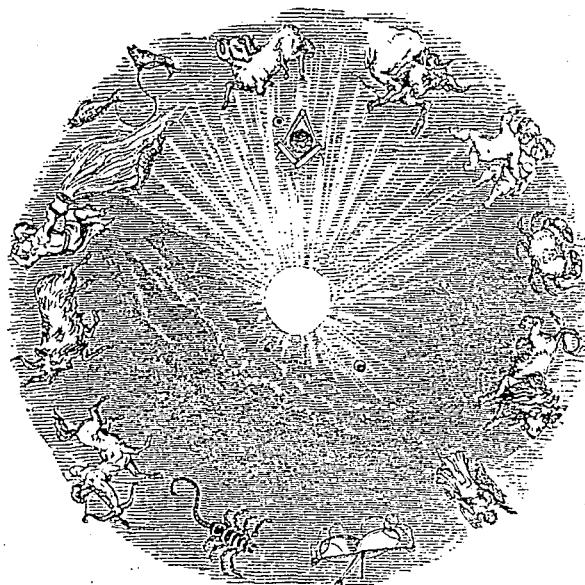


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FREEMASONS'  
QUARTERLY REVIEW.

NEW SERIES.

No. III.—SEPTEMBER 30, 1843.



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NEW SERIES  
OF THE  
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**TO THE TRADE.**

FOR THE FUTURE THERE WILL BE NO EXCHANGES.

The Publication will regularly take place on the Quarterly periods in MARCH, JUNE, SEPTEMBER, and DECEMBER, at the same time as the other periodicals.

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**TO THE CRAFT.**

The back Numbers may be had on application to the Publishers, MESSRS. SHERWOOD, GILBERT & PIPER, 23, Paternoster-row, London. Of some numbers but few remain, and others are out of print.

The few Perfect Sets that remain can only be had by written application to the Editor, inclosing an order for £5. 8s., payable on delivery.—23, Paternoster-Row.

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**OBITUARY.**—At New Grenada, Bro. Robert Steuart, British Minister, formerly a junior Lord of the Treasury.

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**CURT-CHAT.**--The vacant aldermanic gown in Bread-street Ward, has been conferred on Bro. B. Lawrence, P.G.D. and P.M.G.S.L., subject, however, to a scrutiny.

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**BIRMINGHAM.**—A Provincial Grand Lodge was recently held at the Union Hotel, Birmingham, where the members of the Brotherhood assembled in respectable numbers. The Grand Registrar, acting as P.G.M., installed his officers in their respective stations; and appointed Bro. F. Empson, of St. Paul's Lodge, Birmingham, as P.G.S.W.

THE  
F R E E M A S O N S ·  
Q U A R T E R L Y   R E V I E W .

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NEW SERIES.—SEPTEMBER, 1843.

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

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

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

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T H E   M A S O N I C   I N T E R R E G N U M .

THE OFFICE OF GRAND MASTER.—We have always held that the Book of Constitutions is so defective in most of its articles, as to render it difficult of comprehension, and certainly the recent revision has by no means improved it. The power of authority has been materially increased, at the expense, of course, of the body politic; with little exception, in such change will be found the only variation from the former. The late Book of Constitutions, however, taken as a whole, was at its commencement a pretty fair and honest attempt at reconciling the incongruities naturally growing out of the antagonistic interests of the two Masonic

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

societies that had just been united, but whose points of discipline and practice required much care in consolidation. The late Grand Master,—from whose address in the House of Lords, on a very momentous occasion, we take an extract in illustration of our position,—was evidently aware of this circumstance; and indeed, during the early period of the Masonic union, opposed any change which he thought might give any umbrage or discontent on either side. After, however, a lapse of nearly thirty years, we expect that such a code of legislation will be adopted, without affecting the amour propre of any of the Fraternity, and founded upon the results of thirty years' practical experience of the advantages of the union itself.

The more we reflect on the present aspect of affairs, the greater reason we have to be satisfied with the opinion expressed in our last number on the Masonic Protectorate. Since then, the subject of limiting the holding of the Grand Mastership to three years has been publicly discussed; and a resolution to that effect was moved and seconded in addresses marked by due consideration, sound argument, and clear deduction. These addresses were heard with the deepest attention, appeared to have produced all the effect that could be wished for, and, in all probability the motion would have been carried had the question gone to a vote. The presiding officer, however, was of opinion that the time chosen was not proper; that during the “Masonic Interregnum” such a motion would convey something of a personal reflection, and tend to create misunderstanding; and, under such circumstances, he hoped the motion would be withdrawn. The feebleness of these objections, inconsistent with the sound constitutional views previously entered into, was strikingly obvious: however, to prevent the possibility of any misunderstanding, and to set an example of acting courteously even when success was in view, the motion was withdrawn by consent, with an understanding that it should be brought forward hereafter without prejudice.

THE OFFICE OF PROVINCIAL GRAND MASTER.—On the same evening a motion to the effect that any Provincial Grand Master neglecting to hold his Grand Lodge for twelve months, or cause it to be holden, should be deemed to have vacated his office, and retire to the rank of Past Grand Officer, was also entertained and carried!

The propriety of this will not be questioned; many Masonic Provinces have been so grievously misrepresented, that it can scarcely be wondered at that the effects of negligence have been so prominently observable. Staffordshire, Wilts, Monmouthshire, the Isle of Wight, Anglesea, Cambridgeshire, Norfolk, Notts, Sussex, are among those provinces where *Grand Lodges exist but in memory*, while in other districts they remind us altogether of “angels visits, few and far between.” By those Provincial Grand Masters who perform the duties of their high station with exemplary dignity, the motion can be viewed as not merely complimentary, but as an act of Masonic justice. The objections taken to the motion were so weak as to recoil on those who made them; for they tended to prove the necessity for the motion to be so “pregnant, clear, and obvious,” as to render the majority in its favour sufficiently evident, without resorting to the customary mode of counting.

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ANNUITY FOR WIDOWS.—Among the notices of motion on the paper for early discussion, is one embracing a proposition for annuities to widows,\* possibly no subject can be more interesting, or could evoke the sympathy of Masons with a greater probability of successs. Without offence to the Brother who has thus far brought the matter forward, we do most devoutly hope that the amount suggested will be very considerably increased. There has existed too long an indifference to the natural claims of the better sex to a participation in the few advantages of the Institution; nay, we put it

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\* *Vide p. 404.*

to the Brother to whom we have alluded, to consider of the propriety of extending the period at which widows may prefer their petitions for casual aid. Why not make it indefinite?

Any one who has been in the habit of attending the Lodge of Benevolence, must have often sympathised at the disappointment arising not merely from ignorance of the law, but at the law itself, which should be amended without delay; and while on the subject of the Lodge of Benevolence, we must enter a protest against that “meting out” of the funds which we have observed is becoming a growing evil. The funds of the Lodge of Benevolence are the PROPERTY OF THE NECESSITOUS, for whose wants the Constitutions provide. If, on examination, it is found that means have become inadequate, because we have diverted £400 annually, from objects of casual relief to deserving annuitants, let us repair the evil before it is too late, by increasing the casual fund. We shall best illustrate our position by observing, that not long since, when the list of petitions was very numerous, the presiding officer reminded the meeting that they had but *sixty-four pounds* to distribute. The hint was not taken, for the sum voted was nearer one hundred and fifty!

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COMMITTEE OF MASTERS.—At this meeting the scrutineers for the Grand Lodge are chosen; the measure is always attended with difficulty, and frequently the office is undertaken by the same parties. As in the charges, it is stated that preferment is conferred on merit only, we suggest that the precedent, which by the Constitutions, regulates the appointment of the Audit Committee of the Grand Lodge from a certain number of the Masters of London, to be chosen by rotation, should also be adopted in the case of scrutineers. If the honours of the purple are open to certain Lodges, let them, also, partake of the most honourable service in the Craft. We had intended to have

made some similar remarks as to the Red Apron Lodges, but must for the present defer the subject.

## STATUE TO THE LATE GRAND MASTER.

The Grand Lodge has decided that a statue shall be erected in Freemasons' Hall, to the memory of his late Royal Highness the Duke of Sussex, and has directed that sufficient funds for such purpose be placed in the hands of a committee, consisting of the Earl of Zetland, Pro-Grand Master; the Marquis of Salisbury, Deputy Grand Master; the Earl of Fortescue, and ten other members of the Grand Lodge. By this act, the Grand Lodge has sustained the dignity of the Craft, and done itself high honour; every Brother shares equally in the gratification attending so graceful a tribute to the illustrious departed.

## THE SUSSEX MEMORIAL.

Our readers will find in another part,\* that the public tribute to the memory of H.R.H. the late Duke of Sussex, promises to take rank among those lasting memorials of departed greatness, which form one of the leading characteristics of the British character.

The list of subscribers, we understand, embraces royalty—members of the peerage—baronetage—knighthood—the episcopal bench, and other dignitaries of the church; members of the senate and the bar; many gentlemen distinguished in science and literature; military and naval officers, &c.

The fraternity of Freemasons will, no doubt, aid in this public cause; many of their order are to be found adorning the rank of "*every grade*" above enumerated; and we have no doubt if arrangements are entered into, the list will be materially increased. In these matters there is always a business department, of which noblemen may not be aware: this remark will not be considered offensive by the noblemen connected with this memorial; for they have

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\* Page 380.

entered into it with all the zeal which a disinterested and grateful recollection of the talents of the departed prince was calculated to inspire. Still there may be something required to correct the effects caused by the too hasty limitation of the individual subscription to twenty pounds; and this error, for such it is, will require considerable efforts to correct. Had no limit been stated, we have no hesitation in averring that by this time the marble would have breathed. Our experience, limited as it may be, warrants the position we assume. The public usually follow the example set them, and if told that small subscriptions (for what is twenty pounds to a nobleman?) are sufficient, could it be expected that any thing but the smallest was expected—nay, that any sum was at all required? whereas, in an unlimited amount, the hundred guinea list would have been seconded by a fifty guinea list, and so on down to an incalculable number of guinea subscriptions.

However, this is but an error in judgment. We suggest that the Committee, do without delay, consult with such of their noble friends as are connected with the Fraternity, as to the best mode of availing themselves of so very extensive a means of aid. Be it borne in mind, that the Grand Lodge having, in the most dignified and liberal manner, advanced ample means from the general fund to erect a statue to the late Grand Master, the Fraternity at large are not called upon, as such, to subscribe thereto; and will no doubt avail themselves of the opportunity to support the “Public Memorial.”

We could enlarge on this subject, but may be trespassing on the province of the Committee, to whom we respectfully offer an apology for making the present remarks; but we really could not abstain from expressing our desire as Freemasons, that the “Sussex Memorial” should be worthy of the age. To have been altogether silent must have appeared at least indifferent. Should these remarks attract notice and deserve attention, our object is fulfilled, and therein will be our reward.

## MASONIC OFFERING TO THE REV. DR. OLIVER.

The proceedings of the Lincoln and London Committees will be found elsewhere; they evince a most cordial co-operation. It appears that the subscription is about to close, for the purpose of making final arrangements to present the "Offering" to the historian of Freemasonry in the ensuing spring. We remind such of the Fraternity as may have delayed their subscriptions, to forward them at once to the Treasurer either of the Lincoln or London Committee, that they may not be debarred from the gratification of sharing in an object so truly honourable to Freemasonry.

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It is currently reported that the Grand Conclave of English Masonic Knights Templar will assemble early in October, after a lapse of nearly thirty years. Much interest is excited. We shall give all the particulars that transpire.

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As a parting glance at recent events, we feel it our duty to express our opinion that a good understanding appears generally prevalent, which promises that the forthcoming Masonic session will herald the cheering prospect of PEACE and AMITY.

## LAYS OF THE CRUSADES.

## IV.—SIR RAYNALD DE CHATILLON.

Say, who has not heard of the famed Chatillon ?  
 Sir Raynald the dauntless, the handsome, and strong ;  
 Not a Paynim but quailed when his faulchion he drew,  
 Not a Christian but joyed when his free banner flew.

Oh, the pink of free knights was the bold Chatillon !  
 For goods, nor for gear, never wanted he long ;  
 From the Saracen's tents he would lift both at need,  
 And well knew the dogs the approach of his steed.

On a fleet-footed Arab, the choice of its race,  
 Rode Sir Raynald, the model of chivalrous grace ;  
 Not the heart of a princess such right could withstand,  
 And Dame Constance, of Antioch, vowed him her hand.

Oh, woe to that patriarch ! so meddling and old,  
 Who for his gay deeds, this brave gallant would scold !  
 On the top of a tomb, with his bald pate bespread  
 With honey, Sir Raynald up stuck him half-dead.

Black Noureddin came on ;—fierce the fight was and long—  
 In the thick of the battle was brave Chatillon ;  
 Till at length all surrounded, a prisoner was he,  
 And long, long was held, e'er again he got free.

Then came Salcheddin ; then on Hittim's red plain,  
 The flower of the Christians were captured or slain.  
 The stern Soldan himself, with a scowl and a scoff,  
 In cold blood cut the head of brave Chatillon off !

\* Chatillon first arrived in the East as an adventurer in the army of Louis-le-Jeune, and became enrolled among the troops of Raymond de Poitiers, Prince of Antioch, whose widow he married. He was a regular freebooter, and would have done honour either to the English or Scottish borders.

## ON FREEMASONRY.

## THE NUMBER THREE.

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

(No. 2.)

If the doctrines of Pythagoras were to be traced through all the combinations of which they are susceptible, Number would be found to constitute the *alpha* and *omega* of his system, and the Number THREE would be the tripod whence all his oracles proceed. And the same excellence which this philosopher ascribed to numbers, the Free and Accepted Mason attributes to geometrical symbols. Pythagoras concludes that "in the nature of things exists something, which hath beginning, middle, and end. To such a form and nature he attributes the number three, saying that whatsoever hath a middle is triform, so he called every perfect thing. And whatever is perfect useth this principle, and is adorned according to it." This was expressed by the *Triad*; and when he endeavoured to bring his disciples to the knowledge thereof, it was accomplished by the form of this *Triad*."

The number three was a symbol of marriage, friendship, peace, and concord; because it collects and unites, not similars, but contraries. It was also an emblem of wisdom and prudence; because men order the present, foresee the future, and learn experience by the past. Hence the number three was said to extend its influence to all nature, and to comprehend all terrestrial things, by embracing the birth—life—death, of men and animals, the commencement—middle—end, of all earthly matters; and the past—present—future, of universal space. It constitutes "the Seal of the First Cause, who is truth itself, for his being alone is true, and not dependent on another cause. For this reason TRUTH is a moral virtue that ought to be esteemed, since, as Abarbanel observes on Zech iii. 8, 9, it includes every active precept, and every theological virtue."\*

The Greeks had a high veneration for odd numbers, because it was thought that *numero deus impare gaudet*; and

\* Concil. vol. i., p. 52.

for the number three in particular. They divided their deities into three classes—the celestial, the terrestrial, and the infernal. Triptolemus left behind him three primary laws—honour to parents, against bloody offerings, against cruelty to animals. Democritus wrote a book to prove that all human things sprang from the number three, and called it *Trilogenia*. The same people used this number as a charm for the dead. Thus Zachary Bogan, in the *Archœologie Atticæ* says, “next to the happiness of being buried, was that of being buried in their own country. Insomuch, that if a man died so far from home, that they could not come to the body, they were wont, with solemn and frequent invocations, naming him *thrice* at every time, to give a shout for the soul: which they thought was still quick enough to come to them. Pindar says that Phrixus, when he was dying at Colchis, desired Pelias to see this office performed for him. And so Ulysses, after he had lost three score and twelve of his company among the Cicones, made it his business, as Homer tells us, to give a whoop for every one, three times. Theocritus says the same thing of Hylas; and one in the *Ranis* of Aristophanes says concerning the dead, they are gone so far that you cannot reach them at thrice calling.”

The ancient mysties carried their veneration for this number so far as to reject the earth as an element for the purpose of introducing it; thereby making three elements only, viz., fire, air, water; which were termed the mothers of nature. Thus it was asserted that heaven was created from fire, and earth from water; the air being the medium of correspondence between them.\* Again, they taught the doctrine of three primitive qualities—heat, cold, moisture; and that extreme heat proceeding from fire, and extreme cold from water, it was only by the interposition of air that a proper temperature can be produced in the earth, to render it fit for the habitation of man. And in the human frame the same principles were enunciated. The head was fire, as being the region of thought; the body, water, because it is material and corruptible; and the mind, air or spirit, (*πνευμα*.)

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\* In the Chinese Triad Society, recently discovered in the Malaccas, these principles are differently modified. In the records of the association we find the following passage:—“Heaven first produced water; earth next produced fire; man holds a middle place. These are the three ruling principles, called Heaven, Earth, Man.”

They held that the universe contains three worlds, which are termed Knowledge, Wisdom, Perfection; corresponding with the earth, the firmament or sideral world, and heaven, or the dwelling place of the Deity. In another sense, these worlds are called angelic, celestial, corruptible, and deemed correlative with the three principal functions of the human body, which are seated respectively in the brain, heart, liver. In the Hebrew language the Sun had three different names, referring to its orb, light, flame. The universe was divided into three zones—the earth, air, rest. The first was the earth, or zone of trial; the second was the zone of the air, perpetually agitated by winds and storms, and was considered as the zone of temporal punishment; and the third was the zone of rest and tranquillity, which was above the other two. Thus was the number three modified in the mystical cabala of antiquity.

The seat of the celestial deities, called Olympus, from the Greek *ολύμπος*, *wholly lucid*, was erected on the number three, and its summit was unity; although the mountain with three peaks was usually esteemed most holy. And hence the solar sacrifices were placed on three contiguous piles of wood. The Druids of Britain and Gaul, like all other people, held this number sacred, and many of their peculiar customs, founded on this belief, still remain. Borlase says, “in the isle of Skie, after drinking the water of a famous well there, they make three Sun-turns round the well, as if some deity resided in it, to whom they were to pay proper respect before they left it. Weak and simple as these turns may seem, they have been used by the most ancient, and the most polite nations, and in the same number as now practised by these uncultivated highlanders.—They turn three times round their karns; round the persons they intend to bless three times; three turns they make round St. Barr’s church, and three turns round the well; so that the number three was a necessary part of the ceremony.” The British bards mention three fountains which ought to be venerated—that of the sea or salt water, rain, and fresh springs flowing from the rock.

Thus we find the number three exemplified in physics throughout the whole ancient world: and particularly in the Patriarchal and Jewish\* systems of religion, which were

\* The Jews had three readings of the scriptures—the text, the mishna, and the cabala. The two latter having been revealed to Moses

honoured by the Almighty with especial manifestations of his will and pleasure. The question then arises, how are we to account for the universal use and application of this remarkable number? Having been venerated in the earliest ages of the world, it must have proceeded from the Creator himself. And accordingly, the equilateral triangle has always been considered by every people, nation, and language, as an indication of the Great Architect of the Universe. It is, indeed, a symbol of perfection; and is hence made by the continental Masons to represent our mortal career, as consisting of birth, life, and death. And there appears much propriety in the arrangement, so far as it alludes to Freemasonry, which includes every thing that is valuable to man in his progress from this world to the next.

Now the universal predilection for the number three being thus applied to the Deity by the earliest inhabitants of the world, could not fail to bear a reference to the doctrine of a plurality of persons in the Godhead; known probably at the Creation, and transmitted to posterity by oral tradition, confirmed and strengthened by the ordinances of the Most High, which were usually, in their form and spirit, of a ternary nature. This doctrine was too profound for the apprehension of those persons whose ideas wandered amongst sensible objects, in their search after the essence of the Deity. And hence it will be seen, from an accurate examination of the principles which constituted the triads of all nations, that how imperceptible soever the shades of error might be, in its downward progress, by the innovations of successive hierophants and mystagogues, the original purport of the doctrine became perverted in the Spurious Freemasonry, until the true meaning was misunderstood, and applied to purposes altogether foreign to its primitive import.

Sir W. Jones thought it little short of blasphemy to refer the heathen triads to the Trinity of the Patriarchal, Jewish, and Christian churches; but I think, with due deference to

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on Mount Sinai. Thus the Talmudists say—"As Moses was 120 days in the mount, on three different occasions of 40 days each; it is highly probable that he learned them all during these three studies, dedicating 40 days to each; and as all beginnings are the most difficult, he was gradually prepared and rendered capable of attaining the highest contemplation of the Cabala, in the same period of 40 days, as he had employed in mastering the lesser ones, from having been thus gradually instructed."

such a high authority, that it is not more profane to believe that a tradition of the *Trinity* was incorporated into the Spurious Freemasonry of ancient times, than that the same institution was a depository of the *Unity*; and I agree with Bishops Horsley and Tomline, the indefatigable Cudworth, who terms the Triplasian Mithras “a trinity in the Persian theology, or three hypostases in one and the same deity,” Sonnerat, Acosta, Le Compte, Forster, Maurice, Hutchinson, and many other wise and learned men, in believing that the origin of all the various triads which existed in the Gentile world, may be consistently traced to the primitive belief in a trinity of hypostases which constitute the God-head; and the heathen triad is even denominated by the erudite Purchas, “an apish imitation of the trinity, brought in by the devil.”

Mr. Faber contests the point. He observes—“if Brahma—Vishnu—Siva relate to the trinity, it will not be easy to assign a reason why they should be represented as springing from a fourth or superior god.” I am persuaded, however, that this is only a perverted representation of the primitive doctrine of a trinity in unity; or, as it was more philosophically expressed, according to the oracle in Damascius, “the triad resolved into a monad;” which the British Druids carried out dramatically in their initiations. The hierophant who personated the deity, represented the monad; and he was attended by three priests to represent the triad; and three hymns were sung in the holy sanctuary when the rites were completed.

Being known to Noah and his family, this doctrine would spread with every migration of their posterity: and as it certainly formed a part of that original system of Light which is now termed Freemasonry, so it was introduced into every perversion of that system, until the doctrine of a divine triad resolving itself into a monad—or as Lucian truly expresses it, although in jest, Εν εκ τριων, και εξ ενος τρια, was universally disseminated in every nation, and admitted by every people in the world. Its invention was ascribed to Cronus, another name for Noah, or perhaps Ham, for the identity is uncertain. And in the oracles of the first Zoroaster, which are of an unknown antiquity, we find the principle enunciated.

Παντὶ εν κοσμῷ λαμπεῖ τρια  
‘Ηε μονας ἀρχεῖ.

"A triad of Deity shines throughout the world, of which a monad is the head." In successive ages the true purport was misunderstood, but the principle remained, though its application ceased to be made to the true God and Father of all; and was generally transferred to the three sons of Noah, as a triplication of the mortal father of the human race.

Mr. Maurice traces the idea in the Gentile world to a perversion of Jewish hieroglyphics. He says, "the illuminated heads, the innumerable eyes, and the extended wings of the cherubic beings, which, in the Jewish hieroglyphics, ever accompanied that resplendent symbol, were doubtless intended to represent the guardian vigilance of the Supreme Providence, as well as the celerity of the motions of that celestial light and spirit which pervades and animates all nature. The innocent and expressive emblem, which devotion had originally formed, was caught up and debased in the pagan world. The fire, light, and spirit which, among the former were only typical of the Supreme Being, and his attributes, were by them mistaken for the Supreme Being, and were accordingly venerated in the place of that Being. These three principles became inextricably involved in their theology, and inseparably incorporated in all their systems of philosophy. They called the elementary fire, Ptha, Vulcan, Agnee; the solar light they denominated Osiris or Mithra, Surya, Apollo; and the pervading air, or spirit, Cneph, Marayen, Zeus, or Jupiter. Under those and other names they paid their divine homage; and thus, having, by degrees, from some dark ill-understood notions of a real trinity in the Divine Nature, united to that mysterious doctrine their own romantic speculations in the vast field of physics, they produced a degraded trinity, the sole fabrication of their fancy; and instead of the God of Nature, nature itself, and the various elements of nature, became the objects of their blind and infatuated devotion."

The principal religious triads in the heathen world were as follows:—The Egyptian, of Trismegistus, or Osiris—Isis—Orus—and Eleton—Cneph—Phta; the Orphic, of Phanes—Uranus—Cronus; or, according to some authorities, Phos—Boule—Zoe; the Magian, of the Triplasian Mithras, or Ornisda—Mithra—Ahriman; the Indian, of Brahma—Vishnu—Siva, and Balrama—Subhadra—Jagauati; the Cabiric, of Axieros—Axiokersa—Axiokersos; the Phoenician, of Ashtaroth—Milcom—Chemosh; the Tyrian,

of Belus—Venus—Thaminuz; the Grecian and Roman, of Jupiter—Neptune—Pluto; the Eleusinian, of Bacchus—Proserpine—Ceres; the Cyclopean, of Brontes—Steropes—Arges; the Thracian, of Uranus—Urania—Love; the Platonic, of Tagathon—Nous—Psyche;\* the Tartar, of Artugon—Schugoteugon—Tangara: the Celtic, of Hu-Ceridwen—Creirwy; the Teutonic, of Fenris—Midgard—Hela; the Gothic, of Woden—Friga—Thor; the Scandinavian, of Odin—Vile—Ve; the Peruvian, of Tangatanga;† the Mexican, of Vitzliputzli—Tlaloc—Tescalipuca.

Each triad was generally explained to consist of a creator, a preserver, and a destroyer; or, according to Mauriee, a renovator;‡ and this doctrine was embodied in another feature of the Spurious Freemasonry, viz., the belief in an endless succession of similar grand periods, called worlds; each of which was supposed to be in constant progress towards destruction; after which a new creation invariably takes place. And thus the operations of one or other member of the triad are always in active exercise, in the successive works of renovation, preservation, or destruction.

But if the triad, as an illustration of the number three, was thus the foundation of religion, it was also disseminated in detail through every branch of the system. In some nations this triple form of the divinity was convertible under a change of circumstances. Thus, in universal nature, it was denominated by the Greeks, Phœbus—Phœbe—Pan; in the

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\* Plato also speaks in the *Timæus* Locrus of a material triad, which he calls, Idea—Iyle—Isthetus.

† Meaning three in one, and one in three. The Peruvians had also a triad called Illapa, or the three ministers of the Sun's justice; viz., lightning—thunder—thunder-bolt. “There is still extant,” says Mar-montel, “a Peruvian hymn, addressed to a daughter of heaven, whose function, according to the mythology of that people, answered to that of the Hyades. One may see by that hymn what was the turn and character of the Peruvian poetry. ‘Fair damsel, thy spiteful brother has been and broken thy little urn in which thou keepest the lightning, the thunder, and the thunderbolt; and see, they are got loose, and are come to visit us. As for thee, thou givest us nothing but the light sleet, and the soft dews. This is the task thou hast had given thee by the Governor of the Universe.’”

‡ There were many exceptions to this rule. Thus the Orphic triad referred to Light—Counsel—Life; the Platonic, as we have seen, was the Creator—Logos—Soul of the World; the Magian of the Supreme—Wisdom—Principle of Evil; the Pythagorean of Mind—Wisdom—Soul. The triad of the Tartars did not vary materially, being the Creator—Preserver—Spirit. But it will be found that the doctrine in the text was most generally prevalent.

elements, Vulcan—Juno—Neptune ; in the prolific power which produces fruits, &c., Bacchus—Ceres—Vertumnus ; and in the infernal regions, Pluto—Proserpine—Minos. In subsequent ages, the Emperor Julian, who was not ignorant of the Christian's trinity, constituted a new triad, which he called Sol—Monimus—Azizus.

The notion of a triple intelligence so far pervaded the mythology of Greece and Rome, that it became of universal application ; for the number three was supernal, and it was not considered possible for any system, either of philosophy or divinity, to be constructed without its assistance. Thus, Jupiter was distinguished by the three-forked lightning ; Neptune, by the trident ; Pluto, by Cerberus the triple-headed dog ; while the caduceus of Mercury assumed a triform character, either by the central circle, with upper and lower semicircles attached, or by the wand flanked with serpents' heads. Sometimes this appendage was represented merely as a winged pedestal surmounted by the two intersecting serpents, which still embodied a complete triad ; for the serpents formed a circle and lunette, to represent the sun and moon, and the wings were the hovering spirit of the elements. Hence Homer terms this symbolical instrument “ the golden three-leaved rod.” There was also a triad of Graces, called Aglia—Thalia—Euphrosyne ; another of Fates, named Clotho—Lachesis—Atropos ; of Sirens, called Parthenope—Ligea—Leucosia ; and of Furies, who were denominated Alecto—Tisiphone—Megara. Even the obscene deities were invested with the same dignity. Thus they had a triad of Priapus—Phallus—Fascinus ; of Harpies, called Aello—Ocypete—Celeno ; and of Gorgons, named Medusa—Stheno—Euryale. “ In the 54th plate of Montfauçon's Supplement, in his account of Gaulic Antiquities, may be seen assemblages of deities in triple groups. In one of these groups it is not a little remarkable that the centre figure hath shoes on his feet, as if of superior dignity ; the other two figures, as if subordinate, are barefooted. In Gruter, too, may be seen deities in triple groups, worshipped by the ancient Germans which they call Mairæ, and one is thus inscribed, *in honorem domus divinæ diis Mairibus.*”

Again, the Orphic Cronus was compounded of a man, a lion, and a serpent ; the Chimæra, of a serpent, a lion, and a goat ; and while Hecate was represented with three human bodies conjoined, Orion was reputed to have had three

fathers.\* Cicero mentions three Anactes, whom he calls Tritopateus—Eubuleus—Dionysus. The three steps by which Neptune is represented by Homer to have crossed the horizon, and the three steps of Vishnu, in his fifth avater, might have a similar reference; as also the teeth of Scylla, the Bacchic trieterica, the tripos of Apollo, the German trigla, the Celtic cromlech, or trilithic edifices of Britain and Gaul, and the triple division of the universe into heaven, earth, and hell; where the moon, in the former, was termed Diana; in the next, Luna; and in the latter, Hecate. Pausanias relates that the statue of Jupiter, which was removed from the palace of Priam, when Troy was sacked, had three eyes, in allusion to his triple government of heaven, hell, and the waters. And Lycophron calls Hercules Triesper.

The mysterious veneration which the ancients entertained for the number three, was manifested in every part of their mystical theology. Thus the statue of Diana, in common with those of Serapis, Geryon, Chimæra, the Sphynx, the Indian dog of Yama, Trisiras, the American deity Bochica, and the tricipitii of all nations, was sometimes represented with three heads, viz., of a horse, a dog, and a man; or a bull, a dog, and a lion;† and the following lines expressed her properties under this threefold character:

Terret, lustrat, agit,—Proserpina, Luna, Diana,  
Ima, suprema, feros,—sceptro, fulgore, sagittæ.

And again in the Æneid :

Tergeminamque Hecatem, tria virginis ora Dianæ.

Each head was surmounted by the Tau Cross, and the body terminated in the folds of a double serpent. With a similar allusion Milton said,

The Moon—her countenance *triform*,  
Hence fills and empties, to enlighten th' earth.

\* This allegory is thus explained by Bryant. “The temple of Orion was undoubtedly a Pator, to which mariners resorted to know the event of their voyage, and to make their offerings to the god. It was on this account styled Tor-Pator; which being by the Greeks expressed *tripator*, gave rise to the notion that this earth-born giant had three fathers.” (Anal. vol. ii. p. 125.)

† Some such reference was intended by Homer in his description of the shield of Agamemnon which is thus translated by Cowper:

There, dreadful ornament! the visage dark  
Of Gorgon scowl'd, bordered by Flight and Fear.  
The loop was silver, and a serpent form  
Cerulean over all its surface twin'd—  
*Three heads erecting on one neck*, the heads  
Together wreath'd into a stately crown.

There was also a colossal statue of Hercules called Trihesperus (sprung from the triad of night), which is mentioned in a fragment of Nicetas of Choniate.\* The Athenians had an altar sacred to Shame—Fame—Impetuosity, and the sacrifices were all triform. The Megarenses placed in the temple of Venus an image of Love—Imeros—Pothos; and at Corinth was a triple statue of Jupiter, the first being deemed nameless, the second was called Terrestrial, and the third Most High. In the temple of Diana at the same place was a monument of Pitheus, on which were three thrones; and near the theatre was a temple with three altars, dedicated to Bacchus, Themis, and the Sun. These extracts are from Pausanias, who mentions other temples in which the triad was worshipped. In one, Bacchus—Ceres—Proserpine; in another, Apollo—Minerva—Proserpine; and in a third, Zephyrus—Minerva—Neptune, were united objects of adoration. In the temple of Fortune at Thebes, in Boeotia, was a triad of ancient statues of Venus, in her characters of Celestial—Popular—Apostrophia; and Herodotus refers to another in a floating island near Buto, consecrated to Apollo, which had a triad of altars. Mandesloe mentions a square pillar in a temple at Mardasch, with the figure of a monarch worshipping a triad, consisting of Sun—Fire—Serpent. The Romans carried the same principle into all their social institutions, whether civil, military, or religious: the number three constituting a sort of universal principle to which perfection was attached. Hence their Tribunes and Triumvirs; their Castra Tertiata and Triarii; their Trifax and Triobolum; their Triens and their Triga; their Trivium and Triremis, and other matters which originated in a superstitious regard for the ternary form.

In the mysteries of India, the doctrine of the trinity was clearly expressed,† but its meaning was rather equivocal;

\* A translation of this fragment, by Bro. the Rev. G. A. Brown, A.G.M. for Cheshire, appears in the 4th vol. of Clarke's Travels.

† "Of exquisite workmanship and of stupendous antiquity—antiquity to which neither the page of history nor human traditions can ascend—that magnificent piece of sculpture, so often alluded to in the cavern of Elephanta, decidedly establishes the solemn fact, that from the remotest æras, the Indian nations have adored a Tri-une Deity: there the traveller with awe and astonishment beholds, carved out of the solid rock, in the most conspicuous part of the most ancient and venerable temple of the world, a bust, expanding in breadth near twenty feet, and no less than eighteen feet in altitude, by which amazing proportions as well as by its gorgeous decorations, it is known to be the image of the grand presiding deity of that hallowed retreat. He beholds, I say, a

and it is a question whether the first person in the triad was esteemed to be the true God, or only an emanation from the doctrine of an endless succession of worlds; and consequently a personification of Adam or Noah, who were equally worshipped under the common name of Brahma, or the creative power, because the parent of mankind; for Brahma was only a created being. In truth, Brahma appears to have been Adam or Noah; and the triad Brahma—Vishnu—Siva,\* expressed by the triliteral monosyllable AUM., was either Abel, Seth, Cain, or Shem, Japheth, Ham;† for there exist considerable doubts, after all, whether this being, to whom the rites of Hindu adoration were so devoutly paid, was not a mere deified mortal. Still there is a difficulty in reconciling this conjecture with the uniform language of their sacred books, which ascribe infinite perfection to each member of the triad. Thus, in the concluding book of the Ramayuna, Vishnu is described as “the being of beings—*one substance in three forms*; without mode, without quality, without passion; immense, incomprehensible, infinite, indivisible, immutable, incorporeal, irresistible. His operations no mind can conceive, and his will moves all the inhabitants of the universe, as puppets are moved by strings.”‡ In remembrance of this triad, they wore a sacred Zennar, or cord of three threads, next their bodies; whence the number three has been holden by them in the most sacred veneration through every period of their existence as a nation.

(To be continued.)

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bust composed of *three heads united to one body*, adorned with the oldest symbols of the Indian theology, and thus expressly fabricated, according to the unanimous confession of the sacred sacerdotal tribe of India, to indicate the Creator, the Preserver, and the Regenerator of mankind.” (Maur. Ind. Ant., vol. iv. p. 736.)

\* Siva, like Neptune, was furnished with a trident; and depicted with three eyes, to denote his view of the three divisions of time—past, present, and future; and he was also known by the compound name of Cal—Agli—Rudra; or Time—Fire—Fate.

† “Who were alluded to under this triad, may, I think, be made out without much difficulty. They could be no other than the three sons of Noah, who were the Baalim of the scriptures, and the Dæmones and Athanatoi of Greece.” (Bryant. Anal. vol. iii. p. 107.)

‡ Mr. Paterson, in the Asiatic Researches, says, however, that “Brahma—Vishnu—Siva, as emblematical of Creation—Preservation—Destruction, referred to Matter—Space—Time; and were painted red, blue, white; Brahma being painted red, to represent substance; Vishnu blue to represent the apparent colour of space: and Siva white, in contrast to the black night of eternity.”

## THE FREEMASON'S LEXICON.

*(Continued from page 254.)*

*Alter, Age.*—The order of Free and Accepted Masons should consist solely of men of mature age, and it is in accordance to this rule that young men and boys are denied admittance. In the ancient charges of the English Constitution Book, under date 29th December, 1729, it is laid down as a rule that no person shall be initiated under 25 years of age. The Lodges of other countries initiate at an earlier period, and the son of a Freemason, called Lewis, is allowed even in England to be initiated much earlier.

By the laws of Prussia no native of that country can be initiated under 25 years of age, and the Lodges are allowed to make no exception to this rule except travellers from foreign countries. The Lodges in foreign countries, held by warrants from the three grand Lodges in Prussia, are not bound by this law; but should a young Prussian be initiated in a foreign country, and return unto his native land before he has attained his 25th year, he is not permitted to visit a Lodge until he has done so. It is always a great pleasure to the order when men of mature age offer themselves as candidates.—The celebrated *Wieland* was initiated in his 72nd year.

It is men of mature age and sound judgment alone who can preserve the order in its native purity: and those Lodges whose officers are careful to act in strict accordance to the laws and to the spirit of Freemasonry, will always have a supply of men of mature age as candidates. In the lectures the question of age occurs, but that refers merely to the degree wrought upon. In the ancient mysteries, the mystical age of 1, 3, 5, and 7, refers to so many years of probation.

*Anderson Jacob*\* lived in the beginning of the 18th century, and it is from him that we have the so deservedly celebrated Book of Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons. The first part contains the history of the order, and the second contains the charges, rules, laws, duties, &c., &c., together with an historical account of the origin of the order.

Anderson, in the dedication to the then Prince of Wales, calls himself Secretary to the Grand Lodge in London, and states that the work was composed by the command of the Grand Lodge, from its Archives, Traditions, and Lodge-books. The first edition appeared in 1723, a second in 1738; since then various editions have been published, viz., one by Entick, in 1758, one in 1776, one in 1784, and in 1806 † one by Northroke, the latest. To the second edition a superior privilege was attached by the Grand Lodge in London, no other Constitution book being allowed in the Lodges but that of Anderson, and no alteration being allowed to be made in it. Although in this work the history of Freemasonry is carried back unto the Creation, yet the valuable information it has been the means of preserving with regard to the duties of a Freemason, the constitution of the order, and the history of the English Lodges, make it a valuable work, and caused it to be highly prized by every Lodge and every Brother. In the first edition no mention is made of the formation of the Grand Lodge in London

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\* James not Jacob.

† This is an error, the latest was in 1784.—ED.

in 1717, but it is added to the second edition. There is a German translation published at Frankfort-on-the-Main, and various French editions.

*Andreas Johan Valentin, Andrew John Valentine*, born in 1586, and died in 1655, Abbot of Adelburg, and Lutheran Almoner to the Duke of Wirtemberg. He is generally considered as the founder of the Rosicrucian order, although it has never been proved that he was so. It cannot be denied that he had a great propensity towards mysticism, although in every other respect he was a man of great genius and had a kind heart.

*Andreas der Heilige und Andreas Order, St. Andrew and St. Andrew's order*.—St. Andrew is the patron saint of Scotland. In Lawrie's History of Freemasonry and the Grand Lodge in Scotland, it is stated, “It was long customary for the Brethren to hold their annual festival on the 24th June, but for many important reasons the Grand Lodge of Scotland determined, in the year 1737, that it should not be held on that day any longer, but on the 30th November, the birthday of St. Andrew, the patron saint of Scotland.” Thus St. Andrew's day is a festival for the Brethren in Scotland, as St. John's day is for us. Andrew, a disciple of St. John the Baptist, was the first who went over to Jesus Christ. We also know that a St. Andrew's order existed in the 14th century, which was afterwards incorporated with Freemasonry, and that this St. Andrew's order was formed in 1679 or 89, as a peculiar degree in Freemasonry. A profane St. Andrew's order exists unto this day in Scotland.

