



TO OUR PREDECESSOR,

BROTHER ROBERT THOMAS CRUCEFIX, *M.D.*

PAST GRAND DEACON.

NOT MORE DISTINGUISHED FOR THE MORAL COURAGE HE HAS EVINCED  
IN ADVOCATING AND SUSTAINING THE PRINCIPLES AND PRIVILEGES

OF FREEMASONRY,

THAN FOR THE HIGH EXAMPLE HE HAS SET

FOR OUR EMULATION,

WE RESPECTFULLY AND AFFECTIONATELY DEDICATE THIS,

THE NINTH VOLUME

OF THE

*Freemasons' Quarterly Review.*

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WE are reminded, although too late to repair the error, that we have omitted some especial reports—among them, one from the Peace and Harmony 72, with the Installation of Bro. Gibson, and a description of the new and elegant furniture of the Lodge, as designed and manufactured by Bro. W. Evans; also a report of the Installation of the Principals of the Fidelity Chapter:—we hope to do fair justice to these truly Masonic Meetings in our next.

The approaching centenary of the Lodge of Unity 82, will be celebrated early in April, under the auspices of Brother John Udall, the present W. M. So important an epoch in the annals of the Lodge, and, indeed, of Masonry in general, cannot fail of proving highly interesting; and from the general character of the members, those who may be honoured by an invitation, may anticipate the enjoyment of high intellectual and social gratification.

The Grand Festival will take place on the 27th of April.

The Festival in aid of the Girls' School will take place on the 18th of May.

The Festival of the Asylum will take place on the 15th of June.

Our readers will perceive among our advertising columns, that Bro. James Herring, of New York, is about to supply a desideratum in the annals of Masonry, no less than to publish a "Portrait Gallery" of the most eminent of American Freemasons. We have no doubt that our Brother will complete his task in the most satisfactory manner, and entertain a hope that the worthies of Europe will find some honest biographer emulous to follow in the steps of Brother Herring.

The Brethren of Limerick bid fair to rival the Fraternity of Cork—they have determined to institute a Female Orphan Asylum; and, as a happy commencement, a ball is announced to take place on the 29th of March. The list of Lady Patronesses is highly complimentary to the Order, and among the Patrons are included all the nobility and gentry of the county.

THE  
FREEMASONS'

QUARTERLY REVIEW.

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MARCH 31, 1842.

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THE ANNUITY PLAN.

IN our preceding number we gave at length the rules and regulations prepared by the Board of General Purposes, with reference to the proposed plan of Annuities to Worthy Aged and Decayed Brethren, accompanied by such amendments as we believed would tend to their general improvement, as well as to include the desired amalgamation of that plan with the pre-existing Annuity and Asylum Charity. And, in allusion to the intention of deliberating upon these forty-seven regulations, and whatever amendments might be proposed at the Quarterly Communication — a Meeting of the Grand Lodge which is scarcely ever able to get through the current business of the quarter—we ventured to suggest that it would be “more seemly and convenient to appoint, for the purpose, an Especial Grand Lodge on an early day.” This we did in the simplicity of our hearts, in the innocent supposition that the aim of our Masonic authorities would be, as it should be, directed to the achievement of universal peace and good-will; or, at least, to such a decent and deliberate examination of the subject, as should leave to none who dissented from the majority, any just grounds for assuming that the mutual respect which is due from man to man, and much more so from one Mason to another, had not been fully exercised towards them. A courteous attention to their reasoning, whatever might be their difference in Masonic rank—that is, their respective participation in Masonic favours—or their relative numbers, was surely

their due. Alas! how mistaken are those who reckon upon the results of Masonic polity, through the medium of Masonic feelings!

But our unsophisticated natures led us into more errors than these. Not only were we wrong in our estimate of Masonic motives—we were equally wrong in calculating upon Masonic means. Freemasonry, in the case before us, was not merely violated by the dishonest sacrifice of Masonic feeling, but also by an unjust perversion of the Masonic law. Brotherly love was sneered at as an impossible thing—the practical and solid offers of charity contemptuously refused, as a needless boon—and the Book of Constitutions set at naught and trampled upon, as if it were a compilation of ridiculous fallacies.

To make these assertions clear, it is necessary that we should state the facts. Our readers are already aware, from the contents of our last number, that the negotiation—any longer to term it a *conference* is absurd—between the Sub-Committee of the Asylum and the Board of General Purposes, had arrived at a stage wherein a tender had been made by the former to transfer the Annuity Fund without reference to the Building Fund. But even this proposal,—one that, taking into account the charge now upon the Annuity Fund for existing pensions, would have left a large balance in favour of the new scheme,—was rejected by the Board of General Purposes; that body, actuated by an appreciation of the Masonic virtues we have sometimes believed to be peculiarly its own, being only disposed “to receive and consider any proposition that may be made, having reference to the application of the entire fund to Annuities;” and this, in the face of the reiterated declaration from the Sub-Committee of the Asylum, “that to appropriate the Building Fund of this Institution to any other purpose than that of erecting an Asylum, would be a breach of faith with the subscribers, as had been previously intimated by the Sub-Committee to the Board of General

Purposes." So that, in plain language, the Board of General Purposes would be quite content to accomplish a *particular* purpose at *any* cost; would be the willing aiders and abettors of dishonesty; would be careless to what extent or in what degree "breach of faith"—the abnegation of truth, justice, honour, and fidelity—might be committed; so that faith were, at all events, kept with that immaculate body.

Matters remained in this position up to the 2<sup>nd</sup> of February, the Wednesday preceding that on which the last Quarterly Communication was held. On the former day the usual reports and incidental notices of motion were read in the General Committee, commonly designated the Committee of Masters; and among them a special report from the Board of General purposes, respecting the negotiations had with the Sub-Committee of the Asylum. As soon as the report had been read, Brother Crucefix, *M.D.*, gave notice of motion:—

"That the report of the Board of General Purposes be referred to that body for reconsideration, because the Board of General Purposes might have received the first proposition of the Sub-Committee of the Asylum for the Worthy Aged and Decayed Freemason, and have recommended its acceptance by Grand Lodge, with much propriety; and certainly ought to have so received and recommended the second proposition, without hesitation or reserve."

His object, no doubt, being to afford the Grand Lodge a fair opportunity of giving an opinion upon the merits of the case; and, if possible, to obtain that unanimous co-operation, through the superior power, which the (truly) inferior power had decried. How that honest and reasonable course was for the time defeated, we will by and by show.

But at this General Committee not the most meagre notice was given—not the slightest mention was made—of any intention on the part of the Grand Registrar, or of any other person, to move the forty-seven resolutions in Grand Lodge on the Wednesday following; much less to claim precedence for them before the regular and indispensable business of that meeting. We use the word indispensable, as applying to the practical operations of benevolence and justice, which ought never to be postponed for considerations

that have not advanced beyond theory or probability. And in the absence of any such notice we imagined—silly wanderers in the *El-Dorado* of Masonic confidence that we were—that our humble suggestion, to have an Especial Grand Lodge for the occasion, had met unwonted favour with the most favoured;—that our value, as honest and disinterested public advisers, had outweighed, for once, the otherwise preponderating force of private influence. Well, time may teach us to be wiser, or may reduce us to the level of others, and make wisdom unnecessary, nay, inconvenient—to that level, where reigns the pleasant philosophy which sanctifies the means by the end, and the end by the desire. We have seen strange changes in others, and may become changed ourselves. Example goes a great way, bad as well as good; and we certainly run no small risk of contamination. However, whilst yet undefiled we are qualified to reprove; and we will do our duty now, whatever may be our chance for the future.

In the Book of Constitutions, under the head of “the Grand Lodge,” there is a law for regulating the proceedings of Grand Lodge. It stands No. viii. page 19, and is couched in the following words:—

“It being essential 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; and any member of the Grand Lodge intending to make a motion therein, or to submit any matter to its consideration, shall, at such General Committee, state, in writing, the nature of his intended motion or business, that the same may be read. No motion, or other matter, shall be brought into discussion in the Grand Lodge, unless it shall have been previously communicated to this General Committee.”

To dispose, at once, of any legal quibblings on the subject—a habit to which Grand Registrars, and other legal Brethren, wearing the purple, have lately been very prone

—we give to the last sentence of this law, the only construction which can fairly apply to it—that it is a negative declaration, made to confirm still more strongly the affirmative which precedes it; and that the words “previously communicated to this General Committee” must be taken with inference to the antecedent conditions, or “as aforesaid.”

That we may know how far this law was applicable to the case in question, we must see what were the proceedings of Grand Lodge with reference to the resolutions. In the first place, the Board of General Purposes made a Report to the Grand Lodge, recommending the adoption of a system of Annuities, accompanied by a very scanty outline or detail. This Report was referred to the Board for further consideration. At a subsequent Grand Lodge, the Board of General Purposes made a *special* report, containing the forty-seven resolutions; which report was received, and there ended the special functions of the Board. It was then ordered that the resolutions should be printed and circulated among the Craft immediately, with a view to their being taken into consideration at the next ensuing Quarterly Communication. But that Order in Grand Lodge in nowise interfered with, or could be held to suspend the operation of the eighth regulation of the Book of Constitutions pertaining to the Grand Lodge, or of any other standing Masonic law. And in order, therefore, that these resolutions should come on regularly for discussion on the 2nd of March, it was necessary that notice of motion should have been given at the Committee of Masters on the preceding Wednesday. But either through negligence or design—through inattention to the law, or a secret assurance that the law, in this case, might be violated with impunity—no such notice was given; and all who attended the Committee of Masters, with the exception of those who were privately better informed, concluded that the question affecting the principle of amalgamating the proposed with

the existing plan would be first decided, upon the amendment of Bro. Crucefix; and that the forty-seven resolutions would be taken into consideration at a subsequent Grand Lodge. Or, if there were any doubt upon the subject, among those the least conversant with the law and the practice of Grand Lodge, through the current business of the quarter, an appeal against a sentence of the Board of General Purposes, and other very urgent matters would take precedence.

But, to the utter surprise of the great body of Grand Lodge—of nine out of every ten who are not favoured with the purple badge—immediately after the confirmation of the proceedings of the previous Grand Lodge, the reading of communications from the Grand Master, and the re-election of His Royal Highness, the Duke of Sussex, to the Chair for the ensuing year, the R. W. the Deputy Grand Master, who presided, called upon the Grand Registrar to proceed with *his* proposition of the forty-seven resolutions.\* This course was very properly objected to by a Brother who is never slow to condemn the irregularities of those who are placed in authority over us, and who, unfortunately, has but too frequent occasion to stand up for the interests of the Craft; but his efforts, however firm and proper, were of no avail. The Deputy Grand Master said, the Grand Registrar's motion stood next on the paper of business, and should take precedence of all other matters. According to which dictum, the paper of business, prepared by the Grand Secretary, may supercede the Book of Constitutions. The advocate for order and regularity again appealed to the Deputy Grand Master, and asked whether the Grand Lodge should, in fairness, be called upon to decide on these resolutions before the Report of the Board of General Purposes, respecting the proposed amalgamation of the two plans, had been read for information? If the Grand Lodge were precipitated

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\* It was also the first appearance of the present Grand Registrar, since his being invested.

into a discussion, it should at least have a knowledge of all the facts. This reasoning, just and pertinent as it was, moved not the inexorable judge. The whole truth was not sought—perhaps it was feared; and the Grand Registrar proceeded. And so clearly did *he* understand the matter to be one simply of personal motion, and wholly irrespective of previous form, that *he altered the introductory portion to make it agree with the nature of the new aspect in which the question stood.* The President of the Board of General Purposes, too, took evidently the same views. He did not officially propose, but individually supported the resolutions.

By this procedure, in spite of repeated motions to adjourn the subject,—some to an Especial Grand Lodge to be convened by the Grand Master, and some, generally, to a future period,—the business of the Grand Lodge, as a Quarterly Communication, was absolutely nullified. Although nearly half the number originally assembled had left in disgust, before half-past eleven, the triumphant majority of seventy-seven, with a few neutrals, having thus got rid of the minority of seventy-six, remained until the night had waned, and day had advanced into the “sma’ wee hours ayont the twal,” sanctioning the celebrated forty-seven resolutions amid yawnings and weariness; and then departed without even a glance at the several reports of the Boards of General purposes and Benevolence, or a regret that the appeal of a suspended Brother should remain unheard. Right or wrong, that unhappy Brother, according to the non-Masonic versions of the Masonic law, must endure his punishment, pending his appeal; and is very likely to have that punishment duly consummated—whether justly or unjustly, unknown to the Grand Lodge—before there will be a chance of his arraigning the fairness of the verdict by an open appeal!

Can this really be the Freemasonry of ancient times? And are we to conclude that, in the new absolutism of Masonic government, the cardinal virtues sometimes masquerade it with the incarnate vices?

Our present number presents many interesting features, on each of which we should have enlarged with great satisfaction, had not our space been chiefly devoted to the most pressing subject. In London the most enlivening scene was illustrative of pleasure and profit, by which the presence of the ladies at a ball conduced to pour into the treasury of the Asylum for the Aged and Decayed Mason upwards of seventy pounds. We may observe that the festival of that very excellent institution is fixed for the 15th of June, of which we hope in our next to render a good account. The Festival of the Boys' School was more productive than ever known, and there is every prospect of a good harvest from the Girls' Festival in May. How the pseudo-prophets must stare to find their croakings have been unavailing to injure these charities.

In Scotland, among many interesting reports, that of a monument to "Highland Mary" conveys a pleasing moral, and the Emerald Isle gives gladsome tidings of its Masonic Ball, at Cork, in aid of the Orphan School.

In Paris, the distinctions of "Le Rite Ecossais," and "Grand Orient," no longer exist—a union of the two Grand Lodges have been effected chiefly by the perseverance of Brother D. Rosenberg,—and the happiest results may be expected.

But in India—the glowing Ind—what a glorious change ! Three years since, and Masonry drooped in despondency ; now she has revived by the blessed influence of the waters of life ; and in her own hall were lately assembled her beloved Grand Master, supported by the Bishop of Calcutta, the Chief Justice of Bengal, and the leading authorities, at the celebration of laying the foundation-stone of almshouses for all classes. Did the modern Babylon ever Masonically rival such a scene ? Reader ! peruse the report, and answer.

Our Obituary is a sad commentary ; but our duty would be imperfectly performed if we neglected a tribute to the memory of deceased Masons.

## ON FREEMASONRY.

## EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 9.)

It is remarkable that a very great similarity of rites and ceremonies, as well as of traditions, facts and legends, exists between the true and the spurious Freemasonry; or, in other words, between our sublime institution and the mysteries of idolatry. This admitted coincidence has induced some few learned writers to believe, that Freemasonry, as it is now practised, is a scion taken from the heathen superstitions, and applied to Christianity in some such manner as the Gnostics infused the Platonic philosophy into the Christian religion. These authors, however, are not Masons, and therefore, being imperfectly acquainted with the secrets of the Order, were altogether incompetent to pronounce an opinion on its origin, its practices, or its tendency.

Volney, in his "Ruins," derives, not only Freemasonry, but the entire system of Christianity from the Mithratic and Eleusinian Mysteries.\* On this perversion of truth, Mr. Maurice thus remarks: "In the pure and primitive

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\* In another place the same author interprets both the Jewish and Christian religions *astronomically*. "He contends that the feast of the Jewish passover, when the paschal lamb was sacrificed, derived its real origin, not from the awful event recorded in Scripture, but from the ancient Egyptian custom of observing with festival rites the period when the sun arrives at the equinoctial line; and the Hebrew word PASCHA, which certainly signifies *passage*, he interprets as descriptive merely of the Sun's passing from one hemisphere into the other. The ancient Jews and their modern descendants undoubtedly kept, and do keep, this most solemn festival at the vernal equinox, beginning it on the evening of the 14th of the month Nisan, and continuing it in March for seven days afterwards, including the 20th, on which day the sun actually reaches the equinoctial line. But, independently of the solemn asseveration of Holy Writ, as to the origin and design of the Passover, the national records of the Hebrews, and their continued observance of it during so many ages, with rites peculiar and appropriate to the professed intention, are unanswerable proofs of the divine origin of that institution among them. With equal confidence and impiety he distorts the expressions so often occurring in Scripture, of the

theology, derived from the venerable patriarchs, there were certain grand and mysterious truths, the object of their fixed belief, which all the depravations brought into it by succeeding superstition were never able entirely to efface from the human mind. These truths, together with many of the symbols of that pure theology, were propagated and diffused by them in their various peregrinations through the higher Asia, where they have immemorially flourished; affording a most sublime and honourable testimony of such a refined and patriarchal religion having actually existed in the earliest ages of the world."

The opinion thus promulgated by Volney was not new. It had been already embodied in a heresy which sprang up in the Apostolic age, under the denomination of the Egyptian Philosophy; and was heavily denounced in our sacred writings. It is there described as "vain, deceitful, traditionary; formed upon the rudiments of the world, and not after Christ. These are the profane and old wives fables; the endless genealogies, vain babblings, and oppositions of science, falsely so called, which we are to reject and not give heed to."\*

Professor Robison, and the Abbé Baruel, have both publicly avowed the same belief. But their professed object was to denounce Freemasonry as something dangerous to the interests of civil society; and therefore they have advanced charges and assertions so wild and improbable as to defeat themselves.

The most formidable of these hostile opinions is from the pen of the learned and judicious Faber; from whose laborious writings, I, in common with all his readers, have

Lamb of God—the coming of the Redeemer—and the Regenerator of a fallen world—referring them to an astronomical origin;—and the millennium of Christians, to that auspicious period when the grand *αποκαταστασις* shall take place, after the sun shall have travelled through the zodiacal asterisms, and begin the new Annus Magnus, in the first degree of the sign Aries."

\* Percy's Key, p. 30.—This philosophy is also referred to in Jude 4.—1 Cor. xv. 12, and many other places. Basilides enlarged and exemplified this heresy in the succeeding century; and his *gems*, which were reported to have an efficacy congenial with that ascribed to the amulets of the Spurious Freemasonry, have descended to our times. Many of them are preserved in the cabinets of the antiquary and virtuoso; and an elaborate description of them may be found in Montfaucon, illustrated by engravings. One of them has already been presented to the fraternity in this *Review*, Vol. 7, p. 308.

reaped much valuable information. But Faber, like the two former, has not been initiated into Freemasonry, and therefore his opinions are necessarily vague and inconclusive. He has fallen into the common error of supposing that we are a society of operative masons; and his analogies are consequently limited to that point alone. His views of Freemasonry have been taken from the Abbé Baruel's "Memoirs of Jacobinism," without considering, or perhaps knowing, that the statements contained in that work have been often refuted, and its author convicted of the most deplorable ignorance of the system which he professed to explain. The whole of Baruel's theory, so far as Freemasonry is concerned, is incorrect in its facts, and absurd in its arguments; and was promulgated with the ungracious design of bringing down regal vengeance on an institution, which, in the extreme agonies of his red hot zeal, he seems to have determined to annihilate and destroy.

In Mr. Faber's erudite work on Pagan Idolatry, he says, that "the astronomical representations which are reported to decorate Masonic Lodges, bear a close analogy to parallel decorations of the ancient cell or grotto, where the idolatrous orgies were celebrated. The very title which they bear affords no obscure intimation of their origin. As professed masons *or artizans*, they connect themselves with the old Cabiric Telchines as described by Diodorus; with the metallurgical Pheryllt of the Druidical mysteries; with the architectural Cabiri of Phenicia; with the demiurgic Phtha of Egypt; and with the great artizan Twashta of Hindostan. All the most remarkable ancient buildings of Greece, Egypt, and Asia Minor, were ascribed to the Cabirean or Cyclopean masons; and in the present day, the Freemasons, with all their formalities, are wont to assist at the commencement of every public edifice. Finally, their affectation of mysterious concealment closely resembles the system of the Eoptæ in all ages and countries, particularly that of the bards, when their religion no longer reigned paramount. These last are probably the real founders of English Freemasonry."

I have already noticed the above passage in the preface to a Sermon, preached before the Provincial Grand Lodge of Lincolnshire in the year 1833; and as very few copies were published, and the Sermon out of print, I shall repeat the substance of my remarks here.

The basis of the above reasoning being insecure, the structure necessarily falls to the ground. I admit the analogy, but deny the inference. *We are not operative artizans, but speculative masons*; and the symbols of mechanical craft are used merely as illustrations of the beautiful system of ethics which runs, like a rich vein, throughout the illustrations of Freemasonry. The idolatrous Mysteries sprang up in the time of Nimrod, and were evidently modelled on a plan which had preceded them, but grossly perverted to afford a sanction to a system of false worship. They were founded upon the principle of exalting the creature on the prostration of the Creator; and the crafty hierophants, termed indifferently the Cabiri, the Corybantes, or the Idei Dactyli, incessantly devoted to this purpose, travelled over the known world to reorganize the celebrations of every colony; and to elevate themselves into objects of religious commemoration,—thus stamping the Mysteries with a character productive of every revolting and impious practice. It is true, they imitated Freemasonry in the mechanical outline, but they could never reach its purity; because they rejected its fundamental principle, **THE KNOWLEDGE AND ACKNOWLEDGMENT OF A TRUE AND ONLY GOD.**

It will be unnecessary to repeat my opinions on Mr. Faber's concluding sentence, that "the bards were the probable founders of Freemasonry;" as they may be found in my first article in the *Review* for 1840.

But the science of Freemasonry, from which they were derived, is the very reverse of all this. It is as ancient as the beginning of time. It was practised by the holy patriarchs both before and after the flood;—it exalted Enoch to a residence in the skies without being subject to the common lot of mortality;—it preserved the righteous son of Adam, and the pious individuals of his posterity, from a participation in the deadly errors and vices of the polluted race of Cain;—it animated the great progenitors of mankind, after their calamitous fall from purity and happiness, with the hope of ultimate grace for themselves and their descendants through the triumphant victory of a Deliverer who should bruise the serpent's head;—and it formed the chief employment of the happy pair in paradise, where they were admitted to the society of angels, and favoured with the confidence of their Omnipotent Creator.

The fact of an obvious similarity in ceremonies, symbols, and traditions, between the true and the spurious Free-

masonry, cannot be denied; but the misfortune is, that it has been considered less laborious to *assert* that the former proceeded from the latter, than to *prove* the converse of the proposition. I am persuaded, however, that the spurious Freemasonry was a degenerate imitation of some system of truth previously existing; because I consider such an opinion to be most congenial with the spirit of our institution. I cannot allow myself to believe that Freemasonry—which is an Order of the greatest purity—which, as an amiable Masonic writer truly asserts, “is a sure foundation of tranquillity amid the various disappointments of life; a friend that will not deceive, but will comfort and assist in prosperity and adversity; a blessing that will remain with all times, circumstances, and places; and to which recourse may be had, when other earthly comforts sink into disregard; which gives real and intrinsic excellency to man, and renders him fit for the duties of society; which strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness; which ameliorates the temper, and improves the understanding; is company in solitude, and gives vivacity, variety, and energy to social conversation; which governs the passions in youth, and employs usefully our most active faculties; and in age, when sickness, imbecility and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, yields an ample fund of comfort and satisfaction;”<sup>\*</sup>—I cannot, I repeat, prevail on myself to believe that such a beneficent institution can be indebted for its existence to systems which enshrined vice on their altars as a deity; and invested their rites with obscenity, immorality and atheism.

I have considered these desultory remarks necessary to introduce and explain a tradition which is peculiarly illustrative of the fact, that the true and spurious Freemasonry held similar views respecting the performance of commemorative rites ON THE HIGHEST OF HILLS, OR IN THE LOWEST OF VALLEYS; and that the latter were derived from the former.

This practice was in high esteem amongst all the inhabitants of the ancient world; from a fixed persuasion that the summit of mountains made a nearer approach to the celestial deities; and the valley, or holy cavern, to the in-

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\* Preston. 14th Edit. p. 39.

fernal and sub-marine deities, than the level country; and that therefore the prayers of mortals were more likely to be heard from such situations.\* St. Cyril informs us, in his Fourth Book against Julian the Apostate, that the phrases *αυτι του υψους*, *the highest of hills*, or that which is exceedingly lofty; and *εις ουρανου* to heaven, are synonymous in the sacred writings. These places also enjoyed the advantage of privacy, and an exemption from the intrusion of profane and unholy persons. The Deity appeared in a flame of fire on mount Horeb;—again, amidst thunderings and lightnings, and noises at Sinai;—and also in communion with Abraham on the high peak of Moriah—all of which mountains were declared holy by God himself. But after the custom had been carried to an idolatrous excess by heathen nations, and was used as a snare to seduce Israel to sin by copying their example, the Deity issued fearful denunciations against the practice of assembling on hills, or high places for sacrifice or worship. In the face of His displeasure, thus publicly notified, the Israelites still persisted in the practice of this abomination, even to the moment when the divine threatenings, frequently rehearsed, and as frequently disregarded, were finally inflicted on them, in the destruction of their city and temple by Nebuchadnezzar, and the captivity of their tribes.

In imitation of the primitive practice, but with a much more innocent purpose than the worship of idols, before Freemasons possessed the convenience of well-formed Lodges, our ancient Brethren used to assemble *on the highest of hills, or in the lowest of valleys*; because such situations afforded the means of security from unlawful intrusion. The practice was adopted in order that the Tyler might be prepared, if on a hill, to note and report the ascent of a cowan; and if the Lodge were opened in a valley, he might, in like manner, have an early intimation of such unauthorized approach, by observing him on his descent. In either case, he would, in the punctual discharge of his duty, give immediate notice to the Master, through the proper officer, that the Lodge might be closed, the jewels put by, and all vestiges of Masonic business obliterated.

In these situations the Kasideans are said to have held their Lodges during the persecutions of Antiochus Epiphanes, when they were obliged to flee to secret hiding-places, that they might enjoy in peace the privilege of practising their

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\* Lucian, de diis Syris.

civil and religious rites according to the institutes of their Order; and of preserving, unstained, the peaceful and benevolent duties of their system of morality.

Here we have a legitimate specimen of Masonic tradition, transmitted with fidelity as to the naked fact, and the first and more evident reference. But on a deliberate view of the case, exposed hills or valleys appear to be rather improbable situations for meetings which are intended to be secret; for it is said from authority, that "a city set upon a hill, cannot be hid;" neither could public meetings have remained unknown, or their proceedings kept secret, if held on the highest of hills or in the lowest of valleys, amongst a people jealous of rites and observances which had been proscribed, or which were simply unpopular, unless the assembly were sheltered by a grove of trees, or some other equally efficient screen; or that intrusion was effectually prevented by the terrors of superstition.

Both these sources of security were doubtless in operation at certain periods in the history of the true as well as the spurious Freemasonry; but the origin or type of the landmark must be sought in very different observances. The veneration for hills or secret caverns (the origin of which will be hereafter explained), induced the construction of temples for divine worship in such situations. Hill and cavern temples were common in every nation of the ancient world, and these were the primitive places where the rites of divine worship were performed. The custom was imitated in the early ages of Christianity, for our ancient churches are usually erected on hills, either natural or artificial; and beneath the foundations of those which are cathedral or collegiate, crypts were usually constructed for private devotion, and other secret purposes.\*

Before the flood, as we are informed by tradition, mountains and hills were held in very high estimation. The posterity of Seth—those sons of Light who practised our sublime art in its infancy—are reputed to have conversed with angels on the summit of holy mountains,† in secret conclaves, from which the apostate race were carefully excluded; until the

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\* Fosbrooke, from the *Anglia Sacra*, informs us that, "Oswald, afterwards Archbishop of York, received from his abbot a secret place in the church, that he might indulge in private prayer. This secret place was a crypt, called a confessional. Here were twelve poor, all clerks, who used to receive a daily alms. The crypt had an altar, where mass was celebrated."

† Selden de diis Syris, c. 3. Proleg.

latter seduced them from their allegiance by the blandishments of female beauty, and contaminated their principles by intermarriages, which admitted the descendants of Cain to the sacred abodes, polluting them by the introduction of their own abominations, both in religion and morals; \* and then the divine communication was withdrawn.

Bishop Patrick gives the following version of this melancholy deviation from rectitude in the holy race of Seth. (In Gen. vi. 2.) "An Arabian writer saith that the children of Seth had sworn by the blood of Abel, they would never leave the mountainous country which they inhabited, to go down into the valley where the children of Cain lived. The same author says, that they were inveigled to break this oath by the beauty of Naamah, (the daughter of Lamech), and the music of her brother Jubal. For the Cainites spent their time in feasting, music, dancing and sports; which allured the children of Seth to come down and marry with them. Whereby all manner of impurity, impiety, rapine and violence filled the whole earth, and that with impunity, as Eusebius observes. This Moses here takes notice of, that he might give the reason why the whole posterity of Seth, even those who sprang from that holy man Enoch, (except Noah and his family), were overflowed with the deluge, as well as the race of Cain, because they had defiled themselves with their cursed affinity, and thereby were corrupted with their wicked manners."

This melancholy event did not repress the veneration which had been entertained for high hills; and after the Flood, the ark of Noah having rested on Ararat, gave a new impulse to the feeling; because, after a year's confinement and consequent danger, the mountain, by the divine ordinance, proved a place of safety, consecrated by an intercourse with the Deity. Here the first sacrifice was offered, and a promise of divine protection vouchsafed to the solitary family who were destined to repeople the purified earth. This promise was confirmed by the symbol of a Rainbow, displayed in the sky as a bright vision of peace, and granted to the suppliants *on the highest of hills*. It impressed them with an awful sense of the presence of God, as a celestial phenomenon of great beauty, which they had never before beheld; and was transmitted to the posterity of the three sons of Noah, as a symbol of peace and protection.

Accordingly we find, amongst every people, nation and

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\* Cumb. Sanch. p. 148.

language, whether practising the true or the spurious Freemasonry, that this emblem was preserved with care, and regarded with reverence.

From this time, it is to be presumed, the Noachidæ met on the summit of high hills, to practice their simple devotions, which were commemorative of their preservation amidst the destruction of mankind by the universal Deluge, and of the promise that the world should never again be subjected to a similar judgment; of which promise the Rainbow was the type or symbol.

The custom of sacrificing, and celebrating the rites of worship "on the highest of hills," was used by the people of God, until the period when a house or tabernacle was formally consecrated to his service,—and even this was placed on a hill,—and the homage appears to have been acceptable to the Deity, because He condescended to manifest Himself more particularly in such situations. He appeared to Abraham on a mountain at Bethel, where the patriarch had erected an altar pursuant to the universal practice of these early times. And he displayed his glory to Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, on Mount Sinai. Here "they saw the God of Israel; and there was under his feet, as it were a paved work of a sapphire stone; and, as it were, the body of heaven in his clearness."\* And

\* Willet, in his Hexapla, thus comments on this extraordinary circumstance. And I quote his remarks because they singularly apply to the subject before us. "Beda draweth this place (Exod. xxiv. 12.) unto a mystical sense. Moses is called up to the mountain, that by the height of the place, he should gather how high, and removed from human capacity, the law was, which he was to receive. As our blessed Saviour in the Gospell, called his Apostles into the mountaine; and after his resurrection, hee also appeared in the mountaine, when he gave commission to his Apostles to goe and preach the Gospell to all the world; but here is the difference—because the law which Moses was to receive, was but given unto one people, therefore Moses only was called up; but the Gospell being appointed to be preached to all the worlde, Christ called all his Apostles to him up into the mountaine. 2. Rupertus maketh this ascending up of Moses into the mount, a figure of Christ's ascending up unto God; not into an earthlie mountaine, but into heaven; to receive, not the killing letter, but the quickening spirit; as the Apostle saith, 'he ascended up on high, led captivitie captive, and gave gifts unto men,' &c. 3. Ferus doth thus moralize it:—that he which will behold God, and give himself to contemplation, must despise these inferiour and terrene things; as Moses leaving the campe below, ascended up into the mount." How fanciful soever some of these illustrations may appear, they clearly show that all lofty situations, either literally or figuratively, were endowed with a reference to the 'everlasting hills' of a heavenly paradise."

here Jehovah communicated personally and repeatedly with the Jewish lawgiver; whence it was called "the mount of God," as Mount Horeb had been also styled, when the Deity appeared to Moses in the Burning Bush.

Now it will be observed that Horeb and Sinai were two distinct peaks of the same mountain; which was remarkable for seven extraordinary manifestations of the almighty power of God, by which the whole lofty precinct was sanctified, and a veneration created in the people for "the highest of hills." These were,—1. The fire without heat at the bush. 2. The production of water from the dry rock, by the agency of Moses' Rod. 3. The elevation of his hands, by which Amalek was destroyed. 4. The awful revelation of the Jewish law. 5. The miraculous abstinence of Moses. 6. The destruction of the Decalogue. And 7—The vision of Elijah.

It will be observed here, that although the elders were allowed to see God on this high place, as a glorious light resting upon a pavement equally glorious, he did not condescend to admit them to be present during his private conferences with Moses in his Lodge—as we Masons would say—girt about and concealed by a cloudy canopy, and the door tiled by Joshua. Bishop Patrick in Exodus xxiv. 13, says, "Joshua went with him *till he entered into the cloud*; and then he staid, as it were, *at the door*, waiting for his return."

The Almighty gave a further token of his approval of "the highest of hills" for sacred purposes, by conferring on Moses a supernatural power when he offered up his prayers with "the Rod of God" in his hand, from the top of the hill, when the Amalekites were defeated. And Moses removed the public tent or tabernacle of the congregation, which Bertram (De Repub. Jud. c. 4.) calls *Castrosum Prætorium*, from the camp to the same holy hill, after the glory of the Lord had departed from them on account of the idolatry of Aaron's molten calf, where the Shekinah again made its appearance; and where the lawgiver went to commune with God, until the tabernacle was completed.

Now it would not need an overstrained credulity to acquire, from these facts, a high and confirmed respect for the presumed sanctity of such localities as "the highest of hills." The habits and instincts of our nature would not be able to resist the impression of a series of evidences which appeared at once decisive, uniform and unobjectionable. How indeed could the Israelites avoid the conclusion, when they saw with

their own eyes the symbols of the Deity manifested on mountains and hills—when they heard the supernatural voice, which sounded like many thunders, speaking from the visible Shekinah—that the scene of these remarkable and unusual transactions was designed to be for ever afterwards considered as peculiarly holy?

And we are accordingly assured that such a conclusion was actually formed in their minds, and confirmed during the excitement which accompanied the appearance of these signs and wonders, when “the sight of the glory of the Lord was like devouring fire *on the top of the mount*, in the eyes of the children of Israel;” and they cried out to Moses in the extremity of their fear, “Speak thou with us, and we will hear, but let not God speak with us, lest we die.”

The impression was never effaced. It was communicated to their children, and from them passed to posterity; and the feeling was so powerful, that it contributed to produce their apostacy from God. They succeeded in persuading themselves that the sanctity was in the mountain, and that prayers and offerings there would be efficacious to propitiate the particular divinity to whom it was dedicated; for they were intimately acquainted with the fanciful mythology of Egypt, and do not appear to have considered Jehovah as being superior to any of the Egyptian deities, whose power they had so frequently heard extolled both by the priests and people of that country. The mountain was, therefore, very soon converted to the purposes of superstition.

Even before their admission into the promised land,—and perhaps before the Tabernacle of Moses was constructed, they are accused, not merely of “bearing about the tabernacle of Moloch, and worshipping the Star of Remphan;” but of hallowing, and planting groves on “the tops of hills” for the secret practice of the spurious Freemasonry of Egypt, as the Noachidæ, and the patriarch Abraham had already done in honour of the true God. And in the obscure shelter of these groves, they concluded they might solemnize its rites safely under the protection of the deity who presided over that particular locality. In these groves the filthy orgies of Baal Peor were celebrated in company with the Moabitish and Midianitish women, where the same scenes of debauchery and obscenity were enacted, which subsequently distinguished the Bacchanalia of Greece. (See Hist. Init. p. 148, 149, Ed 1841.)

(To be continued.)

# MASONIC DIDACTICS;

OR,

## SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LL.B.

“Masonry is a peculiar system of morals.”

### No. XLIII.—EXPERIMENT THE ONLY EFFICIENT TEACHER OF HUMAN WISDOM.

Seris venit usus ab annis.—OVID.

It is a common remark, though not the less true, that “experience makes men wise,” which we see verified in many instances, and in most, tending to one useful end—practical wisdom.

Young men, in making their *debüt* on the chequered stage of life, cannot be supposed to be aware of the different characters with whom they will have probably to associate during their progress through its varied scenes; nor can they be expected to enter on that stage prepared to discover at a glance, the fraudulent designs of their fellow-actors in the general drama, until the bitter fruits of experiment have taught them discretion. The open-hearted school-boy—the unsophisticated lad at college—the tyro in the walks of commerce—the novice in professional intrigue and jealousy, is like the young chamois sporting on the glacier’s brow, ignorant of the danger that momentarily besets his footsteps.

Severe practical acquaintance, therefore, alone can initiate the young into the secrets of that prison-house of man’s thoughts, which actions develope, but words conceal, and inure him to undergo with calm serenity the multiplied pranks and reverses of fickle fortune.

Indeed, in all that pertains to a painful familiarity with the sliding scale of temporal affairs, practical experiment must be the best instructor. No paternal or friendly monition is equal to it. One fact in the passage of our career is better than a thousand “wise saws,” come they from the lips of the most venerated. A thorough knowledge of the world is to be acquired only by half a life spent in collision with its inhabitants.

That eminent poet Pope, has asserted that “the study of mankind is man.” In the wild hey-day of buoyant youth, when the animal spirits are elated with the sanguine prospects of an unknown future, when every thought of coming events is tinged with the *couleur de rose*, the mind of a Neophyte, untutored in the craft and cunning of a selfish world, is innocently free from all suspicion and duplicity,—his generous nature disdains all hypocrisy and dissimulation. The mansion of his heart is open to welcome the reception of every plausible guest, and he weens not of the sting which lies beneath the social adder’s fang. Hoary age, with humanity feels for the incautious stripling. He bends his sage brow with foreboding look, and while warning him of the calamities which pend over his unripened years, tells the sad tale of his own unlucky youth. But ’tis all lost on the sceptical ear of his inexperienced listener. He must navigate the turbulent ocean of life himself for some

years, before he would appreciate the advice of a pilot, who, having weathered the storm, and ridden his own bark into some secure and tranquil haven, is the most competently qualified to steer the course of a younger brother through those numerous shoals and quick sands he himself possibly has had the good fortune to escape. For

*Experientia est providentiæ magistra.*

No. XLIV.—STRENGTH OF MIND EXHIBITED MORE IN BEARING ADVERSITY, THAN IN ENJOYING PROSPERITY.

