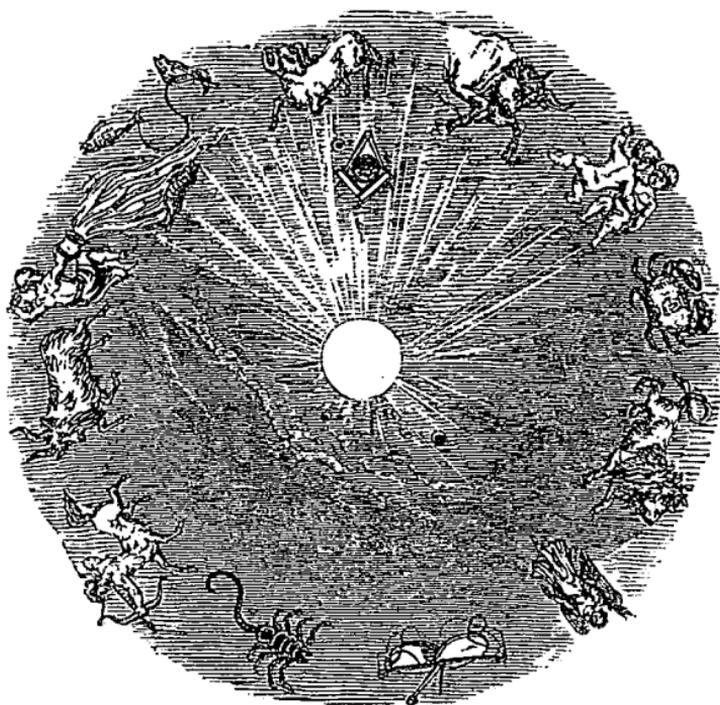


THE  
FREEMASONS'  
QUARTERLY REVIEW.

SECOND SERIES.



"LIGHT."

1845.

LONDON:

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CALCUTTA. JOS. ARIANO, KINGSTON, JAMAICA.

TO BROTHERS

CHARLES LEE,

DEPUTY PROVINCIAL GRAND MASTER FOR THE WEST RIDING  
OF YORKSHIRE,

JOHN LANE, D. C. L.

AND

WILLIAM SHAW, BARRISTER-AT-LAW,

FREEMASONS AS WELLBLOVED FOR THEIR AMIABLE AS REVERED  
FOR THEIR MASONIC QUALITIES ;

AND WHOSE ACTIVE DETERMINATION TO MAINTAIN AND UPHOLD THE  
MORAL INTEGRITY OF THE ORDER, ENTITLES THEM TO THE  
GRATEFUL ASPIRATIONS OF THE PURE OF SPIRIT  
AND THE FREE OF HEART,

THIS, THE TWELFTH VOLUME OF

*The Freemasons' Quarterly Review,*

IS GRATEFULLY, RESPECTFULLY, AND AFFECTIONATELY

DEDICATED.

1845.

## A CONSOLATORY SONNET.

ADDRESSED TO DR. OLIVER, ON READING A NOTICE OF THE DEATH  
OF HIS MOTHER.

THOU knowest—who could better know than *thou*—  
That here no woman may our secrets learn ;  
And why, the reason fitly so, though stern  
Masonry's chaplet cannot deck her brow ;  
Yet let one, skilled chiefly through thee alone,  
Approach, when ordeal like this tests believing,  
And dare to say, before the Eternal Throne,  
The veil will be withdrawn, without deceiving.  
If here such partial knowledge is withheld,  
How grand the hope that in that Lodge in Heaven,  
Human arrangements thoroughly dispelled,  
'To all our secret will be amply given ;  
And while we jointly hymn before that throne,  
Our mystic lore to *HER*, too, will be shown.

EDWARD RALEIGH MORAN,

No. 1, Grand Master's Lodge, and P. M. No. 49, the Lodge of Concord.

## LATEST.

OFFICERS OF SUPREME GRAND CHAPTER OF SCOTLAND.—Right Hon. George, Lord Glenlyon, M. E. Z. ; Geo. Arnott Walker Arnott, M. E. Past Z. ; J. W. Melville, Esq., M. E. H. ; Col. John Kinloch, M. E. J. ; Right Hon. the Earl of Strathmore, M. E. Past Principal. E. C., D. Balfour ; T. E. M'Ritchie, W. A. Laurie, Sojourners ; J. B. Douglas, Grand Chancellor ; Morris Leon, Arch. Douglas, G. Sribes, &c. &c.

Lord Ebrington, M. P. for Plymouth, will be initiated into the Hon. Fraternity of Freemasons, Plymouth, at the Charity Lodge, on the 25th March.

KINGSTON, JAMAICA.—His Excellency the Governor, Lord Elgin, has been pleased to signify his approbation at the respect evinced by the Masons towards him in the late procession ; and which has been conveyed in the following letter, addressed to the Masters of the respective Lodges of this city, and which we now publish for general information :—

GENTLEMEN,

*King's House, Feb. 19, 1845.*

I am directed by the Governor to take this, the earliest opportunity of expressing the lively satisfaction his Excellency derived from the large attendance of the Masonic Body, on the occasion of laying the Foundation Stone of the General Penitentiary, which contributed so materially to the solemnity of the ceremony, and evinced their warm interest in the progress of this valuable Institution.

His Excellency requests that you will communicate these sentiments to the Members of your respective Lodges. I have the honour to be, Gentlemen, your most obedient servant,

(Signed) R. BRUCE, Secretary.

To James M'Fayden, Esq., M. D., Master of the Sussex Lodge ; T. S. Cushnie, Esq., Master of the Friendly Lodge ; and John Nunes, Esq., Master of the Royal Lodge.

THE  
FREEMASONS'  
QUARTERLY REVIEW.

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NEW SERIES—MARCH 31, 1845.

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WE had intended to have entered into many subjects at some length, but the interest excited by the leading articles in our three last numbers has led to the transmission of so many papers and reports, that we have been obliged, not only to extend the letter-press very considerably, and to encroach on our own space, but also to vary the type from the larger to the smaller size, in order to give room for several papers. Our present leader, therefore, will necessarily be limited accordingly.

*Shall the "Freemasons' Quarterly" be changed to a "Monthly Review?"* The arguments in favour of such a change, have been warmly advocated by our readers in Edinburgh, Dublin, Oxford, Birmingham, Manchester and other places, but as no plan has been suggested to meet the consequent increased expenses, we must abide the event of the current year, when, if the prospect is sufficiently encouraging, the propriety of a change shall be duly considered.

*The Additional Contributions to Grand Lodge.*—After two years' "talking against time," this motion was carried by a considerable majority. There may be some who consider that the provinces should only be amerced in half contributions—but as it is proved that they fully share in the benefit, it is surely but right that they should share equally in the honour. It was a rare circumstance, that for the first time in our recollection it was thought necessary to direct an especial notice to be served on the provinces, notifying the motion, *that they might not be taken by surprise.* We, who work for the provinces, have a better opinion of them than to anticipate their objection to some provision for the widows of Freemasons, and look forward with confidence to a confirmation of the minutes of the last Grand Lodge.

*The Library and Museum.*—The late report of the Board of General Purposes on this subject, intimates pretty broadly that it has proved a failure. If so, on whom does the blame of failure rest—not surely upon

those who *have* contributed, but on those who have *not*. There is a board of Curators appointed. What report have we received of their labours? None whatever. Who appointed this learned and philosophical board? The Grand Lodge? No—the Board of General Purposes. Then *who are the responsible parties?* Why, the Board of General Purposes; and as this body will be elected in June next, let a proper investigation take place. The Library and Museum must not be sacrificed to the ignorance of a dunciad.\*

*New Sub-urban London Lodge.*—The proceedings of this most interesting occasion are likely to be followed by similar advantages elsewhere; rumour already speaks of reaction in Paddington and the neighbourhood of Stepney.

*New Masonic Publications.*—In Germany, France, and the United States of America, there is such a growing interest in favour of Masonic periodicals, that the Grand Lodges have accorded their support of them. We shall have occasion to notice this momentous subject at greater length.

*Masonic Differences in Ireland.*—It is with the highest satisfaction we announce the termination of this long continued schism. The noble courtesy of the Duke of Leinster, aided by the chivalrous energy of Brother Henry O'Connor, have at length effected not merely an amicable arrangement, but a definitive treaty of peace—may no future “clique” ever again be permitted to deface the moral structure!

*Jamaica.*—We feel it necessary to call the attention of the officials in authority, to the necessity of appointing a Provincial Grand Master for this island, and as the distance from Kingston to the other towns is so great, it may be as well to observe that at least two Deputy Provincial Grand Masters should be appointed. Nor should any delay be permitted, for the nature of the case will not brook the longer continuance of indifference to this vital question.

*The Masonic Intelligence* will be found to be of a highly interesting character, that from Bombay most especially so.

*Prussian Grand Lodges and our Jewish Brethren.*—The Freemasons of England, having been made acquainted with the fact that in Prussia, Freemasonry is an exclusively religious society, it would perhaps be but justice to the Order to investigate farther what are the *peculiar* objects aimed at; and possibly at some future opportunity we shall do so, for it may become necessary to expose or repudiate a secret society,

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\* An intelligent correspondent enquires if the Curators (!) ever enquired about the four hundred volumes on Masonry, that are now lying in the warehouse of a London bookseller. They may not be of importance, but what say the Curators?

taking our name, but not holding our principles. But as this question is one of the most important that has come under the notice of the Craft, as far as the principle of "universality" is concerned, we deem it prudent not to comment upon it at the present, but to content ourselves, as the only English Masonic journalist, by recording what is passing. But it must be evident that it cannot be passed over in silence, nor will our obligation or duty permit this vital question to be "burked."

After the notice that a member of the Grand Lodge would submit the subject to the impartial and deliberate investigation of the Board of General Purposes, we opine it will come from that body to the Grand Lodge with their remarks; and whatever differences of opinion may and do exist upon many subjects, we presume upon this, all Freemasons will unite in their determination to uphold the honour, dignity and *universality* of the Order, without reference to religious or political opinions. In whatever shape the Board may think proper to deal with the matter, we suppose they will not be the first here to suggest the course to be adopted, as a memorial was transmitted from a Lodge (holding its warrant under the constitution of England) to the Grand Secretary on the 3rd of February, 1845, for presentation to the Grand Master, soliciting his interference, as some of the members of that Lodge, having certificates duly issued by the Grand Lodge of England, had been refused admission to the Lodges in Prussia, in consequence of their religious creed, we may fairly infer that the M. W. the Grand Master has by this time privately acted on the requisition. Our object, however, in the present state of the affair was rather to question what had been done by the fraternity, whose attention has been called to the subject in other parts of Europe and America. Our neighbours and Brethren of France were apprised by their Grand Master that none but *christians* would gain admittance to the Lodges in Prussia; he, the Grand Master of France (as soon as he was apprised of the fact) wrote to Prussia upon the subject, and transmitted a copy of the letter that he had sent to Berlin, to the Lodges under his control, ordering at the same time the publication of the letter in the "Bulletin Trimestriel" (Freemasons' quarterly bulletin) the organ of the Grand Lodge of France.

An article upon the subject is promised in the next number of that work. The other French Masonic publications, *Revue Maçonique*, *Globe*, and *L'Orient*, give intimation that they will in their next enter fully upon the question. The *Globe* mentions that a Committee has been appointed from their Board of General Purposes (*commission permanente*,) to investigate and communicate further with Prussia upon the matter; but, says the Editor, the course of proceedings of the committee is already decided by the proceedings of the superior body from which its authority has been derived. In the St. George Lodge of Hambro' the question has been decided by ballot—86 voting for the

admission of Jewish Brethren, while but 20 could be found to vote against the motion. The decision, after an interesting debate, was that "All then uniting in the universal feeling of fraternal love, good citizenship, and honourable conduct, were fit and proper to be admitted into Masonic Lodges, unless they were known to be atheists."

Our American Brethren have been no less prompt; and in an interesting report brought before the annual meeting of the Craft, by the Secretary, it was stated that a correspondence with Prussia had taken place, the last communication from New York had been forwarded on the 28th July, 1844, to Berlin, in which the objects of Masonry, as understood in America, are set forth, requesting that justice might be rendered to their members and Brethren holding certificates from the Grand Lodge of America, and further urging the necessity of their signature being honourably protected. This document bears the signatures of (the late) Morgan Lewis, M. W. Grand Master, A. H. Robertson, R. W. Deputy Grand Master, and James Herring, Grand Secretary. "We do not," say they, "as yet insist upon our rights, although we know that one of our members was refused, in March 1842, admission into a Lodge at Berlin on account of his religious creed. Upon your future decisions depend the glory and the honour of our institution, which is the union and friendship of one family uninfluenced by any question of any religion or politics."

The Grand Master of Sweden has given publicity to similar opinions, and Holland is in the van with the rest. England alone has not yet declared itself; but we presume now the question will be decided. It is reported that a new law, equally stringent, was passed in the Royal York of Friendship Grand Lodge, at Berlin, *on the 29th January last*, excluding all persons *not* christians. We do not vouch for the truth of this; and after the representative of that Lodge declaring, in the Grand Lodge of England, in September, that no such law existed, we can scarcely give credence to the report. It certainly is strange, if no such law existed, that all the world should be deceived.

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### MASONIC ARISTOCRACY.

"Masons prize honour and virtue above all the external advantages of rank and wealth."  
MASONIC LECTURES.

"Prize honour and virtue above all the external advantages of rank and wealth!" A goodly theory this; but is it carried out in practice? Were every man who calls himself a Freemason (as too many do, merely because they have passed through the ceremonies of their initiation) to lay his hand on his heart, and to answer this question truly and on his honour, it is much to be feared that an affirmative reply would neither be promptly nor unanimously given. As Masons, we

ought to meet upon the square—that is, on entering a Lodge; but it must not be forgotten that we also should part upon the level—that is, on retiring from the Lodge. The social rank we had deposed on passing within the door is to be resumed, and even by Masons acknowledged and respected. Masonry indeed levels within its pale all worldly rank and honours, recognising those distinctions only which itself confers on worthy Brothers of the Craft; but to promote perfect equality, Masonry strives to raise the inferior, not to degrade the superior. Many instances might be adduced in which the equalizing tendency of the Order has promoted, not disturbed the peace and well-being of society; has made men respect one another, who but for this tendency would never have met, except at a time and in places where the difference of their worldly positions would have been a bar to their ever really becoming acquainted. What is it that divides mankind, what is it that foments ill-will, breeds disturbances, and too often causes crime? To one cause may nearly all these evils be attributed; not to mere difference of opinion, not to mere distinctions of rank—for Masonry itself acknowledges and teaches that in every society of men some must of necessity rule and others obey—but to the ignorance which exists in one class respecting the other. Political and polemical war often is the result of parties attributing to their opponents opinions which the latter never held; and no positive insults have ever produced half the social evil that has arisen from misunderstandings between men. The low in the scale of society attribute to the great many feelings and many opinions which are merely the creation of their own imagination. The great, in like manner, view the conduct, the actions of the humble, mostly through a distorted or false medium. The poor look too frequently on wealth as the certain companion of pride and oppression, and the rich too frequently associate poverty with the commission of every species of crime and wickedness. All this arises from these respective classes being as ignorant of the real feelings and motives for action of one another, as if they were not the children of a common country, the subjects of one sovereign. When they meet in the world, it is not in a manner to enable them to understand one another, but when they meet in Masonry, all external differences of position are merged in the holy fraternity which then alone binds them together. Alas! that it should occur to Masons so to have acted as to prevent a portion of our Craft from carrying out this sound principle! Strictly men who could do any act which directly or indirectly tends to introduce into the fane of Masonry those ranks and distinctions which are admitted into society, cannot be considered worthy of the name they so disgrace. Social position, wealth, rank, dignity or power—language, country, religious belief or political principles—all are forgotten when men meet as Masons. Not that they are abandoned, but that to them no allusion is to be made. Once the badge of our Order laid aside, all these are reassumed, and the Mason becomes what he was before. Will it be denied that his temporary forbearance has made him a more temperate or a better man?

Would however that this were universally true; but some there are so wedded to the paltry rank they hold in the world, that rather than lose it for a moment, even within the sacred precincts of a Lodge, they erect themselves into a self-constituted superior order of Masons, and cautiously exclude all who cannot boast an equal position with themselves in society. These worthies, form what they are pleased to call

*gentlemen's Lodges* (incomparably the worst for Masonic working which can be found,) and turn up their aristocratic noses should a tradesman, however respectable, talented or worthy, be proposed to join or even to banquet with them. It is surprising how these "gentlemen" (a word by the way which it might puzzle the best of them exactly to define) can deliver our lectures without their consciences making them feel very uncomfortable; perhaps the solution is that of ceremony; of lecture and indeed of Masonry in general they are profoundly ignorant. It has not unfrequently happened that the *gentleman's Lodge* has incurred a deep debt of gratitude to the members of the *Masonic Lodge* in the same town, for the assistance rendered by them in working the business of Masonry; a debt sometimes paid, but generally with very great ill-will and envy. Now to proceed to facts without names—for though those to whom we allude have but little true Masonry in their hearts, still they are Brothers, and though their practices be bad, we will strive to touch their feeling, not brand their names.

In a town in England, where owing to circumstances there were many different grades of society, there existed two Lodges; the one consisting of officers in the army and navy, and professional men, therefore the gentleman's Lodge; the other numbering among its members some of the most respectable tradesmen, and not a few gentlemen, who would not lend themselves to the exclusive principles of the former society. Into the first Lodge no one could possibly be admitted who was not in one or other of the above-mentioned categories, from the other none was excluded except on personal or moral grounds. To the aristocratic Lodge was attached a Royal Arch Chapter, which consisting only of members of the Lodge, was governed after the same fashion.

It so happened, that no other Chapter existed in the county, except at a very inconvenient distance, and some of the P. Ms. of what was most un-masonically called, by the *bon ton*, the Snob's Lodge, applied to be exalted in the Chapter held in their own town. This really seemed reasonable, and was duly taken into consideration. Before the result is stated, let the facts be well weighed. Here is a Masonic Lodge, with a Chapter attached, there being none other in that part of a large and extensive county, Past Masters, old and zealous Masons, who had, ever and over again, attended that Lodge, assisted in its working, instructed candidates, nay, often even the Master himself, but who belonged to another Lodge in the same town, apply for exaltation. They are worthy, honourable, and respectable men; they are zealous, industrious, able Masons; they have ruled in the Craft, and given all aid in their power, frequently at great inconvenience, to help their sister Lodge. They are proposed; their application is considered; and—is it credible?—rejected! Why? Was there any objection to them, as men? None. Had scandal ever whispered a disparaging word of them? Never. Were they ignorant, negligent, or irregular Masons? Certainly not. What were they, then, that they should be treated thus by those who were bound to be as Brothers to them? They were *tradesmen*, and could not, therefore, be exalted in a Chapter attached to a *gentlemen's Lodge*! Who that has one iota remaining in his memory of what he was taught at his initiation, can read this without a shudder? and yet, it is too true. These tradesmen, however, bestirred themselves, and Grand Chapter has granted them a warrant—*felix faustumque sit*; and may father Paul's wish be applicable to the young Convocation of R. A. Masons. *Esto perpetua!*

Not a few ridiculous distinctions have been the result of these un-masonic divisions of society. Once upon a time, to begin as fairy tales are wont to open, and would that our narratives were purely fictions as they are—once upon a time, in a certain Provincial Lodge, notorious, as well for its incorrect working as for the incorrigible obstinacy of its worthy board of rulers, there was a by-law to the effect that none but professional men and gentlemen were to be admitted within its portals, leading to the abode of dense stupidity. The latter term seemed clear enough; a gentleman, according to their ideas, being much the same as a vagrant is in the eyes of a magistrate, namely, a man who “has no ostensible means of gaining his livelihood;” but, in the instance presently to be told, the interpretation of the former expression admitted of doubt. A most agreeable, clever, and estimable man, was desirous of being initiated into Masonry, and a near relation of his offered to propose him, an offer gladly accepted, as he was on intimate terms with several members of the Lodge. One of the Past Masters of the Lodge was applied to, and asked to second the nomination, when he gravely said it would be advisable first to consult some of the seniors; and what thinks the reader was the result of this consultation? Why, that in the teeth of common sense, they literally decided that a *dentist* was not a professional man, within the meaning of their bye-law; and thus this really honourable, amiable, and excellent man was refused admission, and, to this day, is numbered among “the profane world, who are not Masons.” Another case, and then to our conclusion. A Lodge of great antiquity had, somehow or other, ceased to work, and the warrant, though it had never been forfeited, still, as far as Masonic working went, had become a non-entity. A few active Masons resolved to rescue this ancient Lodge from its dormant state, and to make it, to use a forcible expression, “a great fact.” It may easily be supposed that this was not to be done without considerable labour; it was to be entirely a gentlemen’s Lodge, (heaven knows, by the by, what induced *one* of its members to join in this notable scheme,) not a soul or body, savouring, as the lawyers say, of trade, was to be, on any account, permitted to join it. Well, all started prosperously, after the first stone was laid, several of the privileged order joined, and being mostly Masters, were appointed to fill various offices. Some also who were of inferior grades, were duly admitted to higher rank, and received appointments. All this promised success, but so it did not befall, for first one dropped off, then another, very few ever attending their duties in the Lodge; and at last the whole structure of aristocracy vanished, leaving the architects to contemplate, at their leisure, the foundation stone. One of the poor builders, who viewed this failure as a just judgment, took the chair, and, kindly assisted by a Lodge, not formed on such unmasonic principles, once more endeavoured to raise the building. The new Master, having no counteracting force to resist, may possibly erect the structure; and it is to be hoped it may be as honourable to those who have aided him as it will be valuable to the Craft, by remaining a permanent evidence of the folly of combining two such heterogeneous elements as Masonry and aristocracy in a Lodge.

Very true all this—may some supporter of the system exclaim—but though at our social banquet we wish to have none but gentlemen, yet you know that all Masons, whatever they may be else, can visit the Lodge.—Indeed! how extremely liberal to allow this privilege, a refusal to suffer which in any Lodge would be followed by the loss of its warrant of constitution. But the Masonic banquet is an integral part, and a most

important portion of our system. It is not during the performance of the mystic rites in Lodge that men can become acquainted, or ever exchange their feelings, or show that a noble heart may beat in an ignoble breast; this can only happen at the banquet, when the labours being at an end, social intercourse is free, and pleasure and profit are the results. It is the duty of those Masons who by Providence are placed high in the scale of intellect and rank, to encourage those less blessed in these respects than themselves to frequent the Masonic assemblies which they attend. It is their duty by example to instruct, and by their superior knowledge, displayed in their conversation, to improve the minds of their humbler Brethren. Can any man be bold enough to say that the poor Mason who beholds the efforts made by his rich Brother to raise him in the scale of humanity, or the humble Mason who sees how anxiously the great man strives to exalt his intellectual powers, by conversing with him on subjects before possibly unknown and unthought of, can it be asserted that these men, and they are not individuals but types of great classes, will feel the less respect for their superiors who thus seek their good, or will dream of trenching on the necessary difference between them which the laws of society have established? It is not to be believed that any man, still less any true Mason, will answer yes! Many ills in this our world are caused by thoughtlessness, as many accidents arise from negligence. Far be it from us to be so forgetful of the spirit of the Craft we love, as to attribute to those who support these gentlemen's Lodges, the guilt of premeditatedly and advisedly breaking the ties of Masonry, and violating its ancient landmarks; but we only wish to recal them to a sense of a duty to which they have carelessly, not intentionally, ran counter.

In conclusion, let us once more state the important principle for which we are contending. It is this, Masonry is freedom itself; but it leaves its members, when in the world, to hold their respective ranks in the world's estimation. It requires them, indeed, to cast them aside when in Lodge or when a Brother in distress claims their aid, but never else. It teaches all its members to be exemplary in the performance of their civil and social duties, and with these any equality in society, such as our enemies accuse us of favouring, would, as the world is now constituted, be incompatible. Away then with such terms, such distinctions, and such exclusiveness. In Lodge, and for a Brother in danger or necessity, let us forget that we are anything but Masons; in other places, at other times, let us not forget that we are men living in a state of society which requires that we pay honour and respect to those to whom Providence has allotted a higher rank than we hold. May the few lines which serve as our motto be imprinted in the heart and manifested in the actions of every Freemason, and let us hear no more of "gentlemen's Lodges," no more of *Masonic aristocracy*.

LATOMUS.

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[The letter of "Latomus" strikes at the root of a serious evil; of all nations the English are proud of their aristocracy; but it is because, in every station, however humble, the just and virtuous man feels that he is not precluded from the attainment of the highest honours. The observations on the R. A. are strictly true; we ourselves would even go further, and state our opinion, that every Lodge should from its *qualified* Past-Masters be permitted to form a Chapter, and therein (without expense) perform the *promise* solemnly given.—ED.]

## REJECTED LETTERS.\*

LETTER THE SECOND.

*To the Editor of the Freemasons' Quarterly Review.*

London, November 5, 1844.

SIR,—The unhappy wight of the "Tablet" weekly Catholic newspaper has again ejected another shower of abuse upon the devoted heads of ALL Protestants and ALL Freemasons. On the 20th of July, 1844, the would-be "organ" of our divided and subdivided body, this *ensor morum* of Bishops, Priests, Laymen, Protestants, and Freemasons, thought fit to publish his censures—to fulminate his anathemas and to pronounce his excommunications in the following quaint, but ignorant enunciations:—

"Who are—and who are not excommunicated? ALL Protestants of course." "And ALL Freemasons? Many loyal and contented Freemasons pass generally for Catholics."

But thank God! such is not the creed of the Roman Catholic church; our church never did teach the condemnation of the *invincibly ignorant*; therefore ALL Protestants are not excommunicated.

Many thousands have entered "secret societies," who never saw or heard of the Papal decrees against Freemasons. If there be any such who have entered "secret associations" in ignorance, of any doubts upon the matter—I have known many—the Roman Catholic church never did affirm that such persons are excommunicated; therefore ALL Freemasons are not excommunicated, as is assumed by the "Tablet."

Nor does the church teach, "that many loyal and contented Freemasons pass generally for Catholics," or that, to be a Catholic, it is necessary to be always in a state of grace—to be a Freemason is to cease to be a Catholic.

\* \* \* \* \*

In consequence of these fresh attacks, I take leave to hand for your approval Letter the Second, which having been delayed by accident till now, might have been indefinitely postponed, all persons who have given me an opinion on my first letter having pronounced it conclusive, so far as it went to expose the ignorance and presumption of the "Tablet."

I am, your obedient servant,

"A. CATHOLIC." †

*To the Editor of the Tablet.*

Freemasons' Hall, Cecil's Holiday, 1844.

SIR,—In polemical antagonism, and political discussion, individual considerations should be merged, lest truth and justice might suffer from deference to personal feeling, or mistaken courtesy. Letter the first and the present one might otherwise be deemed inconsistent with that gentlemanly bearing demanded by the rules of well regulated society. I feel therefore compelled to continue my strictures, in no measured terms, upon the presumptuous lay-interference of the "Tablet," and to condemn the unauthorised censorship set up by a Catholic newspaper, to

\* *Vide*, p. 53, 1844.

† We are necessarily compelled to abridge so very considerably the observations extracted from the learned and elaborate pamphlet, as to give but a limited outline, sufficient, however, we trust, to refute the slanderer of Freemasonry.

repudiate as false and groundless the charges of atheism and infidelity against British Freemasonry, as Anti-Christian, Anti-Catholic, and illegal. The air of infallibility assumed by the "Tablet," in the lay-censorship it has established, and the tone of exclusiveness which disgraces its pages, tend greatly to weaken its utility and influence, degrading it to the level of the hireling and political partisan. So early as the third article against the "sect," on the 2nd of January, 1843, its readers were treated with the following discourteous and haughty declaration, under the cant of religious expediency,—“ That no letter from a Freemason will henceforth be so much as noticed. The ‘ Tablet ’ would be a scandal to the faithful, instead of a guide, if it were to make itself an *UTENSIL* for the discussion of questions long ago set at rest by the clear and peremptory decisions from the chair of St. Peter.”

\* \* \* \* \*

Truth requires that I should state the fact, that nearly all objectors appear to be not only totally unacquainted with Freemasonry, but to exhibit the vague hostility of preconceived opinions and feelings on the subject, founded upon certain erroneous notions they seem determined to carry out at all hazards, rather than yield to the charitable disposition of ascertaining the truth, and showing lenity towards supposed misguided neighbours. They boldly assert their own chimerical fancies, as if derived from authority which nowhere supports them. Many appear to be enthusiasts, who, in the public display of their zeal for religious morality, form hasty, if not uncharitable conclusions, and hazard opinions upon subjects they never cared to understand. How can the lay editor of a newspaper comprehend and interpret the meaning of Papal documents?

Before proceeding further I must repeat, in order to save all misconception, that I utterly repudiate the slightest opposition to lawful authority. I deem it necessary also to state that I use the words *prohibit* and *condemn* in restricted senses, and not indiscriminately, after the manner of the "Tablet." The church or our bishops may *prohibit* anything on account of abuse or misuse, without *condemning* it as immoral. In England our bishops have felt it necessary to *use their discretion* in prohibiting our clergy from losing their time attending public theatres, oratorios, concerts, and balls, which are not on that account condemned as immoral. In England members of the theatrical profession are admitted to the sacraments—in France they are denied Christian burial. As a layman my object is not to expound the laws of the church, but simply to disprove the arrogant and uncharitable assumptions—the monstrous lay-censorship of the "Tablet," and gratuitous allegations in respect of British "Freemasons," "Odd Fellows," "Rechabites" (Temperance), "Ancient Druids," and the like convivial and charitable "secret societies," having no concern with either politics or religion.

## FIRST OBJECTION.

### AN OATH—TRUTH, JUSTICE, AND JUDGMENT.

*That a secret oath is forbidden by the pontifical constitutions, therefore immoral.*

*That an oath or affirmation should be conformable to the words of Jeremiah (iv. 7), "Thou shalt swear, saith the Lord, in truth, in justice, and in judgment."*

*Our Christian doctrine teaches, that by the commandment,  
"Thou shalt not take the name of the Lord thy God in vain,"  
Are forbidden.*

*"All false, rash, and unnecessary oaths . . . . . breaking of  
lawful oaths or vows, and making or keeping unlawful ones."*

*An oath is lawful.—*

*"When God's honour, our own, or neighbour's good requires it."*

*Therefore the oath or affirmation of a Freemason, Odd Fellow,  
Rechabite (Temperance), Ancient Druid, and the like, who swear to  
keep secret that of which they have no foreknowledge, and who are com-  
pelled to take an oath without previously knowing the import before  
admission, are deficient in those requisite attributes; therefore rash  
and immoral.*

NOT SO,—

Because oaths are sanctioned by scripture, and no council of the church has ever condemned the taking of an oath; and there is no proof that Freemasons are compelled to take an oath; for there are many other secret societies to which members are bound by promise only, or by subscription to the rules and regulations.

Because the tenor of the oath or affirmation attributed to Freemasons must be of the same import as that imposed upon every member of her majesty's privy council, secret committees of the houses of parliament, and courts martial; those required at the Bank of England and East India House, binding parties to keep secret whatever may be brought before them IN FUTURE in their respective capacities; freemen of municipal corporations, and the like; and apprentices, who are sometimes bound by oath to keep their masters' secrets; also directors and members of commercial unions and associations are sworn to secrecy of the future, of which they have no foreknowledge, and without previously knowing the import of those oaths. Such oaths being deemed in strict accordance with Christian morals, so must be those of a Freemason, and the like.

Because between them there is no distinction in effect, the only difference being, that one is a judicial oath, imposed by the laws, and compulsory, the other is extra judicial, not forbidden by the laws, sanctioned by the custom of ages, by millions of the great and good from time immemorial, bishops and clergymen innumerable, never compulsory, and always voluntary; therefore in strict accordance with the laws of Christian morality.

Because every candidate is obliged to submit to a rigorous examination, and fully instructed upon the serious nature of his obligations previous to admission, therefore in perfect accordance with the laws of good morals.

Because the oaths attributed to Freemasons are said to be found in books, though said to be published without authority, therefore cannot be said to be hidden, or not foreknown, in accordance with the laws of good morals.

Because the previous knowledge and import (alone) of an oath does not constitute the act a moral one, which may otherwise be immoral; nor does the extra judicial character (alone) make that immoral which might be in other respects moral, any more than that the judicial character (alone) of an oath would cause that to be a moral act which might be otherwise immoral. This has been proved by the numbers who suffered death in the reigns of Henry VIII. and his successors, for

conscientiously refusing to take the judicial oath of supremacy in the ecclesiastical affairs of Dissenters and the Roman Catholic church, then imposed by the penal laws.

## SECOND OBJECTION.

### WANT OF NECESSITY.

*That secret societies are unnecessary; secret signs are unnecessary; secret oaths or affirmations are unnecessary; and Freemasonry is unnecessary, though alleged to be instituted for convivial and charitable purposes, but tending to useless, ruinous, and extravagant expenditure, leading men into scenes of riot, drunkenness, and debauchery—according to the “Tablet,” December 30, 1843, on the authority of the poet Burns.*

Therefore,—

*Freemasonry, secret oaths, secret signs, and secret societies, being unnecessary, are immoral.*

NOT SO,—

Because, neither the church in any council, nor any code of morals, affirms that want of necessity alone constitutes that to be immoral which is otherwise moral.

Because such acts have not before been deemed unnecessary or immoral, which the custom of ages have established, as well as the constant practice of millions, from time immemorial over the whole world, by potentates and princes, bishops, priests, and laymen—the great and the good of all nations.

Because the edicts of the popes, prohibiting and condemning the “SECT” of Freemasons and other secret societies, “bound by an oath in an impenetrable bond of secrecy,” from Clement XII., in 1737, to that of our present “Vicar of Christ,” have become obsolete from disuse, the term of duration and force, according to the canon law, having expired, without republication—in this country (I believe) unlawful, and the urgency therefore having generally long since ceased, by the utter extinction of most of the obnoxious and wicked combinations against Christianity and the laws of civil society.

Because such denunciations against the wicked tenets of infidel, atheistical, anti-social, anti-Christian, and anti-Catholic sects, and unnecessary secret societies, some calling themselves “Freemasons,” as “Illuminati,” “Carbonari,” “Communists,” “Orangeist,” and the like, if they exist anywhere, never were professed or promulgated by Freemasons, Odd Fellows, and the like, in these realms, being exclusive of any interference in politics or religion, convivial and charitable brotherhoods, innocent in themselves, and perfectly legal, obliged by the constitutions to denounce as criminal, treason, and murder.

Because the argument of want of necessity, ruin, riot, debauchery, tendency to evil, and the like, if allowed to the full extent, according to the words of Scripture, “if thy eye offend thee, pluck it out;” “if thy arm offend thee, cut it off:” or that the abuse were an argument for disuse, would shut up all our theatres, public houses, gin shops, distilleries, &c., forbid the use of money, &c., which cannot be denied are all so many awful instruments in the hands of that too often calumniated black fellow, the devil, for damning millions of souls. This argument goes even further, as I believe exemplified by some Brahmims; would

deprive religion itself of its efficacy, in fact, deprive man of the most valuable endowments from his Creator, will, memory, and understanding, the perversion of which causes all the sins of the world.

Because the letters and pastorals of the English and Irish bishops, which incidentally only cited the authority of the papal edicts against "*the sect*," and other unlawful secret societies,—those edicts not having been published in this country, and having become obsolete, it is reasonable to presume that such letters and pastorals were directed against political Freemasonry in Canada, where, during the late insurrection, the secrecy of Freemasonry was said to have been abused and violated by the cowardly partizans of revolution,—against White Boys, Ribbonmen, and the like political secret societies in Ireland, and against the trades' combinations and unions in England, and by no means intended to condemn Freemasonry as practised in these realms as unnecessary or immoral.

### THIRD OBJECTION.

#### SECRECY.

*That secrecy, being "a test of evil," prohibited and condemned by the church, a secret society, secret sign, password, or watchword, ceremonies, and degrees, and a secret oath, (or affirmation,) being rash and unlawful, tending to evil, are therefore immoral.*

*That the oath (or affirmation) to secrecy, attributed to Freemasons and the like, obliging them to keep secret whatever may occur within the Lodges,—[a most extraordinary objection,] being a usurpation of the power delivered by Christ to his apostles and their successors, "what ye shall bind on earth shall be bound also in heaven," St. Matt., which imposes an inviolable secrecy upon all things revealed in the confessional, to be broken only in heaven,—is therefore impious and immoral.*

*That "secret societies" are anti-social, anti-Catholic, and anti-Christian, inasmuch as they are by "secrecy placed beyond the control of the lawful authority" of magistrates, and of the church; therefore dangerous and immoral.*

*That under the secrecy of Freemasonry revolutions have been perpetuated, and states overthrown, therefore destructive and immoral.*

#### NOT SO,—

Because in no council of the church have secrecy, a secret society, a secret sign, or a secret oath, (or affirmation,) been "prohibited or condemned as being immoral," otherwise if "secrecy were a test of evil" always, secrecy might be alleged against numberless societies, associations, commercial unions, and others; even the annual meeting of the Catholic clergy in May, where none but a priest of the mission, not even their bishop is admitted. Freemasons, in fact, meet not more secretly at the Freemasons' Tavern, and other Lodges at other public places and taverns all over the world.

Because a "secret sign" is no more than the password or watchword in the army and navy, by which brothers or friends may be known from strangers or foes. Secret degrees and ceremonies are merely a test of merit and for the exclusion of bad characters. They are of the greatest antiquity, and sanctioned by custom everywhere.

Because an oath (or affirmation) to keep secret a crime would be con-

trary to the constitutions of Freemasonry, which forbids such concealment, or of treason or murder.

Because there is no parallel between the secrecy of the confessional and the secrecy of Freemasonry, the one being a religious, the other a temporal affair.

Because most of such societies are secret only in name, opened to all the inhabitants of the globe, good character and morals being the only test, to all potentates and magistrates, to bishops and priests, if they were not forbidden by their own ecclesiastical regulations.

Because it is notorious that all revolutions said to have been aided by Freemasons, would have occurred if Freemasonry had never existed.

Because it is a common vulgar error to class "secrecy" with "evil," some persons forming false notions of secrecy, either from prejudice or under the influence of preconceived opinions by which they deceive themselves, as well as others. The morbid imaginations of such persons cannot separate secrecy from darkness—an oath to keep secret the affairs of Freemasonry, from an oath to keep secret crimes, conspiracies, assassinations, and murder, in face of the axiom, "an oath bindeth not iniquity." A secrecy over which they have thrown certain romantic, horrible fancies of deep, dismal, dungeon gloom, phantoms of their own creation in weak and distorted intellects. This absurd self-created conscientiousness would object to oaths altogether, as the Quakers, who appeal to Scripture in support of these scruples, "but I say unto you, not to swear at all," St. Matt., v. 33. In Leviticus, xix. 12, however, it is said, "Ye shall not swear by my name to deceive." Which explains the meaning of the above as understood by all Christians. In Deut., vi. 30, and x. 20, is said, "Thou shalt swear by his name." In Num., xxx. 3, "That man that voweth a vow to the Lord, shall not break his word." Which clearly shows that oaths are lawful for lawful purposes. Will then any man affirm that the oath attributed to Freemasons is for an unlawful purpose—therefore immoral?

#### FOURTH OBJECTION.

##### WANT OF AUTHORITY.

*That any oath (or affirmation) being extra-judicial, not imposed or commanded by the laws of the land, is "illegal," according to the "Tablet" of Dec. 1844, therefore is imposed without authority, and is immoral.*

##### NOT SO,—

Because the constitutions of Freemasonry are accommodated to the laws of every country, and the present code of British Freemasonry was renewed a few years ago by a committee of the ablest lawyers of the day, under the Grand Mastership of his Royal Highness the late Duke of Sussex, whose name alone ought to have been a sufficient guarantee against the monstrous assertions of the "Tablet." In all Acts of Parliament against secret societies, secret oaths, associations, &c., British Freemasons are specially exempted, therefore not "illegal."

Because it is a false assumption involved in this objection, that the swearing of an extra-judicial oath is a compulsory act, compulsory like too many of the numerous judicial ones, which cause persons to swallow them as being "mere matters of form," or "custom-house oaths," often

without due regard to the whole truth, or the serious binding nature of the act. The oath attributed to Freemasons is perfectly voluntary, and no one would be admitted whose vanity or pride had urged him to differ with his Christian neighbours, and had created for himself a false conscience upon a received opinion, or whose conscience revolted at an act sanctioned by the Scriptures, the practice of all times, by the greatest and most pious men of ages past and present. Quakers, Moravians, and others, are, however, protected in their religious scruples by an affirmation when requisite; therefore this oath or affirmation cannot be alleged to be deficient in authority, or to be immoral.

## FIFTH OBJECTION.

### LIBERTY AND EQUALITY.

*That the pernicious principles of a spurious liberty, and levelling equality, as propagated by Freemasonry, are subversive of all social order in society—destructive of all good government, and opposed to the influence of true religion; therefore impious and immoral.*

#### NOT SO,—

Because the liberty practised and promulgated in the Lodges, is that natural liberty, secured by the laws of nature, compatible with the laws of nations, communities and individuals, acknowledging no enemy more dangerous than licentiousness in any form. The liberty of Freemasonry is subordinate to reason, to immutable justice, by which it must ever be supported; to conscience, and a regard for the public welfare, by which it must be directed; friendly to order and to peace. The liberty and equality of Freemasonry are understood in a sense entirely moral, and foreign to politics. The Abbé Barruel, too, has exempted British Freemasonry from the charge of establishing the wild notions of liberty, he asserts to have been taught in the Lodges of certain "secret societies," on the continent. Therefore, the natural and judicious liberty of Freemasonry is neither impious nor immoral.

Because the equality of Freemasonry has no relation to the distinctions of civil order, trenches not upon the possession of riches or dignities. Freemasonry considers men of all ranks only with regard to the connection which unites them as members of one universal Brotherhood. The equality of Freemasons is one of those virtues, recommended by religion and morality, as is said by an eminent writer, "such institutions weaken pride, without destroying subordination," which recal the rich and the magistracy to sentiments of natural equality, without injuring the legal power of the latter, and the respect due to their functions, and is of the highest advantage to morality and happiness, rendering them permanently useful. The Freemason desires to make but one great family of the whole human race under the Great Architect of the Universe, the Almighty Creator, and to induce mankind, on moral considerations, to regard and treat each other as Brothers. In the moral sense of the term must be understood this equality, that among Masons there are no strangers, and man is every where at home, whatever may be the race to which he belongs, or the land in which he is born. This equality, then, is not of that destructive or levelling description which would drag down the prince from the high station in which birth or fortune may have placed him, in order to degrade him to the level of the simple citizen;

nor does it pretend falsely to raise a beggar, or even a simple citizen, beyond the sphere of his own merits; therefore the principles of equality taught by Freemasonry are neither impious nor immoral.

### SIXTH OBJECTION.

#### DECREES OF THE PONTIFFS.

This objection involves a question of authority and construction of canon law, for the elucidation of which I have received no data in addition to what has been already mentioned, and left in positive uncertainty by the "Tablet."

Afflicted at present with protracted ill health, I am forced to leave this subject for a future opportunity, if needs be, and if I *should* be enabled to obtain the real state of the case, having distributed over a hundred copies of Letter the First for the purpose.

It appears, however, that prohibition and condemnation are pronounced upon "THE SECT called Freemasons." But British Freemasons are no sect—professing no peculiar religious opinions; therefore are they prohibited and condemned.

### SEVENTH OBJECTION.

#### THE MONITA ET STATUTA, 1838, AND ALIA OBSERVANDA, 1842, OF OUR BISHOPS.

On this objection I have received likewise no data, further than an intimation that "the bishops have used a discretion in obeying commands of the Propaganda, and are responsible," and "Roman Catholics must act under the guidance of their SPIRITUAL DIRECTORS in spiritual matters."

#### THE "TABLET" *versus* THE BISHOPS.

Between us and the "Tablet" the case stands thus:—The Editor, "with all humility and charity," boldly asserts,  
"That ALL Freemasons are excommunicated."

And that "if we become Freemasons, or if knowing a Freemason, we, in England, are all under excommunication; no bishop or priest in England can free us; no one but the pope himself, except in *articulo mortis*."

These are violent assumptions.

What say our bishops?

First,—". . . . . We likewise enjoin that the Catholics be discreetly warned against entering into secret societies of them called Freemasons," &c. &c.

Secondly,—". . . . . That a confessor cannot lawfully and validly grant sacramental absolution to men belonging to the society of Freemasons, in any part of the world soever, who are incorporated under and mutually bound by the obligations of an oath of secrecy (so long as the custom of exacting the oath continues to prevail among 'the sect,') before they absolutely, positively, and for ever abandon the aforesaid condemned society."

To the first admonition, however, may it not be asked, whether the words *discreetly warned* does not imply or presume a discretion as to the quality of guilt or no guilt?

To the second, whether the whole sentence does not also imply or presuppose a discretion as to the sect, or no sect; British Freemasons being no sect, neither entertaining nor propagating any peculiar religious opinions? Are they, therefore, "prohibited and condemned?"