*Anerkante Loger, Acknowledged or Regular Lodges*.—By this term we understand such Lodges as work under a regular warrant, granted by the Grand Lodge of the country in which they are situated, and which are acknowledged by, and are in correspondence with their neighbouring Lodges. It is possible that there may be Lodges which work according to the purest principles of Freemasonry, and yet not be regular Lodges. By the laws of Prussia, every new Lodge in that country must belong to, or join itself unto one of the three Grand Lodges in Prussia, and are forbidden to stand isolated or independent, whereby they, *eo ipso*, become regular Lodges. Yet there are single or independent Lodges, which are not only regular, but stand in correspondence with their neighbouring Lodges. They were in existence before the present Grand Lodges were formed.

*Anzahl der Freimaurer Loger und Freimaurer, Number of Freemasons' Lodges and of Freemasons*.—As we, at the present day have no means whatever of ascertaining the number of members who were initiated into the ancient mysteries,—as, for example, the Pythagoreans, the Templars, &c.,—we cannot form a correct idea of their influence or of their extent. It cannot therefore be superfluous to say a few words here with regard to the number of Free and Accepted Masons, and of the extension of the order, through the means of its members, over the whole surface of the earth, more especially as it is already distinguished for the rapidity with which it has spread its branches over every habitable part of the globe; as its objects are purely moral, as both princes and subjects participate in its benefits; as it requires neither rank, nor riches, nor great learning in the candidate for its mysteries. Neither does it mix itself up with worldly business; forms no party in the state, as every individual member of the order is bound to submit to the laws

of the country in which he resides, and is no longer allowed to interfere in causing an alteration of the government.

In calculating the present number of Freemasons, we will take the average number of the members of the Lodges under the Grand Lodge at the Three Globes, for a standard. In the year 1817, there were 70 Lodges, with 6300 members, or an average of 90 members to each Lodge.

Number of Lodges under the Grand Lodge, Three Globes, Berlin	70
"    "    "    National Grand Lodge	44
"    "    "    Royal York Grand Lodge	20
"    "    "    Grand Lodge, Hamburg	11
"    "    "    Grand Lodge, Frankfort-on-the-Maine	4
"    "    "    Grand Lodge, Hanover	14
"    "    "    Grand Lodge, Dresden	10
Independent Lodges in Germany	25
Under the Grand Lodge in Great Britain *	300
"    "    "    of France	300
"    "    "    of Holland	100
"    "    "    of Switzerland	20
"    "    "    of Denmark	10
"    "    "    of Sweden	10
"    "    "    of Russia	15
Making together	Lodges 953

According to the average number taken above of 90 members to a Lodge, we have, in Europe alone, 85,770 Freemasons. We may take 100,000 for the number; for many Brethren live inactive, or in countries where there are no Lodges allowed to be held, as Bavaria, Baden, Wirtemberg, Austria, Italy, Spain, and Portugal, without taking into account the members of the order who live in the other parts of the world. The author of the "Flaming Star" gives the number at 10,000,000; Nicolai, in his Inquiries into the Accusations brought against the Templars, at 5,000,000; Meiners, in his "Anecdotes of Religion," at 2,000,000; and Stark, in his work upon the "Ancient and Modern Mysteries," at 1,000,000. How much good may be done, if each of those Brethren, and they are all pledged to do so, gave only a small sum more to the poor annually than he would have done if he had not had this extra motive for so doing. If the Spirit of Freemasonry could point the inquiring mind to nothing but to the numbers who have been initiated into its sacred mysteries, and the benefits which its disciples have conferred upon mankind from its commencement to the present moment, it would still present a most extraordinary phenomenon,—more extraordinary than any other mysterious or profane order; of which it is certain that none have ever, by their own strength, arrived at such a degree of greatness, durability, and extension.

He who collects materials for the history of this society acts a more important part than all the monkish chroniclers put together, who have left so many journals of the pious inactivity of their brethren.

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\* The number of Lodges under the Grand Lodge of England, in 1817, was 650.—Ed.

*Arbeiser, Labour.*—An important word in Freemasonry—we may say the most important. It is for this sole reason alone, that a person must be made a Freemason; all other reasons are incidental and unimportant, or unconnected with it. Labour is commonly the reason why meetings of the Lodge are held, but do we every time receive a proof of activity and industry? The work of an operative mason is visible, if even it be very often badly executed; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active; so must also the brother Freemason labour. His labour must be visible to himself and unto his Brethren, or, at the very least, it must be conducive to his own inward satisfaction. As our building is neither like a visible Temple of Solomon, nor the Pyramids of the Egyptians, so must our industry be proved in works which are imperishable. When we vanish from the eye of mortals, then must our Brethren be able to say, “His *labour* was good, and he is *called* to his *reward*.” But we must not think that as Free and Accepted Masons we are bound to labour in the Lodge only. The Lodge of a genuine Mason extends from the east to the west, from the north to the south, from the centre of the earth unto the clouds. Many Brethren who never visit a Lodge, are yet more active labourers than others who never miss one; there are even many of the uninitiated who are more diligent labourers than others that are initiated. If a Lodge allows its labour to become visible to the eyes of its fellow-citizens, it is not for this reason to be censured; for it is for the sake of its labour that the state grants it its protection. We must be especially careful to conduct ourselves to all our Brethren, and to all those who are related to them, in such a manner as to prove ourselves true Masonic labourers.

*Arch Konigliche, Royal Arch.*—A high Masonic Chapter in England; has been known about seventy years. The substance of the Royal Arch is taken from the second Jewish temple.

*Archivar, Archivist.*—An officer who is not necessary in all Lodges, and who is commonly found only in Grand Lodges, in which Lodges he is styled Grand Archivist. He who is chosen to fill this office must be a man who has gone through all the degrees in the Lodge, and who may not only be entrusted with the most important documents, but who knows how to prize them according to their value.

*Arithmetik, Arithmetick.*—The science of Arithmetick is indispensable to the architect, and highly prized by him. It is a very ancient science, and was perfected in ancient Greece. Far be it from every Mason to give himself up to the superstitious practice of foretelling future events by the science of Arithmetick; but he knows that it is by the assistance of Arithmetick that we have discovered the courses of the heavenly bodies; that without its assistance we could not know when the moon would shine, when it would be ebb or flood, when summer or winter would commence. He is not satisfied with this knowledge, but is ever anxious to avoid the imputation of having miscalculated himself, and to obey the command, “Give an account of thy stewardship.”

*Armengelder und Wohlthatigkeit, Poor-money and Benevolence.*—At the conclusion of every Masonic meeting, whether it be a Lodge for labour, or a supper Lodge, a collection is made for the poor, and the cash collected is handed over to the Almoner. Those collections are generally largest on St. John’s day, and on other festivals of the Lodge, and at those times much depends upon the W.M., if he possesses the art of warming the hearts of the Brethren by his description of the pleasure

of contributing towards relieving the necessities of our suffering brethren, they will cheerfully augment the amount of their subscriptions, and not forget that the poor weep while they rejoice. For encouragement at those collections, we have many most excellent songs. When necessity presses, every Lodge must not only faithfully apply the cash so collected, but must also have recourse to the principal Lodge fund ; at the same time, Masonic charity must embrace a much wider sphere than merely collecting and distributing cash to the poor.

*Asiatic System or Order of the Knights and Brethren of St. John the Evangelist, from Asia.*—These Knights appeared about the year 1780, and the originator, or, at least, the first active extender of this system was the Freiherr Ecker von Eckhofen. In this system should be found the pure explanation of all Masonic symbols, signs, and words : but in 1784, the Lodges of this order ceased. Its name is partly explained by the four following creations which the system acknowledged. 1st. The invisible creation, Aziloth, the creation beyond the bounds of time. 2nd. The first universal visible creation called Beria. 3rd. The spiritual creation, Tezira. 4th. The creation of the world, called Asta. The history of the Asiatic Brethren is derived from the Apocalypse, and its objects were Rosicrucian, Cabalistic, and Theosophic. All the names in the order were Hebraick, and they had a Synedrim. The degrees in which they wrought were—1st. the first probationary degree of the Candidate. 2nd. Second degree of the afflicted. 3rd. First degree of the initiated Knights and Brethren from Asia. 4th and 5th. Principal degree of Wise Master, Grand Master, or Royal Priest, and pure Rosicrucian, or Melchisedec degree. The Secretary of State Boehman, in Stockholm, was very active in this order.

*Aspirant, Candidate.*—A person who has expressed a desire to be initiated, and who strives to prepare himself for initiation. He, at the same time, has no claim to this title until the Lodge to which he has applied declares him to be a candidate.

*Astrea, Astrea.*—The Goddess of Justice dwelt with mortals, but their vices and crimes, which she could not restrain, disgusted her so much, that she was compelled to return to Heaven, from whence this charming goddess has never again revisited the earth to preside over the tribunals of mortals, for which reason she is generally represented as hoodwinked. Mythology further informs us, that while she was a dweller on this earth, she was so satisfied with the justice of the spirit of Freemasonry, that she took it with her into her sanctuary, where she awaits the Brethren of the order, to bless them with all the pleasures she is able to communicate.

*Astrology, or Prophecying by the Stars.*—Is the imaginary art of foretelling the events which are to occur to the world, and to private individuals, by the motions and brilliancy of the stars. Astrology has the honour of being the most ancient superstition in the world ; it is through this means that we often find this deceptive art mentioned in the mystical works on Freemasonry. Copernicus, and his successors in the study of the starry firmament, have supplanted the art of Astrology by proving that all the movements of the heavenly bodies tend to promote the honour and glory of the Great Architect of the Universe.

A COUNTRY RECTOR'S EASTER VISIT TO HIS  
RUSTIC PARISHIONERS.

BY A BROTHER.

*(Continued from page 264.)*

ON I trotted my easy palfrey up the winding acclivity, leaving the moonlit Abbey and the peaceful vale of the Severn behind me. Upon attaining a pretty considerable elevation, the river assumes to the eye of the traveller the appearance of four or five distinct streams running parallel to each other. This effect is produced by the very extraordinary meandering of the Severn at that particular part of its course ; and the delusion of the eye was very much heightened from the altitude of the situation at which I looked down upon the plain below me, stretching out towards Shrewsbury, and the atmosphere being *mystified* by the exuding vapours of expiring day. A sharp canter brought us to Sheinton, a rural hamlet on the Wenlock road from Shrewsbury ; a new parsonage-house on the left as you descend the hill, and the rustic fane on the right hand exalted upon a steep hillock, looking altogether very rural and pretty. A few minutes longer and I reached my *dulce domum* for the night. Harley, the place of my tranquil abode for a few days during the holy festivals of Good Friday and Easter Day, is another of the many quiet, happy little villages with which this part of Shropshire abounds. Its rectory is the Utopia of one's college day-dreams. Its church is a church in structure and appearance ; not a stone barn, with a kind of pigeon-cot at one end for a belfry, and the interior the rude fittings of ox-stalls. No ; Harley church was evidently erected when Wenlock Abbey flourished, and regard was had to the ecclesiastical character and architecture of God's house. The repairing and maintenance of the edifice, too, does not depend upon the self-inflated egotistical caprice and decision of some score of political praise-God bare-bones in vestry assembled ; but it possesses—*sancta beata sit doni donori*, whoever it was—an endowment for that purpose. What a picture of contentment and cheerfulness, too, is the venerable rector ! What godly regularity rules his house ! What refinement and elegance pervade the interior ! What good taste and propriety reign over every thing without ! At present, the worthy host and hostess were from home, and I was alone in this beautiful retreat of peace and calmness ; though, as the eloquent Cicero says, “ Never less alone than when I am alone.” Or, as our sacred Teacher and august Master, Christ, says, never alone whilst He and the Father are with us. To me this holyday was elysium. My hours, too few, were passed in contemplation—penitence, prayer and praise. Here I truly walked with God. I saw him in the glorious sun as he rose in his morning brightness above the hills which bounded the fertile valley to the east. I beheld him as he descended to the west over the lofty peak of Mount Caer-doc, in Wales. I saw him in the time-worn dial in the grey church turret from my chamber window, and I felt his penal sentence “ dust thou art, and unto dust shalt thou return,” in the plaintive chime which knelled the passing of the fleeting hour. Those thoughts were delicious ! Those moments were exquisite !

The following morning was spent in commemorating that act of Jewish bigotry, intolerance, and ignorance, the crucifixion of our Lord, and administering His last simple, solemn, and affecting rite of the remembrance of Him to a few pious inmates of that charming village. The offices of our holy church on that particular day are full of the most solemn and affecting incidents in the history of our blessed Redeemer. They excite always in me the most soul-subduing emotions. They picture to my mind the most fearful images of the cruelties and barbarities miserable man is capable of, under the influence of fanaticism, and the horrible tragedies he has acted in various ages under the sanctified pretensions of religion! Oh! that what is the chiefest blessing to the faithful worshipper of the Jehovah should be made an instrument of anathemas and maranathas of man against man. Alas! that the grand apostolic doctrine—"God is no respecter of persons;" and that "in every nation, he who worshippeth Him in spirit and in truth, and worketh righteousness, is accepted of Him" is so frequently lost sight of, and the doctrine of demons rather made the standard of man's excellence among men! But such is *historical truth*—not any reflection of a morbid imagination. And, be it written, to the everlasting shame of the present age, even that in large communities when a minister of Christ first comes among them to enter upon his holy vocation, it is not enquired.—Do you deliver the message of the Gospel in all its truthfulness and heart-searching plainness?—is he a man so persuaded of the serious responsibilities of the pastoral office, that he is prepared to "spend and be spent" in the service of Christ, and the bringing of many souls to the knowledge of the *one thing needful*, with all its mental, moral, and civilising effects, amongst the dense heathen masses of populous manufacturing towns. No;—be it recorded, to the reproach of such professing Christian communities—the question put is, "Pray, sir, what are your politics?" and, if you be not precisely ready to fall down and worship the golden image which these modern hydra-headed Nebuchadnezzars please, in their wisdom and partisan spirit, to set up, your other professional qualifications, however sterling or gifted they may be, shall be cried down; and yourself probably become the victim of cabal, intrigue, and persecution.

"Tis a melancholy feature this in the economy of the social system. But "*'tis true—most true!*" and therefore fit to be chronicled in the emanations of a Freemason's pen. Masonry, bright offspring of wisdom, knows no such paltry discords and distinctions. Under the starry canopy of her universal temple, all orders, degrees, and grades of mankind are placed upon a moral level, and estimated and preferred according to their progress in virtue, and their attainments in the hidden mysteries of nature and science. My afternoon this day glided away in the midst of these cogitations, and the evening found me reposing in an entranced contemplation at the loveliness of the scene from my dining-room window, where I sat ensconced in a luxurious easy chair, sipping a rich glass of sherry, and what else?—guess, Brother—*working in the tiled lodge of memory the mysterious ritual of the Craft!*

The morning of Easter Day broke upon my slumbers with the brilliant radiance of a general and renovating spring. All nature seemed to unite in a chorus of hallelujah, to hail the joyful festival of our Lord's Resurrection, which vindicated the truth of His mission, dissipated the doubts of philosophy, and established the assurance of His having "brought life and immortality" to His people. My worthy brother

rector's ambling nag was again called into requisition after breakfast, to convey me this day to visit *my own* flock, and perform divine service in *my own* tabernacle. The road runs two miles up what is called, in local parlance, a bank or steep ridge of hilly land rising up out of an extensive valley, from the plain of Shrewsbury to the foot of the Welsh mountains to the west. From particular elevations on the banks, the view eastward is expansive and diversified. Beneath in the vale, the tranquil village of Harley, and its church peeping out above the rectory plantations. On the opposite side of the valley, to the right as you face about, another high ridge of lime-stone rock, clothed with forest timber, yclept, Wenlock Edge bounds the view in that direction. Beyond, in a direct line, you perceive the hills which contain the mines of Ketley, and that district discerned by the black smoke from the various iron-works. And to the left, a little more prominent in the landscape, is the huge isolated Shropshire mountain, the Wrekin, frowning majestically upon the animated scene below.

On the summit of the bank, the worthy host of my curate's domicile, and his bustling gude-wife, were waiting to greet their rector, and release me of my four-legged companion. At a stone's cast stood my little Welsh church, planted on the brow of the steep ridge looking far away to the right, along the open plain up to the very walls of the ancient city of Shrewsbury ; its numerous church spires glittering in the morning sun, though twelve miles off ; and to the left it took a glance up the deep valley, to the base of Mount Caer-doe, on the summit of which the bold Caractacus encamped his rude hordes to resist the further invasion of the disciplined Roman legions, and on which are still visible the ruins of the conquering Romans' fortifications. Before the spectator, standing on the low wall which encircles the churchyard, is spread like a rich carpet under his feet, the rich domains of Sir Edward Smith, a Roman Catholic patrician; and, if a man of taste, he will stand entranced at the magnificent panorama which bounteous and beauteous Nature here presents to his admiring gaze. Thus my puny church, like a faithful watchman on the ramparts of Sion, holds a very prominent position in its locality. Indeed, its whitewashed walls make it a very conspicuous object. I have myself discovered its whereabouts from the roof of the Shrewsbury coach ten miles off. It certainly stands among some of the most picturesque scenery in England. I have seen the splendid view from the north terrace of Windsor Castle, and also that from Richmond Hill, and I am prepared to submit to the judgment of any connoisseur in such matters, that the view from the north side of Kenley church is comparable to either of those far-famed sights. Any Brother who would like to test the fact by ocular demonstration, shall have a hearty welcome ou Shropshire fare, and it may not prove a *nou-poss*, to find a *magnum* to refresh him after his labours of travelling.

But one of the most interesting features to the philanthropist in my rural parish is its rustic parishioners. The character of the people is, to what is called a man of the world, most refreshingly simple and unsophisticated. Their late great proprietor, the Duke of Cleveland, my most beneficent patron, (the best landlord in England), never would suffer a public-house to be opened in the parish ; and to that wholesome policy I ascribe the healthy moral state of my little flock. His Grace fully carried out the principle of the Commutation Tithe Act, which was to prevent the clergy and their parishioners coming into collision in money affairs, by paying the tithe-rent charge himself,

through his steward. Such was the sincere feeling of support towards the Established Church. Now that boon is withdrawn, and the incumbents are obliged to collect their own tithes as heretofore, at their own expense, and the nullifying of the principle of the Tithe Act.

On my entering the church, the congregation rose in the most respectful manner. To a townsman such good manners is electrifying. I wonder what town congregation would rise upon their rector's entrance! I should be sorry to draw any odious comparison with *some* I have in my mind's eye at this moment. Their attention during service was most devout, and their example at the communion of the Lord's Supper most worthy of imitation. Fifty regular communicants out of a rural scattered population of 280 souls. But this is an agricultural district—merely a parcel of boors. In a manufacturing district, where wealth is amassed, newspapers, periodicals, and novels, &c. are read, fine clothes array the person, and church is tolerably well filled, some hundreds in a congregation, you may get together twenty or thirty communicants. *O proh pudor!* I could have fain stayed where I was on the spot. The affection, the honesty, the plain attachment of my flock to their church and its admirable services, and their heartfelt expressed regrets that I could not remain among them, fairly overcame my nerves; and I wept at the idea of quitting such a scene of happiness, for an abode among the votaries of vice, libertinism, and infidelity, with which all large masses of population are deluged in crowded cities.

#### ON THE KNOWLEDGE OF FREEMASONRY BY THE DRUIDS.

BY BRO. C. GOODWYN, 327.

THE introduction into the early history of Masonry in Great Britain, of an account of the Druids, naturally tends to induce something like an impression that Freemasonry was known to them; and that some of their ceremonials were Masonic, and this too, at a period, according to Anderson, many centuries anterior to the present era; and although Preston, in his Illustrations of the History of Freemasonry in Great Britain, in some degree qualifies the time of its introduction into these Isles, yet he tends to confirm the impression that it existed amongst the Druids at a period long prior to the invasion of the Romans under Cesar.

I have, from my first perusal of Preston, felt a difficulty in reconciling the titles of Druid and Freemason, as associated with each other; and a more intimate knowledge of the precepts of Freemasonry has added so much to that difficulty, that I now find myself at a perfect loss to imagine in what the “convincing proofs that the SCIENCE of Masonry was not unknown even in the rude ages of Druidism”\* consist, or where those proofs are to be found.

The similarity of many of the ceremonies practised by Freemasons in the present day to those used by the Druids, may possibly have induced

\* Preston, by Dr. Oliver, p. 121.

the belief that the latter were also Masonic ; but this conclusion, as it appears to me, ought not to be too hastily formed, particularly when we are told, that “to believe without evidence and demonstration is an act of ignorance and folly ;” it therefore behoves us, when mere statements are offered for facts, not to permit credulity too hastily to form conclusions for us, when an examination and dissection of the foundations on which such statements are built, though possibly capable of an affirmative construction, may, nevertheless, lead another person to a very different result.

It may, without fear of contradiction, be asserted that the *principles* of Freemasonry existed at a period more remote than that which claims the birth of Druidism, although history leaves us pretty much in the dark as to the latter event. In investigating, therefore, the principles which are characteristic of the two orders, and endeavouring to disperse the clouds which envelope them, difficulties present themselves which are almost insurmountable, from the frequent checks which are experienced in unravelling the treasures of truth and art, which are found wrapped in an almost impenetrable mythological veil ; and to dispel these difficulties it becomes necessary to extend research into an unlimited space, in order to bring the events, histories, measures, and actions, of different and distinct climes and countries, in days that are now numbered as “those that have been,” to bear upon each other. Fortunately however, our ancient historians have occasionally been led from their general rules, by relating events and actions, which though not strictly in keeping with the general tenor of their relations, have been remarkable and interesting in some other point of view ; for otherwise, we should have been left in almost total ignorance of the character of the religious doctrines and observances of the people who first inhabited this and other countries, which are remote from that spot in the East, from whence sprung all those blessings and religious consolations which are vouchsafed to us by that book of truth, the Bible.

In this, much to be lamented scarcity, of authentic and sufficiently comprehensive sources from which we should be enabled to derive information that would correctly illustrate the real character of the doctrines and ceremonies practised by the Druids, or that would furnish a “key” by which we should be enabled the better to pierce the “allegorical veil” under which *their* doctrines and ceremonies were hid, the inquisitive Mason ought not, with the advantages his Masonic knowledge affords him, to content himself with the bare chronological register of events which Caesar, and other early historians, have bequeathed to him ; but he should, whilst jealously looking to the symbolical rights and practices of the Druids, with all their attendant ceremonies and objects, endeavour to draw some comparisons between them and those of other nations ; and from such comparisons to trace the source from whence they sprung, and the consequences to which they gave rise, and thereby to satisfy himself whether they are consistent with the Freemasonry practised during the same periods ; or whether they do not form one of the various classes of the spurious order, so early set up in opposition to the pure Science.

Freemasonry, it has never been doubted, “first had its rise in the East, and thence spread its benign blessings and influence into the West ;” and it is more than probable that Druidism was also of exotic origin, whence also originated all the numerous systems of spurious Masonry, profane worship, and idolatrous ceremonies, that, dictated by

jealousy and ambition, set themselves up in opposition to the pure Masonry practised by the Patriarchs; and whilst it must engender a feeling of honest pride and veneration for his own order, it cannot fail to be also a matter of great consolation to the Mason, when he reflects that, to the opposition and oppression consequent upon the desire to carry out those unworthy motives, he doubtless owes the preservation of Masonry in all its original purity and excellence.

Cæsar, whose historical account of this country is admitted to be as authentic as any written by early historians, describes the British, particularly those *not* living on the coast, as a *rude barbarous race*, and in one of their embassies of peace to him, they designate themselves as “*a savage unpolished people, and wholly unacquainted with Roman customs.*” It seems evident, therefore, they could not have had much, if any, prior intercourse with that country, and that consequently their manners and observances, all of which bear strong traces of eastern origin, must have been derived from some country of greater antiquity; and upon a comparison of our own Masonic ceremonials with those of the Druids, although some may be found to bear a resemblance, yet if the principles of Masonry be steadily kept in view, it would seem to be something more than mere fancy, in asserting that Freemasonry was wholly unknown to the Britons up to the commencement of the present era, and that their practices and symbols must have been derived from some one of the numerous systems of profane worship, and spurious mysteries, set up in opposition to the pure science.

These spurious mysteries had grown to so alarming an extent during the three or four centuries before Cæsar’s invasion, and were so universally substituted for Freemasonry, that had not the latter received a Divine support, it must then have been lost to the world. Such, however, was not to be its doom; for although in fulfilment of the prophecy of Isaiah,\* the Laws of God, and Masonry with them, fell for a time into oblivion before the worship of Baal; yet it was only to rise again, and like a giant refreshed by slumber, to tread beneath its powerful weight of truth all the systems that had been set up to traduce and destroy it, thereby verifying the proverb, that “*the lip of truth shall be established for ever, but a lying tongue is but for a moment*”†.

It has been suggested, that the Druids derived their system of Government from Pythagoras, and that he also taught them the “*science of Masonry*” when he journeyed into Britain; but if such was the fact, and that the Druids condescended to become his pupils instead of his teachers (which latter would seem to be the more reasonable conjecture of the two, from the avowed purposes of Pythagoras’ travels), it seems strange, as the Grecian and Roman customs and ceremonials were in his time so very similar, that the British should, in Cæsar’s time, have remained so perfectly ignorant of them.

The chief argument in support of the assertion that Pythagoras was a *teacher* of the Druids, seems to be derived from the fact that they practised many of his tenets, and adopted many of his doctrines; but it should be recollect that *those tenets and doctrines did not originate with Pythagoras*, although they were reduced to a more perfect and pure system by him; and the weight of evidence appears to be rather in support of a presumption that the Druids learnt them from the same

\* Chap. xxiv. 13, 14.

† Proverbs xii. 19.

sources from which Pythagoras himself derived them, at a period prior to that in which that philosopher lived ; for it is recorded that he spent some time in Phoenicia, in intercourse with the priests of that country, and that by them he was taught their mysteries and religious doctrines ; and it is spoken of with confidence by several antiquarian historians, that the Phœnicians, particularly the Tyrians, were amongst the earliest, if not the first, commercial power who visited this country.

As early as the 18th century before the commencement of the present era, the Phœnicians visited Africa in the course of their contraband trade, and Inachus led an Egyptian colony to Greece, in Phœnician vessels, about the same period. In 1500 A.D., in the time of Agener, several Phœnician colonies emigrated to Asia Minor, Crete, Lybia, and Greece ; and about the year 1000 A.D., during the reign of King Solomon, Phœnician voyages to Tarshish, on the south-west coast of Spain, were common ; and it is not unreasonably conjectured that these voyages were, at an almost equally early period, extended to the Cassiterides, a name given to a cluster of islands described by Strabo as visited by the Phœnicians, and being "ten in number, north-west of Spain, abounding with tin and lead," in which metals the Phœnician merchants are stated to have been considerable traders. These Islands are evidently those now called the Scilly, where Dr. Borlase describes some huge remains of Druidical monuments as being in existence in his time ; and as no remnants of tin or lead mines, or evidences that they ever produced these metals, are to be found in any part of the Scilly Islands, there is every reason to believe these Phœnician voyages were extended thus early to Cornwall, which, in their ignorance of the geographical character or extent of England, they very possibly treated as one of the Cassiterides, or Scilly Islands.

Davies, in his *Mythology of the Druids*, adopts an old Druidical assertion, "that Druidism had its origin in the sacred Island of the Sénō," or Sena, which from the description of Pomponius Mela, he states must have been near the Land's-End, or amongst the Scilly Islands ;<sup>\*</sup> and he states as his own opinion, that "what was exotic in the system of the Britains, came to them by the way of Cornwall, and therefore was probably derived to them from the Phœnicians";<sup>†</sup> and a strong circumstance in favour of the hypothesis that all their religious doctrines and mysterious ceremonies were thus derived, exists in the fact, that remains of the most extensive and important of the Druidical erections, which were all more or less connected with their mythological rites, are more particularly found in Cornwall and Hampshire, and the immediately adjacent counties ; and this hypothesis is very materially strengthened by the numerous comparisons that are capable of being adduced to show that Druidism was instituted upon the basis of one of the systems of profane and idolatrous worship followed by the Phœnician race, who were the immediate descendants of the Canaanites, and the first to revolt from the pure worship of the Almighty, and to adopt the doctrine of Polytheism, with the worship of images and human sacrifices ; blending also with these heathen customs the doctrines and mysteries of the Cabiri, who, though originally Masons,<sup>‡</sup> used the little knowledge they attained in that character, by founding an institution similar in a ceremonial point of view, but for the avowed purpose of

\* Davies' *Druids*, 168.

‡ Dr. Oliver's *Antiq. Freemasonry*.

+ Ibid, 315.

serving the very worst principles of idolatry, and consequently directly opposed to every Divine primordial element claimed as a landmark to the pure Freemasonry from which they seceded.

Pythagoras (whose father was a merchant, probably of Tyre, or some other Phœnician city, and had traded to Samos, where he had received the rights of citizenship) was born about the year 585, b.c., which was several centuries subsequent to the period in which the Phœnicians, in all probability, first traded to this country ; and during this interval they no doubt used the abundant opportunities afforded them, of disseminating their doctrines and mysteries amongst the Druids, who they found were held superior to, and consulted by, the natives in all their transactions ; and where no positive evidence can be adduced to prove the assumption that Pythagoras taught the Druids Freemasonry, or that the science itself was known to, and practised by them, a mere comparison of their ceremonies with those of Freemasonry ought not, even if they were found to assimilate to each other, to be admitted by the Mason as a conclusive test that those ceremonies, *as practised by the Druids*, were Masonic ; but bearing in mind the imitative disposition of those who set up the spurious mysteries of Masonry, he should jealously watch the religious doctrines and *principles of Divine belief*, and objects of worship of his own order ; and if those of the Druids should be found to differ from that pure and simple faith which has been the type of Freemasonry, and its identification from the first hour of its formation to the present day, they should be treated at least with suspicious doubt, until some evidences and demonstrations are adduced to remove them. To the Mason, a recapitulation of our ceremonies will be unnecessary, and to the "unenlightened" they must remain "a sealed book ;" but a comparison of the religious belief, doctrines, and ceremonies of the Druids, so far as they are known and generally acknowledged, with those which were practised in the East by classes historically proved to have been seceders from pure Freemasonry, cannot fail, at least to raise a doubt, if it does not afford a proof, that the Druids were not Masons.

The religious doctrine of the Druids, says Davies, was Polytheism, and they practised some of the worst principles of the heathen idolatry. Their "system was one of superstition, composed of heterogeneous principles ; it acknowledged certain divinities under a great variety of names and attributes. These divinities were originally nothing more than deified mortals and material objects, mostly connected with the history of the Deluge ; but in the progress of error, they were regarded as symbolized by the sun, moon, and certain stars, which, in consequence of this confusion, were venerated with divine honours ; and this superstition apparently arose from the gradual or accidental corruption of the patriarchial religion, by the abuse of certain commemorative honours which were paid to the ancestors of the human race, and by the admixture of Sabian idolatry."\* Cæsar states that their tutelary god was Mercury ; and next to him in their esteem they ranked Apollo ; then Mars, Jupiter, and Minerva ; and that he found the attributes of each of these deities to be very similar to other countries holding mythological doctrines,† and the rites and ceremonics appertaining to the idolatrous worship and general superstition of the Druids bear so strong an analogy to those of other nations known to have practised the Arkite, or

\* Davies' Drui's, 86, 87,

† Cæsar's Commentaries, p, 100.

first of the spurious systems of Masonry invented by the Cabiri, that there is little room to doubt they were derived from the same source, and to this invention may be ascribed, not as Mr. Davies supposes, “a gradual or accidental corruption of the Patriarchal religion,” but an intentional corruption of it, and as intended to form a positive rival to the pure doctrines of Freemasonry, delivered by Seth to the Patriarch Noah.

Acts, such as those which are described as practised by the Druids, are so contrary in their tendency to the pure elements which have ever distinguished Freemasonry, that it is impossible it could have existed with ceremonials founded upon any such religious principles. “The ancient and honourable science of Freemasonry has EVER been identified with the worship of *the one true and only God*,”\* but the primitive religion of the Cymry was a decided apostacy from the patriarchal religion, and an institution in its place, of a worship of the patriarch (Noah) himself, under a multiplicity of titles as a deity, and exhibiting with their Arkite superstition a mixture of Sabian idolatry, precisely similar to that which was found blended with the same species of mythology over great part of the antient world; and further representing the visible world, not as formed by the word of a wise and beneficent Creator, but as an enormous monster, ascending out of an abyss, the abode of an evil principle.

The Phœnician gods,—aided by the mystical and captivating, but idolatrous doctrines of the Cabiri, were found in early times so powerful an opponent to the pure doctrines of the Mosaic dispensation, that their introduction, during the reign of Manassah, threw the laws of God into entire oblivion, even amongst his chosen people; and the circumstance that one of the chief objects of Druidical worship was frequently called Beli Bel, or Bäl, (a corruption of the Phœnician Baal, which, as they all bore the same interpretation, was not uncommon even amongst the people by whom the god was first set up,) would seem to tend to strengthen the impression that it was derived from the Phœnicians, and that its worship was alone of an idolatrous character.—The Phœnicians, like the Egyptians, had also an hereditary priesthood, who were the sole repositories of all religious and historical knowledge, and they chiefly studied to improve their ascendancy by practicing on the ignorance and superstition of the people; and for this end veiled their doctrines and traditions under fables and allegories which were unintelligible to the many; and if, in thus describing the *Phœnician* priesthood, the term *Druidical* had been substituted, no one word that has been used would have required alteration.

Of the fact that the Druids also practised, in their original or first stage of mysticism, “the *pure* and simple Arkite theology of the Cabiri,” there seems abundant testimony,‡ and this circumstance proves its derivation by the Druids to be of very ancient date: for the practices of the Cabiri, in their original unadulterated state, did not exist for any very lengthened period; which, perhaps, is best accounted for, from their having had no true faith to guide or support them,—in consequence of which innovations and additions, as it suited the necessities or mystical ideas of its priests, were frequently made, so that at length it required no ordinary degree of penetration to discover what had really been its

\* Dr. Oliver on Freemasonry—*Quarterly Review*, June 1837.

† Deut. xiii. 13. *Jeremiah*, xxx. v. 2.

‡ Bryant's Analysis, vol. ii. p. 461.

original character. The Pelasgi introduced the doctrines of the Cabiri into Ireland, where there are yet in existence monuments of antiquity erected for the celebration of their mysteries,\* and the same doctrines were also practised in many parts of England by the Druids. In Westmoreland, the monument known as Arthur's round table is conjectured to have been erected for the purpose of celebrating the Cabiric rights, its knights being held to be no others than the Cabiric deities themselves,† and in the more celebrated Druidical temple of Stonehenge, "the great sanctuary of the dominions," it was supposed that all the Arkite and Sabian divinities of British mythology were present. And again, in the temple of Abury, the rites of these idolatrous deities were undoubtedly practised; and some writers have gone so far as to suppose that the name of this latter great and celebrated temple of the Druids was derived from the term Cabiri, or Abiri (Abury), both of which terms are interpreted to signify "the mighty ones." And if this derivation of its name be correct, it will be difficult to find a stronger proof of the unmasonic character of the Druids, than the fact that this, one of their greatest, perhaps the greatest of their temples, was erected for the avowed purpose of practising doctrines emanating from every possible evil feeling allied to the opposition of the pure Freemasonry of the Patriarchs.

The Druids themselves openly professed to have gained their principal knowledge from the "Pheryll, or priests of the Pharaon," which was the antient British name of the Cabiri, and Talasin (a Druid) in one of his songs, of which Mr. Davies gives us a translation, describes himself as "that splendid one, who sportingly came from the *invading host* of the Feryll (or Pheryll),"‡ thus adding to his boast of the derivation of his doctrines, to which he here alluded, an ostentatious display of the *invading* character of the Cabiri, who notoriously sought, by every species of deception, to overwhelm the pure patriarchal belief, and to substitute in its place their own attractive but heathenish ceremonies; and wherever an opportunity presented itself for their introduction, this object was for a time attended with too great a success; and their mischievous doctrines seem to be too clearly distinguishable amongst the ceremonies used by the Druids in the practice of the Celtic mysteries of Ceridwen (the Grecian Ceres), to afford a doubt of their influential character over our British ancestors; for we find them invariably bringing forward three distinct states of the British hierarchy, all more or less identified with the mysteries of Ceridwen; to which states they have usually given the title of "the three mighty swineherds," which was one of the titles of the Cabiric priests, who were frequently styled sues (swine); and Greece and Rome, who borrowed their mythology from the Cabiri, consecrated the sow to Ceres, giving it the name of the mystical animal.

The amulets, particularly the "Ovum Anguinum" of the *Druids*, which was by way of eminence regarded as the "Insignia Druidis," further identify their worship as derived from the Cabiri; for the mundane egg of the various pagan nations also bore reference to the Arkite superstition, and was in some sense an emblem of the ark itself; and the Samothracians, who were generally considered the most devoted and correct worshippers of the original Cabiric rights, held in great veneration their magic rings, which were of the same nature as the amulets of the Cabiric priesthood, and were believed to have a similar power—that of averting danger.

(To be concluded in our next.)

\* Dr. Oliver's Antiq. of Freemasonry. † Faber's Mys. Cab. ‡ Davies Druids, 546.

A BRIEF ANALYSIS OF A FEW POINTS ADVANCED IN A LATE  
ATTACK UPON FREEMASONRY.\*

"Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny."

SHAKSPEARE.

To mercilessly attack a person who, from peculiar circumstances, is unable to defend himself from the violence, is a thing so dastardly, as to be stamped with the universal detestation of mankind. Of a piece with it is the calumny thrown upon Masonry by many who are fully aware that the Brethren are bound by their obligation to a secrecy which would be broken were they to attempt to disprove the slander which is thrown upon their doctrines; a slander not fixed upon them with even the semblance of justice, but hurled with blind and bigoted fury against a system of which the slanderers know nothing, and can have, therefore, no just grounds for either praise or censure. I am sure that no man, endowed with that beautiful charity so eloquently dilated upon by St. Paul could, or would, raise his voice against the internals of a system—of which he is ignorant—whose externals all must acknowledge to be founded upon the plain and evident will of God, as revealed in His Holy Word.

"Pure religion, and undefiled before God and the Father," says St. James, "is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Who will deny that this is the very basis on which Masonry is founded? Let him who would do so, look to our schools for the nurture of the young, our asylum for the shelter of the aged, and the countless acts of individual charity whose very fount and spring is Masonry. To him who does deny it, the tongue of the widow and fatherless—the voice of destitute age, and unprotected youth, snatched from misery, ruin, and despair, and fostered in the maternal bosom of Masonry, will rise above the futile effort at detraction, and cry, "Thou liest!"—knowingly and wantonly—in the face of facts which he who runs may read; may see stamped upon every stone of that beautiful fabric, whose pinnacles glitter in the sun to the glory of our God, and the benefit of our fellow men."

Is Freemasonry unconnected with Christ? does it reject the Lord Jesus, as some would intimate? I deny it firmly, zealously, truly. Does the Christian divine leave unread, and unstudied, the Old Testament, with its hallowed poetry, its splendid imagery, and mystic types, the forerunners of that more full and perfect day which was to dawn upon the benighted heart of man? No! useful—pre-eminently so—is that record of God's dealings with his people, to the proper understanding of his infinite grace, and man's great salvation. The science of Masonry stands in the same relation to Christianity; or perhaps, more correctly speaking, it is the spiritual essence of the old law, not extending to the height and sublimity of the new covenant, but a step in advance—not in the spiritual meaning of the old law, but of man's interpretation of it: a more spiritual, and therefore more correct reading of it than that followed by the mass of the people, who looked more to the letter, and understood not that fulfilling of the law, as defined by Christ, when he declared the law broken by him who even gazed on a woman to lust after her. If they to whom this exceeding knowledge

\* Vide *Freemason's Quarterly Review*, No. 2, New Series, page 329.

was communicated, concealed it from those whose tongue was more ready to scoff than pray, and communicated it to those, and those alone, who loved their God with all their heart, and their neighbour as themselves, does it follow that that secrecy was sinful?