*Haud est virile terga fortuna darc.—SENECA.*

THE decrees of Fate are equally as inscrutable as they are insuperable. The lot of man is cast in a mould of circumstances, which no human foresight and ingenuity can alter; and he who childishly repines at afflictions and calamities, which cannot possibly be averted, being the links of a chain that destiny has forged, justly forfeits all pretension to the fortitude that characterises a strong mind.

And if this imaginary preternatural power, the fiction of the ancient poets, be translated to a more rational and more probable cause—the unalterable will of an overruling Providence—it will instantly be perceived that the vain regret and murmuring discontent of poor feeble mortals, avail as much in their endeavours to avoid the predestined events of an all-wise prescience, as a straw helps to preponderate the just and steady balance. Otherwise the foundation of all things would be annihilated, and flesh and blood would itself be paralysed in attempting to abrogate the preordained counsels of Omnipotence.

Like the law of the Medes and Persians, which change not, so, only in a more elevated degree, is the irrevocable decree of that chain of causes and effects, which the ancients called Fate or Fortune, or what, under a better system of religious instruction, is more properly designated the dispensations of Infinite Wisdom. To resist such a power is folly. To adopt the chances of life to its apparent direction is wise. To submit patiently to its reverses is prudent and courageous.

The perpetual, although in many cases imperceptible, dissolution of matter from the primeval genesis of time, when God beheld every thing that it was good, bears ample testimony to the uniformly regular decay that consumes the works of nature and art; and this amazing revolution which daily operates both on the surface and within the entrails of the globe, can only be ascribed to the design of that eternal mystery, whose fiat rules the entire fabric of the universe.

Of what avail then, the rebellion of man against the action of those edicts? All human effort to alter those inflexible laws of creative wisdom must prove as humiliating and abortive, as they are impious and profane.

Virgil, in dilating with his usual pathos, on the predictions of the ancient sibyls, thus describes in unison with the uninformed notions of that heathen age, the order of the Fates:

“*Concorres stabili fatorum numine Parca.*”

To endure then with stoical philosophy, or rather perhaps with Christian resignation, the “stings and arrows of outrageous fortune,” would more become the character and position of man, and conduce more to his individual happiness than to suffer either her “frowns or smiles” to poison or effervesce the shallow cup of his existence on earth.

To smile beneath impending danger, or to regard it with unruffled countenance, denotes a soul impregnable to the petty assaults of temporary casualties; but to shudder at every stroke of our probation, or peevishly cry out when the current of life's stream runs not so smooth, bespeaks a mind incapable of sustaining the noble purposes for which man was created in the image of his Maker.

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## THE VOLUME OF THE SACRED LAW.

(TO THE EDITOR).

SIR AND BROTHER,—As no body of individuals are more interested in the integrity of the sacred writings, and the fidelity of their rendering from the original into their own language, than Freemasons, particularly the Freemasons of this country, I offer no apology for calling your attention, and that of your readers who may be learned in these matters, to what I consider a very important point on this subject, which has recently forced itself upon my attention.

A few months since a very beautiful edition of the Bible was published by Longmans, described in the title as “containing the authorised version, with nearly twenty thousand emendations,” said to be derived from every edition that has appeared of the sacred writings, and every writer who has written upon the subject, carefully compared together with the originals, and several manuscripts never before examined, which have been entrusted to the editor, who says in his preface—“He has, therefore, merely brought together the well-sustained emendations of some of the holiest and most learned men who have lived during the last two centuries. In this delightful work the editor has been engaged more than thirty years. \* \* \* It is now offered as a contribution towards a more perfect revision of the authorised version.”

In perusing this beautiful book, the following extraordinary variation from the authorised version very early caught my attention: Job v. ver. 6 and 7, in the latter stand thus—

“Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

Yet man is born unto trouble, as the sparks fly upward.”

Which are thus amended in the Bible referred to:—

“For affliction cometh not forth of the dust,

Neither doth trouble spring out of the ground;

For man is not born to trouble,

As the sparks fly upward.”

As I could find nothing to account for this decided difference in any English Bible to which I could obtain access, I conceived it must be an error of the press, though I hardly considered that possible from the extreme care which had evidently been bestowed upon the work altogether. I therefore sought and obtained an interview with the learned and amiable editor, who entered into the question with the utmost kindness and attention. After ascertaining that I was not acquainted with the Hebrew language, he took great pains to explain the particular rule

of construction upon which the emendation was founded, and his utter inability to account for the extremely faulty rendering of the passage. It would appear, from the explanation he gave me, that phrases of a certain construction in Hebrew do not require the repetition of the negative particle to continue the negative sense of the passage, while to give a faithful rendering in our language, such repetition is absolutely necessary. And further, that the passage in question is one of those phrases. He assured me that the emendation had been submitted to the most eminent Hebrew scholars of our day, and had been unanimously approved. Indeed, it was broadly asserted by one of, if not, the most distinguished Hebrew scholar of modern times, that if the negative was to remain absent from the passage in question in the English version, it ought, to be consistent, to be expunged from at least fifty other passages, in which it had been correctly supplied by the translators; one instance occurs almost immediately afterwards at Job vii. 1, where a negative, not in the original, has been given to the second clause of the sentence.

Now, although this, to a certain extent, may be considered sufficient and satisfactory, and as completely setting the question at rest, I confess, I can hardly believe it possible that such a mistranslation should have escaped the notice of the learned divines engaged upon that work, still less, that of the thousand and one commentators upon and illustrators of the sacred volume, who have brought more natural and acquired knowledge to bear upon that sacred book, perhaps, than upon all the books in existence, certainly infinitely more than upon any other separate book or collection of books as an individual work. Although, I say further, there is no doubt that the learned editor of the work in question has introduced this emendation with the sole and just view of rendering a faithful translation of the original, without reference to any other incidental or extraneous object, and although it removes what has always appeared to me an anomaly in the works of a benevolent Deity, that after he had proclaimed all He had made to be good, and as we see them around us happy—man, His crowning, noblest work—should be declared to be “born to trouble, as the sparks fly upward;” notwithstanding all this, I cannot rest satisfied till I see the question fairly brought before the public, and set at rest by competent authority.

As far as opportunities have been within my reach I have made enquires upon the subject, and one friend to whom I applied, thus replies:—  
 “The particles *though* and *yet*, commencing each verse, are expressed by one word in Hebrew\* (pronounced *Kee*,) for, because, &c. Now in the 6th verse, the negation is very strongly expressed—twice repeated. In the 7th verse there is no negation, and none being expressed, and the particle *Kee*, being used, a negative cannot be implied. Indeed this particle might in the 7th verse be translated emphatically—‘*behold!* man is born to trouble,’ &c., nay, to prove to you, that the first clause of this verse cannot be negative—if you should render it, ‘for man is *not* born to trouble,’ you must render the latter clause, ‘and the sparks do not fly upwards.’ By this rule, when a negative is expressed in the first member of a parallelism, and the second has a (\*) *vav*, and, prefixed to it, that *vav*, and, should be rendered disjunctively—*nor*, *but*, as in Psalm xlii., 18th verse—‘Our heart is not turned back, neither have our steps declined from thy way.’ In the original ‘and our steps have

\* I omit the characters lest I should mislead from not knowing the proper mode of writing them.

declined,' &c. (You will remember I translated, 'For man is born to trouble, and the sparks fly upwards.') This explanation will remove the objection, in Job, vii. 1st verse. Had the translators given a literal version of the original, this objection would not have occurred to you. 'Is there not.'—*Is there*, you know is not in Hebrew—but the negative used is a compound particle, consisting of a negative and an interrogative (\*) *halo*, answering to the Latin *annon* and the greek *ουχι*—Now let us translate it literally. (Is there) not a warfare for man upon earth—and as the days of a hireling his days? If you fill the ellipsis the passage will run thus—(Is there) not a warfare for man upon earth, and (are not) his days as the days of an hireling? The translators did not render the (\*) *vav*, and, but made two sentences. Dr. Mason Good, says, that from not understanding the doctrines of this particle (\*) *vav*, commentators have so twisted the sense of Job, i. 5, † 'it may be that my sons have sinned and cursed God in their hearts.' Now the word cursed is, in the original, *blessed*. There are, he says, two opposite propositions, sinning against, and blessing God, which constitute negations to each other, and are united by an imperfect negative particle, whose imperfection is cured or supplied, by the relative negative of the first of the two propositions. The phrase will then run thus—'It may be that my sons have sinned (*vav*, and) blessed God in their hearts.'

Now it appears to me, that the rule referred to, by this friend, is precisely that upon which the emendation is founded, but that he has applied it to the last clause of the sentence, instead of to the whole, as has been done by the editor of the beautiful (in every sense of the word, if correct, as well as beautiful) edition of "The Volume of the Sacred Law," referred to; the 6th and 7th verses forming the parallelism, and the 7th requiring the negation to be supplied to convey the sense of the original.

Every person, at all acquainted with biblical history, knows the extreme care that was bestowed upon the *English Authorised Version*. But to shew the general reader what good grounds there are for confidence in its correctness, and doubt as to any imputed mistranslation, a brief sketch of its history may not be uninteresting or out of place here. On the request of Dr. Reynolds to King James I., a conference was held at Hampton Court in 1603, when it was resolved that what was called the Bishop's Bible, printed in 1568, should be thoroughly revised and compared not only with the most approved copies of the original, but with every other translation which might serve to throw light upon the meaning of the original. Of the fifty-four learned men appointed to the accomplishment of this important work, it would appear, from Fuller's Church History, that seven either died or declined the task, as he only gives the names of forty-seven. These were all distinguished for their piety, as well as for the knowledge of the original languages, and were divided into six companies, as follows:

The first, consisting of ten, assembled at Westminster, and undertook to translate from the Pentateuch to the Second Book of Kings.

The second, consisting of eight, met at Cambridge, and were to finish the Historical Books and the Hagiographa.

The third, consisting of seven, met at Oxford, and undertook the four greater Prophets, the Lamentations, and the twelve minor Prophets.

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† In the Bible with emendations "and not blessed God in their hearts."

The fourth company, consisting also of seven, met at Cambridge, and translated the Prayer of Manasseh, and the rest of the Apocrypha.

The fifth company, consisting of eight, met at Oxford, and undertook the Four Gospels, the Acts of the Apostles, and the Apocalypse of St. John.

The sixth met at Westminster, and consisted of seven, to whom were confided St. Paul's, and the rest of the Canonical Epistles.

Of the fifteen excellent rules given by the king to these venerable men, it will be sufficient to quote one or two. The eighth runs thus :

"Every particular man of each company to take the same chapter, or chapters ; and having translated or amended them severally by himself, when he thinks good, all to meet together, confer what they have done, and agree, for their part, what shall stand." Thus accomplished, they were to be sent to the other companies, whose doubts, if any, were to be sent back, which, if not consented to, were to be compounded by a general meeting of the chief persons of each company at the end of the work. The bishops were directed to apprise the clergy of the work in progress, and to require of all skilled in the tongues to furnish such assistance as their own labours and researches might enable them to the different companies. Rule 13. "The directors in each company to be the Deans of Westminster and Chester for Westminster ; and the King's Professors in Hebrew and Greek in the two Universities." At the expiration of three years from the commencement of this undertaking, in the spring of 1607, three copies of the whole Bible, thus translated and revised, were sent to London. One from each University, and one from Westminster. A committee of six, consisting of two deputies from each place of meeting, here reviewed, and published the whole work, which was finally revised by Dr. Smith, afterwards Bishop of Gloucester, who wrote the admirable preface, and by Dr. Wilson, Bishop of Winchester, and it was first published in 1611. "And now," says Fuller, "after long expectation and great desire, came forth the new translation of the Bible (most beautifully printed), by a *select* and *competent* number of divines appointed for that purpose ; not being too many, lest one should trouble another, and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slackness (seeing in a business of moment, none deserve blame for a convenient slowness,) had expended almost *three years* in the work, not only examining the *channels* by the *fountain*, *translations* with the *original*, which was absolutely necessary, but also comparing *channels* with *channels*, which was abundantly useful in the Spanish, Italian, French, and Dutch (German) languages. These with *Jacob*, *rolled away the stone from the mouth of the well of life* ; so that now, *even Rachel's* weak women may freely come both to *drink* themselves, and *water the stocks of their families* all the same."

"This venerable translation," observes a modern writer upon this matter, "which has been universally admired for its general fidelity, perspicuity, and elegance, was corrected, and many parallel texts added, by Dr. Scattergood, in 1683 ; by Bishops Tenison and Lloyd, in 1711 ; and afterwards by Dr. Paris, at Cambridge. But the latest and most complete revision is that made by Dr. Blaney, in 1769, under the direction of the Vice Chancellor and Delegates of the University of Oxford ; in which the *errors* found in former editions *were corrected*, and the text reformed to an unexampled *standard of purity* ; the *punctuation* was thoroughly revised ; the words printed in *italics* were

examined and corrected by the Hebrew and Greek originals; the *proper names* to the etymology of which *allusions* are made in the text, translated and entered in the margin, &c. &c. This edition, thus revised, corrected, and improved, from its accuracy has been considered the standard edition to which all subsequent impressions should be made conformable."

The editor of the Bible with emendations gives the following brief history of the translation of the Holy Scriptures into the Anglo Saxon language. After mentioning the first translators of portions, he says, "but it was reserved for Wickcliffe, in 1380, to give to the English church a translation of the entire Bible. In 1526, Tyndal had the honour to print the first New Testament, all preceding it having been written with the pen. It was published at Antwerp, to which city he had fled with Myles Coverdale to escape persecution. In 1535, Myles Coverdale printed the Old as well as the New Testament, which he dedicated to Henry VIII. In 1537, this Bible was revised and republished under the feigned name of Thomas Matthewe. In 1539, Archbishop Cranmer, assisted by several learned divines, revised this version, printed it with a preface by himself, and published it with the title of "The Great Bible," and under the sanction and auspices of Henry VIII. In 1560 "The Geneva Bible" appeared, and in 1568 "The Bishops' Bible" was published by Archbishop Parker and seven other bishops." The manner in which the authorised version was formed upon this, I have already explained at sufficient length; indeed, in my anxiety to place the matter as fully before you as possible, I find I have far exceeded in extent what I anticipated, and yet but imperfectly explained the matter in question. If, however, I have succeeded in putting it intelligibly before you, and obtain a satisfactory settlement of the question, I shall feel that I have done good service to all who feel an interest in the fidelity of the English Bible to its sacred original, and the importance of its careful preservation.

I am at work in other quarters upon the subject, and if you deem this worthy a place in our *Review*, I shall be happy to furnish the result of those inquiries, to appear in conjunction with such information as this communication may elicit from other parties.

R. F., P.M. 329

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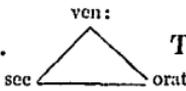
## EXPLANATION OF AN ENGRAVING ON THE ORIGIN OF THE JEWISH RELIGION, AS CONNECTED WITH THE MYSTERIES OF FREEMASONRY.

BY. D. ROSENBERG.

THE delineator of this engraving is of opinion, that, upon reflecting on the ceremonies at present existing amongst Masons, the words, signs and grips of the three degrees, the places occupied by the office-bearers in the Lodge, the banquets and toasts, it must strike every one conversant with the cabalistic science, that if the profane only occupy themselves with material objects, Masons, on the contrary, only bestow their attention on those of a celestial nature. The celestial phenomena observed in the immensity of space, is also the origin of the Jewish worship, perhaps of many other creeds, modified from the same sources, according to the genius and customs of different nations.

He accordingly offers his ideas on this subject in an emblematic engraving, throwing open the mysterious curtain of the Temple of the Universe. The initiated will observe in the middle of this engraving, the heavens, the principal constellations, the elements, the planets, the signs of the Zodiac, represented by red circular figures in the clouds, the sign occupying the principal plan, being that of the balance. Lower down are three spaces which represent the three elements of fire, air and water; and seven other spaces contain the seven planets known to the ancients. In the middle of these spaces are placed ten circles, of which three are large and seven small. They are arranged according to the ancient principles of the Cabal, by which they were named the ten sephiroth numbers; but according to the delineator's opinion, the true expression for these ten sephiroth is sphern; this being the word used by Ticuni Zohar. The earth is placed still lower, and between the earth and the clouds are the heavens, where will be perceived the Hebrew letters composed of stars.\* This alphabet is read from right to left, the tenth letter being the Hebrew jod, the more remarkable by its form resembling a triangle, whilst the modern letter jod assumes that of a square.† Let us apply this to Masonry.

The curtain of the Temple of Jerusalem separated the Holy of Holies from the other parts of the temple appropriated to the simple Priests and Initiated. In the same manner the office-bearers of a Mason's Lodge, where Masonry is properly understood and practised, are also separated from common members, this is analogous to the ten cabalistic sphere. The three superior officers are in the east of the Lodge, and are placed so as to form a triangle, similar to the three superior spheres, and like the jod celestial, of which mention has above

been made.  The seven other office-bearers are placed in

conformity with the disposition of the seven other spheres, with a slight modification in as far as the Expert, the Master of the Ceremonies, and the Tyler are concerned; on account of the necessity which exists for leaving a free passage in the middle of the Lodge.

Three large candlesticks, with lights, are placed in the form of a triangle before the two Wardens and the Treasurer; these supply the place of the three spheres of the middle, but the rites which change the places of the two Wardens, do not belong to this system, as must be quite evident.

On the right hand side of the engraving is represented the space of time between the vernal and autumnal equinox, and the opposite side shows the space of time between the latter equinox and that of spring—that is to say summer and winter—for it is known that the seasons are brought about by the apparent movement of the sun.

The Grand Architect of the Universe ordained (through the medium of the Prophet Moses, who received the light upon Mount Horeb by means of the fire which appeared in the middle of the burning bush), to celebrate the two equinoxes by two feasts, of seven days duration each, which events are intended to be represented in the engraving by two tables; the winter side representing Easter, the end of the season of

\* See "History of the Origin of Languages of the Universe," by M. Claude Durel.  
 † An explanation given with the engraving, note p. 9

darkness, which affords but scanty means for this banquet.\* The Christians observe the end of this season by the fast of Lent, symbolical of the same period of scarcity and want consequent upon winter.

On the opposite side is the celebration of the feast of Autumn, which is bountifully supplied, as an indication of the season of plenty; the table, symbolical of this banquet, is surrounded by seven persons, representing the seven planets, or the seven officers of a Lodge; and seven glasses represent the seven obligatory toasts which ought to be drunk during a banquet celebrated by Masons; besides these seven persons there are two others at table holding nosegays, according to the customs as well of the Israelites as of Masons, the meaning of which will be found in the explanation of the origin of the Jewish worship after the description of that of Easter.

It is also worthy of remark, that in the book of Leviticus, chap. xxv. verses 25, 35, and 39, it will be clearly observed; that Moses in enjoining assistance to the poor, uses the expression, "We must assist our brethren," and not, according to his usual phraseology, "Children of Israel," from which it may be concluded that Moses was also initiated in Masonic rites, and that, consequently, Masonry goes much farther back into antiquity than is generally supposed.

But what is most remarkable in this engraving is a suite of thirty-two ovals, held up by two angels on each side of the curtain, taken from the text of the book *Tetzira* (a work much estimated by learned Cabalists), which divides the celestial kingdom into thirty-two degrees, or regions, in Hebrew named *Nesiboth Huchochma*.

In the middle of the lower part there is a large circle, surmounted by a crown, the number 6 being inscribed in the centre, which, according to the Cabalistic system, is the first cause of the Supreme Being. The great name of God is written in the middle, agreeably to the Scottish rite of Masonry, designating the thirty-third degree.

It is also singular, that in counting the degrees, commencing at the bottom of the column towards the left of the spectator, and continuing to the column on the right hand side, it will be perceived that the thirtieth degree is named *kadosch* (holy), which agrees perfectly with the hierarchy of Masonic degrees of the above Masonic rite.†

On each side of the great circle are the two columns so well known to Masons, the origin of which is explained towards the end of the pamphlet, which is, in fact, a compendium of the work entitled, "Origin of the Jewish Religion as connected with Masonry." Those interesting and ancient mysteries are, in short, infinite, but concealed in the obscurity of antiquity; for the initiated were not at liberty either to write or even engrave any thing connected with their secrets or ceremonies, such having been transmitted orally from Adam down to Solomon.‡

To make this more clear to the Brethren, it appears desirable to copy a passage from this book; the word *Raziel*, if divided into two (its component parts), produce *Razi-el*, that is to say, the divine mysteries. This book also informs us, that Adam was the first to receive these mysteries; afterwards, when driven out of Paradise, he communicated them to his son Loth; Loth communicated them to Enoch; Enoch to Methusalem; Methusalem to Lamech; Lamech to Noih; Noih to Sem; Sem to Abra-

\* See explanation of the "Origin of the Jewish Worship," p. 35 to 43.

† See Explanation and Origin, chap. iv. page 15.

‡ See the Book of Raziel, page 34.

ham; Abraham to Isaac; Isaac to Jacob; Jacob to Levy; Levy to Kelboth; Kelboth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to the other down to Solomon.

In this book is also found the sign of distress, with very little difference between it and that of the Freemasons'.

The delineator of the engraving has also discovered the origin of the sacred word of the Master's degree, and other very curious particulars, which prove that it is an error to suppose that Masonry has come down to us from the Egyptians, while, on the contrary, its true source takes its rise from the Hebrews.

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## SOME REFLECTIONS ON FREEMASONRY.

(TO THE EDITOR).

Every philosophic Mason should be encouraged, the more so, as in England the gentle Craft is descending into a mere ritual; the many are pleased with the tinsel that adorns the empty shell, and leave the examination of the kernel to be enjoyed by the very few.

Brother Rosenberg wishes it to be understood that the Hebrews were the originators of Masonry, and not the Egyptians; I certainly will admit that the Hebrews have been in possession of the mysteries from a very early period, and brought them from India at the time of their separation, I suppose about the time of the wars of the Maha-barat, when the Brahmin worship superseded the old Buddhism. From my inquiries I cannot get Buddhism beyond the ceremonies of the Craft degree. The ancient Brahmins appear to have been Royal Arch Masons, but the period is so remote, that I am almost inclined to agree with a French writer, who says,—“*L'origine de cette société se perd dans la nuit des temps.*”

The antiquity of Freemasonry must be very great, as the plates in Lord Kingsborough's large work, on the antiquities of Mexico and Peru, and Baron Humboldt's work, show that Masonry was practised by the Tsabeans of that part of the world. The Polynesian Islands possess Masonic remains. Through the whole of Turkey, Arabia, Egypt, Tartary, China, and Japan, Masonic remains are found; indeed, travel where you may, Masonry has been before you.

All the ancient religions, down to Henry VIII., all forms of good government were modelled on Masonic principles; all languages—all the ancient sciences were on the same plan.

To return to Rosenberg—I am glad to find that he is translating from ancient authors, to endeavour to restore what has nearly become a dead letter.

The Sopher-Jetsirah was written by Rabbi Akiba, who lived in the time of Hadrian, A. D. 135; it is full of Masonry. Judaism is Masonry for the profane, as is also Christianity. Why does the pope on the jubilee go to the church of St. John Lateran, and giving certain knocks with a silver mallet, demand admittance as Master Mason of the universe? but because such ceremony is a type of the Masonic mysteries.

There appeared lately a paragraph in the *Morning Chronicle*, referring to a paper read, by Brother Godwin, at a meeting of the Institute

of British Architects, which, I presume, has not escaped your attention—the paper is important.

All the ancient ecclesiastical buildings were built by Freemasons down to the time of Henry VIII., but many of the ornaments, from the fastidious taste of modern times, have been broken off or removed by order of the incumbents. They bore the Buddhist symbols of the Craft. The north-east window of Lichfield cathedral contains the double triangle; the same symbol forms part of several windows in various cathedrals and churches in England and on the continent.

From all I have read, searched into, and know, I am firmly of opinion that the true esoteric mystery of the Craft has been lost; I cannot find it explained in Judaism, or any other *ism*. The Jewish system is divided into Cabalists and Talmudists; the Cabala contains the mysteries of the Craft, but not well understood; and the Talmud is a species of learned trifling by the Rabbis, to amuse and bewilder the intellect; the monkish legends of the middle ages of the Christian era had a similar intent, to wean the mind from the mythology of the Romans, which had degenerated into vice and obscenity.

R. T.

G.

#### THE STATE OF MASONRY ON THE CONTINENT.

HAVING been initiated on the Continent, acquired high rank, and spent many years in different countries in the practice of Masonry, I have thought some observations might not be uninteresting. Holding the rank of S. P. R. S., the highest rank but one in French Masonry, and high rank among the Templars, I possessed many facilities for acquiring information as to the state of Masonry, and the rites connected with it.

Masonry in France is practised according to several rites. The rite of the Grand Orient, called the Modern or French rite, admits the three ancient degrees and four higher degrees, and is followed by all the Lodges in connection with it. The higher degrees are modified from those usually recognized, and the ritual for them was established under Napoleon. The highest of them is R +. This rite is practised by the majority of the Lodges in France, being all those in connection with the Grand Orient. The other principal rite is called the Scotch rite or Ancient and Accepted rite, being the ancient rite introduced into France in the early part of the last century by the Jacobite emigrants; but the whole number of degrees has been gradually increased to thirty-three. This rite was much liked by the French, and is adopted not only by the Lodges under the Supreme Council of the Scotch rite, but also by most of the Lodges under the Grand Orient, who practice both rites. Some few Lodges, also, practice symbolic Masonry according to the English rite; and the higher ranks according to the plan adopted in other countries, called in France the old Scotch rite. Some Lodges have a kind of female Masonry, which is limited to a few symbolical rites, and in which the female members of Masonic families are initiated. There are some slight differences in the ritual of the three simple or symbolic degrees according to the several rites; but very trifling, confining themselves to a difference in one of the passwords, and to a different arrangement of the touch as to time, but not as to number. There is great laxity in France as to correctness in working.

Masonry, at present, in France, is very much depressed; the Government rather discountenancing it than otherwise, and the Lodges not being sufficiently strict in their discipline. Many irregular Lodges also exist. The bulk of the candidates for admission, at present, consist of young professional men, soldiers, and mechanics. In most of the French towns separate houses for Lodges belong to the community, many of them well fitted up; but, in consequence of the depression now existing, some have been given up. Shortly after the Revolution of July, Masonry made great progress; but the decline latterly, as I have said, has been great, many of the Lodges being suspected of political bias. It must be acknowledged, that in many of the Masonic virtues, the French have by no means degenerated,—their hospitality to foreign Brethren, and benevolence to the distressed, the best characteristics of the Order existing unsullied. The Portuguese, Spanish, and Polish emigrants have been a heavy burden upon the Funds of the Lodges, which made every exertion for their relief.

The S. P. R. + and those of a higher rank are allowed to initiate as far as the rank of M. in case no Lodge exists within thirty miles, but the person is bound to present himself before a regularly constituted Lodge on the first opportunity.

The Masonic literature of France is extensive, and there is a regular bookseller at Paris appointed by the Grand Orient for the supply of books, diplomas, &c. The French literature is characterized by much research; but by little discrimination, and displays a want of knowledge with the recent Masonic literature of England. Numerous manuals for the practice of the several rites are also published.

The state of the Order of Templars I may also notice. It consists in France of two branches: the Paris branch with which the English tongue is in communication, and the Dunkirk branch. The Paris branch goes on steadily, but has been rather out of favour on account of having adopted a peculiar religious ritual; it has convents in most of the principal cities. The Dunkirk branch, which was introduced from Poland in the last century by General Fox, is not so extensive; it has, however, many noble supporters, and Provincial Grand Masters in the neighbouring states. It follows the ancient ritual more closely.

With regard to Belgium, it may be remarked, that Masonry is very limited, being confined to Orangemen and liberal Catholics, the Church denouncing it frequently from the pulpit, and the law being opposed to it as a secret association. There are several Lodges at Brussels and Ghent, also others at Ostend, Mechlin, &c. The rites practised are the French and French Scotch. The local law authorities have several times threatened to interfere with the Lodges, but no attempt has yet been made.

Of Holland and its Colonies, I need not say any thing, as Masonry is there pure and flourishing, practised according to the English model.

Germany is quite a blank, Masonic emblems or diplomas being dangerous even for a traveller to carry in his baggage.

In Spain, Masonry, according to the French rites, has been extended or rather re-introduced since the recent events; but it is to be regretted that it is neglected for political societies.

In Portugal, Masonry since its revival by the English in the beginning of this century, has been very unpopular among the priests and peasantry, with whom it is a well established belief, that Masons go out every new moon to hold conference with the devil in person. Masonry, according to the French rites, has been revived since the restoration of

the legitimate sovereign ; but it has been polluted by the introduction of politics, and is neglected for secret political societies. The most favourite of these is that of the *Jardinheros*, or gardeners, all whose emblems are taken from gardening ; Carbonarism also prevails, but the *Jardinho* has long been the chosen system of propagandism.

In conclusion, it may be said, that generally throughout Western Europe, a political taint has attached to Masonry, which the conduct of its professors has not tended to remove.

## THE ANNALIST.\*

### NOTICES OF EMINENT MEMBERS OF THE CANONGATE KILWINNING LODGE, &c.

(Continued from p. 302.)

Pursuing our catalogue of distinguished individuals, as their names are entered in chronological order, with the exception of the successive Masters, whom we notice during their years of office, we come to the period between the elections in 1762 and 1764, when the veteran Bro. Fraser, as before mentioned, presided for the third term over the Lodge. Several entrants, whose characters were calculated to reflect credit on the Craft, joined at this time. Among these may be specified Alexander Monro, physician, assistant and successor to his father, Dr. Alexander Monro, professor of anatomy and surgery in the University of Edinburgh. He was in his 29th year when he became a Mason, and lived to the advanced age of 85, an ornament to every society to which he belonged. There also entered Dr. Andrew Wood, a physician of eminence ; Neil M'Vicar, lord provost of Edinburgh ; Sir Allan Maclean, of Morven ; John Greame Murray, of Murray Hall ; Peter Leslie Grant, of Balquhan, &c.

Upon the retirement of Bro. Fraser, in June 1764,

GEORGE DRUMMOND, the brother of Alex. Drummond, above mentioned, was called to the chair of the Canongate Kilwinning Lodge. He was commonly designated as Lord Provost Drummond, having been six times elected to the chief magistracy of the city. So early as 1738 we find him appear prominent as the founder of that admirable institution the Royal Infirmary, the first stone of which was laid in the above year. To give all due solemnity to the act, he obtained the co-operation of the Grand Master, the Earl of Cromarty, and the Grand Lodge ; and a grand procession proceeded to the spot, accompanied by Bro. Drummond, as president of the managers. The eastern wing of this useful edifice thus first reared its head. In November of the same year, Bro. George Drummond was elected in Grand Lodge to the post of Junior Warden. On the 14th May, 1740, he again acted a conspicuous part in laying the foundation-stone of the west wing of the Royal Infirmary.

At length, in November 1752, this public-spirited man and Mason was rewarded with the honour due to his merit, in being elected Grand Master Mason of Scotland. In the year following he had the satisfaction

\* Corrections.—Page 298, last par., for "LORD ABERDEEN" read "LORD ABERDOUR."  
Page 301, line 14 from bottom, for "LORD FORBES," read "LORD  
PITSLIGO."

of founding another of his patriotic projects, the building of the Royal Exchange. The occasion presented one of the most splendid and animated spectacles ever witnessed in Edinburgh. For a detail of the ceremonies and addresses which took place, we refer to "Lawrie's History of Freemasonry," and the "Scot's Magazine" of the time. In November 1763, while in his sixth term of office as lord provost, he placed the first stone of the North Bridge, officiating in the absence of the then Grand Master Mason, the Earl of Elgin.

When full of years and of honours, this highly eminent Brother received the additional compliment of being proffered the first place of honour in the Canongate Kilwinning Lodge, and he was accordingly elected Master, as already stated. The year following (1765) he was re-installed in the same station. After the termination of his official period, he retired from public life to seek that privacy and repose to which his long and laborious services so well entitled him. But these he was not fated long to enjoy. In the month of November, 1766, he was called to the Grand Lodge above; and the general appreciation of his worth was testified in the long and mournful array of friends and fellow-citizens, who paid the last homage to his obsequies. He was interred in the Canongate churchyard. As one of the excellent of the earth, the illustrious of the Order, and especially as late Master of the Canongate Kilwinning Lodge, his Brethren met together in solemn Funeral Lodge, to commemorate his worth, at which various impressive discourses were delivered, and appropriate anthems performed. It may be supposed that one who had merited so well of his country and of his city, should have obtained some public monument, in acknowledgment of his devotion and service. We know of no tribute to his memory, except the bust of him placed in the hall of the Royal Infirmary, which edifice, indeed, itself remains a lasting memorial of his philanthropy and usefulness.

Mr. Drummond's family was a branch of the noble house of Perth. Two of his descendants, through his eldest daughter, became Masters of the Canongate Kilwinning Lodge; viz., the present Sir Henry Jardine, and his late son, Henry Jardine, Esq., whose ultimate death we had but lately to record in the obituary of this *Review*.

During the epoch of Provost Drummond's rule, a number of respectable members were added to the Lodge.

SIR JOHN WHITEFORD, bart., of Whiteford and Ballochmyle, was one of these. He was initiated in February 1765, and at the election of Grand Lodge, in the succeeding year, was appointed to the post of Senior Grand Warden, which he held for the term of two years. He was one of the early friends and patrons of the immortal bard and Brother, Robert Burns; and his eldest daughter, Maria, has been celebrated in eternal song as the poet's heroine in "The Braes of Ballochmyle." Sir John Whiteford died at Edinburgh, in 1803.

LORD ROBERT KER, second son of Robert, Duke of Roxburgh, was also initiated under Bro. Drummond, in April 1765. At the Grand Election in 1767, he was chosen to the high office of Deputy Grand Master, and was continued therein till the election in 1769.

There were likewise entered about the same time, Colonel Callander, of Craigforth; Duncan McDonell, of Glengarry; James Townshend Oswald, of Dunikeir; the hon. Charles Cochrane, second son of Thomas, eighth Earl of Dundonald, and David Stewart, who was lord provost of Edinburgh. The name of George Sinclair, of Ulbster, appears as a

joining member of the Lodge. He was the father of the late right hon. Sir John Sinclair, who became a Mason in the Canongate Kilwinning.

The next Master of the Lodge, in order of time, was

ANDREW ALISON, merchant in Edinburgh, and father of the late Rev. Dr. Alison, author of the celebrated *Essay on Taste*. Bro. Alison was elected to the chair 24th June, 1766. He had previously filled the office of Senior Warden in Grand Lodge, from 1763 to 1765, and during his occupation of the chair of the Canongate Kilwinning, he again became an office-bearer in Grand Lodge, holding the responsible post of Grand Master Substitute from the years 1767 to 1770. He continued for the space of three years as Master of the Canongate Kilwinning, during which the following Members, among others, were received into Masonry.

GEORGE, 8th EARL OF DALHOUSIE. This nobleman was initiated in the month of November, 1766, and on the 30th November of the following year, he was elevated to the supreme dignity of Grand Master Mason of Scotland—a station to which both his son and his grandson (the present Lord Dalhousie), who were also initiated in the same Lodge, afterwards attained. Diplomas appear to have been first issued by Grand Lodge, under the rule of this chief, but we do not discover any particulars in "*Laurie's History*" sufficiently to illustrate his Masonic character. He died in 1787.

CHARLES LORD BINNING, son of the Earl of Haddington. He was initiated in December 1768, and early addressing himself to his duty as an active Mason, frequently officiated in the absence of the regular office-bearers, although he does not appear to have been ever formally elected. The practice and principle of his younger years were not forgot by him in the future; for, after a lapse of twenty years, he became Deputy Grand Master, under Lord Napier, also a Brother of the Canongate Kilwinning Lodge. He died Earl of Haddington, in 1828.

CHARLES HAY, advocate, afterwards a judge, by the title of Lord Newton. He was admitted a Mason in November, 1766, and became Depute Master of the Lodge in 1780, being re-elected the succeeding year. He was a man of great judgment as a lawgiver, and of a convivial temperament. Lord Newton died in 1811.

The following Brethren did not fill any Masonic office:—

Lord Algernon Percy, afterwards created Earl of Beverly, second son of the Duke of Northumberland. He entered the Lodge in December 1767, and died in 1830.

The late Earl of Cadogan, who died in 1807, was also initiated in the Canongate Kilwinning, in October, 1767.

Alexander Abercrombie, youngest brother of Sir Ralph Abercrombie, was initiated in July, 1767, about fourteen years after the latter. He was then in his 22nd year; and after acquiring high credit at the Scottish bar, became a judge under the title of Lord Abercrombie. His literary attainments were also considerable, and he contributed to the "*Mirror*" and "*Lounger*," edited by Henry M'Kenzie, "*the Man of Feeling*." He died in 1795.

Alexander Maconochie, advocate, was initiated in November, 1767. On the demise of Lord Abercrombie, he was appointed to the judicial bench, under the title of Lord Meadowbank, the name of his estate. He had previously filled the chair of public law in the University of Edinburgh. Lord Meadowbank was highly respected, both as a judge and in private life.

Dr. John Gregory, professor of physic in Edinburgh University, was entered a Mason in January, 1768, being then in the 44th year of his age. Lord Woodhouselee has left the following character of this eminent person. "He possessed a large share of the social and benevolent affections, and which in the exercise of his profession manifested themselves in many nameless but important attentions to those under his care,—attentions which proceeding in him from *an extended principle of humanity*, were not *squared* to the circumstances or rank of the patient, but ever bestowed most liberally where they were most requisite." A truly Masonic portrait! He died in 1773, and was succeeded in the medical chair by his son Dr. James Gregory, who became a Member of the same Lodge.

In June, 1769, Bro. Alison was succeeded by

Dr. JAMES LIND, of Gorgie, as Worshipful Master. Dr. Lind was initiated in August, 1758, and in June, 1759, was appointed Junior Warden of the Lodge, an office which he held for two years, when he was promoted to be Senior Warden. About this period he left Scotland for the Continent, to prosecute his professional studies, and Sir William Forbes was installed in his stead as Warden. In November, 1769, after his election to the chair of the Canongate Kilwinning, he was chosen in Grand Lodge to be Senior Grand Warden. Bro. Lind was a man of varied acquirements. In 1773 he became a candidate for the professorship of natural philosophy, but was not successful. He afterwards removed to Windsor, where he attained considerable repute in his profession, and died there.

