figure was inconstant and momentarily changing; and though at a distance it was beautiful to the eye, it would not suffer itself to be handled with impunity, but hurt those who obstinately struggled with it, as many persons, before many spectators, experienced. If by chance any part of it was broken off, for it was not very hard, it became nothing less."

Shap, in Cumberland, where the idol is placed without the temple, and in each case was of great altitude.\*

We find vestiges of this practice not only in the east, and near the confines of the Holy Land, but in the remotest regions of the west. The early population of America sacrificed their human victims before a sacred pillar, which served also to measure, says Humboldt, the solstitial and equinoctial shadows; or, in other words, like the pyramids of Egypt, to answer the purpose of a dial to mark the progress of time. And this is agreeable with the usages of all ancient nations who practiced the Sabian idolatry. They entertained a peculiar veneration for such rude columns, which were esteemed sacred to the great luminaries that govern the day and night, and their stone circles were transcripts of the solar orb. This abomination was forbidden in the Mosaic law. "Ye shall not set up a stone pillar, *Στηλην αναστησετε υμιν*, neither shall ye place in your land a stone to be looked on in adoration, *λιθον σκοπον θησετε εν τη γη υμων προσκυνησαι αυτω.*"†

It should appear that this famous stone of foundation was left at Bethel for a testimony of the remarkable favours of Jehovah towards the descendants of Abraham and Isaac; because, many years afterwards, when Jacob had fled from Laban, accompanied by his wives and children, and cattle, and all his substance, God commanded him to take up his residence at Bethel, and rebuild his family altar for sacrifice and worship; and tradition does not furnish the slightest

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\* When the principles of the heathen mythology became organized into a perfect system, and the deities were invested with specific names, symbols, and attributes, the use of pillars was not abandoned, although they were no longer esteemed objects of divine worship. They were then converted into monuments to commemorate remarkable events. Thus Sesostris erected obelisks to perpetuate the memory of his victories. Most of the Egyptian columns were of the same character, as recent investigations have clearly proved. The Roman columns were further invested with a mystical signification. They were either emblems of the stability and firmness of the Roman power, or possessed an historical reference to signal victories, gallant actions, or desolate captivities.

† Lev. xxvi. 1. I shall pursue this subject no farther, but refer my readers to a luminous article in the last volume of this Miscellany, p. 315, where the origin and reference of these pillars are learnedly discussed. And I cannot refrain from expressing my gratification at finding a brother antiquary setting his hand to the Masonic plough, and illustrating the antiquities of the Order. This augurs well for the increase and spread of our philosophy.

hint, that I have been able to discover, of any use being made of the stone at Padanaram.

Jacob was favoured with a celestial vision at Mahanaim; and at Peniel he wrestled with an angel, and obtained a blessing for himself and his posterity; many opinions have been promulgated respecting the holy personage with whom he had this extraordinary conflict; some pronouncing him to be Gabriel, and others Raphael, or Michael the arch-angel; but I am inclined to believe that he was a more divine spirit than either—even the Logos of God. This was the opinion of Novatianus, and of many of the Christian fathers. Thus Cyril, of Alexandria, says, in his *Thesaurus*. —“ An angel strove with the patriarch Jacob, as we learn from the divine writings; but the holy man detained him, saying, ‘I will not let thee go unless thou bless me.’ Now this angel was the Deity himself; as the patriarch confessed when he said, ‘I have seen God face to face.’”

Arrived at Bethel, Jacob erected his altar on the ancient foundation stone, and God renewed the promise made to his fathers, Abraham and Isaac.—“ And God said unto him, I am God Almighty, be fruitful and multiply; a nation, and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee.”\*

On his departure from Bethel to visit his father Isaac, Jacob took this stone with him, as he was now considered the patriarch of his race, to the city of Arbah, in Hebron, the land of Abraham, where he arrived in time to close the eyes of the aged patriarch, having numbered 180 years, and he was buried by his two sons Esau and Jacob.

Sleeping with his head upon this stone, Joseph, the beloved son of his father, was favoured with those prophetic visions or dreams which produced the unrelenting hatred of

\* Gen. xxxv. 11, 12. At this period we have a proof of the existence of talismans, or consecrated rings, for the prevention and cure of diseases. Jacob ordered his people to deliver to him all the strange gods which were in their hands, and all the rings which were in their ears. Calmet thinks, that by the strange gods were meant certain superstitious or magical figures, which were ritually engraven on these rings, and that they were worn on their fingers and pendant at their ears, as amulets. And the teraphim which Rachel stole from her father, were also talismans; although authors differ materially about their construction; but it seems to be admitted that the teraphim were the prototypes of the Basilidean Abraxas.

his brethren. They were indignant at being told that their sheaves had bowed themselves in submissive reverence before his sheaf; and that the sun, moon, and eleven stars, representing his father, mother, and brethren, had made obeisance to him. To frustrate a prediction which they conceived to be fraught with personal dishonour, they conspired to destroy him; but feelings of compunction and remorse changed their design, and they sold him as a slave to some Midianitish merchantmen, on their way to Egypt with a caravan of gums and spices. Here he was purchased by Potiphar, a captain of the royal guard; which proved the foundation of his future glory and usefulness. Thus, by the wise ordinance of Divine Providence, Joseph was sent down into Egypt, that he might be the instrument, in the hands of God, of preserving his family, the chosen seed, from perishing by the famine which desolated all the eastern parts of the world.

In this remarkable detail of events we are incited to admire the wonder-working dispensations of Providence in the conduct and regulation of human affairs. Events of the most untoward nature are silently arranged by the eye that never sleeps, so as to produce effects which human foresight would have pronounced improbable, if not impossible. Joseph was brought into Egypt as a stranger, an outcast, and a slave. His character was traduced by an odious charge; and he was imprisoned as a felon on accusations of the basest nature. But he had within his bosom that principle which no human persecution could destroy. He possessed a spirit of piety and virtue—he possessed faith in the promises of his heavenly Father—in a word, he was a Freemason—and this enabled him to triumph over all his difficulties—elevated him to the chief rank in one of the greatest kingdoms upon earth, and conferred on him the deathless honour of preserving it from destruction during a long and cheerless period of famine.

His situation at this time is thus eloquently described by a popular modern writer:—"Placed by the providence of God in situations of peculiar difficulty and hazard; exposed to the powerful temptations of the most abject, and the most elevated condition; at one time persecuted by his brethren, and sold by them as a slave into a foreign country; at another, to become the object of their reverence, while they bowed down themselves before him with their faces to the earth; at one time deservedly honoured and exalted by his

master; at another, slanderously accused of a crime which his soul abhorred, and injuriously thrust into a public prison as a malefactor; now with his feet hurt in the stocks, and the iron entering into his soul; and now arrayed in vestures of fine linen, as ruler over all the land of Egypt, wearing the gold chain, and riding in the second chariot of Pharaoh, whilst the people cried before him—"bow the knee,"—this illustrious patriarch appears to have uniformly maintained the same virtuous character, and to verify the observation of the Egyptian monarch, "that it was difficult to find such an one as this is, a man in whom is the spirit of God."

Thus providentially rescued from the jaws of famine, the patriarch Jacob passed, with all his household and substance, into Egypt, taking with him the famous stone, which appeared to be connected with the prosperity of his family, and was consequently regarded by him as a sacred heirloom, to be transferred in safety to his children. When he arrived at Beersheba he offered a sacrifice on the stone, surmounted by an altar of earth, and was comforted and supported in a vision of the night, by a promise of the Divine protection for himself and his posterity.

Joseph met the aged patriarch at his entrance into the land of Egypt, and welcomed him with the kindest tokens of filial love and reverence, and after he had presented him at the court of Pharaoh, he placed him in the province of Goshen, and nourished him with the best fruits of the country during the remainder of his life. The filial piety of Joseph met with its reward; for at the death of Jacob, the patriarch invested him and his two sons with a peculiar blessing; and bequeathed to him that mysterious stone, which appeared to be endowed with so many virtues. Joseph embalmed the body of his father with princely magnificence, after the manner of the Egyptians, and removing it to the land of Canaan, he buried it in the cave or sepulchre at Machpelah, the tomb of Abraham and Isaac, which had been purchased of Ephron, the Hittite, for four hundred shekels of silver. And there they mourned seven days, with a great and very sore lamentation. And when the Canaanites, the inhabitants of the land, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians;" wherefore the name of it was called *Abelmizraim*, which is beyond Jordan.

Freemasons are accustomed to esteem Joseph as one of

the ancient lights of Masonry, because of his numerous practical virtues. He was a prophet. And as Moses afterwards performed all his miracles through the apparent agency of a rod, so Joseph divined through the medium of a cup. And hence, probably, it was that subsequently a cup became a symbol of the Spurious Freemason's Lodge, or cavern of initiation, because the process was supposed to convey the power of foretelling future events. He forgave his brethren freely when he possessed the power of punishing their inhumanity towards him; he succoured his aged father in his distress; and by his superior wisdom and discernment, he saved a whole people from destruction. These are all Masonic virtues of the first class, and having been beautifully illustrated in the character and conduct of Joseph, his example is recommended to our consideration, as an useful lesson, more powerful than precept—more efficacious than admonition.

Did Joseph love and fear God? It is a Masonic virtue, inculcated forcibly on the candidate at his very first appearance upon the floor of the Lodge. Was he faithful to his master? Fidelity is strongly recommended and enforced on the Free and Accepted Mason; nor do the Fraternity ever *meet* as Brethren, but this estimable quality is repeatedly enjoined; or *part*, but its observance is urged on the attention. Was Joseph celebrated for his fraternal affection? Brotherly love is the very foundation and keystone, the glory and cement of Masonry. When elevated to the highest rank in the land of Egypt, was he kind and considerate to his inferiors, courteous and affable to his equals, of unshaken integrity and uncorrupted morals? These are virtues which Freemasonry inculcates and emphatically recommends. In all these different relations Joseph is proposed as a pattern for our imitation, and is therefore deservedly ranked amongst the chief of those worthies whom we are proud to denominate our ancient Brethren.

At the time of his death, when he predicted to his brothers and their children the return of their posterity into the land of Canaan, he commanded the Stone of Foundation to be deposited in his sepulchre, and removed, together with his bones, at their departure from Egypt. And he imposed upon them a solemn oath, that they would communicate this command to their descendants, that it might be transmitted to posterity invested with the sanction of a positive

duty. And the rest of his brethren following his example, there was no difficulty in propagating the knowledge of this injunction amongst the several tribes.

Accordingly, when the time arrived that the Israelites were to depart out of Egypt, and Jehovah deputed Moses to lead them forth, these precious relics were removed, and conveyed to the place of their destination at Shechem, where they were deposited in the earth with solemn ceremonies. But the lawgiver retained the stone, on which he found that sacred word, by the efficacy of which they were to be conducted in safety to the Promised Land. They left Rameses in majestic procession, laden with the spoils of the Egyptians, who willingly devoted their richest substance as a voluntary offering to propitiate the Israelites' God, from whose vengeance they had already suffered so much, and whom they now feared would visit them with entire destruction.

The people of God therefore went forth triumphantly, being conducted by the pillar of a cloud by day, and a pillar of fire by night, in which was the angel of God,\* or Jehovah himself,† as their divine protector. On the Stone of Foundation Moses is traditionally said to have been seated, at the Red Sea, when the people taunted him, in the extremity of their fear, with his imprudent zeal in attempting to deliver them from their Egyptian bondage; and on the same stone he stood when he stretched forth his rod over the sea, and the waters formed a wall on each side for the Israelites to pass over in safety.

Our traditions state further that Moses made use of this stone on several occasions during the sojourning of this dissatisfied people in the Wilderness. It constituted his seat as a throne of power, when fatigue and weariness overcame him on the mountain, where he had stationed himself to superintend the first battle of the Israelites in Rephidim. When he elevated his hands in prayer, with the rod of God between them, the Israelites prevailed; but when he suffered his hands to sink, the Amalekites had the advantage. Aaron and Hur, who were present, perceiving the effects which proceeded from the elevation of his hands, seated him on the mysterious stone, and supported them till the going

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\* Exodus, xiv. 19.

† Exodus, xiii. 21.

down of the sun; whence the Amalekites were totally routed and put to flight.

In commemoration of this victory, Moses reared an altar, and called it *JEHOVAH-nissi*, because it had been divinely communicated to him, that, as it is forcibly expressed by the lawgiver in the original of Exodus xvii. 16,—“God had sworn,” said he, placing his hand on the throne of—— (here Moses uses the mysterious word on the Foundation Stone), “that he would wage war against the Amalekites till he had utterly destroyed them.” And this was accordingly accomplished to the very letter. Amalek was a powerful and warlike nation, capable at this time of maintaining an ascendancy amongst the neighbouring states; but the name is now blotted out from under heaven. The people do not exist who claim their descent from the Amalekites. Saul gave them the first heavy blow, and David succeeded in completing their destruction.

The same Stone is said to have been in requisition when Moses appeared before the Almighty on Mount Sinai to receive the Decalogue. Here he fell down on his knees in an agony of fear, when the majesty of God was manifested in a dense cloud, illuminated by flashes of brilliant light, and the appearance of a bright consuming fire, which burned on the top of the mountain, “to the midst of heaven,” accompanied by terrific thunderings and the sound of angelic trumpets. These appearances, which indicated the divine presence, were introduced with such ceremony of preparation, that boundary marks were set round about the mountain, and the penalty of death attached to the crime of passing the sacred barrier, with the intention of intruding uncalled into the presence of God. In this situation, the Deity condescended to converse with Moses face to face; and all the people heard the gracious words that issued from him, to the number, as is conjectured by Tostatus and others, of three millions of souls; and this great congregation, which must have been spread over a space of several miles, distinctly heard and understood the voice that spake unto them. “*Proportionata,*” says Cardinal Cajetan, “*erat tam propinguis, quam distantibus auditoribus.*”

Rupertus, and other writers, make this stone to be a symbol of the grace of the Gospel, because it was used by Moses on that memorable occasion, when the brazen ser-

pent, elevated in the Wilderness, represented the crucifixion of the Great Author of that Gospel. The people were subjected—for their continual disobedience, in worshipping idols instead of God; in carrying about the tabernacle of Moloch and the star of Remphan, and practising the grossest superstitions—to a plague of fiery serpents, which destroyed them in great numbers by their venomous bite; and they were healed by a brazen serpent suspended on a pole, and placed in the sight of the congregation. This typical remedy was communicated to Moses while he prayed for the people, kneeling on the Stone of Foundation.

The next appropriation of the stone, according to the traditions of Freemasonry, was its suspension over an altar on Mount Ebal; although the reasons why a foundation stone should be placed in a Lewis, and swung into the air, there to surmount an altar for sacrifice, are not stated. It is clear, however, that Moses commanded the Jews to erect such an altar, a short time before his death; as well as to engrave on pillars the words of the law.

The stone is said to have accompanied Joshua in his hostile progress through the land of Canaan, and was present at all his battles and victories over the native inhabitants, who were pre-ordained of God to be subdued, and their rich and fruitful land transferred to his favoured people, that they might be provided with “great and goodly cities, which they builded not; and houses full of all good things, which they filled not; and wells digged, which they digged not; vineyards and olive trees, which they planted not;” and so the causes of gratitude to the Almighty, who had given them all these comforts and luxuries, might be continually before their eyes, and incite them to thankfulness and obedience.

MASONIC DIDACTICS;  
 OR,  
 SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LLB.

“Masonry is a peculiar system of morals.”

No. XXXIX.—THE DREAD OF WAR MORE APPAL-  
 LING THAN ITS ACTUAL PRESENCE.

Pejor est bello timor ipse belli.—SENECA.

Persons who are unaccustomed to scenes of sanguinary warfare, the battle-field—the blazing-wide-mouthed cannon—the glittering bayonet—the mangled corpse—the deadly breach, or the besieged city wrapt in flames, are often more poignantly touched with the idea and description of such horrors than the actual participators in, and eye-witnesses of the conflict. Such, indeed, is the tyrant force of habit over the human mind, that the fell calamities of war pass by unheeded as the ordinary occurrences of life to those engaged, or in any way connected with its direful consequences; while those residing at a distance pourtray its effects to their minds with all the colouring of a timid fancy, and experience a more pitiful dread, than those to whom such dangers are familiar.

The natives of England's peaceful sea-girt isle, have for some centuries now known this exterminating scourge only by name, and the cries of the wounded, the lamentations of the dying, the shrieks of the captured, the din of arms, the roar of artillery, the roll of the drum, and the crash of falling battlements and towers, have never pierced their ears but through the medium of the public press. But that oracle of modern times, however vivid or pathetic its description of “the accidents of flood and field, and the hair-breadth 'scapes of the imminent deadly breach,” could never have delineated so forcibly, nor touched the heart-strings of humanity so delectably, unless the timid fears of the imagination had been called up to aid in conceiving the horrors of war.

Centuries have now elapsed since intestine broils and the curse of civil war desolated the broad-lands of merry England. And may God still continue to avert such calamities from our hearths and homes! The din of the “heart-stirring drum, and ear-piercing fife” is heard only among us on occasions of military parade and spectacle. It is sufficiently dreadful to hear of “rumours of war,” without being present at the onslaught; and, perhaps, to a country which has enjoyed for many years the blessings of peace, the fear itself of war may be more appalling than its actual presence.

The seat of war, wherever its murderous operations are carried on, can never fail to exhibit suffering the most acute—distress the most agonising—objects the most painful to behold. The pride of conquest and the glory of victory, are purchased at the price of shedding man's

blood, and creating untold misery. It carries in its train devastation and despair. It leaves behind woe—woe—woe! The mind may picture to itself the terrors of war, but the immediate approach of the “flaming torch and destroying sword,” quickly banishes all fanciful timidity in a realizing sense of impending danger, and the necessity for action would we escape the disgrace of defeat, and use the means of a just defence.

NO. XL.—THE COUNTENANCE A FAITHFUL INDEX OF  
THE MIND IN EMOTIONS OF ANGER.

Quamvis tegatur proditur vultu fervor.—SENECA.

THE human face divine being naturally imprinted with the ingenuous attributes of unsophisticated nature, betrays, in its efforts to conceal them, the strong emotions of the mind, whatever the exciting passion—be it grief or anger. How anxious the solicitude—such is the weakness of human nature—to appear amiable, and secure the good opinion of mankind, under some goading provocation; making men averse to discover any symptom of anger, irritable as the cause may be, although the unnatural attempt to hide their rising choler, and preserve a calmness of aspect, distorts the visage, indexing the smothered fire within. For the ferment of human passions produces a tremulous sensation throughout the whole corporeal framework, like the trembling of the earth's crust, when nature's hidden powers are in agitation; and in no part of the body is its operation more conspicuously displayed than in the countenance of man.

When any violent concussion of nature shakes the bowels of the earth, the vibration is simultaneously communicated to the surface, making her invisible commotion perceptibly terrible to its alarmed inhabitants. And similarly—“*Animus cujusque sermone frontis revelatur.*”

The criminal calendar abounds with instances of the remarkable agency of the look in the examination and conviction of a culprit, whose eye, if guilty, generally shrinks from the scrutinizing gaze of the court, whilst the entire face at once becomes suffused with the blush of conscious delinquency.

We see, therefore, how impossible it is to prevent the images of the mind developing themselves to observation by any supposed self-command over the features of the face. For such is the intimate analogy between the mind and the muscular organs, that the workings of the one by the other, is almost as accurately told as the machinery of the clock points to the hour on the dial-plate.

In sculpture, portrait-painting, the histrionic art, the secret which obtains excellence and eminence, is to convey in the lineaments of the face, those passions which personally distinguished the characters represented by the labours of the chisel, the pallet, or the actor.

The brute creation is equally illustrative of the sentiments impressed upon us, by regarding the countenance. In the lion, we behold a nobleness of nature; in the tiger, cunning and ferocity; in the ox, patience; in the ass, dullness; in the dog, faithfulness and sagacity; in the cat, slyness and caution. The winged animals, the insect tribe, and the funny inhabitants of the waters, might all be brought to prove the fascinating power of the face over the universal judgment of mankind.

## THE HISTORY OF INITIATION.\*

BY BRO. R. T. CRUCEFIX, M.D. P.G.D.

*(Continued from p. 151, Vol. 8.)*

THE General History of Initiation has been examined with diligence, and copious remarks have been made, it is hoped, with advantage to the Masonic reader. But as matters of greater interest to ourselves, because a personal investigation is within our power, I proceed to consider the places of initiation in Britain, which will be found to vary very little from those in other parts of the world. "Dr. Borlase has traced a surprising uniformity in the temples, priests, doctrines, and worship of the Persian Magi and the British Druids. This conformity, indeed, is so striking and extraordinary, that Pelloutier, in his History of the Celts, will have it that the Persians and the Celts were originally one and the same people. Major Vallancey is of the same opinion; adding, that the Druids first flourished in the east; in Hindostan, as Brahmins; in Babylon and Syria, as Chaldeans; and in Persia, as Magi; and from thence came hither, whom the Greeks call Phenicians." These opinions collected by Mr. Hutchinson, can only prove that the nations agreed as to the practice of similar rites and ceremonies in the administration of religious worship; for the Druids flourished in Gaul and Britain, at least coeval with the planting of many other nations, from which theorists have conjectured they might derive their original. Besides, these several people paid their devotions to different objects of worship; some were Sabæans, and worshipped the host of heaven; others were Magians, and confined their adoration to the solar fire; two sects which always entertained the utmost contempt and hatred for each other's principles. The testimonies, however, are amply sufficient to point out the analogy which subsisted in early times between the mysterious institutions of those countries which were formed by the migration of the first descendants of Noah and his family.

The general name of the sanctuary where the peculiar mysteries of Britain were formally celebrated, was *Caer Sidi*, the circle of revolution; so called, from the well known form of the Druidical temples. It appears extremely probable, that this sanctuary consisted of a range of buildings erected for the purpose, immediately adjoining their most sacred temples, in the centre of an impenetrable grove of oaks, consecrated with solemn rites to the service of the Deity, and hallowed with the blood of human victims. In some parts of England, the initiations were performed in the secret recesses of holy caverns formed by nature, with every convenience to give effect to their celebration; for a cavern was understood by the *Epoptæ*, to represent the central cavity of the vast abyss, or the great receptacle of the diluvian waters; or, in other words, *Hades*. The peculiar degree of sanctity attached to these awful enclosures, was calculated to produce a lasting impression on the aspirant, as well as to prevent the idle approach of the initiated. Con-

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\* History of Initiation, by the Rev. George Oliver, D.D.—R. Spencer, Holborn.

siderable space was necessary for the machinery of initiation on its largest and most comprehensive scale. Apartments of all sizes, cells, vaults, baths, and long and artfully contrived passages, with all the apparatus of terror which was used on these important occasions, could not have been contained within a small compass; although it is tolerably clear, that an initiation on a minor scale was performed in many parts of the island within the inclosure of caverns of moderate dimensions.

It is well known, that what was pure mythology in one age, became romance in another; and hence, the fables current in this country about King Arthur and his knights, connected with Merlin the enchanter; their imaginary combats and discomfiture of giants and powerful magicians, were all derived from occurrences that took place during the initiation of candidates into the highest mysteries of Druidism, which were of a complicated nature, abounding with transformations, battles, and fearful adventures. Hence, every remarkable structure in this island to which the name of Arthur is attached, was, doubtless, connected with the initiations; and the same may be said of those places to which a giant was a party. All ancient temples consecrated to religious worship, in whatever country—for the practice of all idolatrous nations was uniform in this particular—had places of initiation connected with them, and most frequently these places were subterranean. Few caverns in this country remain to relate the wonders of Druidical initiation; but the stupendous grotto of Castleton, in Derbyshire, called by Stukely the Stygian Cave, is sufficient to convince us that these celebrations were of the most terrific nature; were performed with the aid of complicated machinery, and did not yield in interest and sublimity to those which have been so highly eulogised in the more polished and civilized nations of Egypt and Greece. They were usually constructed on the principles of secrecy and retirement from public observation. Long, dark, and, in all practicable cases, intricate passages were the united essentials of the mysterious precincts; and it is evident, that as religion could not be practised distinct from initiation, so places for the performance of these important rites were always constructed within, or near the edifices consecrated to religious worship.

Mr. Faber is of opinion, and I think the conjecture is too reasonable to be lightly rejected, that St. Patrick's purgatory, the pyramid at New Grange, the Temple of Muidhr, in the small island off Sligo, together with the Cornish Tolmen, Stonehenge, and the stupendous natural cave of Castleton, in Derbyshire, were all places destined for the celebration of the Phallic worship. With respect to the latter, I beg leave to quote his own words, which appear to carry conviction with them:—"With regard to the interior of the Derbyshire cavern, I am persuaded, that any person who descends into it, after having first attentively perused the sixth book of the *Eneid*, will be not a little surprised at its singular resemblance to the Hades of the mysteries, though the terrific machinery, once introduced into it, exists no longer. You first enter into an immense and magnificent cave, the whole of which, however, is perfectly visible by the dusky light admitted through its noble arched gateway. From this cave, you are conducted to a small narrow door, having passed through which, you rapidly descend, until you find yourself on the brink of a subterranean river. Over the river you are ferried in a small boat; and, after reaching the opposite side, you continue your course along its bank, through an alternate succession of narrow

passages and lofty caverns. At length, you arrive at a beautiful arched grotto of very large dimensions in the centre of which, issues a natural rock, which you are surprised to find illuminated ready for your reception. The rock itself is occupied by a number of persons, who had previously entered for that purpose; and your ears are forthwith saluted by a variety of wild songs, which forcibly remind you of the old popular superstition respecting elves and fairies. I have little doubt, but that this is done pursuant to an immemorial custom; all traditions respecting the origin and import of which have, however, long been obliterated from the minds of the guides."

The Doctor observes in a note—

"Some very singular excavations have been discovered between Luckington and Badminton, Wilts, called the Giants' caves, which are thus described in Childrey's *Britannia Baconica*, and cited in the Aubrey MSS. 'They are upon the top of a rising hill, in number about nine; and some of them are, or were formerly, cemented with lime. Some of them are deeper, and some shallower, some broader and larger than others. *They lie altogether in a row.* The manner of them is two long stones set upon the sides, and broad stones set upon the top to cover them. The least of these caves is four feet broad, and some of them are nine or ten feet long.' Sir R. C. Hoare pronounces them to be ancient sepulchres; but I conceive the learned baronet to be mistaken in this point, for the author before cited says, 'the curiosity of some ingenious men, as it is reported, within these forty years, tempted them to dig into it, and make search for some antique remains, *but they found nothing but an old spur, and some few other things not worth mentioning.*' How could they be sepulchral if no remains were interred within them? The fact is, they were no more sepulchral than were the pyramids of Egypt; and I have no hesitation in saying, that they were constructed for the self-same purpose, viz., as places of initiation into the mysteries."

We have here a mass of information on this subject of the most interesting character, interesting under what point of view soever it may be considered; whether, as remarkable traces of the effects of religion—for religion it was, on the mind of man in a state either of civilization or ignorance; for the custom of celebrating its mysteries in caverns was alike practised by both,—whether as an evidence of the actual uniformity which existed in these and other remarkable particulars amongst nations so far removed from each other, as to be incapable of communication; or, whether as an indication of the influence which a system of secrecy possessed over the savage barbarian as well as the refined philosopher—the interest is equally engrossing, and the satisfaction equally complete. And the public—particularly the Masonic public, ought to feel themselves indebted to the learned author who has placed before them a book of all time, which will stand for all time as a fountain of pure and gushing waters, where the thirst after pure knowledge may be repressed, and where the most diffident may venture to taste, and thereby imbibe the precious gift which Masonic philosophy thus offers for their acceptance.

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In the preceding remarks, my object has been to bring prominently before the notice of Freemasons, one of the most valuable works that has

been written for their instruction ; my own attention was early attracted to its importance, and having derived the highest gratification from it, I have ventured to offer the preceding remarks, under the idea, that they may direct the Mason to consult the original with greater avidity. However I may have failed in my attempt, yet the attempt was laudable ; those who can judge for themselves will view it with liberality ; and the learned and affectionate friend, whose master-mind has compassed so much space—whose spirit has roamed over such extensive regions, and discovered such inexhaustible treasures, will, I dare venture to predict, view my ambition to treat of such things with the complacency of a benignant heart. A word or two for the publisher ; honest Brother Richard Spencer, in the department of typography, has justice done to the author ; and I have no doubt, that the Masonic public will, by the necessity of frequent editions, render the labours of both pleasant and profitable.

R. T. C.

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#### BROTHER SHARP'S JUBILEE ORATION.

IN another part of our present No. we have devoted a considerable portion of our space to a detail of the interesting meeting of the Craft which took place at Warwick, on the 16th of August, in celebration of the Jubilee of the Shakspeare Lodge, established in that town. From that report, our readers will form some idea of the salient spirit with which our Warwickshire Brethren are prosecuting their Masonic labours, in furtherance of the honour and advantage of our Fraternity.

One of the principal gratifying features of the meeting at Warwick, (held with the full sanction, and personal co-operation of the constituted authorities of the province), was the delivery of a highly appropriate Oration by Brother James Sharp, the W.M. of the Lodge, which, in compliance with a resolution unanimously adopted by the Brethren present, is now in the Press,\* and will shortly be published, in a cheap form, for general circulation among the Craft ; and the profits of its sale appropriated to the use of the three Masonic charities.

Being present at its delivery, we can vouch for its Masonic orthodoxy ; and, therefore, do not hesitate most strongly to recommend it to the attention of the Fraternity at large,—persuaded as we are, that its own merits are alone sufficient to ensure for it a ready passport to public favour, independent of those higher claims it has upon the liberality of every benevolent Mason—claims, which cannot fail to hallow and prosper a publication that has its origin in the exercise of that godlike virtue which forms the chief corner-stone of our mystic Order.

The Worshipful Brother commenced his Oration by observing, that the day had at length arrived which had so long been anticipated by many of the Brethren with feelings of enthusiastic delight ; and that they were then assembled to rejoice, that the goodly fabric of the Lodge

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\* See advertisement in our advertising sheet.

had neither been disturbed nor weakened by the storms and vicissitudes of time; nor had they brought in their train any of those adverse circumstances which were the sure attendants of all institutions that possessed not, like Freemasonry,—

\* Built to endure the shocks of time and chance,—

either the strength and seal—the “pall” and “purple” of antiquity—to uphold and sanction them; or the beauty and force of sound moral principles, to impart lustre and efficacy to their operations.

“It were vain,” said the speaker, “in the nineteenth century, to seek for arguments long since expounded by men of the highest intellectual powers, who have appeared as its advocates in every age, and in almost every clime, to prove that the origin of MASONRY was nearly coeval with that great epoch of time, when

\* First in the east the glorious lamp was seen,  
Regent of day, and all the horizon round  
Invested with bright rays, jocund to run  
His longitude through heaven's high road,—

when

\* ————— the gray  
Dawn, and the Pleiades before him danc'd,  
Shedding sweet influence.\*

Its identification, too, with the *worship* of the only One and true God, is to be traced to about the same period, when ‘the foundations of the earth were laid,’—‘the corner-stone thereof;’—‘when,’ to use the sublime language of an inspired writer of antiquity, ‘the morning stars sang together, and all the sons of God shouted for joy;’ and when, as a great poet of our own land beautifully expresses it, ‘the Author and End of all things,’

\* ————— From work  
Now resting, bless'd and hallow'd the seventh day,  
As resting on that day from all his work.  
But not in silence holy kept: the harp  
Had work, and RESTED not; the solemn pipe,  
And dulcimer, all organs of sweet stop,  
All sounds on fret by string or golden wire,  
Temper'd soft tunings, intermix'd with voice  
Choral or unison: of incense clouds,  
Fuming from golden censers, hid the mount.  
Creation and the six days' acts they sung,—  
Great are thy works, Jehovah! infinite  
Thy power! What thought can measure thee, or tongue  
Relate thee?

\* So sung they, and the empyrean rung  
With hallelujahs: thus was the Sabbath kept.—MILTON.

“It would be equally superfluous in me to dilate upon the unhappy progress of affairs which led to the general defection from the true worship, and the consequent prevalence of idolatry in the antediluvian world; or, to enter into the inquiry, how, amidst the infliction of that mighty chastisement for sin—‘the Deluge,’ when all ‘the fountains of the great deep were broken up, and the windows of heaven opened,’ by which visitation all that remained of sublunary glory, and of man's pride and imagination, was swept away; and by what miracle, too, the hallowed rites of the Order of the ‘Sons of Light,’ were preserved ‘amid the

wreck of matter,' and the form of true religion was restored to posterity by Noah, through the post-diluvian patriarchs.

"It will be sufficient for my present purpose to observe, that the same pure worship which was practised in Paradise, and transmitted to Shem,—handed down to posterity by the descendants of Japhet and Ham,—and carried by them, during their migrations into Europe and Asia,—even to 'the isles of the Gentiles also,'—and became at length, in the lapse of ages, corrupted and deformed by human inventions. That this idolatrous corruption took its first rise in Chaldea,—that it existed as early as the time when the children of men conceived the impious idea of 'establishing for themselves a name' by 'building a tower whose top might reach unto heaven;'—that its baneful influence was spreading far and wide as early as the time of Abraham, who was a 'maker of' graven 'images;'—and that it was practised by Rachel, the wife of Jacob, who stole her father's 'household gods' when she was leaving her parental roof,—are all facts of which we have indisputable proofs afforded us in the sacred 'Volume of the Book,' in whose inspired pages, also, we learn that apostacy from the true religion prevailed to a very fearful extent in the days of the Hebrew lawgiver, who was continually warning the children of Israel against the sin of Sabism, and reminding them of the one great invisible God, of whom they 'saw no manner of similitude on the day the Lord spake to them in Horeb;' 'lest' (said he) 'thou lift thine eyes unto heaven, and when thou seest the sun, and the moon and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them.'

The W. M. then took an historical survey of the progression of idolatrous worship, from the land of Ham, to its introduction into Greece; and, after alluding to the preaching of the Apostle Paul upon Mars-Hill, at Athens—that mother of arts and eloquence,—where he spoke to the Epicureans and Stoics of the doctrines of the Divine Reformer, and taunted them for being "too superstitious," and offering up their "devotions at an altar" dedicated to an "*Unknown God*,"—concluded that branch of his subject by observing that "the descendants of these men communicated the contagion of Paganism to their Roman conquerors, by whose victorious arms it was spread over the whole face of the unknown globe."

In his extended history of the Science of Freemasonry, the W. M. clearly showed that all the celebrated Heathen mysteries that were ignorantly supposed by some of the *uninitiated*, even in the present day, to be the ground-work of the science, was only a perversion of its ancient system of purity and truth. He instanced the close analogy which the rites and ceremonies of the idolators bore to the peculiar customs of the Hebrews, and the rites prescribed under the Mosaic law. "The devoting of the blood," (said the speaker) "first of animals, and then of human beings, to appease the anger of the offended gods, and the cruel ceremonies in the ancient mysteries, may be referred to in the intended offering of Abraham, to the primitive offering of Abel, and to 'the lamb slain from the foundation of the world;' founded on this, the universal conviction, that without shedding of blood is no remission of sins. St. Paul evidently referred to the cruel and frantic ceremonies which disgraced the rites of Saturn, Mars, Venus, and the chaste Diana, when he said, 'It is a shame even to speak of those things which are done of them in secret.'"