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If any Divine will favour me with a solution of the above two attempted illustrations I shall feel greatly obliged, addressed to Mr. St. Alban Mason, care of Mr. Jones, bookseller, 63, Paternoster-row, London.

\* \* \* \* \*

That the decrees of the pontiffs were not provoked by the illegal opinions and anti-Christian dogmas propagated by British Freemasons no one can assert; that they were not published specially to extirpate British Freemasonry, which repudiates the very opinions and doctrines condemned, may be safely affirmed without danger of trenching upon ecclesiastical ground. Have, then, our bishops, in consequence of the political occurrences in Canada, impugned in the letter of the R. C. Archbishop of Tuam and the late combination of trades' unions in England and Ireland, condemned in their pastorals, felt it necessary to include in their denunciations,—British Freemasons, Odd Fellows, Rechabites (Temperance), Ancient Druids, Foresters, and other harmless, charitable, and convivial societies, few, if any, of which are now known to be bound by oaths, with such like combinators and conspirators? No clergyman will afford a more positive solution of this question than a reference to the *Alio Observanda*, by which he is guided.

The clergy, whose correspondence has appeared in the "Tablet," exhibit most extraordinary and contradictory opinions, also upon the term for the duration and force of the edicts. Some have written that there is no term; some say forty years; some ten years; and I have somewhere seen seven years affirmed. If the decrees of general councils upon discipline and morals are not all binding in every country, in some from want of promulgation, as the council of Trent in England, bulls, and the like from Rome, not being legal, even in countries where promulgated,—for instance the canon which enjoins the forfeiture to the church of the field where a duellist has fallen, which is not enforced in most countries,—may it not be equally so with Papal decrees, that they are not binding unless received by the respective bishops? Yet this is what T. J. B., an "eminent ecclesiastic," designates in his letter to the "Tablet" "Gallicanism." Is it not then most reasonable to infer, in the absence of positive definition, that therefore the pastorals and letters of the bishops were intended to condemn only the political "secret societies," in Canada, and the trades combination lately prevalent here, unless it can be shown that the incidental mention of the name of Freemason be sufficient to prohibit the faithful from entering secret societies of any description, or that the bishops have therefore pronounced secrecy, secret signs, or secret oaths or affirmations for harmless purposes, to be *contra bonos mores*. This I apprehend our bishops have never yet done. If so, Freemasonry is not condemned *ipso facto*, as asserted by the "Tablet."

Our learned solon of the press has ventured to pronounce Freemasonry to be "illegal" in the face of several acts of parliament against secret societies and combinations by oath, in which Freemasonry is specially excepted, which, as a lawyer he ought to have known. If they are prohibited in a few countries, they are protected in most others. The late king of Prussia, some years ago, instituted an enquiry into the principles of Freemasonry in his dominions, and finding all conformable to good morals and the laws, their order is to this day under royal protection.

The Abbe Barruel, who is no slight authority, exempts British Freemasons from the charges he has raked up against the continental combinations. In one of his latter volumes he gives a most romantic account of his own initiation in a Lodge of Freemasons (totally against his own inclination) after dinner certainly most improbable, because contrary to all masonic law and usage. He, however, acknowledges that he continued to frequent the lodge from time to time, until he had passed through three degrees. After this he turns round upon his friends, and denounces them in certain assumed subsequent degrees he never entered; a circumstance which at least lays him open to charges alleged by some writers of meanness, deception, if not of falsehood and ingratitude to the friends who initiated him into the three first degrees. He then asserts upon hearsay, without affording proofs, "that in the subsequent degrees the mask was withdrawn, and Masonry became a war against Christ and his altars, against kings and their thrones, hating Christ and his religion, and detesting all sovereignty and power except that of the people." Without entering into a labyrinth of discussion for the purpose of contradicting a man of his character for piety and goodness, I must content myself with the inference, that his zeal to do imaginary good overcame his discretion. But I will ask, without fear of contradiction, is there a bishop, priest, or layman to be found who can believe that the late great Lord Petre, or the late lamented Duke of Sussex, Grand Master of England, or any one among the hundreds of time-honoured names to be met with in the annals of British Masonry, ever promulgated or professed such abominable doctrines? There are many such strange incongruities to be found in the "Memoirs of Jacobinism," which the limits of this letter forbid me to enumerate.

My printer, a Roman Catholic, declined, after so much had been written, and remained partly uncontradicted, to publish the pamphlet, when informed that the subject was a plea for Freemasonry, lest he might have the support of himself and family taken from him. To him I attach no blame; but such a system of coercion is truly deplorable among Roman Catholics.

The following letter I have lately received from the publisher of a Roman Catholic periodical, returning half a guinea with my advertisement of Letter the Second, before a word of it had been submitted to judgment, which has since been done;—

Nov. 18, 1814.

"Sir,—As I anticipated, the advertisement of the letters on Freemasonry is not considered unobjectionable in . . . as it is said, they call in question a decision of the Holy See. I therefore beg to return, &c.

"Yours most truly, "\_\_\_\_\_."

The above astute assumption I deny.

But, in justice to other Roman Catholic publishers, it is only fair to state, that my advertisement has appeared in three leading publications without the slightest hesitation.

One Catholic bookseller alleged some fear upon the subject, and ventured rather severely to lecture the writer upon his boldness in questioning a generally received opinion, acknowledging that the matter had not received that attention which would justify a decided opinion. But, upon receiving an assurance that the letters contained no opposition to lawful authority, he ultimately withdrew the refusal to dispose of the pamphlet to any one who might enquire for it.

The task imposed upon me (between the "Tablet" and myself) is for the present concluded; and I trust no one will accuse me of opposition to the authority of Christ's church who recollects the opposition of the great Dr. Milner, and that section of British Catholics to the Holy See, aided by the influence of the powerful pen of Wm. Eusebius Andrews, and of the Irish Roman Catholics on the veto conceded by Pius VII. The Pope had been misinformed. If so, then, why may not the pontiff's have been misinformed with regard to British Freemasons now and at other times? But the fact is, that few or no steps have been taken, no agitation has been roused, to make such grievances known, as was the case with the veto. Roman Catholic Freemasons are necessarily only a weak minority, appearing to be afraid, and are driven to slink cowardly into dark corners; Protestant Freemasons, being a myriad majority, think too little of the Papal power to have their charity moved into judicious action in behalf of their suffering Roman Catholic Brethren.

To the Editor of the "Freemasons' Quarterly Review" I feel greatly indebted for the facility afforded me of publication to my "Rejected Letters," possibly to the exclusion of more important matter. My Roman Catholic Brethren, who are deeply interested, will be no less than myself sensible of the obligations due to the Editor of so eminent a periodical, possessing so wide a circulation as the "Review," for the liberality displayed towards them, exclusive of religious bias, by making known to the world the grievances under which they have been oppressed by the exclusiveness of their only medium—the "Tablet."

I am, Sir, your obedient servant,

A ROMAN CATHOLIC,  
Late of St. Edmund's College.

To the few, very few Roman Catholic clergymen who have sent privately or anonymously the assistance asked at the end of Letter the First, I tender my very grateful acknowledgments; but, having distributed more than a hundred copies to clergymen and others, soliciting whatever information they could afford or obtain upon this subject, so important to the salvation of souls, I own myself disappointed. At the same time I feel gratified at having received communications from some quarters little expected; and from no quarter have I met with anything that my honest motives did not deserve.

Information will be gratefully received from divines or others, either anonymously or otherwise, as the parties may think fit, addressed to Mr. St. Alban Mason, care of Mr. Jones, 63, Paternoster-row, or to the Editor of the "Freemasons' Quarterly Review," London.

## GLEANINGS FROM MASONRY.

(Continued from page 406, vol. II.)

If the kind look, the sympathising heart, and the generous hand may thus become the humble instruments by which the blessings of charity are dispensed to the afflicted and broken in spirit of the human family; equally worthy of our attention, and equally imperative, is the call of Masonry upon us, to exercise the cardinal virtues. Indeed, society has as great a right to demand that a man clothe himself with the private virtues, as with the public. For though it may appear at the first glance a man's own private concern whether he practice sobriety or intemperance, &c., yet upon a closer view, it will be found to affect the community at large equally with himself; for as example is the very spirit of teaching in morality, so a man has no right to infect the healthy feelings of his neighbours, by the filthy contagion of his own immorality and excess.

Masonry—blessed Masonry!—ever watchful, ever studious of the welfare of mankind, intimately acquainted with the secret springs of action which propel us to good or evil, knows that the man who would regenerate others, must first erase the foul spot from his own soul; she would therefore begin the good work in the hearts of her own disciples, and cries, "Come, my children, and listen to the words of my mouth; learn to rule and subdue your passions, and keep yourselves unspotted from the world." Such is the invitation we receive from that moral instructor, who would wish us to be as the first man, ere sin came into the world, and death by sin. Every Mason, deserving of the name, must have the prosperity of the institution at heart, and would not willingly give a retrograde movement to its course of usefulness, by an open and avowed profligacy of conduct. This outward show of decency may be well—and is indeed required—but it is at best but as the fig tree which promised much, but in vain was the fruit thereof looked for; all was barrenness, with the show of plenty, and the hopes of those Masons will wither as that tree.

Let us not content ourselves with such a course of conduct! let it not be sufficient for us that the institution maintain its present position; but let us strive in the glorious work of extending the sphere of its action, and thus pour upon the darkened soul of man a flood of light, in lustre secondary only, to the day-spring of Christianity.

Of what utility is Masonry to us if we clothe not our souls with its virtues: and in what manner are we of use to the institution, if we do not demonstrate to the world, both by precept and example, that Masonry is indeed a beautiful system of morality? It is much to be wished that our Order be revered and respected at our domestic hearth. To render it so we have only to follow its precepts and obey its injunctions. Vain are the honours and emoluments of public life, if we quaff the cup of bitterness at home; and how often does a man sow the seed of misery upon his own hearth, by a neglect of those duties required of him as a father, a husband, or a son! And until a man has acquired a certain mastery over his passions, he can never rely with any degree of certainty on the continuance of domestic bliss. The passions are given to us as yielding instruments, which by a skilful arrangement may be made to yield a vast amount of legitimate enjoyment. We are, however, so constituted that the abuse of these very passions is attended with the

most terrible results, both morally and physically. Evils not confined to ourselves—for man cannot exist in himself as his own sphere, he must influence others, either for good or evil, and is therefore amenable to Divine justice for every action. Imperative, therefore, is that duty, which calls upon us to practice the cardinal virtues, as a breastplate and buckler against evil.

How sweet are the enjoyments of social life! how delightful the communion of loving hearts at the festive board! when the fire of fellowship flashes from eye to eye, and kindly greetings flow from lip to lip; yet from this “feast of reason and flow of soul” to the filth of ebriety, thin is the partition, and almost insensible the transit; when you may be turned into the filthy, brutal, coarse wretch, whose follies and vices usurp the vanquished citadel of reason; and passion—the slave that was—goads its late master to deeds of hell. What a spectacle for a wife, a child, or a parent! what a stab at the vital interests of Masonry! at that Order which has bidden us to be temperate in all things! True, it is the drunkard’s own health which suffers; but the evil does not rest there. Can a wife behold her husband transformed into a beast, and not suffer too? She may suffer in a pecuniary point of view—aye, and dreadfully—but she must suffer mentally: she cannot see the hue of health converted into the bloated, blotched face of the sot; and the once “muscular well proportioned limb” attenuated and shrunk; and not weep over hopes, withered by the fires of passion. Can children be improved by such scenes? We know that the Spartans exposed their helots in a state of drunkenness before their children, to deter them from the vice; but things are altered by the relationship of the principal feature in the exhibition. We are not accustomed to look upon our parents or friends with the feelings entertained by the Spartan youth toward their slaves. Besides, the different stages of ebriety are marked by various effects. The child may not see its parent in the worst phase of the ill. He may witness it, when the effects are apparent only by a strange hilarity and flow of spirits; ere the mind is completely subdued by the fumes of “the invisible spirit of wine,” and thus not be shocked at the impropriety of the act; or even if he do see the worst, I agree with Pope—

“Vice is a monster of such frightful mien,  
As, to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.”

And Masonry, from evidently the same opinion, bids us “be temperate in all things; for,” she adds, “your passions and affections will thus be under controul, and your mind less open to the allurements of vice.”

It is impossible to survey the face of nature with a discerning eye, without perceiving, on every side, an earnest invitation, addressed to our senses, to enjoy the pleasures which the Great Architect of the Universe, in his unbounded wisdom and goodness, has placed within our reach. Endowed with a taste, which is capable of being gratified by an almost endless variety of flavours, which the constituent particles of vegetable and animal matter afford; with feeling, smelling, hearing, and above all sight; man must feel assured that those various products which he sees around him must have been created for his use and comfort. Independent of the provision made in nature for his sustenance, the whole world is filled with objects capable of creating the most pleasurable emotions.

There are animals whose every action conduces to the welfare of their master man; others who evince an attachment, worthy even of the name of friendship—attachment which neither neglect or cruelty can estrange: fowls whose plumage transcends even imagination's glowing pencil,—others, which, poor in attire, pour forth melodious music: flowers whose gorgeous colouring charms the eye,—others from whose humble bosoms, exhales perfume, sweet as a poet's mind would deem the atmosphere of heaven: the day displays the sun's effulgent blaze, the night unfolds the moon and all her starry train. Why lives such sweet enchantment? All! all invite that last creation of eternal mind to know enjoyment.

To totally abstain from a participation in this bountiful provision, would be an act of self-willed presumption; to abuse such kindness, by an intemperate indulgence, is the act of one unendued with reason. In the just medium between abstinence and intemperance, consists that true enjoyment to which nature ministers, and for which our bodies are so admirably calculated. 'Tis not in Masonry to bid the creature spurn the good gifts of the Creator. While she bids her disciples to rule and subdue their passions, she means not to convert them into mere human automatons, uninfluenced by the soft affections, and those delicious sensations of the heart which are to ourselves enjoyment, and a means of conveying happiness to others. She means not to debar her children from tasting the good gifts, which nature's liberal hand is scattering around them. She inculcates not torpid indifference to, or total abstinence from, the enjoyments of sense, but the legitimate use of them; that we may not, through intemperance, deprive them of their sweets, and our minds and bodies of the capacity of enjoying them. Prudence likewise enjoins the practice of this virtue, that we may keep a guarded tongue. But idle are his protestations of prudence, who yields unto the seductions of intemperance. Temperance is the chain which binds the passions, intemperance the key which looses them, and sets them free to lord it over the proper sovereignty of reason. How can we exercise that virtue which enables us to judge prudentially of all things relative to our present and future felicity, if we are the slaves of intemperance.

The Cardinal Virtues are inseparable; they are links of one beautiful chain—beautiful as a whole, but imperfect and useless if either of the links is wanting; the loss of one negating the other three. Temperance, Prudence, Fortitude, and Justice, are the cement which has attached the different parts of our system to each other, unshaken through the lapse of ages, and those revolutions which have shaken empires to their foundations, and even engulfed a world within the wrathful waves of destruction. Then let those virtues which have preserved our institution in the midst of such convulsions, be the Mason's rule of action; his polar star, in steering over the seas of passion; that he may preserve his health and intellect unimpaired, his trust inviolate, his character stainless, and stand forth a pious example to the popular world who are not Masons. May Brotherly Love, Relief and Truth, in conjunction with Temperance, Fortitude, Prudence, and Justice, ever actuate our minds, and guard our passions; so shall a heartfelt satisfaction reward our labours, and the approving smile of Deity gild our dying hour.

(To be continued.)

CATO.

## ADDRESS OF BROTHER ALEXANDER GRANT

*To Lodge 93, Londonderry. St. John's Day, 1844.\**

DEAR BRETHREN—Without arrogating to myself any superiority or wish to insinuate that I have done more than my duty, yet your kindness and marked attention to me on all occasions of our meetings did, I admit, lead me to expect that the present social assembly would not be allowed to separate without some mark towards me of your approbation, and, I will add, of your regard. When I look around and see so many of the Brethren brought together through my instrumentality, a pleasurable and indescribable emotion of thankfulness fills my breast, and any labour or exertion in our good cause is amply repaid when I see, and am in fellowship with, those who have nobly, and with fortitude, sustained the stern trial of their faith—those who, under my humble guidance, have been taught, masonically and reverentially, “to look through nature up to nature’s God”—those who have, with me, typically traversed the valley of darkness, “and been raised from a figurative death to a reunion with the former companions of their toils—were led to contemplate their inevitable destiny, but at the same time to feel that in this perishable frame resides a vital and immortal principle which inspires a holy confidence that the Lord of light and life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race.” The time is not far distant, I trust, when I may embrace you all in that ineffable degree which inspires its members with the most exalted ideas of God—which in every point, part, and letter of its mysteries relates to the soul of man in a future state, leads to the exercise of the most pure and sublime piety, a reverence for the Great Jehovah, the Eternal Ruler of the Universe, the elemental life, the primordial source of all its principles, the very spring and foundation of all its virtues. You who have passed these trials and probations under my guidance—all of you, as Brother Masons, I feel I possess your Masonic regards, and, may I add, your love.—(cheers.) That hearty response assures me I do; and as it is not probable we will all meet round this board again, indeed, it may be that ere one short revolving year will have completed its course in the great cycle of time, many may have been called to their dread account; perhaps the eye that glistens on you with delight may be dim in death, and the heart of him who addresses you may be mouldering in the oblivion of the grave. Taking into account these probabilities, I cannot allow the opportunity to pass without expressing to you my sentiments on the most essential points of our profession as Masons. In the first place, he who would separate Masonry and religion would be guilty of the removal of the most fundamental and vital landmark of the Order. We can then afford to let pass unnoticed the idiot laugh of ridicule, or the cynical sneer of contempt, and challenge the most painstaking gainsayer to characterise a Mason Lodge as any other than a place where the “ignorant are taught wisdom—the dissolute piety.” That there is much scepticism and much speculation abroad as to Masonry I will not deny; and I will now recapitulate an opinion I have expressed before, in an assembly of the

\* This address was delivered by Brother A. Grant in reply to a toast having been enthusiastically dedicated to his health.

Brethren, in a distant portion of the globe, and who, no doubt, are, like ourselves, gathered together to commemorate the anniversary of this day—amongst them will be many dear friends of mine, by whom I feel that I shall not only be remembered on St. John's Day, but by them shall never be forgotten—No doubt it often occurs to the mind even of those conversant with the mysteries of the Order, what is Masonry? There the question generally ends; or, if pursued further, is lost in vague conjecture. Masonry does not consist in a mere knowledge of the ceremonies of our institution—it is not the actual bestowal of eleemosynary relief—it is not faith—it is not hope—though these virtues are necessary essentials, but they are virtues that only lead to a perfect development of our glorious and hallowed Order; and that is erecting the human heart into a temple of unbounded love to God and to his creatures—this is charity, or the very essence of that virtue that lights up the empyrean, or heaven of heavens. It is a virtue that will be enjoyed when faith or hope are no longer required—in fact, it renders Masonry, as it does Christianity, a pure and inexhaustible stream, flowing from the Throne of Omnipotence, from which the Father of Mercies hath said to his children, “drink and be happy.”—Taking this view of Masonry, I feel our members must go forth into the world as missionaries of universal benevolence, with their watch-word “Charity,” their banner displaying “Peace.” Then surely, brethren, it is our duty to soothe the sigh of the widow's heart, to stay the tear of maternal solicitude, to still the throb that would burst the orphan's breast, to throw the mantle of comfort and of peace over the declining form of decrepitude and age—to seek out the wanderer and the friendless, and in secret give to the hand that never would have been raised to ask, the pittance of the passing Samaritan—to visit the poor man in his cot, and lay another comfort on his board, on which is spread the dry morsel of his hard-earned labour—to visit the captive in his cell, attune his heart to a new song, lay before him a bright chart of futurity, but, above all, to raise his mind to the hope of a fairer world of immortality as a reward for sufferings here. Let us follow out and put in practice these duties, and Masonry will prove to all and each the rose in the wilderness, the spring in the desert, the shelter from adversity's bitter storm, the resting place to the weary—in fact, brethren, it will be fulfilling the most sublime precept that ever gilded the pages of divine command—it will be “doing unto others as we would they should do unto us.” You will, I trust, brethren, excuse the tediousness of these observations. One word more and I have done—Let us separate, bearing in mind that if we confidently trust in our Divine Parent he will not suffer his erring but penitent child to go unaided. This is one great precept which Masonry inculcates. Would then that her votaries were as numerous and sincere as her principles are universal and God-like.

## THE YORK CHARTER.

*To the Editor of the Freemasons' Quarterly Review.*

SIR AND BROTHER,—Masonic tradition and the Book of Constitutions assert, as an undoubted fact, that the ancient charges for Freemasons were drawn up and accepted in the year 926, during the reign of King Athelstan. As these ancient charges form the groundwork of every edition the Constitutions have gone through, it must be an object of the most lively interest to the scientific Mason to become acquainted with the precise form in which they originally appeared. As far as we have been able to ascertain, it seems doubtful whether there be a faithful copy of the old charges alluded to now to be found in the whole kingdom. We were, therefore, much surprised lately to find in a German work, (*Die drei ältesten Kunsturkunden der Freimaurer-Brüderschaft, von K. Gr. F. Krause, 1810.*\*) a translation of the York Charter, the original of which, an ancient MS. upon parchment, is said to have been, in the beginning of the present century, still preserved in the archives of a Lodge in York. Krause's story is, that a Scotchman, Colonel W. Erskine, had caused the MS. to be translated into Latin, and that the translation, attested by a Mr. Stonehouse, found its way to Germany, in the year 1808. Mr. Stonehouse's attestation is in the following words: "Codex ille membranaceus, linguâ patriâ antiquâ conscriptus, qui apud Rev. Summam societatem architectonicam nostrâ in civitate asservatur, eadem quæ hæc translatio in latinum habet. Testor hæc Eboraci, 1806, Prid. Non. Januar. I. Stonehouse."

The accuracy of Krause's assertion might be tested by an answer to the following short questions; and we apply with confidence to the learned Editor of the Freemasons' Quarterly Review for information upon this interesting subject.

1. Does there exist any where in the united kingdom a faithful and authentic copy of the York Charter, as it was drawn up in the year 926?
2. Is there, or was there, about the beginning of the present century, particularly in the year 1806, a parchment MS. containing the genuine York Charter, still in preservation in the city of York?
3. Are the language and characters of this MS. those of the period at which it was drawn up? Is it signed and sealed? What signatures and date are affixed thereto?
4. Does any one know who and what was this Mr. Stonehouse, the translator, in all likelihood, as well as the attestor of the MS.?
5. In the above-mentioned translation, the introductory prayer, as well as the first and third charges, differ essentially from those found in other ancient constitutions or charters. Could a faithful copy of these three sections be obtained?

An answer to the above questions, Sir, would be of great assistance in the investigation of the early history of the Craft. We therefore venture to recommend this subject to your especial notice; and by the insertion of a reply in an early number of your valuable Review, you will greatly oblige many of our Fraternity.

Yours fraternally,

Ir. Tr. Pr.

[We court the attention of our learned readers to the above letter, and hope to solve the questions in our next.—Ed.]

January, 1845.

\* This is No. 1982 of Kloss Bibliographie der Freimaurerei.

## THE FREEMASON'S LEXICON.

(Translated expressly for the F. Q. R. Continued from Page 419, Vol. II.)

*Crata Nepoa ader die Geheimnisse der Alter Ägyptiar Priester Crata Nepoa. Or the Mysteries of the ancient Egyptian Priests.*—So were those secrets called in a work which was published in Germany in 1770, but we have reason to doubt that there are more mysteries described in that book than ever were practised by the ancient Egyptian priests. Those who wished to be initiated into those mysteries, it is said, must have a recommendation to one of the initiated, who again recommended him to the priests. They referred the aspirant from Heliopolis to the teachers at Memphis, and from thence to Thebes, where he was circumcised, and left in a subterranean cavern some months to his own reflections, which reflections he was obliged to write down, in order that the priests might be enabled to judge of his ability and the strength of his understanding; at the same time he was prohibited the use of wine and of different sorts of meats. He was afterwards brought to a cavern supported by Hermes pillars, where he had to learn by rote all the Proverbs, which were carved upon the pillars, and then the Thesmophorus whose duty it was to prepare and conduct the candidate, blindfolded him, bound his hands together, and conducted him to the door of an inhabited cavern, which door was opened on his conductor giving certain knocks, and answering certain questions which were put to him from within; after he had answered some questions which were put to him by the hierophant, he was conducted round the Birantha in the midst of an artificial storm of wind, rain, thunder, and lightning, and if he showed no signs of fear, then the expounder of the law, called Menies, explained to him the rules and regulations of the Crata Nepoa, which he pledged himself to obey. He was then made to kneel on his bare knees before the hierophant, and, with the point of a sword at his throat, he took the oath of trust and fidelity, calling upon the sun, the moon, and the stars as witnesses of his oath; the bandage was then removed from his eyes, he was placed between two square pillars, between which lay a ladder, consisting of seven steps or rounds, behind which were eight doors of different metals. He was exhorted to conquer his prejudices and his passions, as they are the greatest enemies to human happiness; to fix his thoughts upon the Godhead, and to endeavour to make all his words and actions acceptable to Him. The ladder, up the seven steps of which he had to climb, was then explained to him to be a symbol of the wanderings of the soul; he was instructed in the signification of the names of the gods, and the causes of wind, thunder, and lightning; as this first degree, in which the initiated was called Pastophoris, was peculiarly devoted to explaining the hidden mysteries of nature, including chemistry and anatomy, to which was added instruction in deciphering the hieroglyphics. The word *amour* signified secrecy, and with this word the Pastophoris also received a peculiar grip and an apron called Xylon. After sufficient proofs of his proficiency in the first degree, the Pastophoris was initiated, after a very long fast, into the degree of Neocoris; he was brought into a dark apartment (*Endymion*), where his sensibility was put to various proofs; after which he was conducted by the Thesmophorus into the assembly; upon his entrance he was drenched with water by the stolieta (water bearer). In order to frighten him there were a

number of serpents in the assembly, which the Egyptians knew how to deprive of their poison. A serpent was thrown upon his body, he was then conducted to two pillars, which represented the east and west, between which stood a griffin as a symbol of the sun, and before it was held a wheel with four spokes, emblematical of the four seasons. He was then taught the use of the rule, the level, and the various methods of calculating then known, as this degree was devoted to geometry and architecture. Afterwards the Neocoris was initiated into the degree of Melanephoris, and for this purpose he was introduced into a chamber decorated with embalmed bodies and coffins of various descriptions, in the midst of which stood the coffin of Osiris, which was covered with blood, and above the entrance of which were inscribed the words—"Gates of Death." After having received some instructions relative to the death of Osiris, which were put in the shape of question and answer, the candidate was thrown down, wrapped up in linen bandages the same as a mummy, and he was then conducted through another door into the abode of spirits, where the symbolically dead was handed over unto the subterranean judges to be tried for the actions he had done in this life. After they had freed his limbs from the bandages in which they had been encased, he received the instructions which belonged to this degree, and was at the same time taught the laws or regulations, which forcibly impressed upon his mind that he should never thirst for blood or revenge; that he should hasten to the support of his brethren in every case of difficulty or of danger; that he should never allow a dead body to lay without the rites of sepulture; to look for a resurrection from the dead, and a final day of judgment; at the same time he received instructions in the history of Egypt, in geography and astronomy, in a peculiar description of writing, which was called hieroglyphical. He must, as Melanephoris, remain so long in a subterranean cavern until they were satisfied of his capability of being instructed in the higher sciences; he was then conducted through a dark passage, full of all sorts of horrible beings who, despite all his endeavours to defend himself, seized upon him, bound his arms, blindfolded him, put a halter round his neck, and then brought him to the place of assembly, where he was fourthly initiated into the degree of Christophoris. He must then drink a very bitter drink called Zize, put on the boots of Arabis and the mantle of Orkus, and as a judge of the wicked he was armed with a sword and protected by the shield of Isis he had to destroy an artificial Gorgon, which was placed in a cave. His name was then written in the register of the judges of the land. He had free admittance at all times into the presence of the king, and received his support from the court, and was presented with the whole of the books of the laws of Egypt. The symbols which were attached to this degree referred to that highest degree of wisdom, whereby man first becomes worthy of the name of man by having overcome his own passions and prejudices, and by having cultivated his own intellectual faculties to the greatest possible extent. The word was *Joa*, the name of the great lawgiver. When the Christophoris was fifthly elevated to the degree of Balahala, and entered into the assembly, he was conducted by the Balahala Horus into a cavern, from the mouth of which proceeded flames of fire, and in which he discovered the horrid hundred headed and scaly monster Typhon, which he had to conquer. He was taught that Typhon, or fire, represented one of the most terrific but at the same time most indispensable and useful elements, and that Horus, representing diligence and industry,

could derive the greatest benefit from that element. He was then instructed in chemistry, and the word was Chymia. In the following sixth degree he was, after many reiterated trials and renewing his sacred obligation of secrecy, instructed in practical astronomy. They then conducted the newly initiated member to the so named porch of the gods, which was opened, and he there saw the whole of the Egyptian gods painted, and he was then instructed in the origin of religion, and taught a priestly dance, which represented the courses of the heavenly bodies; the word was Ibis (crane), the symbol of watchfulness. In the following seventh and highest degree the whole of the mysteries were more clearly explained, and it was only by the unanimous consent of the members of the highest degree that the Astronomus could receive it; the greatest privilege which was attached to it being a vote in the election of a king. After some open intercourse the members, with the candidate for the seventh degree, withdrew secretly to some square built houses, called Manneras, outside of the town, which were supported with many pillars adorned with sphinxes and coffins, and where sumptuously decorated chambers represented human life. They then reminded the new prophet, after he had drank a drink (cimellas), that he had now gone through all his probations, gave him a cross, which he was constantly to carry as expressive of his stability, a wide white striped beautiful dress (etangi), a square head-dress, and the permission to read all the sacred books which were written in the Ammonitish language.

*Von Crell, Lorenz Florenz Fröderich*, was born at Helmstadt, the 21st January, 1744, and died Royal British Councillor and Professor at Gottingen. He was a celebrated chemist and mineralogist, and has left many valuable works upon those subjects. He belonged to the Lodge "August," at the Golden Circle in Gottingen.

*Crichton Wilhelm*, was born at Königsberg in Prussia, 1732, and died there Doctor of Theology and Court Chaplain. He wrote many learned works, and also a pamphlet, with the title, F. A. von Korff, a perfect man and a good Mason in life and in death. He was a member of the Lodge at the Three Crowns in Königsberg.

*Crypto*.—A word which means secrecy or mystery, from whence we derive cryptographic, or secret writing; cryptonymus, or one who conceals his name; crypto-Catholicism; crypto-Jesuitism, &c. From 1780 to 1790 the celebrated authors Frederich Nicolai and Biester pretended that they saw crypto-Catholics and crypto-Jesuits crawling everywhere, and wrote a great deal against Popery and Jesuitism. In particular they accused the Court Chaplain Stark of crypto-Catholicism, and he wrote a strong work against them, in which that upon Freemasonry is mentioned.

*Culdees. Culdees*.—In the year 567, Pope Gregory I. sent a mission of monks to Great Britain to convert the Anglo-Saxon king and his people, but they found they had already their bishops, who taught them according to the ancient apostolic doctrines. The popish missionaries could never entirely destroy this ancient Christian church, and it continued in existence a long time, particularly in Scotland. Their teachers, as well as the members of the church, who were distinguished for their piety, were called Culdees. There are also historical proofs extant that those ancient Culdees had a Builder's Corporation of their own, through which they endeavoured to preserve to posterity their pure Christian doctrine and social institutions. It is also maintained, that the well-known ancient York Constitution is derived from them.

*Denmark.*—In all parts of the Danish dominions we find toleration for Freemasonry; and in Copenhagen, the capital, we find a very ancient Grand Lodge. The Landgraf, and Prince Charles von Hassen, Royal Danish Field Marshal, and Stadtholder of Schleswick and Holstein, is Grand Master of all the Lodges in the Danish dominions. By a royal order in council, published on the 2nd November, 1792, no Lodge is allowed to be held in Denmark, which does not acknowledge this prince as its Grand Master.

*Decken. To Close or Cover.*—When a Brother ceases to visit a Lodge, and to pay his monthly subscriptions, he thereby declares himself off the Lodge, or closes which covers it to him. When a Brother requires to leave a Lodge for a few minutes, either at labour or at the banquet, he must request leave to do so. Many Brethren whose bad conduct is brought before the Lodge, and who are afraid that they will be excluded or expelled, take this means of declaring off, as in social life, when a statesman begs to resign his office, it is generally when he sees that, if he does not resign, he will be discharged. We also make use of this expression when any Lodge has ceased to assemble for a length of time, or when it declares off one Grand Lodge and joins another. A Freemasons' Lodge, or assembly of the Brethren, is properly tyled when none but Brethren are present, and when no stranger can gain admittance.

*Deuckspruche. Proverbs or Maxims,* for the most part having reference to the Order, are in many Lodges orally communicated to the Brethren, and they are examined in the proficiency they have obtained in discovering the spirit and meaning of those proverbs, before they can obtain a higher degree.

*Deputations Logen. Deputed Lodges.*—In former ages they occurred more frequently than at present; for instance, if many members of a Lodge lived at a distance from it, they formed a deputy Lodge under its name. Those deputed Lodges had nothing to do with the officers, rules, laws, or regulations of the Grand Lodge, neither could it correspond with any regular Lodge, but through the Lodge from which it was deputed to assemble. If the officers of any Lodge were sent to a distance to initiate, or do any other Masonic duty, they were also called a deputed Lodge.

*Deputirte Deligirte Substitutirte oder Abgeordnete Beamte. Deputy Deligated, Substituted, or Past Officers.*—Nearly every officer in a Lodge has an assistant under one of those titles. The Deputy Master is associated with the W. Master, and is either nominated by the Master, to that office, or elected by a majority of the Brethren; he must do the duty of the W. M. should he be prevented by business, or by sickness, from doing it himself. The Deputy Master must, therefore, be a man whose spiritual capacity and moral worth would enable him to fill the chair himself; and the same rule must be observed with regard to the other deputy officers. Every Grand Master has a Deputy Grand Master, and so have the most of the other Grand Officers; but the officers should never, without the most pressing necessity, be guilty of absenting themselves from the regular labour of the Lodge. It is often better to have no deputy officers in a Lodge, except the Deputy or Past Master.

*Deutsche Ritter, Deutsche Herren, oder Kreuzherren. German Knights, German Lords, or Lords of the Cross.*—These orders have nearly all the same origin as the Knights Templars, or Knights of St. John. The Order of German Knights was founded in 1191, at the time

of the crusades in the Holy Land, and none but the old German nobility were admitted into it. They wore a white mantle with a black cross from which they derived the name of the Knights of the Cross. After they had ceased to maintain the Christian religion against the infidels, they made great conquests in Germany, and the whole country, from the Oder to the Gulf of Finland, was subjected to them; but they afterwards lost it by degrees, so that, for many years, the power of this Order has been quite extinguished. The Grand Master had his residence in Marienberg, in Prussia.

*Dienende Bruder. Serving Brethren.*—These are generally poor citizens, of good character, whose business allows them to serve in the Lodge, for which they receive a small salary. They are initiated into the Order with all the ceremonies of the Craft. If they are to serve in the higher degrees, they must be regularly admitted into them, and they eventually take them all. It is seldom that they know more of the Order than its ceremonies, which is neither the fault of the Lodge or the Brethren, but their own education. They are respected by the whole Brethren as a Brother, and must also always be addressed as such. Their duties consist in assisting at the ceremonies, inviting the Brethren to labour, waiting at the table, and doing other small services.

*Directorium. Direction, or Management.*—According to the constitution of the Order, the management is placed in the hands of the M. M., with the W. M. and officers of the Lodge at their head; and they have the power of deciding in all disputed cases. In modern times, many Lodges have elected their own Directorium; and have delegated unto it the executive power of the Lodge. In England, generally, a committee of the officers, and part of the Brethren, form the Directorium in the Grand Lodge, the Board of General Purposes. Such boards are found attached to all Grand Lodges, as in London, Berlin, Hamburg, Dresden, &c.

*Dispensation.*—When a Brother has failed in performing his duties, and Brotherly remonstrances fail in bringing him into the path of duty, the first punishment is a dispensation from attending the labours of the Lodge. This can be pronounced either for a definite or an indefinite period; and if this fails in producing the desired effect, the next punishment is exclusion and proscription.

*Döll Frederick Wilhelm*, statuary and professor, in Gotha. When he died, in his 66th year, on the 30th March, 1816, one of the most celebrated artists of modern times, he was a member of the Lodge Ernst zum Compas, in Gotha.

*Drei. Three.*—A sacred number in Freemasonry, with which all labour is commenced and finished. This number reminds us of the Three Great Lights, the Three kingdoms of Nature, the Holy Trinity, or of the words of Christ: "Where two of you are assembled in my name, there will I be in the midst of you." We may also consider ourselves as the third party in Unity and Love, whose duty it is to exercise those two cardinal virtues. The Christian can also take the number three as the grand distinguishing doctrine of his faith. Further, natural bodies are divided into three kingdoms. Treble were the origins of material nature, salt, sulphur, and quicksilver. There are three principal parts in a man, body, soul, and spirit. Faith, love, and hope, support and adorn life. A legal sentence is commonly composed of three parts, &c.

*Dreieck oder Triangel. Three cornered, or Triangle.*—A geometrical

figure, which every Freemason knows ; and he must in particular study that triangle which has three equal sides, or which is called an equal sided triangle. The ancient Egyptian priests expressed the origin of all things by the triangle ; and when they afterwards wished to describe the godhead in its various attributes, they also adopted the triangle. The kind, good, gracious, and merciful God, they delineated by the water triangle  $\nabla$  ; and the just and angry God, by the fire triangle  $\triangle$ . The triangle considered as a geometrical figure, is composed of three things, which, united, form one whole, viz., of three particular points and angles, by the union of which the triangle itself is formed, as one whole, or complete figure. It is for this reason that it has been adopted as the symbol of the Triune God. If we unite a  $\triangle$  with a  $\nabla$  we have then a six pointed star  $\star$  as a symbol of the perfect Godhead, in all his attributes and works. If we surround this figure with a circle  $\odot$  there will be seven points in it, if we include the centre point of the circle, which represent the sacred number seven.

*Dresden.*—The Dresden Lodges deserve credit for having founded an institution for educating the poor. The bad harvests in the years 1770 1771, induced the Brethren to protect or support the poor in Erzgebirge, more especially the orphan and fatherless children. The deceased Brother, Privy Councillor von Ferber, was the first and most zealous promoter of this object. In the year 1772, there was collected, in and out of the Lodges, 8000 dollars, (about £1200,) of which sum, 6500 dollars was expended in feeding, clothing, and instructing one thousand children in Erzgebirge. As soon as the famine was over, this support to those who lived at a distance ceased ; but the court chaplain, Naschig, directed the attention of the Brethren to the necessities of their own immediate neighbours, namely, the inhabitants of Dresden, and of Friederichstadt, and immediate steps were taken to assist them ; and, on the 1st December, 1772, twenty boys, and ten girls, all fatherless and motherless orphans, belonging to Friederichstadt, were provided with a dwelling, clothing, food, and instruction. This, however, was not sufficient, and they purchased an old building which had formerly been the menagerie of the Duke of Brulschen, which was consecrated as a school-house, on the 27th October, 1773. The blessing of God was visible upon the whole undertaking. On the 1st Dec., 1774, a new house was erected at an expense of 6692 dollars, in which forty-three children were supported. In the year 1798, the King of Saxony openly acknowledged this institution, and gave it the privilege of a benevolent foundation. A Brother, named Von Leipzig, left it the half of his fortune ; and the high court chaplain, Reinhard, founded in it an exhibition for one poor child. Other benefactors have supported this institution, as well as the Lodges ; so that thirty-one poor children are regularly maintained in it. From the time of its foundation until 1815, eight hundred pupils have been supported and educated in it. The children of parents who are not so poor as to be entirely unable to educate their own families, are admitted, and they pay sixty-six dollars per annum. They are instructed in religion, reading, writing, arithmetic, drawing, singing, natural history, mechanics, history, mathematics, and latin. A governess teaches the females domestic work.

*Druiden oder Celtische Mysterien. Druids or Celtic Mysteries.*—It is supposed that the Celts possessed peculiar secrets. The Druids

were their priests, and formed, as the Brahmins do in India, a peculiar caste among them; and, like the Brahmins, were held in the highest estimation; inasmuch as they were the teachers and philosophers of these people, and had great influence with the government itself. They officiated at all public and private sacrifices; explained the principles of religion; distributed all rewards; and, at certain seasons of the year, officiated as judges, and determined the punishment of particular crimes, and punished those who refused to submit to their decisions with excommunication, whereby they were prohibited from attending public worship; they could even excommunicate a whole nation at one time. They elected the principal officers in every city, who dared not undertake any thing of importance, without having first consulted them. They were free from all taxes and imposts. The instruction of the youth, not only in religious matters, but every other kind of knowledge, except the art of war, was exclusively in their hands. Their instructions were all communicated orally, and in verses, which had often a secret meaning. They also believed in the immortality of the soul, and in its transmigration through various bodies. Besides this, they gave instructions in the nature and movements of the planets; in the immensity of the universe; the form and motions of this earth; or the origin of created beings; and the might and power of the gods. They also practised astrology, witchcraft, and soothsaying; and were not without experience in natural history and medicine; yet the latter art they disguised by superstition. Their opinion of the value of the *mistletoe* as a medicine, was most singular; for they considered it to be the most holy thing in nature, and a universal medicine. It is probable that this holy *mistletoe* was the parasitical *mistletoe*, which grows so frequently on oaks, and from which bird-lime is now prepared. The oak they considered sacred, and from it they derived their name. With respect to their government, they had one common head, or chief Druid, who was elected by a majority of votes, and who held his office for life.

*Eclectiker Eclectisches system oder Maurer nach dem Eclectischer system Eclectical. Eclectical system or Masons according to the Eclectical system.*—The Eclectical was the name which those Freemasons gave their system, who, according to their account, had adopted a ritual, formed out of the best parts, carefully selected from all other rituals; such a system was adopted at Frankfort-on-the-Main. After the death of John Peter Gogel, (at Frankfort,) Provincial Grand Master of the Frankish and upper and lower Rhine circle, in 1782; and the patent which was granted to him from London, might be considered as extinct; the two Lodges, the Union, at Frankfort-on-the-Main, and Joseph, at the Royal Eagle, in Wetzlar, united to form this new system. The union of the Eclectical Masons also called themselves the united Lodges for re-establishing the Royal Art of Ancient Freemasonry. Each Lodge was to be independant, and only to work in the three ancient degrees; but to be enabled to introduce the higher degrees without making them dependant upon the others. This union was never spread to any extent. The senator and bookseller, Bronner, at Frankfort-on-the-Main, was the first Grand Master.

## THE ANNALIST.

SOME TRANSACTIONS OF THE FRENCH LODGE  
FORMERLY HELD IN LONDON.

A REPORT having been lately circulated of the probability of a Lodge being about to be held in London, to work according to the English system, but the proceedings to be conducted in the French language; the following abstract from the minute book of a French Lodge formerly held in London may not be uninteresting.

The minute book is a sample of neatness and precision, and has probably not been excelled by any Lodge either in this or any foreign country; it has a very copious index, and is altogether worthy the inspection of the curious Mason. The minute book takes a range of two years, from June 1766 to June 1768.\*

1766.—A conference was held on the 16th June, 1766, at the Crown and Anchor tavern, attended by the following French Brethren resident in London: viz., Bros. Blache, Duval, Long, Pache, D'Wyer, Hobler, Cardinaux; at which it was determined to establish a new Lodge of Free and Accepted Masons, to be composed of foreign Brethren, and to work in the French language.

The party was also joined by Bros. F. Leautier and J. J. de Vignoles, when the latter Brother was elected Master of the Lodge, who appointed Bros. Leautier and Blache as Wardens, Bro. Duval was elected Treasurer, and other officers were appointed. Bro. Barthelemon was on his joining recognized as one of the founders of the Lodge.

In order to create a fund for the proper regulation of the Lodge, Bro. Long, the Secretary, generously presented the sum of 30*l.*, which he placed in the hands of the Treasurer, which was gratefully accepted and acknowledged.

It was determined that the Lodge should be designated "*L'IMMORTALITE DES FRERES*;" that a warrant should be prayed for from the Grand Master of England; and that suitable by-laws should be prepared. The transactions are authenticated by the signature of DE VIGNOLES.

On the 23rd of the same month the Lodge met again, when the Master stated, that he had received from the Grand Master, Lord Blayney, a letter, complying with their request in everything except the designation of the Lodge, which his lordship considered should be changed (as a more modest title) to that of "*L'IMMORTALITE DE L'ORDRE*," which change was adopted, without, however, admitting the validity of the motive alleged.

Bros. Vulliamy, Cazenove, and Ghillini, admitted as members. The following were initiated on the 25th June, viz., Messieurs Des Barres, L. Duval, C. Muller, C. A. de Wellermin, and a serving man, Wattel, who were admirably addressed on their initiation by the Senior Warden.