He received into Masonry the subjoined individuals:—

WILLIAM, LORD NAPIER, initiated December, 1769, while the Hon. Colonel Napier. Soon afterwards, himself and several other officers of his regiment, the Scots Greys, presented a petition to Grand Lodge, for a charter of erection of a Military Lodge, and which was granted accordingly. On the 12th March, 1770, the formal constitution of the Lodge took place in the hall of St. John's chapel, at which ceremony his excellency General Adolphus Oughton presided in his capacity of Grand Master of Scotland. After a suitable address from that military and Masonic chief, the charter was delivered into the hands of Colonel Napier, as Worshipful Master thereof; Captain Basil Heron being installed Depute Master; Sir John Nesbit, of Dean, as Senior Warden; John Nesbit, Esq., as Junior Warden; John Christie, Esq., as Treasurer; and Captain James Colquhoun, as Secretary of the New Lodge; which was duly formed and consecrated under the name and title of "The St. Andrew Royal Arch Lodge in the Scot's Greys, or Royal North British Dragoons." Bro. Napier succeeded his father as Baron Napier, in 1773, but died about two years after, leaving his title to his eldest son, Francis, who became a Mason in the Canongate Kilwinning Lodge, and was afterwards Grand Master of Scotland.

Dr. DAVID SPENCE, a physician of repute in Edinburgh, was initiated by Dr. Lind, in 1770. He was appointed Senior Warden of the Lodge in 1775, and the year following became Depute Master, under the Worshipful Bro. James Boswell. There were also received about the same time, Sir James Stirling, of Uppal, Bart.; Sir John Ramsey, of Bamff; Sir Alexander Don, of Newton; Sir Alexander Murray, of Balmano; Sir Francis Kinloch, of Gilmerton; the late Sir John Sinclair, of Ulbster; Alexander Moray, of Abercairnie; John Balfour, of Balbirnie; and Gilbert Innes, of Stow.

FIRST LONGE OF INSTRUCTION IN SCOTLAND.—In the year 563 the celebrated St. Columb landed in Iona, with twelve Brethren from the north of Ireland, and there founded a seminary, or Lodge of Instruction, from whence the knowledge of the True Light was diffused by degrees, not only through great part of Scotland, but also of England. The society obtained the distinctive appellation of Culdees, from the Irish word *cuil, ceul* signifying a sequestered corner, retreat, or tyled lodge, and *De, Dia*, God. Permanent establishments of the Culdean Fraternity were founded in different provinces at various intervals. One of the most ancient of these seems to have been that at Abernethy (the capital of the Pictish kingdom), constituted about the year 600. Other provincial grand seats were founded successively at Dunkeld, St. Andrews, Brechin, Dunblane, Dunfermline, Kirkaldy, Culross, Melrose, and many other places. That the *Free* Masonry professed and practised by these enlightened Brethren, was such in the genuine sense of the term, is demonstrated by the fact, that they asserted for themselves the right of construing and judging concerning the contents and mysteries of the Covenant, untrammelled by the authorities of foreign councils. Little solicitous to raise architectural structures, whose grandeur should conduct their name and fame to posterity, they sought chiefly to civilize and socialize their Brethren of mankind, by imparting to them the knowledge of those pure principles which they taught in their Lodges; freely untyling the door to all who sought for the Truth, and directing them to the sacred source whence they themselves drew the Grand Secret. The adherents of the monk Augustine, by whom Masonry is said to have been patronized in England, were at utter variance with the Culdean Fraternity, refusing to hold any communion with them. The same spirit of intolerance prevailing with the increase of the dominant hierarchy, the Culdean association was at last extinguished as a distinct body in Scotland. Their complete suppression, however, did not take place till after the lapse of centuries. The last historical mention of them is coeval with the persecution of the Knights Templars. But, like the latter Order, the Culdean system was still secretly cherished and preserved in the breasts of its former professors, and by them it was perpetuated till the flood-gates of Light were again opened in the middle of the 16th century. Then Freemasonry flourished *and spread*.

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## NOTITIÆ TEMPLARIÆ.

(No. 10.)

### PRECEPTORIES IN PALESTINE AND THE EAST.

JERUSALEM.—On the Mount Moriah, in the Holy City, was the Order of the Knights Templars first reared. Before they had attained to be an influential and numerous body, the original members received an asylum in part of the palace of King Baldwin, situated adjacent to the structures raised by the Emperor Justinian and the Caliph Omar, on the supposed site of the Temple of King Solomon. At the time of the capture of Jerusalem by the Crusaders, these consisted of two great mosques, which still remain entire, the El Aksa, or Alacsa, (formerly the Christian church of the Purification), and the Sakhara, or Mosque

of Omar, the most magnificent of the two. As the Order increased in numbers and resources it is obvious that the original domicile granted for their occupation would not suffice to contain them, or be at all commensurate with their developed importance. Either the King of Jerusalem gave up to them as a residence the whole of his palace, or allowed them to erect one for themselves, at, or nigh, to the same spot; for it is shown by the testimony of Arabian writers, contemporary with the capture of the city by Saladin, that the Templars possessed several large structures for their religious and military purposes in the vicinity of the church of the Purification, or Mosque of El Aksa. In Michaud's Bibliography of the Crusades, the historian Ibn Alatsyr thus narrates: "When Saladin had made himself master of the city, and after all the infidels had left it, he restored the (religious) edifices to their original use. The Templars had erected to the west of the Mosque Alacsa, a building where they dwelt, and where they had their granaries and offices. A portion of the Mosque had been shut in (enclavée) by these structures. Saladin caused the Sakrah and the Mosque to be washed and purged from all defilement." Another extract referring to the same subject informs us, that "the Sultan gave orders to lay open to view the Mirhah, before which the Templars had built a wall, and which they had turned into a corn granary, or, as some affirm, into a baser convenience. To the west of the Kiblah they had erected a great mansion and a spacious church. All these buildings the Sultan commanded to be razed, and freed the Mirhah from all that had obstructed it, so as to form a large and commodious space where all Musselmans might come and pour forth their prayers."—This was in A. D. 1187. The conclusion from these passages therefore is, that the great convent and church of the Order were situated in the south-west angle of the space called the Sacred Enclosure, into which no Christian foot is ever permitted to enter. The range of buildings probably extended from the west end of the Mosque of El Aksa (into which some of the Templar offices jutted), to near the great Mosque of Omar, called by the old chroniclers the Temple of the Lord. To separate themselves from the public surveillance, or rather from the monks and other officials of the two holy Temples, the Knights had raised a wall or barrier, which intruding into the Mirhah, or sacred place of prayer, was pulled down by Saladin, and the area made clear. Here then stood the castellated convent of the Temple, with its chivalric and monastic accompaniments,—its courts and its cloisters, its stables and its storehouses, its armouries and almonries, and rooms for the reception of pilgrims. Like the Temple of Solomon, whence it derived its name, not one stone thereof was left upon another.

ACRE.—The soldiery of the Temple early occupied a post in this important city,—then, as it is yet, the key of a great part of the East. In a map of ancient Acre given by Michaud, four quarters occupied by the Knights are designated, viz., the "Garde des Templiers," or portion of the eastern ramparts defended by their troops; the "Habitation des Templiers," which contained the grand convent and church of the Order; the "Bourg du Temple," appropriated to the inferior classes of the Order, such as the serving squires, armourers, equerries, &c.; and lastly, "Le Temple," or fortress proper of the temple, which was an oblong bastion of great strength, situate on the southern horn or point, commanding the approach to the mote.

After the fatal battle of Tiberias in 1187, where most of the Knights

of the Temple were slain or captured, Acre destitute of its best defenders, fell an easy conquest to the Sultan Saladin. That chief divided it amongst his favourite emirs, and the Doctor Yssa obtained as his portion the whole of the property possessed by the Templars. Afdhal, the Sultan's son, took up his residence in the tower of the Temple. The property and palace of the Knights of St. John were in like manner partitioned among the faquirs and sophis. The infidels having been again driven from the city in 1191, the Templars, who had taken up their abode at Antioch after the loss of Jerusalem, once more occupied their preceptory at Acre, which now became the seat of the Grand Chapter. Various additions were made to the fortifications, and the strength and security of Acre rendered it one of the most populous and prosperous cities of the East. Princes and merchants flocked to it as a central point whether for pleasure or profit. The interior of their palaces and houses were adorned with paintings, and their saloons received the light from windows of glass, then an extraordinary luxury. In the public places or promenades, canopies or coverings of transparent silk shaded the inhabitants from the rays of the sun. Splendid mansions were erected by the great and wealthy within the spacious intervals which separated the double ramparts, while the poorer classes inhabited the interior of the town. An old chronicler informs us, that it was common for the grandees to walk in public wearing crowns of gold like kings, and followed by a numerous train of attendants clothed in garments glittering with gold and gems. Rounds of fêtes, spectacles and tournaments were continually taking place; and such was the vortex of dissipation, that the Cardinal de Vitry makes it a subject of gratulation that the Templar head-quarters were removed from Acre, in 1217, to Pilgrim Castle, away from "the sinful city of Acre, which is full of all impurity."

This celebrated city, the Ptolemais of the ancient, the Accon of the Jews, fell finally into the hands of the Saracens in 1291. To enter into the particulars of the last siege would be impossible in this place. They are more fully described by Michaud than by any other historian, and might form the subject of a Ptolemaid yet to be sung by epic muse. With its fall, fell the Order of the Temple, to all great intents and purposes. William de Beangen, the last Grand Master in Palestine, died gloriously in the breach with his face to the foe. Three hundred of his chosen Knights defended the great Tower of the Temple against the whole infidel forces, till the place being undermined fell down with a crash, and the devouring fire finished what the sword had begun. Only ten Templars escaped by sea to Cyprus.

**PILGRIM CASTLE.**—This formidable fortress was erected under the auspices of the Grand Master William de Chartres, about the year 1217, and was situated on a rocky promontory, stretching about a quarter of a mile into the sea, and nearly half a quarter of a mile in breadth. It lay to the east of Mount Carmel, between the towns of Caïpha and Cæsarea. The origin of its name, (as has been stated in a former number), arose from the bands of Pilgrim Craftsmen who lent their architectural aid in the building; and, from all accounts, it seems to have been a work worthy of the most accomplished Masons. The native Arabs called, and still, we believe, call the place *Atlit*—or *Athlete*; it retains, however, in the Levant, the Templar name of *Castel Pellegrino*.

The most ancient account of it is by James de Vitri, Bishop of Acre,

who describes it to the following effect: It was built on the promontory, three sides of which were washed by the sea. In digging the foundations, the workmen came to some deep and extensive walls of ancient masonry, where they found a quantity of unknown coins, (probably of Roman or Jewish origin) which the fortunate finders, as well as the pious Cardinal, considered as a special God-send to repay their labours. "Inventa est pecunia," says he, "in moneta modernis ignota, collata beneficio Dei patris filiis militibus suis ad alleviandos sumptus et labores." They reached also some springs of fresh pellucid water, a very important discovery. The first stone having been laid as became the Brotherhood of the Temple, and the Free Fraternity associated with them in the work, two immense towers were constructed on the landward side, each one hundred feet high, and seventy-four broad. These were composed of huge blocks of stone, more than sufficient to resist the impression of the machines for battering used in those days. Between these great towers ran a thick and lofty wall, in breadth at the top large enough for a knight in armour to parade at ease. It was furnished with a parapet and battlements, the ascent to which was by flights of steps. To the north, south, and west, this fortress was rendered almost inaccessible by the rocks and sea.

Within the space enclosed by the walls were the chapel of the convent, the palace or residence of the Grand Master, and various other edifices, with fish-ponds, salt-works, gardens, and vineyards. Here the Masters of the Temple resided from its erection to the expulsion of the Christians from the Holy Land. The strength of its masonry appeared to promise eternal duration. Little more than a century ago, Pockocke found a great part of the walls standing. The walls he describes as most magnificent, and "so finely built, that it may be reckoned as one of the things that are best worth seeing in these parts." "It is encompassed," he says, "with two walls, fifteen feet thick: the inner wall on the east side cannot be less than forty feet high, and within it there appear to have been some very grand apartments. The offices of the fortress seem to have been at the west end, where I saw an oven eighteen feet in diameter. In the castle there are the remains of a fine lofty church of ten sides, built in a light gothic taste; three chapels are built to the three eastern sides, each of which consists of five sides, excepting the opening to the church; in these, it is probable, the three chief altars stood." This traveller noticed no traces of the spot having been inhabited: Captains Irby and Mangles, however, found here, in 1817, a modern village situated on the promontory, and apparently constructed from the ruins. "It is," say they, "of small extent, and would appear, from its elevated situation, and the old walls which surround it, to have been a citadel, as there are the ruins of two other walls without it." Referring to the ruins of the church or chapel, they state that its form was originally a double hexagon; the half still standing has six sides. The exterior walls have a double line of niches in the gothic style, the architecture light and elegant. It must still be an object of curious interest.

(To be continued.)

## A MASONIC FACT—NOT A STUBBORN THING.

FRIDAY—by some considered an unlucky day—now and then turns up fortunate. Friday the 4th of February, 1842, was a red-letter day among the Biblioplists of London, and deserves commemoration from the pleasing associations arising out of a fortuitous circumstance, which may prove the forerunner of good fortune to her whom it ultimately concerned. The publishers and booksellers of London hold monthly meetings of the trade at the Albion Tavern, Aldersgate Street; and on these occasions the current merit of the intellect of the British Empire is brought before their grand Council to be tested as to its commercial value. Rarely does any “canty chiel” find admittance; perhaps it is well so; all trades have their Freemasonry, and in signs manual and tokens typographic, their proceedings are regulated by the system exclusive; still if there be even no clock-case in the room or market, Charity cannot be altogether excluded. On the day stated, the chair was taken, the bell tinkled, and various new works were named. Some, by well known authors, ran quickly up, in twenty-fives, fifties, hundreds, tokens; next came others, in the press, parturient, and near to deliverance, that had lagged subscription—“How does it look?” asks one of the Row; “Who illustrates? who has revised the proofs?” inquired the second and third—this list moved slowly on; then came five or six notices of embryotic authorship that were scarcely noticed.

New subscriptions for published works were then asked for, and obtained; at length “Dibdin’s Sea Songs” were announced. “I’ll take six, Murray.” “Four for me, Murray.” “And though I only want six,” said another, “I’ll take twenty-five if Murray will sing one of the songs.” The worthy publisher expressed his regret that he had no voice; it was then suggested that if Frank Crew would sing one, no doubt all would subscribe. “And I will sing one,” cried Frank, but on condition,—“Name it!—name it!” vociferated all. “That you will also each subscribe half-a-crown for the widow of poor Tom Dibdin, who is in a state of destitution. Poor Tom Dibdin was a Mason; and in aid of the Mason’s widow I will comply with your request.” Pointing to the first song, “Poor Jack,” he sang it even as he himself never sang before. Mute attention, and the glistening tear, were the tribute paid to nature’s melodist, and the acclamation was conveyed to his own heart by the sound of half-crowns rattling towards him to a number amounting to little, if any, less than ten pounds.

Masonic warbler! long may nature bless thee with tones seraphic to touch the hearts of men in the cause of the widow. Known as a true Mason, may peace bless thine own course, and mayst thou, in the bright cause of Charity, never encounter the glance of envy, or the hatred of malice! Sing on, kind bird! and may the warbling from thy tuneful throat remind thy fellows, that while engaged in the profitable concerns of business, an author’s words may convey a moral as lasting as obligatory on the man of feeling.

## MASONIC NAVAL AND MILITARY COMMANDERS.

The M.W. Grand Master Mason of Scotland, Lord Frederick Fitzclarence, has been appointed Commander of the Forces in North Britain, *vice* Lord Greenock, also a Freemason. What would the recent military authorities in Ireland have said to behold the Head of the Staff in Scotland also acting as the Head of the Craft, personally presiding over its Lodges, and anxious to promote its prosperity?

Among the distinguished military men who are members of the Masonic Fraternity, is Sir Thomas Graham—Lord Lynedoch, the hero of many a hard fought fight. This gallant veteran, now in his 94th year, if we mistake not, was initiated, when a young man, in the Canongate Kilwinning Lodge of Edinburgh. He is probably the oldest member living.—The present Admiral Ommaney was likewise initiated in the same Lodge; as was also Sir D. L. Gilmour, *K.C.B.*, an officer who distinguished himself in the Spanish campaign. In truth, most of the chief commanders who served under the illustrious Brother, the Duke of Wellington, were comrades of the Craft; *videlicet*, the late General the Earl of Dalhousie, the present Marquis of Tweedale, Lord Combermere, Lord Lynedoch, &c. Sir John Moore was also a Scottish Mason. The immortal Nelson was a member of the English Craft.

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### TO THE EDITOR.

DEAR SIR AND BROTHER,—My absence from the last Grand Lodge having been misunderstood even by some kindly disposed friends, I feel it due to myself to state that it was caused by a severe accident, the effects of which confined me to bed. As Treasurer of the Asylum, I felt an effort should be made to attend the Grand Lodge; my medical friend, however, peremptorily objected; and his certificate was given to Brother Stevens, to whose advocacy I also intrusted the notice of motion I gave in at the Committee of Masters.

The unexpected course adopted at the Grand Lodge having prevented the usual routine of business, Brother Stevens had no opportunity of bringing on the motion, which therefore stands deferred.

I remain, dear Sir and Brother,

Very faithfully yours,

ROBERT THOMAS CRUCEFIX.

March 10, 1842.

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### TO THE EDITOR.

SIR AND BROTHER,—In the month of September last year our hearts were gladdened by the arrival of a few numbers of your *Review*. Although, after the recommendation of this invaluable work in the annual circular of the Grand Lodge of Scotland for 1839, (the first time that we were aware of its existence), it was moved for in our Lodge, such were the difficulties of procuring it at so great a distance, that it was not before the period above named, that we were enabled to

get a few numbers straggling in; and even now the number for December last has not come to hand yet, notwithstanding our having become regular subscribers. But what we have got has made us feel somewhat similar with Esau of old, when he sold his birthright, as he could not have been more anxious for his brother's pottage than we are for more of your spicy dishes and pleasing sauces.

In the meantime, Sir, rest assured that, however humble they may be, my efforts, and I dare say those of the Brethren of our Lodge, will not be wanting to the support of a work so eminently fit to purify the Royal Art, and to restore in Freemasonry all that needs to be rebuilt, as well as to pull down whatever encumbers the ground.

Yours fraternally,

Lerwick, 22nd February, 1842.

I. G. DEN B.

#### TO THE EDITOR.

SIR,—I observe among the items of expenditure for the Grand Lodge, a sum of £99 16s. charged for lithographic drawings and plates, of the Jewels &c. that are to be worn,—an amount I consider most reckless and extravagant; and perceiving in this item a recurrence to a former system of expenditure, without any regard to propriety, I, for one, must enter a protest (with your permission) in the *Freemasons' Quarterly Review*.—As to the probability of the circular of the Grand Lodge being read by one-tenth part of those to whom it is addressed, there is but little chance; but this I know, that if you publish my letter, it will not only be read by all the subscribers, but by hundreds of others who are interested in the matter.

I have further to draw your attention to the mercantile account of the revised—not amended—Book of Constitutions—of which I understand 2500 have been printed, at 3s. each; this will give a round total of £375. The expence of printing, paper, and cloth binding, might have been reasonably comprised so as to leave £300 available for *proper* (query *general*) purposes. Of what use are all these plates, which absorb one-third of the profits? That I am correct in my view of clear profit, may be proved by the fact that no allowance is made to Tylers, or any who endeavour to promote the sale.

A BROTHER TYPO.

#### TO THE EDITOR.

SIR AND BROTHER,—I think it more than probable that many, besides myself, have found great difficulty in obtaining such acquaintance with the verbal technicalities of Freemasonry as is requisite to enable any one to fill the chair of his Lodge with credit to himself, and advantage to the Brethren.

The object of this letter is to suggest that some duly qualified Brother shall hold classes, or give private instruction, receiving for the same, and the use of his time, pecuniary compensation, of such amount as shall amply remunerate him for the sacrifice. I admit that the Brother-

hood are ever ready to assist each other, but it is a serious tax upon the kindness and the time of those who are able to afford instruction: and nothing but necessity ought to induce a stupid fellow, like myself for example, to make such a demand. If, however, any Brother would condescend to receive remuneration in exchange for his valuable knowledge, and which can only be acquired by word of mouth,—I, for one, would gladly avail myself of such a resource.

'Tis true we have Lodges of Instruction; but a man may attend one regularly for years without, perhaps, being able to acquire the necessary knowledge. It is only piecemeal, and not in the mass, that many, and possibly the generality of intellects, can acquire and retain all that ought to be learnt and remembered. And even in these Lodges of Improvement or Instruction, how few there are who can work well the different offices they hold in rotation, and how very rare are the instances to be met with of those who are perfect in the Lectures.

If you can suggest any method by which we may acquire the necessary knowledge to fit us—for I do not deem the mere investiture with a collar sufficient—for properly filling any office to which we may be called, you will, I think, be conferring an obligation on many, and most especially on

Yours, fraternally,  
TYRO.

March, 1842.

[We have a shrewd guess as to who is verily our Correspondent, and feel he will not find it amiss forthwith to seek out Bro. Major Beniowski, who in the matter of memory dealeth largely at small profit. TYRO's letter is worthy of consideration.]

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#### TO THE EDITOR.

SIR,—An error appears in your last number, page 426: in reporting the proceedings of "The Crucefix Testimonial," the rev. Chairman is made to say, "Whether in the viceregal fêtes of Dublin, or the fancy balls of Caledonia:" the words used were, "the fancy balls of *Cork*."

I am your obedient servant,

Jan. 31st 1842.

A P.M.

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#### TO THE EDITOR.

Huddersfield, Feb. 2nd, 1842.

SIR,—In your Review of Literature in your last number, you notice No. 3, of Brother Walton's Masonic Melodies, "When friendship, love and truth abound," and make some very just remarks respecting it. There is, however, an error in the complimentary allusions you make to Brother Charles Lee, to whom that composition is very worthily dedicated, which I beg to correct.

Bro. Lee is the Dep. P.G.M. of West Yorkshire, and not of the East Division of Lancashire, as stated by you; and you did but bare justice in saying that, "a more excellent Mason does not honour the Craft." To his untiring exertions and great influence (influence derived alone from his benign example) in the cause of Masonry, must, in a great measure be attributed the flourishing and prosperous state

of the Craft in his province, which numbers thirty-one Lodges, and throughout which, he is, as he deserves to be, respected and beloved.

Bro. Walton was the Prov. Grand Organist of West Yorkshire, and a worthy Member of the Alfred Lodge, No. 384, Leeds; but he, alas! is now no more, having died about twelve months ago. He was much respected by his Brethren generally, a numerous body of whom attended his remains to the grave. A well executed bust of him has been placed in the Alfred Lodge, and an epitaph on marble has been erected in the church where he is interred, by his Brethren, to his memory.

I am, Sir, yours fraternally,

A BROTHER.

### TO THE EDITOR.

SIR AND BROTHER,—Will you inform me what are the duties of a representative from a sister Grand Lodge to the Grand Lodge of England? as provided for by art. 3, page 30 (*New Const.*), and also,—if the Grand Lodge of England is compelled to receive such representative,—whether the laws of sister Grand Lodges do or do not provide, *constitutionally*, for deputed representatives to our Grand Lodge?

It is stated (page 30), that the Grand Master may, by warrant, appoint any Brother of *eminence* and *skill* to represent *him* in a sister Grand Lodge; and that he (the Grand Master) may also constitute any *distinguished* Brother, who may be regularly deputed from a sister Grand Lodge, a member of the Grand Lodge of England, with such rank as may be *appropriate*.

I admit that courteous and Masonic bearing would satisfy us that appropriate rank may have been gracefully conferred; but I also consider that we ought in all cases to have such proofs of *eminence* and *skill*, as would make their *appropriate rank* respected.

March 17, 1842.

HOMUNCULUS.

[The duties are, we presume, ambassadorial. A representative probably receives directions from his executive, to be carried out as effectively as his *knowledge* of Masonry may permit; he should attend to the wants of the Brethren of that country from which the sister Grand Lodge has delegated him, and, as far as his means fairly admit, relieve them; if those wants exceed his means to relieve, he should communicate with his executive, in order to prevent, as far as possible, any claims on the exchequer of the Grand Lodge to which he is delegated. He should be enabled to give advice and instruction to all inquiries on Masonic policy and statistics; solve questions of importance; promote peace; eschew special pleading, avoid meddling; and, as the representative of a Grand Lodge, he should at least assume the character of—the *gentleman*.

The actual position of a representative from our Grand Master is, it will be seen, to represent *him* (the Grand Master), not the Grand Lodge; our laws do not provide for the position of a representative to the English Grand Lodge, neither do our laws give us the alternative of rejection, from the probable conviction that it is scarcely possible to send us any Brother that would be objected to.

The power of *appropriate* appointment is vested in the Grand Master, and the propriety, therefore, of the act cannot be debated.

ED. F. Q. R.]

TO THE EDITOR.

SIR AND BROTHER,—As an appendix to your report of the proceedings of the deputation, appointed by the Committee of the Asylum for Worthy Aged and Decayed Freemasons, to confer with the Board of General Purposes, with a view to the amalgamation of the two annuity plans—the one already in operation in connection with the Asylum, and the one about to be established by Grand Lodge,—I beg to hand you a calculation, which I made the other day to refer to in Grand Lodge on the 2nd instant, and from which some excellent points were made by Brother Stevens, in his admirable address on that occasion, in proposing the first motion to adjourn the consideration of the proposed regulations to an especial Grand Lodge, which the M.W.G.M. was solicited to summon for that purpose. It will serve to show, to those who were present, more clearly than the excitement of the moment would then permit them to understand, the pure and disinterested motives which prompted all the overtures of the deputation.

There are seven annuitants upon the funds of the Asylum for Worthy Aged and Decayed Freemasons; and as it is equally an honour to them to have been found worthy of being elected to that position, and to the institution which is enabled by the means of such election to impart a ray of comfort to the declining years of these worthy and aged Brothers, I subjoin their names, the dates of their election, and their respective ages at those periods:—

No.		No.
1.	Bro. George Colcott, elected 31 July, 1839, aged 77 of Lodge	15
2.	— William Povey .....	65 .....
3.	— John Dyson .....	65 .....
4.	— Nathaniel Pearce .....	75 .....
5.	— William Johnson .....	70 .....
6.	— Thomas Horth .. 8 July, 1840 ..	68 .....
7.	— John Clark .. 13 Jan. 1841 ..	62 .....
		49

At the present price of consols 700*l.* stock would cost about 630*l.* in round numbers; and the Commissioners for the Reduction of the National Debt would grant to these Brothers for 100*l.* stock each, the following annuities, payable half-yearly at the Bank of England; namely—

		£	s.	d.
To No. 1, being now 80 .....		21	12	1
2 .. 68 .....		11	7	5
3 .. 68 .....		11	7	5
4 .. 78 .....		18	12	8
5 .. 73 .....		13	19	1
6 .. 70 .....		12	6	2
7 .. 63 .....		9	8	7

making an aggregate of ..... £98 13 5, or an average of 14*l.* 1*s.* 11*d.* each, or 4*l.* 1*s.* 11*d.* more than their present annuity; while the whole amount of the “Annuity Fund” of the Asylum, offered to the Board of General Purposes, namely 1000*l.* (and upwards) if so invested, would give an average of 160*l.* stock to each annuitant, and that amount of stock would purchase annuities for the same as under; namely—

	£	s.	d.
For No. 1 .....	33	9	8
2 .....	18	3	11
3 .....	18	3	11
4 .....	29	16	3
5 .....	22	6	7
6 .....	19	13	10
7 .....	15	1	9

being an aggregate of ..... £ 156 15 11 or, an average of 22l. 8s. each; so that, as the transfer would have been extremely advantageous in a pecuniary point of view, it is difficult to understand the motives which could have induced its rejection. It is not, however, my intention to speculate upon this matter, but merely submit the facts for the information of your readers, if you deem them of sufficient interest to claim a place in your pages; and subscribe myself with hearty good wishes,

Yours fraternally,

ROBERT FIELD, P.M. 329.

Islington, 4th March, 1842.

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#### TO THE EDITOR.

SIR,—Your having already not only sustained, but repelled with admirable courage, the attack made on your columns by an officer of greater distinction than experience, and made clear to your companions in the Order, that you possess the power to remedy abuses by exposing them, no matter the quarter whence they emanate; I venture therefore now to suggest, as the difficulty of obtaining Royal Arch certificates, although somewhat lessened, still exists in no inconsiderable degree, a remedy for the evil, as simple as efficacious.

It is merely to regulate the certificate by the same standard as that in Craft Masonry, and all difficulty, delay and disappointment, will vanish.

There may be some Companions anxious to possess the autographs of the three Grand Principals; but I see no justifiable reason why, to oblige the few thus desirous, we should inflict on a whole community the multifarious evils that unnecessary delay occasions. For example: the M.E.Z. may not be approachable; the Pro-Z. may be at his country seat; the G.H. may not be in town; the G.J. may be abroad, or indisposed, or any other *reasonable* excuse may be urged; whereas the Scribe E. (and I would not think it indispensable to affix also the Siamese autograph of scribe N., who may have other important duties to perform abroad or at home), might be empowered to sign his name as an attestation; and lest this important duty might increase his labour to the detriment of his health (for I wish to be considered a member of the Humane Society), I would even allow the Grand Registrar to be the *custos* of a registration stamp, containing the name of Grand Scribe E. I have no fear whatever of any "exchequer" delinquency.

Your old friend and companion,

Ezra.

## TO THE EDITOR.

SIR AND BROTHER,—Can you oblige me by a copy of any certificate of Knights Templars, by which H. R. H. the Duke of Sussex can be proved to exercise any magisterial power in that branch of the Masonic Fraternity?

A SUBSCRIBER.

We readily comply, and subjoin the following copy :—

“ His Royal Highness the Duke of Sussex, &c. &c., most Eminent and Supreme Grand Master of the Royal Exalted Religious and Military Orders of H.R.D.M., Grand elected Masonic Knight Templar K.D.O.S.H., of St. John of Jerusalem, Palestine, &c. &c.

These are to certify that Sir \_\_\_\_\_, of the \_\_\_\_\_, of \_\_\_\_\_, held in the field of encampment in London, is registered in the Grand Royal Conclave of England.

Given in London, the \_\_\_\_\_ day of

A.L. 584—A.D. 184—A.O. 72—

W.M. H.V. WHITE,  
Grand Chancellor and Registrar.”

By command of the Most Eminent Grand Master.

J. C. BURCKHARDT, G. Sub. Prior,  
S.P.R. +

## P O E T R Y.

## HISTORIC SONNETS.

(SECOND SERIES.—No I.)

## THE CONQUEROR AT HASTINGS.

“ PRAISE to the HIGHEST! see the promised land,  
Normans, worth fighting for—at length thus given,  
Decreed of old, now ours, vouchsafed of Heaven!”

So to the valiant of his stalwart band  
Outspoke the Conqueror as he near'd the strand,  
That owneth since the sway of his bold hand.

“ The King of armies shineth o'er our path,  
And while to us his beckoning face doth turn,  
Upon the foe descends his glance of wrath :—  
As, when of old, his pillar'd light did burn,  
To guide his chosen people to their home ;  
So woos he us to Britain's teeming shore,  
Our toils, our perils, and our wanderings o'er,  
Our home, as long as earth shall bear, or billows foam !”

EDWARD RALEIGH MORAN.

No. 1, Grand Masters' Lodge.

Dec. 20, 1841.

## THE FATHER :

## A SKETCH FROM LIFE.

I SAW him where he sat alone. His eyes  
 Were dim with weeping, and his sallow brow  
 Was clouded o'er with grief. His hands were crossed  
 Upon his trembling knees—and there he sat,  
 As if forgetfulness of all the world  
 Had fixed him to the spot. He look'd to Heaven  
 In silence, but that silent look bespoke,  
 Far more than ever language could describe,  
 The weight of sorrow that oppressed his soul.  
 It was a speechless prayer, but eloquent,  
 To Him who rules the destinies of man,  
 And mercifully heals the broken heart.  
 Then did he deeply sigh, and tears again  
 Burst from their fountain, like a trickling stream,  
 Cooling the fever of the anguished mind.  
 I saw him where he sat alone—his arm  
 Upon the table resting, while his hand  
 Sustained his throbbing temples. I approached,  
 And soothingly addressed him :—Why art thou  
 Afflicted thus? What cause hast thou to mourn?  
 He bade me listen to his tale of woe :—

I am a father. In my youthful days  
 I wedded happily with her I loved,  
 And blessedness and pure connubial joy,  
 In mutual union, shone upon our path,  
 Rich with the promise that our Life would be  
 One lovely scene of sweet domestic peace.  
 Three sons we had, whose infant smiles inspired  
 Our parent feelings with supreme delight.  
 We cherished them with love, and trained them up  
 As future treasures of parental hope,  
 When years should bring us to the close of Life,  
 And they console us in the hour of death.

It was our care to teach them, by our love  
 And cautious precepts, that in virtue's way  
 Their footsteps, guided by the fear of God,  
 Would lead through Life to honour upon Earth  
 And everlasting happiness in Heav'n.  
 They left in youth their own paternal home,  
 And went into the world. O who can tell  
 What were the feelings of their parents then !  
 We prayed for them that in temptation's path  
 They never might be led, and that their minds  
 Would be secure against the snares of vice.  
 But darkness came upon them—poisoned tongues  
 Spoke tempting falsehoods in the tones of truth—  
 The winding serpent crept into their souls,  
 And they disdained the ever-anxious voice  
 That spoke of duty and of filial love.  
 Those who had trained them with unwearied care,  
 Ev'n from their birth and through their infant days,—  
 Who taught their minds to be prepared for Life  
 And all its duties, now they scorned to hear.  
 They treated Nature's ties with cold contempt,  
 And with rebellious spirit turned their hearts  
 Against Affection, that such anxious prayers  
 Had breathed in faithful tenderness for them.  
 O who would be a father ! I have sons,  
 Three sons, who might have been my cherished pride  
 In Life's decline—who might have closed my eyes  
 In peace ; and, having borne me to the grave,  
 They might have seen a widowed mother's tears  
 With true compassion, such as Christian sons  
 Must feel for her who bore them, and whose hands  
 Nursed them, the helpless offspring of her youth.  
 But love is dead within their hardened hearts,  
 And they regard not what a parent feels.

Again the broken-hearted father wept,  
 And spoke of comfort in another world.

W. H.

## THE CHAPLAIN'S SONG.

BY THE REV. S. OLIVER, OF WHAPLODE.

Tune—*Eve's Hymn in the Oratorio of "Abel."*


---

DESCEND, guardian angels, descend,  
 Let Masonry still be your care :  
 From every evil defend  
 All Masons that act on the square.  
 A Brother possessed of his tools,  
 Obeys the Grand Architect's nod ;  
 His actions he constantly rules  
 By the precepts and mandates of God.

Should envious cowans assail,  
 Or misfortunes collect in a crowd ;  
 Their intrigues can never prevail,  
 The pillar protects them, and cloud.  
 To him is true happiness given ;  
 The pathway of peace he has trod,  
 On the road to a structure in Heaven,  
 Whose builder and maker is God.

Set apart from the rest of mankind,  
 He governs his passions with care ;  
 Approaching perfection, his mind  
 Is kept within compass and square.  
 Three mystical virtues unite,  
 'To hallow the staves that are trod,  
 On a ladder most gloriously bright,  
 Where the Mason ascends to his God.

When he wander'd forlorn, and his sight  
 Was with darkness mysterious obscur'd ;  
 How refulgent the sparkling light,  
 Which succeeded the gloom he endured.  
 In knowledge and virtue when ripe,  
 Comfort springs, like the herb from each sod,  
 Of that glory—eternal—a type,  
 Which streams from the throne of his God.

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TOAST—*The Three Great Lights of Masonry.*

## MASONIC INTELLIGENCE.

### SUPREME ROYAL ARCH CHAPTER.

#### COMMITTEE OF LAWS.

The three Grand and the Pro-Grand Principals; Comps. Burckhardt, Henderson, Shadbolt, Thomas Moore, Crucefix, Philipe, (Harrison, deceased.)

*Dec. 18.*—Present—Comps. Henderson and Crucefix. Not being a quorum, no results were declared, but the Companions present went through the materials, and made considerable progress in arrangement.

The meeting was declared adjourned until the 8th January.

*Jan. 8.*—Present—Comps. Burckhardt, Henderson, Crucefix.

The proposed code was carefully examined and completed, all but a fair copy. A final meeting was declared for Tuesday, the 18th inst.

It may be observed, that the Royal Arch not being a fourth degree, but only a perfection of the third, the laws should be as analogous as possible in their constitution and force; and it would have proved more obviously convenient and effective, if the recent compilation of the Craft Laws and the Laws of the Royal Arch had come out simultaneously, and that the two committees had co-operated; thus each could so have provided, as to make a perfect unity, instead of two codes that are in many points disjunctive and inconclusive.

The new regulations of the Royal Arch provide for things not dreamt of by the lower grade of the degree, while the lower grade compasses more important matters than it would seem to be necessary to the higher.

### SUPREME GRAND CHAPTER.

#### QUARTERLY CONVOCATION.—*Feb. 2.*

Present—E. C., J. Ramsbottom, *M.P.*, R. Willett, B. B. Cabbell, as Z.H.J. Sixteen other Grand Officers and seven Principals and Past Principals of subordinate Chapters.

The Grand Scribe E. stated that the Grand Scribe N. (Comp. Dobie) was prevented by a pressing engagement from attending. No excuse was offered on the part of other Companions.

A report was read from the Committee on the Laws, to the effect that they had completed their labours, and that a fair copy of the Laws was prepared for the Grand Chapter.

The report was received.

A lengthy discussion took place as to the mode of publicity previous to the Laws, as presented, being adopted as a code. It was ultimately determined that the copy should lie at the office of the Grand Secretary until the next Grand Chapter, for the inspection of all qualified Companions, previous to their final confirmation, and that any Grand Superintendent of the English Provinces might have a copy forwarded on stating a request for the same.

Notice of motion was given, that at the next Grand Chapter the laws now presented become the laws of the Order.