None know but the initiated, how beautifully Masonry harmonizes with the doctrines of the +. As the mystical types and allegory of the old law became plain upon the rising of the Sun of Christ, so has that day-spring from on high cleared the mists which, I confess, hung upon our beautiful science. Reject Christ! I am certain every real Mason's heart will swell with indignation at the foul charge.

Masonry is also accused of ostentation. Oh! were the deep sense of degradation which that seeming ostentation inspires thoroughly known, the world would own that the ostentation of Masonry is but humility.

Despite the attacks of foes, the indiscretion of friends, and the lapse of time, Masonry still prospers, and still shall prosper, on earth, until the Great Architect of the Universe shall, in his infinite goodness, translate it into the heaven of heavens, where we shall no longer see through a glass darkly, but face to face.

CATO.

### HRH ROYAL HIGHNESS THE LATE DUKE OF SUSSEX.

THE public meeting convened some time back to adopt measures for securing, by public subscription, a suitable tribute of respect to record the love of learning and the amiable qualities of his late Royal Highness the Duke of Sussex, took place on Saturday, the first of July, at Willis's Rooms, and was attended by a considerable number of noblemen and gentlemen, friends and admirers of the deceased Prince.

The MARQUIS OF NORTHAMPTON took the chair. In opening the business of the day the noble Chairman observed, that it was not necessary for him to say many words to them upon the object which they were that day assembled to carry into effect. Their presence there would prove they sympathized in the loss of an illustrious descendant of the house of Hanover—of a Prince whose zeal for science and literature was only equalled by the kind and amiable qualities he exhibited in private life. The noble Chairman then called upon the Duke of Sutherland to move the first resolution.

The DUKE OF SUTHERLAND begged to express the satisfaction he felt at seeing the chair filled that day by the President of the Royal Society—a society which had been presided over by his late Royal Highness. For many years that lamented Prince had endeared himself to all classes of the community, by his conduct in relation to every object connected with the cause of charity; he had attended their meetings, and had used his utmost efforts in the furtherance of everything which concerned the interests and welfare of the country. He would not then pass any eulogium on the character of his Royal Highness, as every one there showed how much they participated in the sentiments of respect and esteem for the Prince; but he could not avoid calling their attention to some passages of the speech of his Grace the Duke of Wellington on the occasion of the address of condolence being voted to her Majesty respecting the death of the Duke of Sussex. The

noble Duke than read the following extract from the speech referred to:—"His late Royal Highness was, during his whole life, the protector of literature, of the sciences, and the arts, and of the professors and representatives of all branches of knowledge. For a number of years his Royal Highness was elected President of the Royal Society, and he received the members of that learned body in his house with the greatest amenity and kindness. Having himself sedulously cultivated all subjects of literature, science, and art, his late Royal Highness was, I may say, the patron, protector, and friend of all those who pursued such studies, on every occasion when that protection was necessary. But other praises belong to his Royal Highness. His Royal Highness was not backward, on the contrary, he was equally forward with all the princes of his family, as a patron and upholder, as a supporter and promoter of the various charitable institutions of this great metropolis; and, my lords, up to the last moment of his life, he was the friend of the indigent and unfortunate, wherever they might be found." He (the Duke of Sutherland) was quite sure that there was no one in that company who did not feel with what truth and sincerity these expressions had been used by that illustrious person. The object of this meeting was now to offer a tribute of respect to his memory; and he would, without taking up their time further, propose to the meeting the following resolution:—"That his late Royal Highness the Duke of Sussex, by his patronage of literature and science, by his zealous and active support of every object of benevolence, by his anxious desire to promote in every respect the happiness of his fellow-creatures, by his candour and sincerity in public, and his kind condescension in private life, has well earned the general sorrow expressed at his lamented decease."

The MARQUIS OF BREADALBANE, in seconding the resolution, observed that his Royal Highness was remarkable for generosity, openness, and manliness, both in private and public. As a politician he was distinguished for his independence; his principles were not those of party, but were grounded on the general and universal foundations of the British constitution—on those principles by which his family were placed on the throne; these were the principles which characterized his public life. The resolution was then unanimously agreed to.

The EARL OF ROSEBERY, in proposing the next resolution, "That as a memorial of these sentiments, and as a tribute of respect to the memory of his late Royal Highness, a monument be erected by public subscription," observed, that they should all recollect, that in forming this subscription, the rich should not confine themselves to giving liberally, but they should remember that in doing so they offered a powerful incentive to all public men to look to their example, and to endeavour, by meetings and otherwise, to obtain the universal and sincere promotion of the object they were all met then to secure.

The BISHOP OF DURHAM, in seconding the resolution, said that it had been unkindly insinuated by some persons that his Royal Highness had shown marked indifference to the subject of religion. He could assure them that the liberality which the deceased Prince had shown to others, did not arise from any indifference as to religious objects; but that he acknowledged that others had a right to form their own opinions. He knew that the Duke was warmly attached to the Church of England, and was deeply imbued with a sense of the importance of religion; but he was not a bigot; he felt that the object of religion was to promote

peace among mankind, but that speculative men had made it the means of discord.

The resolution was then put and carried.

LORD ARUNDEL and SURREY said the next resolution did not require any explanation ; he should therefore content himself with moving, “ That the subscription to carry the above resolution into effect be immediately opened, and an opportunity thereby afforded to all persons of testifying their grateful acknowledgments of the high and amiable qualities by which his late Royal Highness was so pre-eminently distinguished.”

LORD CARBERY seconded the motion, which was put and carried.

EARL FORTESCUE, in proposing the appointment of a committee to carry out the previous resolutions, quoted the expressions in Sir Robert Peel’s speech in proposing the address of condolence to her Majesty, when the Premier remarked, that although the Duke of Sussex had not been called upon to perform military service, yet that he had by the force of his character and conduct claimed and deserved the respect and attachment of the country.

The BISHOP OF NORWICH seconded the resolution, which was put and carried ; and thanks having been voted to the noble Chairman, the meeting broke up.

Before leaving the room, we understood the subscriptions registered amounted to almost 700*l.*

We should further remark, that the amount of any individual subscription to this memorial of his Royal Highness is limited to £20, but any sum under that amount would be received.

The room was well, but not fully attended.—*Times.*

[The subscription list at present exceeds £3000, and still remains open.]

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THE WILL of the Duke of Sussex has recently passed the seal of the Prerogative Court of Canterbury. It is very short, being written on a small sheet of paper. The property was sworn under £60,000. The testator directs that a bond held by his daughter for £10,000 be discharged ; that the whole of his property go to his wife, the Duchess of Inverness ; that his plate, jewels, and many other articles be sold by auction (they have since realised the sum of £37,713) ; and that if government do not purchase his library within a year, it is also to be sold by auction.

THE DUKE OF SUSSEX’S LIBRARY is to be sold forthwith. It is stipulated in the will that it shall be in the first instance offered to the British Museum ; and that, in the event of the trustees declining to purchase, it shall be sold in such manner as the executors may direct. The library, it appears, consists of upwards of 45,000 volumes, most of them in excellent condition, independently of MSS., consisting of early copies of different portions of the Holy Scriptures.

THE PROPERTY OF THE LATE DUKE OF SUSSEX.—The sale of his late Royal Highness’s property was brought to a conclusion on Tuesday, at Messrs. Christie’s rooms, with the remaining lots of tobacco, cigars, &c. The company was more numerous than on any previous day during the week. Among those present were Lord M. Hill, Lord Dinorben, Colonel Gurwood, Sir E. Kerrison, Viscount Canning, Sir Archibald Macdonald,

and many of the leading fashionables. It will scarcely be credited that some of the rare lots among the cigars sold for more than 2s. 6d. each cigar ; and it is a remarkable fact, that three small parcels of the same realised a sum exceeding that fetched by the whole of the carriages belonging to the late Duke, sold the Monday before, by Messrs. Tattersall. The principal purchases made during the day were by gentlemen, the prices ranging far too high for the brokers. Colonel Gurwood and Lord Dintonben (one of the late Duke's executors) both bought largely. Among the more important lots were a box of 1,000 cigars, presented to his Royal Highness by Lord John Churchill, £40. 18s.—Colonel Gurwood ; a similar lot, £43. 1s.—Mr. Cunningham ; a box of 500 Woodvilles, presented by Lord Sligo, £18. 7s. 6d.—Sir A. Macdonald ; 1000 Woodvilles, presented by Sir Edward Brackenbury, £39. 18s.—Viscount Canning ; 500 Woodvilles, presented by Sir George Cockburn, £22. 11s. 6d.—Otley ; a box of 49 Havannah cigars, presented by Admiral Sykes, £5. 10s.—Mr. Crockford. The following lots, from 463 to 471 inclusive, numbering 2125 cigars, presented to his Royal Highness, in 1841, by Chevalier Hebler, were purchased by Colonel Gurwood for the enormous sum of £148 ; and three lots of 1000 each, presented by Lord John Churchill, by the same gentleman for £127. It is unnecessary to quote any other of the lots to show the interest excited by the sale ; but it was generally remarked that on no previous occasion were similar prices known to have been realised by articles of the like description. The proceeds of the day's sale amounted to upwards of £2000.

Correct statement of the amount realised by the sale of the property, by Messrs. Christie and Manson :—

	£	s.	d.
Plate and plated articles.....	20,752	15	5
Snuff-boxes and bonbonnières .....	2238	12	6
Decorative furniture .....	3984	1	6
Trinkets, rings, and seals .....	2473	2	0
Clocks and watches.....	1994	5	0
Swords, pistols, and sticks .....	1092	1	6
Pipes, tobacco, and cigars .....	3617	9	6
Bijouterie.....	802	1	6
Miniatures and pictures .....	759	1	0
<hr/>			
	£37,713	9	11

The carriages realised but a very small amount. The books are next to be disposed of.

It has been remarked that the purchasers of the sticks, swords, boxes, and some other articles, have good reason to be satisfied with their bargains. In some instances there has been more *sterling gold* removed from the articles after the sale than they cost.

We cannot omit passing a vote of thanks to Messrs. Christie and Manson for their general courtesy and attention on the days of sale, and especially for their liberal distribution of the various catalogues, a series of which is in our possession.

THE SUSSEX DUCHY.—A petition has been presented in the House of Lords, (though not heard in the gallery), from Sir Augustus d'Este, to her Majesty, “ claiming to be Duke of Sussex, Earl of

Inverness, and Baron of Arklow, and praying that her Majesty will be graciously pleased to order a writ of summons to pass the Great Seal, to summon the petitioner to sit in Parliament, and there to enjoy the rank and privileges to the said titles, dignities, and honours belonging." This petition was presented to their lordships by her Majesty's command, together with the report of the Attorney-General thereon. It was read, and referred to the committee for privileges "to consider and report." The Sussex Dukedom claim will, therefore, in all probability, be one of the subjects of discussion and investigation next session.

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MASONIC TESTIMONIAL TO THE MEMORY OF H.R.H. THE DUKE OF SUSSEX,  
THE LATE M.W. GRAND MASTER.

FREEMASONS' HALL.—*June 21.*—Present, Bros. the Earl of Zetland, Hall, Hardwicke, White.

Bro. White was requested to act as Hon. Secretary to the Committee.

The following form the Committee—the names in *italics* having been added this day by the power given by Grand Lodge, viz.—

Bros. the Earl of Zetland, Marquis of Salisbury, *Earl Fortescue, Ramsbottom, M.P.* Perceval, *B. B. Cabell, T. H. Hall, W. H. White, Savage, Crucifix, Dobie, Jennings, Hardwick.*

The Committee adjourned to the 11th July.

*July 11.*—Present, Bros. Earl of Zetland, Earl Fortescue, Perceval, Cabell, Hall, White, Crucifix, Jennings.

It appeared to the Committee that a statue of the late illustrious Grand Master, to be placed in the Freemasons' Hall, would meet the approbation of the Grand Lodge, and that the probable expense would be £1800. Adjourned to the 29th August.

*August 29.*—Present, Bros. Hall, Ramsbottom, Perceval, White, Savage, Crucifix, Hardwicke.

A report of the preceding minutes was agreed on, to be presented to the ensuing Grand Lodge.

*September 6.*—The Grand Lodge, this evening, unanimously adopted the suggestions of the Committee, by granting the full amount required for the proposed statue of his Royal Highness the late Duke of Sussex.

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THE HOLY INQUISITION.

CERTAIN *unprejudiced* Jesuits having lately issued their anathemas against Freemasons, others have thought it consonant with Christian propriety to revive former antipathies against the Hebrew race.

We now commit our readers to the survey of this picture of the inquisition in the nineteenth century, as drawn by the grand inquisitor himself:—

"EDICT OF THE INQUISITION OF ANCONA AGAINST THE JEWS.

"We, Fra Vincenzo Salino, of the order of Predicatori, master in theology, general inquisitor in Ancona, Sinigaglia, Jesi, Ostia, Cingoli, Macerata, Tolentino, Loreto, Recanati, and other towns and districts, &c.

“ It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israclites residing within our jurisdiction, and having hitherto, without effect, employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia authorised by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

“ 1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

“ 2. That all Jews who may possess property, either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must, within the term of three months from this day, dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy Office is to sell the same by public auction, on proof of the annual harvest being got in.

“ 3. That no Hebrew nurses, and still less any Hebrew family, shall inherit the city, or reside in, or remove their property into any town or district where there is no Ghetto (place of residence for Jews); and that such as may actually be there in contumacy to the laws, must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenor of the law.

“ 4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

“ 5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

“ 6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

“ 7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

“ 8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

“ 9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the state.

“ 10. That all Hebrews are expressly prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading, or keeping possession of prohibited books of any sort, under the penalty of 100 scudi and seven years imprisonment; and they who have such

articles in their possession must surrender them to the tribunal of the Holy Inquisition ; and in case of failing to do so, they will be subject to the above-mentioned penalty.

“ 11. That the Hebrews, in conveying their dead to the place of burial, shall not observe any pomp or ceremony, and must especially abstain from singing psalms, or carrying torches or lighted tapers through the streets, within the boundaries of Ghetto, under pain of forfeiting the torches and tapers, and suffering other punishments, to which the nearest relatives of the deceased will be condemned.

“ They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition. And in order that no one may be ignorant of the dispositions above decreed, they shall be formally communicated to the deputies and representatives of the Israelite community of this Ghetto of Ancona, with the injunction that the same shall be published in the synagogue, the present edict being affixed thereto : and these dispositions are to be enforced in the same manner as if they were made known to all and every one, and notice must be given forthwith to the Hebrews residing out of Ancona, but belonging to this Ghetto.

“ Given at Ancona, in the Chancellory of the Holy Inquisition, on the 24th of June, 1843.

“ FRA VINCENZO SALINA, General Inquisitor.  
“ DON VITALIANO BURATTINI, (for the Chancellor.”)

Poor Salina and Burattini ! would that some benevolent Jew would but purchase the Inquisition as a grand asylum for lunatics, and thus kindly find a shelter for them and all unfortunate maniacs of the same class.

In contrast with this preceding unholy denunciation of the Jews, let us turn to the opinion openly delivered by a princely peer of the British Parliament, in favour of his Catholic fellow subjects.

“ The wisest and soundest policy would leave all religions quietly to themselves, so long as they neither attack morality, nor subvert the public quiet, either by their ambition or intolerance ; their variety would not fail to produce a rivalry, useful as a balance in the scale of power, and as an emulation to virtue. The state has no right to exercise its authority over the private opinions of any individual ; but merely to notice those acts which *may endanger and disturb the regularity and good order of its civilized community*,”—*H. R. H. the late Duke of Sussex.*

WHAT A MORAL CONTRAST !

## PUBLICITY AND FREEDOM.\*

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"The cry for public freedom echoes through the land."

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"I BELIEVE that millions of individuals will be sacrificed upon its altars, but it will and must be accomplished. The first war—the first revolution in Europe (and their appearance is perhaps not far distant), will be the signal for beginning the battle of freedom and publicity.

"Also secret societies dare not exist; every thing that is secret is bad; even the would-be success of professionals and artists serves only to impede the progress of talents and knowledge.

"One of the largest and most dispersed of these secret societies is the Freemasons. I had an opportunity to watch their doings and objects. Their efforts are to forward only their own interests at the sacrifice of the public. This they can the more readily accomplish, as all the government *employs*, more particularly in the kingdom of P., belong to this Society. Among their members they have persons who are contractors, and connexions of the Treasury; against members of this order no redress can therefore be obtained, even if they could be shown to be thieves. Two cases of this sort I can prove.

"The Jesuitical dogs encamp themselves before the gate of heaven; as the 'Locomotive' recently very correctly remarked, so do upon earth the Freemasons, who blockade the gates of universal benefit to mankind, to heap up wealth only for themselves; and for their enjoyment they cast their fellow-creatures into misery and misfortune.

"They surely deserve no better fate than the Jesuits.      B. P."

The editor of the "Locomotive" remarks as follows on the preceding:—

"The contributor certainly shows here a horrible cause of complaint against the secret order of Freemasonry, to which he seems to have belonged; but the order has only itself to thank, for it worships in secrecy. Every man has a right to fancy, that in a dark cave, where the light of day cannot penetrate, he will find toads and every kind of venomous and noxious reptiles."

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The Freemason will smile at the prejudice of "B. P.", whose ignorance of our principles is, however, no excuse for illiberality. But we seriously recommend the editor of the "Locomotive," who can so readily "fancy" himself beset, when in the dark, by toads and venomous reptiles, to seek the "Light" of Freemasonry, as the best mode of avoiding the slanderer, who is at once the pest of society and the enemy of the world.—EDITOR.

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\* By "B. P.", a correspondent of the "Locomotive" weekly newspaper, Leipzig, 19th April, 1843.

CURIOS CUSTOM AMONG THE NATIVES OF SOUTH  
AUSTRALIA.\*

The author states that the natives he encountered believe that the white men who so suddenly appear among them are the ghosts of their relatives, and he is recognised as the spirit of a young man who had been killed by a spear wound ; he proceeds,—“ On my return, my new mother expressed as much delight as my real mother would have done, had I been unexpectedly restored to her so soon. As she left me, the old man and my new brothers came up and embraced me after their manner, that is, they threw their arms round my waist, placed their right knee against my right knee, their breast against my breast, holding me in this way for several minutes. During the time this ceremony lasted, I, according to the native custom, preserved a grave and mournful expression of countenance.”

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TO THE R. W. PROV. G. M. FOR SUMATRA.

R. W. SIR AND BROTHER,—Having been present on a recent occasion in a certain assembly, when you replied to a very facetious exposure of the *modus operandi* of the singular Masonic practice in an eastern island, if I mistake not, under the government of the King of the Dutchmen, I was really staggered by the oddity of your reply, or I could on the instant have brought some circumstances to your recollection, which would, in all probability, have enabled you to have redeemed yourself somewhat from the dilemma in which it is feared you are now irretrievably involved. I understood you to say—

1st. That the worthy mover of the resolution declaring that “ such Provincial Grand Master as neglected to hold a Provincial Grand Lodge for twelve months, should be considered to have vacated office, and to take rank as Past Provincial Grand Master,” had stated in regard to yourself that which was not the fact, for—

2nd. That you had held four Grand Lodges in *Prince of Wales's Island*.

3rd. That you had there initiated several native chiefs into Free-masonry.

4th. That you had nominated a Deputy Provincial Grand Master, who was performing his duty in a most exemplary manner.

5th. That Grand Stewards and Provincial Grand Masters contribute very largely to the fees of honour, by which the charities of the order were sustained : although it is due to you to observe that you candidly stated the fees of honour for the Provincial Grand Mastership had not in your own case been paid.

Now, Right Worshipful (!) Brother, allow me to examine for

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\* Extracted from “Journals of two voyages in North Western Australia in 1837, 38, and 39, by George Grey, Esq., Governor of Australia.” Published 1841. Vol. i. p. 30.

you into this matter. *Imprimis*, do you, on consideration, believe the replies as stated are any thing like an answer from a Masonic Governor, to charges so seriously affecting his tenure of office—does any attempt at a general denial give the impress of fact?

*When and where did you hold a grand Lodge in Sumatra?*

Have you any minute-book of such Grand Lodge, and did you ever comply with the direction contained in Article 9, page 49, of the Constitutions.

How came you, in the name of wonder, to meddle with the native chiefs of Pulo-Penang? If they were to be initiated, the ceremony should have been conducted by the Master, Wardens, and Brethren of the Neptune Lodge, No. 293, established, as I believe by the Athol constitution, in that settlement about the year, 1803.

When did you nominate a Deputy Grand Master, and what was his name? Did he pay for his patent agreeable to Articles, (*vide p. 111 Constitutions*), or did you graciously remit the payment? for I do not find any entry thereof in the cash-books of the Grand Lodge of England. However, if you did nominate and appoint, what are the duties he has to perform in Lodge "Rising Sun," (242), Fort Marlbro', East Indies?—Poor 212! It has to endure the infliction of a total abstinence (from duty) of its Provincial Grand Master, and to be borne down by the superincumbent weight of a Deputy Provincial Grand Master, and a whole cortége of the purple, who, like itself, we credibly believe to exist but in name. Be it distinctly understood, that if in Sumatra there exist a Lodge at all, there is but one; why then is Freemasonry ridiculed by such mockery, as to palm such a fallacy upon the Grand Lodge of England?

Your observation, that the Grand Stewards are of importance to the Craft, is not germane to the question. That body are most essential to the vitality of the order, as may possibly be proved at some other time; but you will excuse my smiling at your mode of proving that the fees of honour aid the public charity,—yourself admitting that you have never paid such fees,—and I backing you with a declaration that your deputy, if such there be, has neglected to pay his.

Having thus disposed of your immediate case, allow me to enlighten you somewhat on matters in general.

You may not be aware that Pulo Penang, or Prince of Wales' island, is not in the Sumatra Masonic district. In the Masonic Calendar you will not find it so placed. Had the Neptune Lodge, 293, acknowledged your sway, would they have referred matters of Masonic polity to the Grand Lodge of Bengal, when they found that such Grand Lodge was re-established?

Again. The Grand Lodge of Bengal, after such reference, considering that the Neptune Lodge came within *its* jurisdiction, called upon the members to make the usual returns; which was declined, the reference being stated to express only a desire for advice; the allegiance being solely directed to the Grand Lodge of England, the Neptune Lodge having never acknowledged any intermediate authority since its first constitution in 1803; and in this view the late illustrious Grand Master coincided.

Now, right worshipful (!) sir, what business could you have to make, pass, and raise native chiefs in Penang? Many years ago I was presented with a native *Penang lawyer*, and was told there was no other professional organ, and even that was only required whenever a native

made an *accidental* mistake in the *meum* and *tuum*, or committed a slight forgetfulness in veracity ; in which case I was to take the law in my hands and inflict summary punishment. I still have that very "Penang lawyer" in my possession ; it is capital walking-stick, and, ever and anon, as it serves my present purpose, my memory reverts to the original gift ; and I thoughtfully enquire, whether another race of lawyers have superseded the natives ?

I remember me, that not long since a Mason of some standing, having occasion to visit your Masonic empire, could find neither Lodge nor Masons. On returning, he jocularly observed, that probably "the rising sun" had altogether set.

For the present I take my leave, sincerely advising, that as you are occasionally represented as "drawing plans and designs," not to be led into the error of also drawing the longbow.

Your inseparable

FIDUS.

### THE GRAND COCKED HAT.

To THE EDITOR.—Pardon my intruding on your valuable time ; but to whom can an unfortunate wight prefer his complaints, but to one who has *felt* so much for the wants and misfortunes of others ? I had been promised by my late kind guardian, Robert Miller, that I was not to be disturbed from my box on any account whatever ; and I thought that, like the portrait of Sir Christopher Wren, and the letter of Omdut-ul-Omrah, I was to enjoy perpetual repose. I had *napped* well for nine years ; and on every Grand Lodge night, as I heard the tread of various Grand Officers, I enjoyed the delightful reflection that I deserved, because I had earned, repose, as a reward for past services.

But, sir, on the 27th of April, 1842, the box in which I was comfortably ensconced was lifted from the floor, with a rather heavy jerk, and deposited on a chair. The lid was opened, and a dapper, pleasant-looking person took me gingerly in his hand ; but instead of the respectful and friendly salutation of my late friend Miller, who would first gently smooth me up and down, and then adjust the remains of my nap with a proper care to smartness and effect, saying, "Verily, friend, thou art fit to surmount a Grand Caput," I regret to say, that the successor to my late friend handled me as if I was a crab-fish, or any other queer thing ; called me a Guy ; and, what is more, peered into me with much doubtful misgiving, as if he would find what might "a tale unfold."—"You are a queer thing to wear instead of a skull-cap," said he ; "but there is no accounting for tastes."—Thinks I to myself, that's true, or you wouldn't be here.

"Ah, Miller ! Miller !" sighed I ; and so deeply did I sigh, that even my new acquaintance was moved, and he sympathised with me ; for, in a rather subdued tone, he pitied me on the prospect of my approaching duties.

Now, Mr. Editor, after nine years retirement from labour, one is not quite *au fait* on the sudden. Fashion changes every thing. I remembered that, in my early days, I gave a wondrous effect to whatever was said or done by those who wore me ; and I now learnt, that since my

retirement, my successor had utterly failed in keeping up the dignity and importance hitherto attached to my character ; it was determined, therefore, to bring me out again. My caput at length appeared, and I was all submission.

"Eh !—what !" said he to me ; "why, how you're altered ! You're not half a cocked hat ! I'm afraid you will not perform your customary dignity."

With that I was clapped on the head ; but, goodness ! Mr. Editor, what a change ! I soon discovered, instead of the hearty good-nature that I used to enjoy, I had now to conceal a variety of crotchetts that betokened disquiet. However, I managed to keep matters pretty well, until we—that is, I and my caput—had kept company for about an hour, having only been once lifted partially, during a short prayer uttered in (to me) the well-known voice of a reverend Brother.

I was uncommonly uneasy for some time, and expected frequently to fall off, owing to the complicated thoughts that were going on beneath ; but gracious me, Mr. Editor ! I knew when you were in cogitation ; for I was lifted up and down like an old wheelbarrow upon stones—jirk after jirk shook me so, that I sighed for very pain ; for the caput actually enlarged, and threatened to burst me inside out. Think of this, and pity my sufferings, which were all owing to you ; for I have followed your example, and have offered an Asylum to the Aged ; but I have not, like you, received their thanks. All I can hope for is, not to have my retirement again invaded ; and that, if I must be made useful, I may be treated with some show of kindness.

Pray show some mercy for my sake, or you'll be the death of  
Your old friend,  
**GRAND COCKED HAT.**

Since writing the above, the intelligence of the decease of my illustrious caput reached me, and of course I expected to be borne as a prominent feature of heraldic display on the bier ; but alas ! I am alone in my loneliness. Yet no. I have reason to apprehend that certain troublesome moths may disturb my rest. Send me a little of your pepper, wrapped up in some odd sheets of your *Review*, just to keep them in order in my little box. I have often observed the effect of your pages on the olfactories of things of larger growth. Do this, and I may send you a scrap or two worth having.

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#### INITIATION OF A LADY.

THE lady of General Faintraille having adopted the military uniform, served as adjutant to her husband ; she had distinguished herself by several heroic deeds of arms, but so particularly by her kindness and liberality to mankind in general, that the first Consul\* presented her with a commission as Captain of Cavalry, should she feel disposed to continue in the profession of her choice.

The Lodge of "Freres Artistes," of which many military officers

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\* It is perhaps not generally known that Napoleon was a Freemason, and caused, while Emperor, his brother Joseph to be elected Grand Master of the Freemasons of France, and the Chancellor Cambaceres and Murat, his deputies.

were members, having arranged to hold, AFTER one of their assemblages, a Lodge Meeting for ladies (*sûte d'adoption*) previously to adjourning, notice was given to the Master (Bro. Cuvelier de Trie), that a staff officer, in full regimentals, was anxious to take part in the forthcoming ceremony. A certificate had been demanded, and was submitted, but appeared to belong to a Ladies' Lodge (much to the astonishment and consternation of the Venerable,\* and all present) addressed to *Madame Faintraille, Adjutant or Captain*. He recollects, however, that this lady, by her conduct and talents, had earned this extraordinary distinction, and doubted not that the officer mentioned was the lady, and was irrepressibly seized with the overpowering impulse of making her a Freemason; and suggested it to the Lodge, saying, "As the first consul has seen fit in the deeds of this lady to swerve from the usual course, by making no difference in her sex, I do not see that we can err by following the example." Many objected, having the fear of the Grand Orient (Grand Lodge), before their eyes; but the eloquence of the Venerable, and the example of the first consul, induced the majority to consent. Preparations were immediately commenced to receive the female adjutant into the Brotherhood, with every possible and cautious form, consistent with her sex. The ceremony passed off with honour to all parties; and at its conclusion the Lodge of Adoption was opened.

H. F.

## M A S O N I C A N E C D O T E S.

### A LADY'S OPINION OF MASONRY.

It is a libel on the character of woman to attaint her of disaffection to Freemasonry. That she may reproach those who disgrace it, that she may even doubt its power, finding that so many men want the moral courage to acquaint themselves with its stringent principles, is not improbable; but that she can regard so glorious a profession with indifference is impossible; and the following pleasing circumstance is a case in point.

In the maiden city of Londonderry, Freemasonry had, for so many years lapsed into desuetude, that its inhabitants were indebted to occasional reports from the Cork, Limerick, and Dublin papers, for the recollection that the order existed. In His good season, however, Providence willed the hour when Freemasonry should revive, which it has done in the person of Brother Alexander Grant, whose retirement from India, on account of ill health, led him to seek for its restoration in his native city. He had won high honours in the far East, and was Grand Secretary of the Province of Bengal. A good name was his passport, and the good wishes of all his reward.

Such a Mason could not be idle. On reaching Derry he sought in vain for a Lodge, but "*lateat scintillula forsan*" thought Grant; and so gently went he to work, that he did elicit a spark; the spark produced a restorative influence; the light again illuminated the Masonic darkness

\* The Master is called the "Venerable" in France.

of Derry, and a Lodge revived to work the mysteries, and extend the blessings of Freemasonry.

Brother Grant was elected Master, and soon rallied around him those who for so long had seceded, and he initiated many influential gentlemen. The seed brought forth fruit in season, and a paragraph having appeared in the Derry papers, announcing that the corporation had granted a petition of Brother Grant, for a Masonic purpose, it met the attention of a lady, who requested him to call on her without delay.

A message from a lady to an Irishman was not likely to be disregarded. Off went Grant, nothing loth—by his wife's consent however. On arriving at the rendezvous (accompanied by Brother Allen), he was ushered into the presence of a venerable lady, upwards of eighty years of age, who addressed him mildly, and in a strain of peculiar sweetness. She apologised for having troubled him to call upon an aged sister, jocularly observing that she knew he had a young and pretty wife who would not be jealous.

The old lady passed well-merited encomiums on his perseverance in so successfully restoring the Masonic character in Derry, and entered into a very animated account of its former palmy state. Her late husband, a gentleman of influence, had been Master of the Lodge, and was no less respected for his social, than for his Masonic qualifications. Their marriage had been happy, and much of this happiness she always attributed to his observance of the principles of the order; an order she all her life had approved. When on his death-bed, he delivered her his Masonic papers, insignia, and jewels—the latter set with brilliants—charging her never to deliver them into any hands but such as she should think worthy to receive them.

"The time is come, Brother Grant," said the venerable lady, "when the widow can surrender, into the hands of a just and upright Mason, these reliques of, to me, a happy time. Take them with my warmest regards, and may the Great Architect bless the gift!"

We fervently add, may the dear relict of a worthy Mason live to see the effect of her example on the ladies of Derry, whose good opinion and approbation we trust the Brethren will amply merit. The jewels have since been presented by Brother Grant to the Lodge.

FIDUS.

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#### LADIES' LODGE IN PARIS IN 1793.

During the reign of terror, in the early period of the French revolution, it is well known that the enthusiasm of many French women reached the very climax of fanaticism; and indeed, among all who were not anxious to leave the scene of such dreadful excitement, fanaticism existed, either real or simulated. That the mischief should have extended to the Loges d'Adoption (the Female Lodges) was not surprising. On one occasion, a candidate for admission while undergoing examination, was unusually excited—and during a part of the ceremony, was conducted to an eminence,\* and told to look down at what awaited her if she faltered in her duty. Beneath her appeared a frightful abyss, in which a double row of iron spikes were visible. No doubt her mind was in a chaos of fanaticism; for, instead of shrinking appalled with the sight, she exclaimed—"I can encounter all!" and sprang forward.

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\* In Paris, the ceremonies of the Female Lodge are scenically illustrated.

By the wondrous intervention of Providence, the "*Frère terrible*," as he was termed, who caught her intention, at the instant touched the secret spring, and the candidate fell, not on the spikes, but on the green bed in imitation of a verdant plain—she fainted, but was soon revived by her friends; when, the scene having changed, the sweet strains of choral music, not only served to reanimate her, but the effect of the ceremony weaned her from the fanaticism of the day, she became a Sister of Mercy, and was known for her good deeds.\*

"In the market at Cincinnati, early one cold morning, was seen a lady a little past the meridian of life, in widow weeds, and with a heart, apparently swollen with grief, begging bones, of which to make soup. After obtaining a supply, she left them in her basket with the butcher, and stepped across the street to an apothecary's shop. As she entered the door, she was met by a respectable physician of the city, who knew her, and who had frequently during her husband's life time, met in Lodge with him. On inquiring into her situation, he learned that she was destitute of both food and fuel, that one of her children was sick in bed, and the other three suffering with cold and hunger; and that she had come, with the only piece of money she had left, to buy medicine. At hearing this tale of sorrow and distress, the physician, after mingling his tears with hers, gave orders for the proper medicines to be put up, and charged to his account. As soon as the lady obtained them, she returned to the market, found her basket emptied of the bones and filled with the best provision the market afforded, and a servant waiting to carry it to her house; and when she arrived there, she found a man throwing off a load of wood at her door, and another engaged in sawing it up and carrying it in!" I need not tell my Masonic Brethren, that it was added: "From that time all her wants, as far as possible, had been supplied."

*Masonic Mirror.*

During the troubles, a Master and the Wardens of a Lodge were imprisoned, and subsequently brought before the judges, when they declared upon oath that their meetings were altogether unconnected with religion or politics; and to prove their case, they offered to initiate any of the tribunal. The presiding secretary volunteered, and upon his report the entire magistracy became Freemasons! From that period all prohibitory proclamations were withdrawn, and the Order became protected by the laws, excepting in the provinces under the sway of the Emperor Charles the Sixth.†

#### A POSTHUMOUS PAPER.

In the year 1823 I was sent to London from Exeter, by the different Chapters in this city, for the purpose of obtaining the Union system of working the degree of Royal Arch Masonry. On my arrival in London, I met a Brother whom I knew, whose name was Couch. I asked him to recommend me to an inn, near Oxford-street, where I could be accommodated for about a week. He did so; and I went to the sign of the Vernon's Head, North Audley Street, Oxford-street, where I was

\* The iron spikes were, immediately afterwards, dispensed with in the ceremonial.

+ Latonia, No. 4.

very well accommodated. In the evening, the landlord asked me what part of England I came from. I said, "Exeter, Devonshire." He appeared surprised; and said, "I believe I came from Devon, too; but never could find who my parents were." He then made himself known to me as a Mason. The mystic tie was recognized. He then said, "I am now about thirty-six years of age. I have an old man whose name is the same as my own in my house, who is very deaf. I did not know but he was my father; but he tells me he is not, and that his late wife, who died some time before, was not my mother; that they received me from a woman, wrapped in flannel, in a basket, one morning about three o'clock, as per agreement of a lady, to take a child to nurse from the country." The landlord then begged me that I would try to obtain some information from the old man, that on my return home I might get some clue to ascertain who his parents were; saying, "Should you be fortunate enough to find them, let me know, as I am very anxious to know who my parents are, and what are their circumstances. Should they be rich I want nothing from them; if they are poor, I will take care of them." The next day I prevailed on the old man to tell me that he received his reputed son in a basket from a woman—the child was then about three weeks old. He also told me of several persons at Exeter whom I knew; but he could not tell whom the child belonged to when he took it to nurse. From what he told me, and the place where he received the child, I suspected it was brought from the north of Devon.

About two hours after my return home, I accidentally met with a man who now lives about eight miles north of Exeter, in the direction I suspected the child was brought from. I asked him how old he was? He said, "About fifty years; that he had lived at \_\_\_\_\_ all his life-time." I asked if he knew certain persons living in his neighbourhood (of whom I had heard) about thirty-six years since. He said, "Yes, both. The doctor is dead, but the lady is living." I asked him if he ever heard of a child being sent to Exeter, about the above time, to nurse. He said, "Yes; for I lived with the doctor when the child was sent away, wrapped in flannel and put in a basket. If you will call on my mother, who lives at Thoverton, she will tell you all about it." I called on the old woman the next day. She gave me such information, that I wrote to the landlord in London, who, in a few days after came to Exeter. We went to Thoverton and saw the lady, who, it appears, was a widow when the child was born, and was so on our arrival. We were then introduced to her; and a very interesting and affectionate interview took place. She acknowledged my friend as her son, although she had not seen him for thirty-six years. The other branches of the family were introduced; and they now communicate with each other in the most friendly manner. The old lady died about four years since. By this extraordinary discovery my friend has the satisfaction of knowing that his parents were very respectable. Had he not been a Mason, most likely he never would have known who his parents were.

The above is a brief account of the narrative. I have a manuscript of many curious circumstances which occurred during the extraordinary investigation.

AN ATHOL MASON.\*

\* Since deceased.

## TO THE EDITOR.

SIR,—You may remember that five of my ancestors, male and female, were companions of your antediluvian Brother—the Royal Ark Mariner ; and it may be, you also have heard of another of them who, as she accidentally gingriated, saved the “Eternal City.” I am thus particular lest you should mistake me for a descendant of that Roman poet, whom Ovid abused and Virgil satirised. No, sir ; I am of a verity, “Anser-Lewis,” and willing to bear the heat and burthen of the day. How I became a Mason is immaterial. I remember me on a certain occasion, when my father, who certainly had more solemnity than wisdom in his manner, (pardon my irreverence), remarking to me, as we were playfully ducking our heads under water, “Ansercule, look at those *wise men* on the *pons asinorum*.” Now, although my venerable parent gingriated this *sotto voce*, nevertheless it was carried on the wings of the wind, and was overheard by several of the *genus asinum* who commenced their musical *ruditus*—whereat dad and I gingriated, nothing loth, and the wise men on the *pons asinorum* swelled their joyful chorus. You will say, “what of all this?”—*ex nihilo nihil fit*. I can but exclaim, “Oh, happy day ! Alas, how changed the theme !”

Of my various pursuits you may probably hear anon ; my present petition is for your assistance and advice.

In page 58 of the Constitutions, article 1, second paragraph, you will find these words :

“If a prince of the blood-royal should honour any private Lodge by accepting the office of Master, he may appoint a Deputy-Master, who shall be regularly installed, and entitled, *when in office*, to all the privileges of an actual Master ; and *when out of office*, to all the privileges of a Past Master.”

Now, Mr. Editor, here comes the hitch in the *pons asinorum*.

The late Grand Master, a prince of the blood, did honour three private Lodges—which became, respectively, the *first*, *second*, and *third* royalties—by accepting the office of Master, and of course appointed a Deputy Master to each ; the question arose in one of which I am a member, as to the style and title of the Deputy-Master. The Royal Master being deceased, did or did not the Deputy thereby become “*functus officio* ?”

I may here presume—that certain “wise men of Gotham” (five only in number, all of them lawyers !) superintended the publication of the Book of Constitutions in 1841 ; their office was ministerial, not legislative, without power to *alter* or to *add* ; yet, to the serious inconvenience of the Masonic public, these five *wise men* have, as it seemed best to their worldly wisdom, altered, added, and as regards this particular paragraph, have also committed the sin of *omission*. *Ex grat:* appended to the same sentence, in the old Constitutions, was the following note—

“The installation confers upon the Deputy Master all the privileges of an actual Master.—Grand Lodge, Dec. 7, 1825.”

If the object of such note was to render the law of the paragraph fully clear, why did the “five wise men,” in their revision, omit such note ?