A voluntary subscription was entered into for general purposes, which amounted to 130*l.* 5*s.*

\* Perhaps some intelligent correspondent may be able to state when the Lodge was dissolved—it could not be in 1768, for by the last minutes it was then in a very flourishing condition.

Each Apprentice gave to the poor fund one guinea, and the contribution to the same, including a fine of one shilling, amounted to twenty-five shillings.\*

Some altercation occurred on the 3rd July; but the matter dropped.

On the 17th a discussion took place on the propriety of holding the meeting in a private room instead of a tavern; the arguments greatly excited the members, who expressed their opinions with much warmth.

At a following meeting the Master refused to pass the four Apprentices until they presented themselves in a better qualified manner, and placed each under the care of an experienced Mason.†

The by-laws in relation to the various officers were read, and exhibited considerable care.—Fees, first degree, 3s. 3d., and 2s. 2d. each for the second and third.

A very animated discussion took place on the 11th August relative to the admission of a visiting brother, whose certificate did not appear to have been perfectly regular; the Brother retired, but promised to bring a better attestation on his next visit.

It being considered that the Lodge had not been duly constituted, it was resolved that a petition be presented to the Grand Master, to direct a Grand Officer, conversant in the French language, to perform the ceremony of constitution. The reply of the Grand Master was not merely favourable, but stated that he himself would in a few days personally constitute the Lodge. The Master appeared to have been startled at the condescension, and, considering it impossible to have matters duly prepared, petitioned for his original request, whereon the Grand Master appointed Bro. Leautier to perform the ceremony; who, on the 8th September, constituted the Lodge in a most efficient manner, amid the acclamations of the Brethren.

On the 13th October Bro. Spencer, the Grand Secretary, visited the Lodge.

At the meeting of the 27th November there was a very interesting discussion on the conduct of a Brother, which was very creditably conducted, and terminated to the satisfaction of all concerned.

The festival of St. John was celebrated with great splendour on the 27th December, in the presence of the Grand Secretary and many visitors; there was also a concert on the occasion.

1767, 26 January, some little points of etiquette as to Grand Officers, &c. explained, relative to a grand concert about to take place.

The minutes record all the discussions of the day, which were very interesting. On the 26th February, the question arose of admitting as members Brethren who were not conversant with the French language; the debate was conducted with much animation.—The Master was requested to give his opinion, which he did with considerable effect—stating that the Lodge was founded expressly for the advantage of foreign Brethren speaking the French language; and that although a few English Brethren had been admitted, it would be a better security for the original object that the number should not be increased, but that visiting Brethren, whether they spoke French or not, might claim admission by law.

At the sitting of the Lodge on the 13th April, the Master announced that at the last committee of charity it was stated, that no distressed

\* This system might be resumed with advantage in the present day.

† The Master evinced a proper regard for the Order.

Brother, if a foreigner, could be relieved with more than 5*l.*; and that during the discussion on the subject, it came out that the Lodge of Friendship, No. 3,\* had purchased its rank, and that Bro. French, who had negotiated the matter, was suspended until definitive judgment be passed.

It being stated that the Grand Master of the Lodges of Hanover was in the ante-room, it was resolved to invite him to witness the working of the Lodge. The Grand Master of Hanover was accordingly introduced, with ample ceremony. He was requested to assume the chair and direct the work, but he declined, preferring to witness the ceremonies according to the Grand Lodge of England.—Bro. Cole (at the time a celebrated Mason) appeared to be a joining member.

The succession of the Duke of Beaufort to the Masonic throne was announced on the 25th April, together with the general invitation of the Lodge to attend the customary grand festival.

A most interesting discussion took place relating to the state of the Lodge, charges for banquets, and a proposition to subscribe to English and foreign lotteries, regulations as to visitors, &c.

The first years' transactions concluded to the perfect satisfaction of the members and their numerous friends.

The second year of the Lodge commenced with some regulations as to the refreshments; there appeared to be two tables, one for the senior and one for the junior members, the former had a ticket for four shillings for liquor, the other one for two shillings.

Bro. Vignoles was re-elected Master, who appointed Bro. Leautier as his deputy, and Bros. Duval and Long as Wardens, Bro. Blache was elected Treasurer. The installation of the W. M. was celebrated with considerable display and hospitality; the visitors were very numerous. In the following month (July) the Lodge held a summer meeting at the Mermaid, Hackney, in honour of the Master's natal day, on which occasion the Masonic enjoyments were followed by a ball, which greatly delighted the ladies.

At the following meeting a discussion took place on the question, whether a Brother who had become affiliated with other Lodges could continue a member? it was argued that the Lodges stated were not "within the bills of mortality." The Brother was left to decide whether he would retire from the other Lodges or this.† At a subsequent meeting the Brother was dismissed.

The Master and his assistants visited the Lodge of Antiquity, at the Queen's Arms tavern, St. Paul's Church-yard, in September, and were very warmly welcomed. Any deviation from strict law of discipline or practice appears to have been followed by some oblation to charitable purposes.

Bro. Dunckerley, P. G. M. for Hampshire, visited the Lodge, and was received with every mark of distinction and respect. He again visited on the 17th February following.

It is worthy of remark that the cash account was audited at every meeting, and that all the minutes were subscribed to by Bro. Vignoles.

\* Qy.—Is this the present Lodge of Friendship, No. 6? if so, as we are preparing annals of Lodges perhaps some intelligent member of the Lodge of Friendship will favour us with some particulars; it is not improbable that some Lodge lower in number was desirous of taking a higher one; similar cases are on record, as the Fortitude and Old Cumberland, St. George's and the Corner Stone.

† It would seem, then, that in 1767 a member could only affiliate in one Lodge.

Bro. Rowland Holt on the 17th February visited the Lodge, and invited the members to visit the Lodge of Friendship, No. 3.

16th March, 1768. This was a grand day for the Lodge; the most noble the Duke of Beaufort, M. W. G. M., visited the Lodge in great state, accompanied by Bro. Dunckerley, and other grand officers, the W. M. of the Friendship and his officers; a great number of visitors were also present. The duke occupied the throne, while the W. M. directed the work. The proceedings were of a most interesting nature. His grace attended the banquet, and remained until one o'clock.

The Lodge of Friendship appears to have cultivated a very intimate acquaintance with this French Lodge, for on the 20th April, a particular minute states that No. 3 have agreed to receive regularly the Brethren of *L'Immortalité de l'Ordre*, on payment of the same nightly dues as their own members, namely, five shillings each; and finally the Brethren of the two Lodges were considered as partaking of the advantages of membership in both.

The Treasurer's account finally shows as paid by that officer 205 11 2  
 Furniture, &c. of the Lodge, valued at . . . . . 176 5 2

Debt . . . . . 29 6 0

[It has been our fortune to inspect the minute books of many Lodges, but certainly for accuracy of detail, regularity of minutes, clearness of penmanship, and, above all, for a most copious and explanatory index, the minute book of this French Lodge exceeds any we have seen; and we regret much our inability to give any other account than the two year's transactions which are therein contained.—*Ed.*]

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### POPULAR LECTURE ON FREEMASONRY.

On Tuesday, 25th February, Brother Charles Mackie delivered an interesting lecture on the Origin of the Arts and Sciences, and the Antiquity of Freemasonry, at Crosby Hall, Bishopsgate-street. He was assisted on the occasion by Mr. Jeffreys and Miss Townsend, who sung several songs in illustration of the subject.

The lecture was given for the benefit of the Royal Masonic Institution for Boys. The National Anthem having been sung, Mr. Mackie commenced by saying: "That of all the curious and interesting prospects which history opens to our view, the progressive advancement of the human mind in the improvement of its faculties, was decidedly the most delightful. The exploits of conquerors might dazzle at first sight, but the labours of the artist and the mechanic, although they did not shine with so conspicuous a light, diversified the picture of human life with milder and more beautiful colours. It was a curious fact, that in all classes of the lower animals, the creature advanced from infancy to maturity, and attained, in the compass of a single life, to all the perfection their natures could reach. But with man, the species had a progress as well as the individual. He built, in every subsequent age, upon foundations formerly laid; and, in a succession of years, could only approximate to perfection in the application of his faculties, based on the labour and experience of former generations.

Art was natural to man ; and the skill which his race had acquired after ages of practical experience, was only the improvement of the talents possessed by the father of humanity. Destined to cultivate his own nature, and to amend his situation, man, from the beginning of the world, had had before his eyes a never failing subject of attention,—ingenuity and labour. The lecturer proceeded to take a general view of the efforts of man to provide himself with shelter, as the first and natural, because most necessary, application of his mind to the study of art. Vitruvius found the rudiments of architecture in a Scythian cottage ; and in like manner, the armourer might, in the sling of the youthful David, find those of the implements of warfare. All our knowledge justified the hypothesis that the arts and sciences had been copied from nature, and improved by philosophy and experience. Pope perceived this when he said “Go, from the creatures thy instruction take.” In his remarks on the early discovery of iron, and its application to the uses and wants of man, he introduced the song (Tubal Cain) of his namesake Mr. Charles Mackay, which he said was unrivalled for conception and power of imagination. After agreeably tracing the first branch of his subject from the earliest periods of the history of man, down to the wondrous days in which we live, he came to the more interesting portion of his lecture, the History of Freemasonry. After the erection of the temple and the death of King Solomon, many of his masons began to travel ; and carried with them the high taste of architecture with the secrets of the fraternity, into the several states of Asia and Africa, and also into Europe. For the tradition was, that they travelled to the pillars of Hercules, in the west, and to China, in the east ; and old records affirm that Ninus, who had been at the building of King Solomon’s temple, brought the knowledge of the art into Germany and Gaul ; and the masons being held in high estimation for morality and harmony, obtained in those times especial privileges ; and because they taught their liberal art to the *free-born* only, they continued to be called *Freemasons*. They constituted Lodges in the places where they were employed ; and were encouraged by the great and noble of the land, who requested they might be accepted as members of their Lodges, and Brothers of the Craft. Freemasonry thus became what it is, and what it will probably remain until the end of time. Kings, princes, and potentates became Grand Masters. With regard to the history of Freemasonry as immediately connected with Great Britain, it appeared that Albanus, or St. Alban, was the first Master Mason in England. He built the ancient palace of St. Albans, and subsequently suffered martyrdom, in a general persecution of the early Christians.

Masonry continued to flourish in England through good report and evil report, for many centuries, down to the time of Inigo Jones and Sir Christopher Wren, both of whom were distinguished members of the Craft. Many of the kings of England have been warm friends to the Brothers of the mystic tie. Queen Elizabeth, however, conceived the project of suppressing the Grand Lodge of Freemasons at York, and the adroit management of the Grand Master in sending her plenipotentiaries back all Masons, is not a little amusing. It is mentioned by the historian, that her Majesty sent an armed force to break up the Grand Lodge, assembled at York, on St. John’s day, 27th December, 1561 ; but Sir Thomas Sackville, the Grand Master, took care to make the chief of the emissaries Masons, leaving them, after initiation, to justify

the principles of the Order. The Queen subsequently expressed her confidence in the body ; and, as is well known, showed great favour to Sir Christopher Wren, who was Grand Master of the Order, in 1567, and resided in Bishopsgate-street, nearly opposite the venerable structure in which the lecturer and his audience were now assembled.

He would proceed however with a brief definition of what Freemasonry was. He had often regretted that he was restrained from developing to dear and intimate friends among the uninitiated, some of its most sublime and imposing beauties ; but even without the sacred recesses of our assemblies, there was ample scope for elucidation. The Masonic institution exhibited one harmonious and stupendous fabric, founded on universal piety, unfolding its capacious portals to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion ; concentrating in one great body just tenets, unencumbered by those disputed points which have dis severed every society but our own ; and in storing up the most approved scheme of ethics adopted by the different nations of the civilized world. The system originated in the earliest ages, and among the wisest of men ; and, unlike the frail fabrics which practical masons had raised, the fabric of speculative Masonry remained firm and unshaken ; and century after century had conducted it to maturity and perfection. It was not a false science which tended to bewilder, to dazzle, or to blind, but an institution wherein, under apt figures, select numbers, and choice emblems, solemn and important truths, tending to warm the heart, to strengthen the understanding, and to bind mankind more closely together, were most expressly enforced. A large proportion of the wise and good in every rank, language, and clime, have been Masons ; must not Masonry then possess an inherent worth, unknown to the outer world ! How oft has the endearing epithet of " Brother " been the means of protecting life, and reconciling the most conflicting interests, and converting the fiercest enemies into the warmest friends ! Freemasonry is a school of moral and intellectual discipline, in which all the higher faculties of our nature are trained and exercised—in which we recognize religion as the school master, without whose influence our craftsmanship would be but vanity.

Agreeably to the tenets of the Order, the fair sex were excluded from associating in the mysteries and profession, not because they were deemed unworthy of the secret, nor from want of mechanical skill, but from a solemn consciousness of the unworthiness of man himself. For should ladies once be permitted to enter a Masonic Lodge, Cupid would be sure to follow, and jealousy and its consequences might take possession of the hearts of the Brethren. Thus, by the magic power of beauty, fraternal affection would be converted into mere rivalry ! [This portion of the lecture excited a good deal of mirth among the ladies present.] But, though the most amiable and lovely of nature's works were excluded from their Lodges, the Order boasted the knightly attribute of protecting the weaker vessel from the attacks of vicious and unprincipled men. The feelings of the gentler sex were, however, unquestionably finer, and their sympathies more easily awakened to the misfortunes of their fellow creatures, than those of rude man. The soft tear of pity sparkled on their cheeks at the tale of woe, and their gentle bosoms heaved with tender emotion at the sight of human wretchedness. They required not the adventitious aids of mystic institutions to urge them to acts of charity and benevolence, nor the use of symbols to lead them to virtue.

Their hearts were so many Lodges, in which virtue presided, and the dictates of that grand mistress of the female bosom their only incentive to action.

In conclusion, Freemasonry, rightly understood, would be found to be the improvement of youth, the delight of old age, the ornament of prosperity, the refuge and solace of adversity ; it pleased at home, it was no incumbrance abroad ; it lodged within us, it travelled out with us ; and added pleasure and amusement in the quiet of rural retirement ! The genuine Mason sought universal truth ; he cultivated universal harmony ; he desired the happiness of all men ; and he looked with the mental eye over the whole globe. One part is peopled with fair men, another with black and swarthy faces ; their languages are various, their modes of thinking different—but all are our Brothers ! The children of one father in heaven, and one family on earth !

The lecturer was welcomed with reiterated acclamations.

## MASONIC ANECDOTES.

### LIEUT. COL. TYTLER.

IN the Edinburgh Review, a criticism appeared on a work of Wilson's, in which considerable doubt was expressed of the truth of the statement that the life of the French commander had been saved, by his making the Freemasons' sign, when unhorsed, and on the point of being dispatched by the spear of a Cossack. If the improbability of the anecdote is the only reason that can be assigned for throwing discredit on the story, we beg to annex a similar tale, well authenticated, the performers and narrator being at this moment in existence, and ready to attest its accuracy. We presume the analogy of the two cases will set at rest the question of probability.

Bro. Back, (Tyler, in the East of Altenburg, No. 7,) relates, that his father-in-law, Lieutenant Colonel Tytler, in the last American war, was thrown on the ground, and about being stabbed with a bayonet, when he, as a last resource, made the Masonic sign, and, on the moment, the American stayed his hand, and gave the fallen soldier his life and liberty.

### FREEMASONRY *versus* THE SLAVE TRADE.

TO THE EDITOR.—SIR AND BROTHER,—It is unnecessary to remind Freemasons that our private signs, although of great importance, are not the most valuable, nor the most interesting, parts of the science we endeavour to cultivate. Masonry embraces a wider range, and has a nobler object in view ; namely, the cultivation and improvement of the understanding, and affections. But that the methods by which Masons recognize each other have, frequently, the most important consequences, will be illustrated by the following anecdote, which is the cause of my addressing you—and which, with others of a similar character, will shew that Freemasonry exerts the highest influence on even the most uncul-

tivated and ignorant who adopt its principles. In the case I am about to relate, we find a man, whose trade it was to kidnap his fellow-creatures, flesh and blood like himself, for the purpose of selling them, and dooming them to the most miserable destiny for life, if they were so unfortunate as to survive the voyage across the wide ocean, in a slave-ship, whose very occupation must have made him brutal, if not ferocious, we find him, I say, practically acknowledging the force of his obligations as a Freemason, and rendering due homage to the great moral lessons he had learnt in that character. The two principal actors in the following scene, were not only total strangers to each other, but each spoke a language of which the other knew nothing—and the Englishman was of a nation which the Spaniard, in common with all who employ themselves in the same inhuman and diabolical traffic, detested with a perfect hatred, as the most successful and determined opponent of those who send the poor African to wretched and hopeless slavery for life. If the Spaniard in this instance *professed* Christianity, he certainly, by his deeds, gave the lie to his profession, by outraging its most valuable precepts. But—he virtually acknowledged, by acting upon them, the important lessons he had received in a Freemasons' Lodge.

The facts belonging to this interesting adventure, speak for themselves: I leave them, therefore, to make their own impression, and proceed to give the particulars, almost verbatim, as related to me by the principal actor in it.

Capt. D., master of the brig *E.*, belonging to some eminent English merchants, who have long been engaged in the African trade, was, in June 1844, at Camma, on the western coast of Africa, lying about  $1\frac{1}{2}^{\circ}$  S. lat. and about  $10^{\circ}$  E. long., for the purpose of trading with the natives. Having disposed of his cargo, he was about breaking up the factory which he had established at that place; and with that view, had taken the greater part of his purchases on board his vessel. Before the removal of the whole was completed, the son of the king of a neighbouring tribe, came up, and wantonly destroyed two jars. One of the lads attached to Capt. D.'s factory (a Gaboon boy), immediately asked the king's son the reason of his having broken the jars. The latter not only refused to give any reason, but struck the boy—who, with great spirit, returned the compliment, without loss of time. Thus simply was a disturbance caused—for the Camma people, having seen the king's son struck by the boy, immediately came up in great numbers, with fire-arms and other weapons; being instigated to outrage on the Englishman, by some Spaniards, (slave-dealers,) who were stationed there. Capt. D. had none but natives with him at the time, and even of those, not more than half-a-dozen, his own crew having gone off to his vessel with goods. Two of his men—(Africans, but, from the neighbourhood of Sierra Leone) having been severely wounded, a hand of one of them being nearly severed and remaining attached to his arm by merely a little skin and membrane, Capt. D. being the only white man present, except the Spaniards, was about endeavouring to force a passage through the mob; when he observed in the neckhandkerchief of one of the Spaniards who were urging on the attacking party, a Masonic emblem. In a case of such difficulty, requiring prompt decision and action, and where his life was not worth a minute's purchase, Capt. D., on noticing this, gave the Spaniard a Masonic signal. It was promptly acknowledged; the Spaniard instantly came up—proved himself on five points—put his cutlass into Capt. D.'s hand—fetched another from his factory

for his own use—and arrayed his men on Capt. D's side. The fortune of war was thus changed: the tribe were quickly dispersed, king's son and all, and Capt. D. enabled to reach his vessel without farther loss or damage.

I need only add, that Capt. D. has related this adventure in my presence, twice within two months, without the slightest variation as to the main points of the story. The last occasion was on Sunday last, at my own house, no other person being present; when I put down the particulars from his own dictation, urging him, as a Mason, to relate the plain facts, without any embellishment. The few reflections of my own which are incorporated with the narrative, do not, in the slightest degree, affect the facts as stated to me, and may easily be distinguished. Capt. D. is a very young man, a native of the town from which I write, and his family and connexions are well known. He has all the modesty, spirit and courage of which the true British sailor is proverbially possessed.

For myself, I avow my perfect confidence in the truth of all that is herein contained.

I have the honour to be, Sir and Brother,

Yours fraternally and faithfully,

THE MASTER OF NO. 472.

P.S. The reason the name is not given at length, is, that Capt. D. is too retiring to like to see his name in print. It may, however, be known on application to the writer of this.

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THE LATE MAJOR-GENERAL SIR ROBERT ROLLO GILLESPIE, K.C.B.\*

The subject of this anecdote was born at Comber, county Down, in 1766. He became a member of the Fraternity of Freemasons in his native town in the year 1783; his name yet remains in the Lodge, and his flag and banners in which he was initiated are preserved. Shortly after he was gazetted to a cornetcy in the Sixth Carbineers. In the early part of his service to his Sovereign and country, he highly distinguished himself in the West Indies, viz., at Tiburon; Port-au-Prince; Bizotton; Fort-de-l'Hôpital; St. Lucia; and at St. Domingo; on the latter island, then in the possession of the French, his life was threatened, and he was on the point of being put to death by order of the governor, General Santhonax, under the following circumstances:—He was selected by his commander-in-chief to be the bearer of a dispatch with a summons to surrender the island, and having been sent under a flag of truce, so great was Gillespie's anxiety to reach the shore from the English squadron from whence he was dispatched, his boat got stranded and upset, and his flag and papers having been lost in the sea, he swam ashore with his sword in his mouth; upon which occasion he was several times fired at and miraculously escaped. On being brought a prisoner before the governor he was charged with being a spy, and instantly threatened to be hanged, when Gillespie espied on the governor's or his attendant's buttons the insignia or device of Freemasonry; Gillespie gave the sign,

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\* For the account of the laying of the Foundation of a Monument to the memory of this brave soldier and excellent Mason, we refer the reader to p. 348, 1844, for a too abbreviated account of the interesting proceedings. We understand that the final close of the proceedings will take place on the anniversary of the birthday of H.R.H. Prince Albert, the 26th August, when it is expected that the Fraternity will attend in great numbers.

when the pass-words were interchanged ; he was immediately released, sumptuously entertained, and sent back to the squadron, and his friends and companions in arms, under a guard of protection, by order of Santhonax.

In the year 1813, on his return to Calcutta, after the conquest of Java, he became a member of the Moira Lodge, (still extant,) established by the Marquis of Hastings, on his lordship's arrival as governor-general, under the auspices of his Sovereign, and by deputation from the United Grand Lodge of England.

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Among our contemplated arrangements, is included the giving of Biographical Memoirs of distinguished Masons, past and present. Should we be enabled to carry out this intention, the noble-minded Gillespie will not pass unnoticed ; and we take this opportunity to request contributions on the subject of Masonic Biography.

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#### THE TIES OF MASONRY HELD SACRED BY A PIRATE.

The following interesting particulars were communicated by Bro. Glen, of the Phoenix Lodge, Sunderland, at a meeting of the Lodge of Instruction, held at the George and Vulture tavern, Cornhill :—

Fifteen years ago, Bro. Glen, who had not then been initiated into Masonry, was mate of a merchant vessel, which was filled with a general cargo, and bound for the island of Cuba. The crew, besides the captain and mate, consisted of seven seamen ; when, within about three days' sail of their port of destination, they discovered a suspicious looking schooner, apparently hovering in their course, and which, from her appearance and motions, they were fearful was a pirate. Being almost in a defenceless state they were naturally much alarmed, and endeavoured by altering their course to avoid the schooner, but she crowding all sail bore down quickly upon them, and brought them to. The piratical character of the schooner was now but too clearly apparent. The merchantman was boarded by twenty-five desperadoes, all armed with pistols and cutlasses ; against such a numerous and well-armed force resistance was out of the question. The captain of the pirate was a Spaniard, he was accompanied by his lieutenant, who was dressed in a peculiar manner, with tight red pantaloons, and Bro Glen conjectured from his appearance that he was a Maltese. The captain, mate, and crew of the merchantman were immediately seized, pistols were presented to their heads, and they were threatened with instant death unless they immediately gave up all the money on board. They had scarcely any specie, and the pirate captain, being dissatisfied, proceeded to plunder the vessel of everything which was valuable and portable, and then vowed, with the most horrid imprecations, that he would burn the vessel and destroy all her crew. This ruffian spoke broken English, the other pirates spoke in Spanish. The unfortunate crew of the merchantman were now bound and secured in the fore part of the vessel. The captain and Bro. Glen were also tied to two pillars in the stern cabin. The work of plunder was finished, and the pirate captain had given directions for the destruction of the vessel by fire ; gunpowder, tar-barrels, and other combustible

materials were brought from the schooner, and placed on board the fatal vessel in a manner best calculated to insure her speedy destruction. Whilst these horrible proceedings were in progress, the cries and lamentations of the unfortunate crew were piteous in the extreme, their supplications for mercy were, however, entirely disregarded, and the diabolical preparations for their destruction completed, and the train actually laid. At this awful juncture, the lieutenant of the pirates, who has before been noticed, went aft and entered the cabin where Bro. Glen and his captain were secured, his purpose being apparently to make a further search before leaving the vessel for anything valuable which might previously have escaped observation. Bro. Glen and the captain were, as may well be imagined, in a most dreadful state of terror and alarm, expecting nothing less than instant death, and that in its most horrible state. The captain happened fortunately for himself and crew to be a Mason. As a last resource, he attracted the pirate's attention, and made the sign of an E. A. P., the latter regarded him stedfastly for an instant, and replied by making the sign of a F. C. Bro. Glen was at that time ignorant of the meaning of these proceedings; but he did not fail to perceive that the countenance of his captain, before so anxious and terror-stricken, was instantly lighted up with joy and hope, whilst a glance of mutual intelligence passed between him and the pirate. Some further communication then passed between them, neither could understand the other's language; but in this short interval they had made themselves understood by the universal medium of Masonry. The lieutenant then returned to the deck, where, as it subsequently appeared, he dissuaded the captain of the pirates from his intention of burning the vessel, and induced him to abandon her and the crew without further injury. Shortly afterwards the captain and greater part of the pirates left, the lieutenant and five others still remaining on board. The lieutenant went again into the cabin, and wrote a short note in the Spanish language, which he carefully folded up and left upon the cabin table; he then with a knife cut the cords with which Bro. Glen had been bound, and making a gesture of caution, left the ship with the remaining portion of the pirate's crew. Bro. Glen speedily released his captain, who then informed him that he had made himself known to the pirate as a Mason, and to that circumstance their deliverance must be attributed. After waiting as they deemed a sufficient time to allow the schooner to get out of sight, they cautiously proceeded to the deck, and released the crew. Their vessel had been completely ransacked, and was in a state of the utmost confusion; they could see the train which had been laid for their destruction; they then carefully removed the combustibles, and returning thanks for their deliverance again proceeded on their course. Nothing particular occurred until the second day following, when to their utter consternation they again espied the piratical schooner, which bore down upon them as before. They hoisted their English colours, when the pirate recognizing the vessel as the same which had been recently pillaged, merely displayed his black flag, the terrible ensign of his dreadful calling, which he almost immediately lowered, and then altering his course, stood off without offering the merchantman any further molestation, and was seen by them no more. On the following day they arrived in port, when Bro. Glen and the captain made a protest of the circumstances, and it was found that the letter which had been left on the cabin table was couched in the following terms:—"Brother—Having recognized you as a Mason, I have induced

the captain to spare the lives of yourself and crew—but for this you would all have perished.” It was subsequently discovered that two American vessels had been destroyed by fire in those seas, the crews of both perished, and no doubt under similar circumstances. Bro. Glen on his return to England lost no time in seeking admission into our Order, which, under Providence, had been the means of preserving his life.

In this narrative we have a remarkable instance of a man who, though he disregarded every law both human and divine, had yet remained faithful to his Masonic obligation—Masonry, in fact, forming the only link which bound him to humanity; but cases like these, and there are numerous others of a similar character, recorded in the annals of our institution, require no comment to show the great value and vast importance of a knowledge of Masonic secrets, independently of the other beneficial results, social as well as moral, which the practice of Freemasonry is calculated to produce.

December 10, 1844.

## TO THE SUPREME GRAND CHAPTER OF ENGLAND.

### MOST EXCELLENT GRAND PRINCIPALS, AND COMPANIONS GENERALLY.

—I had intended to have addressed you at some future day, on the discipline and practice of the Order, but the recent debate on the fourth of February has so deeply impressed me, that I feel irresistibly impelled to offer some observations thereon, still reserving matters of general discipline and practice to another opportunity.

It is necessary that a primary reference should be made to the origin of the debate.

On the 3rd of November, 1841, Comp. J. C. McMullen, who had previously given a notice of motion for dues, stated

*“That it was not his intention at this meeting to proceed with the notice he gave at the last Quarterly Convocation, relative to subscribing members paying an annual contribution to the funds of the Grand Chapter.”*

For four consecutive years this Companion, whatever intention he may have entertained of renewing his motion, very carefully concealed it during this long period of time. Why or wherefore does not very clearly appear: if the original object was at the time clearly apparent, why was it kept so long in abeyance—if otherwise, why force it on at present—for *forced on* it has been *vi et armis*, as will be shewn.

Was not a *registry* needed in 1841, as much as it is now?

Was not a benevolent fund in the Royal Arch as much required then as at present?

If these objects were required in 1841, why did Comp. McMullen then turn his back on them?

Let us next peruse the notice of motion, as given in by the same Companion. We extract from the printed circular.

“Freemasons’ Hall, 30th Oct. 1844.—*The following Notice of Motion has been received for the next Quarterly Convocation, viz. :—*

*“That, for the purpose of establishing a Fund, to be applied in aid of the Royal Masonic Benevolent Annuity Fund, and for obtaining and keeping a correct Register of Royal Arch Masons,*

“Every Subscribing Member of a Chapter in the London District, as fixed by the Grand Lodge, shall pay 4s. per annum, and every Subscribing Member to a Country Chapter 2s. per annum; and each Chapter shall make a return yearly, or oftener if necessary, of the Names of all its Members, and at the same time remit the amount of the contributions of its Members, which amount shall be paid over to the Treasurer of the Annuity Fund in the name of the Chapter, whereby the First Principal thereof will be entitled to Votes for Annuitants in proportion to the sum paid, viz. one Vote for every 5s.”

At the Quarterly Convocation, held on the 6th of November, 1844, Comp. McMullen read his notice of motion, and observed that no other mode remained of *compelling* Chapters to make returns than that of subscription; that scarcely one in a hundred made any return at all; that he had calculated the call would realize about 200*l.*, and that the proceeds should be applied to the Benevolent Annuity Fund. Upon these grounds he moved the resolution, which he however withdrew, in consequence of a suggestion that his proposition would operate, to a certain extent, as a coercion to compel many to acquiesce in the appropriation of the call to an object they might not approve. It was afterwards understood that he would confer with Comp. Masson, who had strenuously argued on the propriety of confining the call to a very limited amount.

Thus it is shewn that in 1841 a Companion virtually *abandons* his first proposition, and in 1844 he also *withdraws* the second. It is true he tried to frame a new one on the instant, but was reminded of two important points, viz. that it was not quite honourable to proceed without apprising the Provincial Chapters, and also that having withdrawn his motion, there remained no business before the Grand Chapter.

Now to the next move:—

Let us again quote from the printed circular.

The following Notice of Motion has been received for the next Quarterly Convocation, viz.:—

“That, for the purpose of establishing a Fund, to be applied for benevolent purposes, and of obtaining and keeping a correct Register of Royal Arch Masons,

“Every Subscribing Member of a Chapter in the London District shall pay 2s. per annum, and every Subscribing Member to a Country Chapter 1s. per annum; and each Chapter shall make a return yearly, or oftener if necessary, of the Names of all its Members, and at the same time remit the amount of the contributions of its Members.”

“Ecce iterum crispinus”—“thrice the brindled cat hath mewed.” This time we are to have a half-price call “for benevolent purposes, and obtaining and keeping a correct register of Royal Arch Masons.”

What arguments did the mover employ on this occasion? *None*—positively none; in fact he stated that none were required, unless to express *his* conviction that *compelling* Companions to pay a subscription, was the certain way to *compel* them to register. And what was the result of this illogical reasoning—why that in order to carry his motion, he was obliged to leave out the words “benevolent purposes” from the resolution, which thus emasculated of its charitable purport, passed by a majority of THREE; so that the mover first states his intention *not* to proceed with his taxation, next to leave the Benevolent

Annuity Fund to its fate, and lastly to leave benevolent purposes altogether in the shade.

We have heard the proverb—get money honestly if you can, but get it by any means. There was also an understanding that a conference should be held with Comp. Masson—why was this implied compact violated?

I have now to advert to another more serious matter, it is the singular immunity this Companion possesses beyond his fellows (I hope they will pardon me) to range most widely from the usual mode of debate among Masonic gentlemen. This has been often observed, but was never more conspicuous than when he charged a Companion with inconsistency in talking one way in one place, and another way at another, scores of times, &c.

The Companion forgot the moment, when, as a Master-elect, he was told that the qualifications for a Master were, that he should be courteous in manner, and easy of address. The first it is not difficult to become; but if found to be so, natural rudeness cannot be pleaded as an excuse; the latter it may be difficult to attain; but every allowance would be made when there is no deviation through intentional error.

If in these observations I am exceeding the limits of propriety, no one will regret the necessity that impels me more than myself; but I cannot refrain from expressing an opinion on the indelicacy that was too apparent; and I advise the Companion to read, and ponder on, that sentence in St. Luke, which he will find in the 41st verse of the 6th chapter.

With this subject there naturally are connected other reflections. The observations of every other speaker were to the point, as each felt himself interested; thus we had the plain dealing of the mover of the amendment; the good humour and trite remarks of one of the best speakers in Grand Chapter or Lodge, and but for whose support the motion must have been altogether lost; this Companion, in the opinion of several, mistook the case, which is to be regretted. Another Companion expressed his surprise at the term "taxation" having been accidentally used; and we know that a word inadvertently used, has often lost a vote on many important occasions—it was no doubt the case at the time.

There is another highly important point for consideration,—How are the Provincial Chapters—to take their part in the discussion of their taxation—I beg pardon—their subscription? The Chapter in London to which I am attached, received their circular on the Thursday preceding the Quarterly Convocation, to be held on the 5th of February, a fortnight after the meeting of the Chapter; and as the next Chapter will not be held for two months, that circular cannot be laid before the Companions until two months after the call has been passed; so that the first intimation they will receive of the taxation is not that it is about to be discussed, but that it is about to be levied. If this be the case in London, and I aver such to be the fact, how stands the case in the Provinces? Why, worse and worse. The Provincial Chapters are made the scape-goats of certain Busybodies and Marplots, who do with them just as they please. It is altogether idle to talk of any thing like a proper or even decent regulation for them; they are looked on as merely to serve a purpose; not being present in Grand Chapter, to protect their own interests, they become liable to abuse, because they are kept in ignorance of what is going forward, and taunted with pains and penalties

when it suits a London Busybody to require supplies for any indefinite object; for to term his emasculate thro' a definite motion would be ridiculous.

What if some Provincial Principals should avail themselves of the railroad, and, in May next, over-rule the minutes of February?—it would be but just.

Has it ever occurred to the Grand Chapter to put the question considerably, as thus?—

*A register being required, the keeping of which might occupy considerable time, and the present clerks being much occupied, an additional clerk may be necessary, from what source then should the salary, if required, be defrayed? Why, from the funds of the Grand Chapter, which, when found to be insufficient, the call for dues, subscription, or taxation, would become clear and obvious. This, in my opinion, is the only way to look at the matter. But, at present, the funds of the Grand Chapter are ample even for this necessity.*

The alarm caused by a petition for a Chapter to be held at a private house, lest it should give rise to seditious practices, was ridiculous enough. The Calendar itself presents the pleasing fact, that many Lodges are held in private rooms; and, what is more cheering, these very Lodges are among the most successful, because they are among the most moral of the Masonic community.

For the present, I am warned to conclude, and I do so with a declaration that, as I am not among those who either envy the exalted self-estimation of those who assume the king-craft of the Order, or among those who owe their humble position to such influence, or am dependant on their favour for further advancement, so I hopefully abide that future period, which, by giving rise to a more auspicious æra, will consign the case to which I have alluded to merited oblivion.

CHRONOS.

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#### TO THE GRAND LODGE OF IRELAND.—No. IV.

“Indignante invidia borebit justus.”

MAY IT PLEASE YOU.—With the permission of the Editor of the *F. Q. R.*, and the consent of “Fidus,” who has hitherto addressed you, I have the honour of introducing myself to your notice; and not to break the chain of circumstance I approach your attention, as far as I am able, in similar phraseology. My reasons are as simple as some of you will probably think conclusive. I agree in all that has been written to you by Fidus; but as he may not be so perfectly aware of the “*casus belli*,” between the sycophants and honourable men, he might hesitate to advance what it is my business to prove. I am that *Verax* who, at the request of the Editor of the *F. Q. R.*, (vide p. 235, 1844) deferred the “Exposition of the Masonic differences in Dublin” for a time, and am satisfied in having complied with such request, inasmuch as his Grace the Duke of Leinster has been pleased to set an example of great consideration and equal courtesy, the advantage of which must be apparent. The Venerable Archdeacon Mant has also addressed the Editor at great length, in which it is clear that although some show of justice is dealt out to the Grand Chapter, yet I

cannot congratulate that distinguished Mason on the clearness of his evidence. He no doubt wrote from memory, and not from notes of the Grand Chapter, and probably felt himself fettered by the knowledge that to do more would have been to extinguish the Council of Rites altogether; so we must be thankful for an instalment of justice, which coming from such a highly esteemed Brother, is a point of no inconsiderable importance.

Dr. Mant might however have set the point altogether at rest; for he examined the books of the Grand Chapter, and must have known that their Minute Book contains transactions of 1784, and that the M. W. S. was the individual (S. P. Darling) who is now said to have been also at the head of the opposing Chapter. No one of common sense can deny that the scroll now actually in possession of the *soi-disant* "Original Chapter," is *bonâ fide* the property of the Grand Chapter. This point is the only one worth contesting, and Dr. Mant has avoided grappling with it. I aver the fact, however—and time will prove it.

Having informed you what *Verax* I am, it is hardly necessary to state that I am NOT that VERAX who has recently disgraced the Order by such a tissue of mendacity, as fully entitles him to the soubriquet of MENDAX. As he has stolen my signature, I merely warn the Craft of the circumstance. To read the trash is infiction enough on their patience, but to permit them to be in doubt by not disclaiming the disgusting doggerel, might expose me to derision.

The reason, may it please you, that I address you is, that as you appear to be in Ireland the only legitimate power, and as neither the Grand Chapter of the Royal Arch, nor the Grand Encampment can take cognizance of the question, and least of all the Grand Council of Rites—several of whose members are implicated in charges of a not very creditable nature—so no other course is left me than to lay my observations before you.

That I am not alone in my denunciation of this pamphlet, will be seen in the following extracts from correspondence, which I select from Brethren of eminence in England, Scotland, and Ireland. An *English* Brother thus writes:—"Some person has sent me a wretched pamphlet, by Verax, containing an attack on the *F. Q. R.*; it is altogether an *intemperate*, and in many places a *brutal* production, and throughout displays no Masonic spirit. Its tendency is evidently to inflame the parties on both sides, and prevent that reconciliation which is the unanimous desire of all well-disposed Masons who have heard of the differences. The *F. Q. R.* will doubtless treat its ignoble assailant with perfect contempt. The gentlemen whom it abuses will, it is to be hoped, avoid any contact with so unseemly an opponent."

A Scottish Brother observes—"Whoever Verax may be, he evidently labours to prove himself as ignorant of the principles of Freemasonry as he is disqualified from the consideration of a gentleman. His pamphlet is evidently intended to be a tocsin of war; but alas for its party, who may well exclaim 'save me from my friends.'"

An Irish Brother of rank and station—and even of the Council, but not of the clique—remarks, "It was a most difficult position for the Duke of Leinster to be placed in, but he has proved himself an unrivalled Mason. I regret the appearance of this sorry pamphlet, and rely on the good sense and experience of those whom it abuses with a shameless malignity, not to notice an anonymous scribbler. I may

differ with them on some points, but this scurrilous conduct will probably cause my retirement."

If it be asked how I have become thus acquainted with the opinions of others, my reply will be that having some time since been engaged in preparing my exposition of the "*Casus Belli*," I was in the course of correspondence with many Brethren, which had not ceased when this "brief history" made its appearance;—it naturally became a subject of comment.

The disgusting farrago purports to be "a Brief History of the Anti-Masonic League of Dublin, &c. &c." by VERAX! and is contained in twenty-four closely printed pages, but without the name of a printer attached. It has been pretty extensively circulated; and the parties who receive it by post are mulcted of fourpence, being the double penalty of twopence; so that the principle of dishonesty sticks to the supporters of the *soi-disant* original Chapter, from their first purloining of the property of the Grand Chapter in regular succession down to this slimy production.

MENDAX—for I really cannot bring myself to call him by his *borrowed* or *stolen* title—commences his attack in the true style of his genus, and assumes that the first gentleman to be attacked is a "*British Agent*," and afterwards a member of the original Chapter; and follows up his hue and cry by quoting a letter from the party, wherein it is stated "that several *companies* of the London Encampments, have met in conference, under the hope of resuscitating the *Grand Conclave of England*," &c., and on the strength of these words, at once states that the Duke of Leinster was correct in asserting that the "Marquis of Kildare was made a Rose-Croix in a Chapter not duly authorised." May it please you to pause a moment, and reflect on this point. Is it not clear that if *you*, the Grand Lodge of Ireland, were to become in abeyance for thirty years, or for thirty centuries, private Lodges might meet and continue to uphold the Order? You must well know that all Masonic power emanates from the Masters of Lodges, and that if *you* were in abeyance, the private Lodges would possess the power to resuscitate you; and they might—they probably would act on the principle of the Humane Society, and gently enkindling a spark, apply its motto "*lateat scintillula forsan*." The analogy is good in the case of endeavouring to resuscitate the Grand Conclave of England;—the private Encampments had never ceased to work.

I next beg to draw your attention to a fact that will not be easily controverted, viz., that the Marquis of Kildare was initiated at Oxford—exalted there, and at his own request installed a Knight Templar in the Cross of Christ Encampment, wherein he also received the still higher degrees; in fact he was from the first step to the last, affiliated in the English system. The farce of re-making had better have been spared.

The indifference of the late Duke of Sussex to the higher degrees I am not ignorant of; but I shall not at present enter into the subject further than to observe, that the observations of "*Mendax*" thereon are in good keeping with his case; they prove his title to the soubriquet.

It is brought against the *Review* that its Editor should have given the palm to the working of the original Chapter, and a charge of inconsistency is founded thereon. What a straining at a gnat! However, as the limits of this paper will allow but a brief allusion, I shall merely state my belief that the Editor never was the agent for the

Council of Rites—that he never committed himself as such. I have heard some pretty curious circumstances, but which, without his permission, I cannot divulge; a shrewd guess, however, I can make at the *aider* and abetter of this pamphlet, and point directly to *one*, of whom I enquire, if the letter quoted by Mendax be genuine, how came that person possessed of it? Leaving the public to form their own opinion of the matter if it be not so, I should rather think the letter is a genuine one; for it is evidently written in the better style of the gentleman whose signature is appended. But what a disgrace on the part of the Grand Council of Rites to give up a letter to aid so base and dishonourable a purpose!

The attack on this Brother is continued with a rancour that exhibits the vilest feeling. Mendax has some intuitive idea that he is safe in his falsehoods, or he would surely be struck by the fact that the abused party, instead of being disregarded by his Encampment, is at this very time again at the head of it; and although he may prefer to adopt the Horatian maxim, "*Feras non culpes quod vitare non potest*"—for no one can escape the cowardly assassin or the anonymous slanderer—yet Mendax, and those who herd with him, may rest assured that the object of their puny jealousy, at no period of his eventful and useful Masonic career, stood so high in the estimation of the Craft as he does at the present time.

There are other gentlemen with whom great liberties are taken by name and circumstance, but as they are residents of Dublin, they can repudiate the foul slander without difficulty. My chief object, as a member of an Irish Lodge, is to step forward and defend an English Brother in his absence. My apology is due to him for the manner in which I have done this; but his position in the Order claims the chivalric support of every honest and true-hearted Mason.

In taking my leave for the present, may it please you not to be deluded by the mendacious railings of a few blockheads; let not fraud and impudence prevail, but by your determination allow honest and ardent men to resume their rights and privileges under your own hopeful restoration to "light."

Dublin, Jan. 5, 1845.

JUSTUS.

*Olim Verax, sed nunquam Mendax.*

[Our correspondent at the time he wrote the above letter, could not be aware of the happy termination of the Masonic differences, in the arrangement of which his Grace the Duke of Leinster and Bro. Henry O'Connor became the entrusted guarantees.]—Ed.

## GENEROUS LIBERALITY

ON THE PART OF BROTHER HOBBS TOWARDS A BROTHER FREEMASON  
WHO IS IN DISTRESSED CIRCUMSTANCES.