A letter having been read from the grand-nephew of the late companion Lowndes, who for nearly forty years had acted as Grand Organist to the Grand Chapter, stating that he had died in great distress, a motion was made that the sum of 25*l.* be granted to defray the expenses of his funeral, and medical attendance. This case being the first brought before the Grand Chapter, on the subject of relief, its nature, as a matter of precedent, gave rise to a long debate, in which Comps. Henderson, Walton, Crucefix, Cabbell, Ramsbottom, and H. Fitzroy, took animated interest. The motion was adopted by a considerable majority.

The report of the Committee for a Chapter to be held at Dewsbury was agreed to.

The financial report was satisfactory.

## UNITED GRAND LODGE OF ENGLAND.

### COMMITTEE OF MASTERS.—*Feb. 23.*

Present—Bros. S. C. Norris, Crucefix, Hayward, Rule, and about fifty Masters and Past Masters.

The report of the annual audit for 1841, signed by Bros. the Hon. H. Fitzroy, Rev. S. Isaacson, Houlding, &c., was read, by which it appeared that there remained in the Grand Treasurer's hands, on account of the Board of General Purposes, the sum of 1,218*l. 7s. 10d.*, but that the Lodge of Benevolence was indebted to him the sum of 210*l. 15s. 3d.*

The subsequent quarter's account however had improved, and a small balance was in hand on account of the Lodge of Benevolence, and the funded stock of the Board of General Purposes was increased to the sum of 2,300*l.*, besides the balance of 500*l.* due from the Girls' School; there was also a good floating balance in hand.

The funded stock of the Benevolence Fund is 11,000*l.*

A message was delivered from the Grand Master, announcing that in consequence of his Royal Highness having taken a violent cold at the christening of the Prince of Wales, he had not been enabled to present to the Queen, the address of the Grand Lodge on the birth of an heir-apparent to the throne, but that the Grand Master had intimated to her Majesty the dutiful conduct of the Grand Lodge.

The reports of the Board of General Purposes were then read. The first comprised the conference with the sub-committee of the Asylum. At the conclusion of this part, Bro. Crucefix stated that there appeared to him some inaccuracies, which he merely alluded to, in case that having been present when these minutes were read, it might afterwards preclude his noticing them in Grand Lodge. He then delivered in the following notice of motion:—

“ To move that the report of the Board of General Purposes be referred to that body for reconsideration, because the Board of General Purposes might have received the first proposition of the sub-committee of the Asylum for the Worthy Aged and Decayed Freemason, and have recommended its acceptance by Grand Lodge, with much propriety; and certainly ought to have so received and recommended the second proposition, without hesitation or reserve.”

The next important point in the report, was the suspension for twelve months of a Brother for a Masonic offence, against which sentence the Brother had lodged an appeal.\*

A notice of motion was delivered from the Lodge of Israel, against the suspension of the Brother above alluded to, and another by Bro. Henry, that such Brother be restored to the exercise of his Masonic functions.

A former motion was once more renewed by Bro. J. Lee Stevens, that 50*l.* be granted to Mrs. Barnett, widow of Bro. Barnett, formerly Deputy G.M. for Lincolnshire.

The Scrutineers were then appointed, and the labours of the Committee were declared ended.

The Brethren then resumed the duties of the Lodge of Benevolence. The petitions were not many, but especially important. The amounts awarded were liberal and just.

Two cases presented subjects of unusual interest. The one of a foreign Brother, a nobleman, who was expelled the empire of Austria for the crime of being a Freemason. He was relieved.

The next was a case of severe destitution. A Brother who had moved in a highly respectable station of life, with a wife and seven children, was compelled to return home without bread for his famishing family, because the Master of his Lodge did not attend the Board. *Such is the law.* We do not wish to visit with too severe reproof the Brother who thus was, we believe, only an inadvertent cause of severe disappointment to the family, that, to do him justice, he had visited; it was stated that he had left London very suddenly for Ireland—but we trust the precedent afforded by the present Sir John Easthope, will not be lost upon him.

The case of Bro. Wormal, of Margate, was deferred, owing to an informality, and the absence of any one to speak to the matter. A few days afterwards the poor Brother died, and his widow became the inmate of the Union! Brother Masons! let not these warnings pass as an idle wind.

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*(Extract from Circular.)*

“ 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 contributions, and the accounts up to the end of the preceding quarter, as in this communication.”

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The proceedings of the Grand Lodge held on the 7th of December last, were in progress of circulation on the 14th of January following.

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\* As this case did not come on in Grand Lodge, we omit the stated charges, that public opinion may not prejudice the Brother, but we must enter our protest against the delay and inconvenience to all parties.

The circular contains a page of matter on an especial Grand Lodge, holden in the state-room of the Mansion-house in the City of York, on the 20th of October last, whereat the Grand Master passed an act of grace in pardoning some Masonic offences, gave the hand of good fellowship to the several Masters of the different Lodges, and afterwards enjoyed with them, "in a high degree, both the feast of reason and the flow of soul."

Next follow some of the proceedings of the Grand Lodge, held on the 7th of December (Vide *F. Q. R.*, p. 449, 1841.) The Board of General Purposes reported their regret at the death of the late Grand Registrar, Brother Harrison, on which it was resolved that the expression of its regret be entered on the minutes.

Among the items in the accounts, it appears that at the last audit the sum of £107 12s. 5d. was due to the Grand Treasurer. That £99 16s. has been paid for the plates of Jewels for the new edition of the Constitutions. That £1000 of stock of Reduced 3 per Cents., has been purchased by the Board of General Purposes, leaving still a balance in hand of £861 14s. 4d., besides the £500 remaining yet unpaid by the Girls' charity.

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#### QUARTERLY COMMUNICATION.—*March 2nd.*

The nature of the proceedings in Grand Lodge were such as to defy the possibility of any detailed report—the result may be gleaned from the "leading article."

The unprecedented mode of dealing with a question that was not alluded to in the previous Committee of Masters, took by surprise all those who were not previously retained, and who found themselves *locked in*, and compelled to witness the unusual manner in which a subject, involving an important feature of Charity, was dealt with. Until an intimation was suggested that the "Constitutions" gave no power to lock the doors, the scene was altogether extraordinary. At half-past eleven, about sixty members left the Grand Lodge, and the various clauses of the Annuity Scheme were finally disposed of at nearly two o'clock in the morning, at the cost, however, of postponing the various notices of motion, among which were, one relating to a benevolent grant to a lady upwards of eighty years of age, and who may die before the next meeting; and another from a Brother who appealed against the sentence of suspension by the Board of General Purposes; much of the usual routine of business was also suspended; thus assuring to the Grand Lodge a warm evening's work in the month of June, when the business of the 2nd March is also to be confirmed, Boards elected, &c. &c.

## THE CHARITIES.

## GIRLS' SCHOOL.

GENERAL COMMITTEE.—*December 30.*

Present—Dr. Crucefix in the chair; Messrs. Cabbell, W. H. White, Dobie, Norris, Lewis, Bossy, Sirr, and many other Governors.

The ballot for Collector commenced at half-past twelve, and it was at first arranged to close at half-past one, but afterwards decided to remain open during business.

Letters of recommendation in favour of the Candidates were read.

On the close of the ballot, the Chairman announced the ballot to be for

John Nichols . . 35 | Charles King . . 30

whereon the candidates were called in, and addressed by the Chairman, and John Nichols, the successful candidate, returned thanks for the honour conferred on him, as did Charles King for the support he had received.

The Honorary Solicitor was requested to act on his own discretion relating to the deficit of the late Collector.

The petition of a child named Noke, a most interesting little girl, who could both read and write well, was rejected on the plea that her father was not in reduced circumstances, being only a journeyman currier, earning 25*s.* a week instead of 35*s.*, as formerly—his wife died about three years since, and his youthful family was superintended by his eldest daughter, aged 15, whose conduct was exemplary, and shone brightly in the behaviour of her juvenile sister. Brother Noke is about to be the Master of his Lodge; yet although worthy such an entrustment, his position in society precludes his daughter the benefit of a *charitable* institution.

The case of one of the twins (*Laceys*) was rejected, by reason that a former Court had declared its informality.

A present of 65 copies of Sabbath Exercises—one to each of the children—by Bro. F. B. Ribbans, was reported, and the Secretary directed to acknowledge the same.

ESPECIAL GENERAL COURT, *Feb. 3.*—This Court was called in consequence of the advertisement for the January Court not having been issued at sufficient notice. The business of the Court, therefore, was chiefly to do that which should have been done in January.—Present—Bro. Lewis, and afterwards Bro. Cabbell, in the chair; Bros. Crucefix, Norris, Dobie, and about twenty other Governors. All previous minutes were confirmed.

It was resolved that no child be eligible as a candidate for admission who has a sister already on the establishment. Notice of motion was given as to the better regulation of the Ballot.

The anniversary festival of this Institution is fixed for the 18th of May;—the Board of Stewards is more than usually numerous; there is every prospect of a large attendance, and we devoutly hope, of a most liberal subscription.

## BOYS' SCHOOL.

GENERAL COURT, *Jan. 3.*—Present—Mr. Rodber, Treasurer, in the chair; Mr. W. H. White, Dr. Crucefix, Mr. Rule, and many other Governors.

The Scrutineers for the ballot for the admission of twelve children into the school, declared the election to have fallen on the following candidates:—Hill, Way, Guy, Taylor, Read, Hearn, Nowell, Smith, Burke, Ellis, Loftus, Lander. The highest number of votes was 624, the lowest 208.

Some exception was properly taken to an obvious irregularity in the rough and fair minutes, and in regard to a notice of motion given at a previous meeting by the Grand Secretary, but which was overruled.

The death of Bro. Coe was announced as having taken place since the last Court, whereon it was resolved unanimously that an expression of the sympathy of this Court to the widow of that lamented Brother be written on parchment, and suitably framed, and that Bros. Crucefix and Vinson be requested to present the same to Mrs. Coe.

The following is a copy of the Address of Condolence presented to Mrs. Coe, on the 23rd February, by Bros. Crucefix and Vinson:—\*

TO MRS. COE.

MADAM,—We, the undersigned, at the desire of the General Court, offer the expression of their deep and affectionate sympathy at the loss they have sustained by the death of their respected Bro. John James Howel Coe, whereby the Institution has been deprived of a most efficient and zealous friend.

To you, Madam, the recollection of your late husband's charitable virtues will impart some consolation in the hour of your afflicting bereavement, as their active exercise was greatly instrumental in providing for the destitute and orphan sons of Freemasons.

We pray the merciful Protector to bless you with resignation and a peaceful heart.

By order of the General Court, held on the 3rd day of Jan., 1842.

R. T. CRUCEFIX, P.G.D.

W. VINSON, P.G.S.

SPECIAL GENERAL COURT, *Jan. 17.*—This Court was convened on the requisition of five Brethren, addressed to the Secretary.

“For the purpose of considering and determining on the state of the laws relating to the election of children; whether the General Court of the 3rd Jan. inst., had the power to alter the minutes of the General Court of July, 1841, and confirmed by the subsequent General Court of October last? and if not, that this Special General Court do direct such alterations to be struck out. Whether the balloting papers for the 3rd inst. are in conformity with the laws?—whether the election on that day is not null and void?—whether new balloting-papers shall be issued, and the Special General Court adjourn to a convenient day to receive the ballot for election of twelve children? or whether a Special General Court shall be called for the purpose?”

\* The frame was the present of Bro. Vinson.

There were present, Rev. Mr. Rodber, Treasurer; a great number of Grand Officers, and several other Brethren.

After much discussion, it was resolved that the requisition was vexatious (!) and the Court adjourned.

Vexatious the requisition might be—yet what caused this vexation but the slovenly mode in which a motion by a Grand officer was framed, and the unbusiness-like manner in which that motion was attempted to be purified? The interests of the Institution demand that fairness in all things should be shown; but for the discrepancy to which we allude, there would have been no requisition. “Put the saddle on the right horse,” say we; the vexatious proceeding caused the requisition—and, in turning the tables, there was little credit and less justice. Notwithstanding, we regret the course taken by the requisitionists; they had better have observed the more dignified course—silence.

THE FESTIVAL.

Wednesday, March 9.\*—The Anniversary Festival of this charity was held at Freemasons’ Hall. Bro. B. B. Cabbell, in the absence of Bro. the Hon. H. Fitzroy, who was to have taken the chair, presided. About 200 Brethren were present, and the subscriptions reached 589*l.* 16*s.* We regret that the noise was so great and uninterrupted as to make the worthy chairman’s office any thing but easy; and even the procession of the boys, a scene of equal pride and interest to the Mason, scarcely succeeded to arrest the noise and tumult.

To attempt to give the faintest outline of the proceedings is impossible.

We subjoin a List of the Stewards, with an account of the Receipt and Expenditure for the past year.

BOARD OF STEWARDS.

Brothers

<i>President.</i> — The Rev. WM. J. RODBER, Gr. Chap. No. 1	
<i>Vice-Pres.</i> — THOMAS BACON..... 38	
<i>Treasurer.</i> — HENRY THOMAS FOREMAN ..... 233	
<i>Hon. Sec.</i> — GEORGE WARRINER ..... 269	
Bro. John Fox..... No. 2	Bro. George Soanes.... No. 116
“ John A. D. Cox..... 4	“ Thomas Huggins .... 166
“ R. J. J. E. Daly . . . 8	“ Daniel Lewellin ..... 195
“ C. W. De Bernardy .. 12	“ Henry Charles Betts.. 218
“ Victor Collin ..... 14	“ George R. Price..... 229
“ W. E Jackson ..... 30	“ John Levey..... 229
“ Rich. G. Baker ..... 32	“ Francis Lambert ..... 234
“ Fred. Geo. Cox ..... 37	“ Joseph Compton Pott. 286
“ John L. Evans ..... 54	“ W. G. Thiselton Dyer 324
“ James Russell..... 108	“ John Vink ..... 593
“ The Rev. Charles Vink 113	

\* It is gratifying to record an act of graceful courtesy on the part of the Committee of the Asylum, who deferred their meeting to the 11th, that several of the Asylum Governors might be able to attend the Boys’ Festival.

## RECEIPT.

	£.	s.	d.
Balance in hand, 20th February, 1841.....	230	18	10
Her Most Gracious Majesty The Queen..... a.	10	10	0
H. R. H. the Duke of Sussex, M. W. G. M. and President, 18th donation.....	21	0	0
One Year's Dividend on New 3½ per Cent. Stock.....	246	15	0
Dinner Club—Grand Officers of the Grand Chapter..... a.	10	10	0
The Masters' and Past Masters' Club..... a.	3	3	0
The Executors of the late Bro. George Henekey, being the 2nd portion of his Legacy of 300 <i>l.</i> , (deducting Legacy Duty)	90	0	0
Collection after a Sermon at Gravesend Church, by the Rev. David Jones, Prov. Grand Chaplain for Kent, at the An- nual Provincial Meeting in 1840.....	18	18	0
Freemasons' Quarterly Review.....	2	2	0
Grand Lodge..... a.	150	0	0
General Subscriptions and Donations.....	514	16	0
	<hr/>		
	£ 1,298	2	10

## EXPENDITURE.

By amount paid for Education and School Books, Bibles and Prayer Books, to Christmas last.....	235	7	11
Apprentice Premium and Annual Silver Medal.....	6	1	0
Clothing—Mr. Adlard, tailor, for Clothes and Caps.....	129	14	0
“ Messrs. Monnery, for Two Outfits.....	10	0	0
“ Ditto, for Stockings.....	18	0	0
“ Mr Charles Hopkins, for Boots.....	34	18	0
“ Messrs. White and Greenwell, for Linen.....	21	8	0
“ Freemasons' School, for making Shirts.....	10	2	0
Law Expenses, Vote of Thanks, Frame, &c.....	13	14	6
Secretary, One Year's Salary to Michaelmas, 1841.....	40	0	0
“ Do. Annual Gratuity for past services.....	20	0	0
Collector, One Year's Commission to Lady-day, 1842.....	25	0	0
Messenger, One Year's Salary and Allowance to Christmas, 1841.....	16	10	0
Assistant Messenger, ditto, ditto.....	10	0	0
Rent and Fire Insurance for Office Premises to Christmas, 1841	102	16	0
Stationery and Printing.....	30	3	4
Petty Disbursements, including Advertisements, Postages, &c.	17	14	5
	<hr/>		
	741	9	2
Purchase of 500 <i>l.</i> Stock New 3½ per Cents.....	494	17	6
Balance at Banker's in the name of the Treasurer.....	61	16	2
	<hr/>		
	£ 1,298	2	10

26th February, 1842.—Examined the foregoing Account between the 20th February, 1841, and this day, and inspected the Vouchers and found the same correct.

J. C. FOURDRINIER, }  
S. STAPLES, Jun. } Auditors.  
THOMAS WARING. }

ASYLUM FOR THE WORTHY AGED AND DECAYED  
FREEMASON.

WE request our readers to refer back to the *Freemason's Quarterly Review*, for December last, page 456, for the proceedings of the Sub-Committee and the Board of General Purposes.

MONTHLY COMMITTEE, 9th Feb. — The following letter from the Board of General Purposes, in answer to the communication of the Sub-Committee, under date 11th December, 1841, was read:—

“ Freemasons' Hall,  
“ London, 25th Jan. 1842.

“ WORSHIPFUL SIR AND BROTHER,

“ I am directed by the Board of General Purposes to acknowledge the receipt of your communication on behalf of the Committee of the Asylum for Worthy Aged and Decayed Freemasons, addressed to the Board requesting another interview, grounded on certain resolutions which you have forwarded, and I am directed in reply to say, that after mature deliberation, the Board must beg to refer you to their resolutions of the 7th of December last, communicated to you in my letter of the same day, and to state that the Board are still willing to receive and consider any proposition that may be made, having reference to the application of the entire Fund for Annuities.

“ I have the honour to be,

“ Worshipful Brother,

“ Your obedient Servant and Brother,

(Signed)

“ WILLIAM H. WHITE, G S.”

“ To ROBERT FIELD, Esq.

“ Secretary,

“ Asylum for Worthy Aged and Decayed Freemasons.”

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The above communication was considered to close the labours of the Sub-Committee.

It was resolved that the annual festival of the Institution do take place at Freemasons' Hall, on Wednesday the 15th of June next.

The Treasurer reported that Brother the Rev. Stephen Isaacson had, in the kindest manner, offered to preach a sermon in aid of this Institution, whereon the Treasurer was requested to communicate the grateful thanks of the Committee to the reverend Brother, and to express the high sense entertained by the Committee of his generous offer.

A letter from Bro. Nichols was read, tendering his resignation as Collector, on having been appointed Collector and Messenger to the Girls' School. The exemplary conduct of Bro. Nichols was unanimously admitted, and a resolution to that effect entered on the minutes.

*January 25.*—**MASONIC BALL** in aid of the Asylum, under the patronage of the Lodge of Regularity, 108, at Freemasons' Hall.

BOARD OF STEWARDS.

*President*, Bro. J. C. BELL, 1, River Terrace.

*Vice-President*, Bro. P. MOUNTAIN, Skinner Street, Snow Hill.

*Treasurer*, . . . Bro. S. STAPLES, 69, Newman Street, Oxford Street.

*Honorary Secretary*, Bro. J. HOULDING, 11, Southampton Place, Euston Square,—and Bros.

J. BROADHURST, Regent Street.  
 J. BROWSE, 4, Mead Place, Lambeth.  
 E. W. COOPER, 43, Somerset Street, Portman Square.  
 J. DUBOURG, 61, Haymarket.  
 T. FARLEY, Thornton Heath, Croydon.  
 R. FIELD, 117, Cheapside.  
 A. GARDNER, 11, Upper Green, Kennington.  
 F. LAMBERT, Coventry Street.  
 —MANSELL.  
 J. MARTYR, Mary Place, Park Road, Peckham.

H. MEYER, 126, Piccadilly.  
 J. PENNINGTON, 19, Foxley Road, Kennington.  
 W. SHAW, Farmers' Insurance Office, Strand.  
 R. SPENCER, 314, High Holborn.  
 J. LEE STEVENS, 2, King Edward Street, Westminster Road.  
 J. UDALL, Winchmore Hill.  
 G. WARRINER, Cornhill.  
 Z. WATKINS, 108, Regent Street.  
 W. L. WRIGHT, Conduit Street.

The hall presented a most animated scene, and was filled with a vast concourse of elegantly dressed ladies and gentlemen, who testified their gratification at the marked attention of the Stewards, who certainly left nothing unattempted to secure the approbation of the company—the band was most effective, and the refreshments abundant. The ball having been held on the evening of the Christening of the Royal Infant the Prince of Wales, did not diminish the interest felt on the occasion. The better part of our duty is to report that seventy pounds has, by the happy assemblage of the fair sex, in aid of so truly praiseworthy an object as the Asylum for the Aged Freemason, been realized in favour of that excellent Institution; the delightful enjoyment of the evening was heightened by this reflection,—and we sincerely hope that we may shortly see many of the same happy faces, breathing, in their prayers to the Great Protector, for a blessing on the old Mason's cause.

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THE REPORTER.

The unusual length of Masonic intelligence, particularly from India, compels us to limit our "Notitiæ Metropolitanæ,"—our Reporter, however, in this necessity, is in no wise to blame, for he has been even more than usually active, has attended more initiations, passings, and raisings, and been present at more installations than usual—aye, and has even put his gastronomic powers to a full-proof exercise, and has furnished us with abundant proofs that his ears and eyes have been retentive and observant.

The Grand Stewards' Lodge have elected Brother Savage, W. M.; Bros. Acklam and R. L. Wilson, are the Wardens. The public night in March passed off much to the gratification of the visitors.

Fidelity and Somerset House—maintain their position as to numbers.

The Westminster and Key Stone have elected Bro. Isaacson as Master, whose first step in his new dignity was to declare his intention to preach in favour of the Asylum.—The Britannia, No. 38, has elected the Hon. H. Fitzroy as Master, whose initiatory step in London Masonry was as Chairman of the Asylum Festival in 1840, in which office he so admirably acquitted himself as to attract the notice of the Grand Master, who, in the following year, appointed him Senior Grand Warden, in this instance proving that "all preferment among Masons is grounded upon real worth and personal merit only."—The Athelstan, Percy, Strong Man, Unity, Peace and Harmony, Regularity, all contribute to the stock of social comfort.—The Burlington have elected Bro. the Rev. C. Vink; the Concord, 49, Bro. Brewster; the Bank of England, Bro. Z. Watkins, as their several Masters. If we have omitted to repeat any particular Lodge that our Reporter was desirous should have been noticed, we must plead general pressure.

The Chapters have in general met well, and the numbers of newly exalted companions are on the increase.

In Templar Masonry we have not much to report.—In the Chapter of Observance, the Hon H. Fitzroy has boldly marched forward as a Masonic soldier, and is already first Captain.—The Cross of Christ Encampment maintains its goodly position in every respect.—But the Faith and Fidelity bids fair to exceed its contemporaries as much in discipline and practice as it does in the chasteness and propriety of its appointments. It is truly worth while to visit this Encampment, and we press this remark on our provincial comrades in the Order, were it only to observe Sir Knts. Henry Udall and R. L. Wilson, in their praiseworthy attention to the system of Templar Masonry.

The Lodges of Instruction all progress, more especially the Emulation Lodge of Improvement at the Hall (on Friday night); the practice of the Installation during November, December, and January, has already qualified many provincial Brethren to perform that important ceremony.

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## MASONIC CHIT CHAT.

**THE GRAND MASTER.**—His Royal Highness the Duke of Sussex caught a violent cold at the christening of H.R.H. the Prince of Wales, on the 25th of January, and has continued so much indisposed as to have been prevented from presenting to her Majesty the address of the Grand Lodge, on the auspicious event of the birth of an heir-apparent to the throne.

The Grand Master entertained his illustrious Masonic Brother, the King of Prussia, and suite, at the palace, Kensington, a few days after the christening of the Prince of Wales.

His Royal Highness the Duke of Sussex was re-elected Grand Master of English Freemasons, on the 2nd instant.

**THE NATAL DAY OF THE GRAND MASTER.**—Some surprise has been felt at the suspension of the Public Festival, that for twenty-nine years has been successively held in honour of this day. The indisposition of H.R.H. could not well be assigned as the cause, as the Grand Master has frequently been absent on that account.

THE KING OF PRUSSIA.—It has been observed with regret that an especial Grand Lodge was not held on the occasion of the visit of this illustrious Brother to this country.

BRO. BERNHARD HEBELER.—“His Majesty the King of Prussia, shortly before leaving this country for Berlin, was graciously pleased to confer the Order of the Red Eagle of the second class, on M. Bernhard Hebel, the highly respected Prussian Consul-General, resident in this metropolis. It was, we believe, the only order conferred by the Prussian monarch during the royal visit to this country; and what enhances that mark of his Majesty's favour, is that M. Hebel is the only consul-general who has received similar decoration.”

M. Hebel is deserving of this order of merit—distinguished alike for knowledge of his official duty and urbanity in the discharge of it. As a Mason promoted to high rank by our Grand Master, his appointment was universally approved, and the notice taken of him by his own sovereign, will gratify the Craft, the mysteries of which both the monarch and the subject are exemplary observers.

RULES FOR ALL WHO WRITE FOR NEWSPAPERS.—Write legibly. Make as few erasures and interlineations as possible. In writing names of persons and places be very particular to make every letter distinct and clear; also in using words not English. Write only on one side of the paper. Employ no abbreviations whatever, but write out every word in full. Address communications not to any particular persons, but to “The Editor.” Finally, when you sit down to write, don't be in a hurry. Consider that hurried writing makes slow printing.—*Sun*.

SOCIETY OF ANTIQUARIANS, Dec. 2.—A paper by G. Godwin, Jun., Esq., was read, on certain marks discoverable on the stones in various buildings in England, erected in the middle ages; which stones, both inside and outside, in many cases bore a peculiar mark or symbol. It occurred to Mr. Godwin that these marks, if collected and compared, might assist in connecting the various bands of operatives, who under the protection of the church, mystically united, spread themselves over Europe during the middle ages, and are known as the Freemasons.

In Poitiers he found several, not merely similar marks, but the identical devices, on buildings of a different date from those in England.

Drawings were exhibited of marks from various cathedrals and churches in England and Poitiers; these marks vary from two to seven inches, consisting of a line slightly indented, crosses, known Masonic symbols, emblems of eternity and of the trinity, double triangle, trowel, square, &c. &c.

The object of the paper was to collect these marks, that they might be investigated and compared; as no circumstance which promises to throw the smallest additional light on the early history of those wonderful men to whom we owe so many fine buildings, can be deemed unworthy of consideration.—*Archæologist*, No. 5.

WESTMINSTER LITERARY INSTITUTION, Jan. 20.—Bro. J. Lee Stevens delivered a very admirable Lecture on wood-paving, and invested a dry and hard subject with so much interest, as to make the time pass as agreeably as profitably.

Brother Major Beniowski, also, in February, delivered a Lecture on “Phrenotypics,” to a numerous auditory at the same place, and was greeted with considerable approbation. We have heard many pupils acknowledge themselves much indebted to the worthy lecturer for their improvement.

**BRO. THOMAS BRUTTON.**—A portrait of this worthy Mason, esteemed an excellent likeness, has been placed in the hands of Mr. Samuel Reynolds, that a first-rate engraving may be produced, in commemoration of a truly Masonic worthy—one as much beloved for his social excellence as he is admired for his public integrity. Mr. Sheppard, of Stafford, is the spirited individual who is thus emulous to commemorate Bro. Thos. Brutton, and to him we refer those who are desirous of subscribing for copies.

**WHAPLODE.**—A very interesting meeting took place at the Vicarage-house, at Whaplode, on Tuesday, the 15th February. The Rev. S. Oliver, aged 87, who has been curate of the parish upwards of forty years, gave a dinner to his children, grand-children, and great grand-children, in commemoration of the 60th anniversary of his marriage. His eldest son, the Rev. Dr. Oliver, of Scopwick, presided; and, on rising to propose the health of Mr. and Mrs. Oliver, as the patriarchs of the family, introduced the following apposite observations:—"When I look back on the years that are passed and gone, I see in their conduct, much to commend, and nothing which it would become me to condemn. In my venerable father I see a good man struggling with adversity, and conquering, by the aid of Christian fortitude, the impediments which adverse fortune had arrayed against him. I see him performing the great duties of a husband, father, and Christian minister, with fervent zeal, and unabated perseverance. I see him braving the storms of the world, and triumphing over them. And I see the conclusion of his course hallowed with the veneration and respect of those, for whose especial benefit his exertions have been incessant and untiring. Well may he say when his labours are closed by command of his Divine Master—"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." In honour of their respected curate, the bells were rung, and the Whaplode brass band played several favourite airs in the evening, on the lawn in front of the vicarage. The day was truly delightful to every member of this united family, and to their friends also, who assembled in the evening in great numbers.

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**MARRIED.**—Feb. 15, at the French Catholic Chapel, and afterwards at Marylebone Church, Bro. Joseph Ferdinand Count de Taaffe, of the Burlington Lodge, Knight of the Sovereign Order of St. John of Jerusalem, and Member of the States of Moravia and Bohemia, to Anna Maria, daughter of the late P.M. Lucas, Esq., of Nottingham-place.

March 15, at Newington Butts, by the Rev. Arthur Cyril Onslow, Bro. Joseph Copeland Bell, P.M. 108, of Austin Friars, to Eliza, eldest daughter of Michael Bell, of Hull, Esq.

**BIRTH.**—Feb 28, at Tibberton-square, Islington, the lady of Bro. Robert Field, Secretary to the Asylum for Aged Masons, of a daughter.

## Obituary.

SIR ALEXANDER BURNES, and his brother LIEUT. CHARLES BURNES.—The last accounts from India announce the death of these lamented Brothers, under circumstances of poignant regret. The former was a distinguished officer whose claims to the gratitude of his country were sensibly felt by those whose knowledge of his transcendent abilities gave them the opportunity to exercise a sound judgment. His character will afford an extensive subject for the pen of the Anglo-Indian historian, and many a friend is awaiting the announcement from the press that shall do justice to the illustrious dead,—our means only enable us to give a very brief record of a Mason, who living was admired, who dead is lamented.

Sir Alexander Burnes was born at Montrose on the 16th of May, 1805; was appointed a cadet in the 21st regt. Bombay N. I. on the 31st of October, 1821, and in the following year became interpreter in the Hindostanee language to the 1st extra battalion at Surat; his knowledge of the Persian soon obtained for him by the Judges of the Sadder Adawlut Court, the office of translator. In 1825, Lieut. Burnes joined his regiment at Cutch, and as Quarter-master of Brigade rendered those essential services to the resident Captain Walter, that gave earnest, at twenty years of age, of the decision and energy he afterwards displayed.

He received the thanks of the government for a most able Report on the Statistics of Wagurr, with a pecuniary compliment, that was also accompanied by the highest testimony of the Governor Mountstuart Elphinstone.

In 1829, he became Assistant to the Political Agent at Cutch; in 1830, his memorable survey of all the Mouths of the Indus, under circumstances of extreme difficulty, was the theme of universal praise. His remarks at the time were unfavourable to the character of the Schah Soojah. He came to Europe for a short time in 1833, and was presented at court. He received £800 for the first edition of his travels, a sum that marked the estimation formed of their importance.

In April, 1835, he left London, and reached India on the 1st of June, and resumed his duties at Cutch, under Col. Pottinger.

Shortly after his return to India, Lieut. Burnes, in acknowledgement of his diplomatic and other services, was knighted, and advanced to the rank of Lieutenant-Colonel in the army. On the final restoration of the Schah Soojah in September 1839, he was appointed Political Resident at Cabul, with a salary of £3000 a year. The particulars of his melancholy fate are at present unknown. He was slaughtered along with eight other officers, of whom his brother was one, at the insurrection of Cabul, on the 2nd or 3rd of last November. His brother Lieut. Charles Burnes, of the 17th regiment of native infantry, was born on the 12th of January 1812, and appointed a cadet on the Bombay establishment in 1835, by Mr. Lush, as a compliment to the services of Sir Alexander; having been in *bad health* he had gone to visit his brother when the insurrection took place.

We leave to others the melancholy duty of doing ample justice to the deceased officer, and conclude this brief sketch by the following simple and honourable appeal to a leading journal:—

TO THE EDITOR OF THE TIMES.

" SIR,

" In justice to the memory of my very dear and lamented brother, Sir Alexander Burnes, will you contradict the statement you published both on Monday and to-day, that Sir Alexander Burnes urged the Cabul campaign? His own opinion was against it from first to last, and he has perished while discharging his duty as an obedient soldier and servant of the public, in opposition to his strongest convictions.

" I would wish to leave my brother's character now in the hands of his friends, Mr. Elphinstone, Lord Ellenborough, Lord Munster, and the late Governor of Bombay, Sir James Carnac.

" I am, Sir, your obedient servant,

" DAVID BURNES, *M.D.*"

" 4, Vernon Place, Bloomsbury Square,

" February 9."

The name of Burnes is not unknown in Masonry. The father of the family, Provost Burnes, of Montrose, was many years the honoured Master of St. Peter's Lodge, Montrose. On the 14th February, 1834, there was a gathering of the Lodge, at which the lamented Sir Alexander was present; he was elected an honorary member from his Mother Lodge, "Benevolence," Bombay, on which occasion he gave many undoubted proofs of Masonic remains which he discovered in his travels in India, and in particular when near Bokhara, he traced on the ruins of an encampment the symbols of the Square and Compasses.

The same Lodge, St. Peter's, held or met on the 1st August, 1834, and enrolled on their books the names of three of his brothers, viz. Dr. James Burnes, *K. H.*, now Provincial G. M. for the Western Provinces of India; David Burnes, *M. D.*, residing in London; and the late Lieut. Charles Burnes, who has haplessly shared the lamented fate of his regretted brother. At this meeting of the Lodge, the venerable father and his five sons were all present.

**BRO. EDWARD WHYTE.**—It is with deep regret that we have to announce the death of a most estimable member of society—Edward Whyte, Esq., senior partner of the firm of M'Kenzie, Lyall and Co. He was attacked with a malignant fever on the 27th Nov., and expired on the 5th Dec. Mr. Edward Whyte was universally respected and esteemed; for a kinder-hearted or more honourable gentleman never breathed. During the twelve years he was in Calcutta, we do not believe that he ever created an enemy; while few could know him for any length of time without becoming attached to him, for his kindness of manner and cheerful disposition. Never was an unsuccessful appeal made to his charity; and his unostentatious, but profuse, liberality, relieved the wants of hundreds who will deeply regret their irreparable loss. Mr. Whyte had amassed a moderate fortune, and was on the point of starting, in the steamer *India*, for his native country, when death cut him off in the very prime of life—in his 32nd year. His death will be a severe blow to his relatives and friends, and long will Edward Whyte be regretted by every body who knew him.

Bro. Whyte was Senior Warden of a Calcutta Lodge; an ardent and enthusiastic Mason. His letter to his parents breathed the fondest aspirations of anticipated pleasure in the hope of meeting his Brethren in Scotland; an anticipation, it may be hoped by his friends, to be realized in the Grand Lodge above.

*Jan.*—Bro. T. B. SYMONS, late principal partner in the old and respectable establishment known as the George and Vulture, Cornhill,

London. Our late Brother was truly respected by the public and the fraternity, who repaid his great attention and personal kindness by extensive patronage. Under his management the George and Vulture became the "Freemasons' Tavern of the east end," and in its number of meetings bid fair to rival "The Tavern" itself. A handsome Lodge-room, built with great care, and fitted up with much taste, was the last Masonic act of Bro. Symonds. He laboured for a long time under a very severe affliction, from which he in a great measure recovered, but his constitutional powers at length gave way. He has left a widow, children and friends, who sincerely loved him, to mourn his loss. In manners engaging, in disposition amiable, and in charity generous, Bro. Symonds was an example. He had served as Steward for the Aged Masons' Asylum, as Grand Steward, and we believe also for the Girls' and Boys' School.

*Jan. 23.*—Bro. T. C. LEWIS, printer, of the Minorities, P.M. He was initiated in the Kent Lodge, No. 15, and was also a Member of the Lodge of Prudent Brethren, 169. He died after a long illness, universally esteemed.

*Jan. 31.*—While JAMES STEWART, the keeper of the Mason Lodge, Kilwinning, Ayr, was removing some tables and chairs from the Lodge-room, he fell down stairs and fractured his skull so severely, that he expired on the following night. The deceased was advanced in years.

*TAUNTON, Feb. 11.*—Bro. G. HERNIMAN, of Lodge of Unanimity and Sincerity, No. 327, and of Chapter of Sincerity. Few men will be regretted more than Bro. Herniman. Kind-hearted and humane, he was every one's friend who sought him, while his integrity and industry offered a bright example for imitation. He had been a little ailing for some time, but death was quite unexpected. Superintending the works at the county gaol, he suddenly dropped, and in an instant he changed from perfect life to confirmed death.

*Feb. 28.*—Bro. R. W. J. RODGERS, aged 35, P.M. G.S.L.

*March 3.*—Bro. HENRY WOODTHORPE, P.G.D. (1819.) The deceased, in his earlier years, was a zealous Mason, member of No. 156, but latterly took no active part in Masonic transactions. As the town-clerk of the City of London, he gave the highest satisfaction to the honourable body by which he was entrusted. A gentleman in all courtesy—a husband and father in all affections—Bro. Woodthorpe has died lamented.

*March 20.*—At his house, in Belgrave-street, the Right Hon. the Earl of Munster, æt. 49. The coroner's inquest returned their verdict—"The deceased died by his own hand, while in a state of temporary mental derangement." The noble Brother, it appears, had long suffered from depression of spirits, and was much affected by the disastrous news from India, in particular, as to the fate of the ladies.

Bro. WORMALL, Margate.—This unfortunate but deserving Brother, whose petition was deferred at the February Board of Benevolence, for informality, has since become the tenant of the tomb, and his poor wife of the Union. It may not be proper to assume that the last flickering moments of his life might have been delayed by some prompt benevolence, but it is probable that his widow might not have been driven for consolation in the first days of her widowhood to the *comforts* of a Union poor-house.

WEYMOUTH.—A chaste and elegant monument has been executed by Mr. Raggett, statuary, under the superintendence of Messrs. J. and W. Hancock, architects. It is to be erected in the parish church of Little-

bredy, in this county, to the memory of the late W. WILLIAMS, Esq., who for many years held the office of Provincial Grand Master of the Free and Accepted Masons of the Province of Dorset. In various parts Masonic emblems are appropriately interspersed, and the monument is altogether remarkable for correctness of design and delicacy of execution, and is from the chisel of Mr. James Raggett, son of Mr. H. Raggett, stone-mason. The following is the inscription:—

“To the memory of William Williams, Esq., of Castle Hill, in this county, for many years *M.P.* for Weymouth, and Provincial Grand Master of the Ancient Society of Free and Accepted Masons for the county of Dorset. He died the 8th day of February, 1839. This Monument is erected by the Brethren of the Province of Dorset, as a token of their respect and esteem, and as a testimony of their gratitude for the able manner in which he presided over their Masonic labours for more than twenty-five years.”