After proceeding to state that with the Jews alone the worship of the true God was preserved, from the permanent effects, though not from the errors of idolatry, by miraculous revelations, and the divine superintendence; and how the light shone in dark places, till the perfect day, when "the Sun of Righteousness rose with healing in his wings; and the day-star of true religion brought in its lucid train the pure intellectual light of the Masonic Order," the Worshipful Master continued as follows:—"Embracing within its sphere of boundless intelligence, all the liberal arts and sciences, Masonry, fearlessly advances its pretensions to the character of the *Alma Mater* of Literature; and, in support of its irresistible claims to that distinction, I need only refer to the vast stores of knowledge which she gleaned, when the barbarism of the ruder ages, having disappeared before

——The Sun of Learning rose  
That round us now a noon-tide splendor throws,

gave unlimited scope to the genius of man, and the skill of the artist, being nurtured by the followers of the Craft, gave to our Order, its fund of rich and inexhaustible intellectual attractions. There is no science that Masonry cannot embellish,—no art which she has not dignified by her moral grandeur,—no literary theme too elevated for her illustration, or too vast for her comprehension.

"Even within a few paces of the spot in which we are now assembled we have two rare monuments of what Masonry has achieved in by-gone times. On the one hand the castellated towers of an edifice—unsurpassed in strength, majesty, and beauty, and reared in the middle ages;—on the other, the beautiful Collegiate Church of St. Mary, raised by the pious munificence of our forefathers. The latter a 'silent messenger of the past,'—how sublime! 'It was planned,' (says a learned Brother of the Craft) 'by Masonic wisdom; it was executed with strength and beauty by Masonic hands.' It was only by *thus* devoting the noblest gift to the highest purposes, by the *union of art with religion*, which formed the *spirit of Masonry*, that such wonderful works could be produced.

"Thus has *Masonry* ever been distinguished in this proud isle of benevolence and freedom. Knowing this, and deeply reverencing the sound and unexceptionable principles which have imparted perpetuity to our institution, and extended its benign operations far and wide—how deeply gratifying is the reflection, that, within the more immediate limits of this province, in the year 1792, there did exist a band of men, since called from their earthly pilgrimage to

' The long-extended realms, and rueful wastes,  
Where nought but silence reigns, and night;  
Dark as was Chaos ere the infant Sun  
Was rolled together, or had tried his beams  
Athwart the gloom profound !'

These men, of humble rank, but elevated minds, who had spent years in acquiring Masonic knowledge, and the deeper they drank of its refreshing waters, the oftener they returned to its consecrated stream,—who had eagerly sought for opportunities of exercising that divine attribute of charity, which is the richly-ornamented capital that completes the fabric of speculative Masonry,—who had witnessed in its hallowed glory,

‘————— that hieroglyphic bright  
Which none but Craftsmen ever saw;’—

these men pursued those steps which finally led to the opening of another school of Masonic research, which has so far buffeted the flight of time, that it is about to complete the first half century of its labours in that cause, by which

‘ Nature's mystic laws unfolded stand,  
And Sense and Science, joined, go hand in hand.’

“ Is it not, I ask, a source of high gratification to find, that whilst some Lodges have fallen into premature decay, and others have been erased from the calendar of the Grand Lodge for mal-practices (some, I fear, of a very degrading character), any *particular* Lodge among the many which exist in this and the adjoining provinces, is still enabled to advance its claims to some distinctive mark of reverential approbation? I will not remind you how many Masons have, since its formation, been received into the bosom of Masonry, and initiated within the tiled recesses of the Shakspeare Lodge; neither will I dwell upon the more painful theme of that portion of the initiated Band who have long since counted their ‘sum of human bliss,’ and fallen beneath the all-conquering hand of Death. It is, however, a grateful portion of my present task to bring to your mind's eye the triumphant progression which has attended those mysteries, that to the *uninitiated* appear, perhaps, the result of some antiquated and fabulous contrivance of man, but which, to those who have passed the portals of the temple, are the means by which all mankind would admit we can alone ‘extend the empire of knowledge over ignorance, of virtue over vice, of moral good over moral evil, of spirit over matter,—in one word, of civilization, of education.’

“ Those ‘choice spirits,’ to whose efforts we owe the warrant under which we now assemble, for the beneficent and scientific purposes of our ‘ancient and honourable Fraternity,’ are deserving of especial remembrance amidst my feeble and imperfect observations. I ask you each to breathe a passing blessing over the remains of those time-honoured men. I would ask you, in taking a retrospective glance over this lapse of years—of fifty years—to cherish their names. I would ask you to honour their virtues, and respect their memories; for if it be true that ‘to love the memory of great and good men is to cherish the love of virtue itself,’ how forcible are the claims of good Masons upon our fondest recollections?”

The W. M. closed his address, which was listened to throughout with the most intense interest, in the following emphatic terms:—

“ My Brethren, may a serious consideration of these solemn mysteries enable us to *square* our actions, and *compass* our ends, so that we may, like the pious Masons of antiquity, engaged in the erection of the First Temple, be enabled to perform the task allotted us with the same beauty, order, and perfection; and like them be ultimately called from LABOUR *beneath* to the REST *above*,—in those ‘mansions not made with hands, eternal in the heavens,—to form one of that ‘innumerable Host,’ who, ‘when rolling years shall have ceased to move,’ will be engaged in the ecstatic duty of raising the universal shout of joy—when the GREAT ARCHITECT OF ALL shall have performed another ‘*six days' labour*’ in the CREATION OF A NEW HEAVEN AND A NEW EARTH!”

## THE ANNALIST.

## THE CHARTER OF COLNE,

*Written in Latin, in the year 1535, and translated into Dutch by Bro. G. Voesmaer, and from that translation into English by Bro. G. Watson, P.M. 95.*

To extend the glory of Almighty God.

We, Installed Masters of the Ancient and Honourable Fraternity of St. John, or Free and Accepted Masons, Officers and Members of the Lodges, or Temples established in London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Franckfort, Hamburg, Antwerp, Rotterdam, Madrid, Venice, Ghent, Regensburgh, Brussels, Dantzic, Middleburgh, Bremen, and Colne, convoked to this general assemblage at Colne, in the year, month, and day hereinafter mentioned, and under the superintendence of the W.M. of the Temple established in this city—a man distinguished by wisdom and understanding, and unanimously elected by us to conduct this assembly—declare by this letter, a copy of which shall be sent to each of the above-named Lodges, to be presented to all who now are, or may become members of our Ancient Order.

Having attentively considered the reports which are spread abroad, as well publicly as privately, in those unhappy days of civil war, discord, and jealousy concerning our Order itself, as well as all the Members of it, by which reports we are accused of crimes which are as foreign to us as they are contrary to the spirit, laws, and regulations of the Brotherhood; and in addition to this, that the Members of our Order are in particular accused of endeavouring to restore the Order of the Templars; that we are united by indisputable and secret bonds, in order that we may with the greater security oppress and prosecute those who are not initiated, and contemn those who are placed in authority over us, and cause them to fall into universal hatred; that we are openly considered to be sworn and united to each other, to make ourselves masters of the goods and possessions of other people; and that further, we are united together to revenge the murder of the Grand Master of the Templars, upon the successors of those kings and princes who caused the downfall of that Order; and that for that object, we promote schisms in the church, and dissention and discord in civil governments; that we are inflamed with enmity against the Pope, the Emperor, and all kings; that we will obey no authority but the Heads and Masters chosen out of our own Brotherhood, and that being spread over the whole surface of the earth, we obey their secret orders, and promote their secret objects by means of private letters and messengers; and that lastly, we will admit no one to participate in our mysteries, but such as have been proved by bodily torture, and who have taken an awful and horrid oath to be true to our Temples.

It appears necessary unto us, having attentively considered all those charges, to state the true origin of our Order, as well as the benevolent

objects it has in view, as those have been discovered by the principal and most experienced Masters in our excellent science, who, enlightened with true wisdom, have diligently searched and proved the truth; and who, in consequence are enabled to make this declaration written, signed, and sealed by us, to be sent to each of the Lodges of our Brotherhood, in order that it may serve as an eternal memorial hereof, and to preserve unviolated the purity of our intentions; and whereas, by the daily increasing lust of the citizens and people for hatred, envy, intolerance and war, our Brotherhood may in future become more and more oppressed, and rendered less able to protect and preserve itself, and thus, in the course of time, become less pure, less undefiled, less corrupted, or in some parts of the earth entirely destroyed; those letters may in future and better days become useful; should the whole of those letters not be preserved, yet some of them may; and that into whatever disorder or distress the Order may have fallen, it may, by those means, be restored to its original purity. For those reasons, we installed Masters, induced by the love of true knowledge, have composed this Charter from the most ancient and authentic records of our Order concerning its objects, usages, and duties, in the holy hope, that none of our fellow-labourers either now, or in future ages, will deviate from this testimony to the truth; and this we declare and make known to the enlightened as well as to the profane world, the welfare of both being dear unto our hearts.

A. The Brotherhood, or Order of Free and Accepted Masons dedicated to the holy St. John, is not a branch of the Temple, nor of any other spiritual or temporal order, neither is it united with one or the other, neither has it derived its origin from them, nor has it the least communion with them in any shape or manner whatever; but it is much more ancient than all those orders of knighthood, and existed in Palestine and Greece, as well as in both divisions of the Roman empire before the Crusades, and the departure of the above-named knights for Palestine. It is proved unto us by the existence of many monuments whose ages are well known, that our Brotherhood had its origin in those times when a few of the initiated, filled with desire of true knowledge and a correct interpretation of the mysteries of Christianity, separated themselves from the various sects who professed the Christian religion; for in those times, a few wise and enlightened men who could not agree to the heathenish customs and ceremonies introduced into Christianity, and perceiving that by this unhallowed service neither peace, nor love, nor unanimity could ensue, but that cruel wars must arise, united themselves with an holy oath to preserve and maintain in its original purity, the hallowed origin of the Christian religion, with its benign influence on the hearts and consciences of mankind; to bring the True Light more and more out of darkness, and to labour together in combatting ignorance, intolerance, and superstition, and to establish peace and happiness among mankind, by teaching and enforcing every human virtue.

Thus the Masters of our Order took the name of Initiated Brethren of St. John, following the footsteps and imitating the conduct of St. John the Baptist, the forerunner of the Light, and the first martyr of the enlightened. The teachers and writers, according to the customs of the times, were called masters, and chosen from the experienced and learned of their disciples, or fellow-labourers, from whence

we derive the name of F. C; while the remainder of the Brotherhood, according to the custom of the Hebrews, Greeks, and Romans, were called apprentices.

B. That our Order then, as at present, consisted of three degrees, E. A., F. C, and M. M.; the last degree containing Installed Masters and Installed Grand Masters. But that all other self-styled orders, unions, or brotherhoods, which pretend to have more or other degrees, or which claim any other origin, or which interfere with the affairs of church, or state, or religion, or politics, or which teach hate or enmity to any person, or which persecute or oppress any class of the community, under the name of Free and Accepted Masons, or Brothers of St. John, do not belong to our Order, but would be banished and expelled as schismatics.

T. Among the Teachers and Masters of the Order, who taught geometry, astronomy, and other liberal sciences, after it had spread over the whole surface of the earth, there was a common communication of knowledge and Light from whence it arose, that they began to elect from the Installed Masters, one of the most eminent, who was honoured with the title of Installed Grand Master and Chief Officer, who was known to the Installed Masters alone, and who was acknowledged as the visible representative of the invisible Head and President of the whole Order, as is the case at the present day, although known to few.

According to the previous remarks composed out of a collection of the oldest manuscripts of our Order, preserved in our archives, brought together at the command of our President, and most diligently compared with the holiest memorials,—We, trusting in the fidelity of our successors to their officers, do agree to the following regulations, being duly impowered so to do by the command of our enlightened President.

A. The government, the form, and the spirit of our Order, from which streams of the clearest Light flow, as well upon enlightened Brethren as upon the profane world, belongs to the Installed Grand Masters; it is their duty carefully to guard and watch that no Brother, however distinguished by rank and fortune, should undertake any thing contrary to the true object of our Order. To the same Governors of the Order belongs also the defending of the Brotherhood, and the preservation and protection of their security: they must likewise protect them as often and whenever it is necessary, at the hazard of their lives and fortunes.

E. It does not appear to us, that before the year 1440 A. D. this society was known by any other name than that of "John's Brothers;" but that, as it appears to us they then began to be called at Vallenciens Free and Accepted Masons, at which time, in some part of Flanders, by the assistance and riches of the Brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's Fire.

Z. Although in the exercise of charity and benevolence, we neither regard country nor religion, yet we consider it both necessary and prudent to initiate no one into our mysteries, except those who, in the society of the uninitiated and unenlightened profess the Christian religion. By the examination and proving of those who seek for initiation into the first, or E. A. degree, no bodily torture is used, only such an examination as is necessary to prove a healthy body and good understanding.

H. Amongst those duties which we are sworn to observe, are those of obedience and fidelity to our civil and legal governors.

O. The end and aim of all our endeavours is comprehended in two maxims: "Respect all mankind, and love them as brothers and neighbours." "Give unto God that which is God's, and unto Cæsar that which is Cæsar's."

I. The secrets and mysteries in which our labour is veiled, have no other object than to be benevolent without ostentation; and without turning aside from the straight path of duty, to persevere in endeavouring to improve our understanding.

K. We celebrate annually the festival of St. John, the forerunner of Christ, and the patron of our Order.

A. The ceremonies of our initiation, and the ceremonies which are connected with the assemblies of the Brethren, whether as signs or words, or any other manner, are nevertheless entirely distinct from all spiritual duties.

M. He only is acknowledged as a Free and Accepted Mason, who has been initiated into our mysteries in a certain manner, with the assistance, and under the superintendence of at least seven Brethren, and who is able to prove that he has been regularly initiated by the ready use of those signs and words which are used by the other Brethren, among which signs and words those also are contained which are in use in the Temples, or Lodges established at Edinburgh, and those under its authority; at Hamburgh, Rotterdam, Middleburgh, and in the Lodge founded at Venice; for although those Lodges use the form of Scottish Masonry, yet this form, in its origin, its objects, and its aim is not distinct from the form which we use.

A. Although, that our Order does not now stand under the superintendence of one universal head, or Grand Master, but that the different societies of which it is composed are ruled by different Grand Masters, according to the laws and customs of the various countries where they are established; yet nothing is more necessary than a similarity of working in all the Lodges spread over the whole surface of the earth, as members of one universal body acting in concert for one common object, for which means this letter shall be sent to each Lodge which are now established.

For the above reason, nineteen copies of this letter, being perfectly alike in their contents, and certified and strengthened by our signatures written at Colne, on the Rhine, in the year one thousand five hundred and thirty-five, the four-and-twentieth day of the month of June, according to the Christian epoch.

Harmanns †. Carlton. Io. Bruce. Fr. v. Upna. Cornelis Banning. De Colligni Virieux. Johan Schrøeder. Hofman, 1535. Icobus Prepositus. A. Nobel. Ignatius del la Torre. Doria. Jacobus Uttenhovr. Falok Niclaes va. Noot Philippus Melanthon. Huyssen. Wormer Abel.

NOTICES OF EMINENT MEMBERS OF THE CANONGATE  
KILWINNING LODGE OF SCOTLAND.

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“ For although no praise of ours can add lustre to the memory of the illustrious dead, it is our duty to see that the remembrance of them do not utterly pass away; that their memory do not lie sepulchred with their remains; but that it should be pointed out as an encouragement and incitement to those of after times, and set up, as it were, for a beacon-light to ourselves and others.”—*Speech of Lord Ramsay, 1836.*

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In recording the proceedings of the great centenary celebration of 1836, we took a rapid glance at the general history of Masonry in Scotland up to 1736, when the hereditary Grand Master St. Clair, of Roslin, resigned his rights and honours into the hands of the Craft. Of this illustrious Mason and member of the Canongate Kilwinning Lodge, some short account was then given; and the publication in this *Review* of the Grand Master's speech at the centenary festival, has left nothing more to be said of the celebrated St. Clair.

Other remarkable men and Masons, however, are to be found chronicled in the books of the Lodge, whose Masonic memory, we would fain think, ought not to “ be sepulchred with their remains,” but be “ set up as a beacon-light to ourselves and others.” And if, in the endeavour to rescue some names from oblivion, little should sometimes appear beyond dates and designations, the meagreness of the minutes must form the best explanation; but even the name of a Masonic worthy, whose sole memorial may be that he has served in office, awakens an interest when contemplating the past. Commencing our catalogue with the contemporaries of St. Clair of Roslin, we begin with the Right Worshipful Brother,

GEORGE FRASER, who was first elected as Master of the Canongate Kilwinning Lodge, June 24, 1736. This gentleman was Deputy Auditor of Excise in Scotland, and had, previously to his acceptance of the chair, officiated as Secretary to the Lodge. He devoted much of his time and attention to Masonry, and seems to have been particularly anxious to effect a reform and remodelling of the by-laws and regulations, without which, he justly judged, the internal administration could not be efficiently carried on. He thus formed the basis of a judicious system of government, to which much of the future prosperity of the body is to be attributed. Brother Fraser also planned, and personally superintended the erection of the rebuilding of the hall; on the completion of which it was formally consecrated by the Grand Master St. Clair, and received the name of St. John's Chapel, a designation it still bears.

Brother Fraser took a prominent part in the constitution of the new Grand Lodge, after the resignation of his hereditary chiefship by William St. Clair. His name appears a principal witness to the deed of magisterial demission. He vacated the chair of the Lodge in June, 1738, and was a second time elected, after a long interval, June 24, 1752, remaining in office two years. About the same time he became Grand Master Substitute in Grand Lodge, and in 1755 rose to the rank of Grand Master Depute, which he held till 1760.

After his second retirement from the Canongate Kilwinning chair, he remained out of office for an interval of eight years, when he was a third

time called, by the unanimous voice of his Brethren, to take upon him the magisterial charge, June 24, 1762. With all the zeal and disinterestedness which distinguished his former presidencies, did this veteran leader discharge the duties of his post for the space of two successive years, till at length he retired from official labours and public honours, amid the gratitude and regrets of all the Brethren.

During the first two years of his Mastership Brother Fraser received into the Masonic mysteries the following individuals of note, amongst others:—

**SIR WILLIAM BAILLIE**, of Lamington. He was admitted a Mason in November, 1736, and subsequently became a Warden in Grand Lodge.

**SIR JOHN SCOTT**, of Ancrum. This baronet was initiated in December, 1736, and was a zealous and active Mason. Though not occupying permanent office in the Lodge, he appears frequently to have officiated in the absence of the Wardens, or other officers elect—an experience which prepared him for the better discharging the duties of the Grand Wardenship, to which he was called at the election in 1742. He died in 1748. His second son also became a member of the Lodge.

**DR. WILLIAM CONGALTON**. This gentleman was a physician of considerable eminence, and became a Mason in December, 1736. At the election in June of the next year, he was appointed Warden of his mother Lodge. On St. Andrew's day, 1737, he was also elected in Grand Lodge to the post of Senior Grand Warden.

**THOMAS ALLAN**, of Drumsheugh, a merchant and magistrate of the city of Edinburgh. He was initiated in September, 1736. At the election in June, 1744, he was raised to the chair of Depute Master of the Canongate Kilwinning, and in November, the same year, was appointed Junior Warden in the Grand Lodge of Scotland.

**JAMES NORIE**, an artist of considerable reputation, was also initiated in 1736. He was a member of the Lodge Committee, and rendered many valuable services. In 1748 he was distinguished in Grand Lodge by receiving the appointment of Junior Grand Warden.

**JOHN BROWN**, merchant, and one of the magistrates of Edinburgh. Initiated in 1736; he became in 1739 Junior Warden of the Canongate Kilwinning, and in 1740 Senior Warden, holding the latter office till the election in 1748, when he retired for a year, and was again reinstated in 1750, and the two following years. Such continued service in a situation requiring all the knowledge and attention of a thorough Mason, bespeaks no ordinary merit and devotion. Brother Brown held also the office of Junior Grand Warden in 1745.

The above have been specified as holding official stations. Other eminent men and worthy Brethren were also received, though not appearing as public functionaries. Such was Hew Dalrymple, Lord Drummore, a judge in the court of session, and son of Sir Hew Dalrymple, of North Berwick. He became a Mason in 1737, being then about forty-seven years of age.—Sir William Nicholson, Bart.; Charles Campbell, of Monzie; Alexander Hay, of Drumelziel; John Hay, of Belton; and others of respectability in the country were likewise admitted at this period.

On the retirement of Brother George Fraser after his first term of office,

**JOHN DOUGLAS**, surgeon, was elected to the chair, June 24, 1737. We find this Brother officiating as Senior Grand Warden, upon occasion of the first formal visit of the Grand Master, St. Clair of Roslin, to

his mother Lodge, Dec. 2, 1737. That he was a man and a Mason of acknowledged worth and talents is sufficiently testified by the fact, that for the long term of eleven successive years, Brother Douglas presided as Master of the Lodge, vacating the chair at the election in June, 1748. Nor was this altogether to terminate his official career. In 1750 he was once more chosen to preside over the Brethren; but in December, 1751, death severed him from the society of his friends on earth, and arrested his useful labours. Brother Douglas was equally honoured and respected in the Grand Lodge, in which he held the responsible station of Grand Master Substitute, from the year 1738 till the period of his demise. He is worthy of a niche among the worthiest.

Among those initiated under Dr. Douglas, and who attained to the honours of office, were the subjoined:—

**JAMES COLHOUN**, some time Lord Provost of Edinburgh. He was initiated Oct. 25, 1737, and at the election in 1738 was appointed Junior Warden of the Lodge; he was promoted the year after to the Senior Wardenship. At the Grand Lodge election in 1741, he became Junior Grand Warden, in which situation he died, in the month of May, 1742. On the day of his interment, a solemn funeral Lodge was convened, in token of the deep respect with which he was regarded by his Brethren. Various pieces of sacred music, appropriate to the occasion, were performed. Provost Colhoun held the government office of Post-master-general for Scotland.

**DR. JOHN BOSWELL**; he was of the family of Auchinleck, Ayrshire, and uncle to the celebrated biographer of Johnson, whom we shall afterwards have occasion to notice. Dr. Boswell was initiated on Dec. 6, 1742, and at the Grand Lodge election in 1753, was chosen Senior Grand Warden. He was a man of great accomplishments, and became one of that literary circle of distinguished persons which included Dr. Blair, Principal Robertson, Lord Hailes, &c.

**DAVID DALRYMPLE**, advocate, afterwards Lord Westhall; he was the son of Hew Dalrymple, Lord Drummore, formerly mentioned, and became a Master October 7, 1747. He occasionally officiated as a Warden in his mother Lodge, though not appointed formally to any office. In 1752, however, he became Junior Warden in Grand Lodge, and in 1754 was promoted to the rank of Depute Grand Master. The year following he received a commission as Provincial Grand Master for the district of Aberdeen. His Masonic honours were finally crowned by his being elected Grand Master Mason, November, 1774. He filled the grand chair for two successive years; on his retirement from which he was appointed one of the judges of the Court of Session, under the title of Lord Westhall. He died in 1784. We do not find any details published in Lawrie's History of Grand Lodge to illustrate the Masonic rule of this Grand Master.

There were also initiated, about the same time, the Lord Viscount Kenmore, the Hon. William Fraser, Thomas Gordon of Earlston, David Bethune of Kilconquhar, Dr. Thomas Drummond, Francis Buchanan of Arnprior, &c. This latter Brother met an unfortunate fate; having conscientiously joined the cause of the Stuarts, he was taken prisoner, tried, and condemned for high treason, and executed at Carlisle, behaving to the last with the most heroic resolution. Another individual, somewhat prominently connected with the rebellion of 1745, was John Murray of Broughton, who became a Mason in the Canongate Kilwinning Lodge, December, 1738. His conduct, however, was a contrast

to Mr. Buchanan's; he was private secretary to the Chevalier Charles Edward, whom he accompanied in his eventful enterprise; and, after the fatal battle of Culloden, fled to the mountains, where he lived the life of a hunted beast. Having taken refuge at the house of his brother-in-law, Mr. Hunter of Polmond, in Peebleshire, he was betrayed by a menial, and carried captive to London. There he is said to have been induced to make important revelations. But we will not seek further to "draw his frailties from their dread abode." He obtained pardon and a pension for life; his name was erased from the books of the Lodge; nor does it appear ever to have been restored. In 1743, Murray was Junior Grand Warden, under the Mastership of James, Earl of Wemyss. In addition to the above members we find the names of two worthy magistrates of the city of Edinburgh, Brothers George Halliburton and Robert Montgomery, initiated in 1738, and who both attained to the Lord Provostship of the city.

The next Master of the Lodge, whom we have to commemorate, is the Right Worshipful Brother,

ANDREW HAY of Mugdrum, who was elected on the retirement of Dr. Douglas in 1748. He became an Entered Apprentice on the 7th July, 1736, under the Mastership of Brother Fraser, and continued a private Mason till the election in 1745, when he was judged worthy of the second place in the Lodge, that of Depute Master, in which he was continued for three years. He was also chosen in Grand Lodge to be Junior Grand Warden, November, 1746, and the year following was promoted to the Senior Wardenship. Working the Lodge with zeal and fidelity, Brother Hay remained in the chair till 1750, when he was succeeded by Dr. Douglas, as before stated, the veteran Brother George Fraser supplying the place of the latter after his death.

Under Brother Fraser's renewed term of office, viz., from 1752 to 1754, Masonry began to recover from the shock of the rebellion, and the following members of note were initiated: Robert Adam and James Adam, architects. They were both entered at the same time, Nov. 29, 1752. About two years after their Masonic profession, Robert went to Italy, and other parts of the continent, to improve himself by study; and on his return to England, he published a very splendid description of the architectural antiquities of the various places he had visited. As specimens of Mr. Adam's style, the Adelphi in London, and the Register House in Edinburgh, may be cited. In 1775 the two Brothers published a joint collection of magnificent designs. Robert held for some time the appointment of king's architect, which he resigned upon being chosen member of parliament for his native county of Kinross. He died in 1792, and was buried in Westminster Abbey.

SIR RALPH ABERCROMBY, when a young officer, was initiated in the Canongate Kilwinning, May, 1753. It is not a little remarkable that four of the greatest commanders of modern times should have been members of the peaceful Masonic Fraternity—namely, Abercromby, Nelson, Moore, and Wellington. Scotland can boast of two of these heroes: Sir John Moore having been initiated in the St. John's Lodge, Haddington. Ireland claims her Wellington; England, her Nelson.

JAMES BRUCE of Kinnaird, a name perhaps scarcely less universally known than those of the illustrious men just specified, was received a Mason on August 1, 1753, being then in his twenty-third year. Bruce has been called, and not without reason, the prince of modern travellers.

He enriched his country with much that was new and important in history and in geographical science; and brought home with him various valuable literary treasures, among which were seventy volumes of Arabian manuscripts; a complete copy, in a number of large quartos, of the books of the Old and New Testament, in the Abyssinian language; and the celebrated Book of Enoch, which, we believe, has been recently translated.

Besides the foregoing, there were initiated into Masonry about the same time, Dr. Thomas Young, afterwards Professor of Midwifery in the University of Edinburgh; William Alexander, Lord Provost of Edinburgh, and member of parliament; William Graham of Airth; Alexander Gordon of Auchintoul; John Scott of Craigentinnie; John Innes of Leuchars; and James Coutts, the original partner of the well known banking firm of that name.

Two Brethren, who became affiliated in the Lodge about this time, merit also being recorded here. These were—

**CHARLES HAMILTON GORDON** of Newhall, advocate, whose name frequently appears in the books along with that of St. Clair of Roslin, as accompanying the latter in his visits to the Canongate Kilwinning during his Grand Mastership: he joined the Lodge Dec. 27, 1752. This Brother filled the conspicuous station of Deputy Grand Master from the years 1751 to 1753, under the presidency of Provost Drummond, whom he succeeded in the chair of Grand Lodge. He died at Perth in 1761.

**JOSEPH WILLIAMSON**, advocate. He was affiliated along with Mr. Hamilton Gordon. In November, 1752, he was Senior Grand Warden, and in the following year became Deputy Grand Master, under the last named Brother. He retained this office for one year, after which he does not appear as an office-bearer of Grand Lodge till the Mastership of the Earl of Kellie, in 1763, when he again was chosen as Grand Master Depute. Mr. Williamson held the place of Town Clerk of Edinburgh, and as such was keeper of the city keys at the time of the rebellion in 1745. When the town was taken by the Highlanders, Williamson was directed by the Provost to give up the keys. Being a staunch adherent of the House of Hanover, he at first refused to deliver them up; at length, being peremptorily ordered, he begged to be allowed to escape over the city walls, that he might not be a participator in the disgrace of the surrender; and he was the first to reach London with the intelligence of the capture of Edinburgh by the rebels.

The next Master of the Lodge to be recorded is—

**JOHN LUMISDAINE** of Stravithy, who was elected June 24, 1754. In November following he was chosen Senior Warden in Grand Lodge. Brother Lumisdaine was initiated in 1750; he held the Master's mallet for three successive years, during which the Lodge increased in numbers and in name. Among the members received were the following:—

**SHOLTO CHARLES**, LORD ABERDEEN, afterwards Earl of Morton. He was elevated to the Grand Mastership November, 1755, and continued therein for the term of two years. In 1757 he became Grand Master of England, to which he was re-elected for four successive years. It is singular enough, that his father, James, Earl of Morton, was also Grand Master of Scotland and of England in the years 1740 and 1741. Lord Aberdeen, having succeeded to the earldom of Morton, died in 1774, leaving his son George to inherit the title, and who likewise became a Mason in the Canongate Kilwinning.

**JAMES HUNTER**, banker, afterwards Sir James Hunter Blair, entered the Lodge, November 14, 1755, and was appointed its Treasurer at the election of 1756, which office he remained in till 1760. In 1757 he was also chosen to be Treasurer to the Grand Lodge of Scotland, which situation he held for a number of years. This eminent citizen became Lord Provost of Edinburgh, and was returned as member of parliament in 1781.

**JAMES STUART**, merchant and banker in Edinburgh. He was initiated a Mason in November, 1755, and the year after was appointed Senior Warden of the Lodge. At the Grand Lodge election in 1761, he was elevated to the office of Deputy Grand Master, under the Earl of Elgin. He became Lord Provost in 1764, and while holding this civic dignity, was, in the succeeding year, elected to the Grand Mastership of Scotland. This he held for two years.

**SIR JOHN ST. CLAIR**, of Stevenson, initiated January, 1757. At the election of Grand Lodge in 1786, he was chosen Senior Grand Warden, and was re-elected the next year. He was the sixth Baronet of the family of Stevenson, which branch is descended from Sir George St. Clair, of Longformacus, who was third son of William St. Clair, of Roslin, who flourished during the latter part of the thirteenth century. He died in 1789.

The following Brethren did not attain to office in the Craft:—David Rae, of Eskgrove, advocate, afterwards Lord Eskgrove, and Lord Justice Clerk in the Court of Session. He was initiated October 2, 1754. After a long, laborious, and useful existence, he was created a Baronet in 1804, and died shortly after. Alexander Wedderburn, advocate, who eventually became Lord Loughborough, Lord High Chancellor, and Earl of Rosslyn. He was initiated December 3, 1755, while a member of the Scottish bar, which he left early, and rose to the highest honours of the legal profession in England. Alexander Wood, surgeon, of celebrity in his day; Sir William Dunbar, of Hempriggs; Sir William Baird, of Soughtonhall; Gilbert Laurie, a Lord Provost of Edinburgh; John Bruce, of Sumburgh; Thomas Brown, of Braid; John Stuart, of Ballakulish; William Fraser, of Ford; Cornelius Elliot, of Wolflee, W. S. &c. &c.

Several Brethren of eminence joined the Canongate Kilwinning about the same time, of whom we may particularize two—

**GENERAL OUGHTON**. Though originally initiated in an English Lodge, this Brother, from his long residence in Edinburgh, may be claimed as a Scottish Mason. He was affiliated in the Canongate Kilwinning, December 4, 1754. His zeal and exertions were so conspicuous to the Craft, that at length, in 1769, he was elected Grand Master Mason of Scotland. He was commander of the king's forces in that quarter, and exhibited in his person an eminent example of the perfect compatibility, or rather the noble harmony of the Masonic and military characters, united as they were in one who held such a high station in the Craft and in the army. General Oughton not only sanctioned military Masonry, but in his capacity of Grand Master, personally constituted and consecrated a new Military Lodge in the Scotch Greys, of which the commander, the Hon. Colonel Napier, was appointed Master. This distinguished Brother appears to have received Masonic honours previous to his arrival in Scotland, having held the appointment of Provincial Master of the Lodges in Minorca, under the English constitution.

**COLONEL JOHN YOUNG.** He held the prominent place of Grand Master Depute, from the year 1736, to the year 1752. After his retirement from Grand Lodge, he attached himself to the Canongate Kilwinning, in 1755. He was originally received as a Mason in the Kilwinning Scot's Arms, a Lodge long ago defunct. Brother Young held also the dignity of Provincial Master over the Scottish Lodges in America and the West Indies.

Succeeding the Worshipful Brother Lumisdaine, was **DAVID ROSS**, of Inverchashley, advocate, who was elected to the chair in June, 1757. He was admitted a Mason in 1755. At the Grand Lodge election, November, 1757, he was chosen to the post of Senior Grand Warden, holding the same during two years. His avocations as a pleader at the Scottish bar, induced him to resign the chair at the expiration of a year. He finally rose to be one of the Lords of Session under the title of Lord Ankerville.

Brother Ross received into Masonry, during his Mastership, the celebrated James Burnet, Lord Monboddo, who was initiated November 29, 1757, being then about forty-three years of age. His character is thus given by Mr. Tytler:—"Lord Monboddo was a man of great worth, honour, and moral rectitude, but of much singularity of manner and character. Yet with all his eccentricities of opinion, his writings display great erudition, and a just and excellent spirit of criticism. He was affectionate, friendly and social, and fond of convivial intercourse; and it was his daily custom to unbend himself after his professional labours amidst a select party of literary friends to an early supper." One of the eccentricities of this able judge and acute metaphysician was the opinion that the human species were originally endowed with tails, an hypothesis which has entailed some ridicule upon his memory. He died in 1799.