(Continued from page 438, 1844)

Our readers will, we are certain, partake with us of the gratification afforded by the concluding and successful efforts of Brother Hobbs and his friends on this most praiseworthy occasion. We abridge from a morning paper the following account:—

The Concert was given on the 22nd of January, at the Hall of the Croydon Literary Institution; on which occasion Brother Hobbs was assisted by Messrs. Turle, Roe, Willy, Hatton, Hawkins, Chapman, Nicholls, the Misses Williams, and six Young Gentlemen of Westminster Abbey, and as it was generally known in the neighbourhood that the entire proceeds were to be applied for the benefit of Mrs. Gardner and her family, formerly of the Greyhound Inn, the Concert Room was unusually crowded, the *tout ensemble* of the audience being more than ordinarily cheering; but whether this circumstance arose from the improved style of lighting and decorating the Institution, or from the brilliancy imparted from “ladies’ eyes so brightly beaming,” we leave it to the imagination of our readers to determine. Among the general company we noticed the Hon. Mrs. Plantagenet Cary and party, Lady Bridges and party, Mrs. Thomas Keen and party, Mrs. Manbert and party, Mrs. Newman Smith, J. W. Sutherland, Esq., and family, James Hawkins, Esq., John Blake, Esq., Edward Westall, Esq., Miss Drummond and party, the Rev. H. Lindsay, Thomas Turner, Esq., Henry Richards, Esq., the Misses Reid, Robinson, &c. &c.

Of the glees and madrigals, twelve in number, it would be difficult indeed, where all was well done, to say which was done the best; we would, however, instance “The Chough and the Crow,” the solo parts being most exquisitely given by Master Stevens, Master Sullivan, and Mr. Chapman. The favourite madrigals, “All creatures now are merrie minded,” and “Down in a flow’ry vale,” were also given with surpassing effect, both being most perfectly sung by a full choir. Mr. Hobbs’ prize *Cantata* cannot be too highly commended, and we heartily recommend this beautiful composition to every true lover of glee singing. Mr. Hobbs’ tenor solo was delivered with that degree of taste for which this gentleman stands unrivalled, and it gave us sincere pleasure to find that he had perfectly recovered from the very severe cold under which he was suffering when he last appeared before a Croydon audience. Miss A. and Miss M. Williams gave their two duets and two songs in a very excellent and pleasing manner; and Mr. Hatton, who was quite new to a Croydon audience, did everything and anything at a moment’s notice: but to such of our musical friends as are acquainted with his song of “Revenge,” this was not a matter of surprise; his “Buffo” songs in particular gave universal delight, and were both enthusiastically encored. Mr. Willy’s two solos on the violin, accompanied by his son, were also duly appreciated; and the laughable and favourite catch, “Would you know my Celia’s charms,” we never remember to have heard better done, and it was, as it justly deserved to be, encored. Mr. Turle, who presided at the pianoforte, appeared to be quite as much at home as at his own peculiar instrument, the organ. The performances having been gone through, the audience called for the national anthem, which was immediately given by the whole vocal corps.

After the Concert, the Committee entertained Brother Hobbs and his professional friends at an elegant *petit souper*, provided by Mr. Kingham, the confectioner, of Croydon; at which, in consequence of the indisposition of Jno. Blake, Esq., the duty of presiding devolved upon Brother Chrees, Past Prov. G. D. for Surrey. The usual loyal toasts having been disposed of, Brother Chrees rose to propose the next one, which he felt well assured would be received by all present with the utmost pleasure and satisfaction; he entered into the general circumstances of the case with enthusiastic energy, and adverting especially to the generous feelings of Brother Hobbs, which had prompted him to step forward with so much true philanthropy, observed that a glorious sun had arisen to enlighten his benevolent purposes, and had as gloriously set upon its successful results. In proposing the health of Bro. Hobbs and the ladies and gentlemen who had assisted him, he had the pleasing duty of accompanying it by the sincere thanks of the committee and the blessing of Mr. and Mrs. Gardner for such timely succour.\* Bro. Chrees then presented to Bro. Hobbs a very elegant silver-gilt Inkstand, on which was engraved the following inscription:—"Presented to J. W. Hobbs, Esq., by a few friends at Croydon, to perpetuate the remembrance of his charitable benevolence towards a friend in distressed circumstances. Croydon, 22nd January, 1845."

The toast, "Brother Hobbs and his kind associates" was received with acclamation. The health of the Chairman, and afterwards that of the ladies, received the same well merited compliment. Bro. Hobbs, who appeared to be taken completely by surprise, expressed his grateful acknowledgments to the Committee for the compliment paid to him, the value of which was enhanced in a tenfold degree by the very elegant and unexpected manner in which it had been lavished upon him. With feelings of gratitude and esteem, Bro. Hobbs availed himself of that opportunity to offer his grateful thanks to the Misses Williams—to the young Gentlemen of Westminster Abbey—and to the Gentlemen of the Musical Profession. Without the cordial and kind co-operation of such auxiliaries, his efforts would have been futile; he was therefore the more gratified in bearing testimony to the generous and spontaneous feelings which had prompted those ladies and gentlemen so readily to offer their gratuitous assistance in a work of benevolence, which had their most cordial sympathies, combined with their cheerfully rendered services. Bro. Hobbs disclaimed any merit for himself but that of sharing equally with his professional brethren the high gratification of endeavouring to make use of any talent they might possess, in the exercise of the most sacred and important of virtues—Charity.

The East Surrey Lodge of Concord (founded by Bro. Chrees) most nobly seconded Bro. Hobbs, by a liberal subscription, and also by filling the gallery at upper-box price; so that the Hall that never had returned more than £ 50 as a receipt, on this occasion returned about £ 80 *clear profit!*

Much however remains to be done; as yet, private subscriptions have been little or nothing. We hope and trust that as Brother Gardner has deserved the sympathy of his more fortunate Brethren, those who can assist him in his hour of need, will join in the throng, who like Brother Hobbs, have caused a gleam of sunshine to enliven the bitterness of want. May the appeal be successful.

\* Mr. Gardner in his better days, finding that Madame Sala had suffered a considerable loss by a Concert held in his Concert Room, generously remitted the charge. Providence has willed that through the aid of a Musical Brother, such an act has not passed unrewarded.

## THE BOATMAN'S RESCUE.\*

\*Tis not fancy's sketch.

A MIGHTY change hast thou witnessed upon thy shores, within the last twenty years, old "Father of Waters!" Where erst the deep-tangled forest and the impervious cane-brake threw a sombre shadow upon thy turbid stream, there now smile the teeming fields of the husbandman; and the waste places which but a few years since echoed only to the whoop of the Chickasaw and the horn of the occasional flat-boatman, now resound with the hum and industry of civilization. Rich and cultivated farms begem thy margin, and the "bluffs" where once the owner of the "broadhorn" tied up to trade with the wild Indian, converted into dépôts for the wealth of western enterprize, have exchanged the homely names wherewith they were christened by the earlier navigators, for those of towns and cities, famed in the Prices Current for the abundance of their exports and the heaviness of their trade. The "Chickasaw Bluffs," and the "Walnut Hills," are no longer heard of. These have passed away, with the hardy race of men whose adventures upon thy stream gave notoriety to these localities; and in their stead we have Natchez, and Vicksburg, and Memphis, and Randolph, with their teeming population and rich export of cotton bales. The white man has "laid his hand upon thy mane," and thou art subdued: his steamers plough thy bosom continually, while the axe of the wood-chopper hath let in the sun upon the lair of the bear and the panther all along thy shores. Could'st thou but speak, old Flood, what tales would thy murmuring waves babble to the wonder struck listener!—of peril, of crime, of heroism, and of distress, exemplifying the best and worst attributes of our nature. But thou art dumb, and tellest no story of human sympathy; *thy* voice is lifted up only in utterance of that anthem in which all nature joins, to HIM whose might and power thou dost faintly shadow—and we must needs question of tradition the story of the events which have transpired within thy domains. The following is one of her revelations:—

It was in the winter of 182—, that two flat-boats or "broadhorns," laden with produce from the Cumberland, were seen floating down the Mississippi. At the period of which I write, it was the custom of the farmers of that region to unite together and build boats, which were to be the common receptacles of all the surplus produce of the neighbourhood. When the "boating season" came on, the little fleet was generally placed under the direction of some one of the oldest and most substantial farmers, who was made "captain"—the crew being made up of the sons of the neighbours who had produce to send to that far-distant market, New Orleans. Many was the strange story of peril and adventure which these simple inland mariners brought back, after a six months' absence:—of escapes from snags and "sawyers" on the voyage—of 'cute traffickings with the dusky "creole," and *amours* with his dark-eyed daughters—and their sojourn among the Indians as they threaded the old "Notchy Trace" on their way homeward. But I must not follow this digression. It would lead me back to the "green pastures" of memory—the sunny days of boyhood—wherein the imagination so loves to revel; and recal troops of recollections which, however pleasant or sorrowful to the dreamer, have little to do with the true history he essays to write. *Revenons à nos moutons!*

It was, as I said, in the winter of 182—, and towards the close of a cold

\* From the *Freemason's Monthly Magazine*, U. S.

and stormy day, that two "broadhorns" were seen floating down the tide, about midway between the points on which now stand the towns of Memphis and Randolph; but which then boasted no other population than a few Indian traders. The two rude crafts were lashed together, and the skill and strength of their united crews had been severely tasked during the day to escape the dangers by which they were encompassed. The "head captain" was a Mr. H—n, a venerable and highly respectable farmer, and one of the principal owners of the cargo, while his son acted in the capacity of "mate," or captain No. 2. Mr. H—n was a minister of the Gospel, and the first Master of the new and flourishing — Lodge, No. —, then recently established.

The day had been cold and stormy; but the wind increasing in fury, it was deemed expedient to land and "tie up" until the weather should become calmer. All hands were put to the oars, and the ponderous mass had been urged to within about a hundred yards of the shore, when *crash!*—they were immoveably upon a snag. The lashings which united the two boats together snapped like flax; and quick as thought the largest boat, freed from her consort, glided past the danger and went bounding down the tide, without steersman or crew—for in the confusion all happened to be on the grounded boat, and the movements of the other were unnoticed until she was out of reach. What was to be done? One boat was stuck fast upon the snag, in a most dangerous situation for her safety, while the other was fast receding from view. Short time was allowed for deliberation. To jump into the only remaining skiff, and after landing him and his son, with their axes for the purpose of cutting sweeps and poles, to go in pursuit of the runaway boat, land and tie her up securely, and then return, were the prompt and promptly obeyed orders of Captain H—n to his crew. Propelled by the brawny arms of the hardy watermen, the little skiff shot down the stream like an arrow, and was soon lost to sight beyond a bend in the river.

It was not until their task had been accomplished, and the two H—ns sat themselves down to watch the frail ark with whose now doubtful safety was adventured the fruit of their year's hard toil, that they were made fully sensible of the perilous situation in which they were placed. They were on a wilderness shore, without any means of reaching the boat, without food or fire, and with the comfortable prospect of perishing from the biting cold, if by any accident their friends should be prevented from returning before nightfall. Such a result, however, was not deemed probable; and our voyagers made themselves as content as one may deem such a state of mind possible to two men, situated as these were, exposed to a piercing winter wind, laden with snow and sleet, which now commenced falling thick and fast—the sky giving every token that there was going to be a most pitiless storm.

Minutes, hours wore away, and although Capt. H—n and his son strained their eyes through the thick-falling sleet over the expanse of waters, heaving like a miniature ocean under the influence of the terrible nor'-wester by which their limbs were chilled into insensibility, nothing was to be seen of the returning skiff—which had now become to them, literally the "life boat," without which they must inevitably perish during the fast approaching night. To follow on through the tangled thickets and bayous of the river's bank, and overtake their companions, was impossible; to reach the settlement some twenty miles above, equally so; while to attempt getting to the stranded boat, in such a tempest, by any means within their reach, was but to embrace a speedier death than that

which seemed to be awaiting them,—a death which they now did not doubt their companions had met with under the weltering billows of the storm-agitated Mississippi.

\* \* \* \*

But whence comes that wreath of smoke behind yon distant point, driving before the wind? It is—a *steamboat*! and our despairing ones are saved! Nearer and nearer, she breasts the storm and current, flinging the white-caps from her prow as she approaches:

“She walks the waters like a thing of life,  
And seems to *dare* the elements to strife!”

Nearer and nearer, she urges her foaming way—she is around the point—she is abreast the stranded “broadhorn”—her pilot *hears* the shout on shore—but he does not *heed* it! Let us charitably hope he deems it but the customary salute with which the men of the *flat* boat, hail the passing by of the proud steamer, and that he is all unconscious of the agony his inattention is causing to his brother man! He lays his course for the next “point”—the tempest howls, but his good river-steel is stout and strong—the freezing sleet eddies around the “wheelhouse,” but he defies its cutting breath to penetrate his coat of “dreadnought.” Against wind and storm, and stream, the gallant steamer dashes on her way;—*she is passing—SHE HAS PASSED!* God pity that father and son perishing with cold in the desolate wilderness!

\* \* \* \*

“*Round-to and take these men on board!*” thundered the voice of old Capt. T—, who had been looking through the stern windows of the ladies’ cabin at the eddying snow, but who now rushed bare-headed on deck like one possessed.

“*Round-to, I say!*—quick! *quick!* AND BE D—D TO YOU!” he thundered, with starting energy.

“Ay, ay, sir!” responded the man at the wheel, while the spokes flew round in his hands,—and the noble vessel, obedient to her helm, swept in a rapid circuit up to the shore in less time than I have related the occurrence.

\* \* \* \*

“It’s confounded strange!” exclaimed the whole crew, some days after—(when Capt. H—n and his son after being *thawed* and made comfortable with the requisite creature appliances, were landed at the next “settlement”—and provided with a yawl to go in search of their broadhorns—and money besides, in case these should have been lost—and they had overtaken their companions, and learned from them that they had been compelled to land the runaway broadhorn on the opposite side of the river—and that they had not returned because the storm would have “swamped” their little skiff—and young H—n had in his turn, given them the whole singular story of his own and his father’s deliverance, and the still more singular generosity afterwards of that gruff old Capt. T— of the steamer \*\*\*\*\*)—“It’s confounded strange!” said a young man whose petition had been presented to — Lodge No. —, the last regular meeting, and who had already often wondered whether he should find himself “black-balled,” on his return, or be admitted a member of an Order for which he had long entertained the most exalted respect;—“It’s confounded strange,” said he, “and so here I go to ask the old’un there how it all come about!”

“*If you are found worthy*, you shall know in due time!” was all the reply the “old’un” gave him.

## COLLEGE MUSINGS,\*

BY LITHOURGOS.

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It is a pleasurable duty to cater for the public amusement and instruction. Information, in the present age, is sought at every source, and by every method. It is, therefore, with a view of adding to the diversity of the numerous channels already flowing with knowledge and philosophy, that the following papers are published.

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## No. I.—THE STUDENT'S RAMBLES IN SEARCH OF THE PICTURESQUE.

St. Bees, Cumberland.

WITH this romantic design I arose one cloudy morning, in the spring of the year 18—, rather earlier than usual, about half-past ten; and probably, from its gloomy aspect, should have been diverted from my intention, had not my hack-steed been engaged on the previous day, which, added to an innate dislike to submit to disappointment, induced me to hazard the chances of a wet jacket. This determination, too, was further confirmed by the sudden appearance of a bright horizon towards the “windy quarter,” betokening a general “clearing up;” and, as the result turned out, my weather-wise predictions were not without foundation.

Thus resolved, and bent “unknown regions to explore,” I mounted my patient palfrey, and, after paying sundry and divers *reconnaissances*, quite irrelevant to my present expedition, quickly directed her ambling paces into the winding road, leading to the wild, mostly unvisited, solitary, but very picturesque lake of Ennerdale. Amongst a variety of interesting objects, which, at every curve of the road, presented food for mental reflection and admiration, was the pretty river Enn, whose gurgling waters, running parallel with many parts of the verdant hedge-bound track, gave a lively *coup d’œil* to the whole surrounding scenery.

This river, or rather rivulet, takes its rise at the northern end of the lake which I was in quest of, and continues its meandering course till it disembogues itself into the sea, near a small place on that part of the coast called Bragston. Like most of the small rivers thereabout, it abounds in trout, and furnishes, in the season, ample sport to the angler.

But my attention was principally arrested, in approaching the valley wherein lay the dark, deep, smooth waters of the lake at the foot of a rustic bridge, by the charming effect this “trout stream” gave to an avenue of Scotch firs, just beginning to shoot forth their pristine foliage to greet the arrival of enlivening spring. After contemplating this sweetly romantic spot for some minutes, with thoughts only to be conceived by congenial minds, I hastily urged my little galloway forward, and, buried in cogitations, as the reader will conclude, of course profound and varied, awoke not from my trance till the beast instinctively halted at the stable-door of a dreary-looking farm-house on the borders of the lake. Here I was speedily attended by a blithe-looking lassie, who, having first bestowed every requisite attendance upon my weary steed, and graced the manger with a bounteous feed of corn, directed me into the rugged pathway that led to the humble and only cot, *yclept a boat-house*.

\* Republished from a former work. Revised and corrected for the F. Q. R. by the author; a Brother well known and highly respected.—Ed.

As I approached the lake, and surveyed its gloomy waters with the circumjacent fells, as the mountain ranges are called in that country, I could not help contrasting in my mind the diminitiveness of the *tout ensemble* with the descriptions I had read of similar scenery in Switzerland. But national predilections soon flew to allay the keen, self-inflicted smart of ridicule which such an unfair comparison had suggested; and I strolled on, happy in the idea that, though collaterally small, this was the natural production of my own pater-land. Indeed, a tourist whom I subsequently met at Derwent Water, and who had lately returned from Helvetia, assured me that *our* lakes, with their beautiful scenery, being *unique* of their kind, were to him as much the subject of his admiration, in a lesser degree, as the grander and more stupendous scenery of the Alps: therefore, a comparison was ridiculous, because the character of each *locale* is perfectly distinct. In this self-satisfied mood, then, I reached the perspective *boat-house*, which was constructed on the margin of the lake; and, while the good sybil of this humble abode was preparing some homely refreshment (for I have always observed that we modern knights-errant cannot exist, as the heroes and heroines of chivalry did of yore, upon sentiment and glory), I launched forth in the rude skiff, to enjoy the coolness of the waters.

The towering and rugged cliffs on the opposite side shed a gloomy aspect over this water; and the bosom of its dark and fathomless pool being ruffled by a boisterous south-west wind, which rushed down the precipitous steep at the farther extremity, rendered the navigation to a stranger highly dangerous. But my nature, ever venturesome and enterprising, urged me to row on, not heeding obstacles which might have appalled a less daring temperament.

The force of the current, however, obliged me to desist; and, after tugging with the ill-contrived paddles till my fingers were blistered, and my physical strength well nigh exhausted, I, in the nautical phrase, "lay to," allowing my ungainly bark to follow the course in which un-ruly Boreas chose to impel her.

The whole spot is dreary in the extreme; a fit retreat for the recluse and the anchorite, and possessing no attraction to the *ordinary* traveller, except its excellent fishing. The lake abounds with every variety of the finny tribe that is peculiar to those celebrated natural reservoirs.

I was peculiarly impressed, at the moment, by the following incident. Stretching across the lake, which is little more than a mile in width, while intensely gazing on the receding shore, I perceived what appeared to be one side of the fell *on fire*. The sight was magnificent, and although, as a Southern, I was puzzled to account for such an apparent phenomenon, I could not help regretting that "night had not spread her ebon mantle o'er the horizon," to give the spectacle that grand effect which darkness would have supplied. I afterwards discovered it to be a custom in those parts to burn the whins, or furze, to prepare the soil for a more profitable herbage.\* But I could not resist the thought—O sacrilege! to despoil the beauteous face of nature thus: yet what will not man do for the sake of filthy lucre? Such was my ejaculation, when I beheld the devastating hand of the boor continue to apply a lighted ember to the driest roots of the devoted furze. Resuming my melancholy

\* It is the custom in Switzerland, at the end of the feeding season, when the cattle have consumed all the herbage, to exhibit large fires on the tops and sides of the mountains, to acquaint the country people that they must take home their cattle. To a stranger, these midnight mountain fires have a striking and interesting appearance.—Ed.

reverie, I ran over, in my "mind's eye," the spot most preferable for a *cell*—yes, gentle reader, a *cell*—for such was my morbid fancy; and, though I had not yet seen any other of the lakes, I decided, from report, that this was most adapted for retirement and study: yet I do not mean that *ascetic seclusion from the world* which *superinduces a cynical and churlish hatred of mankind*, but that *philosophic and rational secession from the "toils and turmoils of life,"* which is, in my apprehension, the real and unsophisticated pleasure of existence.

The reader may suppose that, after having ridden several miles since breakfast, and otherwise fatigued myself, I was by this time very naturally roused from my musings by the impertinent calls of hunger, which compelled me briskly to disembark, and make a craving retreat to the fisherman's hut. Here I found everything necessary to replenish an empty stomach, neatly arranged; and upon eggs and bacon, most voluptuous gourmand! your humble tale-teller sat down, *sans ceremonie*, and made a hearty *dinner*, if the term may be given to so frugal a repast. There is one circumstance, for your information, that I could get no better for love or money: neither did I carry with me a "sumpter mule:" and therefore contentment, with a good appetite, was my only resource.

Having discussed a due proportion of my wholesome, though homely, fare, and disbursed the ancient hostess with current coin and mutual thanks, I bid farewell to the lonely dale; and vaulting on the back of my renovated palfrey, speedily retraced my flowery route, finding all things on my return exactly as I had left them in the morn, except that then old Bega's abbey walls were gilded by the rays of a glowing sun, which now had sunk behind the western hills, yielding to Cynthia's pale orb, whose soft and tender light stole calmly o'er the tranquil scene.

#### CHAPTER II.

In the summer of the succeeding year I was invited by a friend, a young clergyman, to come and spend a week or two with him at his Alpine cot, near Loweswater. I gladly accepted his invitation, for he was a man of my own turn of mind, and his little parsonage was, I knew, situated in one of the most romantic glens of that most romantic region. Joined to these considerations, he was possessed of much talent and information—indeed, he was a poet; and it was, therefore, with alacrity and real pleasure that I made my way into his company. He had been visiting the retirement where I was pursuing my studies; and, on his quitting, I took the opportunity of availing myself of his guidance, to pilot me to his rural dwelling. After leaving Whitehaven, we rode for about twelve miles through a country possessing little interest, till we approached the vicinity of Cockermouth, where the road suddenly curving with rather a sharp angle, gave us a fine prospect of the fells, rising one above another, the summits of the furthestmost ridge appearing to close in with the edge of the horizon. A few miles cantering brought us into Cockermouth, a clean airy town, the chief attraction of which, to me, was a heap of castellated ruins on the left, as you enter from Whitehaven; but the day being far advanced, we had not time for any topographical survey, and therefore, abandoning our steeds at an inn, we commenced pursuing our route towards Loweswater on foot. Indeed, that is the only mode, if you wish to participate *fully* in the enjoyment afforded to the traveller from the surrounding scenery, whilst wending

his way along the valley. For five miles we rambled along, unconscious of the gathering dews of a midsummer's night-fall; and still fresh, and our spirits not at all flagged, we arrived at my friend's domicile. I shall never forget the rapture I felt on surveying its situation. The house was humble enough, certainly, in its structure—but then its situation! Embosomed in woods, it peeped out of a small but well-stocked orchard. On one side was the lane by which we had advanced, winding, with gentle ascents and descents here and there, through hedges decked by the wild rose and honeysuckle, which grew in profusion. On the other side, the ground sloped down in pasture-meadows to the margin of a rapid mountain stream, which flowed lower down the valley. The rear was protected from the north-west winds by a steep acclivity, tufted thickly with wood, from portions of which some of the prettiest views imaginable were to be seen. The view in front was completely intercepted by a sudden turn of the lane lower down. After taking this hasty survey of my friend's abode while dinner was preparing, my reader may justly conclude that my appetite enabled me to do more than equal justice to the hospitable cheer within. In the science of gastronomy I am but a poor proficient: all I can say is, that I know how to enjoy a good dinner; and I think the habitual flavour of my palate would enable me to detect a good from a bad bottle of wine. But I can lay no charge of deficiency in either against my worthy friend. His dinner was like himself, little and good, and his wine was a *bonne bouche*. I certainly went to bed in better health and spirits than I had enjoyed for previous months. The next day being Sunday, I accompanied my friend to his little unique mountain church, and heard an excellent sermon from him on the virtue of *contentment*. The singing, as in most of the northern churches, being congregational, was particularly good; and the extreme neatness of the building, and the primitive manners of the Christian flock, charmed me excessively. His residence being three miles from the Arcadian lane, we occupied the interval between the services by a stroll through the woods on the opposite side of the river. Some parts of this wood are cut through by very agreeable paths, fitted up with benches, the work of the proprietor of the adjoining inn; and the weather being fine, and the atmosphere warmed by the beams of a July sun, we sat and mused in a very philosophic mood. I shall never forget that afternoon. On the left gleamed through the foliage of the trees Crummoich-Water, backed by stupendous cliffs and hills. Right before us stood the little rustic sanctuary, the clang of its solitary bell coming on the breeze to summon us to afternoon service. The right was shut in by a mound of trees, and at our feet lay a gentle declivity, covered with underwood. My friend having looked at his watch, we quitted our seat, and soon overtook some of his honest-looking parishioners, on their way to unite with their brethren in prayer and thanksgiving to Him who made the sea, the land, the lofty hill, and the level plain.

The duties of the day finished, we returned to his retreat,—spent a calm and tranquil evening together, planning our week's tour, and retired early to rest, that we might prepare our limbs for the following morning's march. Somnus having refreshed our bodies by pleasing slumbers, the carolling of the birds awakened us to the splendour of a bright summer's morn in the heart of the mountains. Having partaken of a substantial breakfast, we left my friend's cot, and commenced our ramble to Keswick, which lay some miles on the other side of the fells to our left. I must not omit in recording these desultory and by-gone

pleasures, our calling, as we went, on a lady in the adjoining parish to my friend's. You may fancy, reader, the mistress of the mansion we were about to enter, when my friend whispered in my ear, "*she was so particular a woman, that she would never on any account be known to attend any other but her own parish church.*" This was enough for me to expect a *rara avis*; and, accordingly, when I had the honour to be introduced to this leader of la Montagne *haut ton*, I was not disappointed. She was a woman about fifty, and traces of what she had been—a handsome woman, still lingered throughout her whole person. But she who pleased me most was her daughter! There was an air of pensive melancholy, which, joined to something that my friend had briefly told me about the *history* of their family—the major part of them being *insane*—interested my susceptible sensibilities exceedingly. Indeed, I have always entertained serious doubts of my own sanity at intervals; and this bland maiden of the dell fairly set me beside myself. I thought only of her and her hapless family for the *whole week afterwards*. She afforded a topic of conversation between me and le curé, the whole of the remaining way to Keswick. He, of course, bantered my romantic sympathy, but, nevertheless, that did not alter my feelings. Yet, amid all these delicious reflections, I found time to remark the novelty and grandeur of the scenery through which we were traversing. After some hours' walking, we began to descend the steep declivity which leads directly down into the town of Keswick. The effect of the view here surpassed description. To our left was partly seen the waters of Bassenthwaite (which I think was the name), and the first object of attraction to me, was the modest looking villa of our poet-laureate, Southey, who constantly resides here. I saw nothing in the town except some museums of local geological and mineralogical specimens, which give it a tone different from any other country market town; and as our intention was to push forward the next morning, we delayed looking at the *lake* until our return.

I always prefer the coffee-room of an inn wherever I stop, because there is more variety of character and incident to be found there, than elsewhere; but verily my peculiarity was well nigh annihilated by the utter disgust I experienced at the upstart airs of some greasy cheesemonger, who had come down from London for the purpose of "*lacing,*" and who seemed as if he wished to monopolise the *whole establishment to himself*. Talking, too, of upstart people, reminds me of the divertimento I enjoyed the succeeding morning, on seeing a large party of grouse-shooters, chiefly composed of the firm of H—— and Co., certain purse-proud sons of Belial, whose persons and manners had been a continual source of annoyance to me while residing in their neighbourhood.

(To be continued.)

## TO THE EDITOR.

Bingham, Jan. 2, 1845.

DEAR SIR AND BROTHER,—I have been a subscriber to the Masonic Quarterly Review from its commencement to the present period, and must confess I have been under considerable apprehensions that through the instrumentality, to use the most charitable construction, of a few unworthy members, its discontinuance might have been accomplished. Your last publication I received last night with its cheering contents, as from information I received the last time I attended a Masonic festival as P. P. G. J. W. of our province, I was given to understand that in all probability the next number that I should receive would be the last ; I therefore reluctantly anticipated the result, and have been happily relieved from my anxiety in the perusal of the contents of the present number. I have enjoyed many many happy hours, and derived much useful Masonic information from the perusal of its valuable contents, more especially from the triumph obtained by its late most excellent Editor Dr. Crucefix, to whom I consider myself happy in being personally known, and to whom I beg the favour of requesting him to accept my sentiments of sincere regard ; it is also a matter of consequence to me to have the happiness of being personally acquainted with one of your excellent contributors to the Review, the Rev. Dr. Oliver, whose valuable information is of so high a character. I am in my fifty-sixth year of Masonry, having been initiated in the Union Lodge in Nottingham, now extinct, in the year 1789, and in the year 1796 made a Knight Templar at the Surrey tavern, in the Strand, by Capt. Hannam ; and having been Junior Warden, Senior Warden, and Master of the Corinthian Lodge at Newark upon Trent, I feel now as anxious as I ever did for the prosperity of the Craft, of which I am considered the father in the county of Nottingham ; you may feel assured my efforts will not be wanting to increase the number of contributors to your valuable publication : as I am now nearly eighty, of course my summons to the Grand Lodge above cannot be far distant, and I hope and trust I am, by the assistance of the Holy Spirit, making a preparation for the solemn event. In the interim I beg to subscribe myself, yours fraternally,

JOHN STRONG.

## TO THE EDITOR.

SIR AND BROTHER,—Let me take this opportunity of thanking you, and congratulating the Craft on your determination to continue the Review ; upon that depended my continuing a member of the Craft. If at any time it should be found necessary, in addition to the present sale of the Review, that an annual subscription be entered into for the purpose of maintaining it, I shall most gladly become a subscriber.

Yours fraternally,

MASONICUS.

March 9, 1845,

## TO THE EDITOR.

SIR AND BROTHER,—I had prepared a letter for the last number of the F. Q. R., but being unaware that original letters would not be received after the first of the month in which the number is to appear, it was too late. However, as you have, in a manner highly flattering, termed it “a very important paper,” I shall, with a few unimportant alterations and some additions, re-present it to your notice. The principal topic in my letter was one of *great*, I may say, *VITAL IMPORTANCE* to the interests of our Order, viz., the continuation of the F. Q. R. Then, in company with many who “have good-will to our Zion,” I called upon you to continue your labours; now, the thanks and support of the whole Craft are due for the prompt manner in which those appeals have been responded to. We all felt that “never was the hour of peril near when, to protect us, vigilance was so much needed.” Your labours have produced much good; they may be “compared to the weeding of a great garden, which it is not sufficient to weed once for all, and afterwards give over, but that the work must be continued daily, or the same spots of ground which are cleared for awhile will, in a little time, be overrun as much as ever.” This is not a time for half measures, for resting contented to let things take their chance, if we wish to save our *venerable* and *venerated* institution from destruction. Already have we cause to regret the proceedings of the Quarterly Communication in March last; already is that baneful weed *CLIQUE* spreading its insidious roots. Look at the attempt made, on the 4th of September, to apply the besom of destruction to the *privileges* and *rights* of the Masters and Wardens. To many of those in the provinces unacquainted, from distance and other circumstances, with the back-stairs influence at headquarters, the measure may have a *primâ facie* appearance of plausibility. The proposition was to alter the constitution of the “Board of Benevolence” altogether—“that it should consist of *twenty-five* members, the president and *ten* thereof to be nominated by the G. M., and the remaining *fourteen* by the G. L.”—In other words, that the party who triumphed in March should nominate the whole; thus creating for themselves a species of “permanent committee;” that the G. L. might practically become the G. M., and act upon the maxim, *sic volo, sic jubeo*. They deserve full credit for a spirit of benevolence towards themselves. How far the measure might have produced the fruits of *impartial charity* to our indigent Brethren is very problematical. If we wish the retreat of the *AGED*, the nurture and instruction of the *YOUNG*, to continue open without respect of *PARTY*, it is to *YOUR* columns that we must, in a great measure, look for aid. Although, such is the infirmity of human nature, that evil cannot be eradicated *in toto*, yet much wholesome restraint is exercised over public bodies by able and impartially conducted periodicals. It was from feelings such as these, that so many of us called loudly for our Quarterly Review to be continued. The cessation of the work would, indeed, have given a “heavy blow and great discouragement” to the Order. There are many important things calling for a vigilant eye at this time. Turn to the manœuvres in December, when Dr. Crucifix’s all-important motion was again put aside; when the would-be *collected wisdom* of the Craft spoke against time. And no wonder, for they well know that to limit the office of G. M. would clip their own pinions. But these things *must not, will*

not be borne with much longer. The state of the PROVINCES calls for the *prompt* attention of the G. M.; why are so many of them still without a P. G. M.? and why are any *in charge of the Grand Registrar*? Are we to look upon this as a specimen of the manner in which the interest of the provinces is to be watched over under the new regime? Is the G. M. aware of these things? does he try to make himself acquainted with the state of the provinces?—And if not, why do *those* whose OFFICIAL DUTY it is to point his attention to these matters, so long *permit* him to remain (query, *KEEP* him) in ignorance? Have we not here *strong grounds* for supporting Dr. Crucefix's motion? We have, indeed, made a *change*, but small are the signs of its being for the *better*. With sincere wishes for the *welfare* and *extension* of the Craft,

I am, yours fraternally,

PHILO-MASONICUS.

### COLLECTANEA.

A STRONG ARGUMENT.—The late Dr. Mason once said to an infidel who was scoffing at Christianity, because of the misconduct of its professors, “Did you ever know an uproar to be made because an infidel went astray from the path of morality?” The infidel admitted that he did not. “Then don't you see (said Dr. Mason), that, by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?” The young man was silent.

WISE JURY.—At the Kent assizes, John Rough was indicted for stealing sixty pounds' weight of lead, value six shillings, fixed to a church at Swanscombe. The prisoner was arrested with the lead on his back, and it was found to correspond with the part whence it was taken. He admitted to the constable that he had stolen it. The jury returned a verdict of “Not guilty!” which appeared to surprise the prisoner, as well as everybody else in court. The learned judge said—“Not guilty gentlemen?” One of the jury—“The prisoner was not seen to steal it—it was only found upon him.” His lordship—“Why, gentlemen, he acknowledged it.” His lordship, addressing the prisoner—“Prisoner, the jury must think you a very bad fellow, for they won't believe you.” August 1844.

THE HORSE.—No servant partakes so much of the character of his master as the horse. The steed we are wont to ride becomes a portion of ourselves. He thinks and feels with us. As we are lively he is sprightly; as we are depressed, his courage droops. In proof of this, let the reader see what horses some men make—make, we say, because in such hands their character is wholly altered. Partaking, in a measure, of the courage and firmness of the hand that guides them—what the rider wills they do or strive to do. When that governing power is relaxed, their energies are relaxed likewise; and their fine sensibilities supply them with an instant knowledge of the disposition and capacity of the rider.

THE MAIN ENTERPRISE OF HUMANITY.—Men such as they are, very naturally seek money or power; and power because it is as good as money—the “spoils” so called “of office.” And why not? for they

aspire to the highest, and this in their sleep-walking, they dream is highest. Wake them, and they shall quit the false good, and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of culture. The main enterprise of the world, for splendour, for extent, is the upbuilding of a man. Here are the materials strewn along the ground. The private life of one man shall be a more illustrious monarchy—more formidable to its enemy, more sweet and serene in its influence, to its friend, than any kingdom in history. For a man, rightly viewed, comprehendeth the particular nations of all men. Each philosopher, each bard, each actor, has only done for me, as by a delegate, what one day I can do for myself. The books which once we valued more than the apple of the eye, we have quite exhausted. What is that but saying that we have come up with the point of view, which the universal mind took through the eye of that one scribe; we have been that man, and have pushed on, first one, then another, we drain all cisterns, and waxing greater by all these supplies, we crave a better and more abundant food. The man has never lived that can feed us ever. The human mind cannot be enshrined in a person, who shall not set a barrier on any one side to this unbounded, unboundable empire. It is one central fire, which, flaming now out of the lips of Etna, lightens the Cappes of Sicily; and now out of the throat of Vesuvius, illuminates the towers and vineyards of Naples. It is one light, which beams out of a thousand stars. It is one soul which animates all men.—*Man Thinking, an Oration by R. W. Emerson.*

**LOVE OF COUNTRY.**—As Abernethy said the parks of London were its lungs, so our mountains, forests, and moor-lands are the lungs of the whole country. It is there we drink in from all things around us a new life, a new feeling, full of the benevolent calm which is shed by its Creator over the world. Scott said he must see the heather at least once a year, or he should die. Crabbe mounted his horse in a passion of desire which could no longer be resisted, and rode fifty miles to see the sea; and more or less of this feeling lies in every bosom that is not totally dead to the true objects of life.—*Howitt.*

**MARCH OF INTELLECT.**—A famous lecturer on English grammar, in explaining to his pupils that the noun was the foundation of all the other parts of speech, said it was like the bottom wheel of a factory, being that on which all the other parts of speech depended, in the same manner as the upper wheels of a factory depended on the lower one. Having occasion afterwards to examine his pupils in parsing, he asked a fine stout lad, "What is a noun?" when the other replied, with an air of entire confidence, "It's the bottom wheel of a factory."

**ABUSE OF LABOUR.**—Men often toil all their lives, and refuse the enjoyments which can only be relished when life is in its prime, that they may be rich when the power of enjoyment is over.

**HYPOCRISY.**—Hypocrisy is a moral pestilence which walketh in darkness. We feel it not till its cold hand withers our bowers of loveliness, blights all our joys, and turns our garden of light into a wilderness of woe.

An orator, holding forth in favour of women, concluded thus, "Oh, my hearers, depend upon it nothing beats a good wife." I beg your pardon," replied one of his auditors, "a bad husband does."

## P O E T R Y.

## THE DESCENT OF APOLLO.

(IL. 1.)

Thus he prayed, and Phœbus heard him. From high heaven, indignant  
 down  
 Came he, with his bow and quiver compact 'thwart his shoulders thrown.  
 Clanked the arrows in his motion, wrathful. But he came like night ;  
 And apart the vassals seated, instant sent a shaft in flight,  
 Piercely clanged the bow of silver. Mules and fleet hounds first he slew,  
 Next against the Achaians aiming forth the deathful arrows flew,  
 Then continual bodies burned upon the frequent flaming pile.—  
 Nine whole days throughout the army went the godhead's shafts the  
 while.

TOXOTES.

## THE BADGE WE WEAR.

ERE round bold Jason's daring oar  
 Approving Ocean curled :  
 Or Wonder saw Rome's eagle soar  
 Above the prostrate world :  
 The badge which we as Masons wear,  
 Was by our Brethren worn ;  
 Then Brothers let it be your care,  
 To shield that badge from scorn.

More ancient than the golden flecce,  
 More dignified than star  
 Or garter, is the badge of peace,  
 Whose ministers we are.  
 It is the badge of innocence  
 And friendship's holy flame :  
 And if you ne'er give that offence,  
 It ne'er will bring thee shame.

W. SNEWING.

## SONG.

AIR.—“ *The Battle and the Breeze.* ”

WHILE cloudless skies are azure blue,  
 Unshaken shall remain,  
 That freedom our forefathers knew,  
 Nor gave their sons in vain ;  
 Then loudly sing Freemasons' praise,  
 Spread wide their spotless fame,  
 Unite, unite, your voices raise,  
 We bear that sacred name.



## THE SONG OF THE PLANTS.

WE are coming—we are coming,  
 To welcome lovely Spring ;  
 The air is breathing mildly,  
 The birds are on the wing.  
 The garden smiles with gladness,  
 All clad in cheerful green ;  
 And beauteous is the sunbeam  
 That lightly gilds the scene.

Our tender buds are bursting  
 At Nature's welcome call,—  
 They hear upon the breezes  
 The voice that speaks to all !  
 It is the voice mysterious  
 That tells of seasons fair,—  
 When countless flow'rs will blossom,  
 And fragrance fill the air.

Young foliage clothes our branches  
 Of every varied hue,  
 And soon will opening flow'r buds  
 Receive the morning dew ;  
 The leaves will shade the song-birds  
 From sultry beams above,  
 And vibrate with the music  
 Of innocence and love.

We are coming—we are coming,  
 Revived—renew'd in birth—  
 Reclothed in vernal glory  
 To beautify the Earth !  
 All silently rejoicing  
 That Life renew'd is giv'n,  
 We hear the voice of Nature,  
 And bend our heads to Heav'n.

W. HERSEY.

*Shakspeare Lodge, No. 356.*

## MASONIC INTELLIGENCE.

### SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

CIRCULAR.—“*Freemasons' Hall, 28th Jan. 1845.*—The following Notice of Motion by Comp. McMullen \* has been received for the next Quarterly Convocation, viz.—

“*That for the purpose of establishing a Fund to be applied for BENEVOLENT PURPOSES, AND OF † obtaining and keeping a correct register of Royal Arch Masons,*

“*Every subscribing member of a Chapter in the London district, shall pay 2s. per annum, and every subscribing member to a country Chapter 1s. per annum, and each Chapter shall make a return yearly, or oftener if necessary, of the names of all its members, and at the same time remit the amount of the contributions of its members.*”

#### QUARTERLY CONVOCATION, FEBRUARY 5, 1845.

Present, M. E. C., J. Ramsbottom, M. P., as Z.

E. C., C. Baumer, as H. T. H. Hall, as J.

Several present and past Grand Officers, and the present and past Principals of subordinate Chapters.

The minutes of the last Grand Chapter were read, but previous to their confirmation,

Comp. CRUCIFIX drew attention to two points which he considered to be deserving the consideration of the meeting, the first was, to enquire whether a warrant should issue, previous to the confirmation of the grant; and the next was, whether a desultory conversation should be entered on the minutes. In regard to the first point, a warrant had issued, and had been acted on by a very meritorious body of Royal Arch Masons; and in regard to the next point, an intention of Comp. McMullen (whose Notice of Motion was withdrawn) to bring it forward in another shape, was recorded on the minutes as a substantive transaction of the Grand Chapter. Both these subjects he considered to be highly irregular.

After a considerable discussion, it was settled that confirmation of minutes was essential in all matters, and that no Notice of Motion could originate otherwise than through the Committee of General Purposes; also, that mere conversational discussion on irrelevant subjects ought not to appear on the minutes.

The minutes of the last Grand Chapter were then confirmed.

The report of the Committee of General Purposes was received; it announced a favourable state of finance. Warrants were granted for Chapters to be attached to No. 447, Kingston, Jamaica; and to No. 649, New Providence; also to No. 30, (Old King's Arms,) London.

\* Name not printed in the circular.

† The words in capitals were omitted in the resolution, as passed.

A petition for a Chapter to be attached to No. 15, the Kent Lodge, was read. An objection was made by many Companions to the holding a Chapter in a private house, but it appearing that the Master of the house was to be the first Principal, the warrant was not granted.\*

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THE NOTICE OF MOTION FOR REGISTRY, &c.—*Vide Circular.*

Comp. McMULLEN, after alluding to the great necessity there existed for a Benevolent Fund, and also for a registry of Arch Masons, briefly moved the resolution, which was seconded.

On the resolution being put,

A COMPANION moved as an amendment,

“That the proposed dues be doubled, viz., 4s. for members of London Chapters, and 2s. for Provincial Chapters.”

Comp. HAINES was desirous of addressing the Grand Chapter on this latter amendment, but was not permitted. The question being put on the amendment, it was negatived by a great majority.

Comp. MASSON then observed, that he was so satisfied that the objects apparently sought for would be obtained by a very moderate subscription, that he should propose as an amendment, that the dues should be only one shilling for London, and sixpence for Provincial Companions.

Comp. WALTON seconded the amendment, and observed that it was even more than ample for the purpose of a registry, while as an object of benevolence it was unnecessary, for that the motion of Bro. Crucefix pending the consideration of Grand Lodge, if carried, would supply all the deficiency.

Comp. HAINES entered into an arithmetical explanation of the dues, and considering that half the amount would answer the purpose, supported the amendment.

Comp. BIGG, in an energetic address, supported the original motion, and with some humour rallied Dr. HAINES on his preference for small, although not quite infinitesimal doses. He was of opinion that the fourth degree of Masonry should in its charity, as in its importance, at least vie with Craft Masonry.

Comp. KING supported the original motion.

Comp. CRUCEFIX was of opinion that as the Royal Arch was not a fourth degree, but simply the perfection of the third, any dues were not only unnecessary, but a departure from propriety; inasmuch as it would be only correct that a proposition for necessary dues should emanate from the principal constituency, whereby the result would not only be more satisfactory, but the amount for charitable purposes would be greatly increased; that the Companions in the Royal Arch bore no comparison as to numbers with the Brethren of the Craft. He also feared that the proposed dues or taxation would tend rather to retard than advance Royal Arch Masonry, and that it would be better to limit than extend pecuniary calls in that branch of the Order; finally, to prove the needlessness of the call, he had only to refer to the financial report of that evening; for these and other reasons, although he had intended to meet the question by a direct negative, he should as the lesser evil support the amendment.

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\* If the Committee discovered this illegality, and it was sufficiently perceptible, the petition ought not to have been sent to the Grand Chapter, by which much time and discussion would have been spared.