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## PROVINCIAL.

**CANTERBURY, Jan. 27.**—*Celebration of the Duke of Sussex's Birthday.*—On Thursday last the United Industrious Lodge of Freemasons (No. 34) of Canterbury, held a Lodge in honour of the day, at the White Lion Inn, in St. George's Street. The Lodge was opened in due form, and the Brethren afterwards partook of a very excellent repast. A most pleasant evening was past. The healths of the Queen, Grand Master of the Order, the Prince of Wales, and the Royal Family, together with a variety of Masonic toasts and sentiments were drunk, and the Members dispersed highly gratified with the proceedings of the day.

**DOVER, Dec. 27.**—The festival of St. John was celebrated at the Apollonian Hall on Monday last, by the United Lodges of “Peace and Harmony,” and “Faith, Hope, and Charity.” The hall was tastefully and magnificently fitted up for the occasion, and exhibited a grand display of the insignia of the ancient Order, interspersed with a rich profusion of laurels, banners, and other decorations. A device—the Prince of Wales' Feathers—executed in paper by a lady, was particularly admired; but, in short, altogether the effect presented was chaste and elegant in no ordinary degree, and reflected much credit on all the artists engaged in producing it. During the whole of the day, up to dinner time, crowds of ladies and gentlemen flocked to witness the embellishments. Dinner was served up at four o'clock. At about half-past six o'clock, after the dinner had been discussed, the ladies were re-admitted into the orchestra, which was set apart for their reception; and shortly after Mrs. Reignolds led off the national anthem, the whole company joining in chorus. Mr. Doorn, organist of Trinity Church, played several airs on that splendid instrument the *Æolophon*, in a masterly style, and various glees were also beautifully executed on the occasion. On a gentle hint the ladies retired, and the Lodge was opened for the revelation of the mysteries of the Craft.

**BURSLEM, Jan. 4.**—The Sutherland Lodge, No. 660, celebrated the festival of St. John, when the company of the neighbouring Brethren added to the gratification. The Lodge was opened at three o'clock, P. M.; the banquet at half-past four. The evening passed happily.

**STAFFORD.**—The Royal Chartley Lodge of Fortitude, 427, held their festival of St. John, in the Lodge Room, at the Cock Inn, Stafford, on

Monday the 27th of December last, when the Worshipful Master elected for the ensuing year (Bro. Thomas Boulton, Esq.) was installed in the Chair by Bro. Morley, assisted by Bros. Brutton, Spilsbury, Buckridge, Ribbans, Somerville, Waite, Dibb, and Dixon. The ceremony was worked on true Masonic principles. The Worshipful Master then proceeded to the appointment of his officers for the ensuing year.

Bro. Thomas Brutton, Esq. was re-elected Treasurer by acclamation, and was highly complimented on taking upon himself the office for another year, and had the thanks of the whole Lodge for the many favours received from him by this Lodge and the Craft in general.

The Brothers sat down to an excellent dinner, provided by the Widow Ward, which did her very great credit (the late highly respected Provincial Grand Master, Earl Ferrers, having sent a very handsome supply of game for the occasion). The newly installed Master took the Chair, supported by Bros. James Dickson, Esq., Senior Warden, and Jukes Stirrop, Esq., Junior Warden. On the cloth being drawn, the worthy Chairman gave the Queen and the Craft, which was drunk with honours. Prince Albert, and the Prince of Wales, and the rest of the Royal Family, also with honours. His Royal Highness the Duke of Sussex, Grand Master of Masons, was given with due honours. The Right. Hon. Earl Ferrers, late P.G.M., was proposed by Bro. Brutton, in a feeling and becoming speech, and was responded to with due honours, and with thanks for the abundant supply of game. Brother Lord Ingestre, P.G.S.W., and a Brother of the Royal Chartley Lodge, was given and drank with due honours. The health of the newly installed Worshipful Master was given with Masonic honours, which was duly acknowledged by the Worshipful Master for the high honour conferred on him. The health of Bro. Thomas Brutton, Esq., Treasurer, was proposed by Bro. Ribbans, and drank with due honours, and was responded to in true Masonic feeling, and with one round more, which was due to so worthy a Brother.

Bro. BRUTTON returned thanks for the honour done him, and assured the Lodge that they might depend on his unwearied support, as well as the Craft in general.

Bro. Francis Bolingbroke Ribbans, was given with Masonic honours. He returned thanks for the honour, and the very handsome manner in which his health had been proposed and drank.

The health of Bro. James Dickinson, Esq., S.W., and Bros. Jukes Stirrop, Esq., J.W., H. Somerville, Esq., P.M., Bros. Geo. Spilsbury, Buckridge, Paul Waite, W.M., and the Forrester Lodge, Uttoxeter, visiting Bro. Lasseter, and several others were given and responded to.

WARWICK, Jan. 10.—*Presentation of a Past Master's Jewel to Bro. J. Sharp, Jun., W.M. of the Shakspeare Lodge.*—In our number for the quarter ending September last, we recorded, at great length, the proceedings of a Masonic Festival held in this borough, in commemoration of the Lodge, No. 356, entering upon that year which was to complete the first half century of its existence; and likewise published, in connection with those proceedings, an analysis of an Oration delivered on the occasion by the W.M. (Bro. Sharp). That "gathering" of the Craft from London, Birmingham, Leicester, Loughborough, Coventry, Cheshire, Leamington, &c., was one of the most gratifying Provincial Meetings we have ever witnessed; nor was its least pleasing feature to be found in the circumstance that the gentleman who presided both at Labour and Refreshment, was a young man and a young Mason of great Masonic and Literary promise.

The Oration delivered at the Warwick Jubilee, and published for the benefit of the Masonic Charities, has been rapidly sold in the Midland provinces, nor do we think that the presence of its respected and promising author, as an active participator in the presentation of the "Crucefix Testimonial," will impede its sale in other parts of the Kingdom.

In consideration of the untiring exertions of Bro. Sharp, in solely originating and carrying out that Jubilee, and the talent he then displayed, the Brethren resolved to present him with a Past Master's Jewel on his retirement from office, the duties of which he respectfully declined to perform a second year. A very liberal subscription was raised amongst the Brethren, and the principal contributor was Bro. Sir Charles Douglas, *M.P.* for the borough.

With a view of accommodating several of the Craft who expressed a desire to be present, the Members of the Lodge deferred the celebration of the Festival of St. John until this day, when Bro. Forder was installed *W.M.*, by whom the following officers were appointed or invested with their respective Jewels:—Bro. Sir Charles Douglas (*M.P.*), *S.W.*; Bro. T. Green, *J.W.*; Bro. Harris, Treasurer; Bro. Hersee, Sec.; Bro. N. Sharp, *S.D.*; Bro. Mayle, *J.D.*; Bro. L. Poznanski, *I.G.*; Bro. Green, Tyler.

During the proceedings of the Lodge, a letter was read from Bro. Sir Charles Douglas, regretting that indisposition confined him to his apartments at the Warwick Arms Hotel, and that he was thereby prevented from being the organ of the Brethren in conveying to Bro. Sharp, not a mere complimentary, but sincere expression of their fraternal kindness towards that gentleman.

The attendance at the banquet was very gratifying, and several excellent addresses were made by the *W.M.*; Bro. Sharp, Bro. Greatwood (*W.M.* Faithful Lodge, Birmingham), and Bro. Douglas (*P.M.* Trinity Lodge, Coventry). We will, however, endeavour to record faithfully that which formed the principal feature of the happy meeting.

Bro. FORDER, *W.M.*, in presenting the jewel, observed—"Brethren, this is our year of Jubilee! It is probably known to all of you that the fiftieth year was ordained by the Almighty Architect to be kept as a high festival. It was with the ancient Hebrews a year of feasting and rejoicing. 'In this year no one either sowed or reaped, but all were satisfied with what the earth and trees brought forth of themselves.' The year of Jubilee of that ancient people restored to the poor and oppressed not only their paternal property, but also their liberty; for we are told that 'those who had mortgaged their lands entered into free possession again.' But, my Brethren, the greatest boon then universally bestowed was liberty,—that blessing which none know better how to appreciate or to value, than the inhabitants of this our native soil! We are also informed by the same authority, that 'on the tenth day of the first month, the councillors of the Sanhedrim ordered the trumpets to sound, at which instant the slaves were declared free.' We may imagine the exulting shout of the emancipated, when the blast of the trumpet was heard, and we can fully appreciate and feel the words of the sublime anthem, which says—

'Blow ye the trumpet, blow

The gladly solemn sound,

Let all the nations know,

To earth's remotest bound,

The year of Jubilee is come!'

I trust, Brethren, you will excuse my having so long detained you from the subject of my intended toast. You are all aware that it is "the health of our worthy Brother Sharp"—(Masonic cheers.) We have had, during our year of Jubilee, many reasons to rejoice; but the most prominent is that of the presidency of that respected Member of our Order, during the first part of it. It will be recollected that he was initiated in this Lodge about four years ago; and it is no less gratifying to reflect that, on the same evening, a member of the same enlightened profession as himself was also admitted into Masonry—I allude to Bro. Hersee. Then, indeed, did the beneficent principles of our Order display themselves; for it afforded a striking proof of the power of Masonry to remove all feelings of professional rivalry; and to bring within its pale those gentlemen, who, in the outward and popular world, are, from their pursuits, necessarily brought into collision, though, happily, never vindictively so, with each other. As soon as such a step could be taken with propriety, Bro. Sharp was elected to the office of Secretary to the Lodge, and such was the manner in which he fulfilled his trust, that, on retiring from that office, he received an unanimous vote of thanks. He was next advanced to the Senior Pedestal, and thence to the Chair; and it is worthy of remark, that during the period of his connection with this Lodge, he has only neglected to attend four meetings—being absent on two occasions from professional business of importance; once from severe indisposition, and the fourth time when he attended at the Metropolitan Festival, in which he assisted to do honour to our excellent friend and Brother, Dr. Crucefix. All these offices he passed with credit to himself and benefit to the Lodge. Shortly after his installation as Master, he advocated the propriety of keeping "high festival" at the commencement of the fiftieth year of the existence of the Lodge, and, by his exertions, that object was ultimately effected. None who were present on the 16th of August, can ever forget the Oration then delivered by him—a production which evinced much research and talent. Upon that occasion, the D.P.G.M. moved that the thanks of the Brethren be given to Bro. Sharp, for his able production; and that gentleman, in acceding to the request that his discourse should be printed for general circulation amongst the Craft, handsomely offered that the proceeds of its sale should be devoted to the funds of the three Masonic Charities. When we retired, too, from labour to refreshment, he continued, with unabated ardour, to promote the comfort and pleasure of the numerous Brethren present. I will not, however, say all that I think the occasion warrants in his praise, as otherwise I may, perhaps, be considered to approach too near the borders of adulation. Amongst the virtues of the ancient Craft none is more prominent than that of gratitude for benefits received; and the Brethren of the Shakspeare Lodge, feeling how much they were indebted for the individual exertions of Bro. Sharp, determined to present him with some lasting testimonial of their respect and esteem; not, however, with the idea that they could repay him for the gratification he had afforded them on the occasion alluded to, but simply as a pleasing memento of the past—(Masonic cheers.)

"Bro. Sharp,—It is now my pleasing and grateful duty to present to you this token of the esteem of the Members of your Mother Lodge. I regret that that task has not devolved upon one more capable of testifying the fraternal feelings of the Lodge, for your exertions in the Masonic Craft; but, believe me, this small testimonial of our esteem, is

presented with the sincerest wishes for your temporal and eternal welfare. The fervent prayer of your Brethren is, that, wherever you may be, or in whatever you undertake, you may be under the guidance and protection of the Great Architect of all, and that he may always 'prosper your handy-work!'—(Masonic cheering.)

The jewel was beautifully executed by Bro. Acklam, of London, and bore the following inscription:—

“Presented to Brother James Sharp, by the Brethren and Visitors of the Shakspeare Lodge of Free and Accepted Masons, No. 356, as a Testimonial of fraternal regard, admiration of his Masonic attainments, and sincere approbation of his unwearied zeal in promoting the general interests of Freemasonry; especially in presiding, with great ability, as W.M., at the Jubilee Festival of the Shakspeare Lodge, held at the Court House, in Warwick, on the 16th of August, 1841.”

Letters were read from the Rev. Dr. Oliver, Dr. Crucefix, and from several provincial officers of Warwickshire, Staffordshire, and Leicestershire, regretting their unavoidable absence from the meeting.

Bro. SHARP addressed the company in the following terms:—

“Worshipful Master, and Brethren,—There have been but few occasions, during the period of my connection with the Shakspeare Lodge, on which I have found it either difficult or embarrassing to give utterance to the sentiments which I have entertained upon a variety of Masonic topics, or to the feelings of gratitude which your oft-repeated acts of kindness have called into operation. It may, therefore, appear something like affectation, if I now declare that I rise with considerable diffidence to respond to this renewed assurance of your fraternal respect and approbation. It is, indeed, beyond my power to convey, in other than very imperfect terms, the feelings of a heart overflowing with gratitude, kindness, and good-will, to those now assembled in the tiled recesses of my Mother Lodge. It were useless in me attempting to enlarge upon the delicacy of feeling that would induce me to say that this jewel—so elegant, so sincere a tribute of Brotherly love—is somewhat misapplied; for my power of memory cannot bring to view any circumstance—any official act of mine, that would render such an extraordinary display of your approval either necessary or deserved. I am, nevertheless, willing to take to myself all the praise which has been so generously heaped upon me, in the hope that, when the proceedings of this day shall have passed among the countless events ‘adown the gulph of time,’ it may act as an incentive to our successors, in the Shakspeare Lodge, actively to emulate each other in sowing the seeds of Science, and Morality—Knowledge and Benevolence;—and also to regard us, as we have regarded the memory of our predecessors, with the gratitude of hearts and minds prompted and enriched by the sacred principles of the Science of Light. When I am asked to accept this gift for efficiency and sound Masonic acquirements, I am free to confess that every succeeding day convinces me, more and more, that I am, as yet, a mere novice in the Royal Art; but if it be awarded me as a mark of friendship and good-will, I am equally free to confess, that I receive it with pride, and shall preserve it with veneration. The only return I can hope to make for such a tribute as this, and for the flattering encomiums I have received,—derived, too, from so pure and honorable a source,—is to pledge myself, for the future, to promulgate, with increased toil and zeal, those fundamental principles of our Order which are so closely interwoven with the practice of Religion. The redemption of that pledge will,

I am persuaded,—to such of my Masonic Brethren, indeed, as have kindly united in this tribute of fraternal esteem,—be the most gratifying acknowledgment I can offer for their acceptance.

“ I desire, also, thankfully to acknowledge the request which was unanimously made to me, to assume the duties of the chair a second year ; but I felt that, however complimentary to myself such a request might be viewed, and sincerely intended, it was my duty to waive all personal considerations, and to remember that, by acceding to such a request, I should be keeping from that post of honorable ambition, for another year, my highly-respected and talented friend on my right (Bro. Forder), whose duty it now is to ‘ enlighten and instruct ’ his Brethren, and maintain, to the utmost of his power, the intellectual reputation of the Craft. Be assured, that the gratification of being succeeded by one so well qualified to discharge this duty,—possessing, as he does, all the requisite qualifications for office,—far exceeds any which could have been created by my own re-appointment. Perhaps, to be perfectly candid, I should admit that I was in some degree influenced in my determination, by calling to mind the maxim once inculcated by a renowned Roman emperor, who remarked, ‘ that it was better to retire from the stage of active life, when you had succeeded in gaining the applause of your friends, rather than run the hazard of continuing upon it until you had incurred the censure of your enemies.’ Knowing, therefore, how arduous and important are the duties of the office, if regularly performed *at home*, and honorably sustained *abroad*—for I hold that the Master of a Lodge very imperfectly discharges the functions of his trust, if he does not frequently carry out that portion of the Constitutional law, which recommends neighbouring Lodges to exchange visits, by which unanimity and good discipline may be promoted,—knowing, I repeat, how difficult it is for any man adequately to fulfil so onerous a station, I must candidly confess, I did fear that my powers would be too severely tested during a second year of office.

“ A very flattering reference has also been made to the manner in which the Jubilee of the Shakspeare Lodge was celebrated in this town in August last,—a reference too complimentary to myself individually for me to dwell upon ; but I may, perhaps, be permitted briefly to give expression to those feelings of gratitude which naturally animate my breast, when that ‘ high holiday ’ of the Craft, with all its interesting associations, is brought to my recollection. The Jubilee festival was undertaken but with one desire, namely, to hold up to the *uninitiated* world the intellectual capabilities of that Order which advances the highest claims to public confidence and national regard, not so much because it is invested with the ‘ purple and pall of antiquity,’ but that its sublime tenets are calculated to promote a vast moral revolution in the great family of man, by cleansing the heart of all those impurities which national contentions and private rivalries are too apt to engender. Happily, the removal of such obstacles to general union for the promotion of benevolence, good-will, and peace, is gradually leading society at large to the great beneficent end of all human desires and virtuous ambition, namely, extended civilization in man and increased faith in the Deity.

“ Happily, too, the festival, to which I have referred, was not unsuccessful, either in its present or remote results. Its ceremonials were commenced with a studious regard to the ‘ ancient landmarks,’ which have so miraculously sustained the links that form the vast chain of

Masonry; and it is as worthy of remark to notice—though, by the way, no novel feature in our festive arrangements—that, amidst the lighter hours of enjoyment, when each heart burned with love and kindness, and overflowed with joy, each Mason bore steadily in mind that temperance should be his guide,—even when the most disposed to give free scope to those enthusiastic emotions which such a day was naturally calculated to call forth from the breast of every intelligent and faithful Mason.

“The demonstration then made was nobly responded to. The strictly Masonic publicity with which its proceedings were subsequently marked, redounded to the honour and advantage of the Craft. The popular world—viewing it with Argus eyes—became awakened to the very soul and spirit of its intellectual capabilities, its vast moral tenets, its power and disposition to go hand-in-hand with the sacred obligations of religion. Indeed, no sooner were the uninitiated convinced of this, than the result of our goodly celebration was an accession of members to that Lodge which has stood for fifty years the test of public opinion, and baffled successfully the vicissitudes of time. Masonry has, unquestionably, received from that festival an impetus in this neighbourhood, highly gratifying to those to whose labours and liberality it owed its celebration. The Porch of the Temple, if it has not since been crowded, has been generally regarded with increased admiration and respect, by those uninitiated persons, to whom entrance is as yet denied, but who have sufficiently penetrated the *veil* that enshrouds its mystic beauties from vulgar gaze, to view beneath it all that is bright and estimable in human institutions,—all that is calculated to lead to successful triumphs of knowledge over ignorance,—and to prepare the minds of men for the reception of the noblest principles which can be engrafted thereon, for the promotion of universal charity, national devotion, and inflexible loyalty.

“Let us then, my Brethren, on this spot—a spot consecrated to Truth, Brotherly Love, and Benevolence, breathe an earnest prayer, that mankind at large may so nourish the virtues which Masonry inculcates,—and to the promulgation of which it will finally owe its triumphant and permanent ascendancy, amidst the multiplicity of human institutions,—that every fireside will be the house of joy and gratulation—the haven of rest and peace!

“Further,—let us breathe a blessing on the memory of those Brethren who founded this additional School of Morality and Science! May their labours here below, be honourably and faithfully recorded; and above, be rewarded, by an all-wise and merciful Providence, by those enduring honours, compared with which all ‘the pride, pomp, and circumstance’ of human glory is but as a vain shadow!

“The celebration of that event, so important and so interesting to every genuine Mason, will for ever live in my recollection, and its commemorators in my esteem. Neither shall I cease to entertain the liveliest sense of gratitude for the proud and flattering position in which I was then enabled, within the limits of my native town—endeared to me by the earliest and dearest recollections of boyhood and education—to raise my humble voice in behalf of that Science, which a long succession of English monarchs have graced by their patronage and powerful co-operation, and which, even now, boasts of the princely support of a Sussex—the ducal countenance of a Richmond, a Devonshire, and a Wellington,—the noble association of a Mexborough, a Combermere, a

Howe, a Rancliffe, a Yarborough, an Elphinstone, a Leicester, and a Ferrers;—and, in the popular branch of the legislature, Masonry is represented in the person of a Graham, a Guest, a Williamson, a D'Eyncourt, an Anson; and though last, not least in our love and esteem, our own initiated Brother—'the Douglas,' I trust, of many a well-foughten field in the cause of literature and science in times to come, and whom ill-health alone has kept from our festive board to-day.

"I have on many previous occasions, in the discharge of my official duties, expressed my conviction that the unexampled success of Freemasonry, both at home and abroad, is to be attributed to the belief—*firstly*,—That there does exist amongst the Craft such an extent and purity of 'Brotherly Love,' that nothing can impede its progress, or prevent its continual exercise; and, *secondly*,—That its professions of high mental attractions are realized in its proceedings, when the tiled Lodge is opened in order, conducted in peace, and closed in harmony.

"And now, Brethren, in retiring from office, I reiterate my belief that it is the bounden duty of us all, publicly to demonstrate that these impressions are well founded. It behoves us daily to practise brotherly love; to contend with no jealous spirit within doors, nor animosity without; to avoid detraction and calumny; to use no ill-natured remarks respecting our Brethren, but ever bear in mind that portion of our science, which 'teaches us to bury in oblivion a Brother's failings, and to raise his virtues from the tomb;'—in short, 'to say nothing, rather than defame,' always having in our remembrance that 'to err, is human—to forgive, divine.'

"Let, then, our Brother Craftsmen, working in the same sphere of action, and having the same objects to attain—namely, that of bringing into activity all the better dispositions of our nature,—endeavour to make their respective Lodges as attractive as possible to men of science and education; and induce their fellow-Christians 'to walk together along that vast field of benevolence, which is alike common property to all—scattering, as it were, with liberal hand as they go, those seeds which may spring up and bring forth fruit abundantly, to the happiness and well-being of the whole family of man.' Let the Masonic Lodge-room be the seat of Science—the fountain of Literature. Above all, let the *Shakspeare* Lodge go foremost in this great and goodly work, as becomes it, bearing as it does, an appellation associated with the imperishable name of that great poetical genius, such as the world only once knew.

"By all those *oral mysteries*, upon which the learned and intelligent Locke thus remarks,—'There is nothing more true than what the Masons teach: that the better men are the more they love one another; virtue having in itself something so amiable as to charm the hearts of all who behold it;'—by that *munificence*, which has so long supported our Masonic Asylums for the reception of the hungry, the naked, and the houseless;—by that *universality*, which has given birth to new Lodges in every region of the habitable globe;—by that *charity*, which forms the superstructure of speculative Masonry, and which, from its immortal character, 'will beam resplendent rays through all Eternity;'—by that *neutrality*, which wisely shuts out from these our happy meetings every political and theological disputation that can exasperate, and divide man from man;—by that unsullied *loyalty*, which has ever made Freemasons the happiest of citizens, and the most devoted of subjects;—by all those solemn *observances* connected with this 'high festival,' at

which we are annually called upon to renew our vows of attachment to our ancient and honorable Fraternity;—by that *regularity* and *sound discipline*, which is so essential to Masonic proficiency;—by all the *recollections* attached to the memory of Masonic worthies, who, bowing to the weight of years, have, let us hope, long since ascended that mystic ladder which leadeth to the Lodge above;—by that *fidelity*, which bids us remain true to our professions, till the soul itself stands on the very confines of Eternity;—by all these solemn considerations I would incite you to step forward to the van, and putting on the true ‘armour of light,’ and bearing in mind the exhortation of the great Apostle of the Gentiles—‘so to run [the race] that ye may obtain.’ Make it evident to the uninitiated, by your conduct, —tell them, in language not to be misunderstood, that Freemasonry is not only in perfect accordance with the feelings of every good man’s heart, but that its principles are derived from a sacred source—from the Ancient of Days, the Author and End of all Things—the Finisher of our Faith. Masonry not only tends to confirm that faith, and elevate our thoughts to Heaven, but to knit the hearts of men also to each other by an indissoluble tie, such as Pope describes, when he says—

“ Heaven forming each on other to depend,—  
 A master, or a servant, or a friend,—  
 Bids each on other for assistance call,  
 Till one man’s weakness grows the strength of all.  
 Wants, frailties, fashions, closer still ally  
 The common interest, or endear the tie.  
 To these we owe true friendship, love sincere,  
 Each home-felt joy that life inherits here.”

Then may you be enabled confidently to exclaim, in the language of a beautiful Masonic strain—

“ Hail, Masonry divine !  
 Glory of ages shine,  
 Long may’st thou reign !  
 Where’er thy Lodges stand,  
 May they have great command,  
 And always grace the land !  
 Thou art divine.”

“ Before I resume my seat, I must not omit thus publicly to tender my warm acknowledgments to yourself, Worshipful Sir, for that regularity of attendance during the past year which, as my Senior Warden, has enabled you to obtain that proficiency which will, doubtless, extend the reputation already acquired by the Shakspeare Lodge. Without making any invidious distinction as to other officers, I cannot overlook the admirable manner in which the duties of Secretary of the Lodge have been discharged by Bro. Hersee—to whom I have been indebted for many kind offices, and the Lodge for many valuable services. Neither can the promptitude with which, when it has been required, I have received the able assistance of the Worshipful Brother Kain, who now sits in the West, as the representative of our absent Senior Warden;—his ready support has enabled me to accomplish much in *practical* Masonry, and knowing his kindness of heart and generosity of disposition, it would be somewhat difficult to determine whether he, or myself, is the happier man,—he by whom I was introduced into Masonry, or myself as hoping never to disgrace his friendly introduction. True it is that I have no help-

mate to share with me the joy of this day, and no Lewis to train in those principles of Masonry which 'trace Wisdom and follow Virtue;' but I am not without the ties of kindred and the endearments of home, and what I now want language to express—the language of gratitude—will be powerfully portrayed in those tears of joy and beatings of hearts which will follow the exhibition of the testimonial that marks the esteem, the kindness, and the applause which has this day awaited the son of their affections and the brother of their hopes. But although not surrounded by the crowning point of domestic felicity which will await many of you when you retire from this scene of festive temperance,—of this be assured, that in the families of Masons' wives and Masons' bairns, with whom you will shortly have the delightful opportunity of re-associating,—there will exist no one who will more anxiously than myself indulge in the hallowed hope that, to the 'latest syllable of recorded time,' Masonry may continue to throw over the lighter hours of enjoyment the brightest hues of earthly prosperity and domestic happiness.

"Worshipful Sir, the tongue has now feebly done its duty—the heart still remains unsatisfied,—but failing strength bids me at once stop the current of ordinary language, and resume my seat amongst my Brethren and my Friends, with the sincere exclamation—'May God bless and protect you all!'"

The Worshipful Brother sat down amidst much applause.

WOLVERHAMPTON, Jan. 4.—Hail, star of Masonry! She beams with reviving effulgence upon the Brethren here. The Lodge 607 celebrated the Festival of St. John last night, and rallied with a refreshing spirit round the newly-elected officers. They are chiefly young men who seem imbued with a proper estimation of the dignity of our Order, and emulous to make St. Peter's a *crack* Lodge in the province. Bro. Slade, S.W., proposed the health of Bros. Oliver and Crucefix, with the following speech:—

"Brethren,—By permission of the W.M., I rise to introduce to your notice a toast which I feel confident will be drank with enthusiasm by every Brother who values the moral and scientific elevation of our ancient Order. It respects two of the brightest luminaries of Masonry in modern times; and I unite them in paying the honours to their respective names, which I feel assured their announcement at the present festival will unanimously call forth, because their joint writings and examples have done much more to resuscitate Masonry from the death-like torpor which had seized many of its members, than any thing with which I am acquainted. The one has trimmed the midnight lamp in his learned researches after antiquarian lore, that places Freemasonry on the same pedestal with some of the grandest relics of Theban antiquity; the other has boldly, and with indomitable fortitude, even to the peril of his health and fortune, originated and established a channel of Masonic intelligence and literature, reaching from Britain to India, and the shores of the vast Atlantic continent and islands, and back again to the countries of Europe, that raises Masonry to a position in philosophy and geographical consequence which the Craft never before occupied in any age of the world. These two eminent worthies—eminent for their Masonic rank—being both Grand officers and admirable Craftsmen, and more eminent for their intellectual labours, have conjointly, by the pen and the printing-press, achieved more for the honour, stability and revival of Freemasonry in all quarters of the globe, than any men breathing, be they whom they may. I shall, therefore, without further

preface, pledge you in a bumper to the long life, health, happiness and prosperity of our two worshipful Brothers, Dr. Oliver and Dr. Crucefix, the regenerators of our Royal Craft, and the founders of a new epoch in its history."

The labours of Bro. Paul Law, as Past Master, friend and host, were beyond all praise.

A petition for a charter for a Royal Arch Chapter to be attached to this Lodge, has been recommended by the Prov. G. Master, and forwarded by him to the proper authorities.

LINCOLN.—The dedication of the Masonic Hall, in this city, will be solemnized in May next, on which occasion it is expected that our much-loved Deputy Provincial Grand Master, the Rev. Dr. Oliver, will deliver an oration in the Provincial Grand Lodge.

BOSTON—LODGE OF HARMONY, No. 339, Dec. 27.—This being the festival of St. John, the Lodge met for the purpose of installing the W.M. for the ensuing year. The Brethren met at 2 P.M., and the Lodge was opened in due form, after which the W.M., Bro. Adams (the mayor), with an eloquent and appropriate address, presented Bro. B. Williamson, the late P.G.D.C., and Secretary of the Lodge, with a handsome silver snuff-box, for the zeal, energy, and ability he has displayed in advancing and upholding the interests of Masonry—for the kindness and promptitude he has ever evinced in imparting Masonic knowledge to every Brother seeking information, and for the earnest and untiring anxiety he has invariably shown to disseminate amongst our Brethren, correct views of the true principles on which Masonry is founded, and of the rites and ceremonies peculiar to the Craft. Bro. Williamson responded to the compliment in a very able manner. Bro. J. R. Bull was afterwards installed W.M. for the present year. The Lodge being closed, the Brethren adjourned to Bro. Buttons, the Woolpack Inn, where a sumptuous dinner was provided; the usual loyal and Masonic toasts were given, and several songs sung. After spending a very social evening, the Brethren separated in harmony and brotherly love.

NOTTINGHAM, Feb. 21.—The Brethren of the Newstead Lodge of Freemasons sat down to a most bountiful and sumptuous supper of game, at the Castle and Falcon Inn, kindly furnished by the Earl of Scarborough, and served up in first-rate style by Mrs. Hustwayte, the respected hostess. [We hope our Brethren of the Newstead earned, by working for it, the noble lord's game.]

SHEFFIELD, Dec. 27.—This anniversary of St. John, which is always duly observed and highly venerated among the Brethren, was duly celebrated on Monday last by the Brethren of the Britannia Lodge, and received an additional importance from the assembling of the Provincial Grand Lodge for West Yorkshire, for the purpose of consecrating the Lodge Room, now removed to the Music Hall, in consequence of the great accession of new members which has taken place during the last twelve months. The office-bearers of the Britannia Lodge and a number of brothers assembled in the Lodge Room as early as nine o'clock, for the despatch of business, from which time up to the arrival of the R.W.P.G.M. and his office-bearers, about half-past twelve, deputations or representatives arrived from several of the neighbouring provincial

and sister Lodges. In the unavoidable absence of the Rt. Hon. the Earl of Mexborough, R.W.P.G.M., Brother Lee, D.P.G.M., assisted by the office-bearers, performed the imposing ceremony of consecration in a truly solemn and imposing manner. Brother Leeson presided at the organ during the ceremony. The Brethren then walked in procession to St. Paul's Church, where prayers were read in a most impressive manner by the Rev. J. Knight, who had in the most handsome manner granted the use of the church for the occasion, and an appropriate sermon preached by the Rev. Dr. Clapham, *A.M.*, from the 5th chapter of St. Matthew, 16th verse—"Let your light so shine," &c. After service the Brethren returned to the Lodge-room, and adjourned to the Tontine, where about seventy sat down to an excellent dinner, Dr. Bartolome, *W.M.* in the chair, supported on the right by the Earl of Mexborough, and on the left by the Rev. Dr. Clapham. After the usual loyal toasts had been drunk, the Chairman proposed the *M.W.G.M.* for England, his Royal Highness the Duke of Sussex; the *M.W. P.G.M.* the Earl of Zetland, *P.G.M.* for the North and East Ridings; the Earl of Mexborough, *R.W.P.G.M.* for the West Riding. This toast was responded to by his lordship; after which several other Masonic toasts were drunk, and songs sung by some of the company, and the Brethren separated highly delighted with the proceedings.

**BIRMINGHAM, March 16.**—**LODGE OF LIGHT.**—As it was in the beginning, is now, and we trust ever will be, this Lodge continues its happy course. Bro. Dr. Bell Fletcher, the *J.W.*, gives high promise, and will soon be Master. Bro. Broomhead will be next installed. The Brethren dined on the present occasion. "Respectability" is the password to the Lodge of Light. Some excellent lines composed on the first meeting of the Lodge, will, we hope, appear in the next *Review*.

**SUNDERLAND, Dec. 27.**—The members of the Sunderland Palatine Masonic Lodge of Free and Accepted Masons, No. 114, celebrated the anniversary of St. John the Evangelist, at their Lodge-room, Bridge-hotel, J. Hudson, Esq., *W.M.*, in the chair. The dinner and wines were excellent, and did great credit to the worthy host, Mr. Donkin. After the cloth was removed, and the usual patriotic and Masonic toasts given, the children who are educated out of the Lodge funds, and who had been regaled with good cheer, were called in and examined. The result was most satisfactory. On the same evening, the members of the Phoenix Lodge, Sunderland, No. 111, partook of an excellent dinner, at the Phoenix Hall; after which they had a ball, which was well attended, and dancing was kept up till a late hour.

**MARYPORT.**—The Lodge of Perseverance, No. 508, of the Free and Accepted Masons, has, by permission of F. L. B. Dykes, Esq., of Dovenby Hall, Deputy Provincial Grand Master for the county of Cumberland, been removed from Whitehaven to Maryport, with all their valuable furniture, &c. The Lodge is now held at the Senhouse Arms Inn, where the Brethren assembled for the first time on the 27th Dec., and opened the Lodge with all the ceremonies peculiar to the Order, after which they sat down to an excellent supper, and spent a few hours in the utmost harmony. The nights of meeting are on the second Tuesday in every month.

**DURHAM.**—The Brethren of the Granby Lodge celebrated the Festival of St. John the Evangelist, at the house of Bro. Thwaites, the Waterloo Hotel, in this city, on Monday, Dec. 27. The dinner was

capital, and the wines equally excellent. Bro. Matthew Thompson was chosen W.M.; Bro. White, Treasurer; and Bro. Sutcliffe, Tyler, for the ensuing year. Bro. Thompson's services to the Lodge have been of the most valuable description, through a long series of years.

STOCKPORT, Dec. 22. — LODGE OF UNITY. — The Brethren of this Lodge celebrated the Festival of St. John, at the Masonic Hall, Wellington Bridge Inn. The dinner was got up in Brother Greaves' best style, and the harmony of the meeting was kept up with great spirit under the able presidency of Brother Hudson. Charles Baker, Esq., was elected Master for the ensuing year.

CHESTER. — The annual meeting of the Provincial Grand Lodge of Cheshire took place on the 3rd instant, at Mr. Nickson's the Royal Hotel, Chester. The Grand Lodge was opened with the usual ceremonies in the morning, and the business of the day having been transacted, the Brethren proceeded to the banquet, which was held in the large assembly-room of the hotel. A considerable number of ladies, members or friends of the families of the Brethren present, crowded the gallery, and added considerably by their good looks and bright eyes, to the enjoyment of the evening. The Brethren, to the number of upwards of one hundred, sat down about four o'clock, and were presided over by the R.W.D.P.G.M. of the province, Bro. Finchett Maddock. At the table with, and on each side of the R.W.D., were seated the Provincial Grand Officers, and amongst the visitors, the following Brethren:—Joseph Hess, P.J.G. Warden, W.D.; James Norris, P.G. Secretary; R. M. Raymond, P.J.G.D.; John Molineux, P.D.C.; George Thomson, P.G.O.; Clark Rampling, P.G. Sup. of W.; and Henry Dodd and Joshua Walmsley, P.G. Stewards for West L. Several members of Lodge 35, St. George's, of Liverpool, also were present. After the cloth was drawn, *Non Nobis Domine* was sung by the musical Brethren, in their usual effective manner.

The R.W.D.P.G.M. then rose to propose the first toast, that of "Her Majesty the Queen," which was received and responded to by all the Brethren with the most enthusiastic applause, followed by the whole assembly rising in chorus to the national anthem, arranged by Novello.

The second toast from the chair was, "His Royal Highness the Prince of Wales, Earl of Chester. The worthy R.W.D.P.G.M., in proposing the health of His Royal Highness, said he was sure the loyalty of the Brethren assembled would cause them to join most heartily in drinking the toast, and he hoped that when it should please the Great Disposer of Events, in whom we all trusted, to elevate his Royal Highness to the throne of these realms, and to sway the sceptre which it had been the will of Almighty Providence to place in the hands of his honoured and illustrious ancestors, he would continue to preserve to them that constitution handed down by their forefathers, for which they had to thank the Great Architect of the Universe, and the blessings of which they still felt, and hoped long to enjoy. The assembly at once rose, and received the toast with an instantaneous burst of applause, which was followed by the glee, "Hail! smiling morn."

The next toast was, "The Health of His Royal Highness Prince Albert." The toast was received in the most hearty manner, with the quintett of "Blest be the Home."

After which the R.W.D.P.G.M. begged leave to offer the tribute of respect to a royal lady, who, whether as wife or widow, had always been

esteemed and beloved by the people of this country, and to whom he most heartily wished better health. The name of "The Queen Dowager" was received with loud applause. Bishop's serenade, "Sleep gentle lady," followed.

The next toast the R. W. D. P. G. M. said he had to propose, was the health of another lady, who was also a royal, but, at the same time, a very small one, but who still held a place in the hearts of all loyal subjects—"The Princess Royal and the rest of the Royal Family." It was drunk with the greatest applause.