Well, sir, at a recent meeting of the Lodge, convened by the *worshipful Master*,—for by reason of the demise of the Royal Master, he

considered himself no longer *Deputy Master*—a discussion arose of a more animated than congenial nature, as to the position of the Deputy Master; himself, as I have just stated, being of opinion that he had become the “actual Master.”

Be it observed, that three of the five revisers of the Constitutions are members of this Lodge. How did *they* decide? One was of opinion that the office of Master became vested in the Deputy! The second thought the Deputy was “*functus officio!!*” The third, that the Deputy was still Deputy!!!

The Deputy himself, albeit too of the legal throng, still adhered to his new qualification as Master; whereat another lego-masonic member became wrath, and pretty sharply rebuked him. After considerable confusion of tongues, it was suggested that the Deputy should rule the Lodge as “*Acting Master*,” which was thought a comfortable compromise, and there was some prospect of proceeding to the cockaleekie, when a provincial chief, whose Masonic knowledge is only equalled by the extent of his jurisdiction, flatly refused to admit the title “*Acting Master*;” and a craving for the creature comforts became insatiable, it was at length settled that the Deputy Master should continue as such until the next period of election!

We have had another little “spree,” as amusing as ridiculous, but highly characteristic of our peculiar “*genus masonicum*.” A private of our corps had the hardihood to invite all his officers to a “spread”—he probably never heard of the Lady Godiva of old—but in return for his intended hospitality, he was pretty well instructed in the way to Coventry; for not one, no not one of the officers, accepted the “private’s” invitation.

I am also a member of the late Third Royals, whose Deputy-Master at once assumed the title of “Master,” at which no dissent has been expressed. All this is passing strange.

ANSER-LEWIS.

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Anser-Lewis's communication requires but a brief reply:

The *spirit* of the law will continue the Deputy Master as such until the next period of election; the case of the Pro-Grand Master now ruling the Grand Lodge, is one in point.

The *letter* of the law may rule otherwise; but laws *made* by lawyers are seldom sound.

The case of the third Lodge was an *error*; and no doubt the excellent Brother who assumed the title, and all who agreed with him, thought the matter inconsequential, and so it probably is; still it is clear that the Constitutions have been disarranged by the “wise council of five,” who are responsible for the fuss their omission has occasioned.

We have purposely left out the allusion to the second, or palatial Lodge; and apologise for having so long delayed the insertion of the letter of “Anser-Lewis.”

TO ——.

LET not the greatness of the lofty scheme,  
 Induce thee—brother by a mystic tie—  
 To turn aside now, and unwisely deem,  
 That the great triumph doth beyond thee lie.  
 Assisted by that Light, whose fervid beam  
 Receives its lustre from Eternal Truth ;  
 Thou may'st quaff deeply of that crystal stream,  
 Whose living waters yield immortal youth :  
 And thus endowed with superhuman might,  
 In life, and action, prove thy calling “Light.”

LIGHT ! such as burst upon Esaias' soul,  
 When in prophetic rapture he beheld  
 The veil of darkness from the future roll,  
 And the “To Be” before his vision held ;—  
 LIGHT ! such as o'er benighted Reason stole,  
 When rose Messias in the golden East,  
 And shed His gospel truth, from pole to pole—  
 Our strength—our God—and interceding Priest !  
 LIGHT ! whose unerring beam, for ever nigh,  
 While it gilds earth—yet lures us to the sky.

W. SNEWING.

ON THE LATE FESTIVAL OF THE LODGE OF  
 EDINBURGH,

*Presided over by Bro. W. Melville, Sub-Grand Master, and other  
 Office-Bearers of the Grand Lodge of Scotland.*

MELVILLE was in the chair  
 Of Mary's ancient hall,  
 And all her sons were there  
 To grace the Festival.  
 Her jewels sparkled bright,  
 Midst never-fading blue,\*  
 Her mystic beams of light  
 Gave forth their brightest hue.

Kilwinning's ancient band  
 Was at the festive board,  
 And Celt with Lowland join'd,  
 Their tribute to afford ;  
 And high above the rest,  
 In dazzling gold and green,†  
 Sat Mason's chosen sons  
 Presiding o'er the scene.

\* Colour of No. 1 clothing.

+ Colour of Grand Lodge clothing.

Her tiled recesses rung  
 With acclamations great,  
 To queen, and prince, and all  
 The pillars of the state.  
 And Memory's fondest train,  
 With all our dearest ties,  
 Were pledged with "*three times three,*"  
 "*To Mason's loves and wives!*"

The flowing bumper pass'd  
 To merit and to worth;  
 The vocal chord was struck  
 To harmony and mirth.  
 Time flew on *honey'd wings,*  
 (*Sweet moments to recall;*)  
 For love and pleasure shed  
 Their brightest beams on all.

W K.W.

## THE DOOM OF DELAMORE,

GRAND PRIOR OF ENGLAND.

THE Temple tower told the midnight hour,  
 The warders watched from fear all free;  
 Peaceful slept William Delamore,  
 Chief of the Templar chivalrie.  
 In slumbers deep did each good Knight sleep,  
 Nor evil conscience broke their rest;  
 Though needs they wept as warriors weep  
 For friends, for gallant hearts opprest.  
 Mourn'd had they late for their Brethren's fate,  
 When Philip foully struck the blow—  
 Inspired by avarice and hate—  
 That laid the Gallie Red Cross low.  
 Sudden a shock, like a thunder-stroke,  
 Was heard, that burst the Temple door!  
 Upstarting from his slumbers, woke  
 The good Sir William Delamore.  
 Nought feared the Knight, nor thought of flight;  
 But ere his crossed blade he could draw,  
 Before his sight, in the pale lamp's light,  
 A host of pointed spears he saw.  
 " Ha ! traitors here, with brand and spear,  
 Loud rampant in our Temple hall !  
 Seek ye our lives, our gold, our gear ?  
 For ruthless robbers seem ye all !"  
 " Yield thee, Sir Knight, to King Edward's might ;  
 In the king's name yield thee to me !"  
 " Not to king nor to Knight, bent I e'er in fight,  
 Still less to a headsman vile—like thee !

" Oh, had I my shield, and my lance did wield,  
     As I have done in the battle fray !  
     With my destrier stout in the open field,  
         Foul caitiffs, ye should rue the day !"

But in vain he might pray to churls as they—  
     And sooth but it was sad to see  
     So noble a Knight, in wars grown grey,  
         O'ercome by such base treacherie.

Deep underground, in cell profound,  
     With all his true Knights thrust was he ;  
     They saw no sight, heard but the sound  
         Of their chains clanking heavilie.

Through five long years, mid groans and tears,—  
     Through five long years and five months o'er,  
     Tortured with racks, and hopes and fears,  
         Lay the Grand Prior Delamore.

But threats nor pain, could move in vain,  
     To own a lie, that Templar brave ;  
     His proud soul spurned the tyrant's chain—  
         His dungeon formed the martyr's grave ! \*

PILGRIM.

### THE SNOW-DROP.

BY BROTHER G. TAIT, OF THE LODGE, HADDINGTON, ST. JOHN'S,  
     KILWINNING.

How lowly the stem, and how lovely the flower,  
     That blooms 'midst its own native snow ;  
     Pure as love's tear, in some fair lady's bower—  
         A bright gem in this world of woe.

The storm may rage, and the blast on its wing  
     May hide thee awhile from the eye ;  
     Till the sun looks more bright, and the nightingales sing,  
         Then the poor little snow-drop must die !

And its place be supplied by flowers not less fair,  
     The cowslip, the crocus, and rose  
     Which lend a sweet balm to the breath of the air,  
         On the calm gentle zephyr that blows.

Thus the snow-drop—an emblem of purity true—  
     Is the first to be taken away ;  
     Whilst others may linger the long summer through,  
         Ere they droop—die—and fall to decay.

\* This noble Templar, equal at least, if not superior, to the Master De Malay in firmness and fortitude, died in his prison overwhelmed with woe, refusing, to the last to recant his statements, or confess himself and his Order to be guilty of crimes of which they were innocent. He is worthy of a monument of brass.

## AN ADDRESS,

*For the Eighth Anniversary Festival in aid of the Asylum for the Worthy Aged and Decayed Freemason; circulated on the 21st of June, 1843, at the Freemasons' Hall.*

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ONCE more we meet where oft we met before,  
In holy Charity's behest; once more  
We plead the AGED MASON's claim, to share  
Whatever wealth can give or comfort spare.  
For him, domestic joys that smiled upon,  
But who, alas! hath lost them, one by one;—  
For him, who ample means could once command,  
And gave with eager heart and ready hand;—  
For him, once highly honoured, widely known,  
But living now—mid multitudes—alone;—  
For him, who joined the Craft in early youth,  
And followed Science through the paths of Truth;—  
For him, who step by step the summit gained,  
And even to the sacred fane attained;—  
For him, unfriended now, new friends we seek,  
And every generous sympathy bespeak !

Nor shall we plead in vain ! We have no fear  
For such as he, from those assembled here!—  
The cause is won already, where we find  
Sincere in purpose—eloquent and kind—  
ABOYNE presiding :—where around we see  
Of hearty friends a goodly company;—  
And where, with trustful tears of tenderness,  
Virtue and Beauty all our efforts bless !

Come then, poor wanderer ! nor wander more:—  
In our ASYLUM there shall be a door  
Flung open to receive thee ;—there shall be  
Seats for the friends who come to comfort thee—  
And food, and raiment ;—to the ASYLUM come,  
And in its refuge find A CHEERFUL HOME !

BRO. J. LEE STEVENS, P.M., P.G.S., &c.

## MASONIC INTELLIGENCE.

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### MASONIC OFFERING TO DR. OLIVER.

At a meeting of the "Oliver Offering" Committee, held previously to the assembling of the Provincial Grand Lodge of Lincolnshire, in the New Freemasons' Hall, Lincoln, on Thursday, August 31, 1843,— Present: the Rev. J. Osmond Dakeyne, E. A. Bromehead, John Middleton, R. S. Harvey, Z. Woodward, Jos. Whitehouse, Henry Goddard, B. Williamson, Robert Goodacre, and other Brethren,—

*It was Resolved:*

"That in consequence of the lamented demise of Bro. G. W. Hebb, the Chairmanship of the 'Oliver Offering' Committee is vacant, and that Bro. the Rev. J. Osmond Dakeyne, the W.M. of the Witham Lodge, No. 374, be requested to take that office.

"That the subscriptions be forthwith collected, and that the Secretary do communicate with the respective subscribing Lodges and Brethren, requesting them to transmit the amount of their subscriptions to Bro. R. S. Harvey, Esq., treasurer to the 'Oliver Offering' Committee, Lincoln,

"That Dr. Oliver be consulted as to the kind of Offering which would be most in accordance with his wishes.

"That the most energetic means be adopted for increasing the amount of the subscriptions, in order that the Offering may be presented some time during the ensuing spring.

"That a copy of these resolutions be transmitted to Bro. Dr. Crucifix, for the information of the London Committee.

"J. OSMOND DAKEYNE, Chairman."

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### LONDON COMMITTEE.

*Sept. 13.—Present—Dr. Crucifix (in the chair), Bros. Brewster, Powis, Pryer, Nixon, Turner, Sangster, Watkins, Browse, Field, Pike.*

The proceedings of the Committee at Lincoln, held on the 31st ult., having been read by the Chairman, it was

Resolved unanimously, That this meeting most heartily concur in the suggestions of their Lincolnshire Brethren, and recommend that the presentation of the Offering to Dr. Oliver do take place at Lincoln, in the ensuing spring.

Among other correspondence read by the Chairman, was the following:

"Lodge of Kindred Hope, held at Nusserabad, 11th April, 1843.

"Resolved unanimously, That the sum of forty rupees be taken from the funds of the Lodge, to be forwarded, with any additional sum the Brethren may individually subscribe, to England. The members embrace the opportunity of recording the very high esteem in which they hold the writings of the Reverend Brother Dr. Oliver, whose principal works are in their possession, and from the perusal of which they have derived great Masonic information. They, with one accord, cheerfully embrace the opportunity of joining in this tribute of acknowledgement.

" It was further resolved, That the amount subscribed should be transmitted to the care of Bro. Alexander Grant, the agent in London for the Grand Lodge of Bengal, and also agent for this Lodge, to be by him paid over to the Treasurer of the London Committee."

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Resolved unanimously, That the Subscription List remain open until the 31st December ; and that the London Committee, unless the Treasurer shall think it necessary to convene them for especial purposes, do now close their sitting.

ROBERT THOMAS CRUCEFIX, Chairman.

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#### SUPREME ROYAL ARCH CHAPTER.

*The last Quarterly Convocation issued was in August, 1841.*

QUARTERLY CONVOCATION, AUG. 2, 1843.

Present,—E. C. B. B. Cabbell. A. Dobie and T. F. Savory as Z. H. J.

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

The report of the Finance was satisfactory.

A petition from the " Robert Burns Lodge," (No. 25,) praying for a Chapter to be attached, was read ; but was refused, on the ground of informality in the petition.\*

The Grand Chapter then adjourned.

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#### UNITED GRAND LODGE OF ENGLAND.

##### PROMISE.

" 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." —Sept. 1, 1841.

##### PERFORMANCE.

No Quarterly Communication has been sent out since the 7th September, 1842. So that, as in the cases of the decease of the late Earl of Durham, Pro. G.M., and Lord John Churchill, D.G.M., the Lodges in due time may hear their secretaries deliver the official intelligence of the demise of H. R. H. the late Duke of Sussex, M.W.G.M., when it may suit the convenience of the official authorities to condescend so to inform them !

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\* The informality was in the omission of the *place* where the *Lodge* meets (*vide* page 13, Constitutions R.A.M.), and was detected by the Grand Registrar, who very good humouredly stated the fact.

## COMMITTEE OF MASTERS.

*Aug. 30.—Present—Bros. B. Lawrence, T. H. Hall, Savage, Crucefix, Rule, Adamthwaite, J. L. Evans.*

The Report of the Board of General Purposes disclosed that, in addition to its funded property, there remained in the hands of the Grand Treasurer £600 in Exchequer Bills, and a floating balance of £1128 . 0s. 6d ; but that on the account of the Fund of Benevolence there was due to the Grand Treasurer the sum of £48. 4s. 6d.

That the members of a Lodge, having been guilty of insubordination to their Master, had been admonished, and advised to bury in oblivion all animosity ; they were informed that the Master, and he alone, was to have the custody of the warrant.

Another Lodge, that had reported informally respecting the Lodge payments of a petitioner to the Board of Benevolence having explained, the payment was accepted.

The Report of the Especial Committee appointed by Grand Lodge to arrange the Masonic Testimonial to the memory of H. R. H. the Duke of Sussex, the late M. W. Grand Master, stated that the Committee respectfully recommended that a statue of the late illustrious Grand Master be placed in the Hall, or in such other situation as Grand Lodge might direct ; and that the expense of such statue would be £1800.

## NOTICES OF MOTION.

BY THE GRAND REGISTRAR.—To alter an article in the laws of the Royal Masonic Benevolent Annuity Fund. Also,—That £800 additional be granted by Grand Lodge, to complete the sum named by the Special Committee as necessary for the proposed statue to the memory of the late Grand Master.

By Bro. J. Lee Stevens.—A renewal of the motion, That in future no Brother shall fill the office of Grand Master for a longer period than three years consecutively. Also,—That any Provincial Grand Master who shall fail to hold his Provincial Grand Lodge for an entire twelve-months, shall be presumed to have vacated his office, and take rank as P. P. G. M.

By Bro. R. T. CRUCEFIX.—That the rule or regulation in the Book of Constitutions, page 111, respecting the quarterly contributions of members, shall be altered so as to increase the amount by sixpence per quarter, or two shillings per annum, and stand thus :

Every member of each Lodge within the London district shall pay towards the Fund for Masonic Benevolence one shilling and sixpence per quarter, or six shillings per annum ; and every member of each country and military Lodge, one shilling per quarter, or four shillings per annum.

That, as an additional contribution of two shillings per annum from each member will materially increase the General Fund of Masonic Benevolence, the sum of £200 per annum be paid out of the Fund of Masonic Benevolence to the Royal Masonic Benevolent Annuity Fund, in addition to the £400 per annum already voted by Grand Lodge.

That the widow of any pensioner upon the Royal Masonic Benevolent Fund who shall have been married to such pensioner previously to his

having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried.

That the widow of any Brother who would have been eligible as a candidate for a pension out of the Royal Masonic Benevolent Fund, shall be eligible to election as a recipient of a proportionate stipend out of such Fund, provided she be upwards of sixty years of age at the time of his death ; subject, however, to rules and regulations analogous to those pertaining to the male pensioners upon that Fund.

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An Address of Condolence from the Lodge at Liege, presented by Bro. Crucefix.

*Scrutineers.*—Bros. Lazarus, 112 ; Cox, *M.D.*, 218 ; Peacock, 118 ; Marryat, 12 ; Latouch, 269 ; Barrett, 255.

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Various petitioners to the Board of Benevolence were afterwards relieved.

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#### QUARTERLY COMMUNICATION.

*September 6th.*—Present—The Marquis of Salisbury, Deputy-Grand Master, on the throne.

Bros.—J. Ramsbottom, *M.P.*, B. B. Cabbell, as Grand Wardens ; H. R. Lewis, (*P. G. M.*, Sumatra) ; H. C. Sirr, (*G. Rep.*, Ireland) ; Burmester, Hall, White, Savage, Adamthwaite, Shadbolt, Crucefix, Lawrence, Norris, Bossy, Evans, Jennings, Chapman, &c. Several Grand Stewards, and the Masters, Past Masters, and Wardens, of the Grand Stewards', and other Lodges.

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

The Report of the Especial Committee for the Masonic Testimonial to the memory of the late illustrious Grand Master, was received and unanimously adopted.

The motion for the grant of 800*l.* for a statue, in addition to the former vote of 1000*l.*, was carried unanimously.

An address of condolence on the demise of the late Grand Master from the Lodge at Liege, was received and ordered to be entered on the minutes.

The Reports from the Board of Benevolence and General Purposes were received and approved.

The motion for limiting the duration of the Grand Mastership for three years, was withdrawn for the present.

The motion “That Provincial Grand Masters who fail to hold a Provincial Grand Lodge for twelve months, shall be deemed to have vacated office &c.” was carried.

After which the Grand Lodge was closed.

## MASONIC KNIGHTS TEMPLAR.

## THE GRAND CONCLAVE OF ENGLAND.

A MEETING of several Brethren anxious for the revival of the Grand Conclave, was held on the 29th of May, at Wright's Hotel, Strand; at which a requisition to the Grand Chancellor was agreed on, and the minutes of such meeting were duly confirmed on the 14th August.

We understand that the Grand Conclave will assemble at Freemasons' Hall, in the early part of the ensuing month, to report the decease of H. R. H. the Duke of Sussex, the late Grand Prior, and to suggest the course to be adopted in the choice of a successor.

The statutes of the order have not been revised since 1809, a period of thirty-four years, nor has a Grand Conclave been held since 1817. By the existing statutes, it appears that the right to attend Grand Conclave is restricted to the Grand Officers and Commanders of Encampments, with their Captains. It should, however, be borne in mind, that at the time this restriction was made, it was in analogy with the congressional regulation of the Grand Lodge and Grand Chapter. So these bodies having amended their regulations, a change analogous to such proceeding is essentially necessary, previous to electing a Grand Sub-Prior for England.

## T H E C H A R I T I E S .

ASYLUM FOR WORTHY AGED AND DECAYED  
FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—Unanimous resolution of Grand Lodge, Dec. 6, 1837.

ANNUAL GENERAL MEETING, *July 12*.—Dr. Crucefix, Treasurer, in the chair.

The minutes of the General Meeting of October were confirmed; as were also the minutes of the Committee Meetings of 14th December, 8th March, and 15th May.

The Auditors' report was received and approved.

The Treasurer, Dr. Crucefix, and the Secretary, Bro. Field, were unanimously re-elected.

The following Brethren were then elected as the Committee for the ensuing twelve months:

J. P. Acklam,	W. Shaw,
H. Browse,	R. Spencer,
R. Cooper,	J. Lee Stevens,
C. Dixon,	T. Tombleson,
H. Faudel,	G. W. Turner,
E. Hammett,	H. Udall,
J. Lane,	R. Lea Wilson,
J. Pike,	W. Lee Wright,
J. Powis,	J. Wheeler,
W. Rackstraw,	J. Wyld,
M. Sangster,	

The Treasurer being desirous that a Collector should be appointed, the meeting recommended Bro. William Povey to the consideration of the Committee; and that he should receive such remuneration as the Treasurer might consider proper.

It was resolved, That the Treasurer be directed to invest one, and if possible two hundred pounds in Exchequer Bills, at his earliest convenience.

The following resolutions were passed unanimously :—

A vote of thanks to the Earl of Aboyne for his efficient services as Chairman at the late Festival, and for his liberal subscription.

The same to Bro. John Powis, the President, and the other members of the Board of Stewards, who so admirably sustained the objects of the Institution by their arrangements.

The same to Bro. Signor B. Negri, for his valuable and efficient services at the recent and former Festivals; and that this vote of thanks be handsomely transcribed and presented.

The same to Bro. Dr. Crucefix, the Treasurer, for his untiring zeal, indefatigable exertion, and general courtesy, which from the earliest dawn of the Institution to the present moment, have tended to advance and protect it.

The meeting then adjourned.

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QUARTERLY COMMITTEE, Sept. 13.—Present, Bro. Dr. Crucefix, Treasurer, in the chair, and a very full meeting of the Committee.

The business of the evening was so highly important, as to render an adjournment to the second week in October necessary.

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#### THE ROYAL MASONIC BENEVOLENT ANNUITY FUND.

We understand that this institution is gradually progressing. As time will be required to develope its advantages, we do not, in its early stage, feel called on to do more than carefully watch its objects, and aid them for the sake of our aged Brethren. Let but the road to public Masonic support be open and candid, and the best friends of the institution need entertain no apprehension.

Although we do not thoroughly agree with the report read in Grand Lodge, mainly as being (if we rightly understood the same) somewhat illogical, we so much prefer it to the report that has appeared in a public journal (and which we hope the Committee are innocent of), that we wish the report, as read, to be printed and circulated.

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THE MASONIC PROVIDENCE SOCIETY, established 1843.—Enrolled and certified as according to law, &c, by John Tidd Pratt.

We merely enumerate this Society as existing; on its merits we pass no opinion. Should a few months exhibit any promise of real utility, with the means to carry it out, it will be equally our duty and inclination to advise and recommend; and with this hint to the conductors we pause for the present.

## GIRLS' SCHOOL.

GENERAL COURT.—*July 13.*

There was no particular subject of comment. The general report was satisfactory.

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After the adjournment of the Court, some of the Governors remained in conversation. It appeared that the Matron, Mrs. Crook, had received a few pounds from benevolent friends, to be disposed of in an entertainment for the children; the Governors then present thought that a trip to Erith by the steam-boat promised well for the occasion; and that the expense to and fro would be but trifling; that arrangements could be made for some refreshments at Brother Warriner's (the Pier Hotel); and that many Brethren, friends of the Charity, might be disposed to join the party, and dine together on the occasion. The project was approved of by many; but at the next meeting of the House Committee, the members very generally objected to the plan, which was consequently abandoned. The objections stated were very reasonable, and in them we perfectly agree. There is not only a serious responsibility attending the transit of so many female children, but there are other circumstances, not necessary to be stated, which operate against a water excursion; nor can we pass over the propriety of preserving the essential character of the school, which, however tending to happiness, is based on humility. The children have since visited the collection in Windmill-street, the Adelaide Gallery; and it is intended they shall also visit Madame Tussaud's exhibition. However, we emphatically express our hope that the minds of the children may not be led to indulge a taste for pleasure. On leaving their present asylum the great majority of them will have to fall back on danger and difficulty; and it is incumbent on the House Committee to repress, not to encourage, any other thoughts than such as are strictly consonant with a peaceful content—gratitude to their protectors—and humility to God.

Brother F. B. Ribbons has, we observe with great pleasure, for the third time, presented to the children several copies of his book on "Faith and Practice."

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## BOYS' SCHOOL.

The Institution is progressing; the best proof of its estimation will be found in perusing the letters of thanks from the parents of youths who have been educated. The funded property is now £8000, three-and-a-half per cents.

*July 18.*—A Masonic benefit, in aid of this Charity, was held at the Grecian Saloon, City Road. The Committee appear to have catered very liberally to amuse their friends—having omitted nothing that could conduce to effect; the result, we fear, did not realise much profit.

## THE REPORTER.

THE ENCAMPMENTS will soon have to enter on subject matter of the gravest importance. It is not merely the election of a successor to H.R.H. the late Duke of Sussex that will have to be considered, but an examination into an effective system of discipline and practice which has been neglected for upwards of thirty years.

THE CROSS OF CHRIST met on the 15th, and on the 22nd, preparatory to the contemplated meeting of the Grand Conclave in October.

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## THE TYLER'S FEAST, A CHRONICLE OF THE TIMES.

IN days of yore, those exemplary servants of the Masonic faith, the Tylers, were connected with some one Lodge, that met occasionally, more particularly in the summer season, when the Masonic recess enabled them to assemble without inconvenience ; and being themselves of the humbler class, they associated with them a few intimate friends, and their hours of business passed as correctly as their hours of recreation went merrily.

Time and circumstances, however, changed the scene, and the Tylers ceased to meet. The late Robert Miller, the Grand Tyler, often regretted the change, as did his *confrère*, the well known John Canham.

In later times, however, the Tylers have been accustomed to hold an annual feast, which has been productive of much good humour, and tended to engender a spirit of Masonic friendship.

This year their meeting was held at the Rose, Edmonton, on the 24th June, at which were present BRO. BARTON, the Grand Tyler, in the chair ; Bros. Dalton, Dawes, Rice, Nicholls, and King, with their wives and sweethearts. The ladies mustered in fine force, being nearly two to one ; and from one of them we have gleaned the pleasing report that the day went off delightfully. The chairman acquitted himself with great credit ; proposed the toasts—loyal, Masonic, and conventional—with all the precision of a practised artist ; imparted a cheerful tone to the entertainment, and equally gratified his Brethren and their fair friends.

The conventional toasts were proposed, and responded to with equal pleasantry, and the Tyler's feast concluded, as it commenced, in the most agreeable manner. May their festival of 1844 be equally happy !

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We are among those who acknowledge a debt of gratitude to these worthy associates in the order, having always held that the due guard at our portals can only be maintained by Brethren of character, talent, and sound moral integrity ; but for having such to guard the entrance of the temple, how could we preserve inviolable its sacred interior ? We are also among those who have profited by the lessons imparted by the Tylers, and have heretofore always expressed regret that such as might in the later hour fall into poverty, had no visible expectation of relief from its misery. The Asylum for the worthy, aged, and decayed Freemason at length

offered to the hope, what had been denied to expectation ; yet, would it be believed, that among the objections to that excellent charity, was the prejudice that it was merely suggested for the purpose of providing for the Tylers ! Had it no other aim, we aver that to provide for the latter days of the honest and upright servants of the Craft, would alone have been creditable to the institutors ; but the prejudice was, as is all prejudice, erroneous. The Tyler, as such only, has no claims, any more than even a grand officer ; but as *AN HONEST MAN, THE NOBLEST WORK OF GEN*, he is pre-eminently qualified ; and of this grand truth the last annual general meeting of the New Benevolent Institution affords a glorious example, whereat three Tylers were elected to participate in its benefits.

Brother Tylers ! you have had predecessors whose example is worth hoarding in memory : be it your kindest care to hand down to grateful successors the remembrance of your own merit.

THE WATER FROLICS, and other recreative festivities have been far less numerous than usual this season, owing, principally, to the lamented demise of the Grand Master. We have received some accounts, but have no space for their insertion ; one, however, (the Regularity) that took place at the Pier Hotel, Erith, was a *chef d'œuvre*, and Brother Warriner may well be proud of the praise of such an artist as Bro. Marlin.

#### MASONIC CHIT-CHAT.

##### DUELING.

A MEETING of the committee of the Manchester and Salford Peace Society was held lately, when the following resolution was unanimously adopted, which the secretary was directed to send to the editors of the *Manchester Times* newspaper :—“ That this society takes occasion to record the following, as some of those deliberate and solemn convictions which the late murder of Colonel Fawcett, by his brother-in-law, perpetrated under the cloak of an inhuman and anti-christian conventionalism, has deepened and justifies.

“ 1.—That this peculiarly unnatural transaction, in common with all duelling, shows that the vain and revengeful spirit of what is termed ‘ gentlemanly honour ’ is linked with a vicious immorality, of a description the most uncivilized and horrible ; that they who, whatever their title or rank, engage in an attack upon human life, in compliance with a falsely-imagined principle of dignity, merit not to be lauded for their valour, but, in the sentiment of Holy Writ, to be shunned and pitied, as the fratricide who was declared to be ‘ an accursed fugitive and vagabond.’ (Gen. iv. c. 12.)

“ 2.—That while the acknowledged power of public opinion, either to induce crime or to restrain its manifestations, devolves a deep responsibility upon society at large, and ought to stimulate all to exert an influence favourable to morality, the encounter which has immediately prompted these declarations, proves that this weighty responsibility has been hitherto unfulfilled ; and it appears to this society that the crime

of blood-guiltiness ought, instead of being limited exclusively to the actual perpetrator of the crime, to be recognized in the light of a public national offence.

"3.—That especially they who 'name the name of Christ' are placed under the most sacred obligation, not merely to entertain a silent reprobation of the wilful shedding of human blood, but unitedly in the spirit of meekness, yet of bold reproof, to remonstrate against every intrusion upon the sacredness of the life of man.

"*Lastly.*—That this society invites every reflecting mind to augment the influence of individual opinion by a direct connexion with those who associate for the open denunciation of all kinds of war, and every method of gratifying a blood-thirsty revenge, and desires to press upon the consideration of the humane and religious portion of the community, whether the duty does not devolve upon them openly to co-operate with this society in the glorious work of promoting peace on earth and good will to man, and in endeavouring to raise and correct the standard of public morality ; at the same time avowing its serious apprehension that without such increased effort and combination, many murderous designs will continue to be perpetrated, and the world's spirit of revenge will go on hazarding human life, and taking it away for honour and fame, in the face of a professedly enlightened and religious people."

ASSOCIATION FOR THE SUPPRESSION OF DUELING.—*August 4.*—A public meeting was held at the British Coffee-house, Cockspur-street, London, to prepare a memorial for presentation to the Queen, praying her Majesty to exercise her royal prerogative towards the suppression of duelling. The meeting, though not very numerous, was well attended by persons of character and influence ; amongst whom were Viscount Lifford, Lord R. Grosvenor, *M.P.*, Sir R. H. Inglis, *M.P.*, Hon. W. Cowper, *M.P.*, Admiral Sir F. Austen, *C. B.*, Admiral Oliver, Sir E. Parry, *R.N.*, Captain Robertson, *R. N.*, Mr. S. Walpole, Mr. J. S. Buckingham, &c. Viscount LIFFORD, on being called to the chair, explained the object of the meeting. The association had been formed nearly a year, but hitherto those who composed it sought as much as possible to keep themselves out of view, the more effectually to promote the design they aimed at accomplishing. They had, however, come to the conclusion that the subject should be fairly submitted to the public ; and the first step which suggested itself was, an appeal to the sovereign to put a stop to the pernicious practice of duelling, which, though opposed to the laws of God and man, was too often resorted to, in some instances with fatal results. He had the gratification to know that many officers of both services, whose bravery was admitted—who had distinguished themselves by their gallant bearing in the field, had refused to fight a duel ; whilst the trembling coward had gone out, and perilled his life, not under the impulse of true courage, but impelled by a false principle of honour. If, then, duelling could not be justified as a test of moral courage, it seemed to him that the authorities of the country should put a stop to a practice which was in itself a flagrant violation of divine and human law.—Captain HOPE read the memorial, which set forth the evils resulting from duelling, and praying her Majesty, as the fountain of all honour, to exercise the royal prerogative towards its suppression.—Sir E. Parry, in moving that the memorial be adopted, and signed by the chairman on behalf of the association, observed that he felt, as a member of one branch of the service, he ought not to shrink from testifying his abhorrence of that wicked and unchristian practice against which he rejoiced

to think that a standard was about to be raised. He considered it as an omen of the religious feeling which was growing up in both services. It was clear that legislation would not put a stop to it ; for though it was an offence punishable by existing law, it was constantly committed. Under these circumstances, an appeal to the sovereign was the only available course.—Lord ROBERT GROSVENOR seconded the motion. Dryden had truly said—

“A virtuous court the worl'd to virtue draws.”

It was therefore to the higher classes, who in some sense might be said to be above public opinion, that the association looked for sanction and co-operation. He was aware that some scruples would for a time tend to retard the progress of the cause ; but if men of honour and character resolved to stand by each other, the supposed necessity for duelling would cease to exist.—The memorial was then unanimously adopted.—Admiral AUSTEN moved that a deputation be appointed to wait on Sir R. Peel, with a request from the association that he would present the memorial to her Majesty. The gallant admiral said that duelling was not only an unjust, but often an unfair mode of settling a quarrel ; for one of the combatants, being an adept, could hit a shilling or snuff a candle, whereas his opponent might never have fired a pistol. He knew of an officer who commanded a frigate that practised shooting fowls in the hen-coops, and though he had fought many duels he lost his life in one at last. True courage was shown, not in fighting a duel, but in avoiding to give offence, or having given one, in making honourable reparation—(hear.)—Admiral OLIVER seconded the motion.

IN consequence of a most deplorable event, the practice of duelling has recently been justly reprobated and stigmatised by that mighty Leviathan—the public press ; and if true honour, humanity, and religion continue to be of no avail, “it is a consummation devoutly to be wished” that some legislative enactment may at once and for ever put a stop to this most monstrous and barbarous usage. In the meantime, however, as much interest on the subject exists, the following curious letter from Sir William Herbert, father-in-law to the famous Lord Herbert, to a gentleman of the name of Morgan, the original of which is in the British Museum, may be amusing, and in some degree instructive :—

“Sir,—Peruse this letter in God’s name : be not disquieted : I reverence your hoary hair. Although in your son I find too much folly and lewdness, yet in you I expect gravity and wisdom. It hath pleased your son, late of Bristol, to deliver a charge to a man of mine, on behalf of a gentleman (as he said) as good as myself ; who he was, he named not ; neither do I know. But if he be as good as myself, it must either be for virtue, for birth, for ability, or for calling and dignity. For virtue I think he meant not ; for it is a thing which exceeds his judgment. If for birth, he must be the heir of an earl ; the heir in blood to ten earls ; for, in testimony thereof, I bear their several coats. Besides, he must be of the blood-royal ; for, by my grandmother Devereux, I am lineally and legitimately descended out of the body of Edward the Fourth. If for ability, he must have a thousand pounds a year more in possession, a thousand pounds a year more in expectation, and must have some thousands in substance besides. If for calling and dignity, he must be a knight, and lord of several seignories in several kingdoms, and likewise of his county, and a councillor of a province. Now, to lay all cir-

cumstances aside, be it known to your son, or to any man else, that if there be any one who beareth the name of a gentleman, and whose words are of reputation in his county, that doth say, or dare say, that I have done unjustly, spoken an untruth, stained my credit and reputation in the matter, or in any matter else wherein your son is exasperate, I say he lieth in his throat, and my sword shall maintain my word upon him in any place or province wheresoever he dare, and I stand not sworn to observe the peace. But if there be such as are within my governance, and over whom I have authority, I will, for their reformation, chastise them with justice; and for their malapert misdemeanor, bind them to their good behaviour. Of this sort I account your son and his like; against whom I will shortly issue my warrant, if this my warning doth not reform them; and so I thought fit to advertise you thereof, and leave you to God. I am, &c. WILLIAM HERBERT."

A DUELLIST WELL SERVED.—A duel was lately fought between two German Barons, in Württemberg, about five miles from Baden, duelling not being permitted in that State. The arrangement was to fight with swords, and if neither of the combatants were killed, then pistols were to be used. The conflict was severe. The challenger and aggressor had several severe wounds; at last he had *his nose* completely cut off. The pistols were not resorted to. [If all duellists were served in this manner, there would soon be an end of duelling.]

DISTINGUISHED DUELLISTS.—Among the duellists of the last fifty years were the Dukes of York, Norfolk, Wellington, and Richmond; the Marquis of Londonderry; the Earls of Shelburne, Macartney, Townshend, Exmouth, Talbot, Lauderdale, Lonsdale, and Cardigan; the Lords Malden, Camelord, Paget, Castlereagh, and Belgrave; Pitt, Fox, Sheridan, Canning, Tierney, Burdett, and O'Connell.

THE PRESS IN DENMARK—TORTURING AN EDITOR.—FRANKFORT, May 9.—A transaction scarcely credible has lately taken place at Copenhagen. The ancient Danish laws for regulating criminal processes authorize the judge, when there are strong presumptions against the accused, to inflict different kinds of torture to produce confession. Two modes of torture are still retained in the laws:—1. Lashes on the naked back with a scourge having either knots or pieces of lead at its ends. 2. Solitary imprisonment in a dark dungeon for three days, and bread and water. On every fourth day the accused is placed in a cell into which the light is admitted, and then he receives the food commonly allowed to prisoners. Hitherto no Danish examining judge had put in practice those laws of constraint against journalists, or for any offences of the press. This unheard of proceeding has been reserved for the present time. Herr Hansen, editor of the daily paper called *Fædrelander*, which is published in Copenhagen, inserted in August last an article on the debt of the country. Two censors had allowed this article to pass, and it was quite forgotten by the public. However, at the beginning of last month, the Danish Chancery ordered a prosecution; Hansen was brought before Judge Gudenroth, who ordered him to explain the meaning of the article. The editor replied that he did not recollect the circumstances which had induced him to write it, nor the ideas which were then passing in his mind. The judge insisted upon explanations, and as he did not obtain them, he ordered the unfortunate journalist to the dungeon and bread and water. After being forty-eight hours in prison, he was attacked by violent cholic and vomiting. He then wrote to the judge that he would give any explanation that might be

required of him, but on the condition that his protest against the proceedings should be entered upon the minutes of his examination. This was agreed to, and after an examination, which turned upon matters quite insignificant, he was set at liberty. The unfortunate man has addressed a remonstrance to the King, which has been referred to a Council of State.

**HERESY ON THE BIBLE—TRUE RELIGION IN SAILORS.**—An esteemed correspondent thus writes:—“ During my passage from India to the Cape, in a ship called the Alexander, the following very interesting circumstance happened:—A quarter-master on leaving the helm entered the cabin to report. The captain was not there, but a clergyman, a passenger, was at the time intently bent on perusing ‘Henry on the Bible.’ Jack, being at his back, thought it a fine chance to peep at the studies of his reverence, but was taken aback on observing what he considered to be, by the clearest possible evidence (his own eyes)—‘Heresy on the Bible.’ Jack’s ‘whew,’ pretty audibly given, startled the clergyman, who turning round had to encounter such a look from the sailor as greatly disconcerted him. Jack retired hastily. The next day was Sunday. The deck was rigged for church—the bell sounded—the clergyman, captain, officers, and passengers, were all ready, but none of the crew made their appearance. The boatswain was ordered to pipe the hands to church; he, however, respectfully intimated that he would pipe to any other order but that; the consternation became general, when to the clergyman’s surprise, Jack appeared alone, and simply stated that the ship’s company were not over particular, but they were just then debating what should be done with the gentleman in black who was teaching them the way to \_\_\_\_\_. ‘Look at his book!’ cried Jack, ‘and you will find him regularly cramming himself with *Heresy on the Bible*. I caught him in the fact yesterday.’ The mystery was soon explained to honest Jack, who jumped below and was heard shouting, ‘Parson’s not the \_\_\_\_! Parson’s not the \_\_\_\_! He returned, followed by all his shipmates, who joined in the service, and never more devoutly.”

**REV. H. R. SLADE, D.D.**—The university of Leipsic has conferred the degree of D.D. upon Bro. the Rev. H. R. Slade, L.L.B. of the University of Cambridge, Rector of Kenley, Chaplain to the Earl of Clarendon, a Curate of the Collegiate Church, Wolverhampton, W.M. of Lodge 607, and E. of the St. Peter’s Royal Arch Chapter, in consideration of his merits as the author of various works in theology and literature.