Comp. STEPHENSON briefly supported the original motion, expressing his surprise and regret that the advocates for the amendment had viewed the proposition as a taxation, instead of its being a motion to extend the charitable objects of Freemasonry.

Comp. DOBIE did not see the necessity of the motion as regarded the subscription, and thought the registry might be made without any dues. He agreed in the view taken by Comp. Crucefix, and should support the amendment.

Comp. McMULLEN expressed his astonishment at the arguments against his motion—arguments which would have made it unnecessary for him to reply, but for the singular inconsistency of Comp. Crucefix, who said one thing in one place and another in another: in Grand Lodge he was the advocate of charity, in Grand Chapter he disclaimed it altogether. He had heard that Companion scores of times declare that the dues paid by the Craft were almost ridiculous, and that he had often asked him (Comp. McMullen) to support his views, whereas to-night he had spoken differently.

Comp. CRUCEFIX (addressing the First Principal) called Comp. McMullen to order, observing that he was exceeding the limits of a Masonic debate; he (Comp. C.) regretted that unless the Companion confined himself strictly to the proper discussion of the subject, he (Comp. C.) should feel himself called on to address the Grand Chapter, perhaps at some length, which however he hoped would not be necessary.

Comp. McMULLEN observed that he did not mean his observations to convey other views than he thought were correct, but bowed to the call of order.

Some observations were made as to the propriety of omitting the purposes of benevolence in the original resolution, which were omitted accordingly.\*

On the question being put, there appeared for the original motion 20, against it 17. †

## UNITED GRAND LODGE OF ENGLAND.

### COMMITTEE OF MASTERS.

Feb. 26.—Present—Bros. McMullen, Laurence, Crucefix, P. Thomson,  
—Savage, Baumer, Rule.

### BUSINESS FOR THE GRAND LODGE,

To consider on some unsettled clauses of report of the Board of June 1844.

To report on the case of Bro. Povey, as to the recommendation to that Brother of *thirty* pounds from the funds of the Grand Lodge.

The Report of the Board of General Purposes noticed the payment of

\* See the Circular—the words in capitals were omitted, viz. BENEVOLENT PURPOSES AND OF.

† We had intended to have offered some remarks on this evening's debate, but we have been anticipated by the letter from Chronos, which the reader will find at page 44.

a fine of five pounds, from a Lodge at Colchester, for a misrepresentation on a petition to the Board of Benevolence.

That the lease of the premises in Great Queen-street, being about to expire at Michaelmas next, it is recommended that a fresh lease be granted for seven years, at the same rent, viz., 1000*l.* per annum. In the lease the Hall itself is not devised, but a qualified permission is given to use it forty-two times during the year, but that for every other occasion especial permission must be given, and a charge of 3*l.* 3*s.* for each time, must be paid, otherwise a fine of 20*l.* to be levied. The committee-room and the various approaches are to be at the service of the Grand Lodge—with the Grand Master's room, Secretary's office, Tyler's apartment, &c., &c. The New Temple may be used for Masonic purposes only—paying a fine of 1*l.* 1*s.* for each time of occupation. No scaffolding whatever to be erected in the Hall; and all damage of whatever kind to be made good by the tenant.

The room at present appropriated to the library and museum (which the Board regret has proved a failure) to be at the service of the Grand Tyler; and the books, &c., to be removed to the ante-room of the New Temple.

**THE FINANCE.**—The Benevolent Fund, by the public audit account, was considerably in arrear to the Grand Treasurer.

The funded account of the Board of Benevolence is 11,000*l.*; that of the Board of General Purposes 5000*l.*, also 500*l.* in Exchequer bills.

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NOTICES OF MOTIONS.

**BRO. CRUCEFIX**—Some provision for widows.

**BRO. BREWSTER**—The union of the Asylum with the Benevolent Annuity Fund.

**BROTHER HALL**—On the necessity of amending the law relating to Provincial Grand Masters.

**BRO. SCARBOROUGH**—On the Library and Museum.

**Scrutineers.**—Bros. McCantlige, 198; White, 205; Smith, 206; Taylor, 209; Otway, 225; Muggeridge, 227.

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(Circular.)

UNITED GRAND LODGE OF ENGLAND.

Right Hon. the Earl of Zetland, M. W. G. M.

**R. W. BROTHER.**—Your attendance is requested at the Meetings of the Lodge of Benevolence, on the under-mentioned days, at seven o'clock in the evening punctually, viz: Wednesday, 26th February; Wednesday, 26th March; Thursday, 1st May.

By command of the M. W. G. M.,

G. H. WHITE, G. S.

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QUARTERLY COMMUNICATION.

*March. 5.*—Present—The Earl of Zetland, M. W. Grand Master, on the Throne.

**R. W. Bro. T. H. Hall, P. G. M., Cambridge, as D. G. M.**

„ **Hon Ridley Colburne, M.P., S. G. W.**

„ **B. B. Cabbell, as J. G. W.**

Many other Present and Past Grand Officers, several Grand Stewards of the year; the Master, Past Master, and Wardens of the G. S. L., and the same of many other Lodges. The Grand Officers were but few in number, but below the Dais the attendance of the Brethren was unusually numerous.

THE GRAND MASTER announced that he had received a communication from the Deputy Grand Master, the Earl Howe, and also from the Junior Grand Warden, Bro. W. H. Smith; the former regretting that his absence was caused by severe indisposition, and the latter by very imperative business.

The minutes of the last Grand Lodge were then read, and confirmed.\*

Bro. Gibbins moved, and Bro. Pryer seconded, a resolution that the Right Hon. and Most Worshipful Brother the Earl of Zetland be re-elected Grand Master for the ensuing year; which resolution was unanimously carried with every demonstration of affection and respect, and the Earl being proclaimed, the assembled Brethren arose and saluted him accordingly.

The Grand Master addressed the Grand Lodge on his re-appointment.

The R. W. Bro. Richard Perceval was unanimously elected Treasurer.

The Grand Lodge then proceeded to discuss the remaining clauses of the report of the Board of General Purposes, presented in June 1844; viz., on the alteration in the law relating to petitioners who do not attend the Board of Benevolence, suggesting that where a sum exceeding 5*l.* shall be voted, only such amount shall be advanced until the ensuing Board of Benevolence, in order to give time for the confirmation of the truth of the petitions.

To limit the donation to Scotch, Irish, and foreign Brethren, to the necessity of their quitting England.

To extend the period of qualification for relief from two to three years.

All which clauses on being put were, after a very protracted debate, severally negatived.

The report of the Board of General Purposes was then read (vide p. 70) and ordered to be entered on the minutes.

Bro. CRUCEFIX was then called on by the Grand Master to proceed with his notice of motion, which had been on the paper since August 30, 1843, when it was first given in at the Committee of Masters. The notice of motion was as follows:—

“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.

\* Bro. Faudel was desirous to bring the subject of the exclusion of Masonic Jews on the tapis, but the Chev. Hebler, the representative of the Grand Lodge of Prussia, not being present, he contented himself with expressing his protest against such violation of the Order.

"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."

It was suggested that the notice, if considered as one distinctive motion, would be difficult, if not impossible, to be entertained; that it became expedient that they should be put seriatim as separate resolutions or clauses; and the Grand Master confirming this view of the case, Bro. Crucefix proceeded with his argument, which embraced the evidence, that excellent as was the Benevolent Annuity Fund, its projectors had begun at the wrong end; for it would have been better to have clearly propounded, not merely the necessity of such a fund, which was incontrovertible, but, that point being ascertained, to have come to Grand Lodge for a separate and distinct provision for so benevolent a purpose, instead of allocating funds already devoted by the Constitutions to a sacred purpose, and, in his opinion, inalienable to any other whatever; and that, in fact, the diversion of £400 per annum, from the distribution of the monthly Board of Benevolence, had so materially affected its funds, as to leave the Grand Treasurer invariably in advance to that Board. A state of things it was most desirable to correct. The increase of dues he (Bro. C.) proposed would probably give to the Lodge of Benevolence a sum of £1000; deducting from such amount £200, to be divided among the widows of the annuitants, there would remain, in aid of the casual Fund of Benevolence, ample means, not only for present resource, but probably for additional investment in the funds, or to be applied as Grand Lodge might direct. He (Bro. C.) would hardly trust himself to expatiate on the subject of granting annuities to the widows of Freemasons; it was a subject of such deep importance, that it must be sanctioned by the approbation both of Provincial and London Lodges, who, as they would equally share in the benefit, it was only just that each should also share in the honour of contribution.

Several Brethren addressed the Grand Lodge on the subject. On the question being put as to the increased subscription, it was carried by a considerable majority.

It was then referred to the Grand Master, to notify to the Provincial Lodges the entire motion, that they might have an opportunity of taking time to consider thereof.

It being past time for new motions, the remaining clauses stood over. The Grand Lodge was then closed and adjourned.

GRAND CONCLAVE OF THE ROYAL ORDER OF  
H. R. D. M., K. D. S. H., PALESTINE.

NE PLUS ULTRA.

There has been no meeting of the Grand Conclave or its Committee since our last. Among the Masonic mistakes, the most prominent will be found in life-appointments. The late Grand Prior suffered twenty-five years to elapse without summoning any meeting of the Grand Conclave; and the present Grand Sub-Prior, also life-appointed, having delayed to nominate proper Grand Officers, no steps can be taken.

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ENCAMPMENT OF ST. JOHN OF JERUSALEM No. 9.

MANCHESTER, Dec. 10.—This evening, Companions the Hon. A. G. Stuart, captain 67th regiment, and Charles A. Stephenson, P. M. of Lodge 77, were duly installed by Sir Knight W. Lawrence, (41st regt.), (Sir Knight Noton being absent from indisposition,) assisted by Sir Knights Howarth and Wagstaff.

March 11.—At the annual festival, Sir Knight W. Lawrence, member of the United Supreme Grand Council of Rites for Ireland, was duly installed as the E. C.; Sir Knight Lewis as Chancellor; Sir Knight G. H. Noton, P. E. C., as Treasurer. The E. C. then appointed Sir Knight C. M. Williams, Senior Captain; Sir Knight B. Colley, Junior Captain; Sir Knight J. Berry, First Aid-de-camp and Master of Ceremonies; Sir Knight Chafor, Second Aid-de-camp; Sir Knights Howarth and Wagstaff, as First and Second Standard Bearers; Sir Knight Clegg, as Prelate.

The new Council nominated by the E. C. are the First and Second Captains, Treasurer, and the Master of Ceremonies. The E. C. entered into some observations upon the state of the Order in England, and read some communications he had received from several highly distinguished members of the Order. After the business of the Conclave was over, the Knights partook of a splendid repast, and the evening passed in a most delightful manner.

It is most gratifying to witness the numerous applications which are making for admission into this Order. Already, since Christmas, six highly distinguished members have been added to our Conclave—a good omen in favour of the year's campaign.

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THE CHARITIES.

THE ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.—The friends of this Institution will be gratified to learn that the following has been circulated:—

*Special Notice.*—Sir, I am desired by the Treasurer to summon a Special Meeting of the Committee, for the 4th of March, at 7 o'clock in the evening, at Radley's Hotel, Bridge-street, Blackfriars, to receive a report of the final settlement of the Suit in Chancery; and to consider

the future Trusteeship of this Institution. I am, Sir, yours faithfully,  
ROBERT FIELD, Secretary, 25, Tibberton Square, Islington, Feb. 22.

At the meeting of the Committee, it was resolved unanimously, to recommend the names of five noblemen and gentlemen to a General Meeting, for election as Trustees. We hope to give further particulars before we publish; and should we not be able to do so, we can at least congratulate the friends of the Asylum on the auspicious prospects of the Institution.

The Festival is fixed for the 18th of June, at which Bro. B. B. Cabbell, F. R. S., will preside as chairman. The Board of Stewards is already numerous, and will, no doubt, be much augmented. The motion of Bro. Brewster for the amalgamation of the Asylum with the Annuity Fund, has created a very deep interest in favour of such proposition.

The Annual Masonic Ball took place at Freemasons' Hall, on Wednesday, the 22nd January, 1845, under the direction of the following

BOARD OF STEWARDS:

Bro. J. LANE, <i>President.</i>	}	Bro. S. H. LEE, <i>Treasurer.</i>
" J. HODGKINSON, <i>Vice Pres.</i>		" R. FIELD, <i>Hon. Sec.</i>

And Bros. W. Aspull, J. Bacon, E. Brewster, J. Barnes, Jun., Chas. Bowen, W. H. Carlin, R. Comins, R. T. Crucefix, H. Faudel, T. Lemale, G. Marriott, M. Sangster, W. T. Smith, W. Shaw, R. Spencer, Z. Watkins, H. Watts, J. Whitmore, W. L. Wright.

The result was, as usual, most favourable; but we regret that, owing to the serious indisposition of the highly respected secretary, Bro. Field, we have not been able to report the proceedings.

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THE GIRLS' SCHOOL.—The report is in every respect satisfactory. The Board of Stewards for the Festival, on the 21st of May, already musters twenty-four Brethren.

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THE BOYS' SCHOOL. *March 12.*—The anniversary Festival was held in Freemasons' Hall, Bro. the Hon. Ridley Colborne, *M. P.*, S. G. W., in the chair, supported by Bros. W. H. Smith, J. G. W., Cabbell, T. H. Hall, and several Grand Officers. The liberality of the Stewards was much applauded, and especially for their generous contributions to the subscription, which exceeded £560. We should have felt much pleasure in being able to give further particulars, but our reporter not having been invited, we are limited to these simple details, furnished by a life-governor who was present.

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THE BENEVOLENT ANNUITY FUND.—Her Majesty the Queen has graciously presented £50 to this charity.

## THE REPORTER.

The vernal equinox has closed on the first quarter of the year, which is in one respect the most important of any; it embraces, with very few exceptions the period of installation of the Masters of the London Lodges, and presents to the Masonic world a great number of Brethren, who having been found true and trusty, and of good repute, are called to the exercise of the important duties attendant on the office of Master.

The ceremony of installation is imposing and instructive; the candidate cannot fail to be impressed with its solemnity, and the Brethren are generally directed to a review of the past lessons as a moral direction for their future guidance.

The various installations have been conducted with the usual attention to our mystical ceremonies, and we have witnessed with the highest satisfaction the just ambition of many young Masters to instal their successors, proving that the various Masonic charges have sunk deeply into their hearts, and disposed them to hand down to their Brethren an example so worthy of imitation. The elder installing Masters have not been idle themselves, for while instructing their juniors they have made themselves, if possible, more perfect masters of the art. When we contrast the great moral improvement that has taken place within the last twenty-five years with the practice at that time, when there were scarcely six Brethren capable of conducting the ceremony of installation, we may well express a deep sense of gratitude to the Great Architect for the signal benefit he has vouchsafed unto us in the enlightenment of so many "Rulers in the Craft."

It is beyond our power to do justice to all deserving Brethren, and the following is but a slight sketch of a few reports; some are necessarily omitted as mere repetitions, and others reached us too late for insertion:—

**CONSTITUTION AND CONSECRATION OF THE LODGE OF UNITED PILGRIMS, 745.**—Bro. James Lovett Jones, W.M. (by warrant).

**CIRCULAR.**—Sir and Brother, the Most Worshipful the Grand Master having granted a warrant for the consecration of this Lodge, you are requested to attend on Friday, the 14th March, at three o'clock, at the Pilgrim Tavern, Upper Kennington Lane: such day having been appointed by the W. Brother ROBERT THOMAS CRUCEFIX, P.G.D. who has been requested to consecrate the Lodge, and instal the Master and Wardens nominated in the Warrant. I remain, Sir and Brother, Yours fraternally, Wm. EVANS, Sec. (*ad interim*).

Consecration, three o'clock; Installation, four o'clock; Initiations, five o'clock.

We give the initiative circular of this maiden Lodge as the best herald to record an event highly interesting to the metropolitan Craft. The Bank of England Lodge, 329, appears, by the Masonic Calendar, to have been constituted in 1788, since which period we believe there has not been any Lodge constituted in the London district, with the exception of that at Edmonton, in 1839, which can hardly be termed a London Lodge, although in the metropolitan district; we shall not now inquire into the causes shown and reasons given why Lodges should not have sprung up—one, however, carries with it considerable probability of justice, viz., that at the union in 1813, so many Lodges fell under one jurisdiction, that until time should prove it to

be necessary, it was impolitic to grant new warrants in London. Time has shown that in the suburban districts new Lodges are wanted, and we hail No. 745 as the parent of many future scions of the Craft, and offer to the Masters, Wardens, and Brethren our "hearty good wishes" on the occasion.

The novelty of the occasion attracted a great number of Brethren, who assembled at three o'clock. Many Past Masters of high estimation in the Order felt a natural anxiety to attend a ceremony which none of them had ever witnessed, but who probably felt there was a possibility they might be called on to perform *propria personâ*. Among these were Bros. Cant, Shaw, Kincaid, J. Savage, Watson, Fox, Leveau, Faudel, W. L. Wright, Whitmore, Warriner, Weichbrodt, Evans, and about a dozen other Masters and Past Masters of Lodges. At the head of a numerous cortege of Master Masons we observed the Reverend Brother Carver, a Grand Steward; Brother Longstaff, a most experienced Mason, officiated as Tyler. The Brethren mustered in an anti-chamber and entered the Lodge in procession. Dr. Crucefix assumed the chair, and appointed as Wardens, Bros. Watson and Cant; having opened in the Three Degrees, he first constituted and then consecrated the Lodge. The ceremonies were conducted with due solemnity, and were listened to by the Brethren with the deepest attention; Bros. Carver, Savage and Evans, with the Masters and Wardens named in the warrant, were the assistants. The Worshipful Master, named in the warrant, Bro. James Lovett Jones, was then installed by Dr. Crucefix, and suitably addressed on the occasion—Brother Savage assisted in this important ceremony. Bro. J. L. Jones having regularly closed down the Lodge to the first degree, initiated three candidates as entered Apprentices, after which the Brethren adjourned to banquet.

Our province being to record masonic works, we do not care to be the mere reporters of the knife and fork degree, but in this case we cannot refrain from stating that a more hospitable board was never spread, nor did ever any *Pilgrims*, however *united*, ever entertain "wayfaring Brothers" with greater courtesy and good feeling. Bros. Evans and Gardner, were the Stewards of the day, and catered like cunning-men who dared you if possible to find fault, but find fault we will, and it is with the excess of liberality that left nothing to be wished for.

As might have been expected, the subject of the day's proceedings afforded ample scope for the post-prandial addresses. The Queen and other loyal and Masonic toasts were consecutively given. There being no Past Masters present, Dr. Crucefix gave the health of the first Master of a maiden Lodge, and entered into the subject much to the satisfaction of the Brethren; and on his own health being given in conjunction with the asylum, he made many pertinent remarks. Bro. Brown, as Steward for the festival to be held in June, spoke in favour of the cause, and looked for support from such a meeting as a proof of first good intentions. Brother Shaw, P.G.S., addressed the meeting in a very pleasing and eloquent manner, on behalf of himself and the numerous visitors. One of the newly initiated Brethren, a foreigner, in returning thanks for himself and his fellow Apprentices, made one of the most sweetly allusive addresses we ever listened to from a novice, he concluded by praying fervently for grace from God to enable him in some measure to perform the duties he had that day engaged to do, and thereby redeem the errors of the past. The

scene closed on a day of unmixed satisfaction. Brethren of the "United Pilgrims' Lodge," may your every meeting be as happy as the first.

**ANTIQUITY (No. 2), Jan. 22.**—The installation of Bro. Capt. Henderson afforded the opportunity that seldom occurs, of one Brother initiating his Brother by birth to the high dignity of a Master in the chair. On this occasion it is hardly necessary to observe that the ceremony was conducted by Bro. John Henderson, P. G. Repr., in a manner as chaste and dignified as it was eloquent and courteous. We would wish that the P. G. Repr. could be more in the Craft, were it not that he is so much occupied in his professional pursuits. We are always grateful to meet him at his leisure. We enjoyed at the festive board a copious draught of "cup," from those noble Masonic glasses which have been lately recovered from darkness to light; but must reserve these particulars for the forthcoming annals of "Antiquity."

**ROYAL YORK (No. 7).**—The installation of the W. Master, Bro. Harry May, took place at the George and Blue Boar hotel, Holborn, on the 16th of January. About twenty-five Brethren assembled on the occasion. The W. Master appeared to be held "in high estimation by his Brethren and Fellows," who manifested their regard for his Masonic and social qualities by the most unequivocal tokens of their respect and affection. The ceremony of installation was performed by Bro. Bigg, P. M. of No. 109. The Brethren partook of an excellent banquet; after which, the W. Master proposed the usual toasts, with much tact and ability, and the evening was spent with great conviviality and pleasure.

**CASTLE LODGE (No. 36).**—Bro. J. F. White installed his successor, Bro. Gilbert, in such masterly style as to call for the approbation of Bro. Peter Thomson, the Master of the East-end, and a numerous body of visitors. The Masonic business occupied nearly four hours, and gave proof that the new blood infused into the Lodge is not likely to tarnish its escutcheon. The social hour was afterwards passed in very delightful conviviality.

**LODGE OF CONCORD (No. 49).**—Bro. Thomas Bond Barnard, a very promising Mason, was installed as W. M. for the ensuing year, by Dr. Crucefix; and it is but justice to the new Master to state, that he acquitted himself in a very able manner.

**ST. MARY'S LODGE (No. 76).**—Bro. Aspull completed his year of office by installing his successor, Bro. Emly, in a manner that will not readily be forgotten by those who witnessed the ceremony.

**GRENADIER LODGE (No. 79), Jan. 23.**—Bro. D. Kincaid installed Bro. Graham, junior, to the perfect satisfaction of a numerous assembly, and the young Master entered on his office with every hopeful promise.

**LODGE OF UNITY (No. 82).**—Bro. E. Vickers was installed by Bro. R. L. Wilson in his usual style. Among the visitors we noticed Dr. Crucefix and Bro. J. Hartley, formerly of No. 2, who gratified the Brethren with some interesting anecdotes.

**ST. JOHN'S LODGE (No. 107).**—Bro. Darvill installed Bro. S. H. Lee, who stands prominent as promising a Master as he is known to be a most charitable Mason.

**LODGE OF REGULARITY (No. 108), Feb. 27.**—Bro. P. Marlin was installed in the chair of this Lodge by Brother J. Houlding, to whom

it is only justice to observe, that the ceremony was most admirably conducted; as were also those of passing and raising, by the same Brother. The banquet was such as Lucullus would have enjoyed, and Epicurus himself approved of. In compliment to the W. M., himself a foreigner, there were several Brethren from Paris; there were also present Bros. Dr. Crucefix, Dr. Bainbridge, Crew, Thiselton, Gray Clarke, Captain Chappell, and very many other distinguished visitors. The Treasurer of the Asylum, and the Secretaries of the Girls' and Boys' School being among the number, afforded an opportunity for apposite addresses; that of Dr. Crucefix, in which he alluded to the termination of the chancery suit, and the hopeful union of the Asylum with the Benevolent Fund was warmly cheered. Bro. Crew delighted the Brethren with some of his exquisite warbling melody; and Bros. Whitmore, Spencer, and other friends contributed greatly to the harmony of the evening.

**MOIRA LODGE (No. 109.)**—This Lodge had a grand day on Tuesday, the 28th of January, when Bro. George Smith, of Conduit-street, was installed Master for the ensuing year. A very full and brilliant attendance of the Craft graced the occasion, there being seventy-nine Brethren present in the Lodge. It may be observed as a remarkable circumstance, that a Board of twenty-six installed Masters was formed—a number very unusual, if not unprecedented, on an Installation. The ceremony of installation was ably performed by Bro. Bigg, P. M. of the Lodge. Amongst the visitors present were Bro. McMullen, P. G. D.; Bro. H. Rowe, Dep. Prov. G. M. of Cambridgeshire; Bro. Parbury, Grand Sup. of Works for the Province of Bengal; Bro. Kincaid, Prov. G. W. for Surrey; Bros. Crew, Z. Watkins, J. Walton, and Soanes. The banquet, wines, ices and fruits were quite *récherché*, and reflected great credit on Bros. Bathe and Breach, of the London Tavern. The Brethren were addressed in able speeches by Bro. Charles Hill, P. M., and several others. The musical department consisted of Bros. Jolley, Hatton, Evans, and Young. The whole arrangements were of the most unique character, affording the highest satisfaction.

**BURLINGTON LODGE (No. 113.)**—Bro. Richard Comins was elevated to the chair of King Solomon by Dr. Crucefix, the father of the Lodge, and presided afterwards at the banquet with much taste and liberality.

**TEMPLE LODGE (No. 118.)**—Bro. A. Gardner was installed in the chair of this Lodge, and in naming the installing Master, Bro. J. D. Kincaid, it is a sufficient guarantee of the excellent manner in which the mysteries were celebrated.

**LODGE OF FAITH, (No. 165.)**—When so many proofs of excellent work are to be recorded, it is difficult to name the most superior—we may quote the words of a visitor, a Grand Steward on this occasion, where he said, and with truth, “if we wish to see good works we should abide in Faith.” The retiring Master concluded his labours of the year by making, passing, and raising various Brethren; and finally, by installing his successor, Bro. J. R. Dudley. We regret much having forgotten the name of the late Master, who, as a foreigner, had many difficulties to surmount, but his skill as a Mason was marked by great assiduity and perfect correctness. The new Master is worthy of his excellent predecessor. Our limits prevent us doing justice to many

excellent addresses, and we must crave pardon from Dr. Crucefix and Bro. Wyld, for not otherwise alluding to speeches which were received with hearty cheers, not the more deserved from the truthful acknowledgements of the example shown in the Lodge, than for the popularity with which they had been received. All praise to Brother Rackstraw for one of the best dinners we ever sat down to.

ST. PAUL'S LODGE (No. 229), Feb. 18.—This excellent Lodge, since its removal to its present quarters, appears to have acquired additional strength as well as comfort. Always an example, it shone forth this day with unexampled splendour. Brother Veal, P.M. officiated as W.M. in the absence of Bro. Cleghorn, and initiated in a most careful and able manner an E.A.P., Bro. Wm. Bartholomew, who on his health being proposed, returned his acknowledgment in an address of surpassing elegance and elquence; we sincerely regret that our limits prevent our giving the address itself, it was clear that Bro. Wm. Bartholomew had not only conceived a favourable impression of our order, but that he had so studied the operative branches of art in connection with its moral sciences, that he was intuitively prepared to express himself “with freedom, fervency, and zeal.” We predicate his attainment of high honours in Masonry, and that the Craft will be indebted to him for future contributions to its welfare.\* When all are excellent we should not select, still we cannot pass over our old friend, we hope he will pardon our freedom, although our greetings have assumed the angel phrase of few and far between, we mean Bro. Leonard Chandler, P.M., whose generous liberality is so well known; and who served for the second time as Steward to the Boys' School on the 12th inst., not forgetting to present an additional 10*l.* 10*s.* to the funds of the charity, and in this praiseworthy act he was well seconded by another member of the Lodge, Bro. White, who has made several elegant presents to his Mother Lodge, and whose rising Masonic talents point him out as one of the future worthies of St. Paul.

LODGE OF HONOUR AND GENEROSITY (No. 274).—Bro. Davyd W. Nash was installed by Bro. R. L. Wilson. These worthies may justly be termed in Masonry, *par nobile fratrum*. In Bro. Nash we recognize the erudite scholar and the Masonic gentleman. Bro. R. Wilson as an installing Master, and as an accomplished general practitioner in Masonry, is too well known and respected to need any praise from us.

BANK OF ENGLAND (No. 329).—Not to be behind hand with his competitors, Bro. W. Gray Clark surmounted the difficulties of the installation with admirable tact, and introduced his successor to the chair, Dr. Bainbridge, with the marked approbation of a numerous assembly.

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\* Alfred Bartholomew, F.S.A., the brother of the newly initiated Mason, whose obituary is recorded in the “Art Union,” (Feb. 1845) was the editor of the “Builder” and the founder of a College in 1842, called *the Society of the Freemasons of the Church*, for the maintenance and furtherance of the true scientific principles of architecture. The particulars in the obituary alluded to, are affecting and interesting; our newly made brother is a worthy representative of a gifted family.

## MASONIC CHIT CHAT.

"SUSSEX MEMORIAL.—*Gray's Inn, 1st July, 1844.*—Sir, I am requested by the Sub-Committee of the Sussex Memorial, of which His Grace the Duke of Sutherland is Chairman, to solicit your kind co-operation in aiding the Committee in raising a sufficient Sum for the erection of a suitable Memorial to the memory of His late Royal Highness. I am, Sir, your most obedient Servant, H. S. Westmacott, Secretary of the Sub-Committee."

The above circular has been addressed to the Lodges under the English Constitutions; with what success we know not; the Grand Lodge has done its duty; let the Nobility and Gentry of England do theirs. It is true a limit was put on the amount of subscription, but a generous heart can evade this difficulty by anonymous subscription. What are the wealthy Catholics about? and where are the Rothschilds, Cohens, Salomons, Montefiores? The Roman Catholic and the Jew surely have not altogether forgotten their benefactor!

LIBRARY OF THE DUKE OF SUSSEX.—The sale of the fourth part of this extensive Royal collection was continued at Evans', and several of the lots realized very high prices. Among them the extraordinary collection made by Talleyrand in the early part of the French Revolution. It contains a series of political, satirical, and burlesque publications, which were rigidly suppressed within twenty-four hours of their appearance. They have Talleyrand's book-stamp at the beginning of each volume. The introductory address to Sixtus IV. is extremely curious. Calderinus, we are told compared the Latin version with a Greek manuscript, corrected by Gemistus.

The entire sale of the fourth part of the Library, embracing 2643 of the lots, realized nearly £2000.

BROTHER JACOB BEULER gave his annual evening entertainment at the Crown and Anchor, Strand, (March 10th) which was extremely well attended. The Concert went off with much *clat*, and the Quadrilles with equal spirit.

NOTTINGHAM.—Brother Robert Goodacre gave recently a series of Lectures in this town, on "Descriptive astronomy and astronomical Geography," in aid of the funds of the Library recently established. It is sufficient to observe, that the subjects in the hands of such a lecturer as Brother Goodacre, were illustrated with considerable care, and met with the approbation of a very discriminating audience.

LICKING AN EDITOR.—The following ludicrous affair is said to have "come off" somewhere "out west," lately:—Editor in his sanctum, discovered writing. A "six-foot" customer approaches with a newspaper in his hand. Visitor (pointing out a particular article—Look here, Mister, did you write that thar? Editor—I did. Visitor—(laying off his coat)—Well, I've got to whip you, so you'd better peel. Editor—Indeed! but I prefer not being whipped. Visitor—Can't help it; got to do it; you'd better be pullin' off that coat, or I might spoil it for you. Editor (drawing a "revolver")—Thank you, sir; I believe I'll keep my coat on. Visitor—What! you're not goin' to use that shootin' iron, are you? Editor—Not unless you render it necessary. Visitor—Now see here, stranger; that's not gentlemanly; jest lay that thing aside, and let's take it out in a way that's becomin'. Editor—Sorry not to be able to oblige you; but I can't, positively. Visitor

(putting on his coat and retiring)—Well, if you're that sort of a fellow, I want nothin' to do with you. You're beneath the notice of a respectable citizen! Exit.—*American Paper*. [We are not over fond of the shootin' iron ourselves, being satisfied with the use of the steel pen. If we should receive any visit from a "six-foot" customer, be he ever so growlish, we should write on, and act as the painter would, by taking the impression from nature, and show up, not in false but true colours. A little *moral* courage soon prostrates a bouncing hector.]

GRANGEMOUTH. THE EARL OF ZETLAND'S BIRTH-DAY.—The birthday of this popular nobleman was celebrated here, on the 5th February, in a very joyous manner. His lordship's tenants and a number of other gentlemen (upwards of 100) sat down in the School Room to a most excellent dinner, provided by Mr. A. Morrison of the Crown Inn. Sir Michael Bruce, Bart., of Stenhouse, ably performed the duties of the chair, supported right and left by the Rev. Mr. Balfour, of Clackmanan; Provost Adam, of Falkirk; Alex. M'Farlane, Esq., of Thornhill; John Cowbro', Esq., of Thorn; the Rev. John Cochrane, of Grangemouth; J. Burten Timmings, Esq., collector of her Majesty's customs; and A. Thomson, Esq., of Newtonmains. William Forbes, Esq., *M. P.*, of Callender, officiated as croupier, supported by John Borthwick, Esq., factor to his lordship; John S. Mackay, Esq., and John Thomson, Esq., of Carronflats, &c.

After the cloth was drawn, the usual loyal toasts were given, and then came the toast of the evening—"The Right Hon. the Earl of Zetland," which was the signal for every demonstration of respect and enthusiasm. In the course of his very excellent and appropriate speech, Sir Michael appealed to the fact, as an illustration of the character of the esteemed nobleman they had met to do honour to, that the tenantry of his lordship were second to none in respectability, and as good farmers, and that as a generous friend he could not be surpassed, as he (Sir Michael) could testify.

The order of the other toasts of the evening was the Countess of Zetland and the other members of the family; His Grace the Duke of Montrose, Lord Lieutenant of the county; the Member for the County; the Chairman and Croupier; the Kerse and Clackmannan Tenantry, &c.

The company separated about ten o'clock, after spending a delightful evening, and one that will not be forgotten in Grangemouth for a long time.

BIRTHS.—*Jan. 25.*—At Monmouth, Mary Ann the wife of Bro. Isaac Chilcott, P. M. 671, 93, of a daughter.

*Feb. 4.*—The wife of Bro. John Whitmore, 125, Oxford-street, of a daughter.

*Feb. 24.*—At Londonderry, the wife of Bro. John Allen, of a son.

*Feb. 25.*—At Lyecroft-house, Taunton, the wife of Bro. Capt. Maher, of a son.

*March 5.*—At Portsmouth, the wife of Brother S. D. Forbes, W. M. 717, P. M. 387, and P. P. G. S. B., of a son.

*March 10.*—The wife of Brother Madden, Leadenhall-street, of a daughter.

*March 5.*—At Gosport, the wife of Brother Compigné, W. M. 387, and P. G. D., of a daughter.

MARRAGE.—At Arretton, Bro. G. White of 204, to Mary Ann, eldest daughter of Bro. Brown Hearn, W. M. 176.

## Obituary.

DEATH OF AN AGED BROTHER, a Pensioner on the Asylum Fund.—*Oct. 1, 1844.*—BROTHER NATHANIEL PEARCE, æt. 81, at Topsham, near Exeter. He was initiated, passed, and raised, in the *GLOBE LODGE*, (then No. 15, held at the Crown and Rolls, Chancery Lane,) in May, 1791. At the time, he was in very respectable circumstances, and carried on the business of patent wig maker, in New Square, Lincoln's-Inn, where he was patronized by several judges, and the leading members of the bar. His marriage was unhappy, and he was obliged to separate from his wife. A partner with whom he subsequently connected himself in business, defaulted, and poor Pearce was compelled to leave Lincoln's-Inn, in very distressed circumstances, with his two children. His next step was to attend on the performers of Covent Garden theatre, and there appeared some little prospect of amendment in his affairs, when, in an evil hour, he accepted some bills for the celebrated George Frederic Cooke, which, as he could not pay, he was once more driven to seek for change of scene, and engaged as a dresser to the company performing at Worthing, under the direction of the well known Mr. Trotter, with whom he, however, remained only a short time. During this period he endeavoured to be reconciled to his wife, but without effect, for they soon separated again. Some years after he went to Jersey, and finding it necessary for his position to have his wife to superintend his family, he once more received her back, and they lived together in comparative peace until the year 1832, when the cholera morbus appeared, and caused the most dreadful consternation in the island, upwards of six hundred persons falling a sacrifice to that disorder. The States ordered that all the English who were not independently settled, should immediately leave the island, and between seven and eight hundred were obliged to comply with this edict. Brother Pearce would have been included, but a friend having guaranteed the States from any expense of the funeral either of himself, wife, or family, he was permitted to remain; but a considerable part of his furniture was burnt, and the remainder sold for little or nothing, in consequence of a woman and her daughter having died of cholera in the house. In the year 1837, his wife died from lingering agony, caused by a scald several years previous. The poor old man at length died at Topsham, near Exeter, where his son, a labouring man, resided. He was received as an annuitant of the Aged Masons' Asylum in 1839, and to his last hour fondly encouraged the hope of being domiciled within the precincts of the temple. Bro. Pearce, wherever he resided, always spent his time among the Brethren. In 1817, he was exalted at Exeter. Joined the Sun Lodge, Exmouth, in 1804, and was Master of it in 1821. He joined the Farmer's Lodge, at Jersey, during his residence there.

The truth of his petition, from whence these particulars are extracted, was attested by Bro. the Rev. Dr. Carwithen, the D. G. M. for the province of Devon.

It is frequently our painful duty to record the death of Brethren of rank and influence. Our readers will not disdain to peruse the humble annals of a worthy but poor Mason, whose life did not pass without its lesson of utility.

At Lambley Rectory, Notts., Elizabeth, the wife of the Rev. S. OLIVER, aged 84. She had lived with her husband sixty-three years, and was the mother of the Rev. Dr. OLIVER, a correspondent to this Review. Her disconsolate partner is still living, and stands at the head of sixty-seven descendants.

*Feb. 25.*—In Queen street, Plymouth, aged 75 years, Sarah, relict of the late Mr. John Stevens, many years coal merchant and ship owner of that town. Mrs. Stevens was the mother of a large family of children, ten of whom survive her; and, among them, Brother JOHN LEE STEVENS, Past Grand Steward, &c., of London, and Brother ROBERT WHITE STEVENS, of Plymouth.

*Feb. 23.*—At Jersey, Bro. RICHARD MARVON, P. M. of the Farmer's Lodge, No. 302. This Brother's name is still on the list of candidates for relief from the Royal Masonic Benevolent Fund, his election to which, he lost, last year, by sixty-three votes. We trust that, as he is now beyond the reach of misery or disappointment in this world, he is happy in the Grand Lodge above.

*March 5.*—At his residence, 26, Prussia-street, Fielding H. Fowler, Esq., aged 26, son of JOHN FOWLER, Esq., D. G. Secretary to the Freemasons of Ireland.

*August last.*—At Monmouth, on his way home from Malvern, where he had been for the benefit of his health, Rev. J. ASHE GABB, D.P.G.M. for Monmouthshire.

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## PROVINCIAL.

ROCHESTER, *Dec. 27.*—The Members of the Lodges No. 20 and 216, held at the Sun Inn, Chatham, met to celebrate the festival of St. John the Evangelist, and to install the two new Masters, Bro. Saunders and Bro. Lynch. The company consisted of Prov. Grand Officers, several visiting Brothers, and the members of the two Lodges. At the same time the portrait of Dep. Prov. G. Master, Bro. Ashley, exquisitely painted by Mr. Answorth, at the desire and cost of the Prov. Grand Officers, was placed in the Lodge. The chair was taken by the Dep. Prov. Grand Master. The number who dined amounted to upwards of sixty. After the cloth was removed, *Non Nobis Domine* was most ably sung by Messrs. Whiffen, French, and Hugget. The usual loyal and Masonic toasts were drunk with the honours, when the health of the P. Grand Master having been proposed by the P. G. Secretary, Bro. Jeffery, in a very neat and appropriate speech, was received with much enthusiasm. Bro. Ashley returned thanks.

HASTINGS AND ST. LEONARDS, *Dec. 27.*—The Brethren of the Derwent Lodge, No. 47, of Free and Accepted Masons, met according to

annual custom at their Lodge-room, Swan Hotel, to celebrate the day. After installing the new Master and other Officers, and going through the usual routine of business connected therewith, the Brethren sat down to an excellent banquet.

BRIGHTON.—*Royal Clarence Lodge, No. 338.*—This Lodge has maintained its high reputation during the past two years, under the Mastership of Bro. John McQueen, Esq., although it has suffered a severe loss by the death of that excellent man and eminent Mason Bro. Edward Hill Creasy. At the meeting of the Lodge in December last, an interesting event took place, the presentation of a Past Master's jewel, set with brilliants, to the Worshipful Master Bro. John McQueen, W. M. and P. M.

At the banquet, at which nearly forty of the Brethren were present, Bro. FOLKARD, P. M. and Treasurer, addressed them. From his excellent address we extract the following:—“Bro. Past Masters, Officers, and Brethren, two years have run their course in Masonry since our late and deeply lamented Brother, Past Master Creasy, proposed the health of our Worshipful Master, as the then Master Elect! Most of you who are now present must well remember the warm and heartfelt language in which he portrayed the qualifications of Bro. John McQueen to fill the Master's chair, and his memorable prediction that in him we should have a Master fully competent to fulfil the arduous duties of the office! one who would be desirous to preserve the Brethren in unity and brotherly love! and zealously guard our ancient landmarks from innovation. The pleasing and honourable duty which I am now called upon to fulfil, demonstrates that the prediction of that distinguished Mason has been fully realized. It has been a source, Worshipful Master, of the highest gratification to all your Brethren, to witness the zealous manner in which, from that period to the present, you have laboured to promote the principles of the Craft, and uphold the character of the Royal Clarence Lodge, by the skill, order and regularity of its Masonic proceedings; while in the general government of the Lodge you have displayed the most sterling good sense, prudence and foresight, accomplished manners, calmness and control of temper, combined with an unwearied kind and anxious desire to promote the comfort and happiness of the Brethren individually and collectively. While investing you with this jewel, Worshipful Brother, allow me to observe that the purity of its material may be held to represent the integrity of your principles, while the brilliants which compose the Past Master's insignia, may justly be considered emblematic of your Masonic acquirements, which have elevated you to the exalted station you have so ably filled; a station of which you must feel as proud as the mathematician who has mastered the forty-seventh problem in Euclid, which is depicted on our insignia. And now, Worshipful Master, greeting you with the right-hand of good fellowship, in the name of your Brethren, I would express their fervent hope that the Great Architect of the Universe may grant you a long and happy life, and bestow upon you every blessing this world can afford.”

The concluding words of the speaker were responded to by the heartfelt applause of the Brethren, and on its subsiding the Worshipful Master rose, and replied in a very emphatic speech, in which he alluded to the several points of Bro. Folkard's address in a very happy manner, and concluded with a very appropriate allusion to the harmony existing among the Brethren.

**EYE.**—A Lodge is about being established here, after a silence of eighteen years. A meeting was held on February 21, at the White Lion Inn, attended by the Mayor (Benjamin Cotton, Esq.) the Rev. Francis Whittey, incumbent of the parish, both members of the Order, with several Brethren of the neighbourhood. The Officers of the Lodge of Perfect Friendship, 522, Ipswich, honoured the meeting with their presence and support. A petition to the Grand Master for a new warrant was signed. After spending a convivial hour, the company separated, highly delighted with the day's proceedings.

**CAMBRIDGE, Feb 3.**—The first annual Provincial Grand Lodge for this county was held at the Lion Hotel, Petty Cury. The P. G. M., the Right Worshipful Bro. Thos. Henry Hall, *F.R.S.*, &c., arrived about one o'clock, and at the conclusion of the business of the Scientific Lodge, proceeded to open the Provincial Grand Lodge of Cambridgeshire. Most of the Provincial Grand Officers were present, with members of the different Lodges in the province, and several visiting Brothers from London. Almost all the Officers were re-appointed, and the business of the Grand Lodge was closed about four o'clock. The Brethren again met about five o'clock to banquet. The P. G. M. was supported on his right and left by the Deputy P. G. M., the P. G. Registrar (Rev. J. Coombe,) Bro. J. M. Kemble, the celebrated Saxon scholar; Bro. Law, of King's College, &c.

**OXFORD.**—In this city, the seat of learning, and which always numbered amongst its inhabitants the first in rank and foremost in honour, Freemasonry literally slumbered for an age, and with the exception of the late Brother Thompson, who, Gilkes-like, preserved the Order amid smouldering ruins, there was evidence only of too probable extinction, where the means of life and hope were abundant to an active mind; it was not, however, willed that Freemasonry should find a lower decadence. Spirits of good associated, and Brothers John Lane, *D.C.L.*, — Ridley, *M.A.*, Lane Fox, and others equally zealous, pressed forward and rescued the province of Oxford from its apathy. Lord John Churchill was appointed Provincial Grand Master, and well we can remember the anxiety he expressed to obtain the best possible information as to working his Lodge; he did not disdain to hold conversations at Kensington, with Brethren whom he considered capable of instructing him, and albeit, not over desirous of *publicly* supporting the *Freemasons' Quarterly Review*, he orally gave the editor an account of the transactions; he appointed the Rev. Bro. Ridley his deputy, who succeeded to the Grand Mastership, in consequence of the death of Lord John Churchill, and who so rules the province with the ability and skill of the Master, as to have obtained the affectionate esteem of all classes of the Brethren.

The Oxford Lodges are called the Apollo and the Alfred, the former is strictly the University Lodge, admitting only graduates, the other is termed the City Lodge, but as its mode of working is Masonically orthodox, not only the under-graduates, noblemen and gentlemen of the University are members—but many graduates who are desirous not only to witness but to assist in working the Lodge, have also joined it. In these observations we must not be understood as drawing an invidious contrast between two Lodges who entertain the most fraternal good will, and may be cited as patterns for emulation, but simply to state that in the University Lodge, while there is every possible regularity as to simple operations, the City Lodge is decidedly the most Craftsman-like.