On the retirement of Brother Ross from the chair, **WALTER STEWART**, of Stewart Hall, advocate, was elected Master, June 24, 1758. He became a Mason, December 3, 1755. While Master of the Lodge he was appointed Senior Warden in Grand Lodge, remaining in that office two years from his election in 1759. Brother Stewart initiated, among others, **SIR WILLIAM FORBES**, of Pitsligo, Bart., one of the brightest names that adorn the Lodge annals. This eminent man, the founder of the banking establishment that bears his name, was inducted into the Masonic mysteries in December, 1759. His enlarged and penetrating spirit at once perceived the beauty and utility of a system based, like that of Freemasonry, upon the purest principles of virtue and philanthropy; and accordingly, from the moment of his initiation, he sought to follow out in practice those principles which as a Mason he had professed; and this he manifested throughout the whole of his future life and actions—illustrating his faith, not merely in his intercourse with those of the immediate Masonic household, but also in his relation with the common brotherhood of the human race.

Sir William Forbes served his first apprenticeship to office in 1761, being then appointed to the post of Junior Warden of the Lodge; in the following year he was promoted to that of Senior Warden. The latter office he faithfully discharged for the space of three successive years. His position as Warden, according to the Scottish constitutions, gave him a seat as representative in Grand Lodge; and in November, 1765, he was raised to the office of Junior Grand Warden in that assembly, the Right Hon. James Stuart, Lord Provost of Edinburgh,

(formerly noticed) being Grand Master. He held the Junior Grand Wardenship during two years, after which he retired into the ranks of his Brethren. Nor does he appear again in an official capacity till the year 1776, when he was called, by the unanimous voice of the Fraternity, to accept that situation for which he was most worthy. He was installed Grand Master Mason, on St. Andrew's Day of the above year; and when the numerous important avocations in which he was engaged, whether of a public or a private nature, are considered, his acceptance of the chair was doubly enhanced. In this situation he was excellently supported by two distinguished Masons of the Canongate Kilwinning, Brother James Boswell being Deputy Grand Master, and Dr. Nathaniel Spens his Substitute.

One of the first acts of his Masonic magistracy was to pay a formal visit to his Mother Lodge, in which, attended by a cortège of Grand Office Bearers, and other Members of Grand Lodge, while numerous deputations from all the Edinburgh Lodges, headed by their respective Masters, joined the occasion. The erection of a new High School in Edinburgh, took place in June, 1777, and Sir William Forbes, who was Chairman of the Committee for that object, laid the foundation-stone in his capacity of Grand Master. On this occurrence he addressed an excellent discourse to the assembled authorities and spectators, which will be found in the Scot's Magazine of the time, and in Lawrie's History.

During the second year of his rule, died the last St. Clair of Roslin, an event which was solemnized by a Funeral Grand Lodge, and which called forth a very elegant and impressive oration from the Grand Master, reported in the works referred to.

At the termination of his two years of office, Sir William Forbes retired from the Grand Chair; not, however, to close his Masonic career, for he continued to the last a zealous supporter of the institution, embracing every occasion to further the interests of the Fraternity, whether by aiding them in his counsel, or lending his personal attendance at their public proceedings. He was in truth a burning and a shining light, whether viewed as a man or as a Mason. In his own city he was foremost in every charitable and philanthropic undertaking. He was a Manager of the Charity Workhouse, a Governor of the Orphan Hospital, of the Merchant Maidens' Hospital, of Watson's and Gillespie's Hospitals, of the Royal Infirmary, &c.; and though his deeds of private benevolence were sought to be done in secret, yet some have transpired which marked his noble generosity. He was noble both by descent and by nature, and should have succeeded to the title of Lord Forbes, attainted at the rebellion. He declined the proffer of an Irish peerage, after consulting his family: *This truly illustrious Freemason died November 11, 1806.*

Besides Sir William Forbes, the following Brethren were initiated about this period:—

Sir Hay Campbell, of Succoth, who became Lord President of the Court of Session. He was entered in 1758, while a pleader at the Scottish bar, and died in 1828, on the verge of his 90th year. Alexander Murray, also a judge under the title of Lord Henderland. Alexander Macdonell, of Glengarry. Evan Cameron, of Fassifern, created a Baronet in 1815, and died in 1828, at the advanced age of 88. Also the Hon. William Murray, son of the Earl of Dunmore. Guthrie, of Guthrie, Gordon of Ellon, &c. In June, 1760, after the interment of Brother David Ross,

ALEXANDER DRUMMOND, some time British Consul at Aleppo, was elected Master. It appears that this active Brother had been Master of the Greenock Kilwinning Lodge, so far back as the year 1738, at which period he also held the appointment of Provincial Master over the West of Scotland. In 1747, while resident at Alexandretta in Turkey, he applied through his brother, George Drummond (hereafter to be noticed), for a commission from Grand Lodge to constitute Lodges in that quarter, which was granted: his powers extending over the parts of Europe and Asia bordering upon the Mediterranean sea. This distinguished and experienced Mason remained two years in the chair of the Canongate Kilwinning, receiving into the society many new members; amongst others,

ALEXANDER ELPHINSTONE, advocate, who after serving the office of Junior Warden of the Lodge for three successive years, was finally promoted to be Depute Master in 1766. The year following he was chosen in Grand Lodge to the post of Senior Grand Warden, in which he served for two years, under the Mastership of the Earl of Dalhousie. Robert Hamilton, of Wishaw, and Captain McLeod, of McLeod, appear likewise among the entries.

(*To be continued.*)

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## THE BRAHMIN.

"From nature's chain whatever link you strike  
Tenth or ten thousandth breaks that chain alike"

*Pope's Essay on Man.*

THE dark veil of night had been drawn aside by the rosy fingers of morning, and the flowers began to lift up their dewy crests to meet the sun's first kiss, when Zekah, the wealthiest Brahmin of the populous city of Camby, walked forth to indulge in meditation and solitude. His life had hitherto been pure; from boyhood he had kept the laws of his faith; the fame of his charities had reached the remotest corners of India, and sages from far distant lands came to improve themselves in wisdom by listening to his words. Still Zekah was not happy—pure himself, he demanded purity in others; a prayer omitted was, in his eyes, a mortal sin; and rather than have broken the peculiar rule of his caste by tasting animal food, he would have submitted to a death of the most painful tortures.

It was from his rigid observance of this last article of his creed that his chief misery arose; the cruelties committed by mankind upon the brute creation shocked his sensibilities, and disgusted him with his fellow-creatures. "Yes," exclaimed Zekah, "I will fly from the haunts of man; from scenes where such atrocities are daily, nay hourly committed; the woods shall be my dwelling-place, and the birds of the air, and the innocent creatures of the field my sole companions; would," he added, fixing his gaze upon an aged vulture, who, with her young occupied a peaked rock near which he stood, "I could understand their language."

"Thou hast thy wish," answered a deep-toned voice beside him; he started at the sound, and turning, beheld before him a man dressed in

the garb of an Indian sage ; a venerable beard flowed upon his breast, a golden fillet graven with mystic characters bound his flowing hair, and an ivory staff upon which he leant, gave to his figure an air of decent gravity.

“Who art thou?” demanded the astonished Zekah.

“I am thy good Genius, sent by Brahma to instruct and reprove thee ; thy disdain of thy fellow-creatures is offensive to the Most High.”

“Alas ! how have I sinned ? from my youth upwards have I kept the law ! my prayers and ablutions have been numberless, and my charities” —

“Charities !” interrupted the Genius in a contemptuous tone ; “and what have been its objects ? thy fellow-creatures ?—no ; thy princely riches have been expended in hospitals for brutes ; the sums that would have saved hundreds of thy aged and way-worn brothers in clay from destitution, have been squandered in the ransom of reptiles, or in the purchase of gilded cages for thy feathered pensioners ; but thou hast wished to understand the voice of the inhabitants of the air ; of the brutes that creep upon the earth—approach, and listen to the vulture.” The Genius took him by the hand as he spoke, and rising with him through the air, they stood upon the naked rock upon which the old bird was sitting surrounded by her young, whom she was instructing in the arts of a vulture’s life.

“My children,” said the bird as they approached, “you well less want my instruction because you have had my practice before your eyes ; you have seen me snatch from the farm the household fowl ; you have seen me seize the leveret from the bush, and the kid in the pasture ; you know how to fix your talons, and how to balance your flight when laden with your prey. But you remember the taste of more delicious food which I have often regaled you with ; the flesh of man.”

“Tell us,” said the young birds, “where man may be found, and how may he be known ; his flesh is surely the natural food of vultures ; why have you never brought a man in your talons to us ?”

“He is too bulky,” said the affectionate mother with a sigh ; “besides, we have not the strength of man ; it is only when wounded and dying that we can venture to approach him ; then, when the death-struggle is upon him, when his limbs are cramped in agony, and his eye becomes glazed, then, my children, you may securely approach your prey ; fix your talons on his breast, and rend with your sharp beaks the quivering flesh from off his bones.”

“The vulture is the foulest of birds,” exclaimed Zekah to his guide, after they had descended the rock. “I will dismiss them from my protection ; but surely, father, the innocent dove”—

“Is equally a tyrant in its nature,” interrupted the sage ; “the vulture pursueth but its instinct, the dove the same ; approach and complete thy lesson.”

Zekah obeyed, and beheld with astonishment his only son asleep beneath a tree ; the youth, in obedience to his father’s commands, had left his home to scatter food through the grove for his feathered favourites ; a collection of animals had for some unaccountable purpose gathered round him ; birds and insects too were there—all seemed excited—all talking at once, and in a great passion. Listening attentively, Zekah distinguished the following dialogue.

"Cruel savage monster!" exclaimed a hawk, eyeing the youth with a peculiar expression of hostility; "I dare say he has been setting traps for the purpose of destroying us, the blood-thirsty villain!"

"Let us pounce upon the tyrant and kill him in his sleep," cried an eagle, "for he grudges me a miserable little lamb now and then, although I don't require one more than once a week; see where he wounded me in the wing, so that I can scarcely get an honest living by prey."

"Let me scratch his eyes out," again screamed the hawk, "for he will not allow me to carry off a fowl peaceably from his grounds, although I am dying of hunger, and come openly in the face of day to claim my natural indefeasible rights."

"Ay! ay!" barked a fox, "he interferes in the same manner with my privileges, though I am always accommodating enough to visit his hen-roost in the night that I might not disturb him."

"Agreed," hissed a serpent, "for he wont let me bite him, although he knows it is my nature to do so, but he kills me without mercy."

"The wretch!" exclaimed a great fat spider, who sat in his nest surrounded by the dead bodies of half a dozen insects; "kill him, for the cruel-minded savage takes delight in destroying the fruits of my honest skill."

"By all means kill him," buzzed a great blue-bottle fly, "for he will not let me blow his food on a hot day, but guards it from me with a net of wire; the contemptible miser!"

"Kill him," cried a little ant, who was fuming and fretting at a furious rate; "kill him without mercy, for he dont mind treading me into a million of atoms a bit more than I do killing a fly."

"The less you say about that," whispered the spider, "the better."

"Odds fish!" exclaimed a beautiful trout, popping his head out of the water, "kill the monster by all means; hook him I say, for he entices me with worms, and then devours me to gratify his insatiable appetite."

"To be sure," said a worm, "kill him as he sleeps, and I'll eat him afterwards; for although I am acknowledged by philosophers and divines to be his brother, he impales me alive on a hook only for his amusement."

"I consent," cooed a dove, "for he has deprived me of my beloved mate, and made me a disconsolate widow."

"He has committed a million of murders," cried the spider.

"He has drowned all my kittens," mewled the cat.

"He tramples on me without mercy," whispered the toad. "only because I am no beauty; not that," she added with vanity, "that I would change eyes with him."

"He is a treacherous cunning villain," barked the fox.

"He has no more bowels than a wolf," screamed the hawk.

"He is a bloody tyrant," croaked the eagle.

"He is the common enemy of all nature, and deserves a hundred and fifty thousand deaths!" they all exclaimed with one voice.

"You hear," exclaimed Zekah, turning to the sage, "the general accusation of all created things; is this the lesson? thou hast but confirmed me in my former judgment."

"Peace, child of earth," answered the Genius; "thou has only listened to the voice of passion; mark, how by their own acts, these creatures shall acquit mankind of cruelty."

"I'll bury my talons in his brain," said the eagle.

"I'll tear out his treacherous eyes," screamed the hawk.

"I'll beat him to death with my tail," barked the enraged fox.

"I'll sting him in a mortal part," hissed the snake.

"I'll poison him," said the spider.

"I'll fly-blow him," buzzed the noisy fly.

"I'll drown him if he will only come into my brook," quoth the trout.

"I'll drag him into my hole and do his business there, I warrant," said the ant, and thereupon there was a jiggle among the whole set.

"And I'll—I'll"—said the worm.

"What will you do, poor devil?" exclaimed the rest in a titter.

"What will I do? why, I'll eat him when he is dead," replied the worm, and then he strutted about until he unwarily came so near, that he slipped into the brook and was snapped up in an instant by the trout; the example was contagious.

"Oh! if you are for that sport," mewed the cat, and clawed the trout before he could get his head under water.

"Tit for tat," barked reynard, and snatching up puss in his teeth was off with her like a shot.

"Since it is the fashion," said the spider, "I'll have a crack at that same blue-bottle," and thereupon he nabbed the poor fly in a twinkling.

"By your leave," exclaimed the toad, and he snapped at the spider in less than no time.

"You ugly thief!" hissed the snake in virtuous indignation, and seizing the toad, he managed to swallow him after a few efforts.

"What a nice morsel for my poor fatherless little ones," cooed the dove, and picking up the ant, she was flying away with it quite in a sentimental way, when the hawk seeing her, screamed out,

"What a pretty plump dove for a dinner; Providence hath ordered that I should eat her."

He was carrying her off, when the eagle darted upon him, and soaring to his eyrie on the summit of a rock, composedly made a meal of both hawk and dove; then picking his teeth with his claws, he exclaimed with great complacency, "What a glorious thing it is to be the king of birds!"

"Return to the city, Zekah," exclaimed the Genius, "thou hast received thy lesson; thou hast been taught that all things follow but the instinct of their nature; that man is not a greater tyrant than the eagle, or the fox; and that, to withdraw from thy fellow-creatures the sympathy of thy heart to bestow it upon inferior beings, is a sin against the Most High."

## TO THE EDITOR.

## THE CORFU CASE.

SIR AND BROTHER,—As there appears to be a determination at headquarters to neglect our interests in this district, we are compelled, after trying every possible means to obtain even civility, to request your giving publicity to the “Corfu Case,” and shall feel grateful for your compliance.

In the year 1835-6-7, some of us were members of a Lodge, then No. 3, under the Grand Lodge of Greece, and had for some time been engaged in correspondence to obtain a warrant from the Grand Lodge of England. We were at length successful, and on January, 1, 1839, commenced working the Pythagoras Lodge of Corcyra. The Lodge was and continues to be highly respectable, well conducted, and numerous. It has remitted upwards of thirty pounds during the years 1839 and 1840, but cannot get any acknowledgement—not even a reply to its numerous communications; the members are without certificates, at which they are naturally indignant, and many have left the island without these necessary documents.

We have addressed several influential friends in England to write to the Grand Secretary’s office, and requested others to call there; we have received their replies, stating that the parties have written and called, but still the most marked silence is observed! Now, as we presume all the parties concerned receive good and sufficient salaries, so we consider this disgraceful negligence should be exposed, and throw ourselves on public justice for some attention to our wants; among any other class of men than Masons, this negligence would go by some other name.

Would a Provincial Lodge, or a London Lodge endure this shameful conduct? It is not because this Lodge numbers among its roll many naval and military officers of rank that we urge the necessity of investigation, for, were the members poor and lowly, they would the more require the protection we seek.

We remain,

Your faithful Brethren,

\* \* \* &c.

June 23, 1841.

This is one of many complaints that cry aloud for justice; what is the Grand Registrar—that active and enterprising reformer about? does he as President look over the correspondence from Corfu, then turn to the correspondence book and examine what reply is sent—or is the letter-book a dead letter?—we fear it is. However, we have given the facts, and if our correspondents do not receive satisfaction, we shall proceed one step further.

## TO THE EDITOR.

SIR AND COMPANION,—I am one of those Masons who can admire our system of morality, without bending to the slavery of dictation, and therefore offer myself as a correspondent to supply occasionally, freely and at length, such reports as you may not otherwise be enabled to obtain. I am a Past First Principal of the Order, and as you will perceive, am not altogether unknown. I do not desire to be *suspected*, nor do I seek *martyrdom*; yet, for the sake of Freemasonry, I unhesitatingly place my confidence in you. At the last Quarterly Convocation (August 2nd), there were two petitions for Charters, both as I discovered, tending to the same object, viz. to enable the companions of the Hebrew persuasion to have a Chapter of their own for the practical purposes of Royal Arch Masonry; there was this distinction between the petitions: in the one it was proposed that none but Hebrews should be exalted, although Christians might join. In the petition for the Chapter of Joppa, it was proposed that none but Hebrews should be members. If I am incorrect, I hope to be set right.

It is worthy of remark that in Romford, from whence one of the petitions was presented, there are very few Masons, and as far as those few are concerned, a Chapter was not required, for the Lodge is but rarely held. If I were to say that it is a mere vehicle for some London Masons to hold the chair, I should not be much out; the Principals named were Companions Laurence Thompson, Lazarus (of the Joppa Lodge), and Alston. The Charter was granted, so that no doubt the Hebrew Brethren will thus indirectly gain what it could have been wished they had succeeded to obtain in a more direct manner; but be it observed that they did gain their object.

The recommendation for a Chapter to the Lodge of Joppa was rejected, and on curious grounds. In its favour a Hebrew Brother, one of the petitioners, with seeming fairness agreed that the Israelites had no Chapter of their own; that the rites and ceremonies of the Royal Arch were especially Judaical, and could be worked with greater effect in the Hebrew language; and again, that it was against the religious tenets of the nation to sit at a banquet whereat the meats were not conformable to Jewish law. Now to the first suggestion I have to state that a ceremony performed in this country in a language unknown to most of the Fraternity, and not generally known to the Hebrews themselves, does not coincide with the admitted universality of the Order, although I admit that the ceremonials would doubtless appear more imposing if practised with all the effect of Jewish display. The arguments in favour of the new Chapter were well supported by several Companions, who felt that in Masonry there should always exist the utmost liberality, and it was stated that His Royal Highness the Grand Master was not unfavourable to the petition.

Another Hebrew Brother opposed the petition on the ground that if granted, it would affect the vaunted universality of the Order; that as for the difference of banquet, it was an idle excuse, for that he could always find sufficient at the Christian table to refresh himself without violating the Jewish law, and finally declared that his opposition was grounded upon an anxious desire to prevent any thing that tended to dissociation.

The Hebrew supporter of the petition rejoined pretty sharply upon this opinion, arguing that he could not be a conscientious Jew, who could thus disqualify from one of the most effective tests of their religion, and repeated his former arguments. He was rather coarsely rebuked for his warmth by a Grand Officer, who taunted him with having regaled himself at a Christian banquet at Waltham Cross, which was indignantly denied.

Another Companion argued that if a Charter was granted to the Jews, he presumed the G. Chapter could not refuse one to the Presbyterians, Catholics, or even to the Socialists.

As I said before, the recommendation was rejected ; but sir, I wish to bring before your consideration also, the manner in which a discussion of this kind was conducted and permitted. At the previous Grand Chapter a Member was desirous to put a simple question in very decorous language, but the question was not agreeable to the Z, and the Member was, on respectfully pressing the question, *ordered to sit down* ; but at the last Grand Chapter, the same Z. presiding, a scene was permitted, which in the opinion of many was any thing but conformable to the principles of Holy Royal Arch Masonry. I hope never to witness a similar one.

P. Z.

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## P O E T R Y.

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### HISTORIC SONNETS.

(No. 12.)

RIENZI, THE NIGHT BEFORE THE REVOLT AT ROME.

Up, Rome ! from ages' slumbers rouse, awake !  
 The icy bondage of thy dreaming break !  
 What, thou ! whose ancient spirit ought to live—  
 Thou, who first nurtured'st Freedom, still shouldst give  
 The example glorious, as in that old time,  
 When every Roman face look'd up sublime ;  
 Each bosom Freedom's Temple, and each heart  
 The type adverse of what, alas ! thou art.  
 Up, Rome, the mighty dead in hope have burst  
 Their cerements, and their hearts are throbbing now  
 To see thee what thou wert when Brutus first  
 Won the pure patriot garland for his brow.  
 Awake, old Rome ! if not for thine own sake,  
 At least for all mankind's, again awake !

June 18, 1841.

EDWARD RALEIGH MORAN,  
 49, P.M. Lodge of Concord.

## THE ARCHITECT OF ALL.

WRITTEN FOR THE JUBILEE OF THE SHAKSPERE LODGE, 356,  
*Held at the Court House, Warwick, on Monday the 16th of August, 1841.*

BY BROTHER HERSEE, SHAKSPERE LODGE.

Inscribed, with feelings of sincere personal respect, and fraternal regard, to  
 the W. Brother R. T. Crucefix, *M.D.*, P. G. D.

A thousand worlds are moving on,  
 And each within its destined place ;  
 Yet are these worlds of magnitude,  
 Mere atoms in a boundless space !  
 The voice of Heav'n but spoke the word—  
 The elements obeyed the call—  
 And light celestial, bursting round,  
 Displayed the Architect of all !

Then came the last and glorious work,—  
 All living things but man were there,  
 When, lo ! the noblest creature rose,  
 In form all beautiful and fair !  
 His frame was wondrous to himself,  
 His stature was erect and tall,—  
 And, gazing with delight, he knew  
 The mighty Architect of all !

Man *was* the image of his God !  
 Celestial his mysterious birth—  
 And he was destined as the Lord  
 Of all created on the earth !  
 He breathed and walked in majesty !  
 Ah ! little thought he of his fall !—  
 He knew he had the boundless love  
 Of Him—the Architect of all !

And all was formed in harmony,  
 For glorious was the whole design ;  
 The builder of a thousand worlds  
 Worked by unerring rules divine.  
 All shapeless things assumed a form  
 Of beauteous order, at HIS call,  
 And “music of the spheres” burst forth  
 To hail the Architect of All !

“ Order is Heaven’s first law,” and love,  
 Obedient to that law, design’d  
 That man in brotherhood should live,  
 And charity with human kind ;—  
 That souls, fraternal in their birth,  
 In faithful union, should recall  
 The building of the wondrous worlds,  
 And praise the Architect of all.

Spirit of immortality!  
 To erring mortals freely given—  
 O, guide our footsteps in the path  
 That leads to endless peace in Heaven !  
 There is the beauteous temple raised,  
 Brighter than Earth’s most princely hall !  
 There dwells the wondrous Architect—  
 The mighty Architect of all !

#### THE TEMPLAR’S HYMN.

How glorious, O God ! must thy Temple have been,  
 On the day of its first dedication,  
 When the cherubim wings widely waving were seen,  
 On high o’er the ark’s holy station.

When even the chosen of Levi, though skill’d,  
 To minister standing before thee,  
 Retired from the cloud which the Temple then fill’d,  
 And whose splendour made Israel adore thee.

How awfully grand was thy Majesty then ;  
 Yet the worship our Order discloses,  
 Less rich in its pomp to the vision of men,  
 Far surpasses the ritual of Moses.

And by whom was that ritual for ever repealed ?  
 But by Him unto whom it was given,  
 To unveil the shrine where at once is revealed,  
 Not the cloud—but the brightness of Heaven.

Who having once enter’d hath shown us the way,  
 O Lord ! how to worship before Thee ;  
 Not with shadowy forms of that earlier day,  
 But in spirit and truth to adore Thee ?

This ! this is the worship the Saviour made known,  
 When she of Samaria found Him,  
 By the Patriarch’s well sitting, weary, alone ;  
 With the silence of noontide around Him.

How sublime! yet how simple the homage He taught,  
 To her who inquired by the fountain,  
 If the Lord at Solyma's shrine should be sought,  
 Or adored on Samaria's mountain.

Believe me, He said, the hour is now near,  
 When God, if you rightly would hail him,  
 Shall neither be worshipped exclusively here,  
 Nor yet at the altar of Salem.

For God is a spirit, and they who aright,  
 Would perform the pure worship he loveth,  
 In the heart's holy Temple will breathe with delight,  
 The prayer which his goodness approveth.

And many that prophecy's truth can declare,  
 Whose bosoms have joyfully known it,  
 Whom he hath instructed to worship Him there,  
 Feel convinced that his mercy will own it.

The Temple that Solomon built to His name  
 Now lives but in history's story:  
 Extinguished long since, as its altars bright flame,  
 And vanish'd each trace of its glory.

But the Templar made wiser by wisdom divine,  
 Though all human fabrics may falter,  
 Still finds in his heart a far holier shrine,  
 Where the fire burns unquench'd on the altar!

#### THE PLANTER'S PRAYER.

*Written on the occasion of the severe Visitation by Providence of the awful  
 Drought in Grenada.*

FATHER OF MERCY! whose Almighty power,  
 Can, by one word, omnipotent decree,  
 Grant to this isle, the sweet reviving shower,  
 For which all hearts, all voices, pray to THEE.

O'er these parched fields pour out the cooling rain,  
 And let the genial sunbeam swiftly bring  
 Returning verdure; let our shores again,  
 Welcome bright Heaven with a second spring!

#### TO ELIZA.

Nay, blame me not, my love, if to the young  
 And freshly blooming, one by one, I flee;—  
 Thy maiden charms, the many shared among,  
 I worship as renewing types of thee!

J. LEE STEVENS.

## MASONIC INTELLIGENCE.

### THE CHARITIES.

#### BOYS' SCHOOL.

GENERAL COURT.—*July 12.*

Four hundred and fifty pounds have been invested in the 'Three and-a-half per Cents.

Brother **RODGER** in the Chair.—The word "*children*" being omitted in the 36th Rule, Governors and Subscribers generally may vote by proxy at all elections.

Cumulative votes having been found inconvenient, a return to the old system was unanimously agreed on.

The amended laws of the Institution were ordered to be printed.

Mrs. Smyth, widow of Bro. John Smyth, formerly of the Burlington Lodge, being about to proceed to the Cape with her family, was allowed the usual premium with her son, although he had not completed his education.

#### GIRLS' SCHOOL.

GENERAL COURT.—*July 8.*

*Present*—Bro. Wm. Harrison, in the Chair. The Chairman enquired who had given directions to insert the advertisement in the *Freemasons' Quarterly Review*. The Honorary Secretary, Bro. Norris, said he had not given any orders or paid any money.

The Rev. Bro. **RODGER** stated that the Board of Grand Stewards had caused a die to be sunk, from which medals might be struck at a guinea each, to be presented to the pupil in the School whose conduct during the year had proved the most meritorious.

On which a vote of thanks was passed to the Board of Grand Stewards, and it was also resolved that ten medals be struck.

The clause in the qualification of candidates for the Secretaryship of the Institution, as arranged in General Committee, that none over fifty years of age were eligible, was annulled.

Bro. H. R. **LEWIS** having moved that Bro. Giraud, the Honorary Solicitor to the Boys' School should also be the Honorary Solicitor to this Institution, such motion was put and carried, and Bro. Giraud returned thanks for the appointment.

Bro. **BAUMER** moved an additional gratuity of 10*l.* 10*s.* to Mrs. Crook, in consideration of her long services, which was carried unanimously.

Bro. **DR. CRUCEFIX** moved a small additional gratuity to the Assistant Matrons as a mark of approbation for the able support they had for so many years given to Mrs. Crook;—carried unanimously.

It was, after some discussion, resolved that 500*l.* be repaid to the Grand Lodge on account of the loan of 1000*l.*

The minutes of the Audit Committee, including a vote of thanks to Bro. Cleghorn, were confirmed.

Bro. WALTON gave notice of motion for a statement of the annual admissions into the school during the last fifteen years, with the number of deaths, and the ages of the deceased.

Bro. McMULLEN gave notice of motion that a Committee of twenty be elected for the purpose of conducting in future the affairs of the charity, instead of the present Committees.

The general business was then proceeded with, after which the Court adjourned.

## ELECTION OF SECRETARY.

GENERAL COMMITTEE, July 29.—Present, about one hundred and fifty Members.\* On the motion of W. H. Petit, Esq., the *Provincial Grand Master for Sumatra* was called to the chair. The ballot commenced at twelve o'clock, and closed at two, when there appeared for

Brother Crew . . . . .	122
Brother Patten . . . . .	86

Majority in favour of Bro. Crew . . . . . 36†

Brother PATTEN claimed, as the loser, to be first in returning thanks to those friends, who had, by supporting him, thought him worthy to fill the important office to which he had aspired; and congratulated the Governors on the success of his honourable competitor, who was so well qualified in every respect to meet their wishes, and whom he should aid in his duty by every possible means.

Brother CREW thanked the Governors in a very fervent address for the mark of their confidence, and assured them that he should devote his time and service to the interests of the Institution. He also thanked Brother Patten for the very gentlemanly manner in which the amicable contest (for such he was proud to term it) had been conducted.

Brother MULLINDER, who had been a candidate but did not qualify, also expressed his sentiments; trusting that the Institution might prosper, and suggested that a Building Fund should be commenced, which he should be happy to support personally, and engage his friends in promoting.

Brother WHITE, (G. S.) moved that the duties of Secretary be arranged by the House Committee, and that a copy of these regulations be given to Brother Crew, that he might be properly instructed in his future course. Some slight skirmishing took place between the Chairman and Bro. Rowe to the advantage of the latter.

The general business was then transacted, and the meeting adjourned.

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As was probably expected, some excitement occurred at the meeting, and some few interruptions took place in voting; among these, the proxy from the Royal Alpha Lodge, formerly the Ionic and Prudence was disallowed; and the Treasurer, Bro. B. B. Cabbell, having been accidentally shut out at the close, could not vote.

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\* The numbers polled were 203; but of these were probably fifty proxies, chiefly from ladies.

† The numbers are taken from a circular.

On it being ordered that the hon. solicitor should prepare a bond for the Secretary and his sureties, it was objected, that the Honorary Solicitor having been elected without notice of motion, no such office existed.\*

The friends of the candidates had been most active; many very old friends of the charity renewed their acquaintance with it on this occasion. The contest ended, we with great pleasure state, that as whichever of the two candidates had succeeded, the charity would gain by the accession of an officer of moral worth, unquestionable integrity, and high qualification, we look forward with confident expectation to the advantages derivable from the election.

We have, however, a few remarks to make quite unconnected with either candidate, but arising out of the recent events. In May last, among the qualifications, it was determined that the candidates should not exceed fifty years of age; now, this disqualification, by reason of having accomplished a jubilee in life with full experience, was, in our opinion, irrational; inasmuch, as it actually deterred Brethren in all other respects fully qualified, from attempting a canvass. Still, it was a publicly advertised qualification, and should have been acted upon in sheer fairness to those who were candidates. The repeal of this clause, be it observed, did not take place until some time after the announcement of the qualifications, which were grounded on *former precedents*. After this election, the restriction should have been a subject of motion for the effect of a by-law.

The irregularity, however, does not end here. The declaration of qualification was, according to precedent (however bad), published, and acted upon by the retirement of some from the canvass; but though the minutes of the General Court repealed the jubilee-qualification that clause is yet *unconfirmed*, and an election has fallen upon a gentleman, who is in such respect only, but still in such respect, absolutely disqualified. We marvel much what the sticklers for precedents, and the arguers on special pleading would say of all this, had their object been contrarywise.

This reminds us of the last election for Secretary, an allusion to which may not be inapposite. On that occasion, many zealous friends of the charity were desirous that the office of Secretary should merge into the Grand Secretary's office, by which a ready means of knowing the state of the charity would be afforded to such Provincial Brethren as might apply either in person, or by correspondence, instead of being obliged to seek the Secretary at his own residence; it being borne in mind that Provincial Brethren have general transactions at the Grand Secretary's office, but could never obtain information of the charity at such place. The salary of a useful sub-officer of the Secretariat, would, if elected, have received an important addition; the books would always have been at hand; the audit committees could have been held in the office; and further, the Grand Secretary certified that public business would not have suffered. Well; just before the election, a circular was published, recommending (by the highest authority) that an Honorary Secretary was the most preferable, and an excellent opportunity of benefiting the Institution was for the time lost. In the present

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\* Does the G.R. know, that it has always been objected that responsible offices in the two Charities should be held by the same party? if he does not, we say, ask the G.M.

case, we trust, it is only deferred; for, among the first to study the interest of the charity free from any selfish motive, will be the amiable and worthy Brother who has just been appointed, to whose serious consideration we entrust our opinion and thoughts.

GENERAL COMMITTEE, *August 26.*—Present, Brothers W. H. White, Bossy, Crucefix, M'Mullen, Acklam, Lewellyn, Hope, Cleghorn, Crew, Norris, Baumer, &c. The newly appointed Secretary, Brother Crew, having tendered his sureties, commenced duty. Several very important suggestions were made, the consideration of which was entertained in a very friendly and becoming spirit. We write this with much pleasure, as a relief to the tenor of many recent discussions.

ESPECIAL GENERAL COURT, *Sept. 23.*—The petition for the Lacey (two sisters) having been discovered to be informal, their names were ordered to be erased from the list of candidates; consequently, there will be no ballot for the ensuing election. Bro. Harrison was in the chair.

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### THE ASYLUM.

*Sept. 8.*—COMMITTEE.—The Treasurer reported that in conformity with the directions of the last General Court, he had invested the further sum of three hundred pounds. A very considerate examination of the state of the Institution was entered into, and some important suggestions were recommended for the attention of the next ensuing General Meeting, to be held on the 13th of October, the particulars of which will be found in our advertising pages.

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### SUPREME ROYAL ARCH CHAPTER.

COMMITTEE OF LAWS.—*July 23.*

Present—Brothers Harrison and Philippe. It was settled that no report be made at the ensuing Grand Chapter, as some points were not finally settled. It was suggested that the closest conformity with the Constitutions in Craft Masonry was advisable.\*

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### QUARTERLY CONVOCATION.—*August 4.*

Present—Comp. J. Ramsbottom, G. J. as Z., and a more than usual attendance of Principals.

The Report of the Committee of General Purposes was read.

The Finance Report was satisfactory.

Four Charters were recommended, two of which were subjects of discussion; one to be attached to the Romford Lodge, and the other to the Lodge of Joppa. In both cases the same parties were interested; the first was granted, and the second denied.

The Grand Chapter was then closed.

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\* The meeting was scarcely a quorum, but, if the meeting had been declared at seven days' notice instead of *three*, there would probably have been a better attendance. Query—who has the power to convene, and at whose direction was a committee on the laws thus hastily ordered?

## COMMITTEE OF MASTERS.—August 25.

Present—Bro. H. R. Lewis, Provincial Grand Master for Sumatra, Bros. Burmester, Crucefix, Norris, Philipe, Rule, and a considerable number of Masters.

The Report of the Board of General Purposes was read; it was divided into two parts: the first especial, as embracing the subject referred back to it from the Grand Lodge for reconsideration and further report; the other part generally relating to usual business.\*

The second part of the report announced that, as regarded the fund of the Board of Benevolence, it was in arrear to the Grand Treasurer in the sum of 149*l.* 7*s.* 10*d.* The fund of the Board of General Purposes was prosperous; five hundred pounds had been repaid by the Girls' School on account, and one thousand pounds stock (Three per Cent. Reduced) had been purchased, and a very considerable balance in the hands of the Grand Treasurer.