**THE DOG DAYS.**—On Monday, the 3rd July, commenced what are termed the Dog-days, which terminate on the 11th of August. The name was given in reference to the heliacal rising of *Sirius*, commonly called the *dog-star*, which in Pliny’s time was on the 18th of July. The extreme heat of this season of the year, although to us palpably the effect of the continued high position of the sun, was connected by the ancients with the appearance of this star in the morning. They considered the dog-star as raging, and gave the time the appellation of the Dog-days. At Argos there was a festival expressly instituted for the killing of dogs during this season.

**DICKENS AND THE AMERICANS.**—The Philadelphia correspondent of the *Morning Chronicle*, alluding to the work at present in course of pub-

lication by Dickens, says, "The last chapters of 'Martin Chuzzlewit,' by Dickens, have given mortal offence in this country. I must say that they are too apparently malignant, and certainly vindictive in their tone. Even N. P. Willis, the admirer and advocate of Dickens, has found it necessary to come out and denounce these chapters."

THE LATE BRO. R. SMITH.—A copy of the portrait of this distinguished Freemason, in his Masonic costume as D.P.M. for Bristol, has been presented to the Grand Lodge, by the publisher, Mr. Mitchell. The library and museum does not increase so satisfactory as it ought. In drawing the attention of the fraternity to this subject, we wish them to follow Mr. Mitchell's example, and contribute to the general stock. Mr. M. is not at present a member of the order, but intends to become one of the "faithful."

BIRTHS.—*Aug.*—The lady of Bro. Wm. Tucker, Esq., (S.W. 327), Coryton Park, of a daughter.

*Aug.*—The lady of Bro. Robert Field, (P.V. 329), Secretary to the Asylum, of a daughter.

*Sept. 4.*—Mary Sutcliffe, the wife of Bro. Matthew Smith, of Tintern Abbey, (671 and 291, Edinburgh), of a daughter.

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### Obituary.

*May 20.*—At Hastings, Bro. RICHARD PARRY, P.M., of several Lodges, and, at his decease, Member of the Bank of England, 329. Bro. Parry, in his earlier years, was an indefatigable Mason, and was strenuous in promoting the objects of Lodges of instruction. He was at the time the "*fidus Achates*" of Bro. Godwin; the zealous rival in fame of the well-remembered "*Peter Gilkes*." One by one these worthies have all retired from the busy scenes of life. Brother Parry was a man of integrity and honour, and now reposes in the same grave with his beloved wife.

*July 4.*—At Aberdeen, Bro. JOSEPH REID, stocking-weaver, one of the oldest Freemasons in that town, and for a long period back Officer to St. James's Lodge, at the advanced age of 97 years, the last 42 of which he had lived in the same house in Carmelite Lane.

*July 10.*—At the city of Lincoln, Bro. EDWARD BELL DRURY, at. 46, merchant of that city, and, till recently, treasurer to the corporation of Lincoln. He was initiated into Freemasonry in 1838, and was J.W. of the Witham Lodge on laying the foundation-stone of their new hall in 1841, since which period he had taken an active interest in promoting that building.

At Mitcham, at. 4 years, HARRY FINDEN, only son of Bro. EDMUND DAVIES, Esq., Solicitor, Wells, Somerset.

At Paris, lately, Bro. DES-ETANGS, as we believe, 85 years of age, of whom it must be the province of some historian to speak. Wise in age, a patriarch in Masonry, just, honourable, and amiable, the tree has fallen, but the fruit should have been gathered and garnered to be partaken of by those who understood his worth, or can profit by his example.

**LORD ROBERT KER.**—It is with deep regret we have to announce the loss to Edinburgh of one of its most highly-esteemed citizens, by the death of Lord ROBERT KER, Assistant Adjutant-General in Scotland, which melancholy event took place at his lordship's residence in Moray-place, after a confinement to the house of somewhat less than a fortnight. Lord Robert Ker was a lieutenant-colonel in the army, and *K.H.* He served in Portugal under General Cuyler, in 1798; in Minorca, under General Fox, in 1799 and 1800; in Egypt, under Sir Ralph Abercromby, in 1801; and was wounded in the leg at the battle of Alexandria, where the gallant general fell: and in the same year, at the surrender of Cairo, and siege and surrender of Alexandria, under General (afterwards Lord) Hutchinson. In 1802-3, Lord Robert served in Malta and Gibraltar; and in Ireland, in 1805, where he was aide de-camp to Lord Cathcart, commander of the forces there. From 1806 to 1822, Lord Robert was Military Secretary to the Commander of the Forces in Scotland; and from that latter year up to his death, was Assistant Adjutant-General on the North British staff. Lord Robert Ker was uncle to the late, and grand-uncle to the present Marquis of Lothian. He has left a numerous family, to whom he was deeply endeared—as, indeed, we may say, he was generally to all who knew him. Lord Robert was just 63 years of age, having been born in the year 1780. He was brother to that Marquis of Lothian who was Grand Master Mason in 1794-5; initiated in St. David's Lodge, Edinburgh, and filled the chair more than once; P.Z. of the Naval and Military Chapter, and altogether a very zealous Mason.

**THE REV. G. A. BROWNE, VICE-MASTER OF TRINITY COLLEGE, CAMBRIDGE.**—It is with the deepest feelings of regret, that we have to record the death of the Rev. George Adam Browne, M.A., Vice-Master, and Senior Fellow of Trinity College, in this University, which sad event took place at his rooms in college, July 4, 1843. Bro. Browne entered Trinity College in 1791, and graduated B.A. 1795, without however having distinguished himself by taking a mathematical honour. He was elected a Fellow of his college in 1797, and at the time of his death, was the Senior Fellow of that royal foundation, having been elected to the seniority in 1823. He took his M.A. degree in 1798. In 1796, he obtained a *third* Member's Prize for Middle Bachelors, and in 1797, the second of the same prizes for Senior Bachelors. He took the college living of Chesterton, in Cambridge, and soon afterwards entirely rebuilt the parsonage-house. He resigned this preferment in 1835. In 1838, he was presented by the Crown, to the rectory of Rettenden, in the county of Essex; the value of which is returned £765. On the 1st of October, 1842, he was elected Vice-Master of Trinity College, in the room of the Rev. John Brown, who resigned. For many years Bro. Browne held the appointment of Chaplain to his late Royal Highness the Duke of Sussex, with whose friendship and confidence he was honoured up to his Royal Highness's death, and we believe that the illness which occasioned the rev. gentleman's death, was brought on by a cold caught in attending his Royal Highness's funeral. Bro. Browne was always a warm and consistent supporter of liberal principles, and took a very active part in the movement which led to the rejection of the right hon. Charles Yorke, as representative of this county, and to the election of Lord Francis Godolphin Osborne, (now Lord Godolphin) as member in his stead. Till within the last

few years, he always took part in the proceedings at public political meetings, his speeches were listened to with pleasure, and his observations ever received with that attention which a soundness of argument must always command. Brother Brown was acting Provincial Grand Master of the order of Freemasons for the county of Cambridge, and Provincial Grand Superintendent of Royal Arch Masons, for the same province. To the principles of this mystic fraternity he was most devotedly attached; and the loss of such an able, learned, and active Brother will be severely felt, more especially in this province. A portrait of the late lamented P.G.M., in full Masonic costume, was painted for the Masons of this province some years ago, by T. H. Gregg, Esq., Grafton-street, London, and is considered a most faithful likeness. On the examination into the ceremonial of the Royal Arch Mysteries, Comp. Browne was placed as a member of the committee, but his colleagues were unequal to the task, and his suggestions not being understood, but little advantage was gained. Among those he initiated was the present Duke of Devonshire, when Marquis of Hartington.

DEATH has been at work with Antiquity itself. The father of the Lodge, Brother Woodriffe, has attended the last summons, and the Senior Warden and Stewards will miss their old companion. Brother W. was not an over-zealous attendant at the Lodge; the remembrance of Preston, with whom he was fortuitously contemporaneous, was sufficient to excuse his absence; but when was he absent from the "Mother of Masons?"—good judge he of good company—the chair and its honours might suit the ambitious, but was there nothing to be gained by upholding the dignity of the Stewards? Truth there was!—and Bro. Woodriffe for upwards of forty years had witnessed the annual mutations, without vacating his seat at the bottom of the table. He was a good social fellow, and somewhat a humourist. It is said that taking some offence at the better sex in early life, he contented himself with single-blessedness, and being an old shareholder of Drury-lane Theatre, he chose his man-of-all-work from thence. The "harlequin double" of that establishment was the single attendant of the deceased: and much originality of character was observed by such as had the opportunity of witnessing the privacy of master and man.

BROTHER HEATH, P.G.M., also a member of Antiquity, has paid the debt of nature. He was in private life an amiable character; undistinguished in the order, otherwise than being a member of the Lodge; he became in turn elevated to the purple!

## PROVINCIAL.

**GRAVESEND**, *August 28.*—The installation of the Worshipful Master of the Lodge of Freedom has taken place at the Puncheon Tavern, when Bro. W. H. Carlin, of Ludgate-hill, was installed with the usual solemn ceremonies. The Deputy Provincial Grand Master Joseph Ashley, Esq., presiding on the occasion.

**DOVER**, *July 3.*—The Brethren of this province celebrated their annual festival. Much interest prevailed during the morning in every part of the town; and by ten o'clock the approaches to the Maison Dieu (the rallying point) were densely crowded with people; and in short, every portion of the line of procession was thronged with an eager crowd, anxious to have a proper view of the pageant. A procession having been formed, at half-past twelve o'clock it proceeded to Trinity church, headed by the town band. Prayers were read by the Rev. W. S. Cole, and a sermon preached by the Rev. Brother Jones, P.G.C. After the service, the Brethren returned to the Town Hall in procession, and at half-past four 104 of the Brethren sat down at the Apollonian Hall to banquet. On the removal of the cloth, the usual Masonic toasts were duly honoured in flowing bumpers. Several appropriate glees and songs, charmingly given by Mrs. Reynolds and the Messrs Brownings, which, assisted by the talents of the musical Brethren, diversified the evening's entertainment, which was marked by decorous conviviality and unalloyed enjoyment. Never has Dover witnessed such a Masonic gathering—a gathering eminent for station, character, and talent. On a vote of thanks being passed to the Mayor, the D.P.G. Master expressed the high gratification he felt for his kindness and attention in having granted the use of the Town Hall to the Brethren.

**KINDELMINSTER**—**LODGE OF HOPE AND CHARITY**, 523.—We are gradually emerging from a state of comparative darkness, and anticipate once again to see the “Light.” A few members have recently been initiated, and there is expectation of further additions. For the sustenance of the Lodge under great difficulties, for its present state, as well as for the prospects of improvement, we are mainly indebted to the unwearied zeal and spirit of Bro. Caswell, P.M. We hope in a few months to render a goodly account of our proceedings.

**BIRMINGHAM**, *June 21.*—**MASONIC TESTIMONIALS OF RESPECT**.—We have much pleasure in recording a presentation of respect paid Bro. William Lloyd, and Bro. Broomhead, at Dee's Royal Hotel, Birmingham, by the members of the Lodge of Light, which Lodge has on its list of members some of the principal inhabitants of that town and neighbourhood, including the names of the Right hon. the Earl Howe, Lord Chamberlain to the Queen Dowager, the Masonic philosopher the Rev. Dr. Oliver, and many others.

The testimonial consists of a splendid silver Hebe cup or coffee-pot, which bears the following inscription:—

“ This Memorial is presented to Bro. WILLIAM LLOYD, W.M. of the St. James's Lodge, No. 707, Handsworth; P.M. of the Lodge of Light, No. 689; and the St. Paul's Lodge, No. 51, Birmingham; and Past Provincial G.S.W. of Warwickshire, of the Antient Free and Accepted Masons; by the Members of the Lodge of Light, of which Lodge he was the Founder, and W.M. for two successive years, as a mark of esteem, and a testimony of the high value in which they hold his services for the promotion of the sublime order of Freemasonry, and for his zealous exertions on behalf of their Lodge.

“ June 21st, Anno Domini, 1843.”      “ BELL FLETCHER, M.D., Worshipful Master”

On the opposite side is engraved the emblem of this particular Lodge, which is denominated the "Birth of Light," and consists of a three-pointed blazing star, issuing from the centre of a triangle; the whole enclosed within a double circle, with the motto, "EX FUMO DARE LUCEM," and the rank or number the Lodge bears on the registry of the Grand Lodge of England.

It was presented to Bro. Lloyd by P.M. Bro. BROOMHEAD in nearly the following words:—"Worshipful Past Master Lloyd,—Our esteemed W. Master has assigned to me a most pleasing duty; and although it might have been more effectually performed by others who for a longer period than myself have had the pleasure of your acquaintance and friendship, yet no one more highly appreciates than I do, the value of those services you have at all times so cheerfully and ably rendered for the good of our noble and glorious institution. An institution so venerable for its antiquity, so sacred in its character, and so benevolent in its purposes, surely ought not to be subject to the fluctuations of popular opinion, but should roll on in a course of undeviating prosperity, until the whole family of man were embraced in the mystic circle, and became—in a sense far more binding than the natural tie—one common brotherhood. Such, however, your own experience has taught has not been the case even in this town, for there was a time when, but for yourself, Freemasonry here would have ceased to have 'a local habitation and a name,' and our sister Lodges, which are now so flourishing, would not be in existence. It is to you that the venerated and respected mother lodge of many of us, with whose members we have the gratification of the most friendly intercourse, and whom we so frequently delight to welcome in the bosom of our Lodge, is indebted for its resurrection from a state of all but death. May the good old 'St. Paul's' long continue, as it is an ornament to the Craft, and a memento of your exertions for the holy cause. Our own Lodge, 'the Lodge of Light,' was created by your zeal, and to your unwearied attentions and increasing care it owes its present proud position. But while you have been actively engaged in promoting the spread of Masonry in the province of Warwick, you have not forgot a neighbouring province—and Staffordshire now bears witness to your industry. Hail! thou rising star—young 'Lodge of St. James!' and as o'd Time jogs on, may he add a lustre to thy brilliancy, until thou shine as brightly as the most sanguine expectations of the present Worshipful Master can hope for. But Worshipful Brother, to recount all your labours were no easy task, and I must therefore content myself by presenting to you, on the behalf of the members of the 'Lodge of Light,' a more substantial proof of the estimation in which we hold your services, than my humble tribute of praise can give. I have, therefore, to request your acceptance of a silver coffee-pot; and when you meet around the social board with the sharer of your joys and sorrows, and the interesting pledges of your mutual affections, to partake of that beverage which 'cheers but not inebrates,' I fervently pray that no dregs of bitterness may be in the cup, but that the Almighty may of his infinite mercy grant unto you, and to those nearest and dearest to you, 'all the blessings of this life,' and when summoned from this sublunary abode, you may, one and all, ascend to the Grand Lodge above, where the world's great Architect lives and reigns for ever."

Bro. LLOYD made the following reply:—"Worshipful Past Master Broomhead and Brethren,—To say I have not words to convey my

feeling is a common-place observation—yet I find it impossible to give expression to those sentiments of gratitude created in my bosom for this kind and too flattering mark of your brotherly regards towards me. I have recently terminated my third apprenticeship to Freemasonry, and may say I have attained my Masonic majority; and am now about to receive at your hands a token of approval of my Masonic conduct. This handsome testimonial is quite unmerited; and although I value it highly, yet it is a higher gratification to me to feel that your good opinion has drawn forth this mark of your approbation. I accept this token with feelings of the greatest gratitude and pleasure, because I am convinced it is not intended merely as a complimentary offering, but proceeds from feelings of the truest affection. For the manner in which you have been pleased to allude to my family, and your good wishes towards them, I beg you to accept my sincere thanks. I assure you, Brethren, that this is one of the proudest moments of my life. I feel my heart too full to proceed, or to thank you in adequate terms for your kindness; so I must entreat you to take the will for the deed, and permit me to return you my most grateful thanks, and to assure you that it will always be my pride to cultivate your kind and brotherly regard."

The testimonial to Bro. Broomhead consisted of a splendid gold Past Master's Jewel. It was presented by Past Master Bro. Lloyd, in a very eloquent and impressive address.

The Jewel bears this inscription—

"Presented to BRO. WILLIAM BROOMHEAD, P.M. of the Lodge of Light, No. 689, Grand Registrar for the Province of Warwick, and E. in the Holy Royal Arch, Chapter of Fortitude, No. 51, of Antient Free and Accepted Masons, by the members of the Lodge of Light, Birmingham, on his retiring from the Chair of that Lodge, as a testimony of their fraternal regard, for his unwearied exertions in the cause of their beautiful institution.  
" June 21st, 1843." "BELL FLETCHER, M.D., Worshipful Master."

Bro. Broomhead returned thanks in a neat speech, teeming with expressions of deep interest in the prosperity of the Lodge, for the sincerity of which professions his past services are most ample vouchers.

A new Lodge near Birmingham is about to be held, under the most promising auspices of the very highest character.

A Lodge of Instruction, to be held once a fortnight, has been established in this town, upon the plan of the London Lodges, viz., the entrance fee of one shilling each visiting member, and an annual subscription of five shillings for regular members. The most approved method of working will be attended to, and a renowned Craftsman will preside.

*LEAMINGTON, Sept. 13.*—The report of the following interesting ceremony, reached us too late to give ample details; indeed, the difficulty of making even a condensed report, will be considered as an earnest of our anxious desire to omit no intelligence of importance.

*Ceremony of Laying the First Stone of the Lantern Tower of the Parish Church at Leamington Priors.*—Amongst the company assembled at the Regent-hotel, we observed the Earl of St. Jermyn, Lord Somerville, the Hon. C. B. Percy, Sir John Mordaunt, Bart., M. P., H. C. Wise, Esq., J. W. Weston, Esq., &c. &c.

Soon after ten o'clock several members of the ancient and honourable society of Free and Accepted Masons assembled at the Music Hall, where they had shortly the gratification of receiving their much-respected Brother, the Grand Registrar (T. H. Hall, Esq.), into whose charge the province of Warwickshire has officially fallen, owing to the

decease of its late Provincial Grand Master, the Earl Ferrers ; Bro. Sir Charles Douglas, *M. P.*, and others connected with the Craft, from London, Worcester, Birmingham, Coventry, and elsewhere, to the number of about one hundred. The Grand Lodge was opened, and every arrangement made for giving due effect to the ceremonies.—Shortly before one o'clock, the Fraternity moved in procession from the hall to the church, on entering which we found the galleries, to which the ladies and the public generally had been previously admitted by tickets, crowded to excess ; the body of the building having been set apart for the accommodation of the clergy, the Masonic Order, and others who formed the perambulating train.

The service of the day consisted of the Litany, which was chaunted by the Rev. F. F. Knottesford, and the usual choir ; the communion service being read by the Rev. J. Boudier and the Rev. — Williams. The clergymen present, who had walked through the principal streets in procession, were about seventy in number, attired in their gowns, with the hoods appertaining to their academical decrees ; and among them were—the Vicar, the Hon. Mr. Somervill, the Revs. J. L. Galton—J. Boudier, C. Pilkington, R. Morris, H. Chamberlayne, Capel, G. Barrow, Deane, Mitchell, Barrow, Biddlestone, Williams, Huthersal, Morran, Littlehales, Harris, Clifton, Bromfield, Gresley, J. Wise, Bloza, H. Wilberforce, Fortescue, Jeston, Oldknow, Powis, Jackson, Cameron, Chapman, H. Wise, R. B. Baker, Morrison, C. J. Ridley, Bloxham, &c.

The sermon which succeeded was impressively delivered by the Rev. William Gresley, prebendary of Lichfield cathedral. It was graced by all the charms of pulpit oratory, being alike distinguished for its chasteness of style, learning, and sound doctrine. The learned divine, who founded his discourse upon the following passage of holy writ, “ Serve the Lord with fear, and rejoice unto Him, with reverence,” (Psalm ii. 11), commenced by stating that the fear of the Almighty was that “ wise and holy religious feeling which first teaches us to bend our will in obedience to that of our Heavenly Father, and leads us on, by a willing service, to the highest degree of godliness and love.

As Mr. Gresley has consented to allow his beautiful sermon to be printed, we hope at a future time to make extracts.

*Laying the Foundation Stone of the Lantern Tower.*—The religious services of the day having been thus far performed, and a collection made, amounting to 24*l.* 11*s.* 9*d.* amongst the numerous congregation assembled to promote, by their prayers and oblations, the pious work of the day, it became necessary, ere that work could be said to be completely accomplished, that, in imitation of the usages of remote antiquity, the Masonic fraternity should practically develop that operative skill to which the noblest structures have ever been indebted for their rise, stability, and embellishment.

The G.R. said that he attended there as Provincial Grand Master of the county of Warwick, to lay the foundation-stone of the lantern-tower of the parish church of Leamington ; but before he proceeded to require that his Masonic Brethren would assist him in the solemn ceremony, he would call upon the Provincial Grand Chaplain to invoke the blessing of Heaven upon what they were about to do. The acting chaplain (the Rev. C. J. Ridley, D.P.G.M. of Oxfordshire) then delivered a prayer.

A plate, bearing the inscription, was then handed to the G.R., and deposited on the stone. Having completed his labour, he then addressed the members of the brotherhood. At the conclusion of a beautifully impressive address, the universal response of the mystic fraternity, "So mote it be," was again heard throughout the sacred pile. A Psalm having been sung, and a benediction pronounced, by the vicar, the congregation began to disperse; the Masonic portion of the procession leaving the church in the same order as they entered it, and walking through Church-street, High-street, and Bath-street, to the Music Hall, where the Special Provincial Grand Lodge was closed in due form. The members of the clerical profession retired to the Regent-hotel, and the more humble participants in the processional arrangements of the day to the Town Hall, where, as elsewhere recorded, they were hospitably entertained. The joyful ceremonies, of which we have now given a faithful outline, were succeeded by a banquet of no ordinary character, at the above establishment.

Shortly after five o'clock the Rev. J. Craig, Vicar, took the chair; the churchwardens, C. Barrow, Esq., and Mr. Geo. Smith, officiating as croupiers. Among the company present we noticed Lord Somerville, Sir Charles Douglas, *M.P.* for Warwick, T. H. Hall, Esq., *F. R. S.*, the preacher of the day, a large proportion of the clergy who assisted in the proceedings of the morning, S. Parry, Esq., W. K. Eyton, Esq., R. Jones, Esq., J. Hitchman, Esq., together with a numerous assemblage of some of the oldest and most respectable inhabitants of the town.

Grace was then said by the Rev. Chairman, who subsequently proposed "The health of her Most Gracious Majesty the Queen"—"The Queen Dowager"—"Prince Albert, the Prince of Wales, and the rest of the Royal Family."

The CHAIRMAN, after thanking the Clergy who had honoured the ceremony with their presence, and kindly assisted in the services of the day, proposed "The Bishop and Clergy of the Diocese," not forgetting the rural Dean, who was present.

The Rev. C. PILKINGTON, in the name of the bishop and clergy of the diocese, begged to acknowledge the toast just proposed.

The Rev. CHAIRMAN felt peculiar pleasure in proposing the "Army and Navy," inasmuch as there was one gentleman present—he would mention no names—who was connected with the latter service, and had sent one hundred pounds towards the good and pious work in which they were engaged—(cheers).

The toast having been cordially drunk, Lord SOMERVILLE said, on the part of the navy, to which he belonged, he begged to acknowledge most sincerely the compliment just paid to that service—(cheers).

The VICAR had now the pleasure of proposing the health of a clergyman to whom he was deeply indebted, and he thought that that weight of obligation would be cheerfully shared by every one present. He thought that the sentiments and opinions which they had heard promulgated from his lips that day, would establish his claims to the grateful thanks of the present company. He trusted that the rev. gentleman would kindly permit him to circulate among the inhabitants of this town the discourse which he had so recently delivered in the parish church, satisfied as he was that the natural consequence of printing such a sermon would be a large amount of spiritual good to all by whom it was rightly read, and properly understood. He proposed the health of the Rev. Mr. Gresley—(great cheering).

The Rev. Mr. GRESLEY was received with much applause. He begged to return his best thanks to the Rev. Chairman, and to the company generally, for their complimentary notice of him; and would, therefore, only remark that if it was considered that the publication of his sermon could be made at all instrumental in furthering the pious objects of that day's celebration, he should have much pleasure in complying with the Vicar's request—(cheers). He hoped he might be allowed to propose the health of Mr. Craig, to whose pious zeal that town was most deeply indebted in all respects. The Vicar's health was then drunk amidst long-continued marks of approbation.

The VICAR, in reply, said he was sure the kind friends around him, would, in acknowledging the last toast, permit him to proceed in the order of his own feelings; and concluded by proposing, in complimentary terms, the health of the "Patron of the Living and the Clergy present," bearing in mind that amongst those from a distance, they had the gratification of finding "the Rev. Mr. Wilberforce" associated with them in the holy purposes of the day—(cheers).

The Rev. H. W. WILBERFORCE acknowledged the compliment in a very fervid and fraternal address, which he concluded by proposing "The prosperity of the town of Leamington."

Mr. HITCHMAN rose in reply, and proposed the health of the Rev. Dr. Warneford and the Subscribers." Several other toasts succeeded.

The VICAR confessed that not only himself, but all who were interested in the improvement of the Church, were deeply indebted to the Society of Freemasons. The Provincial Grand Master was then sitting by his side, and therefore, to "his health," and, in remembrance also of the Provincial Lodge of Warwickshire, they would pledge the next toast—(much cheering).

T. H. HALL, Esq., rose to thank them most cordially for the honour which they had done to himself individually, and the compliment they had paid to the Masonic Province over which he had the pleasure to preside, in drinking the last toast with such marked favour and approval. His visit to the county of Warwick on that occasion had been most satisfactory; and he could not do otherwise than regret that his acquaintance with it was of such recent date; for he looked upon its beautiful and picturesque scenery as but a type of those more substantial comforts and blessings which he had that day seen so signally displayed. On behalf of that society of which he was then the representative, he reciprocated the kind expressions of feeling by which the toast had been received, and assured the company that the Craft had endeavoured to carry out, to the best of their power, the important objects which had called forth an exercise of the ancient ceremonials of their order. Their fraternity generally took to themselves much credit for their benevolence and charity; and in maintaining those virtues, their sphere of action was not limited—they formed an universal institution. He gratefully acknowledged the toast on the part of the Provincial Grand Lodge of Warwickshire.

Lord SOMERVILLE briefly proposed "The health of Sir Charles Douglas, and prosperity to the Borough of Warwick."

Sir C. DOUGLAS said, that although it was not in his power to use the eloquent language of the hon. and rev. gentleman who had given so fair a specimen of that eloquence to which he had an hereditary claim, he trusted to the indulgence of those present to allow him to return thanks for the toast which had just been proposed by the noble lord, and

the way in which it had been received. It gave him great satisfaction to attend that meeting, being now a visitor at Leamington, and because he had there witnessed that cordiality between clergy and laity which it was right should always exist. It also afforded him much pleasure to acknowledge the toast, finding that with his name was coupled "Prosperity to the borough of Warwick."

"The Local Lodges of Freemasons," and "The Editor of the *Leamington Courier*," were responded to by Mr. James Sharpe.

A Masonic banquet took place at the Bath Hotel, where the D. P. G. M. presided; but the space we have given to the immediate proceedings of the day, must be our excuse for omitting the details of this festival.

The addresses of the Rev. Bros. Ridley, D. P. G. M. for Oxfordshire, Adams, Edginton, Lebenrood, Mottram, and especially that of Bro. James Sharpe, P.G. Pursuivant, were marked by good taste and expressive eloquence.

It is a great source of gratification to reflect, that while the affluent were partaking of the luxuries which graced the banqueting tables at the Regent and Bath hotels, the operatives employed at the church, with their wives and children, altogether to the number of about 180, were, at the expense of the Rev. Vicar and others, regaled with a good substantial dinner, consisting of roast and boiled beef and mutton, plum pudding, ale, &c. &c., of all of which there was an abundant supply. A band of music being in attendance, the humble, but joyous party, spent the evening in the rational recreation of dancing.

**STAFFORD.**—*Deo maximo gloria omnia sit.* Glad tidings! The R. W. the P. G. Master, the hon. Col. Anson, *M. P.*, has directed Bro. the Rev. Dr. Slade to summon a Provincial Grand Lodge to meet on Tuesday, the 22nd November, at the Town Hall, in Stafford.

**HANDSWORTH,** July 24.—The first anniversary of the Saint James's Lodge, No. 107, was held on the above day, at Crockett's, where there was a muster of the Brethren from the different Lodges around.

**WOLVERHAMPTON.**—Our Master, Dr. Slade, is indefatigable in his vocation. Our Lodge and Chapter are evidences of enlightenment; and it is even hoped that the annals of Staffordshire will ere long denote the activity of a "Provincial Grand Lodge!" St. Peter's Lodge here have unanimously voted an annual subscription of two guineas to the Aged Masons' Asylum.

**LINCOLN,** Aug. 31.—The annual Provincial Grand Lodge caused considerable excitement, eleven years having elapsed since a similar meeting was held in this city. The Masons' Hall was tastefully fitted up for the occasion. Ladies were admitted to view the hall, prior to the commencement of business. The Witham Lodge was opened at ten in the morning, and at eleven the P.G. Officers, who had met in the Guildhall, formed into procession, constituting the provincial meeting. The Right Hon. and Worshipful C. T. d'Eyncourt, P.G.M. being absent, the V.W.D.G.M., the Rev. Geo. Coltman, presided on the Masonic throne. The new officers who were invested were, Bros. W. H. Adams, P.M., Mayor of Boston, as Senior Grand Warden; the

Rev. J. O. Dakeyne, W.M. of the Witham Lodge, as Junior Grand Warden ; Charles Rice and Jerrems, Grand Deacons ; Thimbleby, Grand Secretary ; E. A. Bromehead and John Middleton, Grand Stewards. The procession was then formed ; the various symbols of Masonry were borne by twenty youths, sons of Master Masons, decorated with the Craft-blue, and the banners were carried by youths, not "Lewises." The procession moved to St. Martin's church. The Rev. G. D. Kent read the service ; the Masonic hymns sung were the composition of Messrs. Bromehead, of Lincoln, and Hersee, of Warwick. The sermon was preached by the Rev. J. O. Dakeyne, from Romans, c. i. v. 20., "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." The discourse, which is to be printed, was long and eloquent. The claim of Freemasonry to general regard was urged ; that Masonry was neither new nor vain, but was a good thing ; and the preacher learnedly showed that the Craft had been the repository of the sublimest mysteries of divine truth, and was the handmaid of religion. Upon returning from church, the business of the province was transacted, several motions were discussed and decided, and votes of thanks were given to the mayor, for the use of the Guild-hall and Assembly-rooms, to the rector of St. Martin's, and to the preacher, (with a request that the sermon may be published), and to the Brethren of the Lodge entertaining their visitors, for the use of the hall and the elegant arrangements. The election of Grand Treasurer unanimously fell upon Z. Woodward, Esq., of Donington ; and Mr. Goodacre was chosen Assistant Grand Director of Ceremonies. At three o'clock the banquet was served up in the city Assembly-rooms. Shortly before proceeding to church, the venerable Dr. Oliver, the former Deputy of the province, arrived, and was cordially greeted by the Craft, the whole of the Grand Lodge standing to receive the sage of Masonry. Among the addresses, that of the Rev. G. Colman, in proposing the health of Dr. Oliver, was marked by its peculiar truthfulness, when adverting to the transcendent merits of the Doctor. The toast was welcomed by loud and reiterated cheering. Nor must we omit to observe, that the address of Brother Adams was fervid, eloquent, and chaste.

SOUTH SHIELDS.—A snuff-box, made from a piece of the timber of the "Betsy Cains," of the port of South Shields, was presented to the Officers and Brethren of St. Hild's Lodge of Freemasons, South Shields, by Bro. G. F. Wilson, of that town, as a mark of respect to those initiated into the mysteries of the Order. On the lid of the box is the following inscription :—"Presented to the Master, Wardens, and Brethren of St. Hild's Lodge of Freemasons, South Shields, No. 292, by Bro. G. F. Wilson, as a mark of respect to the Brotherhood. This box is made from a piece of the original timber of the 'Betsy Cains.'" Brother Wilson's address was expressive and eloquent ; he received a merited vote of thanks. The box is richly carved ; on the front of it appears an exact representation of the "Betsy Cains," as she lay on the rocks ; on the one end is a design of the vessel sailing in the direction of the rocks, with the lighthouse in the distance ; on the opposite end appears Tynemouth Castle, &c., and on the back of it is a good design of the life-boat, fully manned, in the duty of saving lives. The whole is executed in the best style of workmanship, and does great credit to the carver, Mr. Francis Johnson, of North Shields.

There is a deeper interest in the "Betsey Cains" than appears in the preceding extract. She was launched at Deptford, in 1698, being built expressly to bring over "William and Mary." She was then named "St. Anna." She was sold out of the government service in the last war, employed in the merchant service, taken by the French, sold to the Prussians, and named by them, "Anna Wilhelmina." When hostilities were declared against Russia, she was detained under the Prussian flag at Plymouth; sold there in 1807, and was then named "Betsy Cains." In 1816 she was resold to Bro. Wilson, and employed in the coal and butter trade, and unfortunately lost on Tynemouth rocks, in Feb. 1827. "Betsy Cains" thus, after many changes of name and circumstances, lived to the age of 139 years, and her memory is thus recorded in a Masonic Lodge.

CHESTER, Aug. 11.—The Brethren of the Cestrian Lodge, 615, held their first meeting for the season in their Lodge-room, at the Royal Hotel of this city, which was numerously attended. After the Masonic business was disposed of, the Brethren were called from labour to refreshment. Our respected fellow-citizen, the R.W. D.P.G.M. of the province, (J. Finchett Maddock, Esq.) occupied the chair, supported by the V.W. and the Rev. P.G. Chaplain, and the W.M. of the Lodge, (J. F. Bage, Esq.) The evening was spent in the most agreeable and delightful manner, and the Lodge closed at an early hour.

WRENBURY GRAMMAR SCHOOL.—The pretty village of Wrenbury was all bustle and excitement at an early hour, in consequence of its having been made known on the Friday previous, that the Right hon., Viscount Combermere (who, with his lady and the Hon. Miss Cotton arrived at Combermere Abbey from town on that day) had signified his intention of laying the foundation-stone of a new Grammar School, about to be erected in that place. The King's Friends Lodge, No. 370, of Nantwich, Brother Cawley acting as W. Master on this occasion, mustered very strongly, and the varied emblems and brilliant colours constituting the legitimate clothing of the different ranks and degrees of the craftsmen, gave much animation to the scene. At one o'clock the procession moved from the Hawk Inn, where the Lodge met. On the arrival of the procession at the ground, the Brethren opened to the right and left, facing inwards, and the Provincial Grand Master passed up the centre, preceded by his standard and sword-bearer, to the site of the intended building. A hymn having been sung, and a prayer offered up by the Rev. H. Briant, the Curate of Wrenbury, his lordship proceeded to spread the cement with a silver trowel, handed by the builder. Several coins were then deposited, and the stone being lowered, the usual Masonic ceremonies were duly performed by his lordship. The Rev. A. Thurlow, Rector of Malpas, then delivered an address, pointing out the great advantages to the rising generation of such establishments as that which they were then assembled to commemorate the erection of, and concluded his admirable remarks, which were listened to with marked attention, by imploring the blessing of the Almighty on the undertaking. The building, which will be in the Elizabethan style, is erecting under the superintendence of Mr. Jenkins, of Whitchurch. Immediately after the ceremony, the charity children, to the number of 180, were liberally regaled with buns and wine, by the respected incumbent of Wrenbury, the Rev. Gilbert Vawdrey. The Freemasons, under the presidency of Bros. Griffith and Cawley, assembled at the Hawk

Inn ; his lordship, with the ladies, clergy, and visitors returned to the Salamanca Inn, where the chair and vice-chair were filled by Lord Combermere and J. Broadhurst, Esq. It was universally regretted that the unfortunate state of the weather had rendered it necessary to divide the party on this interesting occasion.

*WINSFORD, August 22.*—The Brethren assembled at Winsford, for the purpose of proceeding to the ceremony of fixing the key-stone in the eastern window of the new church now building in the parish of Over. On the arrival of the Brethren, a Lodge of Emergency was opened for the despatch of business at the Navigation Inn, Winsford, where it had been announced the Right Hon. the Viscount Combermere, Provincial Grand Master of this province, would attend, but owing to an unforeseen engagement, his lordship was obliged to deprive himself of the pleasure of officiating in the ceremony.

Soon after eleven o'clock, the Combermere Lodge (Love and Harmony,) No. 581, was opened by the W.M. Bro. Broady. The P.G. Officers being assembled in another room, were marshalled by the P.G.D., and walked in procession to the door of the Lodge, the band playing "The Entered Apprentice's March," and were received by the Brethren with grand honours. The R.W.D.G.P.M. having ascended the throne, the Provincial Grand Lodge was opened for the despatch of business, the founding of a "Fund of Benevolence" for this province, to be established upon permanent principles, from a suggestion of the R.W.P.G.M. Viscount Combermere, at a Lodge held three years ago at Northwich.

The Brethren all appeared clothed in mourning, in compliance with an order from the Grand Lodge, out of respect to the memory of his late Royal Highness the Duke of Sussex, the M.W.G.M. of England; at two o'clock the procession moved from the Lodge-room to the church. After the usual forms were ended, the P.G. Chaplain offered up a prayer in a most impressive manner.

The Rev. JAMES FOLLIOTT, P.G. Chaplain, then delivered an address, from which we give the following extracts:—"Dearly beloved Brethren,—According to ancient custom, I have been requested to address you on this interesting and solemn occasion; for is it not both solemn and interesting, when we are here assembled to witness the laying of the key-stone in the eastern window of a new church in this populous district? Many successive ages have passed away since the first stone was laid of that venerable fabric—your ancient parish church, where generations after generations have been baptized, married, and gathered unto their fathers. Thus has time rolled on, and now it has been deemed necessary to raise a new edifice for the honour and service of the Triune God. In the ceremony of laying the key-stone of the eastern window, we are forcibly reminded of the appearance of the star in the east, which manifested to the Chaldean sages, and the nations of the earth, the dayspring of the Sun of Righteousness, which arose with healing in His wings to bring salvation to fallen man. The dedication or setting apart a place for divine worship was always attended with a solemn ceremony, from the first ark of the covenant in the wilderness to the splendid temple of Solomon, and its still more glorious restoration after the Babylonish captivity, in the reign of Cyrus, King of Persia. If the pious Jew could observe such solemn rites in the dedication of his Lord's house—if the devout Mussulman can venerate with such solemnity the sanctity of the mosque—with what reverence ought we to treat the hallowed temple of

the supreme Jehovah, the Great Redeemer, and the Divine Spirit! We should rejoice with the sweet Psalmist of Israel, that man after God's own heart, who 'was glad to go into the house of the Lord,' and 'would rather be a door-keeper in the house of his God, than dwell in the tents of ungodliness.'" The Rev. Chaplain concluded his appropriate address by invoking a blessing on the undertaking.

Brother READE, of Winsford, then delivered a Masonic oration to the Brethren on the platform.

"God save the Queen," accompanied by the band, was then sung: three cheers were given; the Provincial Officers descended from the platform, and returned, in the order in which the procession had arrived, to the Navigation Inn, where the Lodge was closed, and the Brethren adjourned to the Market-hall, in Over—a spacious and convenient building for public purposes.

The new church is a commodious and handsome structure, with a nave and chancel of good proportions, and a tower at the western end in the early English style of architecture, built by Mr. Dean, of Davenham, after a design by Mr. Scott, of Lancaster, architect.

The banquet-room was tastefully fitted up with evergreens, and other devices. At the upper end of the room, above the chair, was a fine portrait of Lord Combermere (in gold frame) on his charger, as commanding at the battle of Salamanca, and near to that of his lordship, was an excellent likeness of the worthy Deputy Provincial, J. F. Maddock, Esq., in Masonic costume, as D.P.G.M. of Cheshire, (both these portraits being the property of the Cestrian Lodge, who kindly furnished them for the occasion).

The respected D.P.G.M. Finchett Maddock, Esq., presided at the banquet with his accustomed tact, ability, and urbanity.