The CHAIRMAN then proposed the next toast—"His Royal Highness the Duke of Sussex, M. W. G. M. of England, and hoped he would long be preserved to preside over this ancient Fraternity."

The succeeding toast was that of a noble lord, who held no secondary place in the esteem of the Brethren, namely—"The M. W. Pro-G. M. of England, the Earl of Zetland."

Bishop's Round—"The Indian Drum."

The Chairman again proposed the health of another noble lord—"The Marquis of Salisbury, D. G. M. of England."

The R. W. D. P. G. M. then proposed "The health of the R. W. P. G. M. of Cheshire, the Lord Viscount Combermere."

After this the Senior Warden proposed "The health of the R. W. D. P. G. M., Bro. John Finchett Maddock, who had so ably presided over them that day, not only in labour, but at refreshment. It had been a subject of regret that the R. W. P. G. M. had not been enabled to meet them on the present occasion, but his duties having been so admirably performed by the Right Worshipful Deputy, they had no reason to complain of his absence. This toast was received with immense cheers and unanimous cordiality, and was followed by G. Parry's glee—"Hail to the Craft."

The R. W. D. P. G. M. returned thanks. He stated that he could not command sufficient words to convey to the Brethren assembled his sense of the honour conferred upon him; that he lamented the absence of the R. W. P. G. M., and, although he was conscious of his inability to fill the office which the R. W. P. G. M. always occupied, with honour to himself and the delight of his Brethren, still he assured all the Brethren present, that he would yield to no man in his anxiety to discharge his duties, or in his zeal to promote the honour and prosperity of this ancient Order. He concluded by proposing "The health of Le Gendre N. Starkie, R. W. P. G. M. Lancashire," which was followed by Müller's quartette—"Spring's delights."

The following toasts were then given—Bro. Benjamin Brassey (acting R. W. D. P. G. M.); Bro. Drinkwater, R. W. D. P. G. M. Lancashire; Bro. Thomas Preston, R. W. D. P. G. M. East Lancashire; the P. G. Wardens of Cheshire; P. G. Chaplain, Bro. James Foliott, to which the *dessert* was—"The fox jumped over the parson's gate," by Bishop. The reverend Brother returned thanks, and said he was always happy and willing to support so good and charitable an institution as that of Masonry.

The following toasts then came in order:—P. G. Treasurer; P. G. Secretary; P. G. Deacons, and other P. G. Officers of Cheshire; P. G. Officers W. D. Lancashire; the musical Brethren; the Masters, Wardens, and Brethren of the several Lodges of the province.

MILFORD, Dec. 29.—Brother Allen has been elected Master of the St. David's Lodge for the ensuing year, and was installed on the 29th

ult. ; Brother W. Thomas, of the Loyal Welsh Lodge, and installed on the 27th ult ; and Brother G. Parry, of the Cambrian. Freemasonry is now duly appreciated here. Depend upon it, the more it is known, the greater will be the respect paid to it, for a good Mason cannot be a bad man. It is true there are hypocrites in Masonry, as well as in all other professions, but the science on that account ought not to be condemned ; for if so, what would become of Christianity itself ? Masonry unites the "just men and true," of all persuasions, provided they believe in the existence of a Supreme Being ; hence the stupid atheist and irreligious libertine can never have a place among us. It is said of the Scottish kirk—

" When they were told that Masons practis'd charms,  
 Invok'd the de'il, and raised tempestuous storms,  
 Two of their body prudently they sent,  
 To learn what could by Masonry be meant.—  
 Admitted to the Lodge and treated well,  
 At their return the assembly hoped they'd tell,  
 We say *nae more* than this (they both reply'd)—  
 Do what we've done, and ye'll be satisfy'd."

MILFORD, Jan. 5.—At a special meeting of the St. David's Lodge, a Past Master's Jewel was presented to George Parry, Esq., bearing the following inscription:—"Presented by the W. M., Officers, and Brethren of the St. David's Lodge of Freemasons, No. 474, Milford, to Brother George Parry, jun., P. M. of that Lodge, W. M. of the Loyal Welsh Lodge, Pembroke Dock, and Provincial Grand Junior Deacon for South Wales, as a token of their high respect and regard for his unremitting attention to the interests of the Lodge. December, 1841." The Masonic attainments of Brother Parry are well known to the Craft in South Wales, to be of the highest Order, and the flattering terms in which the W. M., Brother Allen, and the Treasurer of the Lodge, Bro. Byers, spoke of his great acquirements in, and zeal and devotion to Freemasonry, were heartily responded to by all the Brethren present.

WORCESTER, Dec.—The Brethren of the Worcester Lodge celebrated the anniversary of St. John the Evangelist on Monday by a dinner at their Lodge, at the Reindeer Hotel and Freemasons' Tavern, Meal-cheapen-street, under the presidency of the W. M., Henry H. Shelton, Esq., assisted by his Wardens. Nearly thirty gentlemen sat down to dinner, and the evening was spent in true Brotherly harmony.

DUDLEY.—At the last meeting of the Harmonic Lodge, held at the Freemasons' Tavern, no less than ten candidates were proposed for admission into this ancient and honourable Order. We are happy to state, on the authority of a correspondent, that a new impulse has been given to Masonry in this town, during the last twelve months ; great numbers have joined the ranks of benevolence, and many others are about to be proposed, comprising individuals of the highest respectability. The day is not very far distant, it is anticipated, when this town will be ornamented with a Masonic-hall. It is earnestly hoped that new Lodges will be opened in the county ; and also that several which have been dormant for some years will be revived, under the auspices of a Provincial Grand Lodge, which is much wanted by the Fraternity of Worcestershire.

DEVONPORT, Dec. 27.—The Brethren of Lodge Friendship, No. 238, dined together at their Lodge, held at the Barnstaple Inn, to celebrate the Festival of St. John.

The Masonic Festival of St. John the Baptist was celebrated by the Lodge Brunswick, No. 185, at Brother Townshend's London Inn. Six o'clock was the hour for dinner, the enjoyment of which was greatly enhanced by the kind presence of several visiting Brothers from Lodge Charity, of Plymouth, and the fine old Lodge of Friendship, at Devonport. The principal duties of the feast were conducted by the newly installed W. M., Brother Doidge, admirably supported in the same by his Wardens and other officers. The evening was one round of enjoyment, and spent with that uninterrupted harmony known only to those who range in the Arcanum of this most ancient of Orders. If ever the hackneyed saying, "Order is Heaven's first law," is truly enjoyed, it is among Freemasons; they meet happily, they part happily, and they pray that they may be spared to meet happily again. The Lodge closed in harmony at eleven o'clock. Let not the uninitiated sneer at the exclusiveness of the ancient Order of Freemasonry, seeing that the same is open to all—

" Thus life for ever runs its endless race,  
And, like a line, death but divides the space."

WEYMOUTH, Feb. 17.—*Masonic Entertainment.*—On Thursday last the Worshipful the Master of All Souls' Lodge, Bro. R. Clark, of her Majesty's Customs of this port, gave an entertainment at his residence, Bank House, to the Principals of the Chapter, and a select number of the Past Masters with their Treasurer.

YEOVIL, Jan. 30.—Bro. William Tompkins, the Worshipful Master of the Lodge of Brotherly Love, 412, summoned the Past Masters, Wardens, and Brethren, to witness the presentation of a very handsome Bible, got up purposely for the occasion by Bro. Jesse Joyce, adorned with Masonic emblems and appropriately inscribed, as a token of their fraternal regard and esteem to their most worthy Brother, George Wellington, who has twenty years faithfully discharged the duties of his office as Treasurer, and whose character as a man and a Mason is so highly and universally respected by every class of his townsmen.

WELLS, Dec. 29.—The Brethren of Lodge 658 assembled at the Town Hall, on Wednesday, for the purpose of installing Brother J. W. Coster, M.D., as W.M. for the ensuing year. There was a goodly attendance of the members of the Lodge. The visitors were Brothers the Rev. Canon Barnard, the Rev. W. James, P.P.G.D., George M. Forster, Esq., P.M. of the Grand Master's Lodge, Ireland; W. Miller, and W. James, Esqrs. The ceremony of installation was most ably and impressively performed by Brother W. J. Welsh, P.M. The Brethren afterwards dined together, on which occasion the duties of the chair were well sustained by Brother Dr. Coster, W.M. After the usual introductory toasts, the health of the R.W.P.G.M., Colonel Tynte, was received with that demonstration of fraternal regard which his name always elicits in the assemblages of the Brethren who hail him as their provincial chief. The W.M. in proposing the health of the R.W.D. P.G.M., Brother Maddison, alluded, in pointed terms, to the essential services which that R.W. Brother had rendered to this Lodge upon the occasions of his several visits to it. This toast was acknowledged by his grandson, Brother the Rev. C. J. Maddison. The health of the visitors

was then given, which was responded to by Brother the Rev. W. James, who, in an address replete with the true Masonic and fraternal feeling, congratulated the Lodge on the zeal and assiduity which actuated its members, the rapid progress it had made in correct Masonic working, and the high position it had attained in the province since its formation. Brother Welsh, P.M., in proposing the health of the W.M., Brother Dr. Coster, united with the Brethren in rejoicing at the selection they had made of "one to rule over them," and felt convinced that, from the efficient manner in which Brother Coster had discharged the duties of the several offices he had previously held in the Lodge, they might rest assured that, under his auspices, the business and interests of Freemasonry would steadily progress. This toast was hailed by the assembled Brethren with much cordiality; and returning thanks, the W.M. observed, that whilst his best energies should be directed to the correct discharge of the important duties of the high station to which he had been called, he should depend on that assistance and co-operation from his Brethren which is at all times necessary to the effective management and well-being of a Lodge, and trusted that the high character the Lodge had acquired would not, during his presidency, suffer diminution. The W.M. then proposed the health of Brother Welsh, who had presided over the Lodge during the past year; and of Brother Lax, P.P. G.R., and Robins, P.P.J.G.W., who had presided over the Lodge during the preceding years, to whose united endeavours and unwearied exertions the great success of the Lodge since its formation was to be attributed. This toast was received with much warmth by the Brethren, and was suitably acknowledged by each. Brother the Rev. P. J. Wetherstone, Chaplain of the Lodge, on his health being drunk, proved to the Brethren how beautifully the genuine principles and sacred tenets of Freemasonry may be blended with those of his holy order, and how much the brilliancy of the former becomes enhanced when brought more closely into connection with the latter. Brother Livett, S.W., returned thanks upon the occasion of the health of the officers of the Lodge being given, and took that opportunity of pointing out to the Brethren the advantages to be derived from a constant attention to Lodge duties. The health of Brother the Rev. J. F. S. Phabayn was proposed, as the junior member of the Lodge, who, in acknowledging the distinction, assured the Brethren that the many beauties he had already discerned in the system of Freemasonry had engendered in his mind a thirst for Masonic knowledge which would induce him to press onward until he became numbered amongst the elders of the Craft. At an early hour the Brethren separated, having throughout the day experienced how pure the satisfaction to be derived from the exercise of the three grand principles of the Order—brotherly love, relief, and truth.

BATH, Jan. 10.—The public were admitted gratis to the Freemasons' Hall, York-street, preparatorily to the installation of the Worshipful Master of the Royal Sussex Lodge, No. 61. The room was brilliantly illuminated with gas and wax-lights, and was magnificently adorned with the varied and striking paraphernalia of the Order. The furniture, we understand, was that used on the occasion of the consecration of the building by H.R.H. the Duke of Sussex, and is of the most gorgeous description—the "Master's chair" alone being valued at fifty guineas. The jewels and emblems were exceedingly brilliant. Nearly 800 persons were gratified with the sight of these curious ornaments.

GLOUCESTER.—The Brethren of the Lodge, No. 152, assembled at their hall, Bugle-street, Southampton, on Monday, the 27th December, at high noon, to instal the Worshipful Master elect, and celebrate the festival of St. John the Evangelist, to which many visiting Brethren were invited.

WINCHESTER, Dec. 27.—Monday being the festival of St. John the Evangelist, the Brethren of the Lodge of Economy assembled, pursuant to annual custom, for the election of officers for the ensuing year, when the following were chosen:—Bro. C. G. Bruce, Worshipful Master; Bro. J. Cave, Senior Warden; Bro. Patten, Junior Warden; Bro. White, Treasurer; and Bro. Foster, Secretary. In the afternoon upwards of twenty Brethren sat down to an excellent dinner, and the evening was spent in a truly pleasant and Masonic manner.

GOSPORT, Jan. 6.—The Brethren of the Lodge of Harmony celebrated the festival of St. John the Evangelist. After the customary business, and attending the appointment of Bro. John Waller Hewett, Esq., as Worshipful Master for the year ensuing, the Brethren sat down to an excellent dinner, provided by Mr. Dalton, of the Roebuck Inn. In the course of the evening the members of the Lodge presented Bro. Geo. Adams, P.M., with a valuable silver snuff-box, as a testimony of their fraternal regard, and for the manner in which he had filled the office of Worshipful Master of that Lodge for a period of six years.

PORTSMOUTH, Dec. 30.—The Royal Sussex Lodge, No. 428, celebrated the Festival of St John, on Thursday last, at their Lodge-room, Kent-street, Portsea, when Bro. Robert Elliott was installed W.M. for the ensuing year. The Brethren, after the ceremony of appointing the officers being over, sat down to a sumptuous dinner. The cloth being cleared, the usual Masonic toasts were given, and the evening was spent with true Brotherly love until twelve o'clock.

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## SCOTLAND.

EDINBURGH, Feb. 8.—The Lodge of Edinburgh Mary's Chapel held an annual Festival in Freemasons' Hall, Niddry Street, the R. W. M. in the chair, ably supported by a numerous band of the Brotherhood. Deputations from seven of the Sister Lodges attended under their respective Masters; and the entertainment was sumptuous and elegant. The various toasts embodied loyalty to the Sovereign, love to the Constitution, and kindness and charity to all—the leading features of the "mystic tie." An excellent instrumental band occupied the orchestra, while Brother Jackson and a glee corps from the Choral Society enlivened the evening with strains "To Masonry and Scotia dear." A song written at the request of the Lodge, by the Grand Bard, also elicited great applause—altogether the meeting was harmonious, intellectual, and social. Exactly at "high twelve," the Brethren retired, the band playing "Good night and joy."

Sir George Ballingall, M.D., Past Grand Warden, and Professor of Military Surgery in the University of Edinburgh, has recently been presented with a valuable dinner-service of plate, by a number of gentlemen, who have been honoured with his friendship, or profited by

his instruction. This excellent and eminent individual was initiated a Mason in the Canongate Kilwinning Lodge.

**PRESENTATION OF PLATE.**—On Friday afternoon (Dec. 24), about fifty citizens entertained Mr. William Donaldson, of the Albion Cloth Company, to an elegant dinner and dessert, in the Turf Hotel, Prince's Street, for the purpose of presenting him with a testimonial of their esteem, subscribed for by the Members of the Celtic Lodge, and other private friends. Mr. William Wright, hat-manufacturer, was in the chair, supported on the right and left by the guest of the evening, Mr. Pritchard, of the Theatre Royal, and other gentlemen. Mr. Dick, of the Albion, officiated as croupier. After dinner, the Chairman read letters of apology and regret from a number of gentlemen who had intended to be present, amongst whom were,—Captain Burdett, of the 17th lancers; Dr. Steven, Governor of George Heriot's Hospital; Dr. Malcolm, &c. After the usual loyal and preliminary toasts had been given, the Chairman called for a *bonâ fide* bumper for the toast of the evening, and after passing a handsome eulogium on those various qualities of their guest, which had endeared him to all his friends, neighbours, and acquaintances, far and wide, presented to Mr. Donaldson, in the name of the subscribers, a very elegant and massive silver tea-set, of the value of £50. Mr. Donaldson's health was then proposed and drunk with warm and friendly enthusiasm. The presentee replied to the compliment in very modest and appropriate terms.

**CUPAR-ANGUS.**—Monday, the 27th Dec. ultimo, being St. John's day, was celebrated here by the Fraternity; but there being no procession, very little stir was created. The attendance was scarcely an average one, but the Society is in a very flourishing condition withal.

**GREENOCK, Dec. 27.**—The Brethren of the Lodge Greenock St. John celebrated the anniversary of St. John the Evangelist in their hall, Buck's Head Inn—R.W.M. Johnstone in the chair. Among the company we observed P. M. Stewart, Esq., *M.P.* for the county, Prov. G. Master for the west of Scotland, David Crawford, Esq., Baron Bailie, and a vast number of the most respectable Brethren of the mystic tie, who afterwards dined together.

In the course of the evening the health of Mr. Stewart was drunk with great enthusiasm.

Mr. Stewart, in returning thanks, stated that they were aware of the deep interest he had always taken in the welfare and prosperity of Greenock, and alluded to the difficulty he had experienced in getting a few of the magnificent steam frigates built on the banks of the Clyde. He had done everything in his power, and at last was successful in getting the directors to accede to his request, but still a prejudice existed against the Clyde-built steamers. However, he could state that no sooner did the steamers arrive in England than all who visited the vessels at once acknowledged that for beauty of symmetry, elegance in fitting up, greatness of accommodation, and power and splendour of the colossal engines of the Clyde-built steam frigates, surpassed any thing of the kind hitherto seen. He paid a well-merited compliment to all who were engaged in the construction of them. This speech was one of Mr. Stewart's usual brilliant effusions, and was rapturously applauded.

Mr. D. Crawford, and several other gentlemen, delivered excellent speeches, after which the meeting broke up, preparatory to opening a Lodge "to harmonize in the light."

Jan. 24.—The Provincial Grand Lodge of the Lower Ward of Renfrewshire met, to regulate the Masonic proceedings on this interesting occasion, in considerable number, mustering the Brethren of St. Mungos and the other Glasgow Lodges, and to install Bro. Patrick Maxwell Stewart as Prov. G. Master; the ceremony was conducted with all due solemnity, and on its conclusion the R. W. Brother addressed the Grand Lodge in a very eloquent manner, alluding very happily to our Queen, who, as Baroness of Renfrew, might be proud of those sons of Scotia who had fought and bled for that beloved land. He then adverted with much pride to the memory of other worthies, and in particular, James Watt.

The Prov. G. Master stated his hope that his future conduct would justify his election to the dignified station in which he had been installed. Various toasts were given, and at high twelve the Brethren separated.

*Monument at Greenock to "Highland Mary,"* Jan. 25.—On Tuesday the foundation-stone of a monument to the memory of Burns' Highland Mary, was laid with Masonic honours in the West Churchyard, Greenock, over the spot where her ashes have reposed for half a century. The weather fortunately was very fine, and from a strong desire among the Masons to do honour to their highly respected Provincial Grand Master, Patrick Maxwell Stewart, Esq., *M.P.* for Renfrewshire, the muster of the Brethren of the mystic tie was very large; and, perhaps, from a little praiseworthy rivalry with the Masons, the turn out of the Odd Fellows and Foresters, two young but powerful societies in town, was highly respectable and very gay. Besides, as it was a holiday at the banks and public offices, on account of the royal christening, the concourse of people was considerable.

On reaching the churchyard, a beautiful and impressive prayer was offered up by the Rev. William Menzies, Provincial Grand Chaplain. The ceremony of laying the stone was then gone through, the inscription on the plate deposited under it being read by John Scott Russell, Esq.

P. M. STEWART, Esq., then came forward, and as Provincial Grand Master, returned thanks in a very eloquent speech to the various Lodges who had honoured them with their attendance. He passed a beautiful eulogium on Burns and Highland Mary, which was listened to with great attention, and was kindly cheered. About the commencement of the address he mentioned, that the community was under obligation to the committee for their labours.

ROBERT WALLACE, Esq., *M.P.* for Greenock, then stepped forward, and was very heartily applauded. He proposed thanks, in name of the committee, to Mr. Stewart, for his attendance. This was heartily responded to. Mr. W.'s address, which was short and energetic, was greatly cheered. He then proposed a vote of thanks to the committee.

The ceremony being now concluded, the procession again formed, and marched back into the town, where they shortly afterwards separated.

A large number of strangers, admirers of the genius of Burns, came from various parts of the country to do honour to the piety and virtue of Highland Mary, and in the evening a number of dinners, &c. took place in town.

Jan. 25.—The Lodge-room presented a most brilliant appearance; there were about four hundred Brethren present; the ornaments were most tastefully arranged, with an appropriate transparency of St. John, lighted by gas; the apostle was painted kneeling on his left knee, his

right hand pointing to a ray of light, reflecting strongly on the Bible lying open at his feet.

The Prov. G. Lodge was opened at half-past nine, immediately on the arrival of the Prov. G. Master, who had been presiding at the "monument committee." After repast the usual Masonic toasts were prefaced by suitable comments, and included the Queen, Prince Albert, the infant Prince of Scotland—in time our future King (tremendous cheers)—Lord Fitzclarence, the Duke of Sussex, and the Duke of Leinster, with their respective Grand Lodges. A bumper was drunk to Bro. Quarter-master Dawes, and the officers of the 10th foot, with thanks for the use of their band. Many speeches were made, one in a particularly humorous strain by Bro. Crawford. Bro. Love sang with effect—"Wee drappy out"—and Bro. Capt. Dunlop the "Farewell to Tarbolton Lodge," both by Burns, with equal feeling. Bro. Crawford proposed the health of the Chairman (the Grand Master), in a strain of powerful eloquence, which that distinguished Brother replied to at considerable length, and the band struck up "The auld Stewarts back again," to the delight of all.

We have not space to do justice to the arrangements, nor to report the various matters,—suffice it, that although the night was far spent ere the word "separate" was declared, "Honest men and bonny lasses," and the "Ladies of Greenock," received their due honours; no excess disturbed the harmony. The Grand Lodge was at length closed—the band struck up God save the Queen, and the Brethren marched out to the right merrie tune of "Good night and joy be with you."

The interest of all the proceedings was enhanced by the day being celebrated at Greenock as the christening of the Prince of Wales.

**COLDSTREAM, Dec. 27.**—The annual election of office-bearers of the Lodge, took place, of this date. A procession of the Brethren was formed, who promenaded the principal streets of the place, preceded by a band of music. The Brethren dined together in the Commercial Inn, to the number of forty. Masonry is flourishing in this border town.

**DUNBAR**—The members of the Dunbar Castle Lodge have shown themselves worthy of their profession—ever foremost in the cause of true charity. Through their exertions a considerable sum was in a short time collected for the relief of the necessitous poor during the inclemency of the winter. This well exemplifies what Masonry is—"an extended principle of humanity."

**MONTROSE, Dec. 27.**—**ST. JOHN'S DAY.**—The various Masonic Lodges assembled at their respective places of meeting. The Brethren of St. Peter's Lodge dined together in the Star Hotel, James Chalmers, Esq., R. W. M., in the chair, supported by Bros. Dr. Poole, Guthrie, Calvert, Shand, &c. The evening was spent in brotherly love and harmony, enlivened by an excellent band of music. The Incorporated Kilwinning Lodge also met in the Thistle Hall, and spent the evening with the greatest harmony.

**ENOCH ROYAL ARCH CHAPTER, No. 3.**—A numerous meeting of this body took place on the 22nd Dec., when six Brethren were exalted to the Supreme Degree. The ceremonies were conducted by Companions Windrom and Robertson, of Arbroath, in a highly interesting manner. Comp. J. Chalmers, M. E. Z., filled the chair.

As regards Templar Masonry, we have nothing to report, and we fear

the swords of the Masonic soldiery are getting rusted. What can be done to arouse the sleepers?

[Strike up the pibroch. "The Campbells are coming" will bear some new version; write to the grand bard Gilfillan; meet, an' ye are but few; like the recruiting sergeant of modern times, cock the bonnet gaily; let the streamers float in the air, and depend on't "Chivalry will revive."—ED.\*]

**ROSEHEARTY.**—The annual general meeting of the Forbes Lodge was held in their hall, on the 7th current, when the office-bearers and managers for the ensuing year were elected. John Smith, R.W., Master; Alexander Robertson, Depute-Master; William Smart, Senior Warden; John Riddle, Junior Warden; James Walker, Senior Deacon.

**DUNNING.**—The Lodge St. John, Dunning, met on the 27th Dec. last, in Brother Proudfoot's Inn, Bridgend, when they elected the office-bearers for the ensuing year:—A. W. Wallace, Esq. R.W.M.; Lawrence Duncan, D.M.; Robert Proudfoot, S.M.; William Mudie, S.W.; John Taylor, J.W.; John Paterson, Treasurer. After public procession through the village, the Brethren dined and celebrated the Festival of St. John in the usual style.

**BANFF.**—On the 31st of December, a splendid ball was given by the St. Andrew's Lodge of Masons here, which took place in the County Hall. It was most numerously attended, and was kept up, in true Masonic style, and with great spirit, till an early hour in the morning of the new year.

**CULLEN, Jan. 17.**—The St. Innocent's Lodge had its annual meeting, procession, ball, &c. on the 10th instant. The acquisition of members to this Lodge has been very considerable. This year it had the honour to receive, as members, the Hon. Messrs. Lewis and George Grant, Cullen House, and many others. The funds of the Lodge are in a very prosperous condition. The procession through the Burgh was of the most orderly description, each wearing the insignia of the Masonic Order, and enlivened by a band of music, flags, &c. The ball, in the evening, was honoured with the presence of the Right Hon. the Earl of Seafield; the Right Hon. Lady Jane Grant; the Hon. Mr. George Grant, Cullen House; Miss Amelia Dunbar, of Northfield; Robert Grant, Esq., Urquhart, &c. &c. The noble visitors were invited by the members of the Lodge, and their arrival at the ball was cheered most enthusiastically. They mingled in the merry dance for a few hours, and then retired—each one there being delighted with the condescension and kindness shown to them by their noble guests. Before retiring, the noble Earl was pleased to intimate to the Right Worshipful Master of the Lodge, his intention of becoming a member of it. On their retiring, the healths of the "Noble Earl," "Lady Jane," and "the Hon. Mr. George," were given, in suitable terms, by the Grand Master, with all Masonic honours, and most cheerfully responded to by all present, of whom there could not be fewer than four hundred. During the evening, the top of the hall was graced by the Lord Provost of the Burgh, John Fraser, Esq., who, by keeping a sumptuous bowl of good whiskey toddy in good style, regaled the numerous party. The hilarity of the evening was much increased by a Masonic song being given occasionally in due style.

\* This hint is worth a subscription for the Asylum. D'ye take? If so, send it.

ABERDEEN, Dec. 27.—ST. NICHOLAS LODGE.—The Brethren of this ancient Lodge met on St. John's Day, when the following were elected office-bearers for the ensuing year:—

James Adam, R. W. Master; John Allan, Depute-Master; William Walker, Senior Warden; Charles Henderson, Junior Warden. We understand that the Brethren of this Lodge have established, in connexion therewith, a Life Insurance Society.

MACHAR'S LODGE.—Elected the 27th ultimo, being St. John's Day—John Green, Esq., Banker, R. W. Master; Lewis Crombie, of Kirkhill, Depute-Master; William Gray, Esq., Advocate, Senior Warden; Alexander Hadden, Esq., Junior Warden.

ABERDEEN LODGE.—The following Brethren were duly elected Managers and Office-bearers for the ensuing year:—

Alexander Lowe, Esq., Master; James Hadden, Esq., Depute-Master; Ninian Kynoch, Senior Warden; Alexander Troup, Mason, Junior Warden.

ST. GEORGE'S LODGE.—The Brethren met in their Hall, 29, Loch Street, on St. John's Day (27th December, 1841), when the following Members were duly elected Office-bearers:—

Alexander Duncan, R. W. Master; Alexander Diack, Depute-Master; William Rennie, Senior Warden; William Shackleton, Junior Warden.

STONEHAVEN.—ST. JOHN'S LODGE.—The Office-bearers were elected on the 27th of December, being St. John's Day:—

James Knox, R. W. Master; William Thomson, Depute-Master; John Greig, Jun., Senior Warden; Robert Henderson, Junior Warden.

LERWICK—SHETLAND—MORTON LODGE, 113-89.—On St. Andrew's Day, the following Officers were appointed for the year:—

- Bros. Charles Ogilvy (Chief Magistrate), R. W. Master.
- Balfour Spence, Depute-Master.
- John M'Diarmid, P. G. M.
- John Angus and Robert Hicks, Wardens.
- W. Sievwright, Treasurer.
- I. G. Den Bourmeester, M. D., Secretary.
- Rev. Z. Hamilton, Chaplain.
- S. Gowdie, Steward.
- J. Linklater and W. Bain, Deacons.
- J. Yorston and H. Gunn, Tylers.

Resolved unanimously, that the proceedings of this Lodge be sent to the Editor of the *Freemasons' Quarterly Review*.

St. John's Day, 1841.—The attendance was unusually numerous— it was *inter alia* resolved, that additional meetings be held for the purpose of mutual instruction.

The R. W. Master observed, that he had read in the *Freemasons' Quarterly Review* of June last, the Report of the especial Grand Lodge of April preceding, at which he had been present, and that he was much gratified at the perfect correctness of such account, considering the disadvantages under which the reporter must have laboured.

It was suggested that a sonnet by Bro. Beck, and a song by Dr. Den Bourmeester, be forwarded to the *Freemasons' Quarterly Review*, with the report— if only to convince the readers of that excellent periodical, that our Freemasonry is not so chilly as the climate. ]

## IRELAND.

*To S. P. R. C. We have handed the packet to Dr. Crucefix, who requests us to state, that owing to severe indisposition he has not had time to examine thoroughly, much less to report upon its contents; next, to ask if the party is desirous to publish it in the F. Q. R., or in a separate pamphlet; thirdly, that he (Dr. C.) has no objection to incur the sole responsibility of the editorship; and lastly, that he declines, for obvious reasons, to write direct to the parties, until he has a decided reply to these points. S.P.R.C. must see the necessity of great caution in a matter of such vital importance to "Freemasonry in Ireland."*

DUBLIN, Feb. 3.—GRAND LODGE.—His Royal Highness, the Duke of Sussex, Most Worshipful Grand Master of the Grand Lodge of England having been pleased to nominate and appoint Brother Godfrey Brereton, of Lodge No. 2, as his Representative to the Grand Lodge of Ireland, that Brother was received by the Right Worshipful the Deputy Grand Master and Brethren of Grand Lodge of Ireland, and after having gone through the usual ceremonial in all due form, took his seat in the Grand Lodge, with the rank of Past Senior Grand Warden.

ST. PATRICK'S LODGE, No. 50, assembled on the third Thursday in January, and installed as Master, Bros. Captain Blake Knox; Captain Nassau Stephens, S.W.; H. J. Brownrigg, Esq. J.W.; Henry Halliday, M.D., S.D; the Rev. R. H. Wall, D.D, Chaplain. Past Master Baldwin, Treasurer and Secretary, who went through the inauguration ceremonies with all the solemnities consistent with

"The conclave's grave decorum."

There were upwards of eighty of the Brethren in the Hall; important business and severe indisposition interfered to prevent the attendance of many more. Amongst those hindered by the latter cause was Past Master Thomas J. Tenison, who had purposely come from the country to be a partaker of the festivity of Lodge 50. Amidst the sincere regrets of the assemblage, an intimation from Bro. John Mitchell was received, stating that his precarious state of health would prevent his continuing to sustain the duties of Senior Deacon.

The Ball Committee reported progress, and stated that the preparations for a Fancy Dress and Masonic Ball and Supper, to be given by the members of 50 exclusively, were progressing with activity and avidity. This *re-union* will take place early in April; and from the names of the Committee, and their acquaintance with the rank and fashion at present sojourning in the metropolis, a brilliant assembly of the *bon ton* may be anticipated.

At seven o'clock dinner was served in excellent style; the comforts of a private party appeared aptly combined with the splendour of a public entertainment. The entire under the direction of the indefatigable George Baldwin.

Several military Brethren were amongst the visitors; and Bro. Lament, of the 78th Highlanders, and Colonel Browne, added considerably to the vocal harmony, which was so ably promoted and sustained by the distinguished musical Brethren present. Bro. William Sarsfield Couran presided at the pianoforte with his accustomed excellence.

Amidst the mirth and merriment of the evening, that benevolence which is, and should be, the guiding star of Freemasonry, was not allowed to slumber; and the Worshipful Master's last toast—"The Female Orphan School, increase to its means, and decrease to its objects," elicited a liberal response from those who "have hearts to feel, and hands open as day to melting charity."

The Lodge closed at ten o'clock, and the majority of the members soon after retired; but some, taking no heed of time, remained in the enjoyment of the unalloyed pleasures of the evening until high twelve—

"For who with clear memory remarks  
The ebbing of his glass,  
When all the sands are diamond sparks  
That dazzle as they pass?"

AT SALT-HILL, February 10, the Brethren of 620, or first Volunteer Lodge of Ireland, met at their Lodge-Rooms, Lovegrove's, Salt-Hill, on Thursday, when the following Officers were installed for the next half-year:—

Bros. John Morgan, W.M.; Mark Toomey, S.W.; William Pasley, J.W.

Visitors present:—Bros White, D.G.M., Stephens, Gleeson, Maher, Evans, and Wright, of Lodge 50; Bros. Rooney and Gunning, of Lodge 132; Bro Murphy, Limerick; and Bro. Lasara, of Lodge 4, London.

After the cloth was removed, Bro. Doctor Wall returned thanks, when the following toasts were given, and most enthusiastically received and responded to, viz.—"The Queen"—"Prince Albert"—"Prince of Wales"—"The Queen Dowager, our respected Sister, and the rest of the Royal Family," &c. &c. The Lodge adjourned at half-past ten, in peace, love, and harmony.

DUNDALK, Dec. 27.—The Members of that old and respected Lodge of Free and Accepted Masons, 384, dined together in their Lodge-rooms, Barrack-street. The rooms were splendidly decorated in every way emblematic of the interesting occasion. The following new Officers were installed for the ensuing six months:—Bros John King, W.M.; Joshua Harrison, S.W.; John Hill, J.W.; and William Stephenson, Treasurer. The company separated at half-past ten o'clock, after an evening's enjoyment that will be long cherished in recollection by the Brethren of 384.

KILKENNY, Dec. 27.—The beautiful and impressive ritual which imparts so deep an interest to the Masonic Festival of St. John, amongst the Members of the Craft, was observed in solemn form, and with strict regard to the prescribed services of the Ordinance, by the assembled Brethren of our Kilkenny Lodge, 642, on Monday last, at the rooms of that respectable and efficient body.

On the conclusion of these proceedings the Lodge was adjourned, with the usual forms, to six o'clock, P.M.: when the Brethren re-assembled for Banquet. Soon after the members and visitors sat down to a splendid entertainment. The health of her Majesty the Queen, was the first given from the Chair, and was cheered with enthusiasm. Next followed the healths of "The respective Grand Masters of Ireland, England, and Scotland," &c., &c., &c.—"The Past Master, and late Officers of the Lodge"—"The newly-admitted Brethren"—"The Wardens," &c.—"The Visiting Brethren"—"The Secretary" (proposed by Bro. Carroll, of Carlow, and prefaced by a very high encomium on the Masonic qualifications of that Officer.) "The W.

Master," &c. Throughout the evening, too, the vocal strength of the Lodge was in active requisition.

Amongst the Visiting Brothers, all of whom were received with the utmost warmth and kindness, three Members of that very excellent and respected body, Lodge No. 116, of Carlow, partook of the hospitalities of their Kilkenny Brethren on this occasion. Bro. Carroll, one of the Carlow Guests, Secretary of his Lodge, and a highly intelligent and effective Member of the Brotherhood, spoke with great force in responding to the health of the Carlow Visitors. Amongst other topics of much interest to the assembled Brethren, in the course of his excellent address, he dwelt very happily on the pleasure and advantage of cultivating a closer fellowship and intercourse amongst the several Provincial Lodges.

The Chair was exceedingly well filled by the W. Master, who, we are happy to add, received the best support from the S. and J. Wardens, in their respective departments.

**CALEDON.**—The Phoenix Lodge 210, met at the Caledon Arms to celebrate St. John's Festival; and after installing Bro. John M'Kenstry as Warden—adjourned to Banquet at which that Brother presided. Among other toasts, the health of Brother Tenison was drunk with enthusiasm. The evening was passed in social harmony.

**LIMERICK, Dec. 27.**—The Masonic Fraternity of this city met on Monday, to install Officers and celebrate the Festival of St. John, according to ancient usage. Deputations from Lodges 13 and 271 exchanged the most Fraternal assurances of love and esteem. Bro. Godfrey Brereton, the representative of the Grand Master of England, and several other distinguished Masonic Visitors, joined No. 13, and highly eulogised the esteemed Past Master, Bro. Furnell, and the Lodge, on their very flourishing condition—very superior arrangements—Masonic abilities and discipline, and from his long acquaintance of the high character (as a Mason and a gentleman) of Bro. Tracy, the Worshipful Master, installed that day, he augured a continuance of that prosperity. The scene was one of peculiar harmony, love, and unity.

**THE MASONIC BALL.**—We informed our fair readers some time since, that the Brethren of Lodge, No. 15, had resolved to give them a full dress and fancy ball on a scale of unusual splendour, and it now affords us infinite pleasure to state a circumstance connected with that object, which will give joy to the benevolent heart, that charity has been united with pleasure in the plan for the latter, which it cannot fail to enhance and hallow. At a meeting of Lodge 13, on Saturday, it was represented to the Fraternity, that six helpless Orphans, the children of deceased Brothers, were in a most destitute situation in the city of Limerick, and that the Lodge could not, consistently with Masonic principles, expend a considerable sum upon a few hours amusement, whilst the children of their Brethren were in need, and suggested the propriety of making the ball the means of affording instant relief to the wants of these poor children; and submitted that their guests would enjoy a greater measure of amusement if allowed to contribute, even in a small degree, to a work of mercy and of love.

The Lodge simultaneously adopted the suggestion, and, after passing a resolution, binding itself to the permanent, as well as instant support of the helpless beings referred to, it appointed Committees to carry out the combined objects of the proposition, at whose disposal a handsome sum was placed. The Ball will take place during the next assizes, and we are sure the committee named, will use every practical effort to

give pleasure to their fair and kind-hearted supporters of the Orphans' cause.