Bro. Stevens† renewed his notice of motion, as did Bro. Crucefix.‡  
Scrutineers, Brothers Evans, 54; Rae, 169; Barling, 200; Barnard, 205; Goodwin, 212; Greathead, 318.

## UNITED GRAND LODGE.

## POSTHUMOUS PAPERS.‡

1. A brief account of the Special Grand Lodge, held at Sunderland, Nov. 12, 1839.§
2. Quarterly Communication, Dec, 4, 1839; the Earl of Durham on the throne.|| ¶
3. Quarterly Communication, March 4, 1840.\*\*
4. Annual Grand Festival, April 29, 1840.††

The circulars for June, September, October, and December, 1840, were issued with all convenient speed, for obvious reasons; and since our last those for March, April, and June, 1841; thus, for THE FIRST TIME IN OUR RECOLLECTION, have such reports of the Grand Lodge, as are considered to be fit for the perusal of the Masonic and profane, been permitted to see the light in due course, without the intervention of a consecutive Grand Lodge.—We have little to say on these three last circulars; they certainly contain some truth, but not “the whole truth, and nothing but the truth.”

*Imprimis*.—That of the 3d March, containing the single resolution attainting the *Freemasons' Quarterly Review* of traitorous practices; but which, as we showed in our leading article for March last, was

\* The first part of the Report, having been actually printed and published! will be found under the Grand Lodge proceedings.

† Vide p. 53. The notice of motion, first given by Bro. Walton, then transferred to Bro. Moor, was not renewed. We hail this as an approach to good sense.

‡ Delivered August 3, 1841.

§ A full account of this interesting and important meeting will be found at p. 497 of the *F. Q. R.* for 1840.

|| An account of this Communication will be found at p. 458, 1839.

¶ The Earl of Durham died in July, 1840; an account of his death and general Masonic biography appeared in the *F. Q. R.* for September, 1840.

\*\* Reported, p. 114, *F. Q. R.*, 1840.

†† Vide p. 62 and seq., *F. Q. R.* for 1840, for the proceedings.

fraudulently hammered out into seven resolutions by some irresponsible agent.

*Secundo.*—This manifesto states, that the RESOLUTIONS (not resolution!) were carried with only *nine* dissentients; this is unfortunate for the advocates of power, because it proves that there were nine who, in the most unexpected construction of a very innocent notice of motion, were stalwart enough to fly to the rescue, and prevent unqualified submission. Who—who we ask, will acknowledge the responsibility for the publication of the numbers?—what say the Constitutions?

“*The votes of the members are always to be signified by each holding up one of his hands, whose uplifted hand the Grand Wardens or Grand Deacons are to count, UNLESS THE NUMBER SHOULD BE SO UNEQUAL AS TO RENDER COUNTING UNNECESSARY.*”—*Vide* p. 26.

The Grand Lodge at which the invasive resolution was passed, was one of the fullest, yet the presiding officer could not discover that it was unnecessary to count the nine!—oh, no! they were to be *marked*. In the olden time, there were nine worthies annually elected to preserve the Craft from innovation; the number is mystical, and on the 3d March, 1841, nine were present, who did their work as mark-masters.

*Tertio.*—In the circular, stating briefly enough the proceedings of the 2d June, 1841, it is stated that the minutes of the last Quarterly Communication were *read* and *confirmed*; be it observed, however, that, although the majority was *great*, yet again there was the farce of counting; but then the whole truth does not appear,—and *why?*—oh, because the *nine* were swelled to thrice their number!

We hope to escape traitorous allusions; and having now compelled the parties behind the scene to be a little more regular in their publication, we recommend them to remember that truth is the best beacon to direct the press.

Wonders will never cease! scarcely had the preceding remarks been written, when, to our amazement, on the 11th of September we received a printed copy of such portion of the transactions of the Quarterly Communication, held on the 1st instant, as it pleaseth the “powers” to publish.

We give the same entire, and trust that, for the future, equal dispatch may be used. Our object is “public justice;” and we feel proudly in having at length compelled something like the appearance of it to be evident in a quarter where delay had become constitutional. We positively have hopes of a radical cure, notwithstanding the “traitorous” remedies that it has been found necessary to administer.

“UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS.

“At a Quarterly Communication, holden at Freemasons’ Hall, London, on Wednesday, September 1, 1841,

PRESENT,

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX,  
K. G. &c. &c. &c. M. W. GRAND MASTER, ON THE THRONE.

M. W. Right Hon. The Earl of Zetland, Pro-Grand Master.

R. W. Most Hon. The Marquis of Salisbury, D. G. M.

„ John Ramsbottom, *M. P.*, P. S. G. W. and Prov. G. M. for Berks, as S. G. W.

„ Benjamin Bond Cabbell, P. J. G. W. as J. G. W.

R. W. Henry R. Lewis	Prov. Grand Master for Sumatra.
R. W. Henry R. Willett	Past Junior Grand Warden.
R. W. Chev. B. Hebeler	} Representative from Grand Lodge, Berlin.
R. W. J. G. H. Burnester	
V. W. Rev. William Fallofeld	} Grand Chaplains.
V. W. Rev. W. J. Rodber	
V. W. William Harrison	Grand Registrar.
V. W. William H. White	Grand Secretary,
W. William L. Thomas	Senior Grand Deacon.
W. Lawrence Walker	Junior Grand Deacon.
W. John C. Burckhardt	Past Senior Grand Deacon.
W. James R. Hayward	Past Junior Grand Deacon.
W. Richard W. Silvester	Past Junior Grand Deacon.
W. Frederick W. Bossy	Past Senior Grand Deacon.
W. Stephen C. Norris	Past Junior Grand Deacon.
W. John C. M'Mullen	Past Junior Grand Deacon.
W. Philip Hardwick	Grand Superintendent of Works.
W. Richard W. Jennings	Grand Director of Ceremonies.
W. Campbell W. Hobson	Grand S. B.
W. Charles Simpson	Past Grand S. B.
W. John Masson	Past Grand S. B.
W. George P. Philipe	Past Grand S. B.
W. Sir George Smart	Grand Organist.
W. William Rule	Grand Pursuivant.

#### The Grand Stewards of the Year.

The Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample Form, and with solemn Prayer.

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

The M. W. Grand Master stated, that not having appointed an Assistant Grand Director of the Ceremonies at the last Grand Festival, he should now supply the vacancy; and His Royal Highness accordingly appointed the W. Brother Thory Chapman to that Office for the remainder of the year, who was invested and took his seat accordingly.

The Minutes of the Lodge of Benevolence of June 30th, July 28th, and August 25th, were severally read and approved.

The following Special Report from the Board of General Purposes was read, viz:—

“TO THE UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS  
OF ENGLAND.

“The Grand Lodge having, at the last Quarterly Communication, ordered ‘that the resolution of the Board of General Purposes of the 24th of November last, with reference to altering the present mode of distributing Masonic benevolence, be referred back to the said Board, with instructions to examine and report to the Grand Lodge thereon,’

The Board under this special reference have anxiously reconsidered the subject, and beg to repeat their unanimous opinion that it is expedient to

alter the present mode of distributing Masonic bounty as it is now effected by the Lodge of Benevolence, by substituting instead thereof as to a portion of the Fund of Benevolence, a system of Annuities, allowing the annuitants to reside where they please, to be granted to reduced and aged Freemasons, under such guards and controul, however, as would ensure the application of the fund towards the support of those whose characters and misfortunes, as well as Masonic zeal and exertions, had given them fair claims upon the sympathy and aid of the Fraternity.

The Board accordingly recommended that towards the establishment and maintenance of the proposed plan, the Grand Lodge should grant out of the Fund of Benevolence an annual sum, and as a commencement the Board suggest that the sum to be granted be 100*l.* quarterly, and that donations and annual subscriptions be received from Chapters, Lodges, and individuals in augmentation.

That all donations, life-subscriptions, and a portion also of annual subscriptions be funded, the interest thereof to be applied in granting annuities.

That the annuitants be divided into three classes, depending on the age, condition, and circumstances of the applicants, viz.

1st Class.—Annuities from 10*l.* to 20*l.* to Brethren of the age of sixty to seventy years.

2nd Class.—Annuities from 15*l.* to 25*l.* of the age of seventy to seventy-five years.

3rd Class.—Annuities from 20*l.* to 30*l.* of the age of seventy-five and upwards.

The amount of annuity to be regulated by the age of the candidate when elected, and to be settled by the Committee of Management according to the *circumstances of the case*, and not to be subsequently increased.

That no Brother be eligible under the age of sixty years, nor unless he has been a registered Master Mason for fifteen years, and a subscribing member to a Lodge for at least ten years of that period; except the Brother shall be afflicted with total blindness, paralysis, or other visitation of Divine Providence which shall permanently incapacitate him from earning a livelihood, and that the affliction shall have occurred subsequently to his being raised to the degree of Master Mason; in such case the party may be admitted under sixty years of age, if he shall have been seven years a registered Master Mason and subscriber to a Lodge for that period.

That *one-half of the sum* granted in annuities shall be applied to Brethren of country Lodges.

That in consideration of the money granted from the Benevolent Fund, every Master of a Lodge shall be entitled to vote in the election of annuitants, provided the contributions of the Lodge shall have been paid for the previous year, and that each donor and subscriber be entitled to vote in proportion to his donation or annual subscription.

That the Grand Treasurer of the Craft for the time being, be the Treasurer to the Institution.

The Deputy Grand Master and Grand Treasurer to be two of the trustees of the property, and that two others be elected by the Masters of Lodges and subscribers at large.

That a Committee of Management be annually appointed, to consist of thirty members, (in addition to the Grand Master, Pro-Grand Master, and Deputy Grand Master,) ten to be nominated by the Grand Master, ten by the Grand Lodge, and ten by the subscribers at large, by ballot.

The Board are anxious to see the benefits of the proposed fund extended towards the relief of Masons' widows, but they are decidedly of opinion that it is desirable to defer any arrangement for that object until some little experience shall enable the Grand Lodge and Craft at large to judge of the operation and working of a plan of annuities to be granted to Brethren.

The Board refrain from entering further into details, because that cannot be done until the Grand Lodge shall have fixed the leading principles, nor then without much reflection, careful enquiry, and deliberate consideration.

Freemasons' Hall,

WILLIAM HARRISON, G. R. President."

August 24, 1841.

Resolved unanimously, that the Report now received be referred back to the Board of General Purposes, to carry out its principle in detail, and be submitted to the Grand Lodge at its next Meeting.

A further Report from the Board was read, stating that complaints had been preferred by the Lodge of Benevolence against two Masters of Lodges, viz. the W. M. of the Lodge No. 13, and the W. M. of the Lodge No. 78, for neglect to attend or to send any Member of their Lodges, respectively, to speak to the cases of Brethren whom they had recommended to the Lodge of Benevolence for relief; by reason of which neglect the petitions could not be entertained at the time, and the Petitioners consequently were put to inconvenience. That the Board accordingly summoned the said Masters to answer for their neglect.

The W. Master of the Lodge No. 13, being unable to appear at the Board in consequence of severe indisposition, a Past-Master attended for him, and stated that the illness of the Master had prevented his going to the Lodge of Benevolence and expressed the regret of that Brother for the inconvenience occasioned to the Petitioner by the circumstance; the Board thereupon directed the P. M. to communicate to the W. M. that it was his bounden duty, if he were unable to attend the Lodge of Benevolence, to have procured the attendance of a P. M., or some other Member to speak to the case recommended by the Lodge.

The W. M. of the Lodge No. 78, not attending upon the first summons, or assigning by a P. M. who appeared for him, any sufficient reason for his absence, the Board ordered the Warrant of the Lodge to be detained, and issued a summons for his appearance at the next meeting; when he attended, and alleged that business had caused his absence from the Lodge of Benevolence, and that he had no intention wilfully to neglect his duty. The Board informed him that it was his duty, as Master of the Lodge, to have attended, or to have procured the attendance of one of his Past Masters or Officers to speak to the petition which had been recommended by the Lodge. He was then admonished by the President for his neglect, and cautioned to be more attentive for the future; after which the warrant of the Lodge was returned to him.

The Board subjoined an account of the receipts and disbursements since the 1st July, and stated that 500*l.*, part of the Loan of 1000*l.* advanced to the Royal Freemasons' School for Female Children, had been repaid by that institution; and further, that out of the balance in the Grand Treasurer's hands, the sum of 1000*l.* Three per cent. Reduced Annuities had been purchased on account of the Fund for General Purposes.

All business being concluded, the Grand Lodge was closed in ample form and with solem prayer, and Adjourned.

The Quarterly Communications will, in future, be sent out immediately after the meetings, without waiting for the accounts to the close of the financial quarter, but will be accompanied by the list of contribu-

tions and the accounts up to the end of the preceding quarter, as in this Communication.\*

The new edition, octavo, of the Book of Constitutions, with lithographic drawings of the jewels, &c., may be obtained at the Grand Secretary's office, price 3s. bound in cloth.

In November will be published the Freemasons' Pocket Book and Calendar, containing a correct List of Lodges and Chapters and other Masonic information, together with all the matter which used to be inserted prior to the present year, price 3s.

By the laws of the Grand Lodge it is enacted that every Lodge, when regularly removed to a new place of meeting, or whenever the day of assembling shall be altered, shall immediately send notice thereof to the Grand Secretary; and if a country Lodge, also to the Provincial Grand Master.

The officers of a removed Lodge shall not be permitted to attend the Grand Lodge or Provincial Grand Lodge until such removal shall be properly notified.

N. B. The immediate attention of Lodges is directed to the above laws.

'Each Lodge shall annually make a return to the Grand Secretary of the Master, Wardens, and Past Masters of the Lodge, and including all members who claim to be entitled to attend in a Grand Lodge as Past Masters, as having served the office of Master in some other Lodge, specifying the Lodge in which each of such Past Masters has served the office of Master; and no Brother shall be permitted to attend in Grand Lodge unless his name shall appear in some such return.'

*Vide* new Book of Constitutions, page 68."

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## THE REPORTER.

Our Reporter, like all other systematic individuals, has been keeping holiday, and, consequently, his contributions in this department have been but limited; we can only glean the following:—

MASTERS AND PAST MASTERS' CLUB, *Sept. 1.*—Bros. Key and R. L. Wilson, were respectively elected Treasurer and Secretary.

EMULATION LODGE OF IMPROVEMENT, (318.)—The anniversary of this Lodge of Instruction, will be held at its place of meeting at Freemasons' Hall, on Friday, the first of October. Supper at nine o'clock precisely. The meetings continue to be held uninterruptedly every Friday evening.

ENCAMPMENT OF FAITH AND FIDELITY.—At the last meeting, the proceedings were conducted with even more than usual *éclat*. Sir Knight Udall, as E.C. presided, and installed several Knights, and went through the ceremonial with considerable ability, judgment, and effect.

THE CROSS OF CHRIST ENCAMPMENT, *Sept. 17.*—Sir Knight R. L. Wilson, as E. C. in the absence of Sir Knight Smith. The first sessional meeting of this Encampment was held this day, when a Companion was installed; most of the Past Commanders were present.

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\* This acknowledgement is the highest compliment the *Freemasons' Quarterly Review* can ever receive—it has conquered—!

## MASONIC CHIT CHAT.

The following circular has been addressed to the present Board of Grand Stewards.

“ GRAND STEWARDS’ LODGE.

William Fletcher Hope, Esq. R.W.M.\*

BROTHER,—As one of the Grand Stewards presented at the late festival, you have the privilege of becoming a Member of the Grand Stewards’ Lodge without Ballot.

You are therefore requested to meet your Brethren of the Grand Stewards’ Lodge, at Freemasons’ Tavern, on Wednesday, May 19th, at five o’clock precisely.

If I hear nothing from you to the contrary prior to Monday, May 17th, it will be my duty to enrol your name as a Member of that Lodge, and should you attend on Wednesday, you will be furnished with a ticket for the festival by the Treasurer, at the expense of the Lodge, it having been resolved to support the Girls’ Charity by dining in the Hall on that day.

By order,

RICHARD LEA WILSON, Secretary.

22 $\frac{1}{2}$ , Milk-street, Cheapside, May 4, 1841.

## GRAND STEWARDS APPOINTED FOR 1841-2.

NO.	NO.	NO.
Robert Edwards . . . 1	Frederick Hogard . . . 21	James C. Crespin . . 66
Thomas Wormald . . 2	Geo. E. Brooks . . . 23	D. W. Osbaldiston 72
G. B. Mathew . . . . 4	Henry C. Grauz . . 27	Henry Meyer . . . . 108
(the Br. elected appointed a G. Officer.) 6	Aug. U. Thiselton 30	G. G. Kirby . . . . . 116
Samuel Baldwin . . . 8	Richard G. Baker . . 32	Henry T. Foreman 233
Joseph Clark . . . . 14	H. Bellamy Webb 37	John Mortimer . . 324

## THE MASONIC INSTITUTION FOR BOYS.

To the Editor of the *Morning Advertiser*.

SIR,—The above Institution is the only one in London which recognizes no particular sect. It was instituted in the year 1798, and its object was to clothe, educate, and apprentice the sons of indigent and deceased Freemasons. The Institution, in its infancy, was only enabled to extend its benefit to twenty boys. At present the number has been increased to sixty-five. The children are taught reading, writing, and arithmetic, at schools in the immediate neighbourhood of their respective parents. At the age of fourteen, they are (unless provided for by their friends) apprenticed to good trades.

Since this Institution was established, 577 boys have received the benefits of it; and, as Freemasonry does not interfere with man’s religious or political feelings, it is only the initiated who can appreciate its moral and intellectual beauties.

The expense of the Institution is about £500 per annum, which is defrayed by donations and subscriptions.

As it is the intention of some friends of the Institution to have a gala

\* Why R. W. M.?

and ball at Brother Rouse's, in the City-road, before the end of the month, I have selected the columns of your excellent, liberal, and patriotic journal, to apprise you, Sir, of the circumstance, feeling assured, that whether you are a Member of the Craft, or otherwise, when charity is to be advocated, it cannot meet with a warmer supporter than yourself.

I remain, Sir, your obedient servant,

*Islington Terrace, Sept. 7, 1841.*

AMICUS.

MASONS IN PARLIAMENT.—Among those not generally known as Brethren in the senate, we may reckon the Earl Brownlow, who was initiated many years since at Lincoln; but the preparation was so short, that either displeased or alarmed, he never proceeded beyond the E.A. degree. Sir James Duke is a Mason, and Col. Sibthorp is a Member of the Witham Lodge, Lincoln, over which he presided some years since as W.M.; his opponent at the late election, Charles Seely, Esq. the mayor of that city, is also a Member of the same Lodge.

The inhabitants of Taunton have presented Brother Charles Haseler, P.M. of 327, with a very valuable snuff-box, as a slight testimony of their estimation of his unremitting exertions in superintending and directing the Police of the town. It was manufactured by Brother Abraham, of Lodge 327, and bears the following inscription:—"Presented to Mr. Charles Haseler, as a grateful acknowledgement of his important services in the establishment and maintenance of the Taunton Police, August 20, 1841."

AN ILLUSTRATION WHICH THOSE WHO OUGHT TO KNOW WILL UNDERSTAND.—A letter from Tunis gives the following account of the punishment for forgery, in the sale of some property of a person of some note, the seller performing similar functions to those of a notary in France. Immediately after conviction of the offence his right hand was cut off, rather dexterously, and the wrist was dipped in boiling pitch to check the bleeding. This being done, he was placed upon an ass, with his face turned towards the tail, and the severed hand suspended over his back, and paraded through the streets of Tunis, after which, he was taken to his house, without having lost public consideration, as, amongst the Mussulmans, the infamy of the crime does not out-live the punishment.—*Daily Newspaper.*

The following is extracted from No. 27 of "London," a work published and edited by Charles Knight.

"There is a curious question connected with the building of St. Paul's, regarding the origin of Freemasonry. Herder, in one of his fugitive pieces, asserts (but without stating his authority) that Freemasonry (meaning thereby modern European Freemasonry—the Freemasonry of St. John, as it is called) had its origin during the erection of the cathedral, in a prolonged jest of Wren and some of his familiar associates. Herder's story is, that on the stated days on which Wren was accustomed to inspect the progress of the building, he and his friends were accustomed to dine at a house in the neighbourhood; that a club was thus formed, which by degrees introduced a formula in symbolical language, derived from the Masonic profession. Similar jocular affectations of mystery are not uncommon: an interesting instance is mentioned by Göthe in his 'Dichtung und Wahrheit,' in which he took a prominent part during his residence in Wetzlar. It seems rather corroborative of Herder's assertion, that, while the biographers of Wren mention the attendance of the Lodge of Freemasons, of which he was

Master, at the ceremony of placing the highest stone of the lantern; no mention is made of their attendance at the laying the foundation-stone. It is also worthy of notice, that every Lodge in Great Britain (and we may add on the continent) is an off-shoot from that one Lodge, of which, Sir Christopher was so long Master, now generally known by the name of the Lodge of Antiquity. It is difficult too, to conceive the tolerant spirit of Masonry—its recognition of the personal worth of men irrespective of their opinions, as their sole title to esteem, adopted by any body of men, while the inhabitants of Europe were growing into thinkers, through the fever-fit of sectarianism. The age and nation in which Milton defended the Liberty of the Press; Taylor advocated the "Liberty of Prophesying;" and Locke wrote in defence of toleration, are the first in which we can well fancy an association imbued with that principle to originate. Lastly, there are several circumstances connected with Wren's general career, and with the building of St. Paul's in particular, which seem to be mirrored in Masonry. We pronounce no decided opinion on Herder's assertion; leaving the history of Masonry, as far as we are concerned, in a state of dubiety, which seems more congenial than clear knowledge to such a mysterious institution. Should any zealous Mason grumble at our implied scepticism regarding the great antiquity claimed by his Order, we would respectfully remark, that Sir Christopher Wren is as respectable a founder as he has any chance of getting—that he 'may go farther and fare worse.'

*BIRTHS.*—*August 8.*—At Devonshire Hill, Hampstead, the wife of Bro. the Honourable Theobald Fitz-Walter Butler, (Grand Treasurer of Ireland, and P.M. St. Patrick's Lodge 50) of a daughter.

*August 26.*—At Taunton, the lady of Brother J. R. Mosse, S. W. Lodge No. 327, of a son.

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### Obituary.

*July.*—Bro. WEBB, for many years Tiler to the Grand Stewards', Grand Masters', Antiquity, Prince of Wales', Friendship, and other Lodges and Chapters; of inoffensive manners, and well acquainted with his duties. It is thought that his various offices will be shared by Brothers J. Nicholls and C. King.

*July 16.*—Bro. RICHARD FRANCIS MESTAYER, æt. 59, Past Grand Deacon; of amiable manners and kind disposition; a member of the Grand Masters' Lodge, No. 1, and a regular attendant on the Committees of the Boys' School, to which he was much attached.

*August 13.*—Aged 74, at Burhill, JANE KEMYS TYNTE, eldest sister of Col. C. K. K. Tynnt, of Halswell House, Somersetshire, and Burhill, Surrey.

*August 24.*—Bro. THEODORE EDWARD HOOK, æt. 53, at his house, Fulham. An author whose wit and satire were as playful as his heart was kind and generous; who wrote more than perhaps any man of his time, handling his varied subjects with poetic grace and singular dexterity; in many of his works his Masonic allusions are pleasantly interspersed; he often regretted that he had not observed his fraternal duties

more strictly ; but he rallied in March, 1840, and wrote some stringent articles in the paper he edited, in which he censured, with just severity, the unmasonic use made of a power vested for a general protection.

*Sept. 17.*—The last of THE DIBDINS! Brother THOMAS DIBDIN, æt. 70, is no more. He looked much older than he really was ; the vicissitudes of life bore hard upon his physical appearance ; yet poor Tom had always a joke at hand—his vein of pleasantry could not be curbed—he would boast of his intimacy with the renowned Joe Miller as a reason why he should retail his jokes. His first *debut* as an actor was in the Kent circuit, in which he also was initiated, and, as he waggishly boasted, soon became *arch* ; he was a Knight Templar too, he would declare of the ruseful order. Sadler's Wells, Drury Lane, and the Surrey Theatre, were the scenes of his managerial pomp ; but there is perhaps scarcely any theatre in which his pieces have not been played. He produced the greatest number of acted plays, &c. of any dramatist ; some of them of considerable merit. It was from a desire to secure some competence for him, that the Dramatic Author's Bill was made so retrospective, a measure, however, which, we believe in his case, failed of success, and poor Dibdin often made inquiries after the play-bills to little purpose. Subscriptions were occasionally raised for his temporary relief ; and his latter days were, we understand, in some measure provided for by the royal bounty and by the Admiralty. His son has a situation in the Post Office ; but a young family, with their mother, the second wife, are totally unprovided for.

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## PROVINCIAL.

SNARESBROOK.—The Chigwell Lodge has removed to the Eagle, in this village.

WALTHAM CROSS.—Companions W. Harrison was in June last installed First—the Honourable C. Lennox Butler, Second—and W. L. Fox, Third Principal of Mount Lebanon Chapter.

LUTON, (*Beds.*)—We have to announce, that Bedfordshire has at length given to the Masonic world a Lodge of Freemasons, and the 29th of July was the day of inauguration of the

### BEDFORDSHIRE LODGE OF ST. JOHN THE BAPTIST, 698.

The ceremony took place at the *George Hotel*, at twelve o'clock. About forty Brethren were present. The arrangements were ably conducted by Bro. George Aarons, W.M. of the Lodge of Israel ; after inquiring if all the various forms directed by the Constitutions had been completed, he directed the warrant to be read. Bro. Aarons then delivered a very concise, yet descriptive illustration on the corn, wine, and oil ; moralizing with peculiar interest on each subject, and entering into an analytical explanation of them, as recorded in the Second Book of Chronicles. He next installed the Master, Bro. Alexander Fraser, and concluded his labours by initiating five candidates.

The following letter was read in open Lodge:—

### BEDFORDSHIRE LODGE OF ST. JOHN THE BAPTIST AT LUTON.

Worshipful Master.—I have been kindly favoured with a copy of your notices of meeting, on the 29th of July, for the purpose of consecrating a new Lodge.

When I was at Luton last October I said, that the best wish I had to make for a town, where I had spent so many pleasant hours, was to see a Lodge of Freemasons established there, and to know that my friends were enjoying the blessings of our Royal Art.

I feel extremely happy that this wish has so soon been realized; may the Great Architect of the universe take your Regular, Just, and Perfect Lodge under his divine protection, and may it always flourish for the benefit of mankind, and its members in particular.

I have communicated this happy event to our Lodge, and our Worshipful Master has charged me to present you the congratulations of our Lodge, and to assure you of our brotherly sympathy and love.

I am happy to be the interpreter of these feelings, and remain,  
Worshipful Master, yours fraternally,

J. J. WEEKERS,

Mayence, July 2, 1841. Sec. of the Lodge the Friends of Concord.

The contemplation of this Lodge cannot fail to be a source of gratification to every genuine Mason, springing up, as it has done, in a town and county where Masonry hitherto has never existed as a science; may it flourish, and, like a fountain of pleasant water in a sandy desert, cheer and gladden all those who approach it. It has had its origin in the labours of a few zealous Brethren, anxious for the prosperity of the Craft in general, and desirous of bringing its benefits home to their own doors. They have raised the standard of the Order, on which is emblazoned Virtue, Honour, and Mercy; may they, like our ancient Brethren, practice these characteristics in an eminent degree; they have sown the good seed on a soil capable of bringing forth fruit an hundred fold; may they witness an abundant harvest, and see the "desart blossom as a rose," and the grand principles of brotherly love, relief, and truth, be widely spread.

The Brethren afterwards sat down to banquet, and the cheerful glass circulated with true social pleasure, in happy accordance with the previous mystical labours.

Long may the Lodge exist to perpetuate the glorious objects of Freemasonry, and may the present Members who have profited by the bright lesson of the inaugural ceremony, impart to their future constituency, the same zeal, and the same industry that has marked the first steps of No. 698.

We especially claim to share in the joy of the first dawning of Freemasonry in Bedfordshire, and congratulate the worthy and excellent Brother, to whose zeal and assiduity is mainly attributable the marked success that has attended his exertions. Scarcely have two years elapsed since he was one of the "profane;" he had perused the various numbers of the *Freemasons' Quarterly Review*, and became so enamoured of the principles of the Order, that he wrote to the Editor, requesting to be directed in the course necessary to become a Brother; he was initiated, and now he has the happiness to have founded the first Lodge in Bedford. If any were wanting, contrast this beneficial proof of the moral power of the *Review* with the silly crusade against it, and let the honest and disinterested rejoice.

The first Master, Bro. Fraser, is amiable and zealous, and possessing the perfect confidence of his Lodge, maintains the purity of Freemasonry among his fellows.

OFFICERS OF THE LODGE.

Alexander Fraser, Esq. P.M. . . . . Worshipful Master.  
 E. C. Williamson . . . . . Senior Warden.  
 W. Phillips . . . . . Junior Warden.

F. J. Law, S.D. ; T. Oakly, J.D. ; C. Gream, I. G. ; R. Vyse, Treasurer : W. Hunt, Secretary ; C. Austin, D.C.

DOVER.—We are rattling away here ; Bro. G. P. Philipe, from London, has been assisting to constitute the new Lodge, “ Faith, Hope, and Charity,” and aiding Lodge No. 235 to conduct their ceremonials. Brother Ismay is the first Master.

RAMSGATE, June 28.—The number that attended the Provincial Grand Lodge was much less than was expected. Bro. Key was appointed S.G.W., vice Bro. Fooks deceased ; Bro. B. Jones, S.G.W., and Bro. Ismay, Prov. G. Steward. The Rev. Bro. Jones, Prov. G. Chaplain, preached a sermon in aid of the Infant School, Ramsgate ;—collection £64 : 14 : 0. The Brethren afterwards dined at the Royal Hotel.

HASTINGS.—The Derwent Lodge has removed to the Swan, and meet on the second Monday. Our numbers are but few, but we meet pretty regularly.

GRAND MASONIC FESTIVAL AT WARWICK.

August 16, 1841.—Monday last was a day of jubilee for the ancient Fraternity of Freemasons, more especially within this and the neighbouring provinces. The Shakspeare Lodge, which has been held for many years past, at the Bull’s Head Inn, in the town of Warwick, was established, under the authority of the usual Warrant granted by the Grand Lodge of England, in the year 1792 ; and it having, therefore, entered into the *fiftieth year* of its existence, the Brethren very laudably determined to celebrate that gratifying event, by holding “ high festival” in the Town Hall of the Borough (the use of which, for so interesting an occasion, was most readily granted by the worthy Mayor, Edward Greaves, Esq.), and the meeting was appointed for the 16th of August.

On Monday morning the Brethren began to arrive in the town of Warwick, many from distant places—from Birmingham, Coventry, Leicester, Kidderminster, Cheltenham, and even from London ; and it may truly be said that every one anticipated, with heartfelt delight, the enjoyment of the Masonic Jubilee, as the hour for the assemblage of the Fraternal body at the Court House was drawing near. Those who are strangers to the bond that exists between Masonic Brother and Brother, might have observed the cordiality that displayed itself on this occasion, when persons who met for the first time—their respective residences being far apart—greeted each other as Brethren, and ardent as fellow-supporters of the cause that had now brought them together.

Shortly before two o’clock, the operative work of the day commenced ; by the tiling of the Lodge, which was opened with the solemnities peculiar to the Order, in the mayor’s parlour ; a dispensation for that purpose having been granted by the D.P.G.M. The W.M. (Bro. J. Sharp, Jun. Editor of the *Leamington Spa Courier*,) delivered an oration which occupied the attention of the Brethren for upwards of an hour, an outline of which we have endeavoured to give as a separate article.

The address was interesting and elegant, and extremely well delivered. On the conclusion, the Deputy Prov. Grand Master, Bro. N. L. Torre, rose, and after complimenting the Master on the eloquent manner in which he had fulfilled his important task, moved that the thanks of the Lodge be recorded on the minutes in testimony of their grateful approbation, which motion was carried unanimously.

Dr. CRUCEFIX requested as a visitor, the honour of being permitted to address the Lodge, which being granted by the Master, he followed the observations of the Deputy P.G.M.; and, after some apposite allusions to the time and circumstance of the day, hoped that the elegant address would not be confined to that assembly, but that it should be published, so that distant Brethren might profit by proceedings, which enlightened the mind and gladdened the heart. This suggestion was immediately adopted by the Senior Warden, Bro. Forder, seconded, and carried by acclamation; and was followed by a further motion, that the profits should be divided between the three Masonic Charities.

The business of the Lodge having been disposed of, the Brethren retired to the banquet-room, where nearly one hundred persons sat down to a sumptuous repast, provided by Bro. C. Harris, of the Bull's Head Inn. The W.M., previously to taking his seat in the east, pronounced the usual grace:—" *May the Great Architect give us grateful hearts, and supply the wants of others!*" He was supported on his right hand, by Bros. R. T. Crucefix, M.D., P.G.D., J. E. Carpenter, S.D., Skeet, P.S.W., Chinn, P.J.W., Barnes, P.P.S.W.; and on his left, by the D.P.G.M. of the county (Bro. Torre), Bro. Major Brandon, J.W., Foundation Lodge, Cheltenham, Kain, P.M., and P.G.S., &c. &c. The duties of the table were performed in the west by Bro. Forder, S.W., and in the south, by Bro. T. Green, J.W. The duties of Stewards were undertaken by Bros. Lake, W. S. Roby, and Colles.

The cloth having been withdrawn, *Non Nobis Domine* was sung by several Masonic Brethren, whose vocal powers were most successfully exerted throughout the evening.

The W.M. rose and said, that in requesting them to commence the temperate conviviality of the day, by drinking a toast most dear to English hearts, he should not occupy their time by any unnecessary remarks in reference to the paramount claims which that toast had upon their notice, either as a portion of the free and happy people who enjoyed the mild sway of the most excellent form of government extant, or as Members of that Mystic Community, whose numbers had ever been distinguished for their unflinching loyalty and uncompromising patriotism—(cheers). In the person of their lovely and accomplished sovereign, they possessed a British-born female, educated in the land which gave her birth, and whose high intellectual pretensions, united with a genuine attachment to the national habits and feelings of the people who cheerfully submitted to her royal rule, rendered her Majesty the object of their peculiar care and unfeigned devotion. As the daughter, too, of one Grand Master of their Order, and the niece of two others, her virtues appealed most forcibly to their admiration and respect, and they ventured to anticipate, that the eye of favour with which the Queen had already looked upon their Order, might, in that vista of time, in which they could picture the glory of Britain becoming more resplendent under her sway, be followed by the auspicious event of some of her own children forming a distinguished portion of that Fraternity, which already bound countless thousands in the bonds of

good feeling and amity. As Englishmen and Masons, he asked them, not so much in accordance with the cold rules of etiquette, as in ready obedience to the warm impulses of the best affections of their hearts—to drink, as their first toast,—“The health of her Majesty the Queen”—(great cheering).