**NEWPORT, August 15.**—The imposing ceremony of the Dedication of the Silurian Lodge of Freemasons, was celebrated—an incident which will long be remembered in Newport for the splendour of the display, and the large number of visitors from Bristol, and the adjoining counties, which it attracted to the town.

At nine o'clock, the Worshipful Master and Brethren of the Silurian Lodge, assisted by the Monmouth Lodge, and a large number of Brethren from the Cardiff, Swansea, and other neighbouring Lodges, assembled in the great room of the Council-house, in which, having been properly tyled, the Silurian Lodge opened.

By a dispensation from the Grand Lodge of England, strangers were permitted to be present; and as the space to be devoted to this purpose was limited, it was determined to appropriate the whole to the fair sex. The unusual circumstance of ladies being permitted to witness the interior of a Freemason's Lodge while at labour, being known, the greatest anxiety was evinced to obtain tickets, the whole of which were appropriated before the day of the ceremony.

The Lodge having been opened in form, the Tylers were withdrawn, and in a few minutes the gallery of the great room was crowded in every part with ladies, who gazed with wonder and admiration at the symbols before them, the uses of which are known to Masons alone. At one end of the room, the Master's chair was surmounted by a canopy of crimson velvet, the principal and other officers sat in their constant places, the Brethren seated on forms placed round the room at a distance from the walls, and the Lodge in the centre. At this

moment the splendid band of the 73rd regiment, which had been lent for the occasion by Colonel Vandermulen—for which kindness the Brethren feel deeply indebted to that gallant officer—entered the room, and took their station at the lower end, opposite the Master's chair.

The number of ladies furnished with tickets being more than could be accommodated in the gallery, the doors of the Lodge were opened to them, and they took their places between the forms occupied by the Brethren and the walls, where a considerable space had been reserved for that purpose. The room was now filled, except the centre, and the Brethren and the fair visitants were delighted by the performance of the band, which played several airs for their entertainment.

About half-past ten o'clock a flourish of trumpets was heard outside, when it was announced that the Provincial Grand Lodge of Bristol had arrived.

The dedication of the Silurian Lodge, and the installation of the Master being to be celebrated by the Right Worshipful the Provincial Grand Master of Bristol, at the instance and request of the Right Worshipful the Provincial Grand Master for Monmouthshire, that distinguished Brother and his grand officers, accompanied by the Royal Sussex and Royal Clarence Lodges, from Bristol, and the Brethren of the other Bristol Lodges, came over by packet, and were received on their arrival by a deputation from the Silurian, who conducted them to the Council-house, where, in a convenient room, they opened.

Having in due time assumed the chair, the Right Worshipful Provincial Grand Master rose, and observed he was happy to meet so very numerous and respectable an assemblage of the Brethren, particularly on an occasion so interesting. He was glad to perceive that the ladies had been admitted. It was not usual to admit ladies into Masonic Lodges, but for his own part, he knew not why. The Brethren were by no means personally opposed to the presence of the fair sex; but the founders of the Order had made certain laws, by which ladies were excluded; and these laws—like those of the Medes and Persians—were unalterable. He heard that the reason of their exclusion was—they could not keep a secret—(loud laughter). That, however, he did not receive as true; for he believed that ladies could as well keep secrets as some Masons—(hear, hear). He remembered once hearing that a titled lady was on one occasion curious enough to secrete herself in a Masonic Lodge-room, that she might become possessed of a knowledge of Masonic mysteries. But the Brethren discovered her in her hiding-place, and made a Mason of her; and a good and true Freemason she proved as long as she lived—(hear, hear, and laughter). With this instance before him, he for one could most readily exonerate the sex from the charge of not being able to keep a secret—(cheers). But, as he before told them, they had received their laws from their forefathers, by which they were bound to abide, and which they could not alter; and in accordance with those laws, a portion of the ceremony which it would be his duty to perform, could be gone through only in the presence of the Brethren. This portion, however, would not occupy much time, and he should be happy to have the presence of the fair visitors at church, where they would all attend, to submit themselves with humility to the great Architect of the universe, humbly beseeching Him to bless their labours, and to grant them grace to walk in His holy ordinances. Arrangements had also been made to accommodate such

ladies as should favour them with their company during dinner, when the Brethren would regard the presence of the ladies as a great favour. He congratulated the Brethren on the admirable arrangements they had made, and the large numbers they exhibited ; and having been invited to open their Lodge, and preside on that occasion, he felt most happy in being enabled to do so—(cheers).

This address of the P. G. Master was received with much cheering, as well by the ladies as the Brethren.

The ladies having retired, the Lodge was again properly tyled, when the ceremony of the dedication and installation took place in the presence of the Brethren alone, after which the Lodge was closed in form.

The procession was then formed to church, and was closed by an excellent amateur band, who accompanied, at their own charge, the Brethren from Bristol, and contributed not a little to the effect of the scene.

The evening service was read in a deeply impressive manner by the Rev. Mr. Hawkins, vicar of St. Woollos. The anthems selected for the occasion were peculiarly appropriate, and were executed by Mr. Price, the organist, and the new choir which he has instructed on the Hullah system.

The sermon was preached by Bro. the Rev. G. Roberts, vicar of Monmouth (Acts xlvii. 50), and it was admitted by all to be one of the most forcible and eloquent discourses ever delivered in a pulpit.

As Mr. Roberts has consented to publish his sermon, at the request of the Brethren, we hope to give some extracts.

Service being ended, the Brethren came out of church, and marshalled in order. They passed by the side of St. Paul's church, into Commercial-street, and thence to the Westgate Hotel, in front of which the Brethren halted, and having formed into two lines, the D. P. G. Master and his Lodge passed up the centre, and into the hotel. The Brethren then separated, and repaired to their several inns to prepare for the dinner.

#### THE DINNER.

Shortly after the service at church concluded, a large number of ladies presented tickets to the outer guard at the Town-hall, for admission to the orchestra ; and in a few moments after the doors were opened, that portion of the room appropriated to strangers, was filled in every part by elegantly dressed ladies, among whom were many fair visitants from Monmouth, Chepstow, Bristol, &c. &c.

The decorations of the dining-room were in the best taste ; and upon the wall opposite the Deputy Provincial Grand Master's seat, was suspended the superb painting of Lord Brougham, which belongs to the Newport Mechanics' Institute.

The Provincial Grand Master having taken his seat surrounded by his officers, at a raised table appropriated to their use, a blessing was invoked by the Rev. Chaplain.

On the removal of the cloth, the Right Worshipful President called on the Rev. Chaplain, who said grace, the Brethren standing.

The usual loyal and Masonic toasts were received with due respect. The P. G. M. for Monmouth was not omitted.

Bro. Major SHUTE rose : " Time and tide for no man stay, and I therefore call upon you to work—there is but little time for refreshment. I think that the most difficult toast has fallen to me to propose this

evening—the health of the Deputy Provincial Grand Master of Bristol.” After paying high eulogies to the subject of his toast, he concluded by saying that the Deputy Provincial Grand Master of Bristol was not merely a Freemason—he was Freemasonry personified—Freemasonry itself—(tremendous applause).

The D. P. G. M. of Bristol returned thanks. He observed that his Brother who had proposed his name as a toast, said a great deal more of him than he deserved. If he had rendered any services to his province, he had but done his duty as the Deputy of the Grand Master, and holding such office, every effort he could make would be ever at their service. If he had rendered any assistance to neighbouring Lodges, he must say that assistance was always heartily given. If he had afforded them satisfaction that day, the kind reception with which they had welcomed his name, was an ample and abundant return. For the honour they had done him, he begged to return them, with the greatest sincerity, his earnest and heartfelt thanks—(applause).\*

Past Master COOMBES returned thanks for the Silurian Lodge and himself.

Brother JOHN WILLIAMS, the W. M. of the Silurian Lodge, said he might well be content with the speech just made by his worthy Brother, P. M. Coombes, but he could not refrain from expressing, in humble phrase, his feeling of gratitude at hearing the kind reference which had been made to himself, and the Lodge over which he had the honour to preside.

The CHAIRMAN: “I rise to propose the health of one (Bro. Roberts) who has this day gratified you all with one of the best sermons—(thunders of applause)—one of the best sermons, Brethren, I ever heard in my long life, and I am now seventy-eight years of age—(cheers). Brethren, this worthy Brother of mine, whose acquaintance I only to-day had the honour of making, has captivated all my friendship by his eloquent vindication of the Craft from the aspersions of envy, ignorance, and malice. We found him ready to serve Masonry; and he has given us ample proof, in the pulpit to-day, of what he will do—(cheers). All will join in giving him hearty thanks—(applause). But there is another divine, who is not a Brother, though an excellent man, and who has so evinced himself by giving us the use of his church—the Rev. Mr. Hawkins, the vicar of St. Woollos. Let us drink the reverend gentlemen, and hope that we shall meet them again, on similar happy occasions”—(loud cheers).

Bro. STAPLES here rose, and said if he were not out of order, before the Rev. Mr. Roberts returned thanks, he would solicit, on behalf of himself and the Brethren, that the eloquent and appropriate sermon delivered by that gentleman at St. Woollos, be published—(loud applause).

The reverend Gentleman returned thanks in a brief but eloquent speech. He said he felt highly honoured by the request which Bro. Staples had made on behalf of the Brethren, and consented to it with pleasure; in fact, the discourse he had delivered to the Brethren he considered to be their property, not his, and he placed it without hesitation at their disposal.

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\* The reporter has omitted to state that the P. G. M. for Bristol was not present; the duty fell to the care of Bro. Husenbeth, who acquitted himself in the most admirable manner.

The CHAIRMAN proposed "The Mayor and Corporation of Newport, and thanks to them for the use of this noble hall to-day"—(loud applause).

The MAYOR returned thanks. It was not generally known, perhaps, that he had been a member of the Newport Lodge of Freemasons three-and-thirty years—in fact, he believed he was one of the oldest Masons in Newport—(cheers).

The CHAIRMAN : "Before we part, I beg to propose that we drink to the ladies"—(applause).

Band : "Here's a health to all good lasses."

The Deputy P. G. M. and officers having retired amid the cheers of the company, Bro. Done Bushell took the chair.

Bro. CUMMINGS returned thanks for his health being drank in a neat speech, in which he observed that the *éclat* of the day was entirely to be attributed to the ladies, without whose assistance, he ventured now to say, no Lodge was perfect—(laughter). He begged to propose the health of those ladies who had this day come amongst them to behold the secrets and mysteries of the Craft. He would not expect a lady to return thanks for the toast he had proposed, but he would call down an *Angel* to do so for them—(roars of laughter.)

Bro. ANGEL, from the platform, sung a humorous song, in reply to the observations of Bro. Cummings.

The departure of the ladies and the reporters was then intimated to be necessary, as the Lodge was about to proceed to the transaction of business; and as the ladies retired, the Brethren kept up a cheering parting salute by the clapping of hands, till the Lodge was left alone to its *mysteries*.

**SWANSEA, June 26.**—The members of the Indefatigable Beaufort Lodge of Freemasons celebrated the Festival of St. John the Baptist, by dining together in their Lodge-room at the Bush Inn. We regret to state that, owing to sudden indisposition, the Right Worshipful Master, Charles Henry Smith, Esq., was prevented from presiding on the occasion. C. B. Mansfield, Esq. was in consequence called upon to fill the chair, supported on the right and left by Dr. Bird, Mayor of Swansea, W. H. Smith, Esq., S. Benson, Esq., &c., &c.; and succeeded in discharging the duties to the satisfaction of the numerous company assembled together. After the cloth was removed, several excellent speeches were delivered, and the evening was spent in the most harmonious manner.

**CORNWALL.**—Sir Chas. Lemon, Bart., *M.P.*, *F.R.S.*, &c., &c., has been appointed Grand Master of the Ancient and Honourable Society of Free and Accepted Masons of this province, under patent by the Grand Lodge of England, as successor to the late Sir John St. Aubyn, Bart., deceased. The hon. bart., is at present in Ireland. His formal installation, therefore, cannot take place for some time, but it is confidently anticipated that a fresh impulse will be given to the order in every district of the province, and such has already, we hear, commenced in several Lodges. We congratulate the Brethren on the acquisition of so distinguished and accomplished a member to preside over the Lodges. We hear it is the wish of the hon. bart. that the constitution of the Provincial Lodge should remain, as nearly as possible, as it existed under his predecessor, the late Sir John St. Aubyn; and we presume, therefore, that the late officers of the P.G. Lodge will be invited to continue their services—an arrangement which we think will give general satisfaction.

**CHUDLEIGH.**—*Sept. 7.*—A numerous assemblage attended the Lodge of Union, to witness the presentation, from the members of the Lodge, of very elegant Masonic Jewels to the W. Bro. Rev. John Huyshé, P.P.G.S.W., Bro. D. Moore, P.G. Sec., and Bro. W. Empson, P.G.S.D., as tokens of grateful acknowledgment of valuable services rendered by them to the Lodge of Union in particular, of their very zealous and honourable conduct towards the Craft in general, and of the high estimation and respect in which they are held by the fraternity. The jewels were presented by the W.M. in eloquent and appropriate terms, and the decorated recipients acknowledged the distinction in a truly fraternal spirit. Many visitors from other provinces attended the interesting ceremony, and the W.M. took occasion to compliment particularly, Bros. Tucker, and Eales White, of the Taunton Lodge, whose Masonic knowledge and high character, as well as their ready communication of instruction and assistance wherever wanted, elevated their names high in the list of Masonic worthies. The proceedings of the day were conducted altogether in the true spirit of Masonry.

**SHERBORNE,** *Aug. 16.*—The annual provincial meeting for the province of Dorset, was held at the Town-hall, when a numerous body of Masons assembled, amongst whom were several of the Provincial Officers and Brethren of Somersetshire; and after the opening of the Lodge with the accustomed formalities, and with the assistance of the Grand Chaplain of the Grand Lodge of England, were in due order ranged, and proceeded to church in a long and imposing procession; for although the mourning for the Duke of Sussex damped the brilliancy of the regalia, it had a grand appearance.

Divine service was performed by the Rev. Bro. J. T. S. Phabayn, P.G. Chaplain for Somerset, and the Rev. Bro. W. J. Percy, P.G. Chaplain for Dorset, preached a most excellent sermon from Eph. ii. 19-21, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone;—in whom all the building fitly framed together groweth unto an holy temple in the Lord." In the course of which a very just and deservedly high tribute was paid to the memory of his Royal Highness the Duke of Sussex, the late Grand Master of the order, and for whom the Brethren appeared in Masonic mourning. To the congregation assembled the discourse must have been highly instructive, and to those acquainted with the principles of the institution, and value them according to their real worth, it must have been additionally so; it contained much that was indescribable to the uninitiated in a Masonic point of view, but pleasing and gratifying to the experienced Mason, and to the younger Brethren of the Craft much to incite them to pursue steadily their onward course in selecting the best materials, rejecting the bad, and building on a secure and right foundation. Our limits will not permit us to follow the rev. Brother through his discourse.

On the return from church, the business of Masonry was resumed, and officers for the ensuing year appointed.

The banquet took place at the King's Arms, and was very numerously attended, every seat being occupied. The R.W. Prov. Grand Master, W. Elliot, Esq., presided, supported on the right by the Deputy P.G.M., E. T. Percy, Esq., and G. M. Forster, Esq., of the Grand vol. i.

Lodge of Ireland ; and on the left by the Grand Chaplain of England the Rev. W. J. Rodber, and the Rev. W. J. Percy, the P.G. Chaplain of Dorset, and other officers of the province of Dorset and Somerset. Bro. R. Redgard, Esq., the P.G.S.W., occupied the opposite end of the table, surrounded by the Past Provincial Officers and Brethren. The usual routine of Masonic toasts followed that of "The Queen," the band playing several lively airs at intervals. Many a noble and generous expression found its way to the hearts of the Brethren from those who addressed the meeting, and was received with acclamations. The Grand Chaplain, Bro. Rodber, also informed the Brethren that it was the intention of the Grand Lodge of England to place the Boys' School on a similar foundation with that of the Girls', and strenuously advocated its cause, strongly recommending it to their individual support as well as to the several Lodges. This announcement was warmly received, and responded to by continued cheers.

**SHEPTON MALLETT, June 24, (357)**—The W.M. initiated his brother, Mr. Alfred Merchant, in a very impressive manner, and presided at the banquet with his accustomed kindness; the harmony of the evening was enhanced by the vocal powers of Bros. Ashford, Merchant, and D. Ashford. The Lodge is advancing; and we understand there is a probability of the next Provincial Grand Lodge being held in this town.

**BRUTON, July 27.**—The R.W.P.G. Master, Col. Tynte, honoured this town by assembling his Grand Lodge there. Most of the Lodges were represented on the occasion. The Royal Clarence Lodge was duly opened at eleven o'clock, and the P.G. Master and his Lodge were received with full honours; a procession was then marshalled, and the Brethren, in full costume, proceeded to the fine old church, which was crowded at an early hour; the prayers were read by the Rev. H. Phabayn, Chaplain of the Benevolent Lodge; and the Provincial Grand Chaplain, Bro. Parsons, delivered a most eloquent and appropriate discourse, breathing the very best spirit of Masonry; taking his text from the 6th chapter of the 1st of Kings, and 7th verse. The musical services were admirably sung.

The procession then returned to the Lodge-room, when the P.G. Master alluded, in painful terms, to the loss which Masonry had sustained by the decease of our late most illustrious Grand Master, and assured the Lodge that the various addresses with which he was entrusted were duly presented, and most graciously received. He then proceeded to appoint his Grand Officers for the ensuing year, and after paying a just tribute to the memory of the late excellent D.P.G.M., and alluding to the heavy duties and responsibilities attached to that office, the P.G. Master detailed the peculiar fitness of Brother James Randolph, of the Wiveliscombe Lodge, to succeed the late Bro. Capt. Maddison, and appointed that excellent Mason accordingly, amid the acclamation of the assembled Craft. The Lodge then proceeded to the business of Charity which is annually brought before them, and which was disposed of in a manner most gratifying to a Mason's heart. Thirty pounds were voted to the Sussex Memorial. Votes of thanks were offered to the rev. incumbent for the use of the church; to the P.G.C. for his admirable sermon; and to the W.M. of the Bruton Lodge, for the judicious arrangements for accommodation, which had been successfully made. The Grand Lodge was then solemnly closed.

The town presented a very animated appearance by a display of flags, &c., while the bells lent their tribute of grateful harmony on the occasion. The streets were inconveniently crowded by anxious gazers on the procession, which was really a gorgeous affair. We were pleased to notice so full an attendance of high and influential Masons on the occasion, among whom we noticed Bros. Randolph, Stradling, Maher, Tucker, Eales White, Cave, Browne, Cridland, Tomkins, Robins, Highmore, Temple, and many others whom Masonry "delighteth to honour." After the banquet, toasts were given and received in the best and purest spirit of Masonry, mingled with never-forgotten loyalty, and the Brethren separated at a proper hour, in hopes of another early opportunity to "meet again." The Taunton Lodge have been honoured by the appointment of their S. W. Brother W. Tucker to the office of Grand Registrar, whose zeal in the cause of Masonry is the theme of universal praise. The P.G.M. was a little pointed in his remarks on the enthusiasm of the Brother in the degrees of Masonic knighthood, but Bro. Tucker's reply on his appointment to the office of G. Registrar, met them with the courtesy of the gentleman and the dignity of the Mason.

*BRISTOL, June 8.—Testimonial of Respect.*—The Brethren of the Royal Sussex Lodge of Hospitality, together with Brethren of the other Lodges in this city and neighbourhood, to the number of one hundred, dined together at the White Lion. After the cloth was removed, several loyal toasts were drank, and the evening passed in the greatest harmony. In the course of the evening, after an able and impressive address from the W. M. of the Sussex Lodge, Bro. William Done Bushell, that gentleman, in the name of himself, officers, and Brethren of that Lodge, presented to Bro. R. B. Callender, the Treasurer, a handsome piece of plate, as a testimony of the respect and esteem in which he is held by the Brethren. The plate, we understand, was manufactured by Bros. Taylor and Son, of High-street, and consisted of a very handsome chased silver epervgne; on one shield is engraved the arms of the Lodge, on another those of Bro. Callender, and on the third is the following inscription:—

"Presented to Bro. RICHARD BOUCHER CALLENDER, by the W. Master, Officers, and Brethren of the Royal Sussex Lodge of Hospitality of Freemasons, No. 221, Province of Bristol, as a Testimonial of fraternal regard and grateful acknowledgment of his services as Treasurer for many years."

"WM. DONE BUSHELL, W.M., 8th June, A.D. 1843."

The venerable patriarch, Bro. Husenbeth, has been requested by the P.G.M., Col. Baillie, to take charge of this province as D.P.G.M., *pro tem.*, on the lamented demise of the late Bro. Richard Smith. On the recent constitution of the Silurian Lodge at Newport, Monmouth, he acted in that capacity, there being neither Deputy or Grand Lodge in that province: and its chief being abroad, the Grand Lodge of England sanctioned the Bristol authorities on taking charge.

Mr. Mitchell has published a spirited lithographic engraving of the late Bro. Smith, which is much approved by the fraternity here.

*SOUTHAMPTON, July 9.—Laying the Foundation-Stone of the South Hants Infirmary.*—The ceremonial of laying the first stone of an edifice designed for the South Hants Infirmary, at Southampton, took place this day. The announcement that the mayor and corporation, and the Brethren of the Masonic Lodges of the county, would assist in the proceedings, excited considerable public interest, and the town wore an animated appearance at an early hour.

The members of the Royal Gloucester, and other Lodges of the county, assembled at the Freemasons' Hall, in Bugle-street, at ten o'clock. The Lodge remained, in the language of the Ancient Craft, "close tiled" until eleven, when they formed in procession, passed down Bugle-street, round the quay, up the High-street, to the Audit-house, the band playing Masonic airs. The mayor, corporation, and friends of the Infirmary, had assembled at the Audit-house, and on the arrival of the Brethren, they formed in order, and took the lead of the procession, which then proceeded to All Saints' church.

Admission to the church was obtained by the public by means of tickets, issued gratuitously by the secretaries of the Infirmary.

Service was read by the rev. Henry Almack, rector of the parish, and the sermon was preached by the rev. Bro. W. H. Brookfield, *M.A.* The rev. gentleman took his text from the first epistle General of St. James, and the 22nd verse—"Be ye doers of the word, and not hearers only; deceiving your own selves." On this passage he founded an admirable and most eloquent discourse, urging the duty of a practical exemplification of the doctrines of Christianity, and advocating with great effect the claims of an institution designed to succour and relieve the poor when afflicted by sickness, disease, or accident. After the sermon a collection was made, which amounted to the sum of £59 12s. 6d.

The procession was then re-formed in the same order as before, to the site of the new building. The spot selected is in a field between the new buildings called Onslow-road and the Cricket-ground; it is an elevated situation, cheerful, and most healthy. The site was surrounded by a barricade, around which thousands of spectators had assembled. The mayor and corporation, with the officers, the clergy, governors, the Committee of the Infirmary, and the Masonic Brethren having taken their respective positions within the enclosed space, the Worshipful Master, T. Trew, Esq., took his station on the east of the stone, which was suspended over its destined place.

The Rev. T. L. SHARROTT, chairman of the committee, then said—"On behalf of the governors, committee, and supporters of the South Hants Infirmary, I have to request you to do them the honour, on the present occasion, of laying the foundation-stone of the new Infirmary."

The WORSHIPFUL MASTER expressed his readiness to accede to the request.

The band then played a few bars of solemn music, whilst the upper stone was raised by the tackle to which it was attached.

Prayer was then offered up by the rev. C. Parsons, after which the Treasurer, at the request of the Worshipful Master, deposited within the cavity of the stone, a bottle containing the current coins of the present reign. A brass plate, on which was engraved the inscription, was laid upon the cavity.

A silver trowel was then placed in the hands of the Worshipful Master, who spread over the stone the cement supplied to him by an "Entered Apprentice," and the band playing the "Mariner's Hymn;" in the meanwhile the stone was slowly lowered into its position, three regular pauses being made. The ceremony concluded with this invocation by the Master:—

"May the bountiful hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all the necessities and comforts of life."

Response—“So mote it be.”

The WORSHIPFUL MASTER then said, addressing the chairman and gentlemen of the committee, that it was now his duty formally to announce to them that the interesting work delegated to himself and his brethren in Masonry that day, so far as laying the foundation-stone of the new Infirmary, was completed; and he begged to express their acknowledgments to the committee for having selected them to perform so interesting and gratifying a ceremony. He begged also to congratulate his worship the Mayor, his fellow-townsman, and the friends of the institution, on the auspicious event which had brought them together. They had been in the habit of assembling together on various occasions,—such as the commencement of the docks, the opening of the railway, the celebration of victories, and other interesting events,—but he doubted not they would participate in his feelings when he stated that never, on any former occasion, had he derived so much gratification as he had in performing the duty that devolved on him that day. With the prospect of the increasing commerce of the town, they might expect to have ships of all nations and climes bringing their crews here. Those crews might be attacked with sickness and disease; and there they would find an asylum. Wishing every prosperity to the institution, and thanking them for the honour they had done the Craft in permitting them to assist in the day's ceremony, he concluded with expressing his acknowledgments to the Brethren from neighbouring towns, who had come in to evince their desire to benefit a charitable object, though that object was not connected with the fraternity of Freemasons.

The Rev. T. L. SHAPCOTT said it was his duty now, on behalf of the committee and supporters of the institution, to return the Worshipful Master and the Brethren hearty thanks for their services that day. Often as he had met his fellow-townsman during the last quarter of a century, he had never addressed them on any occasion with feelings of stronger emotion than he felt on the present; for it was well known to many who surrounded him, that this object was nearest and dearest to the heart of one, who, if he had lived to see the proceedings of that day, would have hailed it with delight. He rejoiced that they could meet on this occasion without distinction of sect or party, and lay aside the frivolous distinctions that sever man from man, and brother from brother, to further the object which had called them together.

The MAXON acknowledged the compliment paid him by the rev. gentleman, on the part of himself and the corporation. He referred to the legacy of £2500 left by Mr. Newman to supply a permanent income for the support of the institution; and hoped that many persons would follow the example.

The band then played “God save the Queen;” the procession re-formed, and left the ground in the same order, as that in which it arrived, and proceeded down Love-lane up the New Road, and down the High-street to the Audit-house, where the corporation, &c., remained, and the Masonic body passed on to the Freemasons' Hall, where shortly after a banquet was served up, the Worshipful Master presiding, supported by the reverend Chaplain, several Provincial Grand Officers, &c.

*COLCHESTER, Sept. 13.—Laying the First Stone of the New Town Hall.*—A spacious gallery, covered in, was erected near the platform raised round the stone, and was occupied by about 350 ladies. There

was a large influx of strangers from the surrounding neighbourhood, and the windows and the tops of houses in the vicinity of the building site were filled with spectators. By one o'clock the procession was formed at the Castle, and the corporate body, with the members of the Masonic Lodges of Colchester, Ipswich, and other towns, accompanied by a band of music, with flags, and the children of the Lancasterian and National Schools, walked in order, to discharge the business of the day. On arriving upon the platform, the Mayor spread the mortar with a silver trowel, bearing the following inscription :—

“ Colchester, September 13th, 1843.  
Presented to R. Nunn, Esq., M.D., Mayor, by the Members of the Angel Lodge of  
Freemasons (No. 59), upon the occasion of his laying the first stone of the New Town Hall,  
in this Borough.”  
JNO. PATTISON, W. Master.”

He then deposited beneath the stone a glass bottle, containing the coins of the present reign, with a scroll thus inscribed :—

“ This stone of the New Town Hall was laid, and these coins deposited, by Roger Nunn,  
Esq., M.D., Mayor, 13th Sept. 1843.”

The stone having been lowered, the Mayor struck it three times with a highly-polished mallet, made out of a beam taken from the old building.

The Rev. S. CARR, vicar of St. Peter's, then read a prayer.

After which the Masons handed the Mayor the corn, the wine, and the oil, which he scattered and poured upon the stone.

The Mayor then advanced to the ladies' gallery, and addressed the meeting on the occasion of their assembling, in a very animated speech.

The RECORDER followed in an address, complimentary to the Mayor and municipality of Colchester.

Sir H. SMITH, Bart., testified his conversion to the object to which he was at first opposed.

J. G. REBOW, Esq., Chairman of the Building Committee, next spoke, and was much cheered.

Three times three “cheers” were then given for the undertaking, a similar tribute to the ladies, and the ceremony closed, the procession returning to the Castle, the Masonic body preceding the procession of the committee.

On arriving at the Castle, the children of the charity schools were regaled with cake and wine, which had been kindly provided for them by Mr. Marsden, one of the most zealous supporters of the New Town-hall.

In the afternoon about fifty persons sat down to a very excellent dinner at the George Hotel; Sir G. H. Smyth, Bart., presiding.

The Freemasons, about eighty, dined at the Three Cups Hotel, the W.M., Bro. J. Pattison, in the chair, supported by the Mayor, A. Partridge, Esq., the Prov. D.P.G.M. of Suffolk, the Rev. R. J. Hope, Chaplain to the Lodge, &c.

The dinner was not over-excellent, but the addresses of Dr. Nunn and the other leading Masons were, we understand, so apposite and eloquent, as to leave us to regret that our communication of an interesting and auspicious day has been so brief. Among the London visitors present were, Bro. W. L. Wright, W.M. Bank of England; Bro. Chase, G. S.; Bro. Ceal, No. 10; Bro. Broadhurst, 318;—in whose name, and as a Grand Officer, Bro. Chase returned thanks for their healths being drunk, very enthusiastically.

## SCOTLAND.

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We had prepared an article on the general state of the order in this country, which we shall postpone until after next St. Andrew's-day, by which time there will probably be demonstrated—at least, we most sincerely hope there will—some approach to a bestirring activity. It is evident that an examination into the resources, mental as well as physical, of the order are needed. In what does the controlling power of Scottish Masonry consist? Where are its funds to aid in the cause of charity? Why does not the master-mind call the workmen to labour? There are spirits at work to explore the hidden mysteries of Palestine—would they not boldly commence the goodly work of re-animating the Grand Lodge in its essentials;—and that object effected, they would find many willing to aid them in their fondly cherished object.

**GRAND LODGE OF SCOTLAND.**—Charters of erection have been recently granted to the Australasian Kilwinning Lodge, in Australia Felix, the Royal Isle of Man Lodge, Isle of Man, and the St. Mary's Caledonia Operative Lodge, in Inverness.

**KNIGHTS TEMPLARS OF SCOTLAND.**—*July 26.*—The Edinburgh Priory held a Chapter, at which two novices were received into the Order. As usual, the aspirants were put to the test, and gave proofs of their faith and fortitude.

Ordeals are not unknown, it may be remarked, even in Masonry, and are in accordance with ancient use and practice among the Templars, if we may believe the testimony of a witness when the order was persecuted in England. A certain Brother Chaplain (John de Stoke) being in fear of the inquisitors, then avowed—“that a year and fifteen days after his reception, being at the Preceptory of Garwy, in the diocese of Hereford, he was called into the chamber of Brother James de Molay, the Grand Master of the Order; who, in presence of two other Templars, of foreign extraction, informed him that he wished to *make proof of his obedience*, and commanded him to take a seat at the foot of the couch, and he did so. The Grand Master then sent into the church for the crucifix; and two serving Brothers, with naked swords in their hands, stationed themselves on either side of the doorway. As soon as the crucifix; made its appearance, the Grand Master, pointing to the figure of our Saviour nailed thereon, asked the deponent whose image it was; and he answered, ‘The image of Jesus Christ, who suffered on the cross for the redemption of mankind,’ but the Grand Master exclaimed, ‘Thou sayest wrong, and art much mistaken! for he was the son of a certain woman, and was crucified because he called himself the Son of God; and I myself have been in the place where he was born and crucified, and thou must now deny him, whom this image represents.’ The deponent cried, ‘Far be it from me to deny my Saviour!’ but the Grand Master told him he must do it, or he would be put into a sack, and be carried to a place which he would find by no means agreeable, and that there were swords in the room, and Brethren ready to draw them, &c. And the deponent asked if such was the custom in the order, and if all the Brethren did the same; and being answered in the affirmative, he—*through fear of immediate death*—denied Christ with his tongue, but not with his lips.” (*Vide* Wilkin’s Concil. Mag. Brit.)

Now, though no such ultra-trials are practised at present, it will be obvious to the initiated, whether in Masonry or Templary, that the above, if true, was simply an arbitrary test of the character of the candidate or member. James de Molay was then Grand Visitator in England, and might have had some reason to suspect the fidelity or orthodoxy of the religious Brother in question; who, be it remarked, when he made the statement, had been subjected to every sort of torture by the inquisitors, and consequently, was not a very trustworthy evidence.

**EDINBURGH PRIORY.**—Before closing the Chapter, the Brethren voted a splendid enamelled Cross to the Knights of the Priory of Amsterdam; the same to be worn by their Prior for the time being, in token of fraternal regard. A vote of thanks was also passed to the M.N., the Prior of Edinburgh, for the handsome addition to the funds of £25, as also for some elegantly-emblazoned shields presented as ornaments to the hall.

**EDINBURGH R. A. CHAPTER, No. 1.**—On Wednesday, July 19, the Companions held their last monthly social meeting previous to the election; the E.Z. Companion Deuchar in the chair, supported by the second and third Principals, Companions Pringle and Douglas. The Chapter having been constituted, an interesting lecture on the astronomical coincidences, as explanatory of the ancient and modern mysteries, and exhibiting the analogy between them, was delivered by the First Principal. We understand that the late learned Sir William Drummond was the first who delivered, before the fraternity here, a series of lectures on this subject, illustrating with ingenious research the signs and symbols of Royal Arch Masonry. Such analyses are instructive and worthy of a scientific order; though, from their occult nature, they cannot well be explained to “the profane.” After closing of the Chapter, the company sat down to banquet, which was as usual enlivened with the stirring toast and cheerful song.

During the course of the evening, the Second Principal proposed the memory of a departed Companion, Lord Robert Ker, whose long residence in Edinburgh, as head of the Adjutant-General’s department, had rendered him well known and endeared, both to the Craft and to the citizens generally. The toast was drunk in solemn silence, and acknowledged by Companions M. Pringle and Capt. Nunn, of the Adjutant-General’s office. Two Companions from the Eyemouth Chapter, Berwickshire, were present, whose healths were proposed by the Chair; and within the *sanctum* of which Chapter, (as these Brethren were proud to boast), was received the immortal Robert Burns. The Chapter No. 1. will not hold festival again until the autumnal equinox.

**FIDELITY CHAPTER — SIXTH DRAGOONS, July 10.**—The Chapter attached to this distinguished regiment, and holding charter from the Supreme Royal Arch Chapter of Scotland, met at Piershill, to receive a visitation from the Edinburgh Chapter, (No. 1), and the Naval and Military Chapter of Edinburgh. The former was headed by the E.Z. Companion Deuchar; the latter, by Companion Murray Pringle.—The proceedings of the evening reflected great credit on the Chapter of Fidelity, which was worked by the E.Z., a non-commissioned officer, supported by several other officers of the regiment—both commissioned and non-commissioned. After closing the Chapter, the Companions partook of convivial refreshment.

**CELTIC LODGE, June 21.**—The members dined in their Lodge-room, at the Turf Hotel, R.W.M. Murray in the chair, supported by the office-bearers and a number of visiting Brethren. After dinner the Celtic Lodge went on a visitation to the Lodge Canongate Kilwinning, Brother M'Leod, their piper, playing in front, splendidly attired in the full Highland costume. The evening was spent with hospitality and true Masonic feeling.

**KIRKALDY, July 20.**—The honourables the Provost and Magistrates of Kirkaldy having requested the R.W.P. Grand Master of Fife, John Whyte Melville, Esq., to lay the foundation-stone of their extended new pier, that request the R.W.P. Grand Master most readily acceded to. On this same day the services of the Masonic body were also requested to lay the foundation-stones of the new Episcopal chapel, and of the academy in Kirkaldy. The ceremonies were concluded by a handsome entertainment on the part of the civic authorities. Verily, the work of improvement goes on bravely in the “lang toun,” and promises speedily to realize the often expressed wish, “May she soon be as broad as she is long.”

**ABOYNE, Sept. 4.**—The Brethren of the Charlestown Aboyne Lodge, in consideration of the handsome manner in which they were treated by their R.W.M., the Earl of Aboyne, and Lord F. G. Hallyburton, last year, invited their lordships to a ball. The Brethren met at four o'clock, and walked in procession to Alt Dinny, where a bridge is to be built. A numerous company of members attended, and the foundation of the bridge was laid, with due Masonic form, by the Earl of Aboyne. The assembly all joined in praise, and after a suitable prayer had been offered up by the Chaplain, the National Anthem was struck up by the band, and the Brethren returned to their hall. Nothing could have exceeded the condescension and urbanity of the noble guests, who mingled in the merry dance at the numerously attended ball, where every wish of the Brethren of the “mystic tie” must have been gratified, so far as the dazzling display of the beauty and fashion of the district, the copious allowance of excellent refreshments, and the heart-stirring strains of the music, led by Mr. Fettes, could promote. The day dawned on most of the company before they reached their homes—all sorry to part, but hoping often to meet again in the same place, and under the same inducements.

**PEEBLES, Sept. 5.**—The foundation-stone of the County Buildings was laid with full Masonic honours. The attendance of the Brethren was very numerous, there being deputations from the Canongate Kilwinning, Canongate and Leith, Dalkeith, Selkirk, Edinburgh St. James's, Defensive Band, Bigger Free Operatives, Galashiels, and Edinburgh and Leith Celtic Lodges, headed by their respective Masters, besides a strong muster of the inviting Lodge, Peebles Kilwinning. The ceremony was performed by the Provincial Grand Lodge—William Forbes Mackenzie, Esq. of Portmore, *M.P.*, Provincial Grand Master; Sir John Murray Nasmyth, of Posso, Bart., Substitute Grand Master; W. A. Forrester, Esq. of Barnes, Senior Grand Warden; Alexander Renton, Peebles, Junior Grand Warden. The day being remarkably fine, the procession, enlivened by the various colours of the deputations, had an imposing effect. After the ceremony, Bro. Mackenzie addressed the meeting in very neat and appropriate terms, and Provost Ker made a suitable reply. The party, to the number of 130, afterwards dined in

the Tontine, and the Provincial Lodge was opened in due form at six o'clock, when the Provincial Grand Master won the admiration of the assembled Craft by the able and eloquent manner in which he discharged the duties of the chair. Brother Donaldson, of the Celtic, and others, added to the harmony of the meeting by several excellent songs, and the only regret expressed was, that the time had passed so quickly when it was necessary to close the Lodge. A ball took place afterwards, at which the younger Brethren, by the assistance of their fair friends and the enlivening strains of Turner's band, prolonged the brilliant festivities of the day to an early hour the next morning. The laying of the stone was graced by the attendance of Mrs. Mackenzie and a number of the county ladies, who filled a scaffold erected for the occasion.

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## IRELAND.

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THE Masonic proceedings in this country have presented nothing of material interest since our last, excepting the opening of the bridge at Banagher, which ceremony, independent of its having been conducted with peculiar care by the Masonic body, to the marked satisfaction of the general public, must tend to dispel much of the doubt prevailing as regards the order. The bridge itself is a type of the advance which science can effect. It unites Leinster and Connaught, two great Provinces of the Irish kingdom.

Our metropolitan (Dublin) details are unusually meagre; the recess has sent all of our Brethren, who could find time, to seek change of air.

We have to thank several correspondents,—among them some of authority, influence, and station,—for the liberal construction placed on our former remarks respecting the subject of difference affecting the “higher degrees.” A desire to reconcile seeming anomalies, and an honesty of purpose in making the attempt, have, it appears, given very general satisfaction. The recess does not afford the best opportunity for business; but we have great pleasure in stating that a very considerable advance has been made, and if the good offices of those who have stepped forward to promote conciliation be properly appreciated, there can be no doubt of the result. Let the words of an illustrious Prince and Brother, now departed, be borne in mind: “The first law is a law of eternal love, expanding into sentiments of benevolence, and teaching its votaries not only to forgive and forget injuries, but to return kindness for harm, and to do good for evil; that cemented by the blood of our Saviour, who suffered for, and redeemed all who truly repent and believe in Him, we ought never to be divided, but always consider ourselves brothers of one flock.”