It is worthy of remark, that like its consort, Cambridge, the Masonic province of Oxford, consists chiefly of members who remain but a short time in residence, when they become missionaries to propagate to the entire world these precepts and principles imbibed at their Alma Mater, diffusing them not merely in England, but in all its dependencies, to the manifest advantage of the Fraternity. On this fruitful theme we could enlarge, but that the recent meetings at Oxford require our attention, and even of them we can only afford to give a very brief abstract.

ALFRED LODGE, Dec. 27.—The Brethren assembled at the Masonic Hall, to install the new Master, Brother Jubber, and celebrate the annual festival of St. John the Evangelist. At ten o'clock in the morning, the installation took place, and was conducted in due form and order; after which the Worshipful Master appointed the following to be his officers for the ensuing year:—Senior Warden, Brother Bossom; Junior Warden, Brother R. J. Spiers; Senior Deacon, Brother R. Wynn Edwards, of Brasenose College; Junior Deacon, Brother E. B. Venables, of Wadham College; Secretary, Brother Standen; Inner Guard, Brother C. T. Brazier. The new officers immediately entered on their duties, as did also the Treasurer, Brother Haskins, and the Stewards, Brothers Blake and Walker, who at a previous Lodge were elected to these posts of honour. The Lodge adjourned till five o'clock, when the celebration of the annual festival commenced in the banquet-room. The newly-elected Worshipful Master, Brother Jubber, presided, and was supported by a very full attendance of Past Masters, Officers, and Brethren.

The health of her Majesty and that of the Royal Family having been given, the Worshipful Master said he had peculiar pleasure in proposing the next toast, which was "The health of the Grand Master of England, the Earl of Zetland." (Cheers.) That nobleman might be unknown to most of the Brethren present; but the fact of his being exalted to his present high position, was a sufficient guarantee that the interests of Freemasonry might be safely confided to his hands. The health of Earl Howe and of the Rev. C. J. Ridley, P.G.M. for Oxfordshire, were respectively given.

Past-Master HASKINS rose and said, it was one of the greatest privileges of a Master leaving the chair, that he had the opportunity of proposing the health of his successor; and no one experienced more pride or gratification than he did in fulfilling this pleasing duty. In the choice of a Master for the ensuing year, the Brethren had reason to be proud of the selection they had made; for their present Worshipful Master, Brother Jubber, possessed every qualification for the office, which he would fill with credit to himself and honour to the Lodge. (Cheers.) And under his auspices and guidance, the Alfred Lodge, which held a high position in Freemasonry, would maintain its character and extend its influence. (Cheers.) In conclusion, he begged to give, with all honours, "The health of their newly-elected Worshipful Master."

THE WORSHIPFUL MASTER rose and said, I may be permitted to congratulate you on the prospects of Freemasonry here, which was never before so much in the ascendant as it is at this moment, and which is certified by the number of propositions on the books of this and the sister Lodge. (Cheers.) It is gratifying to me to be honoured with your confidence, and to hold a place in your esteem; and my earnest endeavour will be to perpetuate that good opinion; and when the period of my office expires, I hope to resign the duties in a manner not

unworthy of the Lodge, and of those who have preceded me, and with the same harmony and social feeling as prevails at the present moment. (Loud cheers.) The Worshipful Master next gave the health of the Past Masters, to whom they were much indebted, and to whom all the credit and honour appertaining to the Lodge were due; and to no one more so than to Past Master HASKINS, who had presided during the past year, with such judgment and consummate ability.

Past Master HASKINS rose and was received with general acclamation. On its subsiding he said, it is, perhaps, unnecessary for me to say much on Freemasonry; but I have spent a life that has had its trials and vicissitudes: at one time the sunshine of prosperity has beamed upon me: at another the clouds of adversity have passed over me; but, under all circumstances, no period of my life has been so bright, and none so hallowed, as the year I have just spent in presiding over this Lodge; and the kindness I have always received at your hands, and the Brotherly feeling with which I have been treated, will ever be engraven on my memory and heart. (Cheers.) I congratulate you on the increasing prosperity of Freemasonry in general, and the Alfred Lodge in particular; but I would impress upon you that our success is not owing to this or that Presiding Master, but it is to something higher and greater that we are indebted: it is not to the pride of wealth, the influence of rank, or the power of talent that we must look—but to a higher and more enduring source; for Freemasonry is founded on that on which all our hopes are based—it is founded on the Rock of Ages, the *Sacred Volume*, and while it rests on that can never fail.

The toasts that followed were:—

“The health of the Worshipful Master and Officers of the Apollo Lodge.”

Brother W. THOMPSON, Treasurer of the Apollo Lodge, returned thanks in a neat and appropriate speech.

“The health of the Visiting Brethren.” The toast was acknowledged by one of the Visitors.

“The health of the absent Brethren.”

“The health of the Officers of the Alfred Lodge.” Brother BOSSOM, S.W., returned thanks.

“Prosperity to the Masonic Charities.”

“The health of the Senior Warden, and other Officers of the past year.” Brother HEWITT, late S.W., returned thanks on behalf of himself and the late officers.

“The Stewards.” Brother WALKER returned thanks.

“Brother Betteries.” Brother BETTERIES returned thanks.

“The health of Brother Alderman James Wyatt,” who was distinguished as a veteran Mason, as well as having filled the office of Chief Magistrate, with credit to himself, and satisfaction to the city.

Brother JAMES WYATT, jun., returned thanks, and expressed the gratification it afforded him to hear the name of his parent mentioned, and received with such respect by those who had had such opportunities of witnessing his conduct both in public and private life. It was such circumstances as these which kindled in the minds of younger Masons a desire to uphold the science of Masonry, and to tread in the steps of those veterans who were not only attached to it, but who had endeavoured to carry out its principles in all the relations of life.

“Better health to Brother Vicar, Organist to the Lodge.”

About nine o'clock the Lodge was closed, and the Brethren having

divested themselves of their regalia and Masonic clothing, tea and coffee was served up, after which, the conviviality was resumed until twelve o'clock, when the National Anthem was sung, and the company dispersed highly delighted with the very social proceedings of the day.

*Feb. 25.*—This meeting had more than ordinary attractions, for it was selected as a fitting opportunity to present to one of the oldest and worthiest members of the Lodge, Past Master Musgrove, a splendid Masonic Jewel, as a token of regard for his long and able services in the cause of Freemasonry. The Worshipful Master was assisted, not only by all his officers, but by a full attendance of the Brethren; and every thing was conducted in a manner highly creditable to them. At the conclusion of their labours, in the evening, the Brethren adjourned for refreshment, which was served up in the banquet-room, and on the removal of the cloth,

The Worshipful Master, Brother *JUBBER*, proposed in suitable terms "The Queen and the Craft," "Prince Albert and the rest of the Royal Family," "The Grand Master of England, Earl Zetland," "The Deputy Grand Master, Earl Howe," "The Provincial Grand Master of Oxfordshire, Bro. Charles Ridley," all of which were responded to most heartily.

The *WORSHIPFUL MASTER* then rose and said, the time has now arrived for the presentation on behalf of the Alfred Lodge, of this splendid testimonial as a mark of gratitude and esteem to P. M. Musgrove. "Brother Past Master Musgrove, in pursuance of a resolution unanimously passed by the Brethren assembled in full Lodge on the 21st of January last, that in consideration of your long services in the cause of Freemasonry, some signal mark of respect was due to you from the members of the Alfred Lodge, in testimony of their esteem and regard. (Cheers.) I have now, Sir, the honour of presenting you with this splendid Past Master's Jewel for your untiring zeal and fidelity to the Order of which you are so distinguished an ornament. (Cheers.) To you, Sir, who have borne the heat and burden of the day, and who have for a series of years been the chief corner-stone in our Masonic building (cheers); to you, Sir, who have never swerved, either to the right hand or to the left, in the prosecution of the arduous duties you have been called on to perform (cheers); to you, who having once put your hand to the plough, never looked back, I most emphatically declare is all the honour due on this most interesting ceremony. (Cheers.) It will considerably enhance the value of this testimonial, when I inform you of the exceedingly handsome manner in which it was voted to you without any previous notice to the Lodge. You have been identified with Freemasonry for a long series of years, and had the honour to be elected to fill the highest offices, not only in the Alfred Lodge, but also in the Royal Arch Chapter. The animus which has impelled you forward in the discharge of those duties does infinite honour alike both to your head and heart—you have achieved the laurels of our Order—you have won the prize, and won it nobly. May I venture to express a hope that this interesting ceremony may never be lost sight of by the Brethren present—may it awaken such emotions in their breasts as will lead them to emulate the good example you have shewn them. (Cheers.) In conclusion, may the Great Architect of the Universe shed the rays of heaven upon you, and may He grant you uninterrupted health and happiness, long to live in the possession of the affection and esteem of the

Brethren of the Alfred Lodge. (Cheers). Allow me again, in the name and behalf of that Lodge, to present you with this testimonial of their regard."

Past Master MUSGROVE, on rising was greeted with loud acclamations, said he felt quite at a loss for words to convey to the Brethren how deeply sensible he was of their kindness, and how highly he valued the splendid jewel which they had presented to him. He assured them that he had not the slightest idea that such a thing was in agitation, and was taken quite by surprise when he heard of it; but the unanimity which had prevailed respecting it was most agreeable to his feelings. (Cheers). The kind way in which it had been done, and the high encomiums paid him by the Worshipful Master, and responded to by the Brethren, would never be obliterated from his mind. He had been for a quarter of a century a member of the Alfred Lodge (cheers); and during that period had been called on five times to serve the office of Worshipful Master (cheers), in addition to his having filled all the other offices. The Lodge had also shown its confidence in him by electing him several times Treasurer, and at the present moment he had the honour to be Treasurer to two Masonic bodies. For many years past he had been identified with Freemasonry, and was warmly attached to it; for it served to stimulate men to those offices of friendship, and acts of charity which should never be lost sight of. If there was one circumstance more gratifying than another to him, as an old Mason, it was the present prosperous state of the Lodge, and the zeal and ability which distinguished the Worshipful Master and his officers. (Loud cheers.) In conclusion, he begged to tender his warmest thanks to the Worshipful Master for the kind and eloquent eulogium which he had passed upon him, and to the Brethren for the warm and flattering manner in which they had responded to them; it would make a deep and lasting impression on his mind, and encourage him to pursue that course of conduct which had already gained their confidence and esteem.

Past Master HASKINS rose and said, that after the eloquent address of the Worshipful Master in presenting the jewel, it was hardly necessary that he should make any observation, but he was desirous, as a Past Master, to bear his humble testimony to the valuable services rendered by Past Master Musgrove, not only to the Alfred Lodge, but to Freemasonry generally. P. M. Haskins concluded by proposing the health of Past Master Musgrove, which was drank with all honours.

Past Master MUSGROVE acknowledged the compliment paid him, and assured them that it was the sincere wish of his heart that health, happiness, and prosperity might be their lot; and trusted that the reception which they had given him would be a stimulus to others to endeavour to win their good will, and live in brotherly love with all they came in contact with.

Past Master HASKINS proposed the health of the Worshipful Master, and complimented him not only on the eloquent and able manner in which he had presented the testimonial to Past Master Musgrove, but for his general efficient conduct in presiding over the Lodge.

The WORSHIPFUL MASTER responded, and assured them that his desire was to fulfil the duties, both in the Lodge-room as well as at the festive board, to their satisfaction. He proposed the health of the Worshipful Master, Officers, and Brethren of the Apollo University Lodge.

Brother THOMPSON, treasurer of the Apollo Lodge, acknowledged the toast, and alluded to the good feeling existing between the two Lodges.

The W. MASTER proposed the health of the newly initiated Brethren; Brother KENT begged on behalf of himself and the other Entered Apprentices, to return their best thanks, and to express the satisfaction they felt in being admitted to so high and honourable a society as that of Freemasonry. (Cheers). He trusted that by pursuing an upright path through life, and by acts of brotherly love, they should reflect some credit on themselves as Masons, and testify how truly they appreciated the distinction conferred on them. (Loud cheers).

Past Master MCGROVE sung the "Entered Apprentice Song" in a good style, and the Brethren fully entered into the spirit of it in their own peculiar and expressive manner. Many other excellent songs were sung during the evening, and previous to departing at twelve o'clock, the Worshipful Master announced that he purposed holding Lodges of Instruction, the first to take place on Thursday, March 10th. It is also in contemplation to vote a sum of money to establish a Masonic Library, which will embrace all the standard and periodical works on the subject approved of by the Grand Lodge. The announcement of these intentions was very cordially received by all present, and we doubt not will have the effect of raising still higher in the public estimation the character of the Alfred City Lodge.

*Apollo Lodge, Feb. 22.*—Among the Brethren present we observed Bros. Rev. C. J. Meredith, W.M., Lincoln; Rev. C. J. Ridley, P.G.M., University; Rev. T. T. D. Landon, S. W., Magdalen; Rev. H. B. Williams, P. M., New College; W. Bousfield, Lincoln; G. Saunders, Worcester; M. H. N. Storey, Wadham; R. Cattley, Worcester; W. Heygate, Merton; T. H. Puleston, Brasenose; P. Williams, New College; F. Tuke, Brasenose; H. Herbert, Worcester; W. C. Stappylton, Merton; J. Bower, Magdalen Hall; W. Marcon, Worcester; E. F. Pigot, Balliol; W. Hutcheson, St. Mary Hall; W. W. Hull, St. Mary Hall; H. W. Simcoe, Wadham; Jubber; R. J. Spiers; Hester; Hitchings; Thompson; W. Wyatt; Brazier; Musgrove, P. M.; Hickman; Standen; Marshall; Bryant; Emberlin; J. Wyatt; Lieut. Hunt; Betteris; J. Embling; R. Embling; Kent; Jos. Plowman; Symonds; Bossom; Hewitt, &c., &c. The cordiality which subsists between the two Lodges, has had the effect of making their respective festivals more agreeable, inasmuch as each Lodge has felt it to be its duty to attend and support the other. The annual dinner of the Apollo University Lodge, took place in the Masonic Hall, when there was a full attendance of the officers and Brethren of both Lodges, and a high honour was conferred on the meeting by the presence of the Provincial Grand Master of Oxfordshire, Bro. Chas. Ridley. The W. M. of the Apollo Lodge presided. On the removal of the cloth,

The WORSHIPFUL MASTER rose, and proposed "The Queen and the Craft." This was followed by "Prince Albert, and the rest of the Royal Family."

The Worshipful Master then gave the health of a distinguished nobleman, the Earl of Zetland, and although he is individually known but to few present, he has proved himself deserving of the esteem and regard of the Fraternity, and, in consequence, has been elevated to the proud position of Grand Master of England—(cheers). It is not necessary that I should say more than that this distinction is the highest which can be conferred on any Mason.

The Worshipful Master then proposed the health of another nobleman, the Deputy Grand Master of England, "Earl Howe."

The Worshipful Master said, I beg to introduce to you the name of an individual which cannot fail to be received with the greatest pleasure and satisfaction by all present, for it is no less than the "Health of Bro. Ridley," the Provincial Grand Master of Oxfordshire—(Much cheering, which continued some time). The very warm reception which you have given the toast is the strongest proof of the respect you entertain for him, and that you know, and duly appreciate, the services which he has rendered to Freemasonry—(Loud cheers). I cannot but wish that his province was more extensive, and that others could bear witness to his zeal, and endeavour to render Masonry in the ascendancy; and, for my own part, while I have the honour to preside over the Apollo Lodge, I shall be thankful to him for every information and assistance he can give me, and shall feel a degree of pleasure in carrying out his wishes and directions—(Cheers). In conclusion, I beg to give you, with heartfelt satisfaction, the health of the Provincial Grand Master of Oxfordshire, Bro. Ridley. (The toast was drunk with every possible honour, and the cheering was kept up for several minutes.)

The PROVINCIAL GRAND MASTER rose and said, I should be most ungrateful if I did not convey to you my warmest acknowledgments and thanks, knowing as I do, and as yourselves see, that I bear this night marks of esteem and respect paid me in the Masonic situation which I have the honour to hold. It is to the members of the Alfred Lodge that I am indebted for the costly jewel which I wear, and which has been so greatly admired in every Lodge which I have visited, (loud cheers); and it is to the members of the Apollo Lodge that I am indebted for the peculiar insignia of office, this splendid chain, which their kindness has conferred upon me. I cannot, however, but feel that you would not have bestowed upon me such generous marks of your respect, and received me with such demonstrations of friendship, had I not, in some degree, proved myself worthy of them, for they are such as have never before been conferred on any previous Provincial Grand Master; and, while they will be ever valuable to me, they will at the same time stimulate me to pursue that course which has won your approbation, and which it will ever be my study and ambition to retain. As Provincial Grand Master, it will be my duty to rally round me my officers, and put into exercise those functions that devolve upon them; and while I carry out the designs and wishes of the Grand Lodge, at the same time to uphold the rights and privileges of the Lodges in my province. It is well known to you that it was with this understanding that I took office, and I doubt not I shall receive such cordial support from all sides, that Masonry will still continue to prosper. The Worshipful Master expressed a wish that Lodges were more extended to the province, and though I should rejoice at such a circumstance, however much additional duties it would entail upon me, still I am content to witness, as I do at this moment, this band, this happy band; and to shew such an example to other Lodges, that they may copy that union—that strictly Masonic union, without which it is impossible for Masonry to flourish—(Loud cheers). I will not detain you longer than to express once more my warmest thanks for your continued kindness, and to assure you that I sincerely wish each and every one of you health and happiness. (The Provincial Grand Master resumed his seat amid the hearty acclamations of all present.)

The Provincial Grand Master again rose and said, I beg to propose the health of a Brother present; and I can only say, that upon no occa-

sion has it been more gratifying to me to use my privilege, and avail myself of the rank I hold in the province, by offering to your notice the health of a Brother so distinguished and beloved as Bro. Meredith, the Worshipful Master of the Apollo Lodge. To the members of both Lodges he cannot but be known for his kindness of heart, his ability to govern a Lodge, and his anxiety to do good to others; and nothing will testify more strongly your respect for your Worshipful Master, so much as paying every attention to his wishes and commands, whether at the working in the Lodge or at times of festivity. I am fully sensible that in his officers he will meet with every support, and this will be most encouraging, for there is an earnest desire on their part to advance the science, and the word with them will be *onward*; but we must bear in mind, that, as members of the University, we are peculiarly situated, and it should be our object so to conduct ourselves, that if the authorities do not approve of our Craft, there shall not be one tittle in our conduct for them to condemn.

The W. Master acknowledged the compliment in a very able and feeling reply, and proposed the healths of the Past Masters present, Bro. Williams, of New College, Bros. Hickman, Musgrove, and Emberlin.

Bro. WILLIAMS acknowledged the toast, and stated that it was to Masonry that he was indebted for his acquaintance with the present Worshipful Master, and if it had brought no other fruit he should have felt amply repaid; but it had brought him many other fruits in the valuable friendships which it had enabled him to form. There was one debt of gratitude which, as master of the Apollo Lodge, he had incurred to the Alfred Lodge for the very valuable service which he had received at their hands, because the Apollo Lodge was so peculiarly circumstanced, from its members continually leaving the University, they had not the opportunity of carrying out the study of Masonry to the extent which those did who were always on the spot. Feeling as he did, that the Apollo Lodge was greatly indebted to the Alfred Lodge, he would, with the permission of the Chairman, propose prosperity both to it and its Members.

Bro. JUBBER, W. M. of the Alfred Lodge, rose and said, In the name and on behalf of the Alfred Lodge, allow me to return our sincere thanks for the honour you have done us. Although we are apparently distinct Lodges, yet how essential it is, for the welfare of Freemasons in this province, that the sister Lodges should be united together by indissoluble ties, as to render a separation of our interests impossible—(Cheers). As W. M. of the Alfred Lodge, I am proud to see that unity of feeling so largely participated in to day, assembled as we are to commemorate the annual Apollo festival. As Freemasons, we are taught to know no distinctions among men, excepting those who possess, in a higher degree, the sacred dictates of truth, honour, and virtue. I trust we shall preside over the destinies of our respective Lodges, not in a spirit of rivalry, but in a spirit of friendly emulation (cheers); striving which can best advance the interests of our Order (cheers); and may the Apollo Lodge always be able to find among its members a Worshipful Master possessing the ability, the same firmness of principle, the same determination to support the dignity of the office, as the present worthy Brother who presides over it.

The WORSHIPFUL MASTER proposed the health of the Visiting Brethren, coupling with it that of a Brother present, who was an old

schoolfellow, and was initiated in Masonry at the same time with himself, Bro. Hester, Town Clerk of the City.

The Worshipful Master then gave the health of P. M. Thomas, and the absent Brethren.

The Worshipful Master proposed the health of his Senior Warden and Officers, and said that although there was an union, which he never wished to see disturbed, between the Alfred and Apollo Lodges, still he hoped, that in the discharge of Lodge duties, they would be ever distinct, and that his officers would feel it to be incumbent on them to fulfil their duties in the best way possible, and to the credit of their own Lodge.

Bro. LONDON, Senior Warden, in the name of himself and his brother officers returned their sincere thanks. Masonry might be compared to a watch—the Worshipful Master was the main-spring, and his officers the wheels—and while the main-spring and wheels were in order, and attended to, the watch would work well. And to continue the parallel, I compare the Alfred Lodge to another watch, with which we hope to keep good time.

The SENIOR WARDEN again rose, and said it must be a source of great pleasure to see in a mixed assemblage, like the present, one who had done honour to the profession he belonged to, and reflected honour on the Craft. His gallant conduct had secured promotion for him at an early period, and his country had marked its sense of his achievements by the honour conferred upon him. He begged to propose the health of Lieutenant Hunt, whose gallant conduct at Sidon, as well as off the coast of Borneo, now formed part of our naval history.

Bro. HUNT acknowledged the compliment, and stated that the honour being so unexpected, as well as his being but a junior member of the naval profession, must plead for his want of language to convey to the company present how deeply sensible he was of their kindness and good opinion.

The WORSHIPFUL MASTER then gave, in succession, the health of the lately initiated Brethren, and the Stewards.

The Lodge was then closed; but the convivialities were kept up till about twelve o'clock, when the Brethren separated.

[In the preceding reports we have omitted to state that the several toasts and addresses were given and received amidst the most enthusiastic cheering.]

NEWCASTLE-UNDER-LINE, Jan. 23.—*Masonic Ball.*—This assembly took place at the Castle Hotel. The immediate object of the ball was to benefit the Masonic Charities, and we are happy in being able to state that that object will be fully attained by the realization of a considerable surplus fund, the proceeds of the ball. The attendance was much larger than has been known at any assembly of late years in Newcastle, upwards of one hundred and sixty ladies and gentlemen being present, among whom were some of the principal families of the neighbourhood. The ball, being under the patronage of the Provincial Grand Master, necessarily called together Brethren from the various Lodges in his province, who were decorated with their various Masonic orders and jewels, which gave a degree of splendour to the general effect, and combined with the fair and fairy forms of the many elegantly dressed ladies who honoured the ball with their presence, completed the *tout ensemble*. Dancing commenced soon after eight o'clock, and was kept up with great animation for many hours; the old country dance, Sir Roger de

Coverley, was not forgotten. The ball-room was decorated with transparencies symbolical of Freemasonry, which, together with the diversified orders of the Brethren, from the Entered Apprentice to the Knight Templar, excited considerable curiosity in the minds of the uninitiated; and if the Brethren succeeded in effectually preserving the secrets of the order entrusted to them, after the searching inquiries to which they were doubtless subjected, the binding nature of their obligations to secrecy must indeed be great. The assembly passed off with much *eclat*, and the company did not separate until after four o'clock.

LINCOLNSHIRE.—A very strong feeling of dissatisfaction has again been excited in the province of Lincoln, by another lapse of the provincial meeting. Last year a proposal was suggested in the Grand Lodge in London, that if the P. G. M. did not hold his annual meeting he should thereby actually vacate his office, and it was not confirmed solely because it was proposed to make other regulations of the office. There are several noblemen and gentlemen of distinction in the province, members of the Craft, who would attend to the duties; and if Bro. Tennyson d'Eyncourt cannot make it convenient, he should resign.—*Abridged from a Nottingham Paper.*

WAKEFIELD.—*Grand Masonic Ball.*—The 22nd day of January the Worshipful Master, Officers, and Brethren of “the Wakefield Lodge,” No. 727, gave a grand ball and musical entertainment at their house, the Masonic Hall, Thornhill-street, to a select and distinguished portion of the “Sisterhood,” in commemoration of the first anniversary of the opening of their Lodge, as well as of the unexampled success which has crowned their labours and exertions. From the singular fact that hitherto the portals of the Masonic Lodge had been in this neighbourhood closely tyled against the “popular world,” and that the brotherhood had never indulged even the “fairer part of the creation” with the privilege of an *entrée* within the precincts of the “sanctum sanctorum,” much less of partaking of their mystic festivities, the felicitous hour was anticipated with feelings of anxious and thrilling delight. The Craft has raised itself considerably in the estimation of the higher orders, and the Lodge has received a great accession of numbers, talent, and respectability. Neither time, labour, nor expense was spared to render the occasion worthy of the “lovely visitants;” the whole affair was managed and went off with brilliancy, *eclat*, and unanimity; for, to its credit be it said, that, though scarcely twelve months old, it has confessedly taken the very highest station in the province of West Yorkshire; thus giving palpable proof, that if Masons be but true to themselves and their obligations, if they would but celebrate their sublime and holy mysteries in consecrated and hallowed temples of their own with “freedom, zeal, and fervency,” they would command the admiration and respect of all that is lovely, and secure the patronage and co-operation of all that is exalted and noble. The elegant and tastefully decorated Lodge-room was appropriated to the refreshments and wines, in rich profusion. The ball-room, beautifully adorned with evergreens, banners, and paintings, gave to the *tout ensemble* a grand and imposing appearance, filled as it was with a display of beauty and fashion, and, by special dispensation of the Provincial Grand Master, the Brethren appeared in strict and full Masonic costume, a novelty which our good old town never before witnessed in a ball-room. The sisterhood, many of whom had previously testified their approbation of the Craft by “presents rich and rare,” comprised

some of the most respectable and leading families in the town and neighbourhood. The Provincial Grand Officers present on this interesting occasion were the Rev. Dr. Senior, P. G. C. ; the Rev. T. Kilby, P. P. G. C. ; the Rev. G. A. Walker, P. P. G. C. ; G. H. France, P. S. G. W. ; and Bro. J. Hill, P. G. O. Numberless were the inquiries raised as to the meaning and distinctive character of the several emblems, devices, and ornaments, both young and—*old*, we were going to say—but we beg pardon for the unguarded expression—but both the “*lovely maid*,” and “*graver matron*,” like the novitiate when “*brought to light*”—expressed feelings of transport and delight. The dancing was kept up by the votaries of Terpsichore until three o'clock in the morning. The musical part of the entertainment, conducted by Bros. Hill, Cannon, Brook, Sykes, and Miss Brown and others, was especially pleasing ; and though it would be invidious to particularise, where all was harmony and love, we may be excused in saying that the “*Masonic national anthem*,” and that favourite song, “*the Entered Apprentice*,” were given with enthusiastic applause. If this grand festival has been held under circumstances of so pleasing and gratifying a nature, might we not suggest the propriety of admitting the ladies (as in the United Grand Lodge), if not regularly, yet at least at the annual provincial grand meeting? or might not a Masonic ball be annually given in the good old town of “*Merric Wakefield*,” the proceeds to be presented to some local or Masonic charity. We feel assured that such an act of grace and courtesy would be duly received by our “*fair sisters*,” and would both directly and indirectly tend to the prosperity and weal of our sacred Order.

*WHITBY, Jan. 18.*—At the annual installation of Officers for the Lion Lodge, Whitby, No. 391, Bro. M. L. Simpson was installed (by special dispensation from the M. W. Grand Master, the Earl of Zetland) to the office of Master for a third year. He appointed Bro. H. Knaggs S. W., Bro. S. Reed J. W., which appointments gave general satisfaction.

The anniversary was held as usual on St. John the Evangelist. The banquet commenced at four o'clock, at which Brother M. L. Simpson, W. M., presided, and was supported by Bro. Richard Breckon in the vice-chair. Harmony and brotherly love characterised the whole proceedings. There has been a great accession of members to this Lodge during the year ; and the fact of the M. W. the Grand Master of England, the Earl of Zetland, holding the Provincial Grand Lodge for the North and East Ridings of Yorkshire last autumn, at Whitby, has given additional zest to Masonry, and will doubtless add greatly to its prosperity in this town.

*MANCHESTER.*—The Royal Arch is beginning to be better understood and worked ; several Companions have been lately exalted in the Chapters in this town ; the degree has of late been little attended to, but brighter prospects are before us.

*The Lodge of Integrity* (No. 189), met on the 28th December, in their splendid room at the Bush, Dean's Gate, when Bro. Whitehead was duly installed by P. M. Bro. Anthony. Many Officers were appointed. Bro. Brady, S. W. ; Bro. Joseph Smith, J. W. ; Bro. Anthony, Treasurer ; Bro. Rawson, Secretary, &c. Fourteen new members have been added during the past year. The ceremonies are well performed, and the discipline maintained ; from the highest to the lowest have won the praise and approbation of numerous visiting Brethren. Several Brethren

have come forward in a most liberal manner for the purpose of erecting a canopy over the Throne, regilding the furniture, &c.

*Lodge of Fortitude (No. 77)* have re-elected Bro. Mentha as W.M., who has appointed Bros. Thos. Berry and Shaylor as S. and J.W. The Lodge is thriving.

*Lodge of Virtue (No. 177)* have elected Bro. Mitchell as W. M. ; the S. and J.W. are Bros. Berry and Shaylor. This Lodge has increased its numbers considerably during the past year.

*Social Lodge (No. 75)* have elected Bro. C. Williams as W. M., and he appointed Bros. Partington and Clew as S. and J. W. Under the able management of the new W. M. the Lodge is in a flourishing state.

*Lodge of Friendship (No. 52)* have elected Bro. B. Colley as W.M., who appointed Bro. Boulton S.W., and Bro. C. Colley J.W. It is most pleasing to record that this, the second oldest Lodge in the province, boasts of a numerous and highly respectable list of members : but though last, not least, comes the most pleasing intelligence, viz. that Lodges 52, 75, 77, and 177, have taken a suite of private rooms in the Town Hall Buildings as a Masonic Hall. Great praise is due to these Lodges for this very important step, which is only a prelude to the erection of a Masonic Hall, which will be both an ornament to the town and the Craft. The project was hardly matured before our zealous Brethren came forward and bespoke shares, and before two years it is hoped the building will be completed : the private rooms are taken only for that time. *Masonry in this great and populous city will no longer hide its head in inns and taverns, but be able to receive the visiting Brethren in their new rooms entitled the Masonic Hall, and say THIS IS OUR OWN HOME, CONSECRATED TO FRIENDSHIP, CHARITY, AND BENEVOLENCE.* In this grand move we must give the highest meed of praise to No. 52 and 177, who on their own responsibility took these rooms for themselves, inviting all the other Lodges, if they chose, to join ; the call was responded to in gallant style by No. 75 and 77 ; a committee was formed of the W. M. and Wardens to arrange the furniture, decorations, &c. Too much praise cannot be given to Bros. Colley, Galt, Berry, Shaylor and Lewis, who constituted the Provisional Committee of the two Lodges, and it was mainly owing to the strenuous exertion of these good and worthy Masons that No. 52 and 177 came forward to take these private rooms.—PROSPER THE ART.

LIVERPOOL, Feb.—Bro. Arthur Henderson was installed as W. M. of St. George's Lodge of Harmony, at the Adelphi Hotel. The W. M. invested the following gentlemen as his Officers for the ensuing year :—Bro. A. R. Martin, S. W. ; Bro. J. B. Molyneux, J. W. Bro. John Foster was elected Treasurer ; Bro. L. Samuel, who had held the office twenty-one years, retiring, and receiving the warm thanks of the Lodge for his services.

SOUTH SHIELDS, Jan. 2.—The St. Hild's Lodge held their annual festival, in their Lodge Room, at Brother Tower's, Golden Lion Hotel, when George Potts, Esq., was installed W. M. for the ensuing year. After the conclusion of the ceremony, and the appointment of officers, the Brethren sat down to an excellent dinner, and spent the evening in true Masonic harmony.

WIGTON, Cumberland, Feb. 28.—Brother John Person, secretary to the Wigton Saint John's Lodge of Freemasons, by whom it was founded

in 1807, and who has always been one of its most efficient members, was, on the evening of Friday week, after a neat and appropriate address by Brother Lemon, presented by his united Brethren with a handsome silver snuff box, as a small mark of their esteem and regard for him.

CHESTER, Dec. 27.—The Right Hon. Lord Viscount Combermere, R. W. P. G. M. for Cheshire, held a Provincial Grand Meeting at the Royal Hotel.

The Craft Lodge was opened at 10 A.M., by P.M. Brother Hamilton, of the Cestrian Lodge, 615, for Brother John Moss, the W. M. assisted by Brother Moss, as S.W.; Brother Jenkins, J. W.; Brother Yarrow, S. D.; Brother Churton, J.D.; and Brother Leet, I. G.

James Edwards, Esq., physician of this city, was duly initiated.

The R.W.P.G.M. and his officers then entered, and the P. G. Lodge was opened and the usual business of the Province transacted. The appointments were made for the ensuing year, and most of the Brethren named being present, they were invested with the collars appertaining to and signifying their respective ranks. The business of the province being concluded, the P. G. Lodge was closed.

The Craft Lodge was subsequently closed in the third degree, and Brother Sir Watkin Williams Wynn, Bart., passed to the second degree. The Lodge closed in the second degree, and the Hon. Thomas Grenville Cholmondeley, son to the Right Hon. Lord Delamere, was initiated. The Craft Lodge was then finally closed.

The Brethren soon after proceeded to the banquet. The R.W.P.G.M. occupied the chair at the principal table, having his officers seated to the right and left. There were also present Brothers Benjamin Brassy, P.P.G.S.W. for Cheshire; Bennett P. P. G. S. D. for Cheshire; Lieut. Walter Lawrence, Jn. Past Most Wise Sovereign of the Grand Chapter of Knights of the Eagle and Pelican, Prince's Grand Rose Croix of Ireland; Lieut. Wemyss, Kilwinning Lodge, Scotland; the Hon. Thos. Grenville Cholmondeley, Sir Watkin Williams Wynn, Bart., Cestrian Lodge, 615; Augustus Robert Martin, W. Lancashire; Joseph Armstrong, W. Lancashire; Arthur Henderson, W. M. elect, Lodge 35, Liverpool, Frederick Stacy, Lodge 35, Liverpool, and about 60 other Brethren and visitors.

The R.W.P.G.M. gave "the Queen and the Craft," and other royal toasts, observing it was desirable that many of the fair sex who were present should remain the room as long as possible, he begged that he might be permitted to drink a few toasts in the popular way.

The D. P. G. M. having called for a bumper and for the Brethren to rise, said that as he had obtained the permission of the R.W.P.G.M. to propose a toast, he should avail himself of the opportunity to submit one which would afford the highest gratification to himself, and which he expected and believed would be greeted with enthusiasm by all present. Let them search the province—he might say the country—through, they would be unable to find one who was more devoted to the true interests of Freemasonry. They had, no doubt, anticipated to whom he alluded. The toast was—"Health and long life to our Noble Provincial Grand Master—Lord Combermere." (Immense applause.)

Bro. Lord COMBERMERE, on rising to respond, was again similarly greeted. And concluded an admirable address. The having those services acknowledged by the country, the province, and by his Brother Masons—those of Chester in particular—was one of the happiest circumstances of his life. So long as health and strength should be spared

to him, he should be happy to meet his Brethren on all occasions of this description, as well as others connected with Masonry, and should now only once more repeat his humble thanks for the cordial manner in which his health had been drank, and beg leave, in return, to drink the healths of all present, with prosperity and happiness to them.

The ladies, of whom there was a goodly number in the orchestra and other parts of the room, and who seemed to have been much pleased with the proceedings, were here requested to leave, which they did with apparent unwillingness, and an evident impression that the secret festivities of the Brotherhood were likely to be the most interesting of the evening.

Strangers having retired, and the doors being closed, the R. W. P. G. M. thanked the Brethren for having permitted him to deviate from the prescribed list of toasts, and for dispensing with the customary honours in those which they had drank of a Masonic character; and intimated that he would now pursue the usual routine. He gave respectively,

“The Earl of Zetland, M. W. G. M. of England.”

“Earl Howe, the R. W. D. G. M. of England.”

“Le Gendre, N. Starkie, R. W. P. G. M. W. Lancashire.”

The P. G. M. said they would all have much pleasure in drinking the next toast which he had to propose. It was

“The health of his D. P. G. M. Brother John Finchett Maddock.”  
(Enthusiastic applause.)

Brother JOHN FINCHETT MADDOCK returned thanks.

Brother John Drinkwater, D. P. G. M. W. Lancashire. (Masonic honours.)

Brother AUGUSTUS ROBERT MARTIN, P. G. Steward W. Lancashire, said that having the honour of holding an appointment under the Right Worshipful Deputy Grand Master for West Lancashire, and not seeing any superior officer present, from that province, he could not permit the toast to pass unacknowledged, though he was aware that his appointment gave him no rank out of his own county, except by the courtesy of his Brethren.

“Brother Sir W. W. Wynn.”

Brother Sir WATKIN in responding expressed his willingness to assist in opening Lodges, and establishing the Craft in North Wales.

“Brother the Hon. Thomas Cholmondeley.”

The Hon. Brother made a most appropriate reply.

“Brother Rev. James Folliot, P. G. C.”

The P. G. C. rose, and briefly acknowledged the honour paid to him and the office he held.

Brother E. H. GRIFFITHS, P. G. Secretary for Cheshire, read a letter from Brother Drinkwater, regretting his inability to attend.

The healths of Brother Moody, P. G. Registrar and of Brother Lawrence, P. M. of the Grand Chapter of Ireland, were respectively proposed and responded to in appropriate speeches.

The P. G. M. then said, the period was now arrived at which he must reluctantly bid them good night, and with a heartily expressed wish for the health and happiness of every Brother present, his Lordship then left the room amidst the cheers and warm adieus of the Brethren.

*Cestrian Lodge, (No. 615,) Jan. 15.*—The Lodge being opened by W. M. Bro. John Moss, the Master Elect, Bro. E. G. Willoughby was presented, and afterwards installed by Bro. Past Master Hamilton. The new Master then appointed the Officers for the present year. The Lodge being called to refreshment, the Brethren partook of a repast,

and after spending a most truly Masonic and delightful evening, the Lodge finally closed, and adjourned at an early hour.

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*The Cestrian Lodge*, 615, held a special Lodge at their spacious rooms, Royal Hotel, in this city, for the purpose of advancing to the third degree, Brother Sir W. W. Wynn, of Wynnstay, Bart., *M. P.*, and receiving into the second degree the Honourable T. G. Cholmondeley, of Vale Royal, Cheshire. The Worshipful Master, E. G. Willoughby, presided.

The other Masonic business of the day being disposed of, the Junior Warden received command to call the Brethren from labour, when they proceeded to the banquet room.

The chair was occupied by the D. P. G. M., John Finchett Maddock,

The cloth being removed and *Benedictus* pronounced, the usual royal and Masonic toasts were given.

Amongst the Brethren present were:—Sir W. W. Wynn, Bart., *M. P.*; the Hon. T. Cholmondeley, B. Brassey, F. Bennet, W. Jenkins, T. A. Yarrow, and others.

Our Masonic friends of North Wales may hail the result of this meeting with feelings of pleasure, as the refulgent rays of Masonry are about to enlighten this long neglected part of the empire, by having a P. Grand Master appointed to preside over North Wales, in the person of Brother Sir W. W. Wynn, a better choice could not fall upon one more devoted to its interests than the exalted Brother, and we are informed that such was the fraternal regard entertained by his late excellent father, that Sir Watkin had a private Lodge at Wynnstay, sanctioned by the G. L. of England, and at which several noblemen now living were initiated. To show the feeling of the Craft, and to promote Masonry in North Wales, some twelve months ago a deputation from St. David's Lodge, Bangor, waited upon the D. P. G. M. of Cheshire, at the Cestrian Lodge, praying that they be permitted to petition the G. M. of England to appoint him (J. F. Maddock, Esq. of Cægwyn) to be the P. G. M. of Carnarvonshire. This could not be carried into effect on account of there being only one Lodge, out of which (had a P.G.M. been appointed) there would not have been a sufficient number of Brethren to have formed a P.G. Lodge. There are a number of Freemasons in this neighbourhood, and particularly Wrexham, Mold, Ruthin, and Denbigh, at which places, no doubt, Lodges will be immediately established, and under whose fostering and fraternal care they would be patronised and encouraged by so good a man and excellent Mason as Sir W. W. Wynn. The following eminent and distinguished Brethren also reside near the above places:—Brother Lord Dinorben, Kinnel; Brother Sir R. Cunliffe, Bart., Wrexham; Brother B. Cunliffe, Erbistock Hall, near Wrexham; Brother J. F. Maddock, Cægwyn, near Bangor; Brother C. F. Roper, near Mold, &c. At Wrexham there is an excellent room for the purpose; but more particularly the new room lately built by Brother Catherall, at Mold, which is well adapted for meetings of the Provincial Grand Lodge, and we understand that a few years ago, a Lodge was regularly held at the house of Brother Catherall, Black Lion Inn, so that the warrant might be renewed at a small expense, and we are assured that the Brethren of that place and other parts of the Principality, only wait the signal to rally round the banner of Freemasonry in North Wales, and place it upon as sure a foundation as that in England, and which would

enable them to carry out all those moral obligations promised by these institutions.

We understand that immediate steps will be taken to forward the wishes of the Brethren of North Wales, in applying to the proper quarter for the appointment of Brother Sir Watkin as P. G. Master, a circumstance that, when attained, will be hailed with delight by the members of the mystic tie.

**BIRKENHEAD, Dec. 26.**—The Mersey Lodge, No. 101 held their Winter Festival, and proceeded to the installation of Bro. James Bach (a P. M. of 267,) who thereupon appointed and invested his several Officers with suitable admonitions, after which the Lodge was called to refreshment, and spent the afternoon in perfect harmony. After the usual royal toasts, others were given from the chair with Masonic honours.

**PEMBROKE, Dec. 27.**—Bro. Edward Leach was installed Master of the Loyal Welsh Lodge of Freemasons. The ceremony was impressively performed by Bro. Parry, P. G. J. D., Bro. W. Thomas acting as M. C. Among the fraternity present we noticed Bros. Hulm, Burdwood, Bickerstaff, Hutchings, Tremaine, &c. Bros. Barlow and Jenkins were appointed Wardens, and Bros. Harries and Davies, Deacons.

**CARMARTHEN, Dec. 27.**—*St. Peter's Lodge, No. 699.*—St. John's day was celebrated after the good old-fashioned manner amongst Masons, and Bro. Ribbans, P. G. S. of No. 21, was installed W. M. At the banquet Bro. Ribbans was ably supported by Bro. David Morris, Esq., M. P., and other Grand Officers, with the members of St. Peter's. The best hopes are entertained that this Lodge will make good report in the next return, and we feel persuaded that our Bro. Ribbans will not lose sight of the charities.

**MONMOUTH.**—There is a very current rumour that a Grand Lodge will be formed in this province.

*Loyal Monmouth Lodge (No. 671.) Dec. 27.*—The rev. Bro. G. Roberts, our vicar, was installed in the chair by Bro. Isaac Chilcott, when the Officers were invested. The banquet was held at the Beaufort Arms, and was admirably conducted.

**DUDLEY, Feb. 3.**—The annual ball in aid of the funds of the Masonic Charities took place at the Swan Inn, High-street, in this town. The ball-room was decorated with evergreens interspersed with flowers, &c. Dancing commenced soon after nine o'clock, and was kept up with great spirit until daylight. The number present exceeded the expectation of the Stewards.

**WORCESTER, Dec. 27.**—The Worcester Lodge, No. 349, celebrated the festival of St. John the Evangelist, at the Masonic Hall, Broad-street. After transacting the business of the day, the Brethren were summoned to the banquet shortly after five. Between forty and fifty of this ancient fraternity sat down, under the presidency of Bro. James Knight, W. M., assisted by his Wardens, Bro. Thomas Walsh (officiating for Bro. Rising, S. W.) and Bro. Powell, J. W. Amongst the visitors present were Bros. Alderman Corles, James Chamberlain, Wm. Alfred Hill, Roberts, of Liverpool, &c. The usual Masonic toasts were duly honored, and after a very festive and delightful evening, the Lodge was closed about ten o'clock.