The W.M. in proposing the next toast, begged them to remember that he was about to speak of an illustrious lady, as the widow of a Brother Mason, who swayed the sceptre of this country in times of no ordinary difficulty, and whose Masonic career, from the period of its commencement at Plymouth, in 1787, till his accession to regal power in 1830, was marked by great honesty of purpose, goodness of heart, and frequent participation in the operative transactions of Freemasonry. Queen Adelaide justly stood high in the estimation of the Craft, as the widow of a royal Brother, and as the liberal patroness of their charities, more especially of the Girls' School, the orphan offspring of whose fostering care, the Queen Dowager had ever considered worthy of a participation in “that heavenly principle of love which Masonry was instituted to cherish and to advance”—(cheers). They would, therefore, drink the health of that illustrious lady, the high moral bearing of whose character once imparted to the atmosphere of a court, a purity of the most elevated kind, and now threw around her retirement in private life, a grace and dignity that found their due appreciation among the high-minded people of this country.—“The health of the Queen Dowager” was drank amidst loud cheering.

The next toast was “The Princess Royal, Prince Albert, and the rest of the Royal Family;” the W.M. expressing a hope that the child of promise—the princess, as she increased in years, might, like her illustrious parents, deserve and enjoy the best affections of the British people.

The W.M. next observed, that there was no toast that he found more difficult to propose, although it was one that was invariably received with the greatest enthusiasm at their festive assemblies, than “the health of his Royal Highness the Duke of Sussex;”—for whilst his great Masonic virtues and high intellectual attainments were fully appreciated, it was beyond the power of many men, speaking from the impulse of the moment, to pronounce an adequate eulogium upon exertions, which for upwards of thirty years had rendered the name of his Royal Highness familiar not only to the Fraternity of England, but throughout the civilized world. Among the illustrious names which graced the annals of Masonry, and sufficiently illustrated its benignant and social character, none stood more prominent than that of the Royal Duke, whose untiring habits of industry, extensive reading, classical acquirements, and inexhaustible stores of information, were all brought into active operation to elucidate the beauties, and enforce the practice of Masonic principles. The countenance of so illustrious a personage must convince society at large, that Freemasons harboured, within the secret recesses of their Lodges, no particle of disloyalty or treason; but that their objects had been faithfully represented by a distinguished and reverend author (Dr. Oliver), who had remarked, “that the pedestal of Masonry is religion; its shaft, morality; and its capital, virtue: the whole surmounted by a beautiful entablature of universal charity”—(cheers). He now asked them to pledge, with the usual honours, “the health of their M.W.G.M. the Duke of Sussex.”—(drunk with Masonic honours.)

Song—"Three Times Three,"—written and sung by Bro. Carpenter. The W.M., in brief terms, proposed "the health of Bros. the Earl of Zetland, the Pro. G. Master of England, and the Marquis of Salisbury, Deputy G.M." The toast received the customary honours.

The W.M. sincerely regretted that he could not do adequate justice to the next toast. If he were an older Mason, he might take a glance of retrospection to the period when the noble lord, whose health he was about to propose, first advanced his pretensions to the grateful recollections of the Craft, by his active participation in its mysteries, and his personal exertions to extend a cause which was intimately identified with the temporal and eternal welfare of the human race. His lordship was now surrounded by

" ' That which should accompany old age—  
As honour, love, obedience, troops of friends ;'

and the recollection of his past invaluable services, must ever induce his Brethren to wish him length of days, and excess of happiness. He (the W.M.) could only therefore perform the welcome duty of requesting them to drink "the health of Earl Ferrers, P.G.M. for Warwickshire." (The Masonic honours were most enthusiastically given to this toast).

Song—"Ocean dreams."—Bro. Beck.

The W.M. remarked that the last toast had ever been accompanied in this province by the health of a Brother, upon whom had devolved for many years past, owing to the impaired health of their venerable P.G.M., the onerous duty of watching the interests, and upholding the dignity of the Order. That the Lodges were annually increasing in the number of their members, and acquiring the utmost practical proficiency amongst those Brethren by whom they were immediately governed, must undoubtedly be a high source of credit to the D.P.G.M. They were enabled to say that, in that province, the peaceful flow of the Masonic stream was ruffled by no angry wave—(cheers). With these sentiments, and many thanks to him for his prompt and courteous attention to their wishes in respect to the present jubilee, he begged to propose "the health of Bro. Torre, the D.P.G.M."—(Masonic honours).

Bro. Signor Poznanski, whose reputation as a violinist is of the first order, was here requested by the W.M. to favour the company with a concerto on his favourite instrument, with which call that gentleman readily complied, and performed the task with his accustomed skill and expression.

The DEP. PROV. G. MASTER expressed his deep sense of the honour conferred upon him by the flattering manner in which his health had been proposed, and the kind feelings which accompanied its reception among so numerous and respectable an assemblage of his Brethren. As he was principally indebted for the distinction thus paid him to the office which he held, and the duties of which he had endeavoured to discharge with as much impartiality as zeal, for the last eleven years, he would take the present opportunity of adverting briefly to some of the most interesting events, with reference to Masonry in the province, in the course of that period. The Brethren under his jurisdiction had been called upon to sanction by their presence, and aid with their co-operation, many important undertakings, the design of which was to extend that benevolence, which was the characteristic and fundamental principle of the Order—(cheers). In the period, also, to which he referred, four new Lodges had been constituted in the province, two

others had been revived, and all had lately received such an accession of members, as clearly manifested the increasing prosperity of the Craft—(cheers). The meeting of that day would undoubtedly tend still further to advance the reputation and interests of the Order, and his own exertions would never be spared to uphold and promote them.

The W.M. again rose, and spoke as follows:—"I am well aware that any thing in the shape of prolixity will much interfere with the discreet and well-tempered conviviality, that best

" ' Frames the mind to mirth and merriment,  
Which bars a thousand harms and lengthens life ;'

" but it is somewhat essential to a proper appreciation of the object of this festival, that I should make a few observations in proposing the next toast. After my lengthened intrusion upon your patience this morning, I feel that it would be very ill taste in me, were I to attempt further to dilate upon the joyous event which has brought from this and the neighbouring provinces so respectable and influential an assembly. For whatever I might now choose to express in reference to such an occurrence, would necessarily leave much that could not be embodied, either in ordinary language, or within a very narrow compass; and much, also, that could only be *felt* in proportion to the interest taken by the various Brethren present, in the triumphant progress of *intellectual Masonry*; besides, I am by no means desirous of anticipating any of those remarks which succeeding speakers, of much greater ability and experience than myself, will, doubtless, offer to your consideration. Were I not persuaded that all who are now participating in the festivities of the day, cheerfully acknowledge that our commemoration is one worthy of a pure and elevated cause, I should not now request you to charge the sparkling glass to an overflow. The promptitude displayed by the members of the neighbouring Lodges, in responding to the call made upon them for their attendance here this day, in approval of our design, renders that design particularly valuable to the Brethren of my own Lodge, and doubly so, if possible, to myself, as being one of its earliest promoters. It is a festival which reminds us how much may be accomplished even by individual exertions, when divested of all personal interest and ambition, and purely directed to the advancement of the happiness and welfare of mankind. It invites us to reflect how many associations would cling to the Shakspeare Lodge, were it possible to trace, with accuracy, the Masonic pilgrimage of those, whose spirit reared it, as another shrine to the honour of the 'Royal Craft.' It bids us, who are now walking in the pathway of comparative prosperity, to have 'a heart open as day,' to the reminiscences of those whose trials of poverty may have presented an 'unconquerable bar' to their enjoyment of the usual comforts and advantages of life. Again, it recalls to our recollection that, during the lapse of time which has intervened since the formation of this Lodge, not only has every year witnessed some addition to the roll of our Masonic colleagues—which, in a town like Warwick, so little affected by the ebb and flow of commercial enterprise, is a matter of sincere congratulation;—but that those so admitted to participate in the honours of the Fraternity have gained no small degree of distinction among their fellow-men, for their inflexible adherence to our privileges, and their faithful practice of all those social duties which the rules of our Order so rigidly enjoin. It also appeals to our judgments, as men, daily and hourly, to uphold

those fraternal principles which can best make us contented in our respective stations in life; and it appeals too, to our affections, as Masons, in associating with the memory of our departed Brethren, the brightest anticipations of the future. Death may have deprived us, of late years, of many active and enterprising spirits—so much the more is it incumbent upon us, their successors, to use increased exertions in our attempts to render this Lodge worthy of ‘the ancient recollections’ which Time has thrown around it;—and, whilst remembering those who now share ‘the midnight of the grave,’ perhaps, not a stone’s throw from this very spot—perchance

“ ‘Beneath those rugged elms, that yew tree’s shade,  
Where heaves the turf in many a mouldering heap,  
Each in his narrow cell ’s for ever laid.’

“It is incumbent upon us, I repeat, to cherish their memories with the deepest feelings of respect, and never to let their *names* perish from our records,—to preserve all personal memorials of them as of men who once shared largely in those peaceful victories which, we are assured, ennoble the human mind, and open a wide and extending field of happiness and intelligence, for ages yet to come,—thereby so keeping alive the sentiments which predominate in the minds of all present, that after the flight of another half century, those who succeed us may appreciate to the full that intelligence and virtue which led you, my Brethren, in the present day, to entertain upon such a subject, and in reference to such an event, feelings of no ordinary character. Methinks, should it occur, amid circumstances that still remain unravell’d by time, to fall to the lot of many of our successors in the Masonic Brotherhood to celebrate a centenary anniversary of the Lodge, they, also, will refer to this festival,—this ‘high holiday’ of the Craft,—with emotions of gratitude, hallowed by recollections of the deepest interest; whilst the sons, perhaps, of many of us will preserve the record of this day’s proceedings, and point with all ‘pride of heart’ to the names of their parents as being no inactive agents in this goodly work of celebration. They will rejoice in the reflection that ‘our handywork’ on this side the grave had ‘prospered,’ and indulge in the pious hope that in a matter of higher moment, ‘our labour was not in vain.’ Let, then, this spirit animate us for the future, and allow me to request you, in drinking to ‘The Memory of the Founders of the Shakspeare Lodge,’ mentally to address the names of each of the departed Brethren of the mystic tie, in the words of an unrivalled poet,—may

“ ‘No exorciser harm thee,  
And no witchcraft charm thee,  
Ghost unlaid forbear thee,  
Nothing ill come near thee,  
Quiet consummation have,  
And peaceful be thy grave!’ ”

(This toast—the prominent one of the day—was drunk in solemn silence.)

Br. MAYLE then sang the following song, the concluding stanza of which was written expressly for the Jubilee, by its author, Brother J. E. Carpenter:—

## SONG.

Believe me if ev'ry strange symbol and sign  
Which we gazed on so fondly to-night,  
Convey'd not some moral—some lesson divine,  
We would banish them all from our sight;  
As this moment they are, they shall still be adored,  
Though the world unmasonic, condemn,  
While to us they such precepts of virtue afford  
Or our actions are measured by them.

'Tis not the mere *form* of the compass and square  
That to us can such pleasures impart,  
No! it is the deep moral inculcated there  
Which is stamp'd on each true Mason's heart.  
Oh! a Lodge of Freemasons, where'er it may be,  
Is the dwelling of friendship and love,  
For there's none who in thought or in action can flee  
From the all-seeing Eye that's above.

*Additional Verse for the Jubilee of the Shakspeare Lodge.*

Thus fifty long years o'er our Lodge have flown past,  
Since our forefathers founded the scene,  
But friendship and brotherly love to the last  
Are as firm as they ever have been.  
Oh! peace to the souls of the founders, whose hand  
Such a structure, Masonic, could raise;  
May our Lodge on the square still continue to stand,  
And see *fifty more* jubilee days!

The Worshipful Master having called upon the Senior Warden for a toast,

Brother FORDER, S. W. said, he had much pleasure in responding to the call of the W. M., and more especially as the subject of the toast he was about to propose was that distinguishing characteristic of Freemasons—Charity. Upon an occasion like the present, when they were met to celebrate so interesting an epoch as the jubilee of the Shakspeare Lodge, it would be unpardonable to omit alluding to those monuments of their fame, "The Masonic Charities," of which the Girls' School was the first instituted. The then patroness of that charity was the late Duchess of Cumberland, and amongst its vice-patronesses might be numbered the late Duchess of Marlborough and the Marchioness of Hastings. The funded property of this institution (said Bro. F.) is now about 16,000*l.*; the children, by their work, produce about 120*l.* per annum, and the deficit in the income raised for the support of the establishment is made up by voluntary subscriptions at an annual festival. The number of girls maintained and educated is sixty-five. Of this benevolent institution the late Chevalier Bartholomew Ruspini was one of the most zealous promoters, and it is a singular fact, illustrative of the casualties and misfortunes to which we are subject, that two of his grandchildren have been protected by this same charity. The next institution founded was that of the Boys' School, which was established, in 1798, for the purpose of providing education and clothing to the sons of poor Freemasons; and the number now deriving that benefit is sixty-five. At this school the children of country Brethren are eligible to be elected, and when that is the case, they are sent to a respectable school in the town in which their parents reside, and their clothing is forwarded to them. Its funded property is about 5000*l.*,

and any deficiency there may be in the requisite amount of its annual income is, as in the case of the Girls' School, provided at an annual festival. The last eleemosynary foundation is the "Asylum for worthy aged and decayed Freemasons," which was first brought before the Craft in 1835, and until sufficient funds are raised to erect a convenient building, it offers to worthy aged and decayed Freemasons a small annual pension, and there are now several Brethren enjoying this advantage—(cheers.) This institution has, by the unanimous vote of the Grand Lodge, been recommended to the favourable consideration of the Craft. Its present funds exceed 3000*l.*, and its annual festival is always productive of a liberal addition. It must be grateful to every feeling and humane mind to reflect that whatever misfortunes we may meet with in this transitory life, however afflicting our change of circumstances may be, yet that in one or other of these schools the children of our poor deceased Brethren may be protected. But if this be so, if we are rejoiced to find that the children (whom we may never have seen) of our poorer Brethren are taken care of, how much more must our sympathies be excited in favour of that Asylum which has for its object the affording relief to the grey-headed, infirm, old Freemason; one whom we may frequently have met within the tyled recesses of the Lodge,—who may likewise have joined us at our festive board, and who having arrived at a venerable but infirm old age, is incapable of maintaining himself by his own exertions, and who must, if not thus benevolently provided for, perish in the parish workhouse—(applause.) There are, I am assured, none here who would not readily promote the success of such an institution. This is a subject upon which much more might be said, but I will not further trespass upon your time, as I feel assured that, however imperfectly I may have expressed my feelings, however deficiently I may have commented upon the subject, that you will nevertheless cordially unite with me in a fervent prayer for increased "Prosperity to the Masonic Charities"—(great cheering.)

The W. M. said that it was scarcely necessary to request their kindness and most fraternal attention to the toast which he was about to propose, inasmuch as they must have already anticipated that it would be one intimately connected and identified with the honour conferred upon him, by the presence there to-day of a highly respected guest and Brother,—one, the general tenour of whose life had been that of unexceptionable love of mankind at large; whose exertions in the cause of Masonry had long been familiar to the Brethren of many a distant clime, and whose name had been closely and honourably connected with some of the noblest and most philanthropic designs that ever emanated from the mind of man. He was beloved for his virtues,—admired for his great talent, and respected for his high Masonic efficiency. He (the W. M.) need scarcely remark, there were but few Masons to whom the portrait he had drawn was more applicable than to his worthy and excellent friend Dr. Crucefix—(cheers.) He would therefore, request that they would fill one glass—drink one bumper, to his long life, happiness and prosperity—(great applause.)

After the applause had somewhat subsided,

Dr. CRUCEFIX rose, and was again enthusiastically welcomed, with the addition of the Masonic chorus, "*Prosper the Art.*" His reception by the Masons of the Province of Warwick, the Doctor observed,

was so truly kind, that however unequal to return his thanks in an adequate manner, he was among the generous and the free, and he felt sure of their forbearance. Accustomed as he had been to difficulties, his present position, however gratifying, was still most difficult; even a rich man might be poor in essential things, and he felt at that moment so many thoughts rushing for utterance, as actually to prevent his speaking even with the simplest language. Before entering upon the pleasing office of returning his personal thanks, he would advert to the toast of the "three Masonic Charities," which had been so efficiently proposed by the Senior Warden, to whom on behalf of the various Committees of Management, he returned most grateful acknowledgments. There was one topic which the excellent Brother had not alluded to, and that was the necessity of increasing the funds of all these Masonic institutions. Dr. C. then drew a vivid and forcible outline of the advantages of education to the children, for whom he entreated their support, and then entered into an examination of the engrossing subject of support for the worthy, aged and decayed Freemason, in whose service he hoped to enlist the good wishes of every one present.—Our space will not permit us to give the particulars of this portion of the Doctor's address, which was most warmly welcomed; one part, however, must not be omitted, because it bore evidence of the soundest practical utility. "Remember," (said the Worshipful speaker,) "that we have now upwards of 700 Lodges under the Masonic banner of England, and that if each Lodge were but to subscribe one guinea a year to each charity, there would be a revenue of seven hundred guineas annually poured from the abundance of the Order into each of the exchequers of necessity—(hear, hear, and great cheering.) He himself was the humble Treasurer of the aged Masons' Asylum,—he begged pardon, he meant the worthy Aged and decayed Freemason,—for it never was intended by the benevolent founders of that institution, that it should provide for any but objects of merit. The temple they would raise would be one dedicated to honour and truth. (Great cheering.) He prayed them to remember his mission, which was to stimulate them to co-operate in the good cause, and not to withhold small amounts because large sums were required, but remember that he who from slender means gave a cheerful mite, was more blessed than he who from his abundance gave largely. Man was the steward of whatever he possessed, and would have to render hereafter an account of that stewardship." Dr. C. then begged to thank the Brethren for the very affectionate and Masonic manner in which his health had been proposed and received, as a stranger, and yet only in word, for in the spirit of Masonry, a Brother. He had found in Warwickshire that hospitality and kindness were distinguishing traits of character; it seemed to him as if the beautiful, the serene, the classic scenery, rose up like a bright vision of the imagination to call back into existence the past ages. Those who heard him were the natural inheritors of those grand associations, which the Bard of Avon, by whose patronymic the Lodge was distinguished, and who believed in the gratifying impression that he wrote for all time, and said that "one touch of Nature had made the whole world kin," must have been a true and faithful Brother. Let them cherish his principles with his memory. He envied the Brethren their knowledge of interesting facts, which to those in the distance were matters of history. Who could look on

the banks of the silver Avon, on the ruins of Kenilworth, Warwick Castle, or the Collegiate Lady's Chapel, without feelings of the deepest interest. This might not be strictly Masonic, but Masons could not be deprived of any privilege to which they were otherwise entitled, and those of Nature, next to adoration of God, were the very first. Having in Lodge spoken on the gratification that attended the occasion of the meeting, he begged to allude very gently to a slight discrepancy in discipline; in doing so he trusted the hint would not be considered disrespectful to any then present; he meant the wearing of the Royal Arch clothing in an Entered Apprentice Lodge. The Constitutions only permitted that the Royal Arch Jewel should be worn by them so entitled. He then entered into some general subjects in which the duties of Masonry were advocated; and observed that of all feelings, that of deep veneration for the Mother Lodge should be first and foremost in the heart. The Mason might leave the country and join a Lodge in his new location, where he would be permitted to share in the glories of the Craft, but the bright imaginings of a fond heart would continually yearn towards his Mother Lodge, from whence (as from his mother's breast he imbibed the precious draught of nature) he had first learned the holy and beneficent truths of Masonic revelation. He held it that no Mason should ever dissociate altogether from his Mother Lodge; the few shillings necessary for this would scarcely be an object under any circumstances. The comprehensive encouragement of this affectionate impression, would do incalculable service to the Brethren, and give stability to many Lodges, whose warrants, instead of being lost or surrendered, would be maintained with generous devotion. "And now, Brethren, having inflicted," said the Doctor, "a long speech, by which I have departed from the declaration of the Master that long speeches prevent social pleasure, I shall make the best reparation in my power, by proposing the health of that worthy and excellent Mason—(enthusiastic cheering.) This time-honoured Lodge had that day attained a most distinguished position by the celebration of its Jubilee, and that important epoch was so ably seconded by Brother Sharp, as to leave eulogy ineffective. He would not attempt to particularise parts where the whole was so near perfection; a youth, in Masonry, at least, of such promise, looked well in the distance, and he devoutly prayed that Providence would shadow out the coming future, by so protecting the Lodge, that a Centenary might eclipse the Jubilee—(great cheering.) Having already spoken of the aged, which belong to all time, by their past youth, the memory of which made time a business of yesterday—by their presence in the fullness of a green old age,—and by their closer approach to the confines of another world, which to them was opening its ethereal promise,—thus he said was age ever to be venerated. His own jubilee was passed, and yet he could enjoy with perfect delight the transactions of a day so important to the Craft. In walking up the ladder of life, it was cheerful to observe the sunny horizon, and on reaching a zenith, that horizon was grand and wonderful. The descent was not so discouraging as important, but it called for deep and serious reflection. In looking at the age of his friend, the Master, he hoped that uninterrupted health, increasing prosperity, with length of days, would await him,—aye, even to the Centenary of the Lodge—(rapturous applause.) "And it may not be beyond probability that the Brother now presiding may be then present, and remember the grateful

feeling with which I propose a bumper to his health, and the unanimity, the respect, and the love with which you receive it"—(great cheering, "*Prosper the Art,*" and long-continued acclamation).

The W.M., after cheerfully admitting the sensations of gratitude with which he was affected by so spontaneous an expression of friendship and approbation, rendered doubly valuable to his mind from the source whence it had proceeded, expressed his conviction that at such a moment higher thoughts than personal ones should fill the soul; and, however proud any man must be of the affectionate remembrance of such a meeting as that, he would rather regard it as indicative of a desire to spread far and wide the invaluable principles of the Fraternity, or, to use the words of a late lamented Brother (the Earl of Durham), "to exhibit an attitude of propriety, joined with perfect independence." Bro. Sharp reminded his Brethren, at some length, that Freemasonry was not one of those idle obligations which could be remembered to-day and forgotten to-morrow; that no system demanded a more rigid adherence to its tenets, whilst no talent that was employed in its cultivation could be too exalted. He next alluded to the duty that was incumbent upon all good Masons, who must, of necessity, be good men, to bring their institution prominently before the notice of their more enlightened fellow-countrymen, and by that course, not only swell the stream of universal Masonic benevolence, but hasten the arrival of that day, "when" (to use the language of Dr. Oliver, at a recent proud assemblage at Lincoln) "all classes would look upon a Freemasons' Lodge as they would upon a literary society, where men can impart and receive knowledge, for Freemasonry is the science which includes all other sciences, and in particular that science, which teaches man his duty to his Maker, his neighbour, and himself"—(great cheering).

Song—By Bro. Mitchell, of Birmingham.

The W.M. next rose and said, that they were favoured with the presence of several visiting Brethren from the United Mariners' Lodge, Finsbury; the St. Paul's, Athol, and Faithful Lodges, Birmingham; the Foundation Lodge, Cheltenham; the Trinity, Coventry; the Ranccliffe and St. John's Lodges, Leicester; the Lodge of Hope and Charity, Kidderminster; the Guy, Leamington; and the Portobello Lodge, Edinburgh. He concluded by proposing "their Visiting Brethren"—a toast which was enthusiastically received by the members of the Shakespeare Lodge.

Bro. BARNES (of Birmingham) rose, and said—"I regret, as the representative of the Senior Lodge present, that the duty of returning thanks should have devolved on one so ill qualified to do justice, either to my own feelings, or those of other visiting Brethren, particularly as I see around me many who could have done so with much better effect. I beg, however, to assure you that although poor in words, I am rich in gratitude. My warmest thanks are also due for the pleasure and instruction I have derived from the gratifying proceedings of to-day; they have, indeed, far exceeded my most sanguine expectations. In those feelings, I have no doubt, the visiting Brethren generally have largely participated. We are, indeed, greatly indebted to the W.M. for the honour now conferred upon us, but more especially for the intellectual treat which he afforded us in the morning, as also for the great attention which has been given to secure both our comfort and enjoyment. I am at a loss for language to express our gratitude for the

infinite pleasure we have derived, and beg to assure you of our sincere desire for the welfare of your Lodge, and of our unabated attachment to the interests of the Craft in general"—(cheers).

Bro. Major BRANDON (of Cheltenham) and other Brethren, also briefly responded to the compliment.—Toast, by the S.W., "the Grand Lodges of Ireland Scotland."

Bro. Dr. CRUCEFIX then rose. The Master having entrusted him with a toast, involving a spirit and feeling of the highest character, he begged to read a letter to the Master, in reference to the jubilee, from the distinguished Mason, whose health he was about to propose:—

"Scopwick Vicarage, near Lincoln, June 10, 1841.

"W. SIR and BROTHER,—I am obliged by your invitation to the forthcoming jubilee, but must request that you will excuse my attendance on that occasion. At my time of life a journey to Warwick is too formidable an undertaking for me to think of. Nothing would have afforded me greater pleasure than to be present at such an interesting meeting of the Brethren; and particularly as you have given me the gratifying intelligence that Freemasonry in Warwickshire has become an intellectual pursuit; for I am convinced that, unless it be invested with this character, a Mason's Lodge does not rise superior to other societies, which have no pretensions to any thing beyond social conviviality. Freemasonry is an institution of a much higher class. It professes to blend science with morals; and therefore the Brethren are under a tacit obligation to make the scientific pursuits of their Lodges conduce to their moral and social improvement—that Freemasonry may diffuse a tone of moderation and kindly feeling into general society, and its influence in cementing the bonds of friendship and brotherly love, and increasing the intelligence and refinement of the community, be universally known and admired.

"You will be kind enough to present my fraternal respects to the Brethren, stating my regret at being unable to be present at the commemoration; and wishing them every happiness and enjoyment in the celebration of their important festival.

"Believe me to be, Worshipful Sir, your faithful Brother,  
"GEO. OLIVER, D.D."

—(cheering). He (Bro. C.) possessed an advantage over many of them, from his personal knowledge of the kind and good Mason to whom, he had risen in their name, to do honour; from his long continued correspondence on subjects of the highest consequence to Masonry, which had ripened into a friendship of no common kind, sanctioned by the highest sympathies of humanity on the one part, and by the deepest sense of gratitude and veneration on the other. In the letter just read, it is observed, that Dr. Oliver congratulated this Lodge, that Freemasonry is an intellectual pursuit in Warwickshire,—it became the Lodge, therefore, to satisfy the reverend Brother, that he was not mistaken in his hopeful expectation of so happy an illustration, and that they deserved the approbation of a Mason of such high moral worth, who had created a literature of such intense interest as to make time itself for a moment pause and wonder that man should have thus dignified our Craft—(cheers). He thought he could have done justice to the toast, and he had risen with gratitude when it was offered to him, but he felt abashed at a failure, when a subject of such inspiring interest was placed in his hands; he was compelled, therefore, to concentrate the expression of the respectful thanks of the Masons of Warwickshire to their friend and Brother Dr. Oliver, for his unceasing

protection of the Order, for his many works on its magnificent mysteries, and for his letter to-day, wishing him and his family every blessing which Providence could bestow—(applause). The toast was most enthusiastically drunk.

Brother J. E. CARPENTER was next called upon by the W.M. He said—“I would that the toast I am about to propose, had fallen into worthier hands than mine, but I suppose you, W.M., imagined that, although there are many Brothers present who could have expressed themselves more ably upon the subject, there were none who would more deeply feel its importance than myself. I should have regretted had it been my lot to have proposed, in a festive moment like this, the memory of any Brother dear to us, as Masons, the mention of whose name would have cast a gloom on our festivities; but there are some to whom death gives a glory, and the very memory of whom sheds a lustre over all with whom they have been associated;—the memory of such a one I am about to propose, and the recollection of his genius is one of the lights of our Craft—(cheers). In a Lodge situated in the centre of that county which gave birth to the greatest poet England ever produced—in the Shakspeare Lodge, it becomes us with peculiar aptness to do honour to the great Bard of Scotland—to the memory of our Brother, Robert Burns. Scott, the great Wizard of the North, for his classic lore may claim the highest station in the rank of the Scottish *literati*, but her only bard was the unsophisticated child of Nature—Robert Burns. He, in the language of one of our greatest living poets

——— ‘was the chief of bards that swell  
The heart with songs of social flame  
And high delicious revelry.’

(cheering). The breathings of his lyre were all that a Mason could desire or hope for, strong, deep, and fervent, and springing from a heart full of affection and generosity; none, of all the bards whose names are blazoned on the scroll of fame have expressed themselves more forcibly, and at the same time more naturally. Struggling as he did, and, alas! as too many of his Craft have done, amid scenes of poverty and distress, the soul of song was alive within him, and was his solace amid all his difficulties. That such a man should have spared so much of his time as to render himself capable of being ‘honoured with supreme command,’ is as gratifying to our feelings, as it was creditable to his heart,—happy, indeed, must have been those meetings with the

“Favoured but enlightened few  
Companions of his social joy!”

—(applause.) How favoured, they little then imagined, since posterity has done the justice that the world denied, in his life-time, to that man who has associated the Lodge of Tarbolton and Masonry with his name and fame for ever. It is, however, no slight satisfaction to find, that although those who might in the life-time of the Bard have done more for him were tardy, those who now feel his high merits, do ample justice to his memory; to know that his family are moving in a position in which his genius entitled them to move; and further, to know, that among those who assisted in accomplishing those things, none were more zealous than his Brother Freemasons. I will not intrude further on your time, for words fail to express the sentiment I

have the honour of proposing, but the hearts of Masons can conceive it. While England and Scotland exist among nations, the songs of Burns shall be heard in their halls and in their cottages. In the most remote quarters of the globe, to wherever a Scotchman may emigrate,—and where will we not find one?—the songs of Burns will be household words, and will cheer him amid his labours or his pleasures. Like our own Shakspeare, his fame will have no limit. Even at this moment Burns is engrossing the earnest attention of the German public, and several apt and close translations of his works are now in course of publication in that language. The breathings of nature are not confined to any clime, and the songs of Burns will be familiar in other languages to thousands who could not read him in his own. The true poet writes for the world, but it is for the country that gave him birth to be proud of him, and to be elevated by the workings of his genius; and we are proud of Burns, for those who cannot claim him as a brother Scot, can as a Brother Mason—(cheering). I will conclude in words more eloquent than any of my own—

‘ Soul of the Poet, wheresoe’er  
Reclaimed from earth, thy genius plume  
Her wings of immortality;  
Suspend thy harp in happier sphere,  
And with thine influence illumine  
The gladness of our jubilee!’

I beg, Worshipful Master, to give “the Immortal Memory of Brother Robert Burns.”—(Drank in silence).

Bro. SKEAT (of Birmingham), in very complimentary and appropriate terms, proposed “the health of Bro. Kain, the P.M., the Officers, and the Brethren of the Shakspeare Lodge.”

Bro. KAIN, P.M., on behalf of himself and his Brother Officers, returned thanks for the honour done to the toast; and regretted that the lateness of the hour precluded him from enlarging on many topics suggested by the interesting event they had that day met to celebrate. He would briefly call to their remembrance a few of the appropriate observations that had fallen from the W.M. in the oration to which they had that morning listened with such unfeigned delight, and which they had so properly agreed should be printed for circulation among the Craft; many of the uninitiated would, therefore, have an opportunity of participating in the benefit they had themselves received from listening to so admirable a production:—“While the Shakspeare Lodge has, during the space of fifty years, been pursuing its silent unalterable course of charity and good-will, and retaining unblemished its eternal motto of Brotherly Love, Relief, and Truth, and while the landmarks of our Order, as laid down by the immortal founders of our mystic rites, have remained immutable, what revolutions have not taken place in the outward or popular world? What kingdoms have not been overturned and erased from the list of nations—kings deposed or abdicated—reformations in empires—reformations even in the religious, political, and scientific world—societies innumerable—so-called fraternities without number have been raised into existence and sunk into oblivion; whichever way we turn, Time, that ruthless consumer of all things, has laid his withering hand;—but Freemasonry, in this Lodge, and in all Lodges throughout the known world, is still the same, unchanged and unchangeable.” The principles of Freemasonry that actuated the breasts of the honoured founders of

this Lodge, still, he trusted, prompted the actions of its present officers, nor had the oral traditions of the Order been impaired by being handed down through this long lapse of time to its present custodiers; and the complimentary manner in which Bro. Skeat (than whom few was more distinguished as a Mason) had spoken of the exertions and zeal of the officers of this Lodge, led him to hope that the Shakspeare Lodge still would retain that high rank among the Provincial Lodges of England she had hitherto occupied. The events they had met to celebrate called forth in his mind so many pleasing associations—so many sources of congratulation, that he felt he should not be doing justice to himself, or the subject, if he were to attempt to detain them any longer. He would, therefore, conclude by again expressing his warmest thanks for the kindness displayed in proposing the last toast, and the cordial manner in which it had been received by his assembled Brethren—(applause).

Dr. CRUCEFIX was then entrusted with a toast to the health of the three Noble Provincial Grand Masters of the East Riding of Yorkshire, Cheshire, and Surrey, who had been invited to this festival; the two former, the Earl of Mexborough and Lord Combermere, had replied to their invitations in a very courteous manner, expressive of their regret that they were prevented from attending the jubilee, and wishing that the proceedings of the day might be as happy as the occasion deserved; both these noblemen merited the highest praise for their zealous attention to their high offices.—He regretted to state that Lord Monson's ill-health was the too probable cause of his silence; his lordship was the regenerator of Freemasonry in the province of Surrey—under his banner several Lodges had risen into existence, and his example might be quoted as a standard of Masonic worth. He proposed the health of the three noblemen, and, in particular, better health to Lord Monson—(great cheering).

The W.M. requested a bumper toast. He should not presume to give utterance to his own ideas of the character, as a public man, or as a gentleman in private life, of the Brother whose health he had risen to introduce, further than to remark that a connection which, four years ago, was contracted with the Borough of Warwick, as a stranger, had gradually ripened into a friendship of the most gratifying kind, seeing that it was not the result so much of any political partiality on the part of one portion of the population, but of unfeigned regard on that of all. To them, at least, his honourable association with that town, as one of its parliamentary representatives, had been productive of advantage to the Craft at large, and more especially to that Lodge. (Cheers.) They would have reason to be proud of Masonry, so long as it upheld its scientific and beneficent character; and being convinced that they would ever, collectively and individually, acknowledge the pride they felt in possessing amongst them their Brother, Sir Charles Douglas, he should now propose that his health be drank with the customary honours. (Loud applause. The toast was drank with Masonic honours).