A Masonic divine, in his funeral oration on the death of the princely Mason whose sentiments we have just recorded, observes faithfully,—“The best and happiest frame of our souls, when once renewed by grace, gives us a glimpse of that state where neither weariness nor satiety, neither imperfection nor passion can ever embitter the pleasures at the right hand of God, or dim the keenness of our perceptions.

There no jealousies disturb harmony ; no frailties weaken esteem ; no doubts impair confidence ;—there no clouds of fear, of shame, or of regret, can ever intervene to dim the brightness of eternal glory, and eternal love.”

In furtherance of the object of conciliation, we conclude with an extract from the published sentiments of one of the litigant parties, who has consented to arbitration. The following remarks are from his observations on “Hume’s Natural History of Religion,” and are peculiarly applicable in the present case.

“I am convinced that if these shocking controversies and contentions, which I have alluded to, can, by any human means, be mitigated and subdued, that happy improvement in our manners can only be effected by a deep and overpowering sense of the enormous guilt and madness of which we stand convicted in all eyes except our own. The first step towards amendment is to be convinced of error. \* \* \* Let us appease the enmity which rages against us, and thus by a noble exercise of candour and philanthropy, strengthen and encourage, both in ourselves and in our fellow men, the good and amiable in our common nature.”

Will Christian Masons disregard these SIGNS, TOKENS, and WORDS ?

CORK.—*Grand Masonic Festival, August 21.*—Lodges Nos. 1 and 8 dined together at their Lodge-rooms, Imperial Hotel, where about sixty Brethren sat down, in full Masonic costume, to dinner. Nicholas Vincent, Esq. was President of the evening, supported on his right by C. T. Lefebure, Esq., W.M., No. 8; and on his left by Richard B. Tooker, Esq., W.M., No. 1. The Vice-Chairmen were Paul Limrick and R. Exham, Esqrs. On the cloth being removed, *Non nobis Domine* was sung delightfully by Brothers Roche, Keays, Mooran, Wheeler and M’Carthy.

“The Queen and Craft,”—“The Grand Lodges of England, Ireland and Scotland,” were given with appropriate addresses.

JOHN CHANTER, Esq., P.G.S., returned thanks and said—“Worshipful Sir and Brothers, I rise with considerable pleasure among my Brethren in Ireland, to acknowledge the compliment you have paid the British Association, now assembled in this city, by inviting all the Masonic Brethren of the Association to your splendid banquet. I have still greater satisfaction in returning thanks for the honours with which you have received the health of the English fraternity; and I shall not suffer your high compliment and hospitable reception to remain unknown to the Craft in London.”

The health of Lord Carbery. P.G.M., was warmly welcomed.

Song—“Prosper the Art” in exquisite style.

A most effective address was delivered by Brother Leonard, of Lodge No. 50, on his health being drunk.

Song—“The death of Nelson” by Brother Manvers, was received with great delight.

Brother JERDAN, (editor of the *Literary Gazette*), in returning thanks for his health being drank, assured the Brethren that it was a subject of the greatest possible delight to him to observe that such an occasion as the present had been availed of, to welcome him and his Brethren from England, and nothing would give them greater pleasure than having an opportunity of reciprocating it.

Brother BUSHELL, of Bristol, proposed, in an excellent speech, the health of the President, Bro. Vincent, who responded.

Song—"Oh, twine me a bower," by Brother Roche, was received with much applause.

Brother CHANTER, in proposing the health of the Worshipful Masters of Lodges 1 and 8, adverted at much length to the advantages of Masonry to society, and its universality; at the same time observing that no discussion on religion or politics could be admitted in a Masonic Lodge, and that perfect harmony, truth, and brotherly love, were the characteristics of the order, following it up with other observations which afforded the Brethren much satisfaction and pleasure, which was acknowledged by all, who avowed the gratification they felt at meeting their venerable Brother from the sister isle expressing such true Masonic feelings,

On no previous occasion in this city was there an evening at a Masonic meeting so agreeably and happily spent. The company separated before twelve o'clock.

The governors of the Masonic Female Orphan Asylum return their best thanks to the Companions of the Royal Arch Chapter First Lodge of Ireland, for the liberal donation of ten pounds, paid by Charles E. Hardy, Esq.

LIMERICK, June 24.—The Masonic body of this city held their annual dinner in the Freemasons' Hall. The large room was beautifully decorated with flags, and various emblems of the Craft. Michael Furnell, Esq., the R.W.P.G.M. of North Munster, took the president's chair amidst universal acclaim.

The loyal toasts were first disposed of, and drunk with all the honours, after which the R.W. President, with suitable introductions, proposed, "The Duke of Leinster, and the Grand Lodge of Ireland"—"The Memory of our Brother, the Duke of Sussex, late Grand Master of England," (in solemn silence)—"Lord Frederick Fitzclarence, and the Grand Lodge of Scotland"—"Brother Tracy, the D.P.G.M. of North Munster."

Bro. TRACY, in a speech of considerable power, in which he descended on the sublime principles inculcated by Masonry, returned thanks, and concluded by proposing—"The R.W.P.G.M., Michael Furnell, Esq."

Bro. FURNELL rose, and was received with the usual salute by the Brethren assembled. He observed, among other eloquent remarks, "I have infringed on the usual system of your Lodge, by thus celebrating this festival in the Grand Lodge of the province; for I study to establish, as much as possible, the principle that the ancient order of Freemasonry is not a society limited to the precincts of any lodge-room, but a family whose privileges extend all over that vast expanse governed by 'The Grand Master of All'; and if kings and nobles give lustre to our order by their condescension, example, and submission to the Divine ordinance of 'Love thy neighbour as thyself,' so does the Brother in the humble walk of life add brightness thereto, by observing that virtue and decorum which alone should be his qualification to unite with us; and though we all 'meet here on the Level,' as Freemasons have done for ages, and as good men ever will, yet we do so under the wholesome restraint of experienced officers, which teaches us to 'part on the Square,' rendering honour to whom honour is due, and due respect to every Brother according to his station; for a Masonic Lodge should be a school of morals and manners, and though political and sectarian strife are excluded our porch, yet pure religion, strict obe-

dience to our sovereign and the authorities, peace and good order, are unerring principles."

"The W. Masters of Lodges 15 and 271" were next severally given from the chair ; when thanks were returned by Bros. Gleeson and Jervis.

Various other toasts were also proposed. Some excellent songs were sung during the evening ; and nothing could exceed the harmony and good fellowship of the entire proceeding.

This was the first Grand Lodge festival held in this city, and the large attendance augurs well for the advancement of Masonry.

A handsome gold medal, manufactured by Mr. Wallace, of this city (Limerick), was presented by the members of Masonic Lodge No. 660, to Bro. John Guerin, of Mount Mellick, on the occasion of his leaving the country.

BANAGHER, Aug. 12.—The opening of the new bridge at Banagher was one of the most animated and interesting public ceremonies witnessed for many years in that part of the country. The procession of the Masonic Lodges of Banagher, Ballinasloe, and Nenagh, being a spectacle altogether new to the local inhabitants, attracted a large concourse of spectators, among whom we noticed several of the aristocracy of the neighbourhood, both on land and water. All the roads leading to Banagher were thronged at an early hour by public and private conveyances of all descriptions.

At twelve o'clock the Brethren, having previously assembled at the Lodge, and formed their order of procession, marched with their banners and other insignia of the Craft, to the church, where prayers were read by the Rev. R. B. Eyre, after which an eloquent and impressive sermon was preached by the Chaplain of the Lodge, the Rev. David Seymour, whose address on this occasion was received with such unanimous approbation, that he has been requested by the Brethren to furnish a copy, which it is their intention to print and preserve. After divine service, the procession moved to the bridge, which they were the first to cross.

Michael Furnell, Esq., the Provincial Grand Master for N. Munster, expressed his intention of being present, but was prevented in consequence of some case of arbitration resulting from the late assizes being proceeded with on that day. This was a great disappointment, and generally deplored.

After opening the bridge to the public with all the ceremonies of cheers, shots from the sod-battery, &c., an appropriate and elegant address was read by the Master of the Banagher Lodge (Dr. Bird), and replied to by Colonel Jones, for himself and colleagues. A large quantity of corn was then, for the sake of the omen, drawn over the bridge, after which the Brethren returned to the Lodge, which they entered under an arch of swords and banners. Shortly after the new bridge became a thoroughfare, several arches of the old structure were exploded, from mines excavated for the purpose.

The Masonic procession were preceded on their way to and from church, by the Temperance Band, who played several Masonic airs in a very creditable style of execution.

The day was singularly fine, which permitted a very important addition to the externals of the ceremony, in the presence of a large number

of females ; and in fact, everything attending the spectacle was fully respondent to the most fastidious desires of the most enthusiastic promoter of the day's *gala*.

**NENAGH, Aug. 4—Lodge 208.**—The quarterly labour and refreshment day for this Lodge was held at their rooms, Brundley's Hotel, Nenagh. During the hours of labour four initiations took place. The R.W. the P.G.M. of North Munster, and the R.W. the D.P.G.M. were present, and assisted, as they always do, in sharing the labours of this Lodge, as is their practice with all the Lodges in their district. After the cloth was removed, and grace said, the vocal band of the 52nd sang *Non nobis Domine* in good style ; and on the health of our gracious Queen being given with that enthusiasm and respect with which it is always received in Masonic Lodges, " God save the Queen" was also sung in a style of excellence by the band. The evening was spent most happily—all were anxious to please, and determined to be pleased. There were two new verses introduced into the Senior Warden's song, which that officer gave, and which was much applauded, *viz.*—

Tho' political feeling in the world is rife,  
Tho' it struggles for power, for death, or for life,  
In our little world, we know nothing like strife.

And which nobody can deny, deny,  
Which nobody can deny.

There's a union of friendship that never can fail,  
And which amongst Masons must always prevail,  
'Tis a union that no one can ever repeal,  
And which nobody will deny, deny,  
Which nobody dare deny.

**LONDONDERRY.—Description of Freemasons' Hall.**—As whatever is connected with the welfare of Masonry must interest every lover of the institution, the following description of a hall, very recently fitted up in this city, will prove acceptable. Some time ago, through the exertions of Bro. Alexander Grant, permission was given by the Town Council to open an entrance from the city wall into a large room, sixty feet in length and eighteen in breadth. This has been divided into three compartments, the first forming an ante-room, as well as a refreshment room, and is twenty-five feet in length ; the walls are neatly papered, and the ceiling coned so as to represent a large picture-frame, and the centre closed in with a very chaste and beautifully coloured drawing of the Masonic arms ; from the centre is suspended a handsome gas-lamp, with several burners, which throws an abundant light over the apartment ; the room is otherwise arranged so as to afford comfort, and display elegance of design. The temple is thirty-five feet in length ; the walls made to represent exquisitely chiselled blocks of granite ; the ceiling is, as in the ante-room, coned, and the centre filled up by a magnificent painting of the tracing-board, First Degree ; from the corners depend four branches, each emitting a blaze of light ; the tesselated border, and the other ornaments, shine out in bold relief ; these, contrasted with the crimson drapery and gilded mouldings, give a *coup d'œil* to the whole. The pedestals are small, and exquisitely painted so as to represent the purest marble ; the Wardens' chairs are in the Gothic mould ; and the floor a just representation of the Mosaic

pavement ; while round the sides, and extending three feet towards the centre, is a rich Brussels carpeting. The Master's chair is a piece of very fine workmanship, forming a canopy, and ornamented with Masonic paintings. Round the walls are suspended the warrant of the Lodge, the Royal Arch Charter, and other Masonic paintings and engravings, gifts of different members of the Lodge. The remainder of the building is intended as a preparatory room, and fitted up accordingly. On the whole, this little Masonic sanctum is so conveniently arranged, both as regards taste and accommodation, as perhaps to surpass any thing of the kind in the north of Ireland ; and it is a matter of congratulation to be able to make this known to the Craft in Ireland. Masonry may be said to be in a state of infancy here ; but every hope is entertained that when so much has been done in so short a space of time (for the whole of this has been done within the last six months), the period is not far distant when the zeal of the Brethren will do much more towards carrying out the design of an institution so moral and virtuous in its principles, and so "god-like in its effects."

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## FORIGN.

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**PARIS.**—The demise of the Grand Master of England has had some effect in depressing active Masonry. We have also recently lost the most patriarchal Mason of the day, Bro. Des Etangs, whose latest efforts were marked by his characteristic energy. The union of the Grand Orient and Rite Ecossais is certainly not interrupted, but its more perfect advance to a systematic consolidation is devoutly to be wished.

**CORFU.**—Much anxiety is expressed at the part taken by a Brother, who, holding a patent as Grand Inspector General under the French system, is making Masons in the island without any regard to the authority of the Lodge here, under the constitution of England. Much confusion and difference of opinion have arisen ; and as we believe that it is generally understood in all the settlements under the British crown, no other authority is admitted than what issues from the Grand Lodge of the triple kingdoms, so we look to the Grand Lodge of England for some exercise of its Masonic direction.

**LIEGE.**—Lodge "Parfaite Intelligence et l'Etoile Réunies."—At a numerous meeting of the Brethren it was resolved unanimously, to nominate a deputation, to proceed to London, to present to the Grand Lodge of England an address of condolence on the demise of H.R.H. the late Duke of Sussex, the Most Worshipful Grand Master, which had been passed and transcribed ; but it having been intimated that such a course was not adopted even by the sister Grand Lodges of Scotland and Ireland, it was ultimately resolved that the address should be confided to Dr. Crucifix, requesting him to take charge of it. We are gratified since to learn that it has been delivered to the Grand Secretary, and ordered to be entered on the minutes of the Grand Lodge of England.

The Brethren here are desirous of having it made public, that they request English, and Masons of all countries, to visit the Lodge, *en passant*. The certificate or diploma is, however, necessary for admission.

HAMBURGH.—The Most Worshipful the Provincial Grand Master Bro. J. G. Maltey, of this city, makes known that lately three separate certificates of Freemasons, purporting to be of the Royal York Lodge of Berlin, held at Hamburg, with names inserted, have come before him. The same are false, as no such Lodge exists here.

ROTTERDAM.—They write, in the spring of 1842, the unpleasant discovery was made, that in the Lodge of the Three Columns several persons had been admitted as Brothers and relieved upon forged certificates, purporting to be issued at Lubeck and Hamburg. No less than thirty-four such certificates have been discovered.

GOTTINGEN.—The Lodges Augusta and the Circle of the Temple of Friendship have united with the Pythagoras of Munden, to found an institution for the relief of orphans and widows of deceased Brethren.

GUSTREN.—Similar intelligence reaches us.

MAEDEBURGH.—The Master of the Harpokrates, we regret to say, died suddenly in his chair, while working the Lodge on the 18th of March.

TEXAS.—We have published our proceedings to June 1, 1843, in a pamphlet containing thirty-two pages, whereof the following are the chief points.\*—

The reports of various committees; causes of irregularity considered; new warrant granted.

Commission prepared, appointing the R. W. Bro. RICHARD LEA WILSON, member of the Common Council of the City of London, and a distinguished member of the M. W. Grand Lodge of England, our representative therat.

Regulations adopted to regulate the payment from Lodges in arrear.

A report from the Grand Secretary, relating to the mission to the United States and to Europe, observes among other matters—

That the Grand Lodge of New York was not in session at the time of his visit, but that the honour of a public Masonic entertainment was conferred on him as the representative of Texas, and that Bro. Herring, in particular, rendered much valuable assistance.

That when in England, he had the honour of submitting to the M. W. G. Master, H. R. H. the Duke of Sussex, his commission, at a long and interesting interview, when the proposal of exchange of representatives was agreed on, and he was assured that whenever the G. L. of Texas appointed its representative at the G. L. of England, that some Brother resident in Texas would in like manner be appointed to represent the G. L. of England; and that in consequence he had recommended the appointment of Bro. R. Lea Wilson, in accordance with which, the commission letter of credence and instruction had been forwarded.

Some observations follow respecting discipline, practice, clothing, &c., in which some arrangements are suggested, in close analogy with the English Constitution.

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\* We are compelled, for want of room, to abbreviate much of these extracts, but the pamphlet is well arranged, and replete with Masonic intelligence.

The report closes with the following extract of a letter from Bro. W. H. White to Bro. G. H. Teulon.

"I am commanded by the M. W. Grand Master, H. R. H. the Duke of Sussex, to request that you convey to the M. W. Grand Master of the Grand Lodge of Texas, the assurance of his brotherly consideration."

The thanks of the Grand Lodge were voted to Bro. Teulon, for his faithful services during his mission.

Bro. GREER, M. W. G. M., having announced his contemplated absence for some time from the republic, Bro. James Webb was elected Grand Master.

Balance in the Grand Treasurer's hands, 168,075 dollars, in government notes, worth two cents on the dollar!

Bro. Teulon resigned the office of Grand Secretary, much to the regret of the Craft.

The pamphlet concludes with an admirable address by the present Grand Master, Bro. James Webb.

 All communications to be addressed to the "Deputy Grand Secretary, City of Austin, Texas."

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## AMERICA, (UNITED STATES).

*We acknowledge the receipt of several letters, and have, in the general language of petitioners, "a great favour to ask," viz:—that our friends will either defray the postage of letters, or confide them to private hands for delivery. The day we write this, two have been declined by reason of a charge of nine shillings each, and another three shillings—in all, one guinea! This notification is probably necessary to be understood by excellent friends, and even brother journalists, who, if they will point out any feasible mode, by agency or otherwise, by which a reasonable expense will suffice to ensure intelligence, we will with great pleasure adopt some regulation, being convinced that the information contained in their publications will, by being extracted, equally interest the Masons in the "Old Country," as our own F. Q. R. will, by a similar process, gratify our Brethren on the other side of the Atlantic.*

*A letter on the subject of a paragraph that appeared in the public papers, headed "THURLOW WEED going to Europe," with reference to GENERAL RUFUS KING appears to have more of a political than Masonic inference, and is therefore declined. We are quite aware that the Anti-Masonry party in the United States were as equally opposed to good government as to common sense; but it would not now serve any good purpose to re-open unseemly differences.*

*Our general correspondence is, in all respects, satisfactory; and if we do not enter into details, it is because they might not, for want of variety, be as interesting as usual.*

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### NATIONAL CONVENTION.

A meeting of delegates from a majority of the Masonic Grand Lodges in the United States, assembled in the hall of the Grand Lodge of Baltimore, on the 8th of May last, in pursuance of an arrangement of the

Masonic convention held last year at Washington. The delegates were twelve in number, but afterwards considerably increased.

Bro. J. Dove, *M.D.* President, made an admirable address on the objects of the meeting, to promote uniformity of action in every essential particular, and concluded with this expressive observation:—"Let us exercise Masonic charity for the errors and omissions of our officers; counsel, advise, and correct, when they are wrong; cheer and support when right."

*May 9.* The delegates submitted the following report:—

The Committee appointed to digest, systematize, arrange, and present to this Convention the various objects for which it is assembled, beg to report, that in their opinion, the objects of the Convention are twofold, viz:—

I. To produce uniformity of Masonic work.

II. To recommend such measures as shall tend to the elevation of this Order to its due degree of respect throughout the world at large.

[I.] To devise the best means of accomplishing the first of these objects, your Committee recommend the appointment of four standing Committees, to whom shall be referred the arrangement of the subjects to them respectively appertaining, in order that by suitable reports, this Convention may be the better prepared to act with due precaution, and yet as speedily as possible.

1. On the work and lectures in conferring degrees.

2. On the Funeral Service.

3. On the ceremonies of Consecration and Installation.

4. On Masonic jurisprudence.

[II.] And with a view to devise the best means of carrying out the second object of the Convention, your Committee recommend the appointment of three standing committees, viz: :

1. To report on the expediency of adopting a regularly authorized *Masonic Trestle-board*: and further to report on the propriety of publishing a work of antiquarian research and learning on the origin and history of the order, of such a character as shall exhibit the excellence and antiquity thereof in its true light.

2. To report on what further measures may be necessary to carry out the recommendation of the National Masonic Convention, held at Washington, March, 1842, in reference to Grand Lodge Certificates.

3. To report on the expediency of issuing a letter addressed by this Convention to the Fraternity at large throughout the United States, on the general state of Masonry, &c.

J. DELAFIELD, JR.

C. W. MOORE,

J. H. WHEELER.

Four several committees were formed; *On Work, Funeral Service, Ceremonies of Consecration, and Masonic Jurisprudence.*

*May 10.* Lecture on first degree,—adopted.

— 11. Opening and closing first degree, adopted. Opening and closing second degree, adopted.

— 12. Opening of third degree, adopted. First, second, and third sections of lecture in third degree,—adopted. Brother E. J. Hutchins of the Lodge of Friendship, London, No. 6, P. Prov. D.G.M. for South Wales, on a visit in this city, invited to attend the convention, and witness its deliberations.

*May 13.* Reports from Committee on Jurisprudence and Funeral Service received.

— 15. Another section of a lecture in the third degree, adopted. Report of Committee on Consecration, &c., adopted. Committee to arrange the publication of the proceedings of the convention appointed. Report of Committee on Funeral Service, adopted.\* Committee on the "Masonic Trestle board" reported much valuable matter, and advised the publication of a work to contain archeological research into the history of the Fraternity in the various nations of the world. Committee on Masonic Jurisprudence made a very lucid and masterly report, ending in the consideration of two plans:—

- I. A general Grand Lodge of the United States.
- II. A triennial convention of representatives of the several Grand Lodges of the United States.

To which follow the proposed rules for organizing and establishing a "Grand Convention."—

Resolved,—That it be recommended to unite in sending a delegate to the Brethren in Europe, to lay a foundation, to promote a universal language and work, and extend the blessings of the order.

— 16. Committee on Prayer and Charges made a very extended report. Report of Committee on expenses and printing received.

The "FREEMASON'S MONTHLY MAGAZINE," edited and published by Bro. C. W. Moore, earnestly recommended as deserving the generous patronage of the Craft.

Thirteen members contributed each five dollars, to defray the expense of printing. Next meeting of the Convention appointed to be held in the city of Winchester, on the second Monday in May, 1846.

— 17. Votes of thanks to various Brethren. A fervid, eloquent, and pastoral letter was agreed on, to be addressed to the

#### MASONIC FRATERNITY OF THE UNITED STATES.

The business of this important Convention concluded by a fraternal address from the President to the meeting, which was eminent for the pure spirit of Masonry that breathed through every line.†

Although we have not been able to make copious extracts from this most important publication, yet we have endeavoured to give such an outline as may not only afford our readers at home some insight into the objects so laudably entertained by our Trans-Atlantic Brethren, but to disseminate them, far and wide, over the boundless empire of Freemasonry; and may the principles inculcated take deep root, and, in time, re-invigorate the weak, and encourage the strong!

We take this opportunity of thanking Bro. Hutchins for the presentation copy, and solicit his kindest consideration in forwarding us whatever "scraps" he can spare, "which will be thankfully received, and faithfully applied."

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\* The forms in Webb's Monitor, as to all ceremonials, appear to have been very generally adopted, with some emendations.

† We hope in our next to give both the pastoral letter, and the President's farewell address.

## I N D I A.

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

Our general correspondence from all the Presidencies is unusually meagre—chiefly arising from the effect of the changes in the army. The Grand Master of Bengal is in England, where it is hoped he is engaged with Bro. Alexander Graft in maintaining our ground with the authorities at head-quarters. We are most anxiously awaiting advices from these zealous Brothers. The demise of the Grand Master of the Grand Lodge of England has caused a deep sensation in India, and much anxiety is felt on the subject of the future Grand Master. Unless some satisfactory reason is given for refusing a warrant for an Encampment, it is the intention of those qualified to seek other protection.\*

The Lodge of Kindred Hope, Nusserabad, has met, and among its other excellent resolutions, subscribed 5*l.* 12*s.* 6*d.* in aid of the Masonic offering to the Rev. Dr. Oliver; which sum is remitted to Brother Alexander Grant, P. Prov. G. Secretary of Bengal—agent of our Grand Lodge, (and also our own agent), to be by him paid over to the Treasurer of the London Committee.

## REVIEW OF LITERATURE, &amp;c.

*Latomia.*† No. III. For January. Weber, Leipsig.

The editors and contributors to this excellent periodical are evidently men of learning and research; their information upon the state of Freemasonry on the continent of Europe, is very general and authentic. From the first number to the present, the editors of "*Latomia*" seem to be carrying out the system they laid down for their adoption—that of making the *real* objects of Freemasonry known, understood, and appreciated. We congratulate them upon their success, and hope it may be enduring.

The present number commences with the "History of Freemasonry, and its Statistics in Belgium and Holland." The author appears well acquainted with the subject he is treating upon: he, however, only admits the possibility of Lodges having been in existence there in the 16th and 17th centuries, and observes, that the only original, traceable, and regular Lodge is the Mons Lodge of Perfect Union, under the warrant of the Duke of Montague; from that nucleus it gradually increased, but principally in the south. In 1731, the Grand Duke of Tuscany (afterwards the Emperor Francis I.) was introduced into Freemasonry by the English ambassador at the Hague, Lord Chesterfield; but the Lodge, with one exception, consisted of Englishmen. It appears that on the 30th September, 1734, Brother Vincent de la Chapelle, held a

\* This will be unnecessary, as a warrant has since been sent out.

+ The third number of *Latomia* has not reached us, consequently our series is incomplete.—En.

Lodge under the title of the "Re-union of the Grand Masters of the provinces and the resort of the generality;" from which time may be dated the commencement of the persecution of the Order by the clergy and the populace, who supposed it to have a political tendency. The Order is traced through many ramifications, and with reasonable authority until the separation of Belgium from Holland.

An interesting anecdote is recorded, which we have detailed in another place.\*

In 1830, a Grand Lodge for Belgium was formed in consequence of the provinces becoming two separate kingdoms, but at which only five Lodges were represented out of fifteen;—time, prudence, and good management brought the true and correct Masonic feeling. Masonry was, and is under the protection of King Leopold, who was an officer of the Grand Lodge of England. † The first Grand Master was duly installed 2nd May, 1835, viz., Baron Goswin Joseph Augustin Von Stassart. In 1837, an unfortunate prejudice manifested itself, which in the 19th century could not have been expected from such a quarter,—namely, the bishops and clergy refusing to administer the sacrament to any persons known as Freemasons; the dispute is not yet terminated, but doubtless, enlightenment and liberality will eventually succeed against selfishness and ignorance.

HOLLAND has not during the same period been idle, but has nobly emulated the Belgic Brethren; several centenaries were observed in various Lodges, and mention is made of many acts of charity, and the founding a school. The Grand Master is Prince Frederick. The working of Belgium and Holland was in 1837 assimilated, and is quite in accordance with the old ritual; all religious denominations are admitted. A list of all the Lodges follows, with the colours and dates of warrants; the oldest is 1759, the latest 1840. The colours are as various as the hues of the rainbow, as—red and green; white and green; blue and yellow; blue and scarlet; red, blue and white; sky blue; crimson and blue; purple and white; black and gold; red, yellow and black, &c.

The SECOND ARTICLE is headed the "The Masons' Work and Pay;" It is ably written, and well worthy a perusal. We may at some future period translate this article for the information of our readers.

The "CARBONARI" follows; but we cannot approve of giving the histories, misdeeds, and workings of secret societies which have for their object, either their own aggrandizement or political alterations. The Carbonari doings are well known, and in themselves interesting, but quite out of place in a Masonic periodical, more particularly as such meetings tended only to bring Freemasonry into disrepute, grafting (as they attempt to do) their illegitimacy upon our pure and holy doctrine; thinking to pass their unworthy object under the Masonic motto of *Brotherly love, relief, and truth.*

"THE SISTERS IN, AND THEIR RELATION TO, FREEMASONRY."—It is scarcely necessary to comment on the subject, though ably handled, so much has at various times been said upon it, that we are disposed to pass it in silence, contented to work ourselves as Brothers, and seek our rewards in the company of our Sisters.‡

\* *Vide p. 393.*

† King Leopold was probably initiated in the Alpha Lodge, but has not been reported as a Grand Officer.—*Ed. F. Q. R.*

‡ The Earl of Durham (no mean authority) was an advocate for the admission of the Sisterhood, and seriously contemplated its suggestion.—*Ed. F. Q. R.*

"W. L. V. DUKE OF HENEKEL VON DONNERSMARK," is the title of an interesting biography of this brave and intellectual man ; an engraving of a medal accompanies it, bearing his profile, and the reverse, a well-executed Masonic allegory. He is one of the most celebrated German Masons, still better known, however, as an able soldier. He was one of the last men who quitted France with the Prussian army, on the abdication of Napoleon, and one of the first to re-enter it on his return from Elba ; was present at the battles of Ligny and Belle-Alliance. He is at present in the enjoyment of perfect health, living in Dessau, in the 68th year of his age. He was initiated in Konigsberg, in 1794 ; in 1796 he received his third degree ; in 1811 became Master of a Lodge ; is the founder of many Lodges, several of which are military ; but the majority of them failed when he resigned them, from the impossibility of finding competent successors. In 1838 he was elected, at Berlin, Grand Master of the Prussian Lodges, working under the system of the "Landesloge," on which occasion the medal was struck. This illustrious Brother was the means of inducing the heir-apparent (Prince William of Prussia) to become the patron of Freemasonry, which event has had, and will have considerable influence upon the Order.

The POETRY in this number we presume to be from the same pen as before—about the average quality ; the first, or as it is called the "Masons' Festival Song," is a superior composition.

Among the "Intelligence" is the correspondence from the interior and various provinces, much of which is interesting ; that from Hamburgh authenticated as it is from Rotterdam, which we have transferred to another place.\*

They seem extremely well informed upon Masonic doings in England, (as Brother Walker will find, page 295) ; and while we with pleasure receive their thanks for assistance rendered, we assure them we are gratified at the rapid strides Freemasonry is making among them, and will use our best endeavours to aid and guide it to its pure and holy purpose. France has likewise its share of report, and the visits of the Grand Registrar of England (Brother Hall) noticed. The matter from our continental neighbours occupies ten pages, closely printed.

*Criticisms on published works.*—"Masonic Hall." The first work they review, is spoken of in the highest terms of praise ; we should, from what they say, suppose it to be the continuation of a work under a different name, viz., "The Altenburger Journal."—"The Calendar of the Mecklenburgh Provincial Lodge, and the Lodges under its control," commencing as it did its labours in 1821, 1826, and then from 1830, shows the necessity of informing the distant Brethren of what is going forward, although the work does not improve by age.—"The Last Hours and Death in all Classes, &c.," by H. Lauvergne, surgeon to the marine hospital in Toulon, requires an article to itself ; but as it is a French and not a German work, we hope to see the original, it is far too good and valuable to be passed by with a cursory remark : we shall again allude to this, and give some extracts.—"The Book of Constitutions," by W. H. White, Grand Secretary. A brief history of the Witham Lodge, No. 374, and other works, are ably reviewed.†

\* Vide page 449.

† Query !—Has our Brother Reviewer really read the Book of Constitutions ? if he has not, we question the power to review *ably* what has been *miserably done*, not by Bro. White, but by a Committee.—ED. F. Q. R.

To the flattering encomiums upon ourselves, we can only say, “ of their own merits modest men are dumb ;” but the honourable testimony to the transcendent virtues and ability of the Rev. Brother Dr. Oliver, is worthy the pen of the editors of *Latomia*. Indeed, they respectfully draw his attention to the writings of Professor Jeyfarth, upon *Astronomia, Ægyptiaca and Alphabeta*, and *Gemina*, as he will there find the most astonishing and secret proofs of his surmises and views.

The critiques on the *Globe Franc-Maçons, archives des initiations anciennes et modernes, revue Maçonne, journal consacré aux intérêts de la Franc-Maçon*; le lien des peuples, &c. Status et règlements généraux de l’ordre Maçonne en France, &c. &c., prove that the greater the number of works on Masonry that are published, the greater becomes the desire to have them—the demand exceeds the produce.

In taking our leave for the present of the *Latomia*, we must remark we perfectly agree with them, that three Grand Lodges in Prussia are unnecessary, each having again its numerous dependent Lodges working upon different systems, independent and opposed to each other ;—what would it be if under one head and control, united and universal ? But if it is to be universal, why exclude men who are their equals in every respect, and differ only in their creeds ? The examples our Brethren of the *Latomia* have selected, namely, England, America, and, we add, East and West India, France, Holland, Belgium, Leipsic, Frankfort, in short, everywhere where Masonry flourishes, no such distinction is known ; only in Prussia is the bigotry in force to keep Jews from participating in the good and wise ordinances of our Order. On behalf of our own Brethren of that faith, we protest against refusing admission to a regular certified Mason, of whatever belief, as we admit and grant the highest honours, where honour is due, to Mahometan, Jew, or Christian, if deserving and proving himself entitled thereto ; we believe this is the only law upon which the Grand ‘Orients of Prussia agree. Masonry is universal, and so received ; and we believe a Mason visiting a Jewish Lodge in distress would find relief and consolation, and would not be refused if he were even an excluding Prussian ; to prove it we give the names of Israelitish Lodges held in London—the Lodge of Joppa, the Lodge of Israel.

*The Antiquities of Freemasonry; comprising Illustrations of the Five Grand Periods of Freemasonry, &c. A new edition. By the Rev. George Oliver, D.D., M.A.S.E., &c. &c.*

*The Masonic Manual; or, Lectures on Freemasonry, &c. By the late Rev. Jonathan Ashe, D.D., &c. &c. A new edition, with Annotations and Remarks, by the Rev. George Oliver, D.D., &c. &c. Richard Spencer, London.*

Our indefatigable Brother Oliver, of whose transcendent merit we have often to make mention, has presented two additional claims upon the gratitude of the Craft ; and our Brother Spencer has given to the Masonic historian all the typographic aid and embellishment that can distinguish the Masonic publisher.

Of repetitions of previous publications we do not usually take notice ; but so many years have elapsed since the former publication of these volumes, and there is so much that is new, in arrangement or additional matter, in both, that we are justified in speaking of them almost as if

they were first emanations. No Masonic library can be complete without them; nor can any young Mason better commence a course of reading and study upon the foundation and principles of the Order, than by the purchase of "The Masonic Manual," and "The Antiquities of Freemasonry." They are pregnant with information, and as eminently calculated to improve the morals as to instruct the mind.

In the re-examination of the "Antiquities," our learned author has proved that he has not lived in vain to revise his own labours. The present edition is embellished by that strength of mind which graces intelligence, and imparts a charm to his masterly advocacy of truth. We miss the four maps that illustrated the former edition, and are sceptical enough to consider the omission an error in judgment.

The "Masonic Manual," under the supervision of the "Historian of the Order," has been materially improved in some points of construction; and would probably have been rendered still more so, but for the necessity of preserving the original suggestions of the author.

There are still some Masonic works out of print, which it is hoped may be reproduced by Dr. Oliver; but there is one thing essential to crown his Masonic labours, viz., to give to the world a succinct account of the "History of Masonry," that shall endure for ages—a record of the age, and the historian who adorns it. This, however, must be by direction and under the sanction of the Grand Lodge, whose attention we earnestly call to so important a subject.

*On the proposed Freemasons' Memorial to the late M. W. G. M. His R. H. the Duke of Sussex.* By Philo-Latt.

This brochure is addressed to the W. Brother the President of the Board of General Purposes, ostensibly for the reason that the excellent Brother alluded to speaks but seldom, and never unadvisedly; and is accustomed to take a sound common-sense view of the propositions he may discuss.

Does any one doubt this? Certainly we do not. We wish Philo-Latt (by the way, what is the *unde derivatur* of LATT?) who is remarkably nice in his distinction between the *nemine contradicente* and the *unanimous*, had been as generous in his construction of the motives of others, as he has been lavish in his compliments to the President of the Board. He (*Latt*) assumes that a few were impatient to do *something*, careless whether ill or well. Perhaps Latt may entertain a different opinion since the Grand Lodge has not only confirmed the resolution he denounces, but has sanctioned a further grant of £800 to give it still stronger effect. Our author affirms that "our Society is not sufficiently numerous, or wealthy enough, to compete with what ought to be done," &c. &c. Let him contrast the simple course taken in the Grand Lodge, and the united efforts of the numerous and the wealthy without its portals.

We of course treat our author as anonymous; he will therefore not quarrel with our freedom. The allusion to Judas Iscariot is out of place, and free from point; whereas the *facile princeps* has a point, and view to place. Our confidence in the committee is perfect; and no doubt the object of Grand Lodge will be fulfilled.

On the whole, this brochure is not unworthily penned; and, some few sentences omitted, we could not have charged it with want of generosity or high-mindedness. *Festina lente.*

*A Lithographic Engraving of the late Bro. Richard Smith.*  
C. Mitchell, Bristol; R. Spencer, London.

The publisher of this spirited likeness of one of the most distinguished Craftsmen of his day, has laid the fraternity in general, but more especially in Bristol, under an obligation. Those who worked with the estimable Brother, now deceased, can preserve the visible recollections of his many virtues, Masonic and social; while those who only knew him by "good report," may, in possessing a vivid likeness of the late Deputy Provincial Grand Master of Bristol, thus faithfully pourtrayed, enrich their portfolios, and be the means of handing down to their survivors the features of a Mason of pure philanthropy, unsullied integrity, and unquestionable talents. The Engraving is from the portrait by Branwhite—(who, as an artist, has done justice to the subject of his pencil),—and may be had either in plain dress, or in full Masonic costume.

*Rome as it was under Paganism, and as it became under the Popes.*  
Madden & Co.

The author of this most singular, curious, and highly interesting work is at present anonymous. We have heard that he is a minister of the Roman Catholic Church, which may account for the general bias of his opinions, which, it is but fair to state, are never intrusive, or wanting in liberality. It probably may not yet be prudent to declare himself. It appears to us that a third volume is wanting, to make "Rome" complete, we ought to have a history of the Inquisition. That the prejudices of the Roman Catholic Church still exist in the present day, with a sad disregard to faith, hope, and charity, a paper in our present number too clearly proves.

However, to our author. He has attempted to dress his composition in a garment of fiction, and to create a scene of action with various characters; and he has only not perfectly succeeded from the extreme difficulty of condensing the great variety of the materials necessary to his extensive subject—thus he is as often elaborate in his delineation of subjects not so immediately embraced in his object, as he is occasionally brief in other points more immediately pertaining thereto.

His descriptions are full of life—they stand out so prominently that you believe yourself present. The "Triclineum," or Hall of Feast, can hardly be surpassed for its glowing dispay of luxurious effeminacy. The doctrines of early Paganism are examined and minutely discussed, and many aphorisms are brought forward with considerable effect, showing that, however distant in purity from revealed religion, the heathens of antiquity formed no indifferent code of morals, and proved their knowledge and intellect to be of a very high order. It is true our author does not admit this much, but the inferences are clearly deducible. Of the vastness of ancient Rome, computed by various authors as being fifty and even seventy miles in circumference, the descriptions are truly graphic; and that the Eternal City had attained a knowledge of engineering, and other useful sciences of no common amount, is shown, among many proofs, by the amount (no less than £250,000) spent by Cato, the Censor, in cleaning the subterranean channels of the city, wherein a wain, loaded with hay, might go below, and even vessels sail in them—they remain perfect to the present day. The aqueducts, baths, and palaces were all on the same scale of grandeur

—in the latter, 25,000 guests could be accommodated! The wealth, magnificence, knowledge, and power of Pagan Rome are examined and commented upon with much care.

The arrogance of Nero—his power over the senate—the subserviency of that body, by actually offering a thanksgiving for his murder of Octavia; the crucifixion of St. Paul and St. Peter; and many other atrocities, are most fearfully told. We had almost omitted to notice the pathetic beauty of that chapter where St. Peter is made to recall the senator's son to life. At length 32,000 Goths invade Rome, whose decline commences with the further persecutions of the Christians. The appendix to the first volume is explanatory on many points otherwise not clear, and demands the attention of the reader, who will be repaid for his trouble. The author's research shows great industry.

The second volume opens with the progress of Christianity, and the reanimation of the Romans. Constantine unfolds his standard, with the portentous sign, “By this conquer.” Its mysterious power and success are dwelt on.