**GLOUCESTER.**—This ancient city could once boast of two Masonic Lodges, both of which were numerous and respectably attended;

indeed it may be said that Masonry once on a time flourished here, when the mysteries of the Craft were pursued with zeal and energy; but unfortunately these gave way to apathy and indifference, and the consequence was that both Lodges dwindled away, until at last they discontinued their meetings altogether. Gloucester having become a seaport of considerable importance, is resorted to by merchants of every description, and vessels trade here from all parts of the globe. Many of these merchants, and the captains of these vessels are Masons, and great has been their astonishment to find that in a place of so much consequence there did not exist a single Masonic Lodge. We are happy to say that this stain is now removed from the escutcheon of the "fair city," for by the active exertions and indefatigable zeal of an old and faithful Mason (Bro. Joseph Page,) a warrant has been obtained to hold a Lodge under the title of the "Royal Lebanon Lodge," and a very appropriate room has been fitted up by Bro. Mann, for the express purpose of holding its meetings. The new Lodge was opened on the 14th May last in due form, and the Officers named in the warrant regularly installed, viz. Bro. Joseph Page, W. M.; Bro. Thos. Mann, S. W., and Bro. Richard W. Johnson, J. W. Since then several old Masons have joined, three others have been initiated, and many have expressed their intention of coming forward when they see that the Lodge is securely and firmly established, so that we have good reason to hope we shall once more have a flourishing Lodge in this city. It being the general opinion that it would promote the interests of the Lodges if Bro. Page would continue in the office of W. M. another year, he has kindly consented to do so. A Lodge was held on St. John's day last, when Bro. Johnson was installed S. W., and Bro. Wm. Hill J. W., upon which occasion Bro. Page (who we were sorry to observe was in a very ill state of health) addressed the Lodge in a very fluent and energetic manner on the principles and practice of the Order; after which the Lodge was closed, and the Brethren adjourned to the pleasure of the social board.

CORNWALL.—Since the installation of Sir Charles Lemon, Bart., *M. P.*, the Lodges have revived, and an impetus seems to be given to the Craft in that most westerly part of the kingdom. All the Lodges have held their annual meetings, at most of which Bro. Ellis, Past Dep. Prov. G. M., now present Prov. Grand Sec., installed the Masters, and invested the Officers, at Bodmin, when about forty Brethren of that Lodge, which bears the motto of the county, "One and all," were assembled, a large body for that locality. The Prov. Grand Master attended the meeting of the old Lodge at Falmouth, in which he was initiated. At Helston, St. Austle, Penzance, &c, the Brethren are quite on the *qui vive*, and a large number may be expected to meet at the Prov. Grand Lodge, which has held its meetings periodically for nearly a century.

DEVONPORT.—The Right Hon. the Earl of Fortescue, Provincial Grand Master of Devon, has consented to lay the foundation-stone (with Masonic honours) of the Royal British Female Orphan Asylum, on Thursday, the 24th of April next. We understand, also, that the Provincial Grand Lodge will be held at the Devonport Mechanics' Institute, from whence the Brethren will proceed in procession to the proposed site, opposite Stoke-terrace, and after the ceremony of laying the foundation-stone is complete, will attend Divine Service at Stoke

Church, where the sermon will be preached by the Rev. Dr. Carwithen, the Provincial Grand Chaplain.

PLYMOUTH, Dec. 27.—The Brunswick Lodge met to instal the W.M., after which the Lodge was adjourned to Bro. Townshend's, London Inn, Devonport, where the Brethren sat down to dinner. Bro. Alfred Narracot, the W. M. presiding, supported by Bro. Capt. Thurtell as P.M., and Bro. Stephens as S. W. Among the toasts of the evening, the healths of the visiting Brethren were given, and responded to by Bro. Bullock, a Mason of forty-two years standing, in a very neat and comprehensive speech.

TAUNTON.—St. John's Day was duly celebrated, and the R. W. P. G. Master honoured the Lodge with his presence, accompanied by his son, Bro. Melbourne Tynte. Among the distinguished Masons present were Brothers Pigott, Templar, Maher, Eales White, Moss, Walker, Sully, Badcock, Langley, Woodforde, and about forty others; Bro. Henderson, jun., was duly installed. And on the late Master, Brother Tucker, leaving the chair he was presented with a splendid Past Master's Jewel, appropriately inscribed, in testimony of his diligence, zeal, and ability as Master of the Lodge for the past year; the worthy Brother expressed his satisfaction in truly eloquent terms, and repeated his veneration for the Order generally, and his warm regard for the Lodge 327 in particular, together with his determination to continue his exertions to promote its influence, from which he had derived so much pleasure himself, and he trusted been the means of communicating its blessings to others. The banquet was fully attended, and at an early hour the Brethren departed. In thus partially reporting the annual gathering of the Craft we are led to notice one of its most interesting adjuncts, the "Freemasons' Quarterly Review," the eighth number, (new series) being now before us; in alluding to the intention of the Lodge, to present a tribute to Brother Tucker, it thus sensibly comments, "this is as it should be, it would be well if the example was to be more generally followed; the cost of these proper acknowledgments is a mere trifle to the donors, while the value to the recipient is important, because it bespeaks that which is always gratifying to hard-working and generous Masons; some of whom we know have devoted many continuous years in keeping a Lodge judiciously amalgamated, much to the advantage and honour of the Craft in general, as well as to the prosperity and comfort of the Lodge in particular." "The Freemasons' Lexicon," which enriches this delightful publication, will be found a treasure indeed to all enquiring Masons, while the anecdote and information with which it abounds will amply repay every reader.

SWINDON.—The Royal Sussex Lodge of Emulation, held their annual festival at Bro. New's, the Goddard Arms Inn, Swindon, on St. John's day—Brother W. R. Browne, Esq., of Chisleton, Deputy Prov. G. M., presided. After the business of the Lodge was disposed of, the Brethren sat down to a repast. It is perhaps almost unnecessary to add that harmony and brotherly feeling animated every bosom.

SOUTHAMPTON.—The Brethren of the Royal Gloucester Lodge (No. 152), celebrated the festival of St. John; nearly fifty sat down to banquet. Previously Bro. Harfield was installed W. M. for the year, and he afterwards appointed Bro. Bemister, S. W.; Bro. Snowden, J. W.; Bro. Kent, S. D.; Bro. Dowell, J. D.

The Brethren of this Lodge having resolved upon placing the portrait of C. E. Deacon, Esq., the D. P. G. M., in the Masonic Hall in this town, Bro. Gaugain has been employed to paint the same. He has just completed the task, and the portrait is one deserving of special notice and commendation. It is exceedingly well painted, and being a two-third length, shows the regalia and decorations of the office to great advantage. It was placed in Mr. Buchan's shop for a few days, and every one who has seen it speaks in the highest terms of its striking fidelity and admirable finish.

CHRISTCHURCH.—At the *Lodge of Hengist* (No. 230), on St. John's day, Bro. James Druitt was again elected Master. The Brethren afterwards adjourned to Bro. Humby's to celebrate the feast.

PORTSMOUTH, 9th Jan.—*Lodge* (No. 717).—The anniversary was celebrated. Bro. Forbes, who had been unanimously re-elected, was installed as W. M., and appointed officers, Bros. A. Myers, S. W.; H. H. Graham, J. W.; H. M. Emanuel, S. D.; F. Faulkner, J. D.; W. D. Mikhell, I. G.; W. Cavander, Treasurer. The Brethren then adjourned to the Quebec Hotel to banquet.

On Tuesday, Feb. 18, a splendid ball and supper was given by the W. Master (Bro. Forbes) and members of the Portsmouth Lodge of Freemasons to upwards of one hundred and thirty of their friends and Brethren, at their Lodge-rooms. Dancing commenced at nine o'clock, and was kept up with great spirit and uninterrupted enjoyment by the votaries of Terpsichore until gun-fire. The large room in Pembroke-street was most beautifully and tastefully decorated with a profusion of Masonic banners, and the band was of first rate excellence.

ISLE OF WIGHT—RYDE, *East Medina Lodge* (No. 204), Jan. 27.—The Brethren celebrated the festival of St. John. The W. Master, Bro. J. H. Hearn was installed by Bro. Forbes, W. M. (No. 717). The W. M. then invested the following officers: Bros. Moore, S. W.; Basket, J. W.; Elliott, S. D.; Curry, J. D.; Dashwood, Treasurer; Lake, Secretary; White, I. G.

The Earl of Yarborough has appointed Bro. J. H. Hearn, Esq., of Ryde, as his Deputy Provincial Grand Master for the Isle of Wight, who was duly installed on Monday last, at Newport, in the presence of a large assemblage of the Brethren of the Island and other provinces. A Chapter has been granted from the Grand Lodge to be annexed to the East Medina Lodge (No. 204), held at Ryde.

GUERNSEY.—*Doyle's Chapter of Friendship* (No. 99), Jan. 28.—A meeting was held at the Assembly Rooms, in St. Peter's Port. Comp. T. O. Lyte, M. E. Z., of the Chapter of Harmony (Jersey), most kindly came over to assist, on which occasion he was invited to take the principal chair. Bro. H. St. George Priaulx, W. M. of Doyle's Lodge of Friendship, and Bro. Henry Mansell, of the same Lodge, were exalted. After the ceremonies were concluded and the Chapter closed, the Companions sat down to banquet, at which several officers of the *dépôt* were present. The usual loyal and Masonic toasts having been given, and warmly received, the health of Comp. John Lane, D. C. L. P. P. S. G. D., Oxfordshire, was proposed and responded to by all the Companions in the most enthusiastic manner. Those who were present, both in the Chapter and at the festive board, will not easily forget the sublime and intellectual pleasures of the former, or the social enjoyment of the latter.

## SCOTLAND.

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CORRESPONDENTS in Edinburgh, Montrose, and Dundee are requested to observe that we pass no opinion on the Insurance Company now forming or formed in Edinburgh, and which is said to be "Masonic." No one has gainsayed the remarks in our last, which therefore remain equally applicable at the present moment—CAVENO TUTUS.

TEMPLE SUPERINTENDENTS.—Too late.  
 AN OLD TEMPLAR should address Dr. Arnot.

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In the general "leading article" we have adverted to the subject of converting the Freemasons' Quarterly into a monthly Review;—to that article we refer our Scottish readers; and further remark, that it has been suggested to have a particular agent in Edinburgh, to which subject we shall direct our best attention.

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EDINBURGH.—*Grand Masonic Festival—Centenary of St. Andrew Lodge.*—On February 14, one of the most memorable events in Freemasonry was celebrated in the Music Hall, George-street, namely, that of commemorating the centenary of St. Andrew Lodge. To celebrate the centenary of 1745, on any occasion almost, must be interesting, but much more so when in connexion with a large body of men whose objects were, at its institution, the spreading of love and charity, and the binding together beings of the same race as brothers in the bonds of one great family, without regard to grade, sect, party, country, or colour; and while thus instituted, it certainly is remarkable whilst thrones, and kingdoms, and other institutions have sprung up subsequent to that period, and have since faded into oblivion, that the St. Andrew, and other Lodges of Freemasons, should be found, after the test of one hundred years, with the same objects in view, based upon the original principles, and at present in a prosperous condition—a proof to us of the value of any such institution similarly constituted. The meeting on this evening will always be remembered by every one present, from the nature and occasion of the meeting, as well as from the magnitude of it, and the taste displayed in getting it up.

The Lodges St. Stephens, Defensive Band, and Roman Eagle, met in the Merchants' Hall, and proceeded in procession by torch-light, headed by the brass band, in full uniform, kindly granted them by Captain Tulloch for the occasion, and at the foot of the North-bridge were joined by the Celtic Lodge, headed by their pipers, the whole having a most imposing effect.

The St. Mungo and Thistle Lodges, from Glasgow, were received by the Lodge Edinburgh St. James's at their Lodge-room, from whence they all joined and walked in procession to the place of meeting, headed by St. James's band.

After the various Lodges had arrived at the Music Hall, and were

received by the St. Andrew Lodge, Bro. Thos. Sime, R. W. M., occupying the chair, the Grand Lodge of Scotland arrived, and were received in true Masonic style by all the Lodges.

The chair was then occupied by Substitute Grand Master John Whyte Melville, Esq., supported on the left by the Earl of Strathmore, and on the right by R. W. M. Syme.

Before supper, the M. W. S. G. M. proposed the first toast of the evening. "The Queen and the Craft," "The Grand Lodge of England and the Earl of Zetland." To this toast the Rev. Mr. Boyle, chaplain of the Grand Lodge of Scotland, returned thanks, as a member of the Grand Lodge of England. The next toast was, "The Grand Lodge of Ireland and the Duke of Leinster." Bro. French returned thanks.—The next toast was "The Grand Lodge of Scotland," which was proposed by R. W. M. Bro. Sime, who, in addressing the M. W. G. S. M., said he felt most highly honoured, and was sure one and all of the Brethren belonging to Lodge Edinburgh St. Andrew, were deeply obliged by his presence there, along with the Grand Lodge. In the year 1745, he said, this country was agitated by political storms; but they had now arrived at more favourable times; and as it was well known to the Craft in general, that while political matters ran high—on which it was not his province to dwell—the existence of Masonry was threatened; but after due investigation, it was found that the Brotherhood were one within whose pale love and charity were cultivated and enshrined; and now, were found kings, dukes, and lords, laying aside the splendour of their station, and who were never ashamed to hear themselves named with a Free and Accepted Mason.

J. W. Melville, Esq., as M. W. S. G. M., returned thanks in his own name, and in the name of the Grand Lodge of Scotland, and regretted that Lord Glenlyon had not been there that evening; but from him he had received a letter that day, expressing extreme regret at his not being able to attend on account of his parliamentary duties. He concluded by thanking them most sincerely for the kind reception they had met with that evening.

After a blessing was asked by the Grand Chaplain, supper commenced, when Bro. Forrester proposed the toast of "Provision for the unprovided;" after which the following toasts were proposed by the M. W. S. G. M. of the Grand Lodge:—"Prosperity to Lodge Edinburgh St. Andrew;" on proposing which, he said that all present must have been aware that this was the centenary meeting of that Lodge, instituted at a period dear to every Scotchman, connected as it was with Prince Charles, whose misfortunes had been so beautifully portrayed by Sir Walter Scott; and whatever may have been done at that period, they must thank God for preserving them up to the present time. That Lodge, he said, had ever been famous for its good conduct, and had been twice visited by the Grand Lodge of Scotland—once in 1784, and in 1787. He certainly felt very proud in being the organ of the Grand Lodge that evening, in celebrating this centenary; and he was perfectly satisfied that, under the Mastership of Bro. Sime, it would prosper. It was not in high-sounding names, nor in high titles, by which any Lodge could prosper, but by men of integrity and principle being connected with it, whatever may be their grade in society—(great cheering)—and it was by such means that any Lodge could be raised and advanced; and again wishing prosperity to the Lodge Edinburgh St. Andrew, he sat down amid loud and continued cheering.

Song, by Bro. Donaldson—prepared for the occasion—which was received with great applause.

TUNE—*The Old Oak.*

A song for the Lodge—the old St. Andrew Lodge!  
That has lived in the light so long!  
On the LEVEL and SQUARE, we all repair  
To join in the feast and song!  
In the days gone by, there was joy in each eye,  
When the Charter gave birth to her name,  
On this festal night, in Masonic light,  
Let us join in one acclaim,  
In a song for the Lodge—the old St. Andrew Lodge!  
That lives not in light alone!  
But doth honour and cheer the Grand Lodge here,  
Though a hundred years are gone!

To the Lodges all that are here at the call,  
By name as by number “Free,”  
By Saint Andrew’s cross, a bumper we’ll toss  
With “Masonic” cheers by “three.”  
If brotherhood claim any more than a name,  
Let us build on the corner-stone;  
And a Temple raise, that will draw the gaze  
When a hundred years are gone!  
Then a song for the Lodge—the old St. Andrew Lodge!  
That has lived not in light alone!  
But doth honour and cheer the Grand Lodge here,  
Though a hundred years are gone!

A song for the Lodge—the old St. Andrew Lodge!  
For by that sainted name,  
To each Mason here will be more dear,  
His country’s honour and fame,  
May Glenlyon’s\* name, with Masonic fame,  
Descend on sculptured stone!  
Be his memory bright on St. Andrew’s night,  
When a hundred years are gone!  
Then a song for the Lodge, &c.

R. W. M. Bro. SIMS then returned thanks in his own name, and in the name of the Lodge over which he had the honour to preside.

The following toasts were then proposed by the M. W. G. M., unless when mentioned otherwise:—

“The Lodge Edinburgh, St. Mary’s Chapel, and Bro. Forrester, as R. W. M.,” to which Bro. Forrester returned thanks in a neat and appropriate speech, and proposed

“The health of the M. W. S. G. M., John Whyte Melville, as Deputy Chairman to the Grand Lodge of Scotland,” whom he complimented on the high position he had attained in Masonry, and concluded by expressing his best wishes for his happiness. The toast was received with enthusiastic cheering. Bro. Melville returned thanks.

“The Lodge Canongate Kilwinning, and Bro. Sommerville as R. W. M.,” was then proposed, and thanks returned by Bro. Sommerville, who proposed the healths of

“The Senior and Junior Grand Wardens;” to which Bro. Baillie, as Senior Grand Warden, returned thanks,

The Earl of STRATHMORE then proposed the health of Lady Catherine Whyte Melville, lady of the M. W. S. G. M., and adverted, in suitable terms, to the amiable qualities of that lady. To which toast, M. W. S. G. M. Melville returned thanks.

Song, “The Free and Accepted Mason,” by Bro. Steventon; after which was given “The Lodge Canongate and Leith, and Bro. Garland,

\* The Most Worshipful the Grand Master for Scotland.

as R. W. M.," who returned thanks. "The Lodge Journeymen Masons of Edinburgh, and Bro. Kerr, as R. W. M."

Bro. KERR rose and said—In the name of the Lodge Journeymen Masons of Edinburgh, I rise to acknowledge the honour done us. We are exceedingly happy on this occasion to meet with you and the Brethren of the sister Lodges, to crown the copestone of the first century of the labours of the Lodge St. Andrew. I trust they will have many points in their past history to which they may look back with delight; and as they rejoice in what has been done, may they learn from the same points the way and manner in which much may be done to raise men from the slavery of vice to the happy freedom of enduring virtue. As a Lodge of operatives, we feel not the less interested in the prosperity of the speculative department of the Craft; and I am happy in being accompanied by those whose hands have raised those monuments of architectural daring and beauty which now form the chief ornaments of our city, and will doubtless, in future ages, form a prominent feature in our country's glory; and if the zeal of the Craft in former ages, while rearing the cathedrals of Christendom, be compared with the present, we may point to that Christian cathedral now erecting by Britons on mount Moriah, so that the beam which shone from that mountain to enlighten the world, is now being reflected from the north back to its centre, to shine forth again with renewed brilliancy and lustre. Bro. Kerr sat down amid great cheering.

"St. Mungo Lodge of Glasgow, and Bro. Livingstone, as R. W. M.," was then proposed. Brother Livingstone returned thanks, and said he was glad that they had come to such a magnificent meeting, which he hoped would be the means of stirring up the Masons in the west to do more than they had ever yet done.

"Prosperity to the Lodge Edinburgh St. David, and the Hon. Bro. Walpole, as R. W. M." was given, and thanks returned in suitable terms by him, after which he proposed "The Health of Grand Secretary Bro. Laurie."

"The Lodge Edinburgh St. Luke," and with it "Bro. W. D. Gillon, of Wallhouse, and the Prov. G. Lodge of Linlithgowshire." To which Brother Gillon replied, and returned thanks in eloquent and appropriate terms, and proposed "The Senior and Junior Wardens of St. Andrew Lodge," to which Brother Ivison returned thanks.

Rev. Mr. Boyle rose and said, he thought a vote of thanks ought to be given to Brother Steventon for the excellent arrangements that had been gone into, and the great taste that was displayed in decorating the room, &c., for the occasion. He also adverted to what had brought them together that evening, and remarked upon the different times they now lived in, compared with what those of a hundred years ago were; and he was happy to think that the action of time appeared to have completely severed the differences which then existed between contending parties in politics and religion; and where they met as enemies before, they now met as friends and Brethren. And when he reflected upon that, he thought of a toast which might be appropriately proposed, and that was "Prosperity and happiness to the land we live in." (Great cheering). He said, had the most sanguine Mason at that period predicted anything, he could scarcely have predicted that this centenary should be celebrated by an Englishman and an Episcopalian holding the office of Chaplain in the Grand Lodge of Scotland; but it was a proof to him of the beneficial effects of Masonry in destroying prejudice. He

then concluded his eloquent remarks, by coupling, with a vote of thanks to Brother Steventon, "Prosperity and happiness to the land we live in."

"The Thistle Lodge of Scotland, and Brother Fleming, as R. W. M., from Glasgow," to which Bro. Fleming returned thanks.

"The Lodge Edinburgh St. James, and Brother Anderson, as R. W. Master," who returned thanks.

"The Lodge Edinburgh St. Stephen, and Brother Wright, as R. W. Master;" upon which being given, Bro. Wright rose and said, he congratulated the Lodge Edinburgh St. Andrew upon this splendid meeting; and as the year 1745 was big with events of a political and social character, this year was eventful in the annals of Freemasonry. He congratulated the Lodge St. Andrew, in glowing terms, upon the visit of so many of the Craft from Glasgow. He hoped the day was not distant when the Craftsmen of Edinburgh would have an opportunity of repaying the compliment to their Brethren in the west, now when science and art had reduced the once three days' travel to sixty minutes; thus affording many opportunities of cultivating that brotherly love which has for ages characterized the Craft, and which would enhance the pleasure of their meeting together, if "St. Mungo's" and "Thistle" could make such arrangements as would enable them to meet on the banks of Loch-long or Lochlomond. Many of the Brethren had this night expressed their astonishment at so large a meeting to celebrate this centenary. I must confess I do not see how it could be otherwise, when the Most Worshipful Grand Master was to fill the chair, the ancestor of whom had been the first to enter this our fair city at the head of the Highland army, there to proclaim Prince Charles Edward the heir to the British throne; and at the present day our Most Worshipful Grand Master was the first to entertain our Most Gracious Queen on the braes of Athole, the very spot where that army was raised, which, if successful, the House of Stuart might still have reigned over us. (Great applause).

"The Lodge Edinburgh Defensive Band," was then proposed, to which Brother James Ker returned thanks.

Song—by Brother Blackwood, of the Celtic Lodge.

"The Lodge Edinburgh Roman Eagle, and Bro. Coghill, as R. W. Master," who returned thanks.

"The Lodge Portobello and Bro. Brigstock, as R. W. Master," who returned thanks, and proposed the health of

"Bro. Maitland as Grand Clerk," to which Bro. Maitland returned thanks.

"The Lodge Edinburgh and Leith Celtic, and Bro. Murray, as R. W. Master," who returned thanks.

The M. W. G. M. then said, he had attended that meeting with pleasure and pain mingled—pleasure at meeting such an assemblage, which had afforded him so much gratification, and pain at having to part from it; and after wishing the Lodge Edinburgh St. Andrew—on whose account they had met that evening—every prosperity, he and the rest of the members of the Grand Lodge retired amid the cheers of the Brethren. After which the Lodge was closed in due form by the R. W. M. of St. Andrews. The Brethren then separated, after having spent a most agreeable evening.

*February*—A number of the Brethren of the Celtic Lodge entertained Bro. Captain the Hon. Augustus G. F. Jocelyn to dinner, in their Lodge-room, Turf Hotel, on which occasion they presented him with a

splendid suit of Celtic Masonic clothing, and the jewel of the P. M., richly set with brilliants and native stones. The chair was ably filled by the R. W. Master, Bro. Andrew Murray, supported on the right by the guest of the evening, Captain Balfour Ogilvie, Murdoch Maclean, Esq., Sir William M'Naughten Napier, and the Maclean chief of the clan Dochart; and on the left by Colonel T. R. Swinburne, Farquhar Shand, and J. B. Innes, Esqrs. Bro. Robertson, S. W., acted as croupier. The evening was spent with the best Masonic feeling.

GLASGOW, Jan. 17.—The St. Mungo's Lodge, No. 24, held their annual festival in the assembly rooms, Ingram-street. The chair was filled by the R. W. M., supported by the Secretary, and the venerable Dr. Ratray, and never was a chair better filled; in fact, the whole proceeding was supported in a manner calculated to soften the ills of life, to raise the hopes higher, and to promote peace and charity and good will to all mankind. Bro. Deans took the lead and charge of the band, and highly delighted the Brethren. R. W. M. Livingston was unanimously re-elected, and the other important offices were ably filled in due order. St. John's of Greenock, St. James' of Edinburgh, Glasgow, Kilwinning, No. 4, St. Mark's, and the Thistle Lodges, developed their brotherly feeling, by attending, with the respective R. W. M.'s at their head, and experienced that attention which their kindness deserved. There appeared but one feeling, that a more instructive, harmonious, and social evening could not be spent.

GREENOCK, Dec. 27.—The Brethren have hit upon a capital way of turning a part of their ceremonies into a source of attraction and pleasure, not only to their female friends, but to the uninitiated of their own sex, and, in fact, to the whole community. It is already well known that the Lodge has earned for itself golden opinions, for the manner in which it has turned out upon various public occasions at a distance, the last being Burns' Festival, and its appearance on this evening has done nothing to impair its well merited character. The evening was fine, and torches were numerously borne by members of the police establishment, and the procession moved slowly onwards, through crowded streets, to the grave and mystic notes of the "Masons' Anthem," discoursed by an instrumental band. On reaching the door of the Lodge, the Brethren of the "mystic tie" entered in due Masonic order, the G. M. from the rear passing up the centre of the main body. The interior of the Lodge at this period presented a stirring scene. Parties of ladies and gentlemen promenading up the one passage between the tables and down the other, to the enlivening strains of an able orchestra, led by the veteran Mr. Daniel M'Dougall, who, we may mention *en passant*, although himself deprived of the blessing of seeing, has nevertheless "presided o'er the sons of light" in this department, for the forty and fourth consecutive annual meeting. A box for most charitable of all charities, the infirmary, stood upon the table, and which ever and anon sent forth its tinkling indications, that, even amid the merry throng, the cause of the suffering poor could find a corner in the jocund bosom. The band having sung a sacred piece, it was intimated that the uninitiated should now retire, to give way to the proper business of the evening, and G. M. Dow, and Wardens Bowie and Longwill, having taken their places, the Lodge was constituted, and the business went on in fine style. Several visiting Brethren were present from sister Lodges, both in England and Ireland; and lively and interesting toasts, speeches, and

songs, followed each other in vigorous succession, until "high twelve," when the Lodge was closed upon one of the most harmonious meetings that has ever been held. The Craft deserve great credit for the spirit they evinced upon this as upon other occasions, as did also Captain Man for the very efficient manner in which he conducted the out-door arrangements.

INVERNESS, Dec. 7.—St. Mary's Caledonian Lodge walked in procession through the town, headed by Mr. Macgillivray's fine brass band. The members afterwards dined in their Lodge, in Bridge-street.

BAMF, Dec. 31.—*Masonic Ball*.—The Brethren of St. Andrew's Lodge held their annual ball in the assembly rooms. The Brethren met in their Hall, and walked in Masonic procession to the ball-room, preceded by Mr. Fraser's instrumental band. The ball was well attended, comprising the beauty and fashion of the town and neighbourhood, and was kept up with great spirit till an early hour in the morning. The Earl of Fife, with his usual generosity, made ample provision for the comforts of all present in the way of refreshments.

GRANTOWN, *Craigellachie Lodge*.—The annual general meeting of this Lodge was held upon the 7th January. On returning to the Lodge Hall, after walking in procession through the village, Robert Winchester was elected R. W. Master. The evening was concluded with a ball, which, as usual, was well attended.

DUNDEE, *Ancient Lodge*, Dec. 27.—R. W. M. George Duncan, Esq., *M.P.*, in the chair. There were present Brothers P. D. Ritchie, *P.M.*, Chalmers, *P.M.* St. Peter's, Montrose; and a very numerous attendance of Members and visiting Brethren. Several of the fine band of the 60th royal rifles discoursed most eloquent music.

The Lodge was visited by Sir John Ogilvy, Bart.; R. W. M. of the Operative Lodge, accompanied by a deputation.

In the course of the evening a deputation from the Caledonian Lodge, waited upon the R. W. M., requesting his presence at their meeting for a short time, which was complied with. Bro. Duncan was received by the Caledonian Brethren with the utmost enthusiasm; and their R. W. M. Brother Paterson, Architect, delivered a forcible and excellent address, expressive of the high sense the Lodge entertained of his valuable services in the adjustment of certain matters connected with their Friendly Society; for his zeal in the cause of the Craft; and for his public service to the community as their representative in Parliament. He requested his acceptance of a trifling mark of their esteem, which consisted of a handsome box, made at the celebrated box manufactory at Mauchline; beautifully ornamented with Masonic designs, and a view of "The Vine," the elegant mansion of the worthy Brother. Enclosed was a diploma constituting him a Member of the Caledonian Lodge. Brether Duncan made a suitable reply, cordially thanking the R. W. M. and Brethren for this proof of their esteem and kindness; and assuring them that it would ever be his pride and pleasure to uphold the cause of the Craft; and to be of any service in his power to his Masonic Brethren of Dundee. He was proud that his humble endeavours to be of use to the community was thus appreciated; and he had a flattering and ample reward in such expressions of goodwill.

The several Lodges exchanged deputations as usual; and the proceedings of the day were highly characteristic of the prosperity of the Craft in our ancient town.

The same evening a most excellent sermon was preached to the Masonic Bodies, in St. Paul's Episcopal Church, by the Rev. T. G. Torry Anderson, one of the clergymen of that congregation; and chaplain to St. David's Lodge, Dundee. The appropriate anthem, "Let there be Light," &c., was sung by the choir to music composed for the occasion, by the Organist, Brother Pearman: and a collection was made for the benefit of the Dundee Royal Infirmary.

We are sorrow that owing to some misunderstanding, or want of arrangement amongst the Lodges, this well intended meeting was not so successful as could have been desired.

*St. David's Lodge, Dec. 27.*—Bro. Geo. Milne, R. W. M. We are happy to record the revival of this Lodge after several years of dormancy. The Brethern went in procession to St. Paul's Church to attend service; after which they returned to their place of meeting, and spent the evening with every comfort and happiness.

*Dundee Operative Lodge, Feb. 12.*—The Brethren assembled to celebrate the Centenary of this Lodge, the R. W. M., Sir John Ogilvy, Bart., of Invergharity, in the chair, the duties of which he discharged in excellent style. About seventy Brethren sat down to a sumptuous supper; and many excellent toasts, songs, and speeches, rendered the meeting interesting and agreeable. Alban's band was in attendance.

**MONTROSE.**—While Masonry is flourishing in our neighbouring towns, we have the more cause to regret the apathy which now exists among the Brethren here. Except the Lodge incorporated Kilwinning, which has lately aroused itself, we may almost report the perfect dormancy of the others. The various Lodges met on St. John's day as usual, and exchanged deputations: and although not numerously attended, the meetings passed off in a very agreeable manner.

We fear that some master spirits are wanting to infuse and sustain true Masonic ardour; and we trust that the zeal and genius of Bro. Dr. Burnes, K. M., and the anxious exertions of Bro. Chalmers, will not continue without followers in their mother Lodge, St. Peter's, although their Brethren are now removed to other spheres of action.

*The Enoch Royal Arch Chapter, (No. 3)* held a meeting for election of office-bearers, at the Autumnal Equinox, when Comp. Jas. Chalmers was unanimously re-appointed M. E. Z., a compliment which he must appreciate, now that his absence at Dundee must render his usual services of less importance to the Chapter.

Another meeting took place on the 19th October, at which five Companions were exalted.

**ABERDEEN.**—The annual general meeting of St. Peter's Royal Arch Chapter, was held in their Hall, Adelphi, on the 23d September, being the Autumnal Equinox. After the business of last year being read over, shewing an increase of Companions; and various documents transmitted by Companion Leon, from the Supreme Royal Arch Chapter of Scotland, which gave general satisfaction; the Chapter proceeded with the election, when the Companions were duly appointed office-bearers for the ensuing year, viz. :—

Morris Leon, Esq., of the Edinburgh R. A. C., to be the Representative of St. Peter's R. A. C. in the S. R. A. C., with full power to choose his own Principals.

John Allan, M. E., Pricipal Z.; James Adam, M. E., Pricipal H.;

James Walker, M. E., Principal J. ; Joseph Wishart, Deputy Grand Principal, &c. &c.

Thereafter the Companions sat down to an excellent supper ; and spent the evening in true Masonic hilarity, without encroaching on the Sabbath. Among the toasts given by the M. E. P. Z., and responded to by acclamation with the Masonic honours, was the health of Companion Morris Leon—that he may be long preserved as a zealous supporter and resuscitator of true and pure Patriarchal Freemasonry.

*Aberdeen Lodge.*—*Election of Master, Dec. 27.*—Thos. Blaikie, Esq., Lord Provost of Aberdeen, R. W. Master.

*St. Machar's Lodge.*—Alex. Hadden, Esq. of Persley, R. W. Master.

*St. Nicholas Lodge.*—Morris Leon, of Lodge Celtic, Edinburgh, R. W. Proxy Master. Bro. Masson, the deserving Secretary, was presented with a silver snuff-box.

*St. George's Lodge.*—John Booth, R. W. Master. The saturnalia that, half a century or more ago, marked such occasions, have long been dwindling away, till the "grand day" of the Brethren was scarcely noticed. The Brethren of the St. Nicholas Lodge, or at least a considerable number of them, eager to resuscitate the former customs and observances of the Craft, mustered in uniform, at six o'clock, with all the regalia of the body, and made a procession, by torch-light, from their place of meeting at Mr. Bain's, of the Commercial Inn, Queenstreet, to St. Paul's Chapel, when the Rev. Sir Wm. Dunbar delivered an excellent discourse to the assembly, from Ezra iii. 6—"The foundation of the temple of the Lord was not yet laid." The Brethren afterwards sat down to a most ample and sumptuous supper, which was presided over by the Right Worshipful Master for the ensuing year, Brother A. Masson. After supper, the ball commenced, and was very numerously attended by many worthy representatives of the youth and beauty of Bon-Accord. We like well to hear of such doings. Though many speak lightly of them, and sneer at them as useless, we are not so wedded to utilitarianism as to sympathize with such solemn censors. The other Lodges met on the same day.

## IRELAND.

## TO CORRESPONDENTS.

AN OLD CORRESPONDENT OF FIFTY.—Even a newspaper is better than nothing; but it was not thus formerly.

BRO. A. GRANT.—Many thanks, thou steady and firm friend.

KANGAROO.—“Simius is the Latin for ape,” not for “ass,”—ergo, the point is lost. We can make out “Fusbos,” but not “Bombastes.” The words in “Norman” character require explanation. Is the “Fidus Achates” of the evergreen Fowler related to the late celebrated physician noted for bottle-stopping in Norwich, or to a K. S. of Dublin?

ONESIMUS.—We still think you are mistaken; a P. G. M. would not dare to pay for hired voters in Grand Lodge. If we are mistaken, Onesimus becomes a *participes criminis* in not exposing such baseness by carrying it into the Grand Lodge.

P. G. OFFICER, CORK.—We are duly favoured by the report and opinion.

FIDUS' present letter to the Grand Lodge of Ireland is withdrawn—a happy presage of the future.

P. M. 50—G M, L. 4—and others, enquiring the whereabouts of the pseudo-Verax. We know nothing of the man. “An anonymous scribbler is often a scoundrel, and always a coward.”

## THE (LATE) MASONIC DIFFERENCES IN DUBLIN.

To explain the last move of the “clique,” we give the following from the *Leinster Express*:—

“We have received a copy of a very scurrilous pamphlet, entitled ‘A Brief History, &c., by Verax,’ purporting to be a reply to a publication issued about eighteen months since in Dublin, entitled ‘A Few Words,’ &c. The subject is one which we are desirous, under existing circumstances, to exclude from our columns—as no other motive would now, more than at any former period, induce us to render it matter for Editorial consideration, save a sincere desire to *force* some honourable and amicable settlement of ‘differences,’ unhappily widened by the infamous production which has been submitted to us. While it affects to reply to the ‘Few Words,’ it does not advance a single argument by which any intelligent person could be influenced; but contains, throughout every page, a tissue of the lowest blackguardism—attributing corrupt motives to citizens most exemplary and respectable in their various pursuits of life—denouncing one a wine-merchant, as having obtained a hawking licence for ‘selling drink,’ and reproaching another with using the name of his predecessor in his house of business, for the purpose of extracting money from the family of the gentleman whom he succeeded. In short, our available space would not permit us to give a fraction of the slanders which have been heaped together by the cowardly wretch, who has availed himself of the ‘liberty of the press,’ in its concealed and most licentious operations (there being no printer’s name to the libel,) while he indulges his ‘file-biting’ propensity, by giving a ‘stab in the dark’ to a highly respectable periodical in London, for having expressed its legitimate opinions; as well as to this journal,

for having presumed, forsooth, to exercise its right of 'copying' a current and authenticated statement from the periodical in question, in which there could be no personal motive or possible advantage on our parts,—while we ever hold ourselves responsible for any matter our paper contains, and never refuse the medium of our columns to those who may have cause to complain of our strictures. We shall, for the present, refrain from more strict reference to the pamphlet in question, in order that we may observe 'passing events,' and how far those gentlemen (many of whom we believe to be as honourable and high-minded as any in society,) whose cause the author advocates, may identify themselves with such a disgraceful publication. The cause which would require such support—even admitting the truth of the gross statements—could not be sound, while such low verbiage proves nothing for the maintenance of the principle involved, and only exhibits the incapacity of the writer to meet the author of the 'Few Words,' (whose tract was written in a fair and manly style, and duly authenticated,) with reason and argument. If we are to take this as evidence on one side of 'the differences'—which *we* deprecate at both sides—we may well exclaim, 'Oh, wretched client!—unhappy advocate!'"\*

We have reason to believe that this detestable act of *Verax* so disgusted the Duke of Leinster, and the respectable portion of the Council of Rites, that its withdrawal was insisted on—not soon enough however for a very extensive circulation of the poison—although the antidote "Truth" has traversed far and near to correct the evil.

It is with feelings of no ordinary nature that we have now to announce that the late differences have ended, and that the spirit of good-will has succeeded.

The first announcement of these gladsome tidings appear in the following correspondence of Bro. Henry O'Connor to the *Leinster Express* :—

*To the Editor of the Leinster Express.*

41, Upper Dorset-street, Dublin.

SIR,—In a late number of the *Leinster Express*, I observe that you have acknowledged the receipt of "a very scurrilous pamphlet, entitled a *Brief History, &c.*, by *Verax*; purporting to be a reply to the publication, issued about eighteen months since in Dublin, entitled a *Few Words, &c.*"

After having declared your indisposition "*under existing circumstances.*" to admit into your columns any discussion upon the subjects to which these tracts relate, and having commented upon the anonymous production of *Verax*, in terms of which each and every page of that pamphlet proves it to be deserving,—you proceed to announce, that for the present you intend to refrain from further reference to the subjects of that veracious production, until you shall have had the opportunity of

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\* The "*Verax*" alluded to is the veritable "*Mendax*" whom "*Justus*" has referred to in another part.—ED.

observing how far those gentlemen, whose cause it advocates, may identify themselves with that publication.

Now, Sir, allow me to assure you that you cannot possibly be more anxious than myself, that matters connected with Freemasonry should not be obtruded unnecessarily upon the Free-Masonic body generally, much less upon the public at large, through the medium of the press,—and on the present occasion, I would, “under existing circumstances,” certainly adopt the course which you have pursued in the notice above mentioned; but that I think, a more exact and definite allusion than you have made to “the subject in question,” will have a tendency to calm these exasperated feelings, which have spread so extensively among the Freemasons of this country.

Responsible, as I, and, indeed, several of my friends, have frequently declared ourselves to be for the truth of all material statements contained in the “*Few Words*,” I beg leave to return you my warm thanks for the flattering testimony which you have borne to the character of that pamphlet, as well as for the merited castigation which you have inflicted upon the late extraordinary effusion, which, after the *Few Words* had, for nearly two years, held undisturbed possession of the field of controversy, has been thrust forward at the eleventh hour, and at the very moment when, in obedience to the kind suggestions of his Grace the Duke of Leinster, active measures of reconciliation were in progress.

But, Sir, you will be pleased to hear, that the mischievous objects of this absurd production,—namely, the perpetuation of an absurd but bitter quarrel,—have been, as I have reason to believe, completely frustrated by the very means which the author has taken to accomplish them. I have every reason to believe that an honourable and perfect reconciliation is upon the eve of adjustment between the Grand Chapter and the body whose cause this “*unhappy advocate*” has taken in hand, and so effectually spoiled;—namely, the Council of Rites. I have had within the last week the honour of three interviews with Mr. Norman, the gentleman who, in the absence of the Duke of Leinster, presides over that Council, and I am happy to be able to say, that, in all our conferences there appeared to be a thorough understanding between us, that both of the contending bodies,—wearied with the long protracted conflict,—were now prepared and anxious to bury all past differences in oblivion, and meet upon equal, honourable, and cordial terms. No *victory* is intended for either party; the Council of Rites, I sincerely hope and trust, does not seek to obtain a conquest; notwithstanding the immense advantage which that body possesses over the Grand Chapter, arising from the circumstance of the Duke of Leinster being connected with the former. This is liberal,—it is generous and honourable on the part of the Council; and it is as judicious as it is liberal,—because the Grand Chapter occupies a position which must render every hostile assault upon it a discomfiture, and that position it is quite prepared to maintain.

Equality, then, is the object,—the declared and professed object,—the stated preliminary upon which, and according to which, must be regulated all arrangements of detail. Whether or not or how far the DETAILS as at present contemplated (for they are only in contemplation,) have been as yet submitted to the Duke of Leinster, or to the Council, I am unable to say; and no matters “of detail” have been as yet officially considered by the members of the Grand Chapter; but if the

whole matter were left by competent authority to be arranged between Mr. Norman and myself,—judging from what was expressed by that gentleman on the recent occasions above referred to,—I am inclined to believe that, in your next publication, (in that case the LAST publication upon such subjects,) you would be able to announce the perfect establishment of a permanent and honourable peace. At present, however, I am bound to say that nothing has been actually decided,—and the greatest prudence, calmness, and good temper, above all, an honest resolution on both sides to adhere, with unwavering strictness to the principle of perfect equality, is still essentially requisite to prevent an instant rupture.

Thus far, however, matters promise well; and these circumstances, taken in conjunction with the known disposition of the Grand Master to encourage by every means an adjustment upon terms equal and honourable to all, afford the brightest promise of a restoration to peace.

I regret extremely being obliged to trespass so much upon your valuable columns, but in the hope that more benefit to our extensive fraternity may result in consequence of this frank communication, and that other publications, either in your columns or elsewhere, may be rendered unnecessary, I have allowed myself to expiate at greater length, than perhaps your numerous general readers will be pleased to find devoted in the EXPRESS, to a question which interests (or at least ought to be allowed to interest) only the Free-Masonic community.

Before I conclude, I must communicate to you the gratifying intelligence that the course which you seem to have anticipated that the Council of Rites would take, with respect to the disreputable publication, was actually in process while your article must have been in the printer's hands. The Council met on the 31st of December, and unanimously adopted a resolution disclaiming all connection with the "*Brief History of the Spurious Masons,*" and declaring that the Council was "*disgusted with, indignant at, and entirely repudiated that publication;*" and that it "*highly censured and condemned the injurious and slanderous expressions therein made use of, with respect to various members of the Masonic community.*"

To this resolution, which reflects honour upon the body from which it emanated, was appended another, a part of which was to the effect, that a copy of the foregoing should be transmitted to me; and for that courteous mark of obliging attention I expressed my gratitude in the most respectful terms that I could command. I do not suppose it was from any opinion of my personal deserts, or importance, but solely because I had been in some previous proceedings the medium of communication between the Council of Rites and the Grand Chapter, that I was selected as the person to whom this judicious and graceful disclaimer should be specially forwarded;—but, having been addressed in my individual capacity, in that character I was obliged to send my reply.

I remain, Sir, yours faithfully and obliged,

HENRY O'CONNOR.

January 16th, 1845.

P.S.—I had intended to have said a "few words" herein, in refutation of the monstrous statements put forth by Verax; but on second thoughts, I think it better to avoid the subject—from beginning to end they are all untrue, and *amusingly* destitute even of the semblance of foundation. Every body knows that I have repeatedly offered the gage of controversy upon these matters; but I am, "under existing circumstances," most anxious to resume the glove, and to forget for ever that there was even a difference of opinion among Irish Masons.

41, Upper Dorset-street, Dublin.

Sir,—In a late communication I took occasion to announce to you that a treaty was then in progress for a union and reconciliation between the Supreme Grand Council of Rites and the Grand Chapter of Ireland.

I feel now the greatest pleasure in being able to state that that treaty has been most satisfactorily completed and ratified upon terms highly honourable to both parties.

On Saturday last, according to a previous arrangement of details, these two bodies, so long opposed, assembled in contiguous apartments in the Commercial-buildings, Dame-street, and while each continued its sitting in due form, *mutual recognitions* were exchanged in the presence of his Grace the Duke of Leinster, who kindly consented to superintend these gratifying proceedings.