The W.M., in again addressing the meeting, said, if he did not know, from a long acquaintance with the local interests of that borough, and the opinions entertained by its inhabitants of many public men, that the worthy and enlightened chief magistrate was universally respected, he (the W.M.) might have considered it necessary to remark upon his undeviating straightforwardness on all public occasions; his strict impartiality in his magisterial capacity; his unostentatious practical benevolence; and his exemplary discharge of the various duties which

devolved upon him as a gentleman in private life. It were, however, a useless task to attempt to eulogise the character of an individual sharing so largely the esteem of his townsmen and friends; and, therefore, he would without further preface at once request them to drink the health of the mayor of Warwick, Edward Greaves, and thanks to him for the use of the Court-house—(great applause).

The W.M. said that his next toast was one fully entitled to a bumper. It alluded to a body of ladies, no less proverbial for their possession of those amiable qualities which were so richly blended in the female character, than for the exemplary conduct which marked their career either as wives, daughters, sisters, sweethearts, or friends—(cheers). It might be considered no slight source of regret, that the smiles of those fair children of old Albion, had not been permitted to shed their chastening influence over the festive proceedings now about to be brought to a close; but their female friends must be led to understand that their exclusion arose from an impression highly complimentary to them, namely, that the domestic duties which devolved upon them, and were never better performed by the women of any other country, were too important, when fairly estimated among the many relations of social life, to be sacrificed at the shrine of unprofitable curiosity. He now asked them to drink a bumper toast—"The Warwickshire Lasses"—(long continued cheering).

Bro. Dr. CRUCEFIX here remarked that he could have wished to have had a longer acquaintance with the ladies of Warwickshire, that he might have enlarged upon their high moral endowments, for which they were well known. He begged, however, as a mark of respect, to wish them all health and happiness, and that the meeting of that day might engender an intention to promote a Masonic ball, as a means of reparation for their necessary exclusion from the Lodge—(great cheering).

We regret that we have not room for the remaining toasts of the evening; but we cannot omit to state that Bro. Crucefix, in the kindest manner, and with a warm assurance that, although he had attended the most splendid banquets, held at the greatest hotels in the metropolis, he had never witnessed a more excellent supply, in quantity, quality, and variety, of both viands and wines, than on the present occasion, nor ever in his life more truly enjoyed an evening, proposed the health of Bro. Harris, with thanks to him for the very superior feast he had provided, and best wishes for health, prosperity, and all earthly happiness, to him and to his family—(drank with hearty cheers). He felt it would be ungrateful in him to pass over one delightful circumstance—that Masons' wives and Masons' bairns had on this occasion imitated the patriarchal age, and had usurped the kindlier office of hand-maids to the Brethren.

Bro. HARRIS begged most sincerely to return his heartfelt thanks for the very handsome manner in which his health, and that of his family, had been proposed by a Brother so justly respected, and in which it had been received by the assembled Brethren. He assured them that nothing ever afforded to him and to Mrs. Harris more unfeigned gratification, than to receive the approval of those friends whom it was always their most anxious desire to please, and whose kind expressions of satisfaction would at all times be the most acceptable reward for their past exertions, and the best stimulus to their future endeavours. On behalf of his family and himself he repeated his grateful thanks, and retired amid the most cordial expressions of applause.

At a few minutes past nine, the W.M. vacated the chair, which gave

the signal for instant departure from the festive scene. Some twenty Brethren adjourned to the house of Bro. Harris, and passed a social hour, and enjoyed some excellent singing by Bros. Major Brandon, Carpenter, (*improvisatore*) Mayle, &c.; and that the events of the joyous holiday might sustain no alloy, the parting glass was quaffed in the true spirit of the Order, and the adieux pronounced before St. Mary's Collegiate bell had told the twelfth hour.

Some very beautiful lines, entitled "*The Architect of All*," from the pen of Bro. Hersee, and generally circulated among the company, will be found in our poet's corner.

It may be instanced as a pleasing Masonic fact, that the three editors of the Leamington and Warwick papers were there;—three editors of different shades in politics, are members, and were present on this memorable occasion, viz. Bros. Hersee, Sharp, and Torre.

WOLVERHAMPTON.—The retirement of Dr. Oliver from this town had cast a gloom over us, which the expected residence of Bro. Slade, who has accepted the curacy, is destined partly to dissipate; and the Brethren look forward to contribute their quota of Masonic intelligence.

NORTHAMPTONSHIRE.—Till recently we have had no Provincial Grand Master; the Earl of Aboyne has received the appointment, of which he is every way worthy. A provincial meeting will shortly be held, and the Brethren of St. Peter's Lodge at Peterborough, on their recent visit to the Prov. G. L. of Lincolnshire, at Boston, invited Dr. Oliver (who was initiated in their Lodge more than forty years ago) to give them the aid of his valuable presence. The Masonic sage readily promised his aid. There are probably some others who would attend on the invitation of Bro. Ewart.

LINCOLN.—*Presentation of a Jewel to W. A. Nicholson, Esq.*—The Annual Meeting of the Witham Lodge for the installation of officers was holden on the 24th of June, 1841. After the business of the day was completed, the Brethren adjourned to the banquet, and the Chair was taken by Bro. Goodacre the newly installed W.M. The usual leading toasts having been disposed of, the W.M. rose to propose the health of Bro. Nicholson. He observed, that he felt exceedingly gratified that the duty had devolved on him of expressing the affectionate regards of the Brethren of the Witham Lodge towards an individual who had so materially advanced its interests—an honour which he could not have anticipated, as it was only two years since he had become a joining Member. In that large meeting there were few present who had not either been initiated or re-united to the Lodge since the period when Bro. Nicholson undertook the arduous task—which he had executed so judiciously and so well—of renovating the Lodge, and purging it from its errors in management. Bro. Nicholson was an excellent disciplinarian; and it was fortunate for Masonry in the City of Lincoln that its interests were placed in the hands of an individual so capable of discharging the trust with freedom, fervency, and zeal. Three years ago, there was scarcely a sufficient number of subscribing members to enable the Lodge to be opened. Bro. Nicholson took office—the Lodge sprang from its obscurity like a phoenix from its ashes—new vigour was imparted—its abuses were reformed—and Bro. Nicholson's success was perfect and complete. It had acquired, during that period, more than thirty additional Members, all of whom are impressed with a love for the Craft and a hearty desire to carry out its principles, by the regu-

larity of their attendance and the purity of their practice. To Bro. Nicholson they feel themselves indebted for all these advantages, and to him therefore, they have determined to express their gratitude by the presentation of a jewel, which may serve to convince him of their sincerity, and to remind him, whenever he places it on his breast, that the Brethren of the Witham Lodge are impressed with a lively sense of the obligations he had conferred upon them.

Bro. NICHOLSON replied, that the honour which they had conferred upon him was too flattering to his feelings to be regarded without pride. He was afraid they had overrated his services. When he took the Chair of the Lodge in 1838, the old Members, who had seceded in consequence of irregularities in management which they found it impossible to sanction by a continuance in the Society, were all impressed, equally with himself, with the necessity of new and improved measures; and were ready to lend a helping hand to forward designs which had a tendency to re-establish the Witham Lodge on its ancient footing as the Mother Lodge of the Province. What he had done was from a pure love of Masonry, and a conscientious desire to see it placed in a commanding position, correlative with its merits. The jewel, which had been presented to him, he should ever value most highly, as a memento of the regard of an assembly of Brethren, whose esteem he was proud of, because, as men of talent and judgment, he was sure it would not have been so admirably expressed had it not been sincere. The jewel was superb—it was costly—and he was afraid they had taxed themselves too severely in the warmth of affectionate feeling. But it was not on account of its intrinsic value that he should prize it so highly, but as a visible link of the sacred bond by which he was united to the Brethren of the Witham Lodge. He would take the liberty of cautioning them, however, against the error of accumulating expenses. He was aware—for he remembered the time when he himself was young in Masonry—that the junior Brethren, in their praiseworthy zeal, were inclined to disregard a few additional pounds expended for the honour of the Craft; but he would remind them that the zenith of prosperity would be past, so soon as they had rendered Freemasonry too expensive. He again thanked them for the honour they had conferred upon him, and sat down amidst the loud plaudits of the Brethren.

The jewel is an oval with blue enamel set in gold; charged with the 47th proposition of Euclid, and inscribed—“William Adams Nicholson, Esq.; presented by thirty Brethren of the Witham Lodge, Lincoln, initiated or joined during his two years as W.M., and a third as P.M., June 24, 1841.”

Arrangements are progressing, by which we hope to render a good report of Royal Arch Masonry in this city at no distant period.

Boston, Sept. 9th.—The annual assembly of the various Lodges of Free and Accepted Masons in Lincolnshire, was held on Thursday last, at Boston. The R. W. Provincial Grand Master, C. T. d'Eyncourt, M. P. arrived the previous evening from the metropolis, in order to preside at the meeting, and there was a numerous muster of the Fraternity from all parts of the country, with the exception of the more Northern Lodges, the extreme distance causing their attendance to be but slack.

It is sixteen years since a previous provincial meeting was held in

Boston ; and the Brethren of the Lodge of Harmony, No. 339, in that place, had made every arrangement to give effect to an event of such rare occurrence in any particular place.

The Assembly-rooms were kindly lent by the Mayor and Council for the meeting of business, and the Town-hall for the dinner.

Ten o'clock was the time appointed for the commencement of business, shortly after which hour, the W. M. and Officers of the Lodge of Harmony regularly opened the Lodge in the principal Assembly-room. The Brethren of the various county Lodges having assembled, and taken their places in rotation, the R. W. the Provincial Grand Master, attended by the V. W. Dr. Oliver, Deputy P. G. M., the Provincial Officers and Stewards, entered the room in procession, and having taken the respective chairs which were resigned by the Officers of the Lodge, proceeded to open the Provincial Grand Lodge in due form.

The minutes of the last meeting (at Grantham) having being confirmed, and other preliminaries transacted,

The R. W. C. T. d'Eyncourt, *M. P.*, said that he regretted to announce the tender of resignation made by Sir Edward French Bromhead, bart., the Senior Grand Warden of the Province, in consequence of his continued indisposition and deprivation of sight : a hope having been expressed, that he might yet recover, it was unanimously resolved, that a request should be made to the worthy baronet to withdraw his resignation, and to continue in office for another year, till the regular change of officers.

The W. M. of the Lodge of Harmony, Boston, and of the Doric Lodge, No. 466, Grantham, were then invested with the rank of Provincial Officers, in the place of Brethren of the same Lodges, who had resigned. Bro. Williamson, who has been for so many years the Director of the Ceremonies, having been appointed to a public office at Spalding, which prevents his further attention to the duties of his Masonic office, Captain J. Nicholson, of Lincoln Castle, was regularly invested as his successor ; and six other Brethren, principally the Masters of Lodges, who had not previously received any Provincial Office, were decorated with the red aprons of Stewards. The meeting was then adjourned to attend divine service.

The market-place was thronged with persons to observe the procession, which presented a splendid appearance on its way to the parish church ; a band of music led the way, and the police were exceedingly active in procuring a passage. The Brethren proceeded in the following order:—The Junior Lodges first ; Visitors ; Hundred of Elloe Lodge, Spalding ; Shakspeare Lodge, Spilsby ; Bayon's Lodge, Market Rasen ; Olive Union Lodge, Horncastle ; Doric Lodge, Grantham ; Lodge of Harmony, Boston ; Witham Lodge Lincoln ; Provincial Grand Lodge of Lincolnshire ; the banners of Lincoln, Grantham, and Boston occupied their appropriate stations, and the various emblems of the Craft were carried in their appointed places. The number of the Fraternity in the procession amounted to about one hundred ; the jewels worn by the respective officers, and the splendid clothing of the Provincial Grand Lodge, excited considerable attention.

The prayers of the day were read in a very powerful and impressive manner, by the Rev. M. Robinson, the evening lecturer ; and the Rev. Dr. Oliver, D.P.G.M. (in the absence of the Provincial Chaplain) preached a sermon from Matth. v. 16, " Let your *light* so shine before men, that they seeing your good works, may glorify your Father which

is in Heaven;" in the course of which numerous allusions were made to the moral and spiritual character of Freemasonry.

The procession having returned to the assembly-rooms in the same order, the business of the meeting was resumed.

Thanks were first voted to the vicar for the use of the church, and to the reverend lecturer who read prayers; to Dr. Oliver for his sermon, with a request that it should be published at the expense of the Craft; and to the mayor and corporation for the use of the assembly-rooms and town-hall.

The R. W. Provincial Grand Master then delivered an excellent oration, in which he inculcated a rigid attention to Masonic duties, and referred to other matters, connected solely with the private business of the Provincial Grand Lodge.

Proposals were made for the establishment of a county Fund of Benevolence (in addition to the general one in London); for a fixed period at which all Lodges should change their officers simultaneously, and other questions concerning the business of Masonry; the further consideration of which, after due notice to be given to each individual Lodge, was reserved till the spring meeting of business, which will probably be convened at Lincoln. The business did not conclude till three o'clock, when the Provincial Grand Lodge was formally closed.

#### THE DINNER.

About ninety Brethren sat down to a most excellent dinner in the town-hall, which had been provided by Bro. Button, of the Wool Pack Inn, Wide Bargate; the band playing during dinner.

The cloth being withdrawn, and the Lodge close tiled, the R. W. Provincial Grand Master proposed in succession, "the Queen and the Craft;" "the Queen Dowager, patroness of the Royal Masonic Institution for Girls;" "the M. W. Grand Master, H. R. H. the Duke of Sussex;" the Pro-Grand Master, and the Deputy Grand Master, the Earl of Zetland, and Marquis of Salisbury," which were respectively honoured with Masonic cheers.

The health of the Right Hon. C. T. d'Eyncourt, *M.P.* the *P.G.M.* was then proposed by W. A. Nicholson, *Esq. P.P.G.A.*, which was warmly received and suitably acknowledged.

The Chairman then proposed the health of the Deputy Provincial Grand Master, Dr. Oliver, who was most kindly greeted, and acknowledged the toast in an admirable Masonic oration.

The next toast was that of the "Master and Brethren of the Lodge of Harmony at Boston," which was eloquently responded to by Bro. W. H. Adams, the *W.M.*

The "Witham Lodge at Lincoln," was the next proposed, and suitably acknowledged by Br. Goodacre, who gave the health of the Visiting Brethren of St. Peter's Lodge, Peterborough.

The other Lodges were in like manner duly toasted, and the meeting concluded before seven o'clock.

SHEFFIELD, August 11.—Agreeable to a previous resolution of the Britannia Lodge of Free and Accepted Masons, the Lodge met for the first time at the Music Hall, on Wednesday the 11th. After a variety of miscellaneous business, the Brethren sat down to a most sumptuous supper, after which the Master, M. de Bartolomé, *M.D.*, having given the usual Masonic toasts with Masonic honours, the health of the

Master was proposed and responded to in the most enthusiastic manner possible. The Worshipful Master's reply was nearly as follows:—

“Brethren,—This is indeed hard work; after the arduous duties of the evening, you would, I think, have acted with more kindness to me if you had not, by this flattering and unanimous expression of your attachment, placed me in the difficult position in which I now stand. Believe me, it is not an ordinary one. We have this evening began a new, and I trust, a long and flourishing era in the history of the Britannia Lodge, and I am called upon by the very solemnity of the occasion to render an account to you—though it be a brief one—of my Masonic conduct during the time I have had the honour of filling the Master's chair; in doing which you will allow me to take a retrospective view of the history of Masonry in this town. Every human affair is liable to fluctuate, and Masonry itself is no exception to so general a rule; though it has long flourished in Sheffield, yet it has for the last few years been on the decline; but, as if it were to show that it possesses within itself that principle of vitality which can never perish, it is again rising like a Phoenix from its ashes.

“At one time our Lodge numbered so few Brethren, and was besides, so poor, that to preserve its warrant, a few worthy Masons were obliged to meet in a very humble house, of which they rented but one-half. A little later, and still poorer, they were under the painful necessity of relinquishing their place of meeting, and of removing to the Spread Eagle Inn—a circumstance which I would deplore did I not feel convinced that the Lodge could not by any other means have continued to exist; not that I have any fault to find with the worthy landlord or his dependents; on the contrary, the thanks of the Lodge are due to him for his uniform attention; and if the Lodge is to be held at a public-house, I know of none that I would sooner go to. But we must convince ourselves that no Masonic Lodge can permanently prosper, which is not held in a private house; for when Masons hold their meetings at a public-house, the uninitiated are apt to suppose—as I know has been asserted in Sheffield—that Masonry is a mere convivial club. I need not tell you how pitiful is such ignorance, because you know as well as I do myself, that no human institution is more calculated to benefit mankind than Masonry is. If it be true that we admit amongst us men of different religious opinions, it is also certain that no good Mason can be an atheist, Masonically speaking. We are reminded at every step of the existence of an all-seeing and omnipotent Creator, whose merciful judgment we must all endeavour to obtain; and if ‘Love thy neighbour as thyself,’ be a Christian command, then I maintain that Masonry is calculated to promote Christianity, and to inculcate the most useful and moral maxims. Feeling the truth of this assertion, I have identified myself with the institution from the moment of my initiation. When you honoured me by appointing me to preside over you, the gloomy prospects which opened before us did not deter me from undertaking the duties of the office; because I considered myself engaged in a good cause, and trusted that the Great Disposer of human events would permit an institution calculated to do so much good, and which has survived the wreck of mighty empires, and defied even the destroying hand of Time, again to prosper; the event I think fully justifies my expectations; and I trust the great success which has attended my humble efforts will encourage you to persevere in your

laudable endeavours to diffuse the principles and advantages of the Craft.

"I have told you that Masonry in Sheffield is rising like a Phoenix from its ashes—but some of you, perhaps, are ignorant how those ashes were preserved, and who prevented their being scattered by the wind? In explanation, I will only say, *circumspice*. I see around me three worthy Masons—who, with the assistance of two or three more Brethren, were the preservers of so great a treasure. Allow me to take this opportunity of thus publicly tendering to them my own and the Lodge's warmest thanks. I take no little credit to myself for having been, I may say, the principal instrument in removing the Lodge to this, its proper element; but I never could have accomplished the task if I had not been most cordially assisted by them with that promptitude with which they have seconded all my efforts to improve our condition.

"Our rapidly increasing number required a larger room than that in which the Lodge used to meet, and the honour of the Craft called imperatively upon us, now that we can afford the additional expense, to remove to a private building. Here, my friends, we occupy a commodious and respectable hall, where I trust the tongue of slander will have no pretext for assailing us.

"If, however, we should find (which I do not anticipate) that there are amongst us some, who for reasons at variance with the tenets of Masonry, prefer meeting at a public-house, and who now abandon us—let us rejoice at the event, and regret that we should so far have been imposed upon as to have admitted them to a station of which they are unworthy. But, my brethren, though I admit that there are black sheep in Masonry, I am inclined to hope that we have none amongst us. If there be, let us regret that such men should, by their conduct, afford the ignorant public an opportunity of judging us harshly: I say the ignorant public, because the more enlightened part of mankind know well that 'one swallow makes no summer.'

"Because there are some bad Christians in every town, would any man be mad enough to assert that Christianity is an evil? Because some men are wicked enough to disregard the moral precepts constantly brought before them in the Lodge, is any man warranted in jumping to the conclusion that Masonry is immoral? I feel no anxiety as to the future; let us be united in brotherly affection, and by endeavouring to work out to the utmost, the praiseworthy objects of Masonry, let us convince the world that Masonry inculcates nothing but the purest and most unassailable morality, and that the word *Brother*, amongst Masons, is something more than a mere name.

"For the honour you have conferred upon me, accept my cordial thanks, and allow me to assure you of my desire to deserve your approbation."

CARMARTHEN, *Sept*, 14.—The Saint Peter's Lodge of Freemasons, in this town, met at their Lodge Room at the Ivy Bush Hotel, on Tuesday last, for the purpose of installing the Master and other officers of the Lodge. Brother Hutchings, D.P.G.M. presided, assisted by other officers of the P.G.L., and some of the visiting Brethren. The ceremony of installment having been gone through, about fifty of the Brethren sat down to a banquet. The cloth being removed, the usual loyal, patriotic, and Masonic toasts were given and responded to in the

customary style. The utmost hilarity and good feeling prevailed during the evening.

FALMOUTH, Aug. 31.—Since the demise of the late respected Past Grand Master, Sir John St. Aubyn, bart., the Craft in Cornwall have been without the superintendence of a Grand Master; but it is with no ordinary feelings of gratification that we learn this important office is shortly to be filled by an honourable baronet, whose station, talents, and accomplishments eminently qualify him to uphold the character of Freemasonry, and confer a lustre on the Order. We understand Sir Charles Lemon, at Falmouth, underwent the preliminary initiation in the Mother Lodge of the county, the Lodge of Love and Honour; and afterwards dined with a small party of the Brotherhood; Brothers Vivian Robinson, D.P.G.M., Richard Pearce, P.G.W., James Cornish, P.J.W., and John Ellis, P.G.S., were present at this highly interesting ceremony. The name of Lemon has long stood high in Masonry; and we have little doubt that the Fraternity is destined to owe a large debt of Masonic gratitude to the honourable Brother who has now manifested his consideration for the continued maintenance and welfare of the Craft in Cornwall.

SHAFTESBURY, August 24.—The Annual Provincial Grand Lodge for the Province of Dorset was holden at Shaftesbury on Tuesday last, by the R.W. the P.G.M., W. Elliot, Esq. on which occasion there was a very numerous attendance of Brethren from the various Lodges in the province, and the Lodge was also honoured with the presence of many visiting Brethren from the provinces of Hampshire and Somersetshire. The Lodge having been opened, the Brethren formed in procession and went to the church, where divine service was performed, and an admirably appropriate and highly impressive sermon was preached by the P. G. Chaplain, the Rev. William Percy. The P.G.M. then proceeded to the imposing ceremony of consecrating the New Lodge of Sincerity and Friendship, just founded at Shaftesbury, and appointed the following officers for the ensuing year:—Brother W. J. Hill, of All Souls' Lodge, Weymouth, P.G.S.W.; Brother H. Lock, of the Lodge of Faith and Unanimity, P.G.J.W.; Brother J. Jacob, of All Souls' Lodge, Weymouth, P.G.S.; Brother Buckland, of Lodge of Sincerity and Friendship, P.G.S.D.; Brother J. Percy, of the Lodge of Sincerity, Sherborne, P.G.J.D.; Brother G. Arden, of All Souls' Lodge, was re-elected P.G.T. After the duties of the Craft had terminated, the Brethren sat down to a sumptuous dinner, and spent the afternoon in the full participation of that delightful harmony which is one of the characteristics of the Order.

TAUNTON, Sept. 1.—Lodge 327.—Our season commenced this day; but, owing to the lateness of the harvest, the attendance was not numerous. Bro. Le Franc, the W.M. has fully realized the expectations of the Brethren; we have sustained a few resignations, but there is a promise of successors. Brother Eales White is rallying his energies, and, consequently, our prospect is encouraging. On the day following, Brother Crucefix visited us, and was met by his kind friends with all their former warmth and welcome.

BRISTOL.—Masonry here is in an excellent state under our indefatigable D.G.M., Brother Smith, and the Brethren of the city. Templar

Masonry in particular flourishes. The by-laws of the Baldwin Encampment have been revised and published.

PLYMOUTH, *Sept.* 23.—The meeting of the Devon Provincial Grand Lodge of Freemasons, at Plymouth, was attended with circumstances of unusual interest, the long and valuable services rendered to Masonry by the Devon Provincial Grand Master, the Rev. W. Carwithen, *D. D.* was acknowledged by the presentation of plate from the Lodges of the Province; and the Meeting turned to a charitable purpose of public interest, by a Masonic procession, to St. Andrew's Church, and a sermon and collection there in aid of the funds of the South Devon and East Cornwall Hospital. The amount collected was 98*l.*; the expenses 18*l.* The sermon was preached by the Rev. Bro. Edward Poole, from Deut. xv., 7, 8. The banquet took place at Whiddon's Royal Hotel. The Rev. Dr. Carwithen presided at the banquet, and was supported by Bros. Sir Geo. Magrath, Rev. E. Poole, Ellis, Eales White, Huyshe, Denis Moore, &c. The customary loyal and Masonic toasts were given with effective force and suitable addresses. The honourable duty of presenting the testimonial to Dr. Carwithen, consisting of four silver dishes and covers of elegant pattern, devolved on Brother Huyshe, who performed his allotted task with chaste delivery. The address in reply, by the worthy Dr. Carwithen, was as simple, eloquent, and touching, as his concluding compliment to the ladies was elegant and gallant. Most sincerely do we regret that the lateness of the report (27th), prevents our doing justice to the excellent sermon, or the addresses of Bros. Huyshe, Carwithen, Eales White, Ellis, and the other speakers, who on this occasion ably supported Freemasonry on so appropriate an occasion.

MONCKTON FARLEIGH, WILTS.—Lodge of Rectitude.—A numerous meeting of the Members of this highly respectable Lodge took place on Monday, June 21, when the ceremony of installation of Bro. Bartlett Little, as W.M., was performed with great effect by Bro. Drake, P.P.G.J.W., of this province. The Lodge was attended by Bro. Capt. Maddison, the Right W.D.P.G.M. of Somerset, Bro. Gen. Innis, P.P.G.S.W. of Somerset, Bros. St. John Maule, P.M., Waldron, Lee, and other distinguished Members, besides a goodly muster of visitors. After the duties of the Lodge had been performed, the Brethren adjourned to the banqueting-room, and sat down to an excellent dinner provided by the worthy hostess, Widow Crook. The chair was most ably filled by the W.M. Bro. Little, who must have been much gratified with the manner in which he was supported by his numerous friends and Brethren in his native county; the W.M. was admirably supported by his S.W. Bro. Barretté. The usual loyal and Masonic toasts were given in excellent taste by the W.M.; the health of our zealot and highly esteemed Bro. Ruddle Brown, D.P.G.M. of the province, was received with enthusiasm, and expression of deep regret that indisposition prevented his attendance; it was acknowledged with much feeling by Bro. Brown's worthy and respected father-in-law, and Bro. Mason Lee. The health of Bro. Captain Maddison was received as it ever is, and ought to be—with "right good will." The pleasure of the evening was much enhanced by some beautiful glees and songs by those true Brothers of harmony, Bros. Temple, Widderspoon, and Keeling, also by Bros. Innis, Waldron, Whatley, and White.

## SCOTLAND.

EDINBURGH.—Masonic affairs have continued unusually dull ; there have been no meetings of particular moment. The forthcoming season will, it is hoped, be auspicious.

DALKEITH, *June 21, St. John's Day*.—Brother John Henderson was placed in the chair as R.W. Master of the Dalkeith Kilwinning Lodge, on which occasion he delivered an inaugural address with much feeling.\* The principal topics embraced a very Masonic illustration of the principles by which the Lodge duties should be observed, and the indulgence of the glass restricted to temperance. He especially adverted to the mode of recruiting the numbers of the Brethren, and ably exposed the traitorous opposition of such recreant members as by their evil examples brought discredit on the Order. On the conclusion of his address, the worthy Master presented a testimonial to Brother Alexander Porteous, the Past Master, which had been unanimously voted to him. In this pleasing duty he took a diffusive range—in describing the services rendered to the Lodge by that distinguished Brother ; observing that the testimonial was not intended to repay those services, but to acknowledge them in the most grateful manner.

MONTROSE.—The *Freemasons' Quarterly Review* is duly appreciated in this district. We are indebted to it for an account of Masonic proceedings over the whole world, so interesting to the lovers of the Royal Art, and it is to be hoped that we may in some measure emulate the zeal and industry which is recorded in that publication. We have in the town three Lodges ; St. Peter's Lodge in particular, as being the scene in which Dr. Burnes's† initiatory progress first commenced ; also his three brothers, one of them, Sir Alexander, who has carried into the distant country of Bokhara these Masonic germs, which may in good season develop great results. The father of these four worthies was also a member.

We have a Royal Arch Chapter and a priory of Knights Templars, not in active operation, but capable of resuscitation.

KINROSS, *August 17—Ceremonial at Laying the Foundation Stone of the New Town Hall*.—In pursuance thereof, on Wednesday, the 17th instant, at half-past eleven o'clock, the Lodge assembled in the County Hall, and, an hour after, intimation having been made of the arrival of various other Lodges who had been invited to attend, a deputation of the Brethren, with the Milnathort Instrumental Band, proceeded to escort them to the place of meeting. At one o'clock the ancient Society of Hammermen, among whom we observed members of fifty years' standing, assembled in front of the building, and were shortly after joined by the acting committee of subscribers to the new buildings, and

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\* We regret that our space compels us to give only a very condensed report of the worthy Brother's remarks.

† P. G. M for Western India.

a number of the inhabitants. The day being fine, the concourse of spectators, including not a few of the fair sex, was greater than we have seen here for many years.

At half-past one P. M., the procession, marshalled by a Brother of St. Serf's Lodge, proceeded in order.

On reaching the ground, the band played 'God save the Queen;' after which, John Henderson, Esq. of Turf hills, in name of the managing committee of subscribers, requested the R. W. the Acting Master, to proceed to lay the stone;—upon which the commission from the Grand Lodge was read by the Secretary. The Chaplain then offered up an impressive prayer. After the application of the proper implements, the Master gave the three knocks with the mallet, and pronounced the usual benediction. The corn, oil, and wine, were then poured on it, accompanied by another benediction. Three cheers being given, and the appropriate anthem played, the R. W. Master very eloquently addressed Mr. Henderson, and the gentlemen of the Committee.

Mr Henderson, of Turf hills replied at some length. Three cheers were then given, the band playing "Rule Britannia," and the procession, in the same order as formerly, returned to the County Buildings, the head of the procession opening out to allow Lodges to pass through into the County Hall. The Hammermen and the other inhabitants in the procession then retired, preceded by their music.

A party of nearly seventy from the various Lodges afterwards dined in Kirkland's; and, it is almost unnecessary to add, spent the evening as became the Brethren. The Milnathort Instrumental Band were in attendance, and played many beautiful airs suited to the occasion.

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## IRELAND.

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WE have to apologize to an esteemed correspondent for having accidentally mislaid a letter for several weeks, this inadvertence was not discovered until too late to repair the mistake. Our Irish intelligence is in consequence necessarily brief.

At a Meeting of the Committee of the Grand Masonic Lodge of Ireland, held at their Lodge Rooms, College Green, on Friday, the 2d day of July, 1841, the following resolution was unanimously entered into, viz. :—

"That our most grateful thanks be, and the same are hereby given, to our respected Brother, J. W. Calcraft, for his kindness in granting us the use of his theatre on the evening of the 16th day of June last, when a play and other entertainments were performed, for the benefit of the Distressed Widows and Members of the Masonic Order; also for having spoken an Address on that occasion, and for his kind and willing co-operation with the Committee of Charity to promote at all times the interest and prosperity of our Institution.

"2d July, 1841.

Signed, by order,  
JOHN FOWLER, D.G.S."

NENAGH.—The Lodge, No. 288, is about to be revived in this town, much to the satisfaction of many resident Brethren.

ATHY, June 29.—The Members, No. 167, gave a splendid entertainment to Benedict A. Yates, Esq., the Founder of that respectable Lodge, on his retiring from the Chair which he so ably filled. There were several visitors in attendance from Lodge 116, Carlow, and Lodges 100 and 132, Dublin. At six o'clock the Brethren assembled at their Hall in full costume—many of them wearing the magnificent insignia of the various degrees, and preceded by the Wardens, Master and Deacons, they formed a procession to the dining room, in the opposite side of the square, through a dense mass of admiring spectators, who opened a passage, and appeared gratified at being indulged with a spectacle not witnessed in Athy during half a century.

At seven o'clock the Chair was taken by the W.M. of 167, Bro. Thos. Crawford Butler, when about thirty of the Brethren sat down to banquet under the superintendence of the Stewards, Bros. R. W. Maxwell, John D. Watters, A. G. Judge. The festivities of the evening were kept up to a late hour, and the members retired, mutually gratified with the social enjoyments in which they had participated.

ROYAL ARCH CHAPTER, August 3.—The Athy Lodge, 167, held a Royal Arch Chapter, on Tuesday week, at their Hall; the most Worshipful Grand Principal Benedict A. Yates, Esq. presided. A deputation from Carlow assisted on the occasion. Several were advanced to this sublime degree, after which the Chapter closed, and the Brethren spent the evening in the greatest harmony.

LIMERICK.—The ancient Union Lodge, No. 13, dined on Thursday, the 22nd July, at their Hall, and perhaps never was a richer treat of harmony and love evinced, than responded from the hearts of over fifty Brethren present. Brother Purser, who provides the Lodge, as usual, had fare and vintage of the very best. The Worshipful Master, Michael Furnell, Esq., D.L., most happily prefaced each sentiment, and on proposing our gracious sovereign, brought forth Masonic love to the daughter of a Grand Master, and the niece of two Grand Masters of the Order.

“ Prince Albert, and the Royal Family.”

“ The Duke of Sussex, Grand Master of England.”

“ The Duke of Leinster, Grand Master of Ireland.”

“ Sir James Forrest, Grand Master of Scotland.”

were rapturously received with due honours, as were the visiting Brethren of Lodges 50, 84, 100, 141, 279, and 494, who responded in enthusiastic and suitable terms.

The Worshipful Master, on his health being received with unparalleled honours, spoke as follows:—“ Brethren Visitors, Past Masters, Officers, Brethren, and I may say, my Children of '13'—I feel more than it is possible for me to express, this affectionate testimony of the fraternal esteem of my Brethren, and I enjoy more than a full equivalent for any exertion I have made, in that assurance from those I love and respect, and who are loved and respected by the world. I value the minutes past in 13, this Elysium of bliss, beyond years in any other pursuit on earth, so glorious and mysterious do I feel the Grand Design. Mysterious, for Freemasonry is an anomaly in this world—without any territory or power, save morality and virtue, it survives the wreck of



empires, and the destroying hand of time. Where are the Jews, God's favoured people, to whom Masonry was first entrusted by its Divine Author?—A race of wanderers. And that stupendous magnificent Temple, their glory, and the admiration of the world, where is it now?—Not one stone left! Babylon, the queen of nations, fallen to rise no more—classic Greece, imperial Rome, all gone. But Masonry ever shines with a bright and undiminished light, as when first revealed by God to man. Masonry does not consist of merely a perfect knowledge of the ceremonials of the Institute, or an elaborate etymological research into the great landmarks of the Order, nor in the mere bestowal of eleemosynary relief; it is not faith; it is not hope; but all these lead the speculative Mason to estimate what it really is—and that is, erecting the human heart into a temple of unbounded charity, and love to God and his creatures; it is a glory that reaches to and enlightens the empyrian, or heaven of heavens. It is truly described by a great inspired writer, 'the glorious Shehinah of God himself.' We may never meet round this board again, but if we square our life and actions to the true principles of Freemasonry, we may calmly meet the certain fiat; and when removed from 'this mortal Lodge,' be admitted to a 'Lodge' not built by human hands, but eternal, in the heavens, where the Grand Lodge of God will be opened, never to close, and where the great Architect of the Universe shall live and reign for ever."