In time follow tortures and murders, with the miracle of Sallustia, by Pope Cornelius, who, with twenty-one others, were beheaded by the emperor—but he became in time converted; and the triumph of Christianity was confirmed by the patience of the martyrs, who at length effected a change in public opinion. Still Rome continued a Pagan city, notwithstanding the foundation of the Basilica of St. Peter by the Emperor Constantine.

After him Christianity suffered relentless persecution; and Rome at length yielded to the unceasing attacks of Alaric the Goth; and to such distress were the inhabitants reduced, that the climax of horror scarcely allows the record of mothers eating their children!

Alaric, however, by the intervention of the same Providence that saved St. Peter from spoliation, was arrested in the violence of his course by the power of a virgin nun. Notwithstanding, Rome was pillaged, and some time after became further destroyed by the Huns—who, as a nation, are described in the most hideous terms as to personal appearance and national character. Pope Leo mediates, but with very moderate success; his sermon on the occasion is a masterpiece. Nothing, however, could save Rome—the great mass of the inhabitants reverted to Paganism. Totila the Goth completed the work of devastation alike for Paganism and Christianity—the institutions of both were destroyed; and in the act of reducing Rome to a desert, fifteen millions of beings are stated to have perished! Many harrowing incidents are described with fearful interest.

Christendom once more emerged from the chaos, and St. Benedict appeared on the scene as the benefactor of mankind, and a wondrous change was worked among the barbarous nations. The conversion of the Anglo-Saxons by Gregory the Great was followed by that of St. Patrick, and the gradual spreading of Christianity cheered and enlightened the world. Pope Sisimus resolved on the restoration of Rome, and St. Peter's, which had been seriously injured by an earthquake, was restored to great splendour.

The forlorn hope of the senate and the people at length rested on the popes, and by the moral power of their sway, Rome, from the chaos caused by paganism and completed by barbarians, under papacy, started into Christendom.

We have already stated the necessity of a third volume, as without it the work is incomplete. Our author has exhibited undeniable proofs of praiseworthy industry; the political character of the various "Dramas" which detail the gradual overthrow of paganism in Rome, and the many episodical descriptions of the statistics, habits, and tremendous power of its empire, are graphically sketched, and most of the incidents are drawn in the pencilling of an accomplished artist. If we do not altogether agree with the author in some of the mystical reasoning of faith, it is because we fear he has not sufficiently dwelt on the probable leading cause of the chaotic dismemberment of the empire of the pagan mistress of the world. While the Roman people lost their faith in superstitious reliance on the system that formed their centre of existence, the seat of Europe was removed, and from that time Rome fell. Rome, to the pagan Roman, was like Jerusalem to the Jew. The splendour of Rome was sullied, her citizens lost the charm created by the traditional prophecies of eternal greatness; the destruction of the temple of Jerusalem has never ceased to be the lamentation of the Jew.

We fear we have not done full justice to the author, by not following him exactly in his course; but he has set us the example, by not being strictly anxious to preserve continuity in the series of events; but the impression the work has left on our mind is, that to renew our acquaintance with it will be the business of early leisure.

*Post-Office Map of London.* Wyld.—To call this *chef d'œuvre* of the mapping art a *vade mecum*, is not sufficiently expressive of its excellence. Mr. Wyld has succeeded in making the "stranger at home" in London—while to the resident in the modern Babylon he imparts information no less important. The map, like a ready reckoner, gives the result at a glance with surprising facility of reference; and is all that could be wished for.

*The Dangers of the Water Cure, and its Efficacy, examined and compared with those of the Drug Treatment of Diseases, &c.* By James Wilson, M.D., &c., and James M. Gully, M.D., &c., Cunningham and Mortimer, London.

Some time since we had the pleasure of noticing a very clever work on the revulsive and expectant systems of medicine, by Dr. Gully, calculated to enforce a more extensive preference for what is popularly known as the simple treatment of diseases. In that work, this experienced medical writer pursued his enquiries, and demonstrated the results in a calm and even philosophical tone—in a manner admirably adapted to overcome the prejudices of those of his profession who had been most favourably inclined to active treatment, and to obtain the entire confidence of the non-medical reader. But in the treatise before us, excellent as it is in many other respects, the author, or joint authors, Dr. Gully, or Dr. Wilson, or the *duo in uno*, would appear to have fallen into the too frequent error of personal invective towards those whose ability might consist in personal abuse alone; instead of retaining that dignity of thought and expression, which, belonging to minds of the highest order, should ever distinguish them from the multitude. Lamenting this, we must give great credit to their labours in the cause

of simple elements as the bases of simple treatment. Their proofs of the absence of danger from the use of cold water externally and internally, under the advice and supervision of perfectly educated medical men, are most conclusive. The cures reported by them are extraordinary ; and it cannot be doubted that, in their classification of treatment according to the nature of the disease, and the constitution of the patient—in their application of the means of cure in an almost infinite variety of forms—they have reduced to a system what has hitherto been as vague and uncertain as the qualifications of the uneducated practitioners who have daringly jeopardized the lives of their fellow creatures. Making, therefore, large allowances for the natural tendency every man has to speak well of his own efforts, and being ourselves non-medical, and therefore unbiased by professional feelings, we strongly recommend this work to our readers of every class.

*The Illuminated Magazine*, edited by Douglas Jerrold.—We were among those sceptics who presumed to consider an *Illuminated Magazine* for a shilling as a vision of Utopia—beyond the power even of Douglas Jerrold and his “*fidus Achates*,” Kenny Meadows. The appearance of five numbers, however, prove that the Shilling Magazine must have reached a circulation far exceeding that of any contemporary. It can scarcely be under 10,000, to cover the outlay, as any one conversant in such matters is aware. Ainsworth commenced boldly with a somewhat similar object, but soon changed his plan ; and he was right, for to lose money is hardly good policy. But to our subject, no one can be dissatisfied if they get for a shilling what is worth five. We congratulate Jerrold and his public on their appreciation of each other—to write for the many, and not for the few, is worthy of authorship ; and to be understood by the many, is a point of acclimation that sound editorship alone can attain. It is a mutual consent of the first order. The editor is well supported by his literary cohort. *The Chronicles of Clovernook*, by himself, excellent as they are, have a powerful rival in the *Old Problem* of Mr. Horne, which the curious only can solve ; there is interest enough in both to bear more than a second examination. Most of the articles of the later numbers show that the pen and the pencil have been used by Masters of Arts.

*The Herald of Peace*. Ward and Co.—We can only notice this periodical in general terms ; its pages are especially devoted to those subjects in connection with a title beyond all others acceptable to the Almighty Being, and the creatures of his blessedness. War is eschewed as the demon that distracts mankind—who are taught by the words of truth and holiness, that to live in peace is to obey the command of “The Maker.” To have said, in our youth that the objects of this periodical were Utopian, might have been a venial trespass against the power of mind ; but in these times when, in the march of intellect, the mind is continually benefiting by fresh draughts of the pure spring of knowledge, enabling it to “seek fresh fields and pastures new,” why should it reject the promise held out by “the Herald of Peace !” The proceedings of the Peace Convention have been received. A perusal not only justifies the preceding remarks, but leads us to regret a want of time to give a condensed report.

*Freemasonry, a hand-maid to religion.*—A Sermon preached by the Rev. Geo. Roberts, B.A., Vicar of Monmouth, and Chaplain to the Loyal Monmouth Lodge. Farror, Monmouth; Spencer, London.

The dedication of the Silurian Lodge, in Monmouth, on the 16th of August last, afforded our Rev. Brother an occasion to deliver his sentiments on an order of which he is a worthy member. He did not lose the opportunity. It seems to us that he has imbibed the precious truth with an earnest desire to promulgate it. We have seldom perused a discourse where the conceptional thought has partaken of deeper inspiration, where language has been more effective in giving vent to thought, and where the sentiment has been arranged in a holier, purer, garb of simplicity. The text is taken from Acts vii. 47-50. The eventful mystery of chaos dispersing, the birth of "Light," the development of systems, the creation, and consequent allusions to Masonic epochs, are marked by the spirit of a master mind. We can almost identify our talented author as a disciple of the Masonic Philosopher, so characteristic is the sermon before us of the comprehensive magnificence of Freemasonry.

We thank him most sincerely in the name of the Craft.

## TO CORRESPONDENTS.

MASONIC TOASTS FOR 1843-4.—To oblige an old correspondent, and a truly social wit—not over fond of, but never shirking his glass—we give the following list:—

“ Water and the Constitution.”—“ Union is strength; and so is the Grand Junction.”—“ War to the bottle.”—“ The turncock the true friend of the people.”—“ Our homes and our cisterns.”—*Presumed Extracts from Punch.*

A MOTHER.—The letter is well written, but as the excursion did not take place, it need not be published. We should have been on the look-out for the “ itchy palm.”—*Shakspeare.*

AN E.A.P.—The song, as reprinted by Bro. R. Spencer, is not strictly that by Matthew Birkhead, which is to be found in the first edition of Anderson's Constitutions, 1723, p. 84; nevertheless, it is the song in present usage, and we thank Bro. Spence for his liberality in giving it such general and gratuitous circulation.

A PROV. MASON.—We hardly envy your connection with so supine a body, never famed for public energy. The exception proves the rule, and it may not yet be too late for shame to effect what servility has hitherto prevented.

P. G. OFFICER, (Lincoln).—The paragraph relating to the procession to church on the day of the funeral of the late Duke of Sussex, appears to have been incorrect: there was no procession—no house of prayer open for the occasion. Our informant probably read in a local paper a paragraph expressive of a desire for the procession, and mistook the motive for the fact. “ We admonish him to be more cautious in future.” Not being absolutely ubiquitous, we are dependent on the reports we receive.

A SOMERSET MASON.—The party is not a Masonic Solomon; but he might have rewarded zeal without betraying an irate feeling on subjects he is ignorant of.

HARRY OF MONMOUTH is a wag; the couplet is too rich for publication. We do not know why the P.G.M. did not attend, but we guess that the substituted authority was to Harry's advantage.

MANLIUS.—The pretended “ Revelations” are well calculated to lighten the pockets of such as are willing to be duped.

A PAST MASTER.—Fear not! The true rulers of the Craft may bring in a bill “ to alter and amend.” The few opponents of order become fewer. Spies are consumptive. The late Lord Churchill used to observe, “ Give me one volunteer before a dozen pressed men.” The vessel will right itself, and again proudly plough the waters of Freemasonry.

A WARDEN has no excuse; if present when the foul libel was hazarded against the most honourable Mason that ever lived, he became “particeps criminis,” by not refuting the calumny. Why, because others refused to subscribe, should he decline an act of justice? if fearing of being known, why not subscribe anonymously?—Pshaw! When the bones of the present age are rotting in the earth, the works of Oliver will be enlightening' future ages, and his revered name, with those he has commemorated, will be remembered with gratitude.

HERCULES.—“ Buy a broom,” and we will help you to cleanse the Augean stable.

LYNX.—A testimonial for one would be a laughable affair,—for the other, a serious matter. If Lynx be in earnest, let him set about the business by stealth; it will never go on openly.

HOOKEY.—Ask some German Brother to interpret the past Nos. of *Latomia*, and he will find the case of the recent drama of the “ rich and the poor Mason,” given freely and at length.

A BATH MASON.—The Earl of Zetland may be, or may not be unfavourable to the publication of Masonic information; we have no means of ascertaining the fact.

MONS PARTRIT—NASCIRUR MUS.—Capital fun this, but too late. Our author assumes that the recent landslip was actually a mountain from Sumatra to the cosmorama in Regent-street, from whence the “ Singing Mouse,” with difficulty saved, is now attracting crowded audiences. The “ Entered Prentice” song the little dog-mouse (for such it is) knew by heart; it has been tutored since its arrival to warble “ Lewis le Grand” in fine style—a good spec!

L. B. must authenticate. “ Swindling ” is not a Masonic term, and we hope he has been misinformed.

A SUBSCRIBER TO THE NEW SERIES.—The published circular of October 30, 1840, in many respects is grossly incorrect and partial; but the time may not be far distant when the transactions of a darker hour may be dispassionately re-considered.

BRO. PEEPING TOM.—We are not members of the Gallant Corps (*e*); (is our correspondent aware that the *e* is *his*, not *our* addition?) We cannot announce what took place in the "orderly room" last year, as the windows were barred, and the key-holes plugged; the debate was no doubt warm enough. Prince Albert has been balloted for "secundum artem," and being approved by Bro. Adjutant Bossy, of course became Captain-General. King George the Fourth, when Prince of Wales, was made Captain-General in the 8th year of his age. Thus Bro. Adjutant Bossy has still the chance of the Coloneley;—he is, a rare shot; age, the bull's-eye has scarce time to wink when he "cocks his gun." He is above 75 years of age, was not at the siege of Seringapatam,—but of his services to the state hereafter.

A MONMOUTH MASON AND OTHERS, should communicate direct with the Editor.

BRO. CUMMINGS.—Many thanks.

BRO. CRANE.—The same.

BRO. LLOYD's communications are always welcome.

PETER BLUNT.—It may well be doubted whether there be any organised system of figures that forms means of Masonic correspondence. The Lodge No. 2 has a "farrago" unintelligible to all but itself.

A GOVERNOR's indignation is but the expression of an honourable mind. We hope in our next to give some more decisive information.

LECTOR does not state that the review of the Freemason's Monitor is written by himself.— Does it refer to "Webb's Freemason's Monitor?"

GHOST!—The eulogium is out of place. The Grand Lodge *quietly* allowed the report of the Board containing the silly remark to be inserted on their minutes. The same Board now would wince at such folly. "Praise undeserved is censure in disguise;"—*tempora mutantur et nos*—

A SUBSCRIBER.—The report of the Committee, and that published in an evening paper not being the same, we decline being parties to what is not correct. When vanity shall yield to truth and common sense, we shall endeavour to forget its inconsistencies.

A BIRMINGHAM MASON should enquire nearer home for the long-promised Masonic history of that town from 1822 to 1840.

W. E. F.—As no infidel can be admitted, apprehension is groundless; if any sceptic dares to violate his obligation, close the Lodge and proceed to expulsion—nay, even cease to meet rather than pander to unholiness.

BRO. E. J. HUTCHINS will please to accept our very grateful thanks. Perhaps he will point out some mode of exchanging with the Editor of the Freemason's Monthly Magazine at Boston, U.S. Small parcels for us, care of Wiley and Putnam, New York, would reach us.

PILGRIM's last was too late; our Scottish article having gone to press.

BRO. HAGGETT.—Too late, except for a few verbal corrections.

A MEMBER NO. 1.—We are obliged by the caution, which, however, did not reach us until the "Holy Inquisition" was worked off. Should the article turn out a hoax, we shall regret the circumstance, but it came from a correspondent innocent of such.

THE KILWINNING ARCHERS in our next.

CHRISTIANITY AND MASONRY—We decline as inconsistent. To true Christianity it has scarcely a claim; being modelled on Tractarianism; from Masonry it is as "far as the poles asunder."

A MEDICAL BROTHER.—The *Lancet*, or the *Medical Gazette*, will be the best medium. The Masonic remarks are merely episodical.

A WIDOW.—We are truly glad that a few words have saved her from future destitution. "Abandon all hope, ye who enter here," should be remembered as strictly applicable. Did not the law of libel deter us, we could warn many men of respectability from sanctioning a worthless delusion. Are they blind?

T. P.—Too late.

#### DISCIPLINE AND PRACTICE.

A PAST WARDEN.—There is no law against wearing the emblem of your office on the badge; but we do not recommend it.

AN OBSERVER.—Non-payment of fees of honour invalidates the patent. More than one P.G.M. is thus circumstanced.

**ONE PRESENT** enquires if the permission of ladies to witness a certain portion of the Masonic ceremony, as was the case at Newport on the 15th, is constitutional? *Answer:*—Ladies cannot be present during any part of the Masonic ceremonial; and however desirous we may be of some arrangement in this respect, still the law must be respected. The Board of General Purposes will deal with the question.

**A MEMBER OF THE CRAFT**, on the same day, enquires why the G.R. did not conduct the proceedings? *Answer:*—There is a P.G.M. (although residing abroad); the G.R. only takes charge on the demise, removal, or resignation of the P.G.M.

**A MEMBER OF 428.**—We must, for the present, suspend any remarks.

#### ARCH MATTERS.

**A MASONIC BARRISTER** suggests the establishment of Masonic Inns of Court, to qualify non-legal Brethren to practice Masonic Jurisprudence with tact and safety. *Very good.*—Now to begin: We presume a certain number of dinners must be eaten during the Masonic term. *Very good again.* Aye, but do not Masons already eat too much during term? Marry they do! Try again: Suppose fewer dinners be eaten. Case: a good dinner is a marvellous sharpener of wit, when it may not be in the ascendant. *e.g.*—What escaped the attention of seventy-four members of No. 25, and the Committee of G. P., was spirited forth (like a champagne cork) from the G. R. who rose to “order,” and enjoyed with a keen relish the *informality* which sobered the spirits of seventy-four petitioners. If Benchers be really wanted, we hope they will be restricted to those Grand Officers who, having no qualification as “principals,” may not bother themselves at first about “principles,” but may in time acquire a knowledge of them.

**Z.** is wrong. *Vide p. 13, “Constitutions.”* The exact quorum was present.

**A COMPANION.**—Had No. 1 succeeded in obtaining a charter, it would have preceded No. 2 in rank—and “that’s a fact!”

**A DANCING COMPANION.**—The mess is welcome to him.

**R. A. M.**—Three making a quorum, the objection cannot be taken.

**R. A. and M. M.**—The Royal Arch in England is not essentially a degree, but the perfection of the third. An unpardonable inconsistency was committed in suffering a doubt to exist. The entire system requires careful re-examination.

**PETER BLUNT.**—If we receive real name and address, a satisfactory reply shall appear in our next.

#### TEMPLARS.

**JOHN JONES, PETER BLUNT,** and another with a mystical mark—all without address.—By the Articles of Union, the regulations of Masonic chivalry are acknowledged. Prince Albert has not yet been initiated, consequently is ineligible.

**A CAPTAIN.**—The Marquis of Salisbury is not a Masonic Templar. We are uncertain as to the Earls of Zetland and Fortescue.

**AN IRISH KNIGHT.**—Apply to Sir Knight T. Wright, M.D., 26, Ship-street, Dublin, who can give every information on the “Council of Rites.” For obvious reasons, we decline the letter, as well as any reference to the party addressed.

**A TEMPLAR.**—We are not able to give the names of the Commanders and Captains of all the London Encampments. Sir Knights Crucifix, Goldsworthy, and Baumer, fill those offices in the Cross of Christ.

#### ASYLUM.

**A SUBSCRIBER** has been misinformed. The report of the Treasurer was satisfactory, and the correspondence very generally so.

# BRITANNIA LIFE ASSURANCE COMPANY,

No. 1, PRINCES-STREET, BANK, LONDON,

*Empowered by Special Act of Parliament, IV. Vict. cap. IX.*

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*Standing Counsel.*—The Hon. John Ashley, New-Square, Lincoln's-Inn.

Mr. Serjeant Murphy, M.P., Temple.

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*Bankers.*—Messrs. Drewett and Fowler, Princes-Street, Bank.

This Institution is empowered by a special Act of Parliament, and is so constituted as to afford the benefits of Life Assurance in their fullest extent to Policy-holders, and to present greater facilities and accommodation than are usually offered by other Companies.

ASSURANCES MAY EITHER BE EFFECTED BY PARTIES ON THEIR OWN LIVES, OR BY PARTIES INTERESTED THEREIN ON THE LIVES OF OTHERS.

The effect of an Assurance on a person's own life is to create at once a Property in Reversion, which can by no other means be realized. Take, for instance, the case of a person at the age of Thirty, who, by the payment of 5*l. 3*s.* 4*d.** to the Britannia Life Assurance Company, can become at once possessed of a bequeathable property, amounting to £1000, subject only to the condition of his continuing the same payment quarterly during the remainder of his life—a condition which may be fulfilled by the mere saving of EIGHT SHILLINGS weekly in his expenditure. Thus, by the exertion of a very slight degree of economy—such, indeed, as can scarcely be felt as an inconvenience, he may at once realise a capital of £1000, which he can bequeath or dispose of in any way he may think proper.

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Extract from Increasing Rates of Premium, for an Assurance of £100 for Whole Term of Life.

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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

Detailed Prospectuses, and every requisite information as to the mode of effecting Assurances, may be obtained at the Office.

PETER MORRISON, Resident Director.

A Board of Directors attend daily at Two o'clock, for the dispatch of Business.

THE  
F R E E M A S O N S'  
QUARTERLY REVIEW.  
NEW SERIES.

---

THIS publication being now firmly established as an organ of Masonic communication, and having been cordially received by its literary contemporaries, its conductors feel justified in recommending the FREEMASONS' QUARTERLY REVIEW, as one of the most useful media for public advertisements.

Its circulation among individual members of the Fraternity being most considerable, and further, being subscribed to by many Lodges of large constituencies, prove at once the number and intelligence of its readers.

In ENGLAND, SCOTLAND, and IRELAND—the EAST and WEST INDIES—in short, wherever Freemasonry exists, this REVIEW, at present the only PUBLIC organ of the Craft, is wending its useful way. And although its conductors feel an honest pride in such varied and extended support, they anticipate, with still greater gratification, the time when a Masonic Review may appear in each of the Sister Kingdoms.

As a review of literature, the FREEMASONS' QUARTERLY REVIEW, being untainted by political servility, and unrestricted by any speculation, is pledged to an honest, candid, and undeviating course—the man of genius will not, therefore, despise, as a medium of criticism, that which shall prove to be the medium of truth. It is requested that all books intended for review, may be sent as early as possible after publication.

*Prospectuses, Circulars, &c., stitched in the cover on moderate terms.*

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All Communications to be addressed to the Editor, post paid, to 23, Paternoster-row.

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PUBLISHED BY  
SHERWOOD, GILBERT, AND PIPER, PATERNOSTER ROW; MADDEN AND CO., 8, LEADENHALL-STREET; STEVENSON, CAMBRIDGE; THOMPSON, OXFORD; J. SUTHERLAND, CALTON-STREET, EDINBURGH; AND J. PORTER, GRAFTON-STREET, DUBLIN. INDIA: MESSRS. LATTEY, BROTHERS AND CO., GOVERNMENT PLACE LIBRARY, CALCUTTA, AND THACKER AND CO., ST. ANDREW'S LIBRARY, CALCUTTA.

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 All Communications to the Editor must be sent before the 5th of the current month, and all Advertisements before the 15th.

SUPPLEMENTARY NUMBER.

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BIOGRAPHICAL MEMOIR

OF

HIS ROYAL HIGHNESS THE LATE DUKE OF SUSSEX,  
MOST WORSHIPFUL GRAND MASTER.

SOCIAL, POLITICAL, AND MASONIC.

---

The only Biographical Memoir of this Illustrious Prince, and Most Worshipful Brother, is to be found in the Supplementary Number of the

FREEMASON'S QUARTERLY REVIEW,

PUBLISHED IN MAY, 1843,

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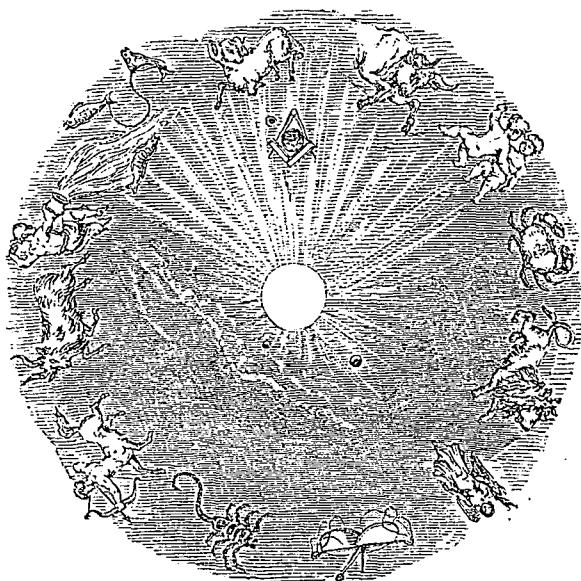
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A STRIKING LIKENESS of His late Royal Highness, with a fac-simile of his handwriting, illustrate the above interesting Memoir.

FREEMASONS'  
QUARTERLY ADVERTISER.



NEW SERIES.—No. III.

SEPTEMBER 30, 1843.

# FREEMASONS' QUARTERLY ADVERTISER. NEW SERIES.—No. III.

SEPTEMBER 30, 1843.

## FREEMASONRY.

### ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

THE ADJOURNED MEETING of the Committee will be held on the 11th of October, at which the attendance of every Member thereof is most especially desired, on matters of importance.

The Chair to be taken at SEVEN o'clock in the Evening punctually.

Bro. W. Povey being appointed Collector, will wait on the Friends of the Institution to receive Donations and Subscriptions.

## FREEMASONRY.

### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A GENERAL COURT of the GOVERNORS of this Charity will be holden at the School House, Westminster-road, St. George's Southwark, on the 12th of October next, at Twelve o'clock, at noon, precisely, for the admission of Children (*without* ballot), and for the dispatch of general business.

## FREEMASONRY.

### THE ROYAL MASONIC INSTITUTION

*For Clothing, Educating, and Apprenticing the Sons of Indigent and  
Deceased Freemasons.*

A QUARTERLY GENERAL COURT of the GOVERNORS and SUBSCRIBERS of this Institution will be held at the Office, No. 7, Bloomsbury-place, Bloomsbury Square, on MONDAY, the 2nd of October.

The Chair will be taken at Seven o'Clock in the Evening, precisely.

AUGUSTUS U. THISELTON, *Secretary.*

## FREEMASONRY.

### BROTHER W. POVEY,

MASONIC BOOKBINDER AND BADGE CASE MAKER,  
120, FETTER LANE,

RESPECTFULLY solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic embellishments. W. Povey will feel obliged by a Penny Post Letter from any Gentleman who may have any Orders, however small, which will meet immediate attention.

BROTHER POVEY is enabled to furnish the Selection of Scriptural Readings appointed by the Grand Chapter to be read at the exaltation of Companions, and installation of Principals, neatly bound, 10s. the set, in morocco, and down to 5s.

FREEMASONRY.

"FREEMASONRY, A HAND-MAID TO RELIGION."

A SERMON, preached in the Parish Church of St. Woollos, Newport, on Tuesday, August 15, 1843, upon the occasion of the Dedication of the SILURIAN LODGE, Newport, Monmouthshire, and published at the unanimous request of the R. W. D. P. G. M., and the Brethren present. By the Rev. GEORGE ROBERTS, B.A., Vicar of Monmouth, and Chaplain to the Royal Monmouth Lodge.

Published by THOMAS FARROR, at the Beacon Office, Monmouth; and sold by R. SPENCER, 314, High Holborn, London.

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

138, Strand, opposite Catherine Street.

FREEMASONRY.

BROTHERS BROADHURST and Co. (late TATE), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent Street, opposite Conduit Street, beg most respectfully to inform the Members of the Craft that they have always a stock of Jewels, Collars, Aprons, &c., by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

FREEMASONRY.

28, New Street, Covent Garden, London.

BROTHER WILLIAM EVANS respectfully informs his Friends and the Masonic Craft in general, that he has commenced Business on his own account as a MASONIC JEWELLER and PARAPHERNALIA Manufacturer.

The Craft may rely with confidence on being supplied with every requisite Article of the very best quality, on the most economical terms, consistent with fair profit.

To enumerate a List of Prices is impossible, from the great variety of Articles, and the diversity of patterns, which Brother Evans will be enabled at all times to supply.

Brother Evans begs to draw the attention of such of the Masonic Craft as may be desirous of having Masonic or Heraldic Designs and Emblazonments executed with a careful and spirited display, that he has endeavoured to cultivate this operative branch of the art, and he trusts to be enabled to execute even the most difficult designs with accurate fidelity.

As economy in charge is a principal object, Brother E. respectfully requests that all orders from the Country may be accompanied by the amount required, or by a reference for payment to some House in London.

All letters requiring information respecting any business in his line will be punctually answered, and prices stated.

N.B.—As Goldsmith, Silversmith, Jeweller, and Watchmaker, Brother William Evans requests the inspection of the Public to a well-selected Stock, of the very first-rate character.

FREEMASONRY.

MASONIC CLOTHING, FURNITURE, and PARAPHERNALIA requisite for Craft, Royal Arch, and Knight Templars, supplied on Reasonable Terms by Bro. J. NICOLLS, 14, Well Street, Jewin Street, Cripplegate.

N.B.—Orders punctually attended to for the FREEMASONS' QUARTERLY REVIEW, and other Masonic Works.

## SUSSEX MEMORIAL.

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At a Public MEETING, held on Saturday, July 1st, at WILLIS'S ROOMS, King-street,  
St. James's,

THE MOST NOBLE THE MARQUIS OF NORTHAMPTON

IN THE CHAIR,

*The following Resolutions were unanimously passed:—*

Moved by His Grace the Duke of Sutherland, seconded by the Marquis of Breadalbane—

“ 1.—That his late Royal Highness the Duke of Sussex, by his patronage of literature and science, by his zealous and active support of every object of benevolence, by his anxious desire to promote in every respect the happiness of his fellow-creatures, by his candour and sincerity in public, and his kind condescension in private life, has well merited the general sorrow expressed at his lamented decease.”

Moved by the Earl of Rosebery, seconded by the Lord Bishop of Durham—

“ 2.—That as a record of these sentiments, and a tribute of respect to the memory of his late Royal Highness, a Memorial be erected by public subscription.”

Moved by the Earl of Arundel, seconded by Lord Carbery—

“ 3.—That a subscription to carry the above resolution into effect be immediately opened, and an opportunity thereby afforded to all persons of testifying their grateful acknowledgments of the high and amiable qualities by which his late Royal Highness was so pre-eminently distinguished.”

Moved by the Earl Fortescue, seconded by the Lord Bishop of Norwich—

“ 4.—That the following noblemen and gentlemen do form a Sub-Committee with power to add to their number:

His Grace the Duke of Sutherland, K.G.	The Lord Bishop of Durham, F.R.S., F.S.A.
The Marquis of Northampton, President of the Royal Society, F.S.A., Hon. M.R.S.A., F.G.S.	The Earl of Fortescue
The Marquis of Breadalbane, F.R.S., K.T.	The Lord Bishop of Norwich
The Earl of Arundel and Surrey	Earl Fitzhardinge
The Earl of Zetland	Benjamin Bond Cabbell, Esq.
Lord Beaumont	The Rev. Dr. Bowles, D.D.
	George Rennie, Esq.
	Henry Seymour Westmacott, Esq.”

Moved by Lord Bateman, seconded by Lord Beaumont—

“ 5.—That Sir John William Lubbock, Bart., be appointed Treasurer.”

Moved by Sir Isaac Goldsmid, seconded by Sir Alexander Crichton—

“ 6. That the maximum of the Subscription be limited to £20.”

Moved by Lord Listowel, seconded by Benjamin Bond Cabbell, Esq.

“ 7.—That the London and Provincial Bankers in the principal towns in the kingdom be requested to receive subscriptions for the Sussex Memorial.”

Moved by Earl Scarborough, seconded by Lord Dinorben—

"8.—That the thanks of the present Meeting be presented to the Rev. Joseph Bowles, D D, Chaplain to his late Royal Highness, for his valuable exertions in promoting the object they have in view, and that he be requested to continue to afford them his assistance by accepting the office of Honorary Secretary to the Committee."

Moved by Earl Zetland, seconded by Lord Marcus Hill—

" 9.—That the warmest thanks of this Meeting are pre-eminently due, and are hereby respectfully offered, to the Most Noble the Marquis of Northampton, President of the Royal Society, for his urbane and able conduct in the Chair this day, and for his zealous exertions at all times to promote the advancement of literature and science."

## SUBSCRIPTIONS.

	£. s. d.		£. s. d.		
His Royal Highness Prince Albert	20	0	0		
The Hon. the Artillery Company	105	0	0		
<b>Dukes.</b>					
His Grace the Duke of Sutherland, K.G.	20	0	0		
" the Duke of Somerset, K.G.	20	0	0		
" the Duke of Devonshire, K.G.	20	0	0		
" the Duke of Bedford	20	0	0		
" the Duke of Norfolk	20	0	0		
" the Duke of Hamilton	20	0	0		
" the Duchess of Somerset	20	0	0		
" the Duke of Roxburgh, K.T.	20	0	0		
<b>Marquises.</b>					
The Most Hon. the Marquis of Northampton, Pres. of Ro. Soc.	20	0	0		
" Marquis of Bredalbane	20	0	0		
" Marquis of Lansdowne, K.G.	20	0	0		
" Marquis of Anglesey, K.G.	20	0	0		
" Marquis of Westminster, K.G.	20	0	0		
<b>Earls.</b>					
The Right Hon. the Earl of Arundel and Surrey	10	0	0		
" Earl of Zetland	20	0	0		
" Earl of Fortescue	20	0	0		
" Earl of Rosebery	20	0	0		
" Earl of Radnor	20	0	0		
" Earl of Scarborough	20	0	0		
" Earl of Listowel	20	0	0		
" Earl of Duncie	20	0	0		
" Earl of Gosford	20	0	0		
" Earl of Leitrim	20	0	0		
" Earl of Leicester	20	0	0		
" Earl of Auckland	10	10	0		
" Earl of Belfast	5	0	0		
" Earl of Yarborough	20	0	0		
" Earl of Carlisle	20	0	0		
" Earl of Spencer	20	0	0		
" Earl of Ilchester, D.C.L.	20	0	0		
" Earl of Shrewsbury	20	0	0		
<b>Bishops.</b>					
Right Rev. the Lord Bishop of Durham	.	.	20	0	0
" Bishop of Norwich, F.R.S.	10	0	0		
<b>Viscounts.</b>					
The Right Hon. Lord Viscount Falkland	.	.	20	0	0
" Viscount Howick	.	.	5	0	0
" Viscount Acheson	.	.	5	0	0
<b>Lords.</b>					
Lord Carbery	.	.	20	0	0
" Beaumont	.	.	10	10	0
Lord and Lady Marcus Hill	.	.	5	0	0
" Fitzhardinge	.	.	20	0	0
" Bateman	.	.	20	0	0
" Dalmeny	.	.	10	0	0
" Dinton	.	.	20	0	0
" James Stuart	.	.	10	10	0
" Charles Fitzroy	.	.	10	0	0
" Ebrington	.	.	10	10	0
" Templetown	.	.	20	0	0
" Say and Sele	.	.	20	0	0
Lady Oldsmund	.	.	5	0	0
Lord Ponsonby	.	.	20	0	0
" Camoys	.	.	5	0	0
" Kinmaid	.	.	10	0	0
" Western	.	.	10	10	0
The Lord Advocate	.	.	20	0	0
The Rt. Hon. the Lord Mayor	10	10	0		
Lord Worsley	.	.	5	0	0
<b>Honourables.</b>					
The Right Hon. Gen. Sir James Kempt, G.C.B., G.C.H.	.	.	20	0	0
" Edward Ellice, M.P.	.	.	20	0	0
The Hon. William T. Twisleton Fiennes, F.L.S.	.	.	20	0	0
" G. T. Keppel	.	.	5	5	0
" Charles Gore	.	.	5	0	0
" and Rev. Annesley Gore	.	.	5	0	0

## Subscriptions continued.

	£	s.	d.	£	s.	d.	
The Hon. Pepper Arden .	10	0	0	The Rev. John Wilson .	5	5	0
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" Capt. R. Boyle .	5	0	0	The Rev. John M. Treherne .	2	2	0
" H. Jerningham .	5	5	0	The Rev. H. P. Hamilton .	5	0	0

## Army and Navy.

Rear-Admiral Sykes .	10	0	0
Admiral Sir R. W. Otway, K.C.B. .	10	0	0
General Sir T. M. Brisbane, Bt. .	10	0	0
Lieut.-General Hon. Sir R. L. Dundas, K.C.B. .	20	0	0
Colonel Tynte .	20	0	0
Major Meade .	10	0	0

## Members of Parliament.

George Byng, Esq. .	20	0	0
Henry Tuffnell, Esq. .	10	0	0
David Dundas, Esq. .	10	10	0
Sir G. T. Staunton, Bart. F.R.S. .	10	0	0
W. J. Denison, Esq. .	20	0	0
Stewart Marjoribanks, Esq. .	10	10	0
Sir John Easthope, Bart. .	10	10	0
Thomas Thornely, Esq. .	5	0	0
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Wynne Ellis, Esq. .	5	5	0
J. A. Smith, Esq. .	20	0	0
R. Holland, Esq. .	10	10	0
B. Wood, Esq. .	10	10	0
The O'Conor Don .	5	5	0

## Baronets and Knights.

Sir J. W. Lubbock, Bart. .	10	10	0
Sir I. L. Goldsmid .	20	0	0
Sir John Seale .	5	5	0
Sir John Boileau, Bart. .	10	10	0
Sir Alexander Crichton .	10	0	0
Sir Samuel J. Pechell, Bart. .	10	0	0
Sir Edward Codrington, Bart. .	5	0	0
Sir Moses Montefiore .	20	0	0
Sir George T. Smart .	10	0	0
Sir Bellingham Graham, Bart. .	10	0	0
Sir I. B. Williams, of Hale Wem .	2	2	0
Sir John Conroy, Bart. K.C.H. .	5	0	0
Sir John Rennie, F.R.S. .	5	5	0
Sir John F. W. Herschell, Bt.,	5	0	0

## Reverends.

The Rev. Geo. Waddington,			
Dean of Durham .	10	10	0
The Rev. Joseph Berry .	2	2	0
The Rev. John Vane, Dulwich College .	20	0	0
The Rev. Henry Lea Berry, A.M. .	1	1	0

## Esquires.

The Worshipful Company of Fishmongers .	20	0	0
William Marsden, M.D. .	5	5	0
George Rennie, Esq. .	5	5	0
B. B. Cabbell, Esq. .	20	0	0
Francis Baily, Esq. .	20	0	0
Slingsby Duncombe, Esq. .	10	0	0
T. S. Buckingham, Esq. .	5	5	0
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Francis Henry Goldsmid, Esq. .	5	0	0
Frederick David Goldsmid, Esq. .	5	0	0
Aaron Asher Goldsmid, Esq. .	10	0	0
Messrs. Rothschild and Son .	20	0	0
John Hughes, Esq. .	2	0	0
Doctor L. Locive .	1	1	0
Messrs. Morison, Moat and Co. .	5	5	0
I. Richards, Esq. .	20	0	0
John Easthope, Esq. .	5	5	0
Thomas Thistletonwayte, Esq. .	20	0	0
Richard H. Croft, Esq. .	5	0	0
Christopher H. Hebb, Esq. .	2	2	0
Lawrence Walker, Esq. .	10	0	0
Messrs. John Lace, Pickstock and Co. .	2	2	0
Mrs. Smith Easton Grey .	1	1	0
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Robert Chalenor, Esq. .	20	0	0
Canon Twistleton, Esq. .	2	2	0
W. C. Macready, Esq. .	3	3	0
H. M. Jones, Esq. .	5	0	0
Isaac Cohen, Esq. .	10	0	0
Thomas Copeland, Esq. .	10	10	0
W. B. Glasse .	2	2	0
Henry Rich, Esq. .	2	2	0
G. R. Pechell, Esq. .	5	0	0
John Guillemard, Esq. .	5	0	0
Samuel Whatman, jun. Esq. .	2	2	0
James Huxley, Esq. .	1	1	0
Thomas Huxley, Esq. .	1	1	0
Richard Foster, Esq. .	2	2	0

## FREEMASONRY.

**MASONIC OFFERING**

TO THE REV. GEORGE OLIVER, D.D., &c. &c. &c.

**FURTHER PROCEEDINGS.**

In consequence of the lamented demise of Bro. G. W. HEBB, the Rev. J. OSMOND DAKEYNE, W.M. 374, has been requested to accept the office of Chairman to the Committee.

*Treasurer to the Lincoln Committee*—Brother R. S. HARVEY, Prov. G. Treasurer.

*Secretary to the Lincoln Committee*—Brother R. GOODACRE.

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"That the Society's house and property in Hanover Square should be insured in the Farmers' Fire and Life Insurance Institution, 346, Strand, London."

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