The following observations from the *Limerick Chronicle* will be read with much interest:—"We have heard with no little surprise, that the approaching Masonic and Full Dress Ball was, on Sunday last, made the subject of an indirect commentary at one of the Roman Catholic chapels in this city. When we consider that the proceeds of this entertainment are to be devoted to objects of charity, and to the support of a class of the community who must be considered as having a paramount claim on our sympathy and relief, namely, Female Orphans, it seems strange indeed, why so laudable an effort, and one which we do not hesitate to assert, is creditable in the highest degree to those honourable and high-minded men who have originated it, should be held up as unworthy the countenance or support of members of the Roman Catholic persuasion, who might be expected to take part in an entertainment for the benefit of some of their own persuasion; but we feel assured that the interests of the charity will not suffer from the animadversions of the rev. gentleman, for we happen to know, that many of his auditors expressed their surprise and regret at the bad taste, and worse charity, which prompted such an attack against the Masonic Fraternity. The reason assigned for the introduction of the subject, was the necessity of maintaining the discipline of the Church, grounded on a bull of the Pope, in 1738, which declared 'that no Catholic could be absolved from the sin of being a Freemason, unless by special permission from his Holiness.' If, when superstitious practices were at their height in foreign countries, such measures were deemed necessary, the intelligence and enlightenment of the present day should be a sufficient ground for discarding such absurdities, for it is well understood that a more peaceable, loyal, or moral body, do not exist in the country, than the Order of Freemasons, in whose company crowned heads delight to associate all over the world. Possibly, the rev. gentleman was ignorant of the fact of the late Right Rev. Charles Tuohy, Roman Catholic Bishop of this diocese, having been a free and accepted Mason—a more amiable, pious, and worthy pastor, never guarded a flock—a better man and a more faithful subject did not exist. The key-stone of Masonry is universal charity and love, the frequent injunction of the Divine Founder of Christianity, upon whose glorious precepts the Masonic system is based, for the amelioration of mankind in all that is beautiful and exemplary in morals and religion. 'Love one another,' is the primary principle both in and out of Lodge. In fine, a good Mason cannot be other than a good man, and a good Christian in every walk of life.

"The late Rev. John Thaoer, a native of Boston, United States, formerly a Dissenting Minister, and who officiated and died in this city a Roman Catholic Priest, was a Freemason. There are yet living in the vicinity of Limerick those who affectionately remember sitting in Lodge with the late Right Rev. Charles Tuohy.

"It is understood that the Roman Catholic Bishop of this diocese has it in consideration to write to Rome for a relaxation of the spiritual penalties attaching to such of that communion as attend Masonic Lodges; the cause, if any, of the antiquated and absurd prejudices against the Order no longer existing."—*Limerick Chronicle*.

BELFAST.—The Lodge of Concord, No. 40, has continued during the last twelve months to sustain the promise given by it in the first year of its existence, of imparting a wholesome impetus to Masonic spirit, and setting a good example of Masonic practice in this part of Ireland. Its

members are increasing every month, and no pains are spared by its Governors to make those Brethren who join it well acquainted with the principles and usages of the society. On the last Feast of St. John, the Installation of Officers took place, according to the election which had been held in October. Richard Connery, Esq., lately S. W., was installed in the east, as W. M. for the ensuing year; and from this Brother's tried zeal and activity in the inferior office, the happiest results are anticipated from his presiding over the Lodge. The Rev. F. W. Mant, an ardent and intelligent Mason, lately incorporated from the Apollo Lodge, Oxford, was invested as S. W., and Henry Campbell, Esq., was re-invested as J. W., in which office his services have been already most useful to the Lodge. The Lodge adjourned to refreshment at half-past six o'clock, and the evening was spent in the utmost harmony. The usual routine of Masonic toasts was proposed, and some excellent addresses were delivered in reply, by the W. M., the S. W., and others.

While the business of Craft Masonry has been prosecuted in the Lodge with zeal and intelligence, the attention of its rulers has also been directed to the higher degrees of the Order. Although not yet two years in existence, the Lodge has in connection with it already a Chapter of Royal Arch Masons, and an Encampment of Knights' Templars, both in good working order. The Royal Arch Chapter has met twice during the past year, under the conduct of Archdeacon Mant, William Dillon, and T. H. Higginson, P. M.'s of Lodge 40; Richard Connery, Revs. T. H. Montgomery and Frederick W. Mant; assisted also by several Companions of the Chapter 154, Lisburn, who have also shown themselves ready to give their aid in the labours of No. 40. Seven Companions have already been added to the Chapter, and another meeting is expected to take place shortly.

The Encampment of Knights' Templars met for the first time on the 24th January, at four o'clock, for the purpose of installing the E. C. who had been nominated by the suffrages of the Brethren, and appointed by the warrant of Constitution from the S. G. E. of Ireland, to preside over this new-formed detachment of the *Militia Templi*. The Encampment was opened in solemn form by the Ven. Walter B. Mant, Archdeacon of Down, as E. C. *pro tempore*, assisted by Brethren John Pim and Henry Seeds, of Enc. 154 Lisburn; after which he proceeded immediately to instal Bro. Richard Connery as Knight Commander of this Encampment. The E. C. Connery then nominated his officers for the ensuing year, who were approved by the suffrages of the Brethren and installed: viz.—William Dillon, C. G.; H. T. Higginson, Marshal; Ven. W. B. Mant, Chaplain; J. K. Clarke, Standard-bearer. Bros. J. Pim, H. Seeds, and James Coates, of Enc. 154, acted as A. D. C. and Pursuivant, *pro tempore*. The first accession to the numbers of the Encampment was made by the admission of the Rev. Frederick W. Mant into the Order of the Temple, when he received knighthood from the E. C., and was invested and installed according to chivalric usages. Another meeting of this Encampment may be expected to take place about Easter, as there are several candidates for admission; and a plan is in contemplation to concentrate the strength of the Soldiers of the Cross in this part of the country, by an union, under one banner and Commander, of the Brethren, composing the Encampments 40 Belfast, and 154, Lisburn. Such an union may be expected to result in the establishment, on a firm footing of one of the best appointed and most effective Commanderies of the Temple in Ireland.

CORK.—*Grand Fancy and Dress Ball, at the Imperial Clarence Rooms, Feb. 3.*—This ball, for the benefit of the Masonic Female Orphan Asylum, came off at the above rooms, and by those who remember the former annual balls in favour of this Charity, it has been pronounced as one of the most agreeable and successful. For its success, it will be quite sufficient to mention that nearly 600 persons were present: the whole appearance of the fine room was beautiful and imposing. The walls were hung on all sides with banners, transparencies and devices, emblematic of the Craft of Masonry; while the chair or throne of the Deputy Grand Master, the pillars, &c., were placed at the upper part of the room. It would be quite impossible to describe the effect produced by the varied character of the dresses worn on the occasion; so we will content ourselves by saying, that the *ensemble* was brilliant to a degree, not only from the groups of beautiful women and fair girls, but from the literal crowd of military dashing officers of dragoons, the line, and the artillery, and also the vast number of the Craft, from the Deputy Grand Master himself, down to the Tyler, who paced behind the throne, with sword drawn, and with look and gait of intense importance and responsibility. The room was splendidly lit up by rich chandeliers, suspended from the ceiling, as well as by innumerable lights placed round the walls, and before mirrors which multiplied while they reflected their brilliancy. It was remarked by several, that they never remember to have seen so many very beautiful women together in one room; and there cannot be a question that the assertion was true. Were it not an invidious task, and one tending to no possible good, we should be inclined ourselves to hazard an opinion on the point, and make mention of those who, according to our humble judgment, triumphantly established the reputation of the city and county of Cork, for the beauty and elegance of its women. Though it was expected that numbers would have gone in character, or in fancy costumes, yet we could not see more than one or two ladies dressed in fancy dresses, or more than from a dozen to twenty gentlemen either dressed in fancy costume, or attempting to sustain a character. Perhaps this was in consequence of the notification in the newspapers, that “masks were not admissible,” as few would desire to sustain a character, or could indeed do so with spirit, were they not secure from recognition by a mask. The dresses, however, were gorgeous, rich, splendid, or simply chaste, according to the age or taste of the fair wearers. We were delighted to see that numbers were dressed in the magnificent lace of Limerick, and in the incomparable poplins and tabinets of Dublin. Several gentlemen, besides, wore vests of tabinet, of various colours, and embroidered with gold or silver. Perhaps the enjoyment of those who thus judiciously displayed their taste and nationality, was not in the least lessened by the passing reflection that the costume not only added grace and elegance to their appearance, but was the means of sustaining one of the only remaining branches of manufacture left to their unhappy country. Certainly, we could not, for the life of us, remark that those who wore Limerick lace, or Dublin tabinet, danced less lightly, or looked less gracefully. We have neither space nor inclination to particularize the various dresses worn by the ladies; we will therefore content ourselves by saying that, as usual, there were turbans, toques, feathers and flowers; there were velvets, brocades, satins, tabinets and silks; there were diamonds and emeralds, rubies, pearls, and amethysts.

Two bands were stationed in the gallery—one a quadrille band, the other that of the 7th Dragoon Guards, for waltzes and gallopes. The dancing during the whole evening never varied more than from quadrilles to waltzes, and from waltzes to quadrilles, except that of a country-dance, (in which Miss Dickens and Mr. E. B. Roche, *M.P.*, led off), wound up the amusement and joyousness of the ball.

The only lady (we believe) who was dressed in fancy costume was Miss Brazier, of Fort Mitchell, who looked beautifully as a Greek girl. Among the gentlemen, was one very large and rather fine-looking man, habited as a Turk. One would be almost inclined to think he was a real Turk, and could not understand the tongue of the Christian; for it was remarked by several, that he never was seen to speak for the evening—perhaps that was giving character to the costume. There was a ballad-singer, his fair partner songster and fiddler, who formed about the best group: their ditty was happy enough, and not only attracted attention and earned laughter, but gained a good sum in silver for the charity. There was a postman, who presented witty letters (of course *valentines*) to the prettiest girls, who paid for them with the sweetest smiles. There was a gentleman dressed in the most *outré* fashion, with all his garments, inside as well as outside, *buttoned behind!* There was Mrs. Moll Flagon, or Mrs. Molony, of military fame, with knapsack on back, and dancing lovingly with a well-dressed brigand. There was an Indian chief, a large, black, and silent man; there was a handsome Greek, a tolerable Highlander, an active Diddler, a “Congou-ladies,” one or two curious-looking characters, intended for old women, with a few others, who were beyond all attempt at particularizing, as they were perfect non-descripts.

We cannot help saying that there was a general feeling of satisfaction felt by all present, at the kindness, courtesy, and attention of the stewards, whose desire seemed to be to sustain the amusements of the evening, without a moment's cessation; and in their desire they succeeded, to a degree. We must also pay a tribute to the arrangements of Mr. M<sup>c</sup>Dowell, the proprietor of the Imperial, whose refreshments, &c., were of the best description. In fact, the novelty would be, if every thing that depended on the management of Mr. M<sup>c</sup>Dowell were not in the best possible style.

Edward Deane Freeman, W.M., of 1, marshalled the Craft—71, as junior, preceded, and so on according to number, 13, 8, 3, 1 into the ball-room, two and two, and drew up on each side the full length of the room, leaving 1 to pass up the last, Master, Officers and Tyler, &c. The W.M. then ascended the throne, and ordered to salute the company three by nine; the effect was good, for the Craft occupied from the door to the throne a double line over seventy feet. Hamo de Massy had a perfect group of five Spanish Dons. Numerous well supported characters—H. Morris, *D.L.* in P.M. regalia of 1, Mr. E. Roche, *M.P.* as *D.L.* The Prince Masons in gorgeous regalia, Michael Furnell, Esq., *D.L.*, the most so—the Templars and knights of the Sword giving an air of chivalry to all. Hamo de Massy and Freke Evans, of Ash-hill Towers, of 13, attended Michael Furnell, Esq.

The military present were Colonel Shaw Kenedy, K.H., and officers of the 7th Dragoons; officers of the 20th depot; officers of the Royals; officers of the 86th; officers of the 8th; officers of the Royal Artillery, Engineers, &c. &c.

(CIRCULAR.)

The Master, Wardens and Brethren of the First Lodge of Ireland, return their best thanks to the Patrons, Ladies Patronesses, Stewards, and Committee of Management, for their co-operation in forwarding the objects for which the honour of their support was solicited, and by which the sum of £155 19s. 7d., has been raised in aid of the funds of the Masonic Female Orphan Asylum.

To the Nobility, Gentry, Officers of the Garrison, and Members of the Craft, for their attendance and donations, and to Lieutenant-Colonel Clarke Kenedy, K.H., and the Officers of the 7th (Prince Royal's) Dragoon Guards, for their ready compliance in granting the services of the efficient hand of their distinguished regiment.

Lodge Rooms, Imperial Hotel, 8th Feb, 1842.

*Cork Masonic Female Orphan Asylum.*—The Governors of this Institution beg leave to express their best thanks for the sum of £155 19s. 7d., being the proceeds of the late Grand Fancy Dress Ball, under the auspices of the First Lodge of Ireland, and they avail themselves of this opportunity of renewing their acknowledgments to the Worshipful Master, Wardens and Brethren of that ancient Lodge, for their unceasing attention to the interests of the charity.

Received from Richard Beare Tooker, Esq., Honorary Secretary to the Committee of Management of the late fancy dress ball, one hundred and fifty-five pounds, nineteen shillings and seven pence, including donations:—

Masonic F. O. Asylum,  
February 8th, 1842.

ANTHONY PERRIER, JUN.  
*Honorary Treasurer.*

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## FOREIGN.

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PARIS.— *The Secretariat continues at No. 164, Rue Montmartre, and is open daily, Sunday and fête days excepted, from 9 till 4. No letters or parcels received unless free.*

DEC. 24.—The anxiously expected re-union of the Rite Ecossais and Grand Orient took place this day, when, for the first time,\* the two Grand Lodges met to exchange the fraternal bond; and most devoutly, it is to be hoped, this meeting has so laid the foundation stone of Brotherly love, relief and truth, that it shall last for all ages. That indefatigable and intelligent Mason Brother D. Rosenberg has thus far been successful in the great object of his laudable ambition, and has merited the approbation and gratitude of the Brethren of both Societies; and as some reward for unceasing labour, we should be delighted to record some general acknowledgment from each section of French Masons, of his instrumentality in thus effecting an object that promises to be happily blended into a united fraternity.

It is reported, that a Prince of the blood royal is about to be received into the bosom of Masonry, probably with a view to his assuming the Grand Mastership of the Union.

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\* A spirited allegorical lithographic engraving of this interesting scene has been designed and executed by Bro. Rosenberg.

## AMERICA, (UNITED STATES).

*The Grand Secretary's Office will be open at the Howard House, New York, daily, from 4 p.m. till night.*

The transactions of the Grand Lodge of New York, at the annual communication on the 3rd, 4th, and 5th of June, 1840, are not without interest, particularly the correspondence between the Grand Lodge of New York and New Jersey, in relation to the pretensions of St. John's Grand Lodge to equality of rights, the said St. John's Grand Lodge having been formed by Brethren expelled by the Grand Lodge of New York.

The proceedings from September, 1840, to the 6th of June, 1841, embrace a wide range of important subjects. It is refreshing to observe the anxious and active spirit of the fraternity to promote the vital objects of Freemasonry, by giving all possible publicity to their acts and deeds. In this important step the Grand Lodge of New York stands out in admirable contrast with the Sister Grand Lodge in England; but instead of stating in general terms, let us quote from the proceedings of the American Masonic Executive, under date December 2, 1840, an extract from the address of the Grand Master.

"The Foreign correspondence of the Grand Lodges was formerly limited, except on some extraordinary occasions, to an annual pamphlet from each; these were received by the Grand Secretary, and placed in the hands of a committee for examination, during the annual communication, and by them usually reported on, in the briefest possible terms. To the fraternity at large, little, if any, information found its way through the Committee of foreign correspondence, on the legislation of the Masonic Governments, or the important movements every where made in relation to our Order. But the attention of the fraternity has within a few years been drawn to these subjects. Every where within this jurisdiction, there exists a strong desire for information, not only as to what this Grand Lodge is doing, but what all other Grand Lodges are doing.—This desire after information on all subjects relating to the progress and state of the Order, affords a sure evidence that the spirit of the Institution is vigorous and active; and it is the duty, and has been the determination of the Grand Officers, to afford every encouragement to the increase and diffusion of useful knowledge. Our foreign correspondence has been largely extended, and is still advancing in extent and interest, and the result has been an increased demand for the publications of this Grand Lodge, so that the very large editions of the transactions usually printed, will now scarcely suffice; and the Committee on foreign correspondence, at the last annual meeting reported their inability to get through the examination satisfactorily, during the three days of the session. Our foreign correspondence has now commenced in a form new on this continent, but long approved in Europe, and the system now only awaits the action of the Grand Officers of several of the Grand Lodges of America, to bring new labourers into the field."

The Grand Secretary (Bro. Herring) having adverted to some reports that the permanent fund had been improperly employed, the Grand Treasurer immediately made an "exhibit" of amount to prove the utter worthlessness of such report.

A prospectus of a work, under the title of "The Portrait Gallery of eminent Freemasons, and History of the Masonic Institution in the United States." received the approbation of Grand Lodge, with its recommendation of the work to the patronage of the Craft.

A report from the D.G.M. was read to the Grand Lodge on the 3rd of March, 1841, on some points of indiscipline, couched in terms of great discretion; and instead of pressing with severity on the case, the Brother under accusation was permitted to speak, and the case referred to a Committee.

An address by the representative of the Grand Lodge of Georgia, to the Grand Lodge of New York, held on the 2nd of June, 1841, should be perused by all representatives from Sister Grand Lodges; it inculcates peace and good-will, and freedom from all meddling interference.

Already in Texas there is a Grand Lodge at Austin, with jurisdiction over fifteen Lodges.

The correspondence at the Grand Lodge in June last was very voluminous, but of the deepest importance to the Masonic world.

We cannot close our two brief extracts from this printed statement better than with the following from the address of the Grand Lodge of Hamburg to that of New York. Bro. Morgan Lewis was re-elected Grand Master.

"At this moment, in many countries of our common Fatherland, enraged Catholics and Protestants stand in opposition, Jesuitism, (that hundred headed Hydra), here and there lifts a head, which, though hiding and sneaking, is yet perceivable. It is destroying the harmony heretofore existing between the different sects of Christians, and undermining the peace and happiness of domestic and civil life. (We believe that in this judgment we are not too severe.)

"What can Freemasonry do in this? First, let it be a warning to us to use all our endeavours to preserve peace within our borders; to beware of overstepping our Landmarks, and to understand the spirit of our Order. May every Lodge, and every Brother only strive after Truth and Perfection. Let Forms be honoured, though they may differ, and let every Mason aim at the great object of the Institution, and not be satisfied with performing cold and heartless ceremonies, but studying and comprehending their mystic sense; so shall every Brother become daily more and more a *Free* Mason. Masonry works daily without noise, regarding all Brethren with love and honour; not asking one which *system* he follows, nor another the colour of his decoration, or how many degrees he has, but judging only from his works; not minding what his business may be, or what sect he belongs to, but if he be a faithful workman, whose example may be followed. Thus will Freemasonry increase, the different systems and forms will vanish, and the true Fraternity form a chain of Truth and Light.

"But Freemasonry, has the power, we believe, to allay those feelings of hostility which exist between the different sects:—not by harsh measures, but by love and good example."

MASONRY IN THE UNITED STATES, was introduced and lawfully established by charters from the Grand Lodges of Scotland, England and France at various periods, commencing about the year 1732, and extending down to about the commencement of the present century; but all foreign jurisdiction has ceased in that extensive country, by the last of the Lodges founded in Louisiana, on French constitutions, placing themselves, in 1829, under the Grand Lodge of that State. The following Grand Lodges hold exclusive jurisdiction in the States and territories, and are in perfect harmony with each other although the work, in many parts, is various, and the French, Scottish and York rites are tolerated in New Orleans, and perhaps in other parts of Louisiana, but in the other States, the Lodges practice the ancient rites only.

Grand Lodge of	Held at	No. of Subordinate Lodges.
Maine . . . . .	Augusta	nominally 56
Massachusetts . . . . .	Boston	29
New Hampshire . . . . .	Concord	24
Rhode Island . . . . .	Providence	18
Connecticut . . . . .	New Haven	35
Vermont . . . . .	Montpelier	
New York . . . . .	New York	86
New Jersey . . . . .	Trenton	9
Pennsylvania . . . . .	Philadelphia	46
Delaware . . . . .	Dover	3
Maryland . . . . .	Baltimore	about 25
Virginia . . . . .	Richmond	63
North Carolina . . . . .	Raleigh	42
South Carolina . . . . .	Charleston	

Grand Lodge of	Held at	No. of Subordinate Lodges.
Ohio.....	Lancaster	about 50
Kentucky.....	Louisville .....	57
Tennessee.....	Nashville	about 30
Indiana.....	Indianapolis .....	17
Georgia .....	Milledgeville.....	19
Alabama .....	Tuscalossa.....	38
Mississippi.....	Natchez .....	34
Missouri .....	St. Louis	about 20
Illinois.....		
Florida.....	Tallahassee .....	10

In nearly all the above States are established Grand Royal Arch Chapters, (which are entirely independent of the Grand Lodges,) and these hold jurisdiction over four degrees, viz. Mark Master, Past Master, Most Excellent Master, and Royal Arch. Over these Grand Chapters there is a supreme, or "General Grand Chapter of the United States," which assembles triennially, in one or other of the principal cities of the Union. This body claims jurisdiction over Royal Arch Masonry in all states and territories where there is no Grand Chapter, but all the State Grand Chapters do not acknowledge its jurisdiction, particularly those of Pennsylvania and Virginia.

The Orders of Knighthood are governed by State Grand Encampments, and a General Grand Encampment. The Orders recognised by these bodies are, Knight of the Red Cross, Knight Templar, Knight of Malta, Knight of the Christian Mark, and Knight of the Holy Sepulchre. The latter two orders, however, are seldom conferred, except in the State of New York.

There is a Supreme Grand Council of the 33d degree established in New York by the Supreme Council of France, claiming jurisdiction over the western hemisphere, but it holds a merely nominal existence, and its power is disputed by other bodies, which being active, will probably retain their position.

Having thus given a brief sketch of the divisions of power exercised by the regular Masonic Governments of the American Union, we shall endeavour to furnish not only general details of public proceedings, but various articles of Masonic information, equally interesting to the historian as to the general reader.

## I N D I A.

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

## TO CORRESPONDENTS.

T.

L. L.—The Grand Lodge only recognize—the three degrees in Craft Masonry; the Grand Chapter—only the Royal Arch degree, as a perfection of the third in Craft Masonry.

It is difficult to know what the English Grand Conclave of Knights Templars recognize, unless it be the fees paid to irresponsible recipients—we beg pardon, fees in discharge of debts, said to be incurred some thirty years since by somebody nameless—to otherbody nameless.

The degrees alluded to may be conferred without infringing any known law, but are not recognised by any known law under the English Constitution.

Our correspondent's mark is not very intelligible—we hope he understands us.

CALCUTTA, Jan. 17.—It will be gratifying to our Brethren in the mother country to know, that we continue in a healthy maturity of action; to improve is perhaps not possible. We almost fancy that we are without any natural Grand Lodge in London, being treated more as if it were a step-mother to us than connected by ties of affinity. Whence arises this want of civility and attention to repeated communications, it is difficult to explain.—STILL NO CERTIFICATES.—We know not what to think; a school boy is aware that a bow may be bent to a certain extent, and that beyond that it snaps—in such case where lies the fault?

Something must be done; if functionaries will not do their duty, they should be superseded at least—if they cannot perform it, some friendly hint should point to a resignation. Neglect becomes an abuse by continuance, and after a recent proof, suspicion will arise, in spite of all charitable construction. Our consolation arises out of the otherwise deeply regretted retirement of Brother A. Grant from Bengal, which is, that on his return to England he will make our case known, and obtain a redress of our grievances.

We are likely also to lose Sir Edward Ryan, who will carry with him the lasting good wishes of a grateful Anglo-Indian Fraternity, that have profited equally by the courtesousness of his manner, his unpretending yet liberal charity, and by his dignified support of Masonic principle. With a refined mind and a delicacy of sentiment, he has so engrafted himself in the hearts of all classes, that while we shall regret the absence of the Brother, society will miss a gentleman, to whom it is much indebted, and the presidency is left to hope that their future chief justice may prove the counterpart of Sir Edward Ryan. A public festival was held on the 4th instant in honour of this distinguished guest, to which he was invited. We hope the particulars will be in time for the current number of the *Review*.

HUMILITY WITH FORTITUDE, Nov. 1.—A tablet, expressive of attachment and respect, enclosed in a magnificent frame, was voted by the Lodge, arranged under the direction of Bro. Hoff, W.M., and presented to Bro. W. C. Blacquiere, who for upwards of thirty years was a mem-

ber of the Lodge. Bro. Lazarus is selected to preside over the Lodge; his sterling worth and just notions will prove an earnest of his excellent presidency.

**MARINE LODGE.**—Nothing retards the prosperity of this Lodge but the supineness of a principal officer, whose qualifications, properly exhibited, would be appreciated and prove successful. The new Master, Bro. Siddons, is a promising officer.

**STAR IN THE EAST.**—This Lodge eminently maintains its character for unceasing charity. An election (the first for twenty years) for a successor to Bro. Blacquiere will shortly take place. Lord Combermere was initiated in this Lodge.

**INDUSTRY AND PERSEVERANCE.**—Bro. Burlton has the proud honour of succeeding Sir Edward Ryan as Master, who on his retirement has been presented with a Past Master's medal (gold), of elegant workmanship.

**ST. JOHN'S LODGE,** under the able arrangements of Bro. H. W. Torrens, has taken a leading interest among the Indian Lodges. A handsome gold medal is to be presented to him. Bro. R. Livenhal is his probable successor, and is a Mason of great promise.

**TRUE FRIENDSHIP.**—Bro. A. H. E. Boileau has been elected to the Master's chair. Zeal and assiduity, liberality and benevolence, united in the same Brother, are promising qualities in the Master.

**ANCHOR AND HOPE.**—This Masonic diamond sparkles as brilliantly as truly. Bro. Monteith, as the successor to Bro. A. Grant, will doubtless rule his Lodge according to his own purity of conduct, and entitle himself to the same affectionate regard that Bro. Grant has won from all hearts, who received at the hand of Bro. Monteith, on the 16th December, a splendid Past Master's jewel and tablet, richly emblazoned.

**CHAPTER OF HOPE, Dec. 14.**—Bros. Boileau, Clarke, Fergusson, Buckland, Hampton, Mackenzie, Ward, and Watts, were exalted in the presence of about forty Companions. The decoration of the Chapter is gorgeous, the floor covered with scarlet cloth, a blaze of above one hundred lights imparted great brilliance. Comp. A. Grant has achieved high credit by his taste. He has been requested to sit for his portrait to an eminent artist on his arrival in England, that, although absent, his likeness may stimulate us to emulate the worthy original.—Comps. Buck, Torrens, and Broome are elected Z.H.I.

**Dec. 8.**—Bro. J. A. D. Fergusson waited on Bro. A. Grant, and presented him with a magnificent silver chalice, as a memorial of his esteem and regard.

**Dec. 31.**—A grand Masonic ball was held at Freemasons' Hall.

**Dec. 18.**—**ALMS' HOUSE.**—The foundation stone of the Alms' House, in Amherst Street, was laid with Masonic honours, by the Grand Master of Bengal, and the Brethren of the Fraternity, at four o'clock. There was a large audience present, among whom was the Lord Bishop and several other distinguished gentlemen. At half-past three o'clock, the Masons emerged from the Hindu College in the following order, and proceeded in the same order of procession towards the site of the Alms' House.

Two Tylers with drawn swords; Music. The following Lodges—St. John; Courage with Humanity; Anchor and Hope; Marine;

Humility with Fortitude; True Friendship; Industry and Perseverance; Star in the East; Grand Stewards. Each Lodge preceded by its Tyler and Banner, Members two and two, juniors first. Grand Officers—Bros. Lazarus, Clapperton, R. W. Chew, J. A. D. Fergusson, F. W. Birch, Torrens, A. Grant, S. Smith, King, Henderson, Burlton, W. C. Blacquiere, Chaunce, Sir Edward Ryan. Grand Master of Bengal—R. W. Bro. J. Grant.

On the procession reaching the ground, it halted and faced inwards, forming a broad line through which the Grand Lodge passed to the east of the foundation stone, where a platform and three chairs for the Grand and Pro. Deputy Grand and Deputy Grand Masters were placed, the Officers of the Grand Lodge ranging themselves on either side and in the rear of the three chairs. The Committee of the Building met the Grand Lodge on the ground, and proceeded to their respective places. The Right Rev. the Lord Bishop was placed in a chair on the south, and the Committee on the north of the Stone. The Brethren of the Lodges ranged themselves two deep in the places which were indicated to them. The Grand Masters having seated themselves, the Architect of the Building presented the plan to the Grand Master of Bengal, as did the Registrar and Treasurer the inscribed plate and the coins. The Grand Master of Bengal, accompanied by the R. W. the Pro. Deputy Grand Master and the Deputy Grand Master, submitted the plan, the plate, and the coins, for the inspection of the Lord Bishop. The inscription on the plate was then read by the Deputy Grand Master, Bro. Blacquiere, and the plan returned to the Architect. The stone was raised by the united aid of Brethren from the different Lodges appointed for the purpose, when the Deputy Grand Master, Brother Blacquiere, deposited the coins and the inscribed plate in their respective places, and spread with a trowel the cement which was handed to him by the Builder, after which the stone was lowered with three regular stops into its destined bed.

This ceremony having concluded

The Grand Master then addressed the assembly at great length. We have only room for a few extracts from his admirable speech.

“ My Lords, Ladies, and Gentlemen,—I would particularly request the native spectators of this ceremonial not to suppose that the Masonic fraternity have come here for mere idle display. It is a salutary thing to impress upon the memory the realization of objects of beneficent effect to many of our fellow creatures, so that our children even (of whom we see some present) may have them in solemn recollection. History makes no mention of any public provision for the poor, that I am aware of, before the Christian era; and antecedent to the spread of Christianity, there was no such thing as a hospital, or infirmary, or refuge for the destitute. I merely mention the circumstance, and do not mean to dwell upon it, but would simply beg my native hearers to ponder on the fact. We have assembled, then, to lay the foundation stone in this piece of ground (most handsomely presented to the District Charitable Society, for the site of the Alms House, by the Governor-General) the foundation-stone of an edifice to be devoted to a most useful and benevolent purpose. I see around a numerous assemblage, not one of whom, but I believe, to enjoy the good fortune of being well clothed, lodged, and fed. A time may come, however, when some of us may be reduced to a state of destitution, for no human being can be sure of exemption from cold, want, and hunger. Sympathy for dis-

tress, then, is not merely a necessary element of our nature, but a sacred instinct of the heart, and it behoves all of us not to allow ourselves to become hardened against its dictates. The most prosperous may, some time or other, stand in need of that assistance which they once bestowed ; and woeful, indeed, must the reflections of that man be, whose conscience, in the season of calamity, whispers hissing to his quailing spirit, that in the day of his abundance, he never did any thing towards the relief of the destitute, or the solace of the wretched.

“ However that may be, I can declare, from no inconsiderable experience, that the natives of this country are, generally speaking, prompt to hold out a helping hand to the poor man. It must, at the same time, be admitted, that they do not appear to know how to systematise their charities. The educated among them will not, for a moment, maintain, that the miserable pittance doled out by some of their most wealthy members on occasions of *shrad*, have the slightest pretence to the sacred name of charity. On the contrary, the sums thus squandered, become instrumental in producing much evil. In the aggregate the amount is usually large, and if concentrated in some public benevolence, would be productive of lasting benefit, whereas to many of the thousands and thousands, the prospect of receiving the paltry dole of four, five, six, or eight annas becomes a mischievous snare, luring them from a great distance perhaps, and drawing them away from their daily work, and their homes, to become, many of them, victims of disease or death itself. I say not this merely upon my own authority, but that of my worthy and enlightened friend Dewan Ram Commul Sen, and I am pretty sure that my friend, Baboo Rassomoy Dat, whom I have the pleasure of seeing here, is of the same opinion.

“ The usual mode of relief was for a really maimed being, or one labouring under some chronic ailment, to procure a certificate from a medical man ; or a person labouring under some temporary distress by the death of the father, guardian, or head of the family, applied to some humane gentleman well known on 'Change, who, perhaps, knew the said father or guardian, requesting that he would sign a certificate recommending the bearer to the aid of the charitably disposed. In either case the certificate became an heir-loom, and a certain source of maintenance, and although the distress on the second instance might be but of a temporary nature, still contributions continued ever after to be levied on the certificate. Too often these certificates, having served a purpose, on the death of a party fell into other hands, to be rendered equally available as by the first, while a rag of it held together, or it was sold to persons neither maimed nor sick, but labouring under that often incurable malady, an aversion to work, or a strong predilection for fluids more genial than tank water. Nothing was so common in those days as to see young females gaudily dressed, flaunting about in palankeens, from house to house, petition in hand. If one of these came to a married man's door, she sent in the petition to the Sahib by one of the servants ; if, however, the occupant of the house were a bachelor, the lady acted differently—she would then alight from her palankeen, and without the ceremony of announcement, step trippingly into the parlour, and dropping the most graceful curtesy she could command, flourish her petition into the gentleman's hand. I need scarcely say that this procedure was generally found irresistible. These petitions were generally scrawled over with various initials, each so marvellously like the other, that the same pen appeared to have traced them. Opposite these modest

initials were figured sums of five, ten, sixteen, twenty, or thirty rupees. The sum never exceeded thirty or fell under five, as if the lady had conceived it utterly improbable that any person would offer a less sum to her ladyship.

“That this moral or rather immoral anomaly has altogether disappeared, we owe entirely to that excellent Institution the District Charitable Society. Through the able and enlightened measures of this Society, public charity has assumed the regularity and effect of a well considered and consolidated system.

“You will now understand that the Alms’ House also includes a work-house for those who are able to work, for there is no reason whatever why the poor man should eat this bread of idleness if he is able to work and can procure work. It is the condition of his being that with the sweat of his brow man should earn his bread. This may to the superficial appear a hard case, but if you examine it for a moment; you will perceive it fraught with divine mercy, for next to religion itself the best safeguard against temptation, vice, and crime, are labour and occupation.

“To the ladies who have graced this occasion by becoming spectators of our solemnity, I beg to observe, that however ungallant the exclusion of the fair from Masonic mysteries may appear, that it really arose from no unworthy distrust in their discretion or fidelity, but from the most careful and affectionate solicitude. There were times of old when the knowledge of these secrets exposed their possessors to the most imminent peril, and even to death itself, from the suspicion or misapprehension of tyrants, and it was to preserve woman in all her dear relations of mother, sister, wife, and daughter, that this apparently ungracious exclusion took place. Would it could be put an end to, but, alas! it is not in my power to alter what has become fixed by old prescription.

“My Lord Bishop—for myself and the Masonic Fraternity here assembled, I beg to express to your Lordship the grateful sense we entertain of the favour you have conferred upon us by honouring this ceremonial with your presence. We are well aware what a lively interest your Lordship has taken in the matter of this Alms’ House of which we have just laid the corner stone. Permit me to add in all Christian sincerity, that no one who knows your Lordship, but must feel the conviction, that whatever is just, whatever is right, whatever is good, kindly and generous, whatever is devout, holy and eminently charitable in the highest sense of the term, finds not only an authoritative and eloquent teacher, a powerful and impressive expositor, but a cordial, devoted, downright, thorough, indeed I may say, enthusiastic *exemplar* in the Bishop of Calcutta. I conclude with the earnest prayer that your Lordship may be spared for many, many happy years to enlighten, to edify, to strengthen, and to console thousands.”

The Lord Bishop returned thanks for the compliment paid him, and said that he was infinitely more indebted to the kindly feelings of Dr. John Grant, for the flattering expressions to which he had given utterance, than to any virtue in himself. He certainly was in a degree enthusiastic in whatever he undertook, for he believed that without at least some degree of enthusiasm nothing good was ever yet accomplished; but with respect to the Alms’ House in particular, Sir Edward Ryan was the man to whom all honour was due. Every body would regret the departure from Calcutta of such a truly excellent and enthusiastic man; for none had been more prominently instrumental in the

forwarding of every good work, than Sir Edward Ryan has ever been. He was the good Mason, who unostentatiously worked above and under ground, before and behind the scenes. To his exertions the District Charitable Society, owed, in a great measure, its present prosperity, and often had the Lord Bishop seen him, hard at work in the District Charitable Society's rooms, at nine in the morning, previous to commencing his own arduous duties on the bench. It was to Sir Edward Ryan, therefore, more than to any body else, that the country owed its thanks for the establishment of that excellent institution the Alms' House.

Loud marks of approbation greeted the termination of the Lord Bishop's address, who then, at the request of Dr. Grant, the Grand Master, dismissed the spectators with a blessing. The Masons marched back, in regular order, to the Hindoo College, where they were dispersed in due form, at half-past 4 P.M.

*Dec. 27, St. JOHN'S DAY.* The Grand Lodge and the Calcutta Lodges went in procession to the cathedral; after divine service a sermon was preached by the bishop, and a collection made in aid of the Alms House Fund, which amounted to £100. In the evening there was a general banquet, at which the bishop, the archdeacon and the bishop's chaplain were present; it was a glorious sight to see the bishop on the right and the chief justice on the left of our respected Grand Master. Was ever such a delightful scene witnessed in England itself? About one hundred Brethren sat down to dinner.

Three years ago, and could such an event have been believed possible?

Our paraphernalia was brought into display. The canopy over the chair of the Grand Master was of purple velvet and gold lace, lined with the richest China silk—in the centre the irradiated EYE. Transparencies by Brother Townsend, representing "Faith, Hope and Charity," and another the "Master's Carpet," were brilliantly illuminated. The effect was magical. After the customary toasts, the Grand Master proposed, in a very effective manner, "the health of the Lord Bishop of Calcutta;" to which that estimable prelate replied in an address of Christian fervour and of cheerfulness, that deeply gratified the company; after this, he with much good humour intimated, that as a non-Mason he would not longer delay their indulgence in mysteries he might not be permitted to share. His lordship was listened to with great attention and much cheered. The Grand Master then proposed "the health of the Chief Justice, Sir Edward Ryan," upon whose merits as a judge and a Freemason, he descanted with considerable power of ornate language and truthful sincerity; adverting to the loss the whole population of India were about to sustain, by his return to the home of his forefathers, after so many years passed honourably in India. The enthusiasm that greeted Sir Edward on his rising to reply is not to be described. He felt it intensely, and alluded to the several points of Dr. Grant's speech in a most feeling manner; and concluded an address that won sympathy from all hearts by proposing, amidst loud and reiterated cheers, "the health of the Grand Master;" stating, that the sincerity of that "Good Mason's heart" defied all eulogy; for men spoke of him as a Brother they truly loved.