In announcing the arrival of Michael Furnell, Esq. after his late visit to Scotland, we have much pleasure in communicating to the Craft in general, and to the Members of No. 13 in particular, that arrangements are being made to entertain him at a public dinner in the Masonic Hall, at an early day. To the indefatigable exertions of this respected and regarded gentleman, is the revival of Masonry in this city chiefly attributable. As the Worshipful Master of Lodge, No. 13, he has deservedly won the esteem and affection of all his Brethren. In this community no other man could be found so peculiarly calculated to command the confidence and secure the attachment of the Craft, as our distinguished fellow-citizen. With independent fortune, enlightened views, kindness of disposition, liberal principles, manly bearing, simple dignity, and every amiable attribute that can conduce to unite worth and intelligence in the bonds of peace, love, and harmony, he combines a devotedness to Masonic discipline, which have, in a very short period, restored Lodge 13 to its primitive splendour, and placed it amongst the proudest and purest of the Craft in the Christian world. Therefore it is, that his Brethren take the very earliest opportunity to testify for him their fraternal affection, by giving him a banquet, which will be alike worthy of the guest and his entertainers.

CORK, *June 24.*—A numerous meeting of the Brethren of the First Lodge of Ireland, assembled at their rooms, Imperial Clarence Hotel, at five o'clock P.M. for the installation of officers, and the celebration of the festival.

The following Brethren elected on the 7th instant were duly installed: Bro. Francis John Green, of Greenmount, W.M.; Bro. Edward Deane Freeman, of Castle Cor, S.W.; Bro. George Greys, of Cork, J.W.

Bros. the Rev. James Pratt, Richard Kenah Exham, and Thomas Richmond Evans, were respectively inducted into the chairs of Chaplain, Treasurer, and Secretary.

A vote of thanks was passed, on the motion of Bro. Richard B. Tooker, seconded by Bro. James Morton, to the Past Master, Bro. A. Perrier, for his demeanour while in the chair.

Shortly after the installation, the W.M. addressed himself to Bros. William Gillespie and Edward Mœran; and after expressing on behalf of the Members of the Lodge, the grateful sense they entertained of the invariable kindness of those Brethren in promoting the pleasure of their festive assemblies, also an eulogium on their characters in private life, and as members of the Masonic community, he presented to each of them a massive silver snuff-box elaborately and richly finished; the lids of which bore devices of the "All-seeing Eye," and the "Square and Compass," and inscriptions, importing that they were presented to Brothers Gillespie and Mœran, by the Members of the First Lodge of Ireland as tokens of their regard and esteem.

At seven o'clock, P.M., the Brethren adjourned to the banquet saloon, where the usual *recherché* dinner was served, and passed the evening with much enjoyment and harmony.

NEWBLISS.—The Members of the Ulster Masonic Lodge, No. 790, met in their Lodge Rooms (Kerr's Hotel,) Monaghan, on the 24th of June, to instal their officers and celebrate the Festival of St. John, on which occasion there was a large muster of the Brethren of that highly respectable Lodge, together with several visiting Members of the Craft. Mr. Samuel Moorehead, J. P. having discharged the duties of Master most efficiently for the last six months, installed the following officers:—The Rev. Thomas Montgomery, W.M., Thomas Coote, D.L. for the county, S.W.; the Rev. P.W. Moore, J.W.; Captain Stopford, I.G.; Eyre Coote, S.D.; Richard Mayne, J.D. and S.; and the Rev. Allen Michell, Chaplain for the ensuing six months.

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## FOREIGN.

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PARIS, August 11.—The Freemasons of Paris have no hall exclusively appropriated to their meetings; and therefore, are obliged to hold their Lodges and Chapters in private houses, not always suited to the institution. Thanks, however, to the consideration of M. Thomas, the proprietor of extensive plots of ground near the bonding warehouses of the Marais, a Masonic Hall or Temple is about to be raised in the Rue Neuve Samson, on the site of the late Diorama. The first stone was laid with all due Masonic ceremonies, under the direction of a deputation from the grand Orient Lodge of France, assisted by other Members of the fraternity to the number of between 200 and 300.

The Grand Lodge of the Rite Ecossais, still meet at their old quarters—it is to be regretted that the separation of the Two Grand Lodges, of France, has continued so many years—to the detriment of the Order; endeavours have from time to time been made to unite them without effect. A very zealous and talented Bro., M. Rosemberg, is now engaged in the laudable attempt to effect this object—and we heartily wish him success.

CORFU.—We are progressing well in Masonry, and if we could only

get certificates and receipts for dues which we regularly forward to head-quarters, we should be content.

TRINIDAD.—Among the Brethren here who are bright examples, and support the Order, we can reckon Sir Henry M<sup>c</sup>Leod the governor—Col. Tyler and Major Barlow, of the 14th regt. The following correspondence, hitherto delayed, is now supplied—

(Copy) “Philanthropic” Lodge, No. 585, Trinidad,  
Right Worshipful Sir and Brother, Dec. 29th 5840.

I am directed by the Worshipful Master, Officers and Members of this Lodge, to convey to you their sense of gratitude, for your very able and indefatigable exertions on their behalf yesterday, as well on all other occasions, when applied to;—words are insufficient to express to you the feelings entertained by every Member of this Lodge, who acknowledge, and request me to say, that they owe to you a debt of gratitude which can never be erased from their minds, and which they can never repay in the manner it deserves. I feel myself inadequate to the present pleasing task, for believe me, Sir, and Brother, that it requires the language of a Milton to do justice to yourself, and to convey the sentiments of the Brethren of the “Philanthropic” Lodge. Every Member requests me to say, that they sincerely trust in God that you may be spared to your very amiable lady for many and many a year—and every prosperity and happiness may attend you both, on all and every occasion.

I cannot conclude without requesting of your accepting of the individual good wishes towards yourself and lady, of

Your most obedient servant and Brother,

By command of the W.M.,

DANIEL HART, Prov. Sec.

To Hon. Wm. Stephenson,  
P.G. Grenada, &c. &c. &c.

(Reply)

Sir and Brother,

Port of Spain, Trinidad,

1st January, 5841.

I have the honour to acknowledge the receipt of your esteemed favour of the 29th ultimo, conveying to me the very kind, friendly and brotherly sentiments entertained towards me by the Worshipful Master and other Officers and Members of the “Philanthropic” Lodge, No. 585, and I assure you I cannot sufficiently express myself in adequate terms for this inestimable and distinguished mark of their esteem and respect; allow me then, Sir and Brother, briefly to return my most sincere and unfeigned thanks and acknowledgements to the “Philanthropic” Lodge for the very handsome and distinguished manner in which they have been pleased to express themselves on this occasion towards myself, as well as towards Mrs. Stephenson, and to assure them how sensible we are of the very high compliments paid to us; and, further, to assure them how happy I shall be on all occasions to render any service in my power to the members of the “Philanthropic” Lodge, whether collectively or individually.

Wishing you all, as well as your families, health and prosperity, and many happy returns of the day, I remain, Sir and Brother, with every sentiment of respect towards yourself and Members of the ‘Philanthropic,’

Yours fraternally,

WM. STEPHENSON,

Pr. Gr. M.

To Bro. D. Hart, Acting Sec.  
“Philanthropic” Lodge, 585.

We are continuing our regular course, but Masonry, like all Institutions, suffers by the severe drought which absorbs all attention. There is scarce water to be found for the cattle—the land yawns in deep fissures—we have not had a shower of rain for many months. The land is out of cultivation and the trading ships will not return until March, 1842.

On the 24th of June, the Brethren of the Caledonian Lodge, No. 324, celebrated the anniversary of their Tutelar Saint, John the Baptist. We have much pleasure in stating that there was a pretty full assemblage of the Craft.

Brother P. Guthrie, acting R.W.M., in the chair.

On the cloth being removed, the following toasts were given and drunk with enthusiastic feelings of applause:—

The Queen—long may she live, and gloriously reign, over a free, loyal, and happy people; Prince Albert and all the Royal Family; Colonel Doyle, a Brother Mason and the Representative of our Sovereign—long may he live to administer the government of this Island; the Most Worshipful G.M., and the G.L. of Scotland; His Royal Highness the Duke of Sussex, M.W. G.M., and the G.L. of England; His Grace the Duke of Leinster, M.W.G.M., and the G.L. of Ireland; Brother William Stephenson, M.W.P.G.M. for the West India Islands, and the P.G.L. of Grenada; the W.M., and Members of the Lodge of Harmony, 527; our Visiting Brethren.

Several other sentimental toasts were drunk, and after having spent the evening in the most social harmony and good feeling, the Brethren separated at an early hour.

St. GEORGE'S, April 29.—Married, by the Rev. Bro. J. C. Barker, Prov. G. Chaplain and Rector of St. George's, Brother John C. Collier, of the Lodge of Harmony, 527 (England), to Elizabeth, eldest daughter of Bro. the Hon. Robert H. Church, of Loch-Lirich, county Antrim, late of St. George's Lodge, 252, Ireland. The bride was given away by Bro. the Hon. Dr. Stephenson.

NOVA SCOTIA, Dec. 3.—Sunday last being the anniversary of Saint John the Evangelist, the Grand Lodge of Nova Scotia was convened to meet at twelve o'clock on the following day (Monday), when the Past Grand Officers, Past Masters, and Master Masons, assembled for the purpose of attending and assisting in the installation of Grand Officers for the ensuing year. The Right Worshipful Alexander Keith, Esq., Provincial Grand Master for Nova Scotia and the Masonic Jurisdiction thereunto belonging, having appointed the following Brethren to fill the offices set against their respective names, they were duly installed according to ancient custom; and these Officers now constitute the Grand Lodge of Nova Scotia, namely:—

R.W. Alexander Keith, Esq., G.M.; R.W. James Forman, Esq., D.G.M.; R.W.R.F. Hare, Esq., S.G.W.; R.W. Honourable J. Leander Starr, J.G.W.; V.W. Rev. Thomas Twining, D.D., G.C.; V.W. John Richardson, G.T.; V.W. Adam Gordon Blair, Esq., G.S.; W. Robert Douglass Clarke, G.M.; W. William Rodgers, S.G.D.; W. Joseph G. Ross, J.G.D.; W. William Dean, G.S.B.; W. George Anderson, S.G.P.; W. George Anderson, J.G.T.

The usual business of the Grand Lodge having been disposed of, a committee was appointed to draw up a congratulatory address to Her

Most Gracious Majesty our Sovereign Lady the Queen, on the happy event of the birth of the Princess Royal; and also an address of condolence to the Countess of Durham, expressive of the deep sympathy felt by the Craft in the death of our esteemed Brother, her late lamented husband, the Earl of Durham. The Grand Lodge was then adjourned, and the Brethren retired to meet again at

THE FESTIVAL.—At seven o'clock, about fifty Members, comprising some from the different Lodges in Halifax, and a few visiting Brethren, sat down to the best table ever laid out in the Masonic Hall.

*Regular Toasts.*—1st. Our Most Gracious Queen Victoria, a Mason's daughter! Long and happy may she reign over, and in the hearts of, a free and loyal people.

2d. The young Princess Royal: may the auspicious omen which has just been presented in the birth of this illustrious infant be fully realized in the increased prosperity of the nation.

3d. His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of England.

4th. The Right Worshipful Alexander Keith, Esquire, Provincial Grand Master of Nova Scotia, and the Masonic Jurisdiction thereunto belonging. His appointment, a most acceptable boon to the Lodges in this province, we hail as a means whereby the principles and practice of Freemasonry will be more extensively diffused throughout this happy colony. Long may he preside over us!

5th. The Earl of Rothes, Most Worshipful Grand Master of Scotland.

6th. His Grace the Duke of Leinster, the Most Worshipful Grand Master of Ireland.

7th. The Provincial Grand Masters in all our Sister Colonies and Settlements.

Many other toasts were given, and some excellent speeches were delivered, and a few choice songs enlivened the evening as it

“Glided like happiness away.”

At eleven o'clock coffee was served, and at twelve o'clock the happy party broke up; the evening had been spent in good and kindly fellowship, and the Brethren separated in harmony and order, and we may add, emphatically, “that none went away dissatisfied.”

HALIFAX, June 24.—*Great Masonic Procession; laying of the Corner-Stone of the New Penitentiary.*—The commissioners for building the Provincial Penitentiary, in accordance with an act passed by the Legislature, having made application to the Provincial Grand Master to lay the corner stone with Masonic honours, the various Lodges assembled in the great room at the Masonic Hall, on Thursday last, the 24th of June, being the festival of St. John the Baptist. At high twelve, the several Lodges ranged in front of the Hall, and formed in the order of procession.

The band having struck up, the procession moved forward in slow time through Barrington, George, and Hollis Streets. On passing the residence of the Provincial Grand Master (A. Keith, Esq.), it halted, and the Brethren gave the honours, after which they moved forward in quick time, through Hollis, Story, and Pleasant Streets; by the road west of Fresh Water Bridge to the site of the intended building, pleasantly

situated on the North-West Arm, about two miles from the Hall. The procession here opened right and left, and the Grand Master and Grand Lodge passed through, and took their station on a platform erected for the purpose. The ceremony for laying the corner-stone commenced by the Rev. Dr. Twining, Grand Chaplain, with a solemn prayer, which was listened to with serious interest by all present. The following is a copy of the

## PRAYER.

“Almighty and Eternal God, Maker and Preserver of unnumbered worlds, we humbly acknowledge our entire dependance upon Thee for life, for breath, and for all things. We know, O Lord, that without thy inspiration and aid all human wisdom is folly, all human strength weakness. In thy name we assemble and meet together: we entreat thee, from thy holy habitation—from realms of light and glory—to look down upon us and vouchsafe thy presence and blessing, that we may know and serve thee aright, and that all our doings may tend to thy glory, and to the salvation of our souls. Grant that as this work is begun, so it may be continued and ended in Thee. Grant that the sacred art, which from the beginning has been especially employed in rearing temples to thy holy name, may now be blessed in this erection for the good of man, and the benefit of human society. Grant that this establishment may become, in thy hands, a means of leading many immortal beings to repentance and reformation, and turning them from the error of their ways ere iniquity become their ruin. Let thy providential protection, we beseech thee, be over those who shall be more immediately engaged in carrying on this work, and shield them from danger and accident during its progress. In faith and hope, O Heavenly Father, we commend ourselves and our undertaking to thy favour and protection; ‘Prosper thou the work of our hands upon us, O prosper thou our handy work!’ Hear, we beseech Thee, our humble petitions, for the sake of that Eternal Word, which was from the beginning, and shall be when time has ceased to roll—even Jesus Christ our Lord and Saviour. Amen!”

After prayer, the Provincial Grand Master deposited the inscription, written on parchment, in a box made to fit the excavation in the lower stone.

With the inscription was also deposited a copy of the act of the Legislature providing for the erection of the Penitentiary, and among other things, a temperance medal, a Past Master’s Apron, the provincial newspapers of the day, a bouquet of flowers, and a collection of valuable coins, of the present reign, contributed by Edward Binney, Esq.

The Hon. Michael Tobin, jun. acting chairman of the commissioners for erecting the building, then presented to the Grand Master a silver trowel, bearing a suitable inscription, with which he spread the cement; and the upper stone was then lowered into its place—the band playing solemn music, and the military firing several volleys.

The Grand Chaplain delivered, in an impressive tone, the following

## ORATION.

“Brethren,—The opportunity of addressing you from the pulpit, which this anniversary promised, having been superseded by subsequent arrangements, I embrace the only channel which remains to me of complying with your wishes in this respect. And although, instead of

being assembled within walls consecrated to the service of Jehovah, and under a roof which has long resounded to the voice of prayer and praise, we meet amid the trees of the forest, and under the canopy of heaven;—although, in place of objects and associations which are in their nature calculated to solemnize the feelings and recall the thoughts to the great realities of eternity, we are in the midst of that agitation and bustle which seem inseparable from secular employments, of whatever description,—still let us remember that the All-seeing Eye is upon us,—that we stand in the presence of that great and eternal Being, whose very essence is light and truth,—and that from him no secrets are hid.

“In adverting to those points on which it is open to me to address you, as members of the Fraternity of Free and Accepted Masons, I might call your attention to various particulars which distinguish our Order. To its *great antiquity*, extending back to the remotest ages, (its origin being involved in the midst of darkness and obscurity), yet for thousands of years to be distinctly traced in its undoubted history, and well authenticated traditions. I might dwell on its unlimited extent—for, as *practical* Masonry comprehends, in one great scheme of benevolence, all who are partakers of our common nature, so *speculative* Masonry includes in its view the whole creation, from the meanest of God’s works, through progressive scales of being, and the peopled regions of unlimited space, even to the heavenly mansions of Eternal Day. I might enumerate the many dignified names which grace our annals, including some of the most august monarchs, the most illustrious princes, the most distinguished statesmen, the most venerable prelates, the most enlightened philanthropists, which our own country or any other has produced. I might point to the fact that, although the meetings of our society are of necessity enshrouded with the veil of secrecy, which circumstance, in seasons of excitement and peril, the designing and malicious would have converted into matter of accusation or suspicion, yet the highest authorities have ever patronised our assemblies; and in no case has their confidence been misplaced—there existing no recorded instance of a disloyal Freemason. I might produce a long catalogue of the benefits which individuals have derived, in periods of danger and distress, from having been made acquainted with this universal language, having become links in this vast chain extending round the whole globe.

Such and similar details might well form topics of deep and thrilling interest to every member of our Order. It suits, however, better with my inclination, and may be more beneficial to those whom I address, to direct your attention (if for a few moments I may engage it), to the high and lofty principles which Freemasons profess, and the solemn responsibilities involved in that profession. Every ceremony we practice is calculated to impress some salutary truth—every emblem we use is well adapted to convey some lesson of religious or moral instruction. It is not the external badge that makes the Mason, and they do not merit the high and honourable appellation who, although they may have become entitled to wear this, look not to something far beyond it. No man has placed his foot within the threshold of a Lodge, without having been reminded, from the symbols that there met his view, of the three great branches of *Christian and moral duty—to God, his neighbour, and himself*. To the Most High, in showing that reverence due from a helpless, erring, and dependent creature to the Great Creator; ‘In all thy ways acknowledge him, and he will direct thy steps.’ To

your neighbour, in rendering to him every kind office which justice, mercy and charity require. To yourself, by such a well-regulated course of discipline as may best enable you to exert the talents and abilities wherewith Providence has blessed you, to the Divine glory, and to the benefit of your fellow-creatures.

“ These, Brethren, are the great landmarks of our Order—the principles of Freemasonry. Where these are disregarded, although the form may remain, the life and spirit are gone. If, then, we behold those who claim to be acknowledged and received under the title, irreverent in their bearing towards the great Lord of heaven and earth, disregarding his known will, profaning his holy name—if we see them negligent of the obligation to mutual forbearance and love, deaf to the voice of justice or the pleadings of compassion—if we hear of their abusing in excess, or destroying by profligacy, the talents which have been bestowed for the highest and most noble purposes—are we not *authorized*, are we not *bound* to declare that their conduct belies their profession, that they have nothing of Masonry but the name?

“ I entreat you, Brethren, to consider with deep attention the obligations which you have assumed. Act up to your profession; adorn it by your conduct; recommend it by your example; beware that you forfeit not your title to its benefits; and remember, if the adage be true, ‘every good Mason must be a good man,’ that the converse is equally true, and no one can be a good Mason who is not a good man.

“ But, to change the subject, and advert to matter of very general interest—for such the assembly which I see around me testifies the employment of this day to have been,—I would congratulate the Mayor, Aldermen, and every citizen of Halifax, that the commencement of our corporate existence should be distinguished by the foundation of a building, in its uses so suited to contribute to the peace, comfort, and security of the city. I would congratulate every lover of his country, that this establishment, so long desired, so indispensable to the proper execution of the laws, in that milder spirit as to punishment, which in later years they have so happily assumed, should no longer be an object placed beyond our reach; but we are about to realize its benefits. I would congratulate every one whose breast is actuated by a feeling of compassion towards the unfortunate and degraded members of the human family, who have rendered themselves amenable to the laws of the land, that a provision is now to be made for the useful employment of such individuals; for their reformation and amendment; and in many cases, I trust, for their restoration to society with improved morals and conduct. Let us earnestly hope that an undertaking so laudable in itself, possessing so many claims, and recommending itself by so many arguments to the good wishes of all, which has now been commenced under most favourable auspices, may be carried on to a successful completion, and put into full and early operation; and let us entreat that Great Being, without whom ‘nothing is strong, nothing is holy,’ to support us in our doings with his most gracious favour, and further us with his continual help—that in our works begun, continued, and ended, in him, we may glorify his holy name, and finally by his mercy, obtain everlasting life, through Jesus Christ our Saviour. Amen.”

After the Rev. Doctor had concluded, the band played “God save the Queen,” and the procession returned in the same order by the Point Pleasant road, along the sea-shore, to the hall, where the Grand Lodge was closed, and the Brethren separated till the evening.

We viewed this procession from several eligible positions, and felt a deep interest in its movements, and much gratification from its solemn and imposing aspect. Want of time and space prevents us from giving the reflections which the ceremonies suggested.

Suffice it to say, that dense crowds of "the public" had assembled to witness the laying of the corner-stone; among whom were many respectable ladies, whose presence imparted liveliness and interest to the scene.

An event of such general importance was this deemed, that we know of gentlemen who came fifty miles to town in order to be present at the procession.

#### THE MASONIC DINNER.

About seven o'clock, a party of about ninety persons sat down to a sumptuous banquet at the Masonic Hall. The company included Grand Officers, Masters, and other Masonic Brethren; also his Worship the Mayor, Aldermen, and a number of the principal gentlemen of the city, as guests; and the dinner was pronounced the most successful of the numerous and well-ordered dinners prepared by mine host at Mason's Hall. After the cloth was removed, the company drank the usual loyal Masonic general toasts.

Masonic toasts were drank with Masonic honours only.

Lord Falkland's health, which was drank with much enthusiasm, was replied to by the Honourable Lieutenant-Colonel J. L. Starr, A.D.C., in a speech, which several of the company have pronounced the most appropriate and spirited of his many happy efforts. He concluded by proposing, on behalf of his Excellency, the health of the Right Worshipful Alexander Keith, Esq., Provincial Grand Master of Nova Scotia, which was drank with all the honours, and suitably acknowledged by Mr. Keith.

Lieutenant-Colonel E. Cunard, junior, A.D.C., in a brief and appropriate speech, replied to a complimentary toast.

His Worship the Mayor, expressed his gratification at the events of the day, and the pleasure which he and the aldermen felt at the novel event of their mingling in a Masonic procession and festival; and he trusted, that the combined energy and attention of the common council, over which he presided, would tend to advance the prosperity of Halifax. The Mayor proposed "the Masonic Fraternity of Nova Scotia," which was responded to by the Junior Grand Warden, at the request of the Grand Master.

A. M. Uniacke, Esq. and Judge Sawers, acknowledged toasts with complimentary expressions towards the Masonic Fraternity.

The Hon. Michael TOWN, junior, rose, as the acting Chairman of the Board of Commissioners, in the absence of the Hon. J. B. Uniacke, returned thanks to the meeting for the honour done them, and the entire satisfaction which the Commissioners felt at the proceedings of the R.W.G. Master, and the Lodges, in the interesting ceremony in founding the new Bridevell.

Several guests were brought up in succession by number fourteen, and highly complimentary speeches were made on the occasion of their meeting at a Masonic banquet, and a smile might be detected on the faces of several of the Brethren, who, no doubt, fancied they could discern in those eulogiums something like a wish, at some future period, to be enrolled among the Craft!

James D. Fraser, Esq. of Windsor, a Past Junior Grand Warden, ably returned thanks.

A number of volunteer toasts were drank during the evening, and enlivened with a variety of songs; and the party broke up about half-past one.

We are informed that, before the Grand Lodge separated, after the procession, a vote of thanks was passed to the Rev. Dr. Twining, Grand Chaplain, for his eloquent address; and a committee, consisting of the Honourable J. L. Starr, R. F. Hare and James Forman, Esquires, appointed to request a copy of it for publication, which desire the learned Doctor has since kindly complied with, and we have been permitted to write a copy of the same for our columns.—*Halifax Morning Post.*

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## UNITED STATES.

NEW YORK.—As there is now some prospect, by means of the *Freemasons' Quarterly Review*, of reciprocating intelligence, we shall commence our pleasing labours by referring back to the year 1829, and enter into a summary recital of some circumstances that may be interesting.

The death of the Most Worshipful, the Honourable De Witt Clinton, Past Grand Master for the State of New York, which happened in the preceding year, caused much grief; his private virtues as a man, and his talents as a Mason had endeared his memory to every Brother.

The Grand Lodge expressed their feelings in a becoming manner; and the Provincial Grand Lodge of Lower Canada expressed their sympathy and condolence on the lamentable event.

A committee was appointed to transmit a letter of condolence to the family of the deceased, which they addressed in the most respectful and affectionate terms to Mrs. Clinton.

The decease of Brother Martin Hoffman, also a Past Grand Master, occurred about the same time; his memory received similar marks of attention. Funeral orations were delivered in honour of both these worthies.

June 5, 1828.—The M.W. Stephen Van Renssullaer was unanimously re-elected Grand Master.

Some regulations as to the travelling allowance to proxies were arranged.

Communications from most of the Grand Lodges of the United States were filed.

Sept. 3.—The Grand Lodge went into mourning for the late Rev. H. J. Feltus, P.G. Chaplain.

Dec. 31.—The Deputy Grand Master reported, that certain clandestine Masons were holding a Lodge in the city of New York. A committee appointed thereon.

June 30, 1830.—A Financial report presented to Grand Lodge, recommending various alterations.

A visitor appointed in each county to call on all Lodges—examine into their situation—receive returns—surrendering warrants, &c. Such visitor to receive no compensation beyond his actual expenses, nor in any case more than fifty per cent. of the sum collected.

The M.W. Morgan Lewis, elected (one dissentient) Grand Master.

June 24.—Brother Morgan Lewis was installed, when M. W. Bro. King addressed the new G. M. as follows:

“Most worshipful Brother,—I congratulate you on your elevation to the highest honour which Masonry can bestow. In this exalted station it will be in your power not only to guard this most ancient and honourable society from innovation, but also to extend the blessings of its influence.

“That such will be the result of your administration, I confidently predict, as well from personal knowledge of your private character, as from the distinguished manner in which you have discharged the arduous duties of some of the highest offices in the gift of your country.

“Freemasonry can now enrol on her list of patrons, another soldier of the revolution, and whilst the most important offices in this institution shall thus continue to be filled by men enjoying the affections and confidence of an intelligent community, we may reasonably hope that the apprehension and prejudices which have been recently excited by the misguided conduct of a few obscure and wicked individuals belonging to the Order, will, ere long be dissipated, and the benign influence of Freemasonry again be exercised without interruption.

“In the discharge of your important duties, I can say from experience, you may safely calculate on the co-operation of every member of this body, and hence, your station will be rendered no less pleasing than it is honourable.”

To which the M. W. Grand Master replied:—

“Most Worshipful Past Grand Master, and Brethren of this Grand Lodge, the confidence with which you have honoured me, manifested by placing me in this chair, inspires sentiments more easily conceived than expressed—which, while they excite the most grateful feelings, impose as a duty, to which I trust inclination will ever respond, such a discharge of the trust reposed in me, as shall not disappoint your most flattering expectations.

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“The circumstance alluded to by the very respectable Brother, who has kindly officiated at this inauguration, is one to be contemplated more in pity than in anger, except perhaps as regards those, who certainly had the power, and whose duty it was, rather to stifle than to fan the embers of discord, until they had blown them into a flame of persecution, better adapted to the darkness of the middle ages, than to the enlightened period of the present day. When we behold these men connecting the excitement, which if they did not create, they have certainly cherished and increased, with political party views, the conclusion is irresistible, that they have been actuated by sinister and selfish, not by virtuous and laudable motives.

“The circumstances to which this excitement, in its origin, is referrible, must, in candour, be allowed to have been of an aggravated nature; and, as far as the immediate perpetrators of the offence are concerned, merits the most exemplary punishment. But to visit the sins of a few worthless individuals on the whole body of an institution, founded in benevolence, charity, and the purest philanthropy, which has subsisted for ages with unblemished reputation, enrolling within its pale, countless numbers of the best of patriots, statesmen, sages, and divines, must meet the reprobation of the virtuous and disinterested. If Masonry, a human institution is to be anathematized for having furnished a few, a

very few enthusiasts and fanatics, what shall we say to those deemed of divine origin? Has not every religion which history records been obnoxious to similar objections? and among them none perhaps has shed more blood than that which we profess. Shall we therefore discard it? Shall we deprive suffering humanity of its best, its surest consolation, under the chastening afflictions of divine dispensations? I say, God forbid.

“But we have been told (as falsely as insidiously,) that Masonry has a certain aptitude to demoralization. Might not the same be said with equal justice of the sacred writings? Has not the religious fanatic, as well under the Jewish as Christian dispensations, invariably justified his lawless shedding of blood, on those revealed, but misconceived truths, we hold divine?”

“But we have our mysteries: so has our holy religion. The writings of our patron saint are full of them: we shall not therefore, I trust, discard the one or the other.

“Our *forms* have also been made the subject of ridicule. A sufficient answer to this is, that forms are essential to the existence of all societies: as they are arbitrary, they will sometimes give scope to the carpings of the too fastidious; but they never can with justice be held to derogate from the fundamental principles of any institution. I have been a member of this useful and honourable Fraternity for more than half a century, and have never till now heard the calumny uttered, that its obligations, under any circumstances, impugned the ordinances of civil or religious society. On the contrary, we hold ourselves bound to render unto Cæsar the things which are Cæsar’s, and unto God the things which are God’s; and I can with truth affirm, that I never knew a man who became a Mason, and whose practice conformed to the precepts it inculcates, who did not become a better man than he had been theretofore.

“On the whole, believing as I do, that no favourable result can be expected from reasoning with men during the paroxisms of a feverish imagination, stimulated in many instances, by the hope of personal advantage, I exhort the Brethren to follow the example of their fathers; like them, regardless of the slanders and revilings of their enemies, to pursue the steady tenor of their way; deviating neither to the right hand nor to the left, but like Stern’s monk, looking straight forward to something beyond this world.”

We shall continue the summary in our future numbers.

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## INDIA.

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### TO CORRESPONDENTS.

The Agents in Calcutta for this “Review,” are—Messrs. THACKER and Co.; and Messrs. PITTAR and Co.

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We hear that the New Constitutions are in the press, and may, therefore, expect to be informed of the duties of the Members generally, as well as of the officials in particular. Our attention to the Grand Secretary’s office in London has been marked by regularity in payments,

by requests for warrants, and for advice on many subjects consequent upon the revival of Masonry here, after a trance of perhaps twenty years! And will it be believed, that instead of as speedy answers as possible being sent, that the delay caused by distance may be felt as little as possible, we are literally without either acknowledgments of our payments, advice, or direction!

In one respect, however, the officials have been strenuous in their speed; for there has appeared a circular betraying unusual haste, prohibiting all communication of Masonic proceedings with the *Freemasons' Quarterly Review*!

It is to be hoped—for it is earnestly believed—that few will be found to obey this most despotic mandate, the manifest purport of which is to close the mouths and tie the hands of the Brethren, and to have them bound hand and foot, powerless sacrifices to the caprice of those from whom the publication in question ever offered a sure and safe refuge. But it will not be. In England, we trust there is a Masonic spirit to repel this attempt—in India, certain we are that it was owing to the dauntless courage of the Review, by making our wants known, and by giving publicity to our desires, we at length imbibed so much of the moral strength as to find delegates to accomplish our object, and raise Masonry in India even beyond its once resplendent station. So we never can consent to abandon that fortress of adamantine grandeur—the Review—by which we have been so well sustained, and for which we may sigh in vain for protection, if envy and hatred of its power should succeed in razing it.

We have already stated that the officials have used speed in transmitting this hateful intelligence,\* the more hateful because it is the only intelligence they have thought we require. After all, it may be viewed, although certainly not intended, as a compliment. Those who singled out India for this favour, have, no doubt, felt the great moral power of the Review, and would fain make us as ungrateful as themselves.

The death of Major Macdonald, noticed in our last advices to England, has deprived us of a first-rate Craftsman; his loss, we fear, is irreparable, and is felt daily by all classes; he was a repository of Masonic knowledge. In the Chapter at Cawnpoor, of which he was the "sun," the companions are at a stand-still. We await the hope that time will ere long supply his place. At present it is difficult to adhere to the forms of installation; there is but one place (viz., Cawnpoor) out of Calcutta where there is more than one Lodge, the others being several hundred miles distant; and all Lodges being weak, how can qualified boards for installation be formed? On this head the cry is loud and just, and the difficulty in R. A. Masonry is still greater. *Grand Lodge of England! we implore you, in the spirit of Freemasonry, to consider our position, and to take those steps that may enable us to abide by our true fealty to the Order.*

CALCUTTA.—The Provincial Grand Master has appointed Brother C. C. Fink Assistant Grand Secretary, in order to aid the Deputy

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\* It is somewhat singular that the intelligence of March 2d should have reached Bengal in May, before the confirmation of the minutes in June!

Grand Master, who resides at Azimgurh, in the discharge of his onerous duties.\*

CHUNAR, April 13.—A Provincial Grand Lodge was held by the Rev. Robert Neave, D. Prov. G.M., who expressed himself much gratified by the respect paid to him, and by the manner in which the affairs of the Lodge were conducted. The Station Lodge is chiefly composed of retired invalid sergeants and quarter-master sergeants of the European artillery and regiments, who are, of course, not rich, but work well. The Lodge is conducted on the "Temperance" principle, and the banquet illustrated by tea and coffee. Formerly it was celebrated under the rulership of Brothers Lyster and Playfair. The Deputy Provincial Grand Master, during his stay, was the guest of a very worthy Mason, Captain Stewart, the W.M., to whom the Lodge, as well as the Craft, are much indebted for the zeal and assiduity with which he promotes Masonry in his district. Honourable mention should also be made of Bro. Court, P.M., to whom the D.G.M. presented a Past Master's apron in open Lodge, to mark his sense of the valuable services rendered to the Craft by that Brother.

BENARES AND GHIAZEEPOOR.—It is reported that we are to have Lodges at both these stations; at the latter there was formerly a Lodge under the French Constitution, although some say that the authority was never granted, and the proceedings were rather arbitrary; but the Lodge is now in abeyance.

AGRA, 647.—Consequent upon the re-action, and until lately without a district superintending authority, some irregularities have occurred which will require the discreet attention of the D.P.G.M. to investigate; and perhaps to reprove.

NEEMUCH, 629.—In this Lodge firmness and conciliation have succeeded in restoring harmony, which, we hope, will long continue.

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MAURITIUS.—Masonry in this distant part of the world is reviving; but it is somewhat of a mixed nature, arising from a want of dependence and protection of some Grand Lodge. Our ceremonies may not, perhaps, differ so essentially as our discipline and practice; time, however, may regenerate us effectually. An English Mason lately remarked on our military appearance in Lodge, and the subject was discussed; but it ended in our sending an order to England for a splendid equipment of swords, batons, &c.,† so difficult is it to alter a system, however incorrect.

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\* We know of no better mode of introducing to the protection of our Masonic readers in Calcutta, Wm. Henry Harrison, a youth aged 14, who has entered the Bengal Pilot Service, than by stating he is the son of the late Dr. Harrison, of Bombay, a most exemplary Mason; and that his mother, the Masonic widow, has trained up her boys in the true Masonic faith. We beg kindness for the widow's son, who lives at Bank's Hall, Calcutta.

† The order has been executed by Brother Acklam in a very workmanlike manner.

## REVIEW OF LITERATURE, &amp;c.

*Elibank*,—*The Surgeon's Wife, &c.* By Bro. George Tait. Neill and Sons, Haddington.

The readers of the *Review* have become well acquainted with our author, through many of his interesting tales that have been published in its pages. A considerable portion of the first of the present tales has also appeared; the continuation will be found interesting. The other is a tale of the heart; and like all Brother Tait's literary efforts, advocates the purest morality with great feeling. This little unpretending volume is very modestly dedicated to James Braitland Balfour, Esq., M.P.

*An Emblematical Tablet on Freemasonry.* By Bro. David Rosenberg, of Paris. R. Spencer, 314, High Holborn.

Our indefatigable Brother has, in the *Tablet* before us, given additional proof of his learning and zeal. There is also an advantage to the English Fraternity in having the illustration given in their own language.

Brother Rosenberg regrets that the royal art is paralyzed; that its true mysteries are disappearing, and existing usages losing their original meaning; and speculates on the motive-cause for these changes. Whether he be correct or not in these views, is not our question; believing they are so himself, he has succeeded in tracing a very valuable *Tablet*, which contains a synopsis of essential materials, and may be considered as a key to the development of our sacred mysteries. The enthusiastic author deserves the support of the Craft. We may add, that His Royal Highness the Duke of Sussex has expressed his unqualified approbation of this *Tablet*; and, further, that Brother Richard Spencer has undertaken the agency of this, as well as the other works of Brother Rosenberg.

*Scripture Extracts*, for the use of Royal Arch Masons and Chapters. —This selection of Scriptural Extracts, as directed by the Grand Chapter to be read during the ritual of exaltation, has been printed by Bro. William Povey, of the Domater Chapter, and is bound for the use of Chapters, in a handsome morocco cover, as well as in a packet form for more convenient portability—the charges for each are very moderate.

*The Romance of the Dreamer, and other Poems.* By Joseph Edwards Carpenter. London: W. S. Orr and Co., Paternoster-row.

Another poet of nature awaits our greeting; and without pause or hesitation we say, "right welcome!" One who died in the year of our nativity—would that our shoulders had been worthy of his mantle—one whose worth as a minstrel our Brother Carpenter must appreciate, for a stanza from his immortal works forms the motto of the little volume before us—the warm-hearted, fear-nothing, eloquent, and irradiate Burns, thus apostrophized a brother poet in the last century—and thus do we apply it to his worthy follower in the ever-varying realms of lyric poetry:—

"Set out the brunt side o' your shin,  
For pride in poets is nae sin;  
Glory's the prize for which they rin,  
An' fame's the jo';  
An' wha' runs best the prize maun win,  
An' wherefore no'?"

But assuming the honesty of Burns, if we cannot approach his genius, we must moderate our praise with a small dash of advice. Heed not "the desire expressed by many friends," dear Brother Carpenter; your *forte* lies not in extensive description, or elaborate plot; in that style there are hundreds to compete with you. But, in a fine outburst of melody, there are but three waiting for you to make up the quartet, and flog every other song-writer out of the British arena. Moore, Lover, and Father Prout *have* preceded you; take your stand beside them, man, and in their company laugh at every rhymster who spins romances by the sheet.

Had we space and leisure, great would be our delight to con over "The Romance of the Dreamer," not page by page, but song by song, and to cull out the choice sweets for our readers. But we must dismiss this pretty volume, perhaps too briefly, by declaring that it contains some of the brightest lyric gems that have graced the temple of poesy in these wealthy days—richer in melody and minstrelsy than much of the brightest in the bygone time. Many of the songs have already received the most extensive patronage from the public, and there are others, in the collection, that will follow the same successful course. In our next number we will *make* room for a specimen or two; and we recommend, most warmly, that every reader may be prepared to question our taste (if that be possible), by possessing the work beforehand.

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## TO CORRESPONDENTS.

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A MEMBER (Gravesend).—We decline to publish petty differences.—A little time will restore good-humour.

AN ATHOL MASON.—We regret that we cannot give the list of the last nine worthies, and will thank our correspondent to aid us.

TYRO.—The Grand Secretary is accustomed to issue a circular, in his own name, to the London Lodges, stating that the birth-day of his H. R. H. the Grand Master, will be celebrated on a certain day, and requesting the favour of each Lodge to nominate some Brother to officiate as Steward. Who *directs* this proceeding we do not know. The expense of the stewardship is from ten to twelve pounds.

A LIFE GOVERNOR.—There was no statement printed for distribution at the last festival of the Girls' School.

THIRTY-FIVE.—We will name the toast—"Success to FREE-masonry, and benevolence to its opponents."

ONESIMUS should address the successful candidate direct, and not ourselves, and he would receive a very different reply from what he expects. That Brother's qualifications are of a more superior order than the mere obtaining of Stewards after dinner.

NOAH.—Although we have not replied to his letter, we have made further inquiries, and advise his immediate withdrawal—what is *unsafe* now, may become *ruinous* hereafter.

W. M.—Instead of merely regretting that no reply is vouchsafed to official inquiries, you should state the *facts*, with *dates*.

W. M. (2).—On the same subject. A military Brother was prevented joining, because no reply could be obtained as to his certificate. We advise that the case should be submitted to the Grand Master for Sumatra, who having nothing to do in his own province, may be glad to be employed elsewhere.

W. M. (3).—On the same subject. Two letters unanswered.

P. M.—Inquires whether it is not a breach of privilege, contempt of court, or unmasonic, to neglect answering letters *respectfully* addressed to the G.S.? The D.G.M. might determine the first, the Grand Registrar the second, we unhesitatingly admit the third.

REBUS asks for a solution—"Why is a certain P.G.M. past, present, and future?"

ANTIQUITAS should remember that he has put the same question more than once, and moreover, that this is not the season for oranges, which was the reason why there were none

on the G.O.M. table. Furthermore, the Brother was not present thereat. As to the next subject, we do not think that our correspondent possesses moral courage enough to stir in it; if he does, he will find little mercy. "The words are legible and intelligible"—yet here is a printed humbug that would, were not Justice asleep as well as blind, cause the expulsion even of the ———.

A DOVOR MASON.—A Past Grand S.B. could solve the difficulty, if difficulty there be—and Sheerness supply the means.

DIOGENES.—The filcher is mistaken—we fear not the seven pseudo clauses, and are unwilling to share the honour; alone we braved them—and alone would wear the laurel.

A MASON is mistaken—we do not publish the names of Brethren relieved by the Lodge of Benevolence, nor the Lodges they belong to, unless, indeed, in the cases remarkable for their deep interest, or the honour of the parties concerned. We will not sully the bright page of Charity by apostacy nor unkindness. The gauntlet recklessly thrown down has been withdrawn by the challenger in time; the moral armour was being tempered, and a good fight would have been maintained when the herald should shout.—"Freemasonry and Charity! Aims and Loan Society, to the tourney!"

A SUBSCRIBER.—The hymn sung at the last festival of the Girls' School has been published in the F. Q. R.—we believe the words were not by Bro. Ramsbottom.

A GRAND OFFICER, had he been present, would have known that the lists (as approved) for the Board, were circulated at the G.O.M. We seldom err in our information.

CLERICUS.—The only excuse ever offered for the address on the Church extension, delivered at Freemasons' Hall, in March, 1840, was to term the denouncement of that address "AN AGGRAVATED SENSE OF PROPRIETY."

A YARMOUTH MASON should read the *Review*,—he will find that Dr. Crucefix, is not "out of Masonry."

BELL THE CAT.—We believe eighteen Masonic Lodges, &c. have profited by the plan.

BRO. HERSEE.—We are requested by the kindest of his friends to offer his thanks for a mark of great personal respect, and his gratitude for a high compliment.

BRO. BUSHELL.—We are desired to thank him for the communication.

BAZALEEL'S ADMIRER, is we fear right in his notion that neither of the six Prov., or of the three Dep. P. G. M's. named, can open an E. A. Lodge; yet reward always goes by merit (!).

MOSES.—The "triumvirate" the learned, the distinguished, and the deputed, should have a column of brass inscribed gratefully to wisdom, strength and beauty.

A WARWICKSHIRE MASON should be cautious on any plan that is peculiarly advantageous for securing loans.

A MASON OF SOMERSET.—Not having seen any printed account we can give no opinion on the application of the sum mentioned.

BRO. N. P. C. LLOYD, (P. G. M. New Zealand.)—The paper is important and interesting, but being unaccompanied by a letter intimating a direction to publish, we await further correspondence.

BROS. CRUCEFIX AND LEE STEVENS.—We are requested to convey the Masonic regards of correspondents from provinces, also from Scotland and Ireland to these Brethren.

BRO. GEO. WATSON.—We feel much gratified at having earned his good opinion.

W. G. is right; it is more gratifying to a man of right feeling to forgive an injury than to resent it—our course is that of public justice, not of private quarrel.

W. P.—It will require a still more inquisitorial edict to render the publication of addresses after Banquet Masonically illegal.

A BEDFORDSHIRE MASON.—Masonry and Christianity in their mutual points are identical.

BRO. CHALMERS.—A continuation of his esteemed correspondence is requested.

THE LODGE OF THE DEAD.—Facial Converse, and other articles are deferred for want of room.

BRO. P. P. GRANT.—A communication has been received and complied with.

A. B. C.—Although without address, we will not be fastidious. There is an excellent Lodge in the town post-marked on his letter (if in Surrey), and the members are of the first society. In London the constituencies vary, and the charges; the preliminary steps are very simple. We will confer further as to Lodges, &c. on receiving name and address.

ONE OF FIFTY.—We are glad to hear the Ambassador is so cheerful—better so than rueful.

P. M. (Dublin).—The anecdote has already appeared. With private matters we have nothing to do; less meddling and more study may make the party endurable, and we hope he will at least "tick to the truth."

ALPHA, (Dublin).—We believe the last edition of the Laws and Regulations of the Grand Lodge of Ireland, was published by Bro. Underwood, in 1838; of the Grand Chapter by Bro. Folds, in 1836; of the Supreme Grand Encampment, and of the Grand Council of Rites, by Bro. Underwood, in 1838.

LOGOS.—The report (or, what assumes to be such) of the proceedings of the Board of General Purposes is declined;—" Catch a weasel asleep."

ARCH MATTERS.

SCRIBE E.—" He that drove fat oxen should himself be fat," p. 189, of last F. Q. R.; a note adds, " this classical allusion puzzled all present." The following anecdote will explain it. On one occasion, a carcase-butcher, a great pretender to literary taste, who was in person a little slim man, took up in a bookseller's shop, where Dr. Johnson was present, a copy of Churchill's Poems, and with much pomposity, read or recited the line

" Who rules o'er freemen, should himself be free,"

adding, " What do you think of that, Doctor?" Johnson, with more wit than argument or good-nature, at once answered, " Rank nonsense; as well might you say,

Who slays fat oxen, should himself be fat."

The M. E. Z. doubtless had this anecdote in his recollection, but made the man a drover instead of a slayer of fat oxen.

COURTAN.—With caution the Chapter may be put on a safe and sure foundation.

LEGIST.—A Craft Lodge holds no power over the Chapter attached to it; unless, indeed, that the Chapter, however excellent, cannot of itself separate from the Lodge however negligent. The assumed union is a mere pretence, and should be altogether repealed.

Z.—The Treasurer of a Craft Lodge, is not as such the Treasurer of the Chapter; the case of the Grand Chapter and Grand Lodge is not in point.

A PROV. Z.—The G. R. is now a Z.; until lately he was unqualified by common propriety for the Committee, although, perhaps, not legally disqualified.

A ROYAL ARCH MASON.—As Companion Crucefix was not present either at the last Grand Chapter, or Grand Lodge, he could not well have uttered the nonsense imputed to him.

Z.—The allusion to an " informer" is too severe; we have nothing to do with the business speculations of any one, nor does it even appear that Z. is a sufferer. Our business is to expose Masonic delinquency with as much forbearance as possible; to make known Masonic excellence, and to advocate Masonic principles, especially, as they are somewhat threatened.

A COMPANION is not entitled to wear any Royal Arch clothing in a Craft Lodge.

DISCIPLINE AND PRACTICE.

P. G. L.—A subscribing Member in both provinces, without at all denying the general propriety of the remarks in our last, on the remissness of Provincial Grand Masters, in convening their Provincial Assemblies, wishes, in justice to the P. G. M. for Nottinghamshire, that the fact should be stated, that there are only three Lodges in that province, all of them held in the town of Nottingham; the Brethren of those Lodges do not need the mutual introduction afforded by such assemblies, and it may be, that once in three years is as frequent as the ceremonial of a public festival is convenient. In the province of Lincoln, there are eight Lodges, no two of them within ordinary visiting distance of each other, some of them sixty or seventy miles apart; and the provincial festivals are the only opportunities of mutual recognition. Once in three years may, therefore, be sufficiently frequent in Nottinghamshire, and every year barely sufficient in the province of Lincoln. But does not a tendency to increase the number of Lodges arise from frequent meetings of the P. G. L.?

TEMPLARS.

A BRISTOL KNIGHT will excuse our remarking, that the errors are so palpable, that the article must undergo a very critical examination.

A NOVICE.—If his convenience permits, we strongly advise him to seek in Dublin, what he may not find in Paris. The Masonic system of Templar Masonry is decidedly better; independent of the ceremony being conducted in his vernacular, which will render it easier of comprehension.

ASYLUM.

BRO. NEAVE, (D. G. M. Bengal).—Many thanks for the contribution which has been paid over to the Treasurer; the expressions that accompanied the act of liberality operate as a cheerful stimulus.

P O S T S C R I P T.

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(CIRCULAR.)

THE SUPREME GRAND COUNCIL OF RITES FOR IRELAND, having opened in due form, on the degree of Prince Mason, or Sovereign Prince Grand Rose Croix, at the Freemasons' Hall, College-green, Dublin, on the 6th of the month called Tiar, A. F. 526, A. L. 5844, and of the Christian Æra, April 9th, 1840 : present—

His Grace Augustus Frederick, Duke of Leinster, Grand President, on the Throne ;

John Norman  
John Fowler  
Richard Wright  
George Hoyte  
William Rigby  
Thomas Wright  
Rev. Thomas Flynn  
George B. Grant  
George James Baldwin  
W. H. Bracken  
G. W. Creighton  
William Gibson

Sir J. W. Hort, Bart.  
James Kenny  
Edward Moore  
Ven. Archdeacon W. B. Mant  
Thomas Murphy  
John Porter  
Thomas James Quinton  
William White  
Edward Wollard  
John Veevers  
Benedict Arthur Yates  
Godfrey Brereton.

The committee appointed on March 19, 1840, to prepare a manifesto, declaratory of the illegality of certain individuals styling themselves Prince Masons, presented the following as calculated to meet the intended object :—

“ The Supreme Grand Council of Rites for Ireland having learned, with pain, that certain individuals have recently assumed the title of Prince Masons, disclaiming the authority of His Grace the Duke of Leinster, Supreme Head of all the Masonic degrees in Ireland, consider it their duty thus to promulgate and declare, that such persons are not and cannot be recognised as entitled to the rank of Prince Masons, or Sovereign Princes Rose Croix.

(Signed) “ JOHN NORMAN, V. Pres. April 2, 1840.”

“ Resolved—That the foregoing report be received. Passed unanimously.

“ Resolved—That said report be agreed to, and circulated as by order of the 19th ult.

(Signed) LEINSTER, Grand President,

G. Insp. Gen. for Ireland, K,—H. K.S. &c. &c.”

Thomas Wright, Secretary General and Grand Treasurer.”

To which follows a list of Prince Masons, or Sovereign Princes Grand Rose Croix, acting under the authority, and with the sanction, of His Grace the Duke of Leinster, Supreme Head of all grades of Masonry in Ireland, and registered in the books of the Supreme Grand Council of Rites for Ireland. June 16th, 1841. 26th Sivan A. F. 527, A. L. 5845,—including the original chapter of Prince Masons of Ireland; No. 1, Cork; No. 2, Dublin; and No. 3, Lisbon.

N. B. To guard against imposition all certificates are signed by the Duke of Leinster, and by

THOMAS WRIGHT,

Grand Secretary to the S.G. Council of Rites for Ireland.

His Grace the Duke of Leinster and the Supreme Grand Council of Rites give notice to all regular and legal Chapters, Colleges, and Councils of the superior degrees of Masonry that the meetings of the Supreme Grand Council are held at the Grand Lodge Rooms, in Dublin, on the third Wednesday in March, June, September, and December, in every year, at which meetings country or foreign Chapters, &c., may be represented by proxies, when their officers cannot attend. Applications for warrants to be addressed to John Fowler, Esq., Dep. G. Sec., Commercial-buildings; or to Thomas Wright, Esq., M.D., 26, Great Ship-street, Dublin.

*Dublin, Sept. 14th, 1841.*

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LIMERICK, *Sept. 14.*—The welcome-home banquet from the Brethren of Lodge No. 13, to their esteemed Worshipful Master, Michael Furnell, Esq., came off last night at the Masonic Hall, Henry-street, Brother Watson in the chair. Covers were laid for forty, but a greater number of the Brethren attended to greet and gratulate their much regarded and respected Worshipful Master. The hall exhibited an aspect alike splendid, varied and beautiful. All the gorgeous and mystic symbols of the Craft were appropriately displayed; various banners decorated the walls, on which were suspended Masonic devices, illuminated with coloured lights, and the whole elegantly ornamented with classic festoonings of rich drapery. Crowds of variegated lamps sparkled in every angle and recess of the ample hall, and shed effulgence on the whole scene of fraternal love, festivity, and felicity. Over the throne the arms and motto of the Furnell family appeared in lucid grandeur, all set in curiously constructed lamps made for the occasion. Many delightful songs were given, and some admirable speeches delivered. "Peace, love, and harmony" prevailed throughout; and the Brethren separated with a joyous determination to speedily indulge in another and not remote merry and fraternal meeting. Purser, of the Club-house, was the caterer—and it is but justice to say that he sup-

plied the dinner, dessert, and wines, including claret and champagne, and furnished every thing in such abundance, delicacy, variety, and luxury, as afforded entire satisfaction, and left no cause of complaint to the most fastidious palate or eager gourmand.

NENAGH.—It is with much satisfaction we have to announce the revival of the ancient and honourable Craft of Masonry in Nenagh. After a lapse of twenty years it is again, by the exertions of a few Brethren, about to shed the brilliancy of its lustre over the darkness in which those who have not been illumed by the light of Masonry are enshrouded.

A warrant (No. 208) having been granted by the Grand Lodge of Ireland for Nenagh, on Monday evening last, with the assistance of several Brethren from 271, the Lodge No. 208 was consecrated, the Master installed, and the several officers appointed, in due conformity with the usages of the ancient Craft. After the installation, the following very appropriate address was delivered by the Worshipful Master, Bro. James Dempster :—

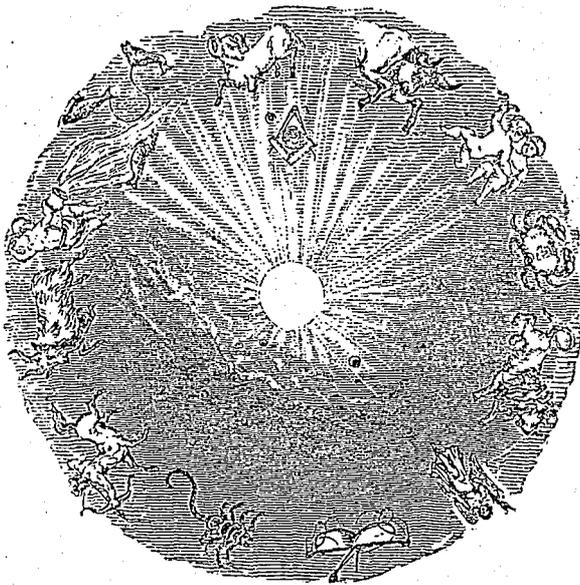
“ Brethren,—The high honour which you have conferred upon me, by having been unanimously chosen as your Master, I assure you shall never be erased from my memory ; and although I have been for a number of years rather neglectful of the Craft, it was the want of opportunity, in Nenagh, of attending to the duties of a Mason, alone, which prevented my cultivating the fundamental principle of the Order, ‘Brotherly love.’ I feel that this appointment will stimulate me to exertion in behalf of the institution to which in my early days I was much devoted, having a due sense of the excellence of its principles, and the salutary laws and social duties on which it is founded. I observe, sometimes, that mere curiosity, or views of self-interest, or a groundless presumption that the principal business of a Lodge is mirth and entertainment, had induced men of loose principles and discordant tempers to procure admission into our community ; this, together with unpardonable inattention on the part of those who proposed them as to their lives and conversations, have constantly occasioned much discredit and uneasiness to the Craft—such persons being in nowise qualified for a society founded upon wisdom, and cemented by morality and Christian love. Therefore let it be your peculiar care to pay strict attention to the merits and characters of those who, from among the circle of your acquaintance, may be desirous of becoming members of our society, lest through inadvertence unworthy persons may find means to introduce themselves amongst you, whereby you will discourage the reputable and worthy. For it is well known from experience that nothing more contributes to the dissolution of a Lodge than too great a number of members indiscriminately made, a want of regulation in their ex-

penses, and keeping unseasonable hours ; therefore, to guard against this fatal consequence we shall do well to cultivate the following virtues, viz.,—prudence, temperance and frugality, which virtues are the best and most proper supports of every community. Prudence is the head and guide of all other virtues, the ornament of our actions, the square and rule of our affairs ; it is the knowledge and choice of those things we must either approve or reject ; and implies—to consult and deliberate well, to judge and resolve well, to conduct and execute well—in fact, it is wisdom applied to practice. Temperance consists in the government of our appetites and affections, so to use the good things of this life as not to abuse them, either by a sordid and ungrateful parsimony on the one hand, or a profuse or prodigal indulgence to excess on the other ; this virtue has many powerful arguments in its favour, for as we value our health, wealth, reputation, family and friends, our characters as men, as Christians, as members of society in general, and as Freemasons in particular, all conspire to call on us for the exercise of this virtue ; in short it comprehends a strict obedience to, and observance of the Apostle's exhortation ' Be ye temperate in all things,' not only avoiding what is in itself improper, but also whatever has the least or most remote appearance of impropriety, that the tongue of the slanderer may be struck dumb, and malevolence disarmed of its sting. Frugality, the natural associate of prudence and temperance, is what the meanest station in life necessarily calls for, and the most exalted cannot dispense with. It is absolutely requisite in all stations, it is highly necessary to the supporting of every desirable character, to the establishment of every society, to the interest of every individual in the community ; it is a moral, it is a Christian virtue. It implies the strict observance of decorum in the season of relaxation and of every enjoyment. It is that temper of mind which is disposed to employ every acquisition only to the glory of the Giver, our own happiness, and that of our fellow-creatures. If we fail not in the exercise of these virtues (which are essential supports of every Lodge of Free and Accepted Masons) they will effectually secure us from those unconstitutional practices which have proved so fatal to this Fraternity. For prudence will discover the absurdity and folly of expecting true harmony without due attention to the choice of our members ; temperance will check every appearance of excess, and fix rational limits to our hours of enjoyment ; and frugality will proscribe extravagance, and keep our expenses within proper bounds. I would not be understood here to mean, that because these three moral virtues are pointed out as essentially necessary to the good discipline and support of a Lodge, that nothing more is required, for social must be united with moral excellence. Were a man merely prudent, temperate, and frugal, and yet negligent of the duties of

humanity, sincerity, generosity, &c., he would be at most but a useless if not a worthless member of society, and a much worse Mason. In the next place, *permit me to remind you that a due attendance on the Lodge for your own improvement, and the reputation of Masonry in general, is absolutely necessary; for your own improvement, because the advantages naturally resulting from the practice of the principles therein taught, are the highest ornaments of human nature; and for the credit of the community, because it is your indispensable duty to support such a character in life as is there enjoined.* The prevalence of good example is great, and no language is so expressive as a consistent life and a conversation; these once forfeited in a Masonic character, will diminish a man not only in the esteem of persons of sense, learning, and probity, but even men of inferior qualities will seldom fail of making a proper distinction. You are well aware that the envious and censorious are ever disposed to form their judgments of mankind according to their conduct in public life—so, when Members of our society desert their body, or discover any inconsistency in their practice with their professions, they contribute to bring an odium on a profession which it is the duty of every member to honour. Indeed, instances of the conduct here decried I own are very rare, and I might say, as often as they do happen, tend still more to discover the malignity of our adversaries than to reflect on ourselves; for how weak must it appear in the eye of discernment to condemn a whole society for the irregularity of a few individuals. The non-attendance on, and absenting ourselves from the Lodge, I apprehend to be this—the want of brotherly love, that fundamental principle alluded to before by me. Did we properly cultivate this Christian virtue, we should think ourselves the happiest when assembled and met together; on unity in affection, unity in government subsists, *for whatever draws men into societies, it is only unity that can cement them.* Let us recollect that love is the first and greatest commandment; all the others are summarily comprehended in this—it is the fulfilling of the law, and a necessary qualification for the Celestial Lodge, where the Supreme Architect of the Universe presides, who is Love. Faith, Hope, and Charity, are three principal graces, by which we must be guided thither, of which Charity, or universal Love, is the chief; when Faith shall be swallowed up in vision, and Hope in enjoyment, then, true Charity or Brotherly love will shine with the brightest lustre to all eternity.”

THE  
FREEMASONS'  
QUARTERLY REVIEW.

No. XXXI.—SEPTEMBER 30, 1841.



LONDON:

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THE  
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QUARTERLY REVIEW.

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THIS publication being now firmly established as an organ of Masonic communication, and having been cordially received by its literary contemporaries, its conductors feel justified in recommending the FREEMASONS' QUARTERLY REVIEW, as one of the most useful media for public advertisements.

Its circulation among individual members of the Fraternity being most considerable, and further, being subscribed to by many Lodges of large constituencies, prove at once the number and intelligence of its readers.

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.*

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All Communications to be addressed to the Editor, post paid, to 23, Paternoster-row.

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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

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A complete set of Craft and Royal Arch, bnd. up together, in case	1	0	0				

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*Britannia Life Office, 1, Princes-street, Bank, London, May 12, 1841.*

NOTICE is hereby given, that the BUSINESS of the Standard of England Life Assurance Company has been TRANSFERRED to this Company; and all Persons holding Policies issued by the said Company are informed that, as soon as the Renewal Premiums thereon shall become payable, New Policies will be granted to them by the Directors of this Company, at the same rates of Premium which they now pay, and without any charge for Stamp Duty: and all Claimants on Policies issued by the said Standard of England Life Assurance Company are informed that such claims will be discharged by the Directors of this Company, as soon as the same shall have been substantiated.

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30	1 6 4	1 12 2	1 19 1	2 7 4	2 17 6
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PETER MORRISON, Resident Director.

*A liberal Commission allowed to Solicitors and Agents.*

# FREEMASONS'

## QUARTERLY ADVERTISER.

No. XXXI.

SEPTEMBER 30, 1841.

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FREEMASONRY.

### ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

**A** QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS of this Institution will be held at RADLEY'S HOTEL, New Bridge Street, Blackfriars, on Wednesday, the 13th day of October, at Seven o'clock in the Evening, punctually, when the following matters will be submitted for consideration:—  
The recommendation of the Quarterly General Meeting in April last, that the words "at least" be omitted in the following resolution recorded at page 158 of the Minute Book, namely:—

"That an amount equal at least to the interest on the sum invested, shall be applied out of the current collections of the year, by way of Annuities among destitute and deserving Brethren in London and the Provinces."

And that the following Resolutions, as recorded in the Minute Book at pages 159 and 160, be rescinded, namely:—

"That this Meeting acknowledges, with equal satisfaction and gratitude, the declaration of His Royal Highness the M. W. Grand Master, in favour of an Annuity Institution for the Relief of Aged and Decayed Freemasons, and most strongly recommends the adoption of His Royal Highness's suggestion by carrying out the annuity principle; and that the erection of an Asylum be deferred until the sum of 7000*l.* shall have been received and invested, the interest only of such sum applicable to the purposes of annuities. All monies collected beyond the above sum to be set aside expressly as a Building and Endowment Fund, the interest thereof to accumulate and be added to the principal.

"That the said sum of 2000*l.*, already invested, shall remain intact, without diminution or increase, as the nucleus of a fund for the erection and endowment of the Asylum, and until a subsequent sum of 7000*l.* has been raised.

"That the interest on the said sum of 2000*l.*, together with all receipts beyond that sum, shall be applied in making good the annuities to be granted, and in accumulating the said sum of 7000*l.*

"That until the said sum of 7000*l.*, clear of the said sum of 2000*l.*, shall have been accumulated, the erection of the Asylum shall be deferred, and that the interest only of the said sum of 7000*l.*, shall be applicable to the purposes of annuities.

"That on and from the accumulation of the said sum of 7000*l.*, the said sum of 2000*l.*, together with all other monies received by this Institution, and all accumulations of interest respectively, shall be applied as a fund for the erection and endowment of the Asylum."

To which an amendment will be proposed:—

"That the resolution above quoted from page 158 of the Minute Book, be altogether rescinded.

"That the first clause of the resolutions above quoted from pages 159 and 160 of the Minute Book, commencing with the words 'That this Meeting,' and ending with the words 'annuity principle,' be retained, and all the remaining portions be rescinded."

The following original motions, of which notice has been given by Brother Z. Watkins, will also be submitted to the Meeting:—

“ The Committee, after taking into mature consideration the operation of the resolution passed for the appropriation of the funds of this Charity on the 24th May, 1839, are of opinion, that the wishes of many warm friends to this Institution would be materially consulted by their being permitted to exercise a discretion in the disposal of their donations and subscriptions, and therefore propose:—

“ That the sum of 2000*l.*, now invested in the Three per Cent. Consols for the purpose of erecting an Asylum for Worthy Aged and Decayed Freemasons, be denominated the Building Fund; and that the annual interest of the said fund, together with all donations and subscriptions to that object, be added to it, to accumulate until such time as it shall be deemed expedient to commence the erection of the Asylum.

“ That the sum of 1000*l.* and upwards, since subscribed, be invested in the public funds, and be denominated the Annuity Fund; and that such portion of the interest thereof, and of the donations and subscriptions to that object, as shall not be required for the payment of the annuitants and current expenses of the Institution, shall annually be added to the said fund.

“ That all future subscriptions and donations be received under separate heads, and added, at the option of the donors, to either the Building Fund or to the Annuity Fund.”

A full and early attendance of the Governors and Subscribers is earnestly requested. The Chair will be taken at Seven o'clock punctually.

I am, Sir, your obedient servant,

25, Tibberton Square, Islington,  
30th September, 1841.

ROBERT FIELD, Sec.

P. S. The friends of this Institution are reminded, that by a resolution of the General Meeting in April last, the period for making up Life-Subscriptions and Life-Governorships was extended to the Festival of 1845, and they will particularly oblige by communicating their intentions to the Secretary. Those Subscribers who may be in arrear, are earnestly solicited to pay their Subscriptions to the Treasurer, or to the Secretary, or to intimate when they may be waited upon for the same.

R. F.

#### FREEMASONRY.

### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A GENERAL COURT of the GOVERNORS of this Charity will be holden at the School House, Westminster-road, St. George's, Southwark, on THURSDAY, the 14th of October next, at Twelve o'Clock, at noon, precisely, for the admission of Children (*without* ballot), and for the dispatch of general business.

#### FREEMASONRY.

### THE ROYAL MASONIC INSTITUTION

*For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.*

H. R. H the DUKE OF SUSSEX, *K.G.*, President.

A QUARTERLY GENERAL COURT of the GOVERNORS and SUBSCRIBERS of this Institution will be held at the Office, 7, Bloomsbury-place, Bloomsbury-square, on MONDAY, the 4th October.

The Chair will be taken at Seven o'Clock in the Evening, precisely.

AUGUSTUS U. THISELTON, Secretary.

---

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| Masonic Addresses, (Two) delivered in the Lodge of<br>Freedom, Gravesend, Dec. 27th, 1833, by Bro.<br>Killick and Bro. Bryan, 1s. 1804  | Preston's Illustrations of Masonry, 15th edition, edited<br>by Rev. G. Oliver, 9s. 1840   |
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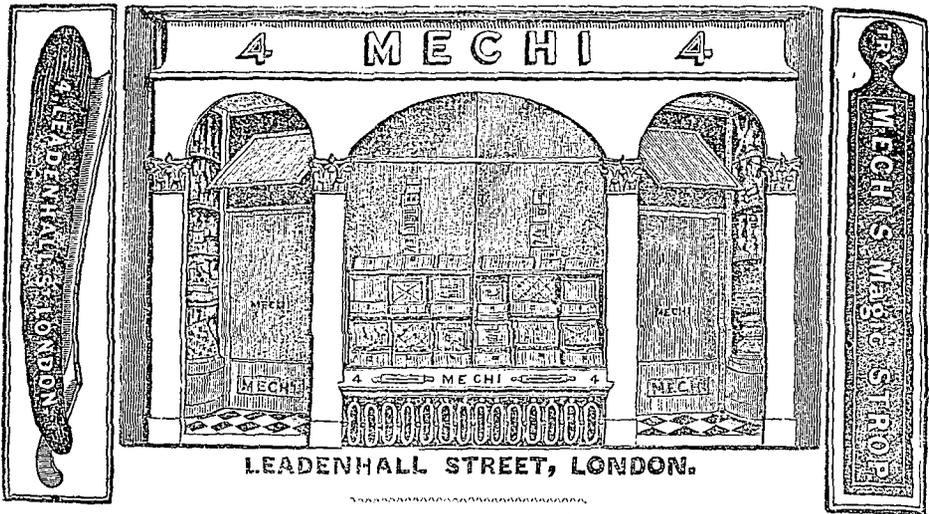
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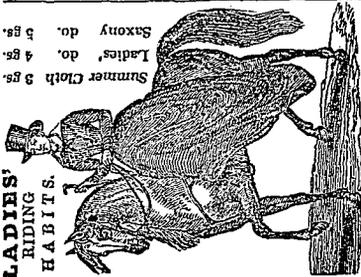
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(Signed)

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