The Grand Master's reply was a type of his own excellent qualities—full of peace, harmony and love.

In the course of the evening, Sir Edward Ryan proposed "the better health of Brother A. Grant," the Grand Secretary, for whom the Masons of India entertained the greatest affection and respect, as well for his kind

department to all as for his unceasing devotion to the duties of his office. "While, however, you my Brethren," observed Sir Edward, "are lamenting his too immediate retirement from this scene of his useful labours, I am contemplating the pleasure of meeting him in England, advocating your cause and strengthening your interests; thus he will mentally be of you if not for you." The toast was welcomed with the warmest enthusiasm, and called from Brother A. Grant a reply, in which he concentrated more than usual energy, dwelling on the principles of Freemasonry with a strong moral feeling; drawing forth from wells of purity copious draughts of truth. He was particularly happy in his allusion to various tributes paid to his own exertions, and in particular to one he then wore on his breast. And at length, with the deepest emotion, he took the cup presented him by Brother Ferguson, and raising it to his lips, said "I shall soon pass from among you; farewell! farewell! let us look forward to a happy re-union with the former companions of our toils, in that pure temple of 'LIGHT,' where reigns perfect wisdom and perfect happiness."

Brother Grant resumed his seat greatly affected.

The Grand Master called Brother Grant to the chair, and invested him with a splendid gold chain, as a mark of his personal affection. Overcome by the intensity of his feeling, Brother Grant was obliged to retire.

We have given a too brief account of a most delightful as well as a most affecting scene.

*Dec. 31.*—A ball was given under the auspices of "Anchor and Hope." The Grand Master and his lady, with a numerous and highly respectable assemblage of the Brethren and their families, were present. The evening passed in a most pleasing manner.

*Jan. 4* —A farewell dinner was given to Sir Edward Ryan, at which about ninety Masons sat down. After the usual toasts, that of the evening—"Sir Edward Ryan, and may God bless him," was given, with mingled sentiments of respectful and affectionate remembrance of his many virtues. The reply of the learned Brother was all feeling and Masonry. He retired about ten o'clock.

Our accounts from the provinces are anything but satisfactory. The mind is so engaged by the contemplation of the distressing and melancholy catastrophe at Cabool, as to paralyse other considerations. Politics are not Masonry, and yet they must sometimes be attended to. The expedition of Affghanistan has cost us many brave and valued officers and men, many of them Brethren of the Craft. Our treasure is drained, and, what is worse, murder—for it is nothing less—has been perpetrated *in Durbar, at a conference!* Durbar is a sacred precinct, and the annals of India, however stained on any occasion by bloodshed, present no instance of such dreadful pollution.

**KURNAUL.**—No. 648 is beginning to recover from the effects of the late military movements. Our "light of the north" is a most excellent Mason. Bro. Thomas Street holds sway; he was one of Bro. Tottenham's numerous apprentices. His installation took place on the 21st of December: Bro. Tottenham performed the ceremony.

We expect that a reverend friend will shortly preach a sermon; he has expressed a desire to join the Order. St. John's day was well attended, both at Lodge and banquet.

Previous to a farewell for ever to the old year, Bro. Tottenham conferred the degrees Ark and Mark—on four candidates, thus making all the M. M.'s of the Lodge members of the Ark and Mark Chapter.

The new year has began well ; in January we had an initiation, and there are others in prospect.

We hear, with the greatest delight, that the Brethren in the city of palaces have shaken off their lethargic habits, and have revived the days of the good Marquis of Hastings. Nothing like example. Be sound at the heart, and the life-blood will warm the extremities. Long may Masonry flourish, is the prayer of all Brethren from Himalaya to Cape Cormorin.

When we shall get our charter of R. A. from England, is a mystery to be solved. Steam is up every where but in the Grand Lodge and Chapter of England ; if the dignitaries fear a blow up, they do not go the way to prevent it. We like authority, and will hold our breath as long as possible ; but it is hard to labour under the incubus of unnatural delay.

Major Macdonald's loss, as a working Mason, will be long felt. He saw no difficulty in anything.

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## REVIEW OF LITERATURE, &c.

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*The Holy Bible ; containing the Authorised Version of the Old and New Testaments, with nearly Twenty Thousand Emendations.* London : Published by Longman and Co., Paternoster-Row ; with Maps and Tables. 1841.

The existence of such a work as this is, we believe, unknown, except to the few personally known to the Editor and their immediate friends ; no flourish of trumpets having heralded its appearance. A noble confidence—that its own merits would win its way to general estimation, akin to the enthusiasm and devotion which could alone produce such a work, appears to have presided at its birth and sent it forth. But though the name of the Editor is not paraded in the title page, there is no affectation of mystery about it ; it was readily communicated on inquiry at the publishers—being Dr. Conquest, the eminent Physician, in Finsbury-square.

The Editor observes in the Preface, "It must excite the wonder of every reflecting mind that so few mistakes, omissions or mis-translations should be found in the authorised version ; when it is recollected that it was made many centuries after the originals were written, that printing not having been invented until the fifteenth century, every copy had previously been transcribed with the pen by uninspired and fallible men ; and that the translators had but a comparatively limited acquaintance with oriental languages and manners. Besides which, the Sacred Scriptures, like all other ancient books, were written without any punctuation or distinction of words ; and as several Hebrew letters having very dissimilar significations closely resemble each other, it is surprising that more errors should not exist. Indeed, so inimitable, as an entire production, is the English version, so deep and extensive is

the hold it has acquired of the public mind, so sacred has it become by our earliest associations; and by a hallowed prejudice, almost amounting to superstitious attachment, that no new translation materially differing from it is ever likely to become acceptable and popular." He then proceeds to show the folly of objecting to the correction of acknowledged errors, and defects by reference to what would be done for other works under similar circumstances; and observes that the various objectors "Should remember, that, although the general faithfulness and excellence of our version are unquestionable, great changes have taken place in the English language; and such a flood of light has been thrown on the originals by the increased knowledge of Eastern dialect and by the researches of travellers, that every argument employed in justification of a new translation two hundred years ago, when that now in use first appeared, applies, with tenfold force, to the present attempt." Some words which cannot be translated, are given as in the originals and explained in the general index, others capable of being translated are done so in parenthesis thus, to take the first that occurs, "And Adam called his wife's name Eve (LIFE-GIVER); because she was the mother of all living." The printing certain supplementary words in italics is abandoned, and many of them altogether withdrawn, having no sanction in the originals. "The arbitrary and unwarranted divisions into chapters and verses are rejected and the paragraphs as suggested by Reeves and others have been adopted, while the metrical portions are printed in parallelisms; but for the convenience of reference, the numbers of the chapters and verses are retained in the margin. The Editor proceeds to explain why the authorities for each emendation could not be given, gives a long list of those authors from whose works they are derived, speaks of the solace and relief he had found under the anxieties and toils of an arduous profession in entering into these labours, disavowing all pretension beyond industrious research, inflexible integrity, and inviolable impartiality, he concludes thus. "And finally the results of his lengthened labours are now with the most profound reverence, and with the deepest humility, laid at His feet whose glorious perfections adorn the sacred page, and who is himself emphatically and essentially 'The Word of God.'"

One example of the emendations of a particular description has been given; one or two more will suffice.—1 Genesis v. 1 and 2, Authorised Version.

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

#### Amended version—

In the beginning God created the heavens and the earth; and the earth was without form and void: and darkness was upon the surface of the deep: and the Spirit of God moved upon the surface of the waters.

The first example of parallelisms occurs at verse 23, chapter iv. of the same Book, the address of Lameck to his wives being so printed as follows:—one of them Zillah, being the mother of Tubal Cain—the artificer in brass and iron—namely—

23. And Lameck said unto his wives,\*

\* This line being the conclusion of a paragraph beginning at v. 19.

Adah and Zillah, hear my voice,  
Ye wives of Lameck hearken unto my speech :  
Have I slain a man to my wounding,  
And a young man to my hurt ?

24. If Cain shall be avenged sevenfold,  
Truly Lameck seventy and sevenfold.

The authorised version gives the passage thus—

23. And Lameck said unto his wives, Adah and Zillah, hear my voice ; ye wives of Lameck, hearken unto my speech : for I have slain a man to my wounding, and a young man to my hurt.

24. If Cain shall be avenged sevenfold, truly Lameck seventy and sevenfold.

One more example, perhaps, will be sufficient ; and this we take from the New Testament, being the first four verses of the XIth Chapter of Luke forming one paragraph, as follows : the Chapter numbers being printed in a larger figure—

II. And as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his

2. disciples. And he said unto them, when ye pray, say, Our Father who art in Heaven, hallowed be thy name ; thy kingdom come ; thy will be done, as in

3. heaven, so in earth ; give us each day food sufficient

4. for us ; and forgive us our sins ; for we also forgive every one who is indebted to us. And leave us not in temptation ; but deliver us from the evil one.

In the authorised version, the passage is thus given—

CHAP. XI. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in Heaven, hallowed be thy name ; thy kingdom come ; thy will be done, as in Heaven so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation : but deliver us from evil.

This Bible is beautifully got up. It is illustrated with a well engraved "Map of the Countries mentioned in the Bible." One of "Palestine in the time of Our Saviour, illustrative of the Books of the Evangelists, and also of the History of the New Testament." "City of Jerusalem ;" and "Plan of the Temple in the time of Our Saviour." Tables of the "Canonical Order," and "Chronological Order" of the Books of the Old and New Testament ; "Of Times and Festivals ;" "Of Jewish Monies, Weights, and Measures ;" and an "Appendix or General Index of Places and Rivers."

In conclusion, we commend this Edition of the Volume of the Sacred Law to all who are admirers of beautiful typography, Biblical Students who desire to peruse the Sacred Volume in its most agreeable form and particularly to those who knowing the original language, may be enabled to appreciate the emendations of which so slight a sample can be given here.

*A Reprint of Masonic Papers.* Madras : J. B. Pharoah. 1841.

NOT FOR SALE.

A hand book of inestimable value. It is altogether without pretension—yet directing the reader at once to sources of great promise, which

it is his own fault if he do not explore and profit by. The great mysteries are glanced at with the eye of a Mason. *Ars est celare artem*, and which, keeping from public view the key to our mysteries, the compiler of this reprint assists the true seeker after knowledge, to adapt the wards to the lock that secures the beautiful casket.

*On the Origin of the Jewish Religion as Connected with the Mysteries of Freemasonry.* By D. Rosenberg. Paris: De Crapelet. London: R. Spencer.

This work is by the author called an engraving or tableau, and ranks among the foremost of the extraordinary emanations of his gifted mind. He has written a book of explanation, which renders the tableau easy to be decyphered. The pamphlet is written in the French language; the reader will, however, find a liberal view of it in another part of this number. We shall, therefore, content ourselves with recommending the tableau to the investigation of those who have a desire to participate in the researches of one of the most industrious labourers in our art.

*Fédération des Loges Belges. Statuts* (no date). *Examen d'un projet de Réforme Maçonnique.* Liège 5839.

The first pamphlet merely contains the laws of the Belgian federate Lodges. Certain Lodges in Belgium conceiving it would be a great advantage to them to be under one governing body associated together, elected a supreme legislative assembly, and called it the Representative Federate Council. This Council made certain laws for the governance of itself and of those Lodges which were willing to range themselves under its banner. These laws contain nothing very remarkable—one, however, may as well be quoted, as it is peculiar to this Masonic body.

“No. 10.—No person, if resident in Belgium, shall be initiated into Masonry in any other Lodge than that of the town or district in which he resides, until notice shall have been given to, and information respecting him obtained from, such Lodge.”

The second pamphlet is much more important. It seems that some well meaning Brethren of a Lodge at Mons, drew up a scheme for reforming Freemasonry, and sent the draft to the members of a Lodge at Liège, to be by them examined, and requested their opinion. The latter not considering themselves entitled, as a private Lodge, to undertake this task, and being one of the Federate Lodges, sent this scheme to the Supreme Council. They, however, for their own satisfaction, first appointed a committee to report on the proposed reform to the Lodge. This report is contained in the pamphlet before us, and is entitled to respect as having received the full sanction and approbation of the Council.

#### *Analysis of the Report.*

After noticing the importance of the subject, and adverting to the danger of innovation, the Report goes on to quote and reply to several of the paragraphs in the proposed plan of reform.

“It is clear,” says the Report, “that principles are incapable of improvement; it is their application alone which can be reformed; yet these Reformers absolutely profess not to touch the forms of Masonry, but to alter the very landmark and basis of the Order. Their intention is, doubtless, not to destroy but to modernize Masonic principles. Masonry is, and

should be, in all its precepts and forms, inviolable; and had it been subject to changes and alterations, such as these Reformers propose, in days past, in what state would it now have reached us? The traditions which have been handed down and communicated to us are a sacred deposit which we are bound by the most solemn ties to transmit unaltered to our successors. But, say the Reformers, 'Masonry has grown old—it would have been in decay had not enterprising and energetic men kept it alive—in this age of improvement Masonry is foreign to the spirit of the age—it must be harmonized with our modern institutions that it may possess force.' But the antiquity of Masonry proving that it has stood the test of ages, only makes it more venerable and respectable—being founded on principles of eternal philosophy it is not liable to decay.

"The observation of the Reformers is begging the question—is Masonry, indeed, not in unison with the existing spirit of the age? The Reformers admit that 'Masonry has for ages scattered a host of blessings among the human race, and that supported by the two pillars of Benevolence and Humanity, it has resisted the ravages of time.' Yet such is the edifice, by their own admission, that these innovators propose to modernize.

"The Reformers say, that they wish the words engraven on the front of our Masonic Temple, (namely, Reason, Intelligence, and Liberality), to become immutable truths. So far is well—but we ask, is it the fault of Masonry if they are not so? No. The remedy is simple and plain—not for Brethren to reform the whole Order, but for them to practice in the world the precepts they learn in their Lodges.

"The Reformers recommend as a means of obtaining the 'actual force,' spoken of above, that Masonry should take possession of the domains of Intelligence, and work them for the benefit of Humanity; and, while strictly keeping within the law, seize on the empire of Reason. They also strongly advise Masonry to oppose the clerical party, and wrest from them the monopoly of education and instruction.

The reviewers, to a certain extent, acquiesce, but enter into matters too purely local to be of general interest; they, however, do not agree to the last sentence.

The plans of the reformers, which are next combated, are objectionable, as they positively advise Masonic Lodges to take an active part in political elections, and to use all their power as secret and organised bodies to carry out certain political and educational views. This needs no comment. "There is," says the Report, "no portion of this scheme to which we can award our praise, but that which has for its object to put an effectual stop to the inhuman and absurd custom of duelling, and that wherein the reformers recommend the erection of an Asylum for Aged and Decayed Freemasons." With these exceptions, we say it with regret, we find much that is censurable.

*One Hundred Sonnets, Translated after the Italian of Petrarch; with the Original Text Notes, and a Life of Petrarch.* By Susan Wollaston. 8vo. London: Bull. 1841, p. 257.

The small volume before us contains one hundred sonnets of Petrarch, most judiciously selected and admirably translated into English verse. With respect to the original text, it is only necessary to say, that it is very correct, carefully accentuated, and illustrated by short Italian notes, for which the authoress acknowledges herself to be indebted to the translator of Milton into Italian, Guido Sorelli. The translation is printed on the page opposite the original, and a version of the notes is also given. Miss Wollaston has, we consider, undertaken a task of

considerable difficulty, and one which we did not expect to find so ably performed; but it is a matter of regret, that the translator should have voluntarily fettered her genius by so close an adherence to the metre of the original. The accuracy and elegance of this translation, of perhaps the most difficult Italian poet, deserves the greatest praise; not unfrequently the lines, the words, and even the very rhymes themselves correspond, as well as the metre, with the original. The works of Petrarch are but little known in England, too many consider them as the mere rhapsodies of a love-sick versifier, and fancy that even if they do contain some beauties, these are more than outbalanced by the difficulties and obscurity of the poetry. But even if such were not the opinion of many, still there are but very few who have the ability or the industry to read and appreciate this author in the original language. In this volume, while the mere English reader will find many beauties, the Italian learner or even scholar may, by the translation, be led to perceive new beauties which he had overlooked in the original. The beautiful portrait of Petrarch in this volume, must inspire all who look upon it with an earnest desire to become acquainted with the works of one who bore so noble, so gentle an aspect. One short note, namely, page 53 (n 4), we may truly assert is the only blemish in the whole work, and it is so because it may offend a large class of readers, we mean those professing the Roman Catholic faith. We trust to see that it is omitted in all future editions of this translation. It is most agreeable to the reviewer to praise, and this has been our pleasing duty on the present occasion. We hope that such success will deservedly attend on this work, as may induce Miss Wollaston to translate some other Italian poet. There are many beautiful poems in that language wholly unknown, even by name, in England; and there is, certainly no living author so competent to undertake and execute the task of introducing them, in an English garb, to her own country as Miss Wollaston.

*Cakes and Ale.* By Douglas Jerrold. In 2 vols. How and Parsons.

“Of toothsome cakes he made 'em cheer,  
And eke of humming ale;  
And bade 'em sit and lend an ear  
To many a passing tale.”—*Old Ballad.*

Never was a daintier introduction to two quainter volumes. The reading public has already been regaled—but not surfeited with *Cakes and Ale*. The heart can find its holiday in contemplating them again and again; and the promotion of these tales from an ephemeral to a permanent rank in the literature of the day, is an acceptable offering to good taste and discernment. In Douglas Jerrold—presumption and want of feeling meet with just severity, and satire is admirably contrasted with the happier humour to be found in the present collection of the best of his writings.

*Bubbles of the Day.* By Douglas Jerrold. How and Parsons.

It is refreshing for us to be permitted to examine into the printed drama having long since discontinued to remark on theatrical representations—not from choice, but necessity. This play, excellent as it is, should be read to be enjoyed; the language is racy and pointed; each character has equality in effect; and every scene is abundant in wit; not that it does not succeed as an acting comedy—for it is especially a comedy—but that it must be difficult in acting to compass all its

excellence. *Bubbles of the Day* is a lively satire, unequivocal in its moral.

That the theatrical public estimate our author at no mean rate, is shewn in the remarkable fact, that at each of the patent theatres his dramas nightly attract brilliant audiences. On the Monday, Wednesday, and Friday, *Bubbles of the Day*, at Covent Garden, expose cant and hypocrisy; while, at Drury Lane, the *Prisoner of War*, nearly every night holds sway over delighted audiences, enlivening them with whim and frolic.

1. *Hydrophathy; or, the Cold Water Cure, as practised by Vincent Priesnitz, at Gräfenberg, Silesia and Austria.* By R. T. Claridge, Esq. 8vo. pp. 318. Madden, London.

2. *Cold Water for ever!!! or, Hydriatria;\** vulgo, *Hydrophathy.*† Cousins, Duke-street, Lincoln's-inn-fields.

We shall first dismiss the second of these wonderful productions, which is a kind of tender, or small pail, to the larger water-tub. It has, however, the especial merit of correcting the title of its colossal principal by a more correct, though less euphonious, term—unless, indeed, the exposition is intended as a joke.

And now to “Hydrophathy.”

“The earth hath bubbles as the water hath.”—*Shakspeare.*

“Never say humbug; it's coarse.”

“And not respectable.”

“It was coarse. But the fact is, humbug has received such high patronage, that now it's quite classic.”—*Bubbles of the Day.*

We had waded through this book, and were about to remind the author of “*Gil Blas*” and other sources of his ill-concealed plagiarisms, in an article ready for type, when we found the “*Lancet*” had performed an operation on “Hydrophathy” so much better to the purpose, that we prefer giving some extracts from the reviewing department of that periodical.

“Hydrophathy is a fine word for a water-pain, a science which certainly rests on a better foundation than homœopathy, or mesmerism, or any of the other mystic “sciences,” which have latterly issued from that hotbed of absurdities, Austria. \* \* \* If we condemn the humbug of hydrophathy, it must not be imagined for a moment that we deny the virtues of cold water as a remedy, when administered with discrimination. \* \* \* *Dr. Currie's* book is still a medical classic. *Macartney* has shown the real use of water. \* \* The peculiarity and absurdity of the water doctors lie in this, that they carry the administration of water, in all forms, to excess, and apply it indiscriminately in all cases. In this fact consists the originality and the mischievous tendency of VINCENT PRIESNITZ'S practice. \* \*

“His father was the proprietor of a small farm, on which the establishment is built, and gave his son (Vincent) little or no education. An old man, who practised the ‘water-pain’ upon animals, imparted to Vincent Priesnitz the son, his first notions of the science, for he appears to have been too illiterate to acquire the information from a book on the subject, by *Dr. Harn*, who resided at Schweidnitz, thirty miles from Graefenberg.”

\* υδωρ, . . . water

— ιατρεια cure

† — παθος disease.

The origin of his fame is thus described:—

“ Priesnitz while hay-making had two ribs broken—a surgeon declared he would never be cured!—he determined to cure himself! To replace the ribs he leant with his abdomen against a table, or a chair, and held his breath to expand his chest. ‘ The ribs being thus replaced, he applied wet cloths to the parts affected, drank plentifully of water, ate sparingly, and remained in perfect repose. *In ten days he was able to go out, and AT THE END OF A YEAR was again at his occupation in the field.*’

“ Broken ribs, in a case like this, are cured by English surgeons in a month or six weeks, and the patient can walk about as soon as the proper bandage is applied.

“ The fame of this extraordinary cure soon spread abroad among his neighbours. \* \* Having no remedy but spring water, no theory to puzzle his brain, and no guide but nature, he soon perceived the defect of the present system of diet, and the mode of treating disease. The result was the discovery of hydropathy. \* \* \* Gout, rheumatism, scrofula, syphilis, are all washed away by the waters of Graefenberg. \* \* \* Water is injected into the eyes, ears, and nostrils. The patients sit in water, have hot baths and douches, are pumped on, and plunge into water. In acute diseases, such as fevers and inflammations, the patients are rolled up in blankets and cold wet sheets, which are frequently renewed.

“ The diet is *ad libitum*, plentiful and coarse. \* \* There is always a disagreeable smell arising from the cows on the ground floor (of the establishment!) the ‘*public conveniences*,’ and the kitchen which is under the saloon. \* \* \* Of R. T. Claridge, Esq. and Priestnitz, it may, in one sense at least, be said, ‘*arcades ambo.*’ Their ignorance is equal—their boldness infinite.

“ He (Mr. Claridge) expresses himself ‘utterly at a loss to account for the silence of the literary and medical works on this *highly important subject*,’ while it is a fact that *Dr. James Johnson* has given a fuller and, we need not say, a better account of Graefenberg and Priesnitz than the author. \* \* He quotes Pindar, Pythagoras, Hippocrates, Celsus, Galen, Charlemagne, and John Wesley, on the virtues of water, without saying one word of Le Sage, or making a single reference to the celebrated Dr. Sangrado, or Valladolid, from whom Mr. Claridge has taken entire passages, and all the scientific parts of his book. \* \* \* He had better have continued crying ‘there is nothing like leather,’ or ‘there is nothing like asphalt,’ or ‘there is nothing like wood.’”

Thus much from the “Lancet,”—we still warn the world, in particular travellers, against wet sheets, and recommend those who would try the cold water system to good advantage, to go into Wales, where the mountain scenery is as beautiful and romantic as Græfenberg, the diet more wholesome, and the water as pure; it is true they need not herd with the cows, or have their nostrils offended with the filthy matters described in “Hydropathy,” but they will save their money from going in the direction to which Mr. Claridge’s finger-post points—the pocket of Priestnitz. If the author of this book really be, what we believe he is not, credulous—alas! poor human nature—but if he be not—why, then “tis my vocation, Hal.”

*Wood Paving for the Provinces, and its Application to Flooring, &c.*  
By J. Lee Stevens. R. Spencer.

Wood Paving in London, noticed in our last number, has already run through four editions. The present brochure gives a complete synopsis of system and economy of price for the country, and contains very satisfactory certificates from Bath, Birmingham, Cambridge, Cheltenham, Southampton, and other places. As a public writer of acknow-

ledged standing, Mr. Stevens has handled his subject with his usual tact, and made clear to the provinces the unquestionable advantages of wood paving. *The following extract from the pamphlet itself deserves to be quoted for the soundness of its reasoning:—*

“Who can calculate the extent to which this manifest improvement will be carried in every city and town in England? What community is there, in these days of rapid advancement, that would submit to follow far in the rear of others of equal numbers or importance? And, even if the cost of this wood paving were as much more, as I am sure experience will prove it to be less than that of stone, who would deprive his fellow-citizen, townsman, or neighbour of a comfort scarcely appreciable to those who have not witnessed the change?

“What is found to be so beneficial in London and other places, must be proportionably so in all; and it is to the interest of every class of residents to press the introduction of wood-paving upon the consideration of their respective local authorities; as it is the bounden duty of the latter to examine the subject under the influence of the most favourable feelings. And above all, not to permit any petty individual interest to interfere with so large a measure of public benefit.”

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### EPIGRAM,

#### ON RECENT OCCURRENCES.

WHEN a Grand Master gives a rout,  
The working Masons are shut out;  
But when their labour they begin,  
To make all sure, he locks them in!

J. L. STEVENS.

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### TO CORRESPONDENTS.

We regret that some interesting intelligence from America and Canada, as late as February, 1842, came too late for insertion.

Many complaints have been made relative to the execution of the Portraits of the Earl of Durham, Dr. Oliver and Dr. Crucefix, and we fear they are but too well founded; we cannot remedy the past, but will endeavour to prevent similar disappointment in future.

**A GOVERNOR OF THE BOYS' SCHOOL:—**We see nothing amiss in the circular containing an application for stewards for the Girls' Festival in May, which Bro. Crew issued to the Lodges that met in January. “Up lads, and at 'em!” is as good a cheer in the Masonic as in the Military Brother; and Bro. Crew, as an old Masonic soldier, is well aware that installation days are field days; and that the “*feu-de-joie*” from sparkling champagne enliveneth the spirit and stirreth up charity.

Bro. BULL will please to accept our best thanks.

**LODGE NO. 613:—**Many inquiries have been anxiously made after the Brethren of this Lodge; perhaps some Australian Brother will favour us by correspondence.

**BRO. TURNER:—**We have used his valuable remarks, and court his future communications.

**A PROVINCIAL MASTER:—**The Stewards of a private Lodge are not entitled to the Red Collar and Badge.

**A MASON** complains that his letters are exposed to the prurient gaze of the post-master; why not apply to the chief office, London. A dismissal of the offender would speedily follow.

A GRAND STEWARD.—We do not know who is the Editor of the Circulars of the Grand Lodge of England; all we do know is, that those circulars are often incorrect. The names of the Grand Stewards are sometimes called over, and this is termed presentation. The last actual presentation took place at the Grand Festival in 1833.

A FATHER.—We do not consider the concern safe—to say more might submit truth to an action for a libel. The proper name for the trash is “noli me tangere.”

A. LEWIS.—The P.G.M. has not lately received any Masonic advices from his province. The report that a P.G. Lodge is actually about to be holden in New Eldorado, Sumatra, when a D.G.M. and a brilliant Masonic Staff is to be appointed, must be a hoax; there being, as we credibly believe, no such town or city within the extensive range of the R.W. Brother's authority. If “Lewis” will favour us by any Masonic intelligence it will be acceptable. The R.W. Brother is not likely to depart very speedily for the seat of his Masonic jurisdiction.

A GOVERNOR OF THE GIRLS' SCHOOL requires an impossibility. The Governor alluded to cannot restrain his feelings.

A DUPE inquires why certain names have been *withdrawn*?—we cannot answer.

PILGRIM.—Our best thanks are due for continued kindness and confidence.

BRO. TAIT's obliging letter came too late. (March 17.)

MASONICUS.—Why complain?—you were warned by our opinion.

A SUBSCRIBER.—Take a case in point.—A charge was brought for having acted UN-Masonically at the last Lodge; votes were equal, that of the Master decided against the accused. The charge certainly was vague—the Board decided in favour of the Lodge. Our opinion is, that such cases should not be made public; they serve to bring the Order into contempt. The charge stated by a Subscriber is altogether vague and unsatisfactory.

AN OLD MASON.—The Grand Master has no constitutional power to disburse the funds of the Grand Lodge.

BRO. HEWITT.—We regret that awful word “private,” which prevents our doing justice to some excellent remarks.

A MASON IN HEART is surprised at our remarks on a Brother, in our extra-limbes of Dec., 1837. All we can say is, that at the time, we did not sufficiently know the party.

HINT.—The “Britannic, 38,” was never posted, neither the “Alpha” as such. The first, once a brilliant scene of glory untarnished, became silent as the tomb for very many years. From respect to the memory of the late beloved Marquis of Hastings, it was thought to have hermetically sealed its transactions, not having met since that noble Brother's departure for India in 1813. Its sanctuary, however, has lately been surrendered to new rulers. The second is a pocket *vade-mecum* of the Grand Master.

A PROVINCIAL GRAND MASTER.—We agree that a Grand Lodge should have been convened as a mark of respect to the King of Prussia, on his visit to England.

A GREENOCK BROTHER.—We are obliged by the letter, and have complied with the request.

BRO. DR. STEPHENSON.—The newspaper came to hand, by which we assume our friend is well; but is he aware that the said paper did not contain a scrap of Masonic intelligence?

BRO. J. G. DEN BOUNMEESTER, M.D.—We acknowledge the friendly letter: the poetry is unavoidably postponed.

ARGUS is a misnomer; he should see at least round a corner. Bro. Nash has been in Birmingham, Wolverhampton, and Stafford; where he is now this deponent knoweth not.

TUBAL is right—our reporter wrong. Dr. Oliver never mentioned “The Fancy Ball of Caledonia;” his words were, “Whether we consider the Masonic Vice-Regal Fetes of Dublin, the Masonic Fancy Ball of Cork, or the Scottish processions by torch-light, we are greatly impressed with the idea, that our Brethren in Scotland and Ireland are actively alive to the best interests of Masonry, anxious to make it respected by the community at large, and subservient to the great moral purposes which it is designed to produce amongst all ranks and conditions of men.”

AN ATHOL MASON appears to know more than we do of the contemplated new project for a Masonic Literary Institution; but the publication of his letter would not gratify our readers.

A MASON inquires the reason that the natal day of H.R.H. the Grand Master has not been celebrated this year by the usual public festival? it is the only interruption since 1813.

“TO ISIDORE” in our next.

BRO. CLAPHAM is as welcome to an ell as an inch, provided he be in time: the department for his contribution was worked off before his letter reached us.

A GOVERNOR OF THE GIRLS' SCHOOL.—We decline to insert his letter, as its publication might affect the interests of a very deserving Brother.

BRO. WATT requests us to state, that Bro. Geo. Aaron's has removed to 28, Kirby Street, Hatton Garden, where he continues to give Masonic instruction.

AN ISRAELITE.—We decline the subject at present. Whether the party be innocent or guilty, delay of justice becomes injustice.

ZADKIEL.—The 18 Lodges on the 17th, and St. Patrick into the bargain, probably remembered the change from old to new style. Dr. Dee, according to Zadkiel, predicted the 17th old style, not the 20th new style; which latter falling Easter Tuesday, and only one Lodge's meeting, London may probably be out of town on that day, and be safely left in charge of the earthquake. The three Lodges should, however, keep their weather eye up.

A. P. M. B.G.P.—The account of a recent sale of Masonic books is curious, and brings to light some characteristics of the “Committee” ministerial but not legislative. They seem to have yielded to many frivolous suggestions of one not in actual authority; whose name, at first cunningly introduced into the sanctum, was afterwards erased, as was a sentence, stating the jewels of No. 2 to be *golden or gilt, to commemorate the fact of H.R.H. the Duke of Sussex having presided Master of that Lodge for twenty-five years*. It appears that orders had been given to buy in the F.Q.R. seven vols., and also three numbers for 1841, because the latter contained very elaborate remarks; this order got wind, and so brisk was the bidding by a waggish Brother, who meant that the “whistle” should not go cheap, that he nearly managed to get it knocked down to himself; he escaped, however, the payment of

nearly eight pounds! This reminds us of the wager between certain Irishmen, that one would not carry the other in a hod up a high ladder; on reaching the destination Pat demanded the wager; there 'tis, said Murphy; but faix I had nearly won, for you slipped at one time.

**BIRMINGHAM.**—We have a singular correspondent in this town, who indulges in some pseudo-charitable ideas; we recommend him to eschew all morbid feeling, and act *openly*—on the square.

**CORK.**—An anonymous correspondent is too late (the 22nd). We had previously arranged the best materials at hand.

**A CATHOLIC MASON, BUT NO ROMAN.**—The account of the escape of the Limerick Nun, beautiful as rich, is certainly graphic; and the circumstance may account, as our correspondent intimates, for the "*Brutum fulmen*" of the disappointed; had it, however, reached us in time, we should have hesitated to publish the statement in its present shape.

#### ARCH MATTERS.

**A ROYAL ARCH MASON.**—Companion J. Harris, 40, Sidmouth-street, can supply his wants, and on reasonable terms.

**A SOJOURNER** complains that there has been unnecessary delay on the part of the Committee of Laws. *Perhaps so; but there is an "imperium in imperio,"* and the Committee have more masters than one. The document presented at the last Grand Chapter requires explanation.

#### TEMPLARS.

**SEWAP.**—At present the Supreme Grand Encampment is not likely to resuscitate; its laws and regulations, if ever they existed, are out of print. Applications for charters should be made to the Grand Recorder, or Grand Sub-Prior, at Freemasons' Hall, either of whom, on payment of fees, about five guineas, will procure or grant a charter. Into what exchequer these fees drop we do not know. It has been stated that a bill has been outstanding for thirty years, and that certificates, &c. are droits in satisfaction; but the bill itself has never been rendered, "*Credat Judæus!*"

#### DISCIPLINE AND PRACTICE.

**A GRAND STEWARD ELECT** is not entitled to the badge until he is presented at the especial Grand Lodge in April.

**TYHO.**—Approving the principle we insert his letter—had he given his name and address (in confidence), we would have gone a step further.

**ONE OF THE SUMMONED.**—The unfeeling remark to a near-sighted Brother, to "take his spectacles with him in future," had more in it than met the ear, and came from an eye-sore in the Craft.

**FIDUS.**—We look to be excused for delaying the "critical remarks on the revised Constitutions," in all of which we agree, and hope to find room for them in our next.

**A FORMER MEMBER OF B.G.P.**—The better plan would be to direct the Grand Secretary to issue annually a printed paper to every Lodge, containing a short abstract from the Act of Parliament, with ruled lines, and ample instructions, so that the clerks of the peace may have no trouble, but to cast an eye, or both eyes, on the several papers, instead of endeavouring to decypher such illegible scrawls as have been sent to us.

#### ASYLUM.

**AN OLD FRIEND.**—The festival is fixed for the 15th June, at Freemasons' Hall, and the Board of Stewards is forming.

**A STEWARD FOR 1840.**—We differ in opinion—the honourable chairman did not exceed becoming generosity in his advocacy of the Asylum; neither did he omit due respect to the Grand Master. We have never heard him disclaim the Asylum; at any rate, he was apparently noble-minded and generous, and if arrested for a time in his progress, he may retrace his former steps with honour and advantage.

**ONE PRESENT IN GRAND LODGE, Dec. 1837.**—The question is delicate.—The G.R. of that time suggested an amendment, and for the sake of unanimity that suggestion was adopted in the original proposition, and unanimously carried. Could a gentleman—a Brother universally acclaimed as such, be a party to "confusion worse confounded,"—could he as a legit tamper with a resolution of Grand Lodge, and be unmindful of the gladness his conduct achieved?—however, our correspondent should understand that the Brother alluded to was, on the 2nd instant, absent on the northern circuit.

**'THE ANNUAL FESTIVAL WILL TAKE PLACE AT FREEMASONS' HALL, ON WEDNESDAY THE 15TH JUNE NEXT.**

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FREEMASONS'  
QUARTERLY ADVERTISER.  
No. XXXIII.

MARCH 31, 1842.

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FREEMASONRY.

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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 of April, at Seven o'Clock in the Evening, punctually, when all the proceedings of the Sub-Committee appointed to confer with the Board of General Purposes, will be fully reported.

The Chair will be taken at Seven o'Clock.

ROBERT FIELD, *Sec.*

25, Tibberton Square, Islington,  
31st March, 1842.

N.B. THE ANNUAL FESTIVAL OF THIS CHARITY IS APPOINTED TO BE HELD AT FREEMASONS' HALL, ON WEDNESDAY THE 15th OF JUNE. BRETHREN DESIROUS OF SERVING THE OFFICE OF STEWARDS ARE REQUESTED TO INTIMATE THEIR WISHES AS EARLY AS POSSIBLE TO THE SECRETARY, THE BOARD BEING IN COURSE OF FORMATION.

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F. CREW, *Secretary.*

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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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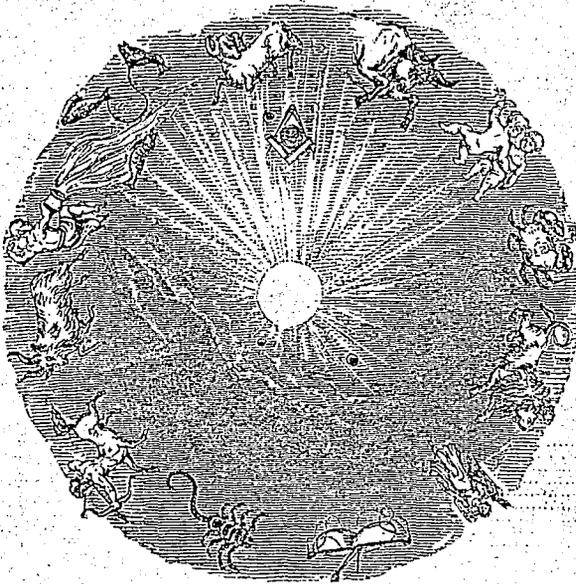
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THE  
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No. XXXIII.—MARCH 31, 1842.



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20	1.	1	4	1	5	10	1	10	11	1	16	9	2	3	8
30	1.	6	4	1	12	2	1	19	1	2	7	4	2	17	6
40	1	16	1	2	4	4	2	14	6	3	7	3	4	3	4
50	2	16	7	3	9	4	4	5	5	5	6	3	6	13	7

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