Two members of the degree of *Rose Croix* attached respectively to the S. G. Council of Rites and the Grand Chapter, having each afforded to the other a sufficient test of the legality and regularity of the body on whose behalf he had been appointed to act for that purpose, titles were admitted upon both sides, and such of the members of the Grand Chapter and its dependencies as were duly qualified by official rank, were *eo instanti* admitted *as such*, to take their seats as members of the Supreme Grand Council, which thus become the united representative body, of *all* the Chapters of the superior degrees of Freemasonry in Ireland.

By this united body a series of resolutions were framed with the unanimous assent of all parties, declaring that the Supreme Grand Council of Rites—the Grand Chapter of Ireland—and their several dependencies—as heretofore constituted, had been legal and regular—and that they accordingly stood approved, ratified, and confirmed, by the united body—but that all the warrants previously granted, either by the Supreme Grand Council, or by the Grand Chapter, while in a state of severance, should be held from the Supreme Conclave thus united and reconciled as the Supreme Grand Council of Rites in Ireland.

To these some further resolutions were appended, for the purpose of carrying out the principle of the above; after which a written recognition of the Supreme Grand Council, thus united, was given on behalf of the Grand Chapter and its dependent Chapters.

Warrants were then granted to the Grand Chapter and its dependencies, but merely, as the resolutions expressly stated—for the purpose of uniformity—because the previous warrants granted by the Grand Chapter alone were pronounced legal and sufficient; but it was not deemed necessary or expedient to grant new warrants to the Chapters held from the Supreme Grand Council of Rites previous to the junction; because the united body had recognised and confirmed the warrants given by the Grand Chapter, and it was feared that, if a re-issue of warrants to the dependencies of the Council of Rites, as previously constituted, had been determined upon, that course might have appeared to have been adopted from some merely invidious motive, as the new warrants, in such cases, could have merely repeated the identical terms of the old ones. In short, the reason of this re-issue of warrants by the United Council to some Chapters and not to others, was simply and solely (as the resolution stated) for the sake of uniformity, and not as a matter involving any principle; nor was it for any other than merely formal purposes.

From the above statement it appears that during a portion of this auspicious day—namely, from the period of the exchange of mutual

recognitions—until the acceptance of the warrant from the United Supreme Conclave to the Grand Chapter, two co-ordinate governing bodies, supreme over their own dependencies, and recognized by each other as legal and regular, were holding their several sessions, in amity and reconciliation under the same roof. The principles of equality and equity which had been strictly pursued and maintained all through the previous negotiation, were as strictly carried out under the superintendence of the high minded nobleman who now presides over a truly United and Supreme Conclave ; and the consequence has been the perfect reconciliation and indissoluble re-union of the Free-masonic body in this kingdom. There has been, in all these proceedings, no sacrifice of any principle on either side. The Grand Chapter has gained all that it ever cared to contend for ; and the Supreme Grand Council of Rites has, by its union, only completed the original plan of its formation. There has been “no surrender ;” but both parties have cordially coalesced in a singularly propitious re-union of heart and hand.

I have now only to add, that, in imitation of the course taken formerly by the “Original Chapter,” the Grand Chapter having now ceded all its authority to the representative body, has relinquished its former title of “The *Grand Chapter*” as being no longer appropriate, and has taken the appropriate title of the “*Kilwinning Chapter of Prince or Rose Croix Masons of Ireland,*” under the authority of the General Representative Conclave, united and reconciled as the Supreme Grand Council of Rites.

This, Sir, is the last letter which I intend that either yourself, or any other person, shall ever, in the capacity of a public journalist, receive from me upon these subjects.—But it is right—it is necessary—that those who saw and read of our dissensions—who saw, in the recent contests among Freemasons, an additional proof of the maxim, that no human institution or system can be wholly secure from those imperfections and abuses which sometimes deface even the forms of Christianity itself, should now be made acquainted with the fact, that however vehement may have been these dissensions for a season, the genial influence, and pure principles of our Order, have ultimately proved the strongest ; and, that whilst neither party has sought or obtained a victory over the other, a great and memorable conquest has been achieved by both over their own passions.—I have the honour to be, Sir, with much respect and esteem, your very obedient servant,

HENRY O'CONNOR.

February 13, 1845.

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Most sincerely do we hope that no discordant sounds may ever again sully the sweet harmony of Masonic melody—that a restoration to love and happiness will herald a glorious future, and that all parties will the remember that

“Peace is of the nature of a conquest ;  
For then both parties nobly are subdued,  
And neither party loser.”

On the part we have been called on to take, we express no other comment, than that as the consciousness of a public duty rendered it imperative at the time, we may, without arrogance, congratulate ourselves on happy termination to the Masonic differences in Dublin. *All honour to the Duke of Leinster, and Bro. Henry O'Connor.*

*Dec. 27.*—The Grand Lodge of Ireland held its annual meeting at the Masonic Hall, College-green, his Grace the Duke of Leinster, Grand Master, presiding. A numerous party of the Brethren assembled to do honour to their Grand Master.

Shortly after six o'clock the Grand Lodge having adjourned to refreshment, upwards of one hundred of the Craft were seated at the banquet, which presented a truly animating appearance, and was presided over by the illustrious Grand Master in his wonted manner—at once gracious, dignified, and affable. At an early period of the evening the children of the Masonic Female Orphan School were introduced by the Grand Chaplain, and some other of the governors of the school, and the healthful, neat, and happy appearance of the children elicited the universal approbation of the Brethren, exciting justifiable feelings of pride and pleasure at being the means of rescuing such an interesting group of helpless innocents from the miseries to which their orphan condition might otherwise have consigned them. After a brief but feelingly eloquent address from the Rev. Dr. Wall, Grand Chaplain, upon the merits and present prosperous state of the institution, and commending it to the continued patronage and care of the Brethren, the children retired.

The evening was considerably enlivened and rendered truly harmonious by the kindness of several musical Brethren; nor can we omit to mention the delight imparted to all by the re-appearance amongst the Craft of Brother Blewitt, after many years' absence in England. His reception amongst his Brethren of the Emerald Isle was truly characteristic. He gave several songs in a style peculiarly his own, and the brilliancy of his piano accompaniments was the theme of universal admiration.

Shortly before eleven o'clock his grace the Grand Master retired, and the festival closed after an evening passed in the utmost peace, love, and harmony.

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BRO. BLEWITT was honoured by his Grace the Duke of Leinster with his kind patronage on the 13th February. Bro. Blewitt some years since held the situation of Grand Organist of Ireland; and in London, for the last twenty years, he has been an ordinary member and welcome guest at all the principal Lodges, particularly the Grand Master's, the Lodge of Antiquity, the Grand Stewards', the British, the Tuscan, and the Somerset and Inverness Lodges, and now holds the situation of Organist to the St. Alban's Lodge (held at the Freemasons' Tavern), the Moira Lodge and Chapter of Fidelity, at the London Tavern. It must be highly gratifying to Bro. Blewitt's feelings to experience the cordial reception he has met with from his Brethren, since his return to Dublin.

VICTORIA LODGE (No. 4).—The following address was presented to Dr. Wright:—

*“ To Brother Surgeon Thomas Wright, P. M., &c., Secretary to the Victoria Lodge, No. 4.*

*“ We, the Masters, Wardens, and Brothers of Victoria Lodge, No. 4, having witnessed the increasing exertions for the benefit of this Lodge, with which you have fulfilled the arduous duties of its secretaryship, and justly attributing thereto the highly efficient state to which it has arrived—whether we regard its Masonic working, or the perfect harmony which reigns within—desire to give expressions to the esteem and admiration with which your conduct has impressed us.*

" We have ever found in you a willing and fraternal adviser ; one to whom not only the Apprentice may look for instruction, but the Master Mason also may appeal amid the intricacies of his sublime art, confident of having the aid of a skilful architect, conveyed in generous and fraternal language, such as may alone be suggested by a thorough knowledge of those principles on which our Order has its foundation.

" With the fraternal feelings which your eminent services are so well calculated to inspire, we beg your acceptance of the testimonial which accompanies this expression of our sentiments, not, however, as adding to its sincerity, but alone intended to render the record more imperishable, and therefore more truly typical of the lasting regard of the Victoria Lodge of Free and Accepted Masons."

This address, together with a very elegant service of plate, was handed to Dr. Wright, who read the following reply in a very feeling manner:—

" *To the Worshipful Master, Wardens, and Brethren of the Victoria Lodge, No. 4, of Free and Accepted Masons of Ireland.*

" Worshipful Sir and Brethren,—The principle on which our Order has its foundation is displayed in the precept put forth by our Redeemer, ' Love one another ;' to guide this Lodge with what ability I possessed, in that Masonic path, all my humble talent, as your instructor, has been directed. In zealous and fraternal spirit I have endeavoured to inculcate that principle into your minds, and the result to your labourer was heartfelt delight, who had such a genial soil to work in, and to which is to be attributed that harmony at all times so manifest. In my endeavours to produce this happy result, I only touched your concordant heart-strings, and thus displayed my skill as your architect ; in such a vineyard my labour as your Secretary was pleasure, and if I sought reward, the acknowledgment that my humble efforts have been instrumental in producing the efficient state to which this Lodge has attained, is ample requital, and acts as an inducement to future exertion.

" I did feel that my brow was bedecked with the sear and yellow leaf, and had misgivings that I should be much longer enabled to persevere in my efforts for your advantage ; but this manifestation of your approving spirit has resuscitated a gleam of verdure in this time-worn trunk, impressing me with a warmth of embrace, like the oak when mantled with the ivy, and solaced by its protection from the withering blast of the pitiless storm—as such do I appreciate this kind and generous display, made by the scions of my Masonic tutelage, in the present approving record of my service as Secretary to the Victoria Lodge of Free and Accepted Masons.

" That I am proud of the compliment paid me I acknowledge—that I am grateful for the mode in which you have testified your approbation I aver ; and with the most unqualified sincerity assure you that while life animates me, I shall ever be your faithful Brother.

" THOMAS WRIGHT,

" Secretary to the Victoria Lodge of Freemasons.

" January 28th, A. D. 1845."

The Brethren then retired to dinner.

During the evening there was some singing by Bros. Blewitt, Ram-baut, and Magee, with several of the members of the Lodge, and the whole proceedings passed off with complete *eclat*.

TIPPERARY.—*Father Burke and Masonry.*—No wonder that there should be a split in the cabinet of the Roman Catholic clergy, when we

find that even in our own town Mr. Burke has denounced publicly and privately, with what object of course his reverence knows best, an institution, which every one on earth knows as well as his reverence, has been established for the sole purpose of fostering and encouraging, in every sense of the word, the most kind and friendly feeling between all members of society—be they the most exalted or the humblest in the land—be they Protestants, Quakers, Presbyterians, or Roman Catholics, in corroboration of which, we have but to mention an undeniable fact, that at a late Masonic dinner given at Nenagh, a Protestant clergyman said grace and a Roman Catholic priest returned thanks at its conclusion. We should be glad to know what Mr. Burke will say to this, and how he will meet the derisive laughs of some members of his own creed, who have had no hesitation in speaking openly about his ridiculous threats on the subject.

**KILKENNY, Dec. 27.**—*Lodge (No. 642).*—The anniversary was celebrated by the Brethren at the Masonic Hall, for the installation of officers. The business of the day having ended, by the closing of the installation, the Lodge was held adjourned till six o'clock, when the Brethren assembled at Bro. Flude's (Victoria Hotel,) where they shortly after sat down to a banquet. Dinner having terminated, the usual series of Masonic toasts were given by the Worshipful Master, Bro. R. Sutcliffe, and responded to with genuine Masonic feeling. The health of the visiting Brethren present having been next put from the chair, was received with the true spirit of Masonry. The proceedings of the evening were enlivened by the kind exertions of Bro. De Vine, who presided at the piano-forte, and not only accompanied the Masonic glees sung on the occasion, but also favoured the Brethren with some excellent songs.

**Dec. 27.**—The celebration of the Festival of St. John the Evangelist, by the Leinster Union Lodge (No. 37.) of this city, was held by the Brethren.

The ceremony of installing the new Master, and inducting the Wardens and Deacons, took place at twelve o'clock; and at the close of this solemnity, which was conducted with strict attention to the ceremonial prescribed by the Masonic "constitutions," it was determined that the further celebration of the festival—one consecrated by the Masonic ritual to certain services of which the enlightened Craftsman can alone appreciate the force and beauty—should be reserved for the following day. The Brethren accordingly assembled at six o'clock, P.M., when a sumptuous banquet was served up, and upwards of six-and-twenty of "the aproned band," including several visitors, sat down to dinner.

After the removal of the cloth the W. Master (Bro. W. F. Kennedy) proceeded to give toasts in the usual Masonic order, and to which, besides the appropriate "salutes," musical accompaniments were excellently adapted. Bro. Jephson presided at the piano-forte.

We have not space for a detail of the evening's toasts, which included the usual Masonic series, and were briefly but happily introduced, in each case, by the W. Master, who very creditably filled the chair on this occasion.

Amongst the county members of the Lodge present, were Bro. the Earl of Desart, Bros. Theophilus St. George, H. St. George, (High Sheriff county of Kilkenny,) Junior Warden, &c.

LIMERICK, *Feb.* 26.—The Rose Croix Chapter, No. 4, admitted Comp. W. Ponsonby Barker, of Kilcooly Abbey; Dr. Dempster was inducted M. W. S.; the Hon. Frederick Savile (affiliated in the Cross of Christ Encampment, London,) J. G. W.; Bro. Furnell, G. Guardian of Archives.

*March* 1.—Union Lodge (No. 13) gave a grand entertainment (after a meeting of their Orphan Institution) in their splendid new Club House. The W. Master was supported by the high sheriff of the city, and the high sheriff of the county filled the Senior Warden's chair. Many Brethren of rank and influence from the neighbouring counties were present. The prospect of perfect success to the ball fixed for the 26th inst., in aid of the Masonic Orphan School, may be anticipated from the fact that the city is already full of company, and there is not a bed to be had at any hotel.

CORK, *Dec.* 27.—The Lodges of this city assembled at their respective Lodge-rooms for the installation of officers in Nos. 1, 3, 8, 67, 71, and 95; the muster of the Brethren was unusually numerous at their respective banquets. This festival has been remarkable from the circumstance of two Lodges now occupying their respective halls.

*Lodge* (No. 1).—The situation of the several rooms relatively to each other is admirably suited to the works of benevolence and true affection; whilst the *cuisine* is everything which zealous and assiduous Masons may require during the hours of refection. The highly respected house committee have evinced great taste and accomplished much work. The Lodge-room is a beautiful gallery of ample dimensions and of the finest proportions, and the elegance of its fittings, and the numerous banners of Prince Masons and various heraldic devices, make it a delightful apartment. The Brethren, to the number of about sixty, sat down to dinner. It was of that description which needs no eulogy, and cannot be excelled. N. Vincent, Esq., filled the chair with unusual tact. The music was of a high character, and the entire company, collectively and individually, lent their willing aid to the hilarity of the evening.

*Lodge* (No. 8), had also equal reason to be satisfied with the first occupancy of their new rooms. Lodge opened, W. M. Bro. Marks in the chair, in a private room, and formed a procession to the dinner-room, which in the course of the evening was appropriately designated, by a respected visitor, St. Patrick's Hall. This room, being of great length, could comfortably dine two hundred people. The Brethren assembled to the number of forty-four, being afterwards greatly increased by visitors. After the cloth was removed, the Masonic and other toasts were responded to by Bros. Roche, Keayes, M'Carthy, Mackie, Wheeler, Hewitt, and Whitney. One thing only objectionable in the arrangement of No. 8, is that they have ceased to send out visitors on the festival days.

*Lodge* (No. 71) is advancing rapidly, its members are inferior to none in zeal, and nobly pride themselves on their correct working; in fact, they are not exceeded by any English Lodge. They adhere strictly to the English mode.

There is a rumour that some little Masonic difference exist in this quarter; it is to be hoped there is no foundation for it. Should it unfortunately be the case, the new Masters cannot commence their career more appropriately than by applying themselves to the healing of all

Masonic differences amongst their Brethren. Their position and well known Masonic worth and zeal admirably fit them for this labour of love, and the respect in which they are held by all members of the Craft must insure a happy result to their efforts.

It is expected that the ball in aid of the Cork Masonic Female Asylum, announced for the 26th March, will equal the former meetings in brilliancy and effect—we hope also in its successful result.

LONDONDERRY, Dec. 27.—The anniversary festival was celebrated by Lodge No. 93, in their elegant rooms in Freemasons' Hall, for the purpose of installing the newly-elected officers for the ensuing year. The Worshipful Master, Bro. A. Grant, who was, by the unanimous voice of the Lodge, requested to continue as Master for a further period, installed the newly-elected officers in an expressive and appropriate manner. The Lodge was most numerous and respectably attended. After the dispatch of general business, the Lodge was closed with solemn prayer, and the members adjourned to the banquet, which was held in Corporation Hall, when nearly forty Brethren sat down to table. The table ran along the whole length of the room. In the east sat the Worshipful Master, Bro. Alex. Grant, supported on his right by Bro. the Hon. W. S. Knox, on his left by the Chaplain, the Rev. Moore O'Connor—in the west, Bro. S. J. Crookshank, Senior Warden, and in the south, Bro. J. H. Rowe, Junior Warden. After the removal of the cloth, *Non Nobis Domine* was very admirably sung by some amateur Brethren present.

The CHAIRMAN rose and proposed the first toast, "the Queen"—(tremendous cheers and full Masonic honours).

The CHAIRMAN then gave the next toast, "the health of three of the most distinguished Masons in the world, the Grand Masters of Ireland, England, and Scotland"—(great cheering and full Masonic honours).

The CHAIRMAN next proposed, in very happy and appropriate terms, "the health of their newly initiated Brother, the Hon. W. S. Knox"—(drank with fervor and Masonic affection).

Bro. KNOX returned thanks in terms expressive of his approbation of the principles of Masonry.

The SENIOR WARDEN then begged permission to propose a toast, and having called on the Brethren to fill a bumper, he said—Brethren, no doubt all anticipate the toast I am about to offer to your notice. After the frequent manifestations of his kindness and attachment to us all as Masons, I feel great difficulty in expressing the deep sense of gratitude I myself and you all, I am sure, entertain towards him—(tremendous cheering). I would now only ask you to join me to pray that Heaven would bless our excellent and beloved Master, and that he might long be spared to assist us with his valuable instruction, and that when it pleased the Great Disposer of events to call him from this transitory life, he might enjoy Masonry in its purity and perfection, in that house not made with hands, eternal in the heavens—(immense cheers and the fullest honours).

Bro. GRANT rose, and replied in an address of equal feeling and truth, the conclusion of which was hailed with the enthusiastic shouts of the Brethren.\*

\* The excellent address of Bro. Grant will be found at p. 23.

The CHAIRMAN then requested the Brethren to fill a bumper, and join him in drinking the health of a distinguished and zealous member of the Order—one who, he had hoped, would have been there to preside over them that night; and regretting, as he did, his absence and its cause, they could only express their great respect for Sir James Stewart, a member of the Lodge, Principal of the Royal Arch Chapter, and Junior Grand Warden of Ireland.—(Great cheering.)—He requested the Brethren to drink, in a bumper, “Health and happiness to the constant friend, the good and indulgent landlord, the zealous and staunch pillar of Masonry, Sir James Stewart.” Drank with immense cheering, and full Masonic honours.

“The health of the Officers of the Lodge,” was proposed and responded to by them severally, in eloquent and very appropriate terms. The Treasurer, Bro. Keys, was most happy in his observations, the quaintness and aptitude of which elicited much mirth and universal approbation.

“The health of the Rev. Chaplains” was proposed by the Senior Warden in most impressive and eloquent terms, and received by the Brethren with every demonstration of respect and fraternal regard.

The Rev. Bro. O’CONNOR responded in terms of eloquence peculiar to himself, in which the Rev. E. M. Clarke entirely concurred.

A subscription was entered into for the building of a Masonic Hall in Derry. The sum subscribed amounted to upwards of £50. The pleasure of the evening was much heightened by some excellent songs, particularly those sung by a gallant member of the Craft in English, French, and Italian. The parting toast was given at half-past ten, P.M., when the Brethren retired, delighted with their happy meeting, with fervent wishes that all might be spared to celebrate the next Festival of St. John in their own Hall.

ARMAGH.—Dec. 27.—The Brethren of Lodge 623, assembled to transact their usual business, and dine together in a social manner—the Worshipful Master, Brother James M’Laughlin, presiding.

A large and goodly company sat down to dinner, among whom were (as visiting Members,) Brothers Alexander M’Neely, from Lodge 28; John Beatty, 39; James Livingstone, 264; Alexander A. Murphy, 789; John Arthur, 911; and W. Dunne, 979.

The social and loyal toasts, songs, and sentiments, were arranged by Brother Arthur, the Master elect, who acted as Secretary *pro tem.*, and given by the Worshipful Brother James M’Laughlin, in the *right spirit* from the chair, and received and drank with great enthusiasm. There were some excellent songs sung after each toast.

It having been stated by a Brother present, that he had seen in a newspaper an account of the initiation of Prince Albert into the secrets of Masonry, his health was proposed and drank.

“Prince Albert as a Freemason.” (Nine times nine, with all the honours of Freemasonry).\*

“The Right Worshipful, the Grand Master for Ireland.” (Nine times nine, with all the honours of Masonry).

“The ladies, especially those who love Freemasonry—for we love them.” (Three times three, with hand and heart).

“The Craft in general.” (Three times three, with the honours).

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\* A general hope is entertained that the Prince will become a Brother, but the announcement is premature.—E.D.

“Our visiting Brethren—a kind welcome to them.” (Three times three, with honours).

“The memory of our deceased and highly talented Brother, the Poet Burns,” being in compliance with his request at each yearly Masonic meeting,—Honours—Distress.

The following unpublished verse was sung as a *finale* to his farewell by a Brother present:—

“And you kind-hearted sisters dear,  
I bid adieu to all your charms,  
The expression of your tender fear  
My very heart and soul unarms.  
For alas! the social winter night  
Will ne'er return while breath we draw;  
Until sisters and brothers all unite  
In that Grand Lodge aboo'n us a'.”

The Lodge closed in harmony at twelve o'clock.

The greatest tribute of respect is due to the Worshipful Brother, James M'Laughlin, who at great personal inconvenience left his domestic circle to preside. He is a complete personification of what a Worshipful Master of a Lodge presiding ought to be. Just imagine a fine old patriarch of four-score years and ten—a heroic veteran of Freemasonry—whose term of service in the cause of Freemasonry has reached half a century, occupying the chair, and commanding general respect by his urbanity, gravity, and sound judgment. But to see him stand up, glass in hand, when his favourite and chosen toast was being drunk, “The British arms,” &c., you would have thought him a man in the full bloom and vigour of youth—bravery, loyalty, freedom, and philanthropy beaming forth from his benign face, each feeling striving for the mastery, though all in unison, and lighting up his fine old manly countenance with the fire of youth.

*Lodge, (No. 328), Dec. 27.*—This Lodge met in due and ancient form, in Mrs. M'Hills hotel, Richhill. Fourteen members sat down to an excellent dinner. The cloth being removed, the usual toasts were drank. At the hour of eleven o'clock, each Brother proceeded to his respective home.

*Jan. 10.*—The Royal Arch Chapter, attached to Lodge No. 39, assembled in the Chapter room, 26, Dobbin-street, when W. E. Prenter, Esq., was initiated in the mysteries of the Order R. A. and S. E.

Many office-bearers of R. A. Chapter were in attendance.

Much credit is due to Bro. O'Neil for promoting and forwarding the different operations as Grand Lecturer and Sublime Instructor.

*CHARLEVILLE.—Jan. 14.*—The Prov. G. M. of North Munster, Michael Furnell, Esq., held his half-yearly inspection of the Emerald Lodge, No. 49. He was accompanied by several Brethren from Limerick, who will long pleasingly remember their truly Masonic reception by this very ancient Lodge, which well merits the honourable testification recorded by the Prov. Grand Master.

*NENAGH.*—At a late Masonic dinner at Nenagh a Protestant clergyman said grace, and a Roman Catholic priest returned thanks at its conclusion.

## FOREIGN.

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☞ Bro. Robert Chalmers, No. 8, Great St. James's-street, Montreal, is an Agent for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brother.

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PARIS.—On the 20th of May last, a new Lodge was consecrated, called The Star of Bethlehem. Bro. Quentin is the first Worshipful Master the number of subscribers is at present sixty-seven.

A commission was appointed some time since, by the G. Orient, to enquire into the cause of the decline of Freemasonry in France; from the report that has been sent in, it is attributed to the carelessness in proposing and admitting members, whose characters are as little regarded as their minds or pockets. An order for more rigid enquiry has been issued, in which the Craft is requested to consider in future that Freemasonry should be participated in by men of talent, worth, character, and property.

General Duke of Fernig, First Officer of the Grand Lodge of France, has written to the editor of the "Revue Maçonnique," requesting that the same might be published, expressive of the surprise that has been caused by the system adopted in Prussia of excluding Brethren from Masonic Lodges on account of their religious opinions, (we published a translation of the letter in our last number).

ROUEN.—A Lodge here has decided upon presenting, yearly, to the most distinguished and praiseworthy individual, either male or female, 300fr. The person to be selected from among those who work for or at a manufactory, and who have shown themselves honest, sober, and industrious during the year.

BERLIN.—The centenary of the first Grand Lodge in Prussia, called (to distinguish it from two other Grand Lodges that exist there) *The Three Globes*, was celebrated last year; it having been consecrated and patronised by Frederick the Second in 1744. The Grand Lodge determined to appoint representatives at Sweden and Denmark, and to receive from those kingdoms, delegates, if they were sent.

*Jewish Freemasons.*—Immediately connected with this subject, is a highly gratifying record of Jewish gratitude which has lately come under our observation. The Jews in Berlin, upon being informed that the subject of their exclusion from the Masonic Lodges had been publicly commented on in England, at the great assemblage of the Fraternity in September last, summoned all the Jewish Freemasons then in Berlin to attend a meeting. The name of the gentleman who mooted the question having been ascertained, the first business of the day was to carry unanimously the following address, which has been transmitted in due form.

“ *Address of thanks to the well-beloved and honoured Bro., H. Faudel.*

“ The undersigned Freemasons of the Jewish faith in Berlin, having been anxious to obtain admission to Lodges in their native country, the doors of which have hitherto been closed against them, and knowing with what zeal you have sought to obtain for them their rights, have, at a meeting holden on the 13th day of November, unanimously voted to you this address, and they trust you will receive it as an earnest of their acknowledgments and gratitude.

“ They accompany it with the prayer, that you will continue to exert your talent and interest in their behalf.

“ *Berlin, 13th Nov. 1844.*”

The document is signed both extensively and respectably, many of the names being favourably known in the literary, as well as in the commercial world.

[We take blame to ourselves for having omitted to give earlier publicity to the well-merited compliment to Brother Faudel—ED.]

**BRESLAU.**—Three Lodges existed in this city until the 24th Jan., 1844, on which day they were finally closed and the warrants deposited with the Provincial Grand Master for Silesia, who on the same day appointed Dr. A. Franetta, (Surgeon General of the Army) to be the Master of the New Lodge then opened, and named the United Lodge of the Three Grips, Columns, and Bell, consisting of 212 Members.

**ELBERFELD.**—This Lodge which has existed since April 1815, expired from exhaustion on 16th Nov., 1843.

**FRANKFORT.**—The United Lodges held a meeting to consider the propriety of an alteration in the system of working ; much dissatisfaction has been expressed, and some of the Lodges have refused to receive or adopt the new mode.—*The Eclectic.*

**GOSSLAR.**—The Lodge here has instituted a Society of Guardians for watching and superintending the affairs of the orphans and widows of departed Brethren.

**HILDESHEIM.**—But one Lodge exists in this town at present, in consequence of the previously established Lodges having become united under one Warrant ; it is called, “ Entrance to the Temple of Light.”

**ULM.**—Thirty-four years back the Lodge at this place was compelled to be closed in consequence of adopting the Eclectic system of work. A new Lodge is now permitted to be opened on condition of the work being the Old English Ritual as used at Hambro.

**ALTONA.**—To commemorate the 50th anniversary of the wedding day of the Master, 100 poor families were regaled with a handsome dinner.

A widows pension fund has been instituted here, in honour of the Most Hon. Grand Master, his Majesty Christian the 8th—the fund already amounts to 2000 B. M. L. (150*l.*)

KINGSTON, JAMAICA, *Feb. 2.*—The installation of Bro. John Nunes, as Master of the Royal Lodge of this city, took place at Freemasons' Hall, Port-Royal Street. The W. Master afterwards installed his officers. There was a numerous attendance of the Brotherhood, and after the performance of the duties of the evening, the company sat down to repast. After the more substantial fare had been discussed, the usual loyal and Masonic toasts were proposed.

*Feb. 19.*—*Foundation Stone of the New Penitentiary.*—This event will be long borne in mind by the residents of Kingston; so general a holiday we have rarely seen, all the places of business were closed, and the inhabitants, of all grades and classes, withdrew themselves from their ordinary occupations; and, from an early hour, the streets were thronged with crowds anxious to catch a glimpse of the expected *cortege*. A detachment of the Kingston Troop left the city in the morning, and proceeded to the "Ferry," from whence they escorted his Excellency the Governor, and his distinguished visitors, to the city.

The Masonic Fraternity, upwards of 220, assembled at the Masonic Hall, and walked in procession to the site, where they arrived at ten o'clock, in order.

The sight was at once novel and imposing, and the people, who stood in crowds at the corners of every lane and street, viewed the procession with evident admiration.

His Excellency and his distinguished guests arrived in the city soon after eleven o'clock, and as the carriages passed through the streets, the air resounded with huzzas.

An extensive amphitheatre, with raised seats on three sides, for the accommodation of the ladies, roofed with canvass, had been erected, and the seats began to fill. Colonel the Hon. R. Bruce conducted Lady Mary Fitzroy to her seat. About three hundred ladies graced the scene by their presence. The Masonic procession passed under an elegant arch which had been erected, and ranged themselves in open files. Soon after, their Excellencies left the committee room, the Hon. Wm. Ramsay, Custos of St. Catherine, acting as Master of the Ceremonies.

His Excellency and his distinguished guests, having arrived near the foundation stone, (which we may observe was a remarkably fine block, taken from the quarry of our townsman Mr. J. H. Smith, at Elgin Ville, St. David, by whom it was prepared), the ceremony of laying the Foundation Stone of the New General Penitentiary took place.

His Excellency the Earl of Elgin afterwards addressed the assemblage in a very suitable address, in which he adverted in a particular manner to the regret he felt that such an institution was required. The lateness of the arrival of the papers prevent our giving his Lordship's very admirable address.

The Venerable Archdeacon having pronounced the Benediction, his Excellency and his distinguished visitors departed, and were soon followed by the audience.

MONTEGO BAY, *Feb. 2.*—Our veteran Bro. Barnett Isaacs installed Bro. G. Delisser as W. M. of the Friendly Lodge, No. 539, who appointed his officers. About fifty Brethren afterwards sat down to supper and passed a very happy and social evening.

*Feb. 3.*—A *dejeuner* was given by the members of the Friendly Lodge to celebrate the inauguration of the Worshipful Geo. Delisser, Esq., as

Master, and the other officers of the Lodge for the present year. The room was very tastefully decorated. The chair was occupied by the W. Master, George Delisser, Esq. M. A. Nunes, and Robert Nunes, Esqrs., Senior and Junior Wardens, acted as croupiers. Among the company assembled, we noticed several of the heads of departments and most respectable gentlemen of this and the adjoining parishes. On the table being cleared, the Chairman proceeded to give the usual loyal and Masonic toasts, including also "The Earl of Elgin, our worthy and esteemed Governor, who has fully realized all that was expected of him, by following in the footsteps of his predecessors." "The two Representatives of this parish in the Hon. House of Assembly," Bro. Phillips, (amid much cheering,) rose to return thanks on behalf of his colleague and himself. "The Worthy and Worshipful Past Master, and other officers of the Friendly Lodge." Bro. Asher Solomon returned thanks. "The Worshipful Master, George Delisser; may health and prosperity attend him, and may he govern the Friendly Lodge with credit to himself and benefit to the community." The Chairman, in very appropriate terms returned thanks for the kind manner in which his health had been drunk by members of the Craft, and the other gentlemen who were unconnected with the institution. Bro. Asher Solomon proposed the health of Barnett Isaacs, Esq., whose native worth, as a man and a Mason, was so generally known and acknowledged, as to render any observations on his (Bro. Solomon's) part entirely superogatory.

Other toasts and sentiments, expressive of the continued good feeling which prevailed up to the last, were then drunk and interchanged, and at about seven p.m., the company retired, apparently highly pleased with the hospitality of the friendly Lodge.

NASSAU, Dec. 28.—A very large assemblage took place, under the direction of the Hon. C. G. Anderson, P. G. Master, with the Brethren of the P. G. Lodge of Scotland, headed by John F. Cooke, Esq., their G. Master. The procession moved for Christ Church, where a most eloquent and very appropriate discourse was delivered by the Rev. Thomas E. Poole, one of the Chaplains. A collection was made on the occasion.

In the evening, in compliment to the wives, widows, and orphans of the Fraternity, a numerous party assembled to partake of some amusement. After a large number of the guests had entered the ball room, it was announced, by the band of the 3rd West India Regiment striking up "God save the Queen," that his Excellency Governor Mathew, with his lady, were approaching. The Brethren then assembled, and after clothing themselves in Masonic costume, according to rank and office, they entered and payed the usual compliments, customary on such occasions, to his Excellency and lady. Dancing soon after commenced, and was kept up until twelve o'clock, when the company sat down to supper, after which dancing again commenced, and was kept up with great glee to a late hour. We were glad to notice that both his excellency and Mrs. Mathew joined in the lively dance.

VAN DIEMAN'S LAND, LAUNCESTON, Oct. 2.—The first stone of the new Synagogue was laid by Mr. Francis. Notwithstanding the boisterous state of the weather, the attendance was very large, including the Lodge of Freemasons, headed by the band of the 96th regiment.

Prayers were read in Hebrew and English, and Mr. Francis addressed the assembly; after which the Master of the Freemasons' Lodge invoked a blessing from the Great Architect of the Universe on the undertaking. A select number dined together in the evening.—*Voice of Jacob.*

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## AMERICA, (UNITED STATES).

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Although the reports from the transatlantic world are numerous, yet they present nothing immediately important. The subscriptions to the Asylum, and for Widows and Orphans, appear to be progressing; and the interest felt at the delinquency of the Prussian Grand Lodges with respect to the Masonic Jews, is on the increase.

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## I N D I A.

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

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### TO CORRESPONDENTS.

Messrs. Collett and Co., Bombay, will have much pleasure in supplying the Brethren in that Presidency.

As reports by "overland" are *very* expensive, and especially such as are *bulky*, we request they may be pre-paid as far as possible.

BRO. MANOCKJEE CUSSETJEE.—Many thanks, with best wishes.

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In the absence of our esteemed Grand Master, Dr. Grant, we are getting on pretty steadily; so much so, indeed, as to lead us to hope that on his arrival here, which is looked to with intense anxiety, he will have more to approve than to censure.

We have had to endure much uneasiness and difficulty, owing to the indifference with which our position has been treated by the authorities at home; but we cannot refrain from expressing our gratitude to Bro. Alexander Grant, our Agent at the Grand Lodge of England, by whose caution and industry we are now relieved from the equivocal circumstances in which we have been so long placed. This expression of our gratitude to Bro. A. Grant is but his due, as an honourable agent who has done his duty; but we regret to observe that it is incumbent upon us to express it in the most marked and emphatic manner possible, in order to refute the idle and disgraceful rumours which some persons

here in Bengal, envious of Bro. Grant's high character for integrity and honour, have dared to asperse it. Among these rumours, one in particular would lead us to infer that our distinguished friend should have asserted, in the Grand Lodge of England, that unless proper attention was paid in future to the transactions of the P. G. Lodge of Bengal, that the Lodges in that district would revolt, and place themselves under the protection of the Grand Lodge of Scotland. We allude to these offensive rumours in the hope they will, by being made known, meet the refutation they deserve. Contempt is not always the best mode of protecting the character of an absent friend.\*

The chairs of Lodges have been settled as follows:—Star in the East, Bro. T. W. Birch; Industry and Perseverance, Bro. Burlton; Humility and Fortitude, Bro. Townsend; Anchor and Hope, Bro. Watson; Kilwinning in the East, Bro. Chisholm; St. John's, Bro. R. Swinhoe.

Bro. Torrens, on his retirement from the chair of St. John, was complimented by a Festival to his honour, at which ninety Brethren, including all the Masonic dignitaries, attended. It is only due to this Lodge to state, that in acts of charity and good will it maintains a proud pre-eminence.

Generally speaking, Freemasonry is in a healthy state. The suite of the new Governor-General has brought a few additional Brethren, who with the son of Sir Henry Hardinge have joined the Lodges, and given some impetus to our state; so that our Grand Master on his return will find that although there have been many changes during his absence, still on taking a balance we may be found to have kept a pretty good account of affairs.

AGRA, Dec. 6.—A dinner was given at the Metcalfe Testimonial by the Brethren of Lodge Star of Hope to Capt. J. Ramsay, A. C. G. and J. W. of the Lodge, on his approaching departure from this station.

“Brethren Present.—Abercrombie, Ramsay, Hill, Campbell, Plowden, Chalmers, H. M. Elliott, Grisenthwaite, F. Robinson, C. M. Sneyd, Hobday, the Secretary, Brother Anthony, T. Seaton, C. B., and Major J. H. Cragie, C. B., Captain Dowman, Captain Mackean, Captain Pillan, Captain Gifford, Captain Bruère, Lieuts. Boswell, Lister, Cureton, Thompson, Heysham, &c.

Owing to indisposition, Brother Atkinson, (Master of the Lodge) was unavoidably absent. Brother Abercrombie, S. W., accordingly presided, and was supported by Brother Ramsay in the opposite chair.

Dinner over, and the customary Masonic toasts having been drunk after the usual form, the Chairman, Brother Abercrombie, rose to propose the health of Brother Ramsay.

The worthy Brother regretted that sickness should have prevented the

\* We cheerfully step in with the disclaimer, and tell the maligner of our esteemed Brother, A. Grant, that whatever his object may be in *traducing* the character of so estimable a Mason, that if the slander be the coinage of his own wretched mind, he had better seek the solace of better thoughts, and pray for relief from an abjectness that separates him for the time from honourable society. If he be the mere retailer of the slanderer, let him acknowledge his fault as the only means of reparation in his power, and the surest to obtain Bro. Grant's forgiveness.

Now hear us. Bro. Grant's conduct, as the agent for Bengal, has been beyond all praise; he has won by his urbanity the good opinion of the official authorities, who have assisted him in his anxious endeavours to regulate the affairs of the P. G. Lodge; while so far from threatening in the Grand Lodge of England a revolt in its subordinate district of Bengal, Bro. Grant attended in Grand Lodge merely in his own right as a Past Master, and offered no observation whatever. Let his slanderer learn something of business. No one can speak in Grand Lodge on a subject not under discussion, and no subject can be discussed unless previous notice be given.—Ed.

Worshipful Master from witnessing and taking part in the happy meeting of that night. He stated, that it fell to his good fortune to propose the toast of the evening, the health of their respected and esteemed Brother Ramsay—the guest of the evening! He alluded to the very high estimation in which Brother Ramsay was held, in private as well as public society, by all who had the pleasure of his acquaintance, and there were few who had not experienced his liberal hospitality. The worthy Chairman then spoke of the peculiar obligations which the Lodge Star of Hope was under to Brother Ramsay. This infant Lodge which promised to be one of the most distinguished in India, was in a great measure originated by the Brother whose health they were about to drink. It had sprung up under his auspices;—his untiring perseverance in its progress, and devotion to its interests, deserved the warmest approbation of all the Brethren. The Chairman proceeded to notice the munificent donations to the Lodge by Brother Ramsay, and concluding his very neat and appropriate speech by a reiterated eulogium of the honored guest, gave—“The health of Brother Ramsay.”

The toast was received with heartfelt enthusiasm, with deafening applause, and, “one cheer more.”

After a short pause, Brother Ramsay rose, and in an excellent address returned thanks, of which the following is but a brief abstract:—

“Brethren, it has been said that “out of the abundance of the heart the mouth speaketh,” and though I allow the full truth of the general tenor of this maxim, yet on the present occasion I must doubt its force, for though my heart is full, yet I feel altogether at a loss for words to express the rising sentiments of gratitude which I feel for the honor you have done me. I have not been long a mason—but my ancestors were masons, my Father and Grand-father were masons. I have anxiously watched the rise and progress of the Star of Hope issuing from darkness, and shedding its light over the many who have ranged themselves under its banner.

“When I first arrived in Agra, now about two years ago, I was simply an entered apprentice, personally unknown to all; I now have the pre-eminent pleasure of standing before you an exalted Companion of the Royal Arch. I cannot disguise from the Brethren the sense which I entertain of the high honors which have been paid me, however undeservedly—for I look on Masonic honors as the highest honors that can be paid, proceeding as these do, from sincere, pure, and honest motives. I am proud thus far to have received your good opinion—I trust I shall ever continue to deserve it, and that I shall never be found wanting in zeal for the honor and glory of the Craft in general, or for the “Star of Hope” in particular.”

Brother Ramsay sat down amidst the most deafening cheers, and the band of the 2nd Grenadiers struck up a lively and favourite air.

It was truly gratifying to witness a large assemblage of Masons and their guests, met together for the purpose of doing honor and testifying esteem towards a Brother Mason and a Friend. Long may the Star of Hope, a young but a glorious Lodge, number among its members such men as him who is about to leave us.

**BOMBAY.**—Messrs. COLLETT & Co., Bombay, will supply Brethren with the *Freemasons' Quarterly Review* immediately on its arrival—we make this announcement to several Brethren who have desired us to send them copies direct from London, which will only needlessly enhance the expense.

**LODGES RISING STAR OF WESTERN INDIA** and the **PERSEVERANCE** both met on the 27th December, St. John's day, for the purpose of installing their respective officers, after which a large number of the Brethren retired to refreshment, among whom were the Marquis de Ferriere le Vayer, who was that night initiated into the Order of Freemasonry, and Lord Viscount Sandall; and the following were the toasts proposed and drunk:—

“The Queen, the patroness of the Craft, daughter and niece of two of the most distinguished among all Masons,” was proposed by the Prov. Grand Master of Western India, and drunk with due honours.

“The King of the French” was the next toast, proposed by the Right Worshipful, who remarked, that in everything he had said and done during his late visit to England, that venerable and patriotic monarch had exhibited the most Masonic spirit. He prayed that the sentiments his majesty had expressed would be steadily maintained, for the result would not only be a continental union between the two most powerful nations on earth, but a rapid increase to civilization, and a great impulse to the amelioration of mankind in general. The toast was drunk with every demonstration of respect.

The **MARQUIS DE FERRIERE LE VAYER**, in returning thanks for the compliment paid to his sovereign, and the honour thereby done to his country, which would not fail to be felt by his countrymen, assured the company of the great gratification which he derived in being present among them that night; much more so from being initiated into the Order of Freemasonry in India. He felt grateful to those who assisted him on the occasion, and proposed the health of “the Right Worshipful the Prov. Grand Master of Western India.”

**BRO. DR. BURNES** returned thanks for the honour done him by the Marquis in proposing his health—he proposed in return the next toast, which was, “the Duke de Caze, the Most Venerable of the Grand Orient at Paris, and chief of the Order in France;” and it was responded to with every honour.

**CAPT. LA RUE** acknowledged the compliment paid to Freemasonry in France, and that the compliment would be sincerely felt by the venerable duke there can be no doubt. He proposed in return the health of “the Most Worshipful the Grand Master of England, the Earl of Zetland;” which was drunk with all honours.

The next toast was “the M. W. the Grand Master of Ireland,” followed by that of “all poor and distressed Masons, however distressed, wherever dispersed.”

The **R. W. P. G. MASTER** next proposed the health of “the two noble visiting Brothers, whom both the Lodges ‘Perseverance’ and the ‘Rising Star’ of Western India have that night unanimously elected respectively as their honorary members.” The Marquis de Ferriere le Vayer, the Right Worshipful added, was on his way to France, after having creditably held the high office of principal secretary to the embassy from the King of France to the Emperor of China; and his conduct that night, both in and out of the Lodge, had been such, as to entitle him to their

especial respect and attachment. Of Lord Sandall, his Worship said, he could give no better recommendation than that he not only is an ardent Mason himself, but that their family was distinguished for their zeal in the cause of Freemasonry, and that his lordship's grandfather was the late Most Worshipful Grand Master of Ireland.

The MARQUIS DE FERRIERE LE VAYER expressed his thanks for the honour done him by the company; and assured them that its impression should never be effaced from his mind. He travelled far, from the west into the east, and he was glad that he had been at Bombay, where he made so many acquaintances, and where he, for the first time, was entwined into the bonds of fraternity.

LORD SANDALL said he would not attempt to express his feelings by a long speech for the honour done him by the last toast, but that he was truly sensible of its merits, and felt grateful for the same. He was a young Mason, of a few years standing, but from what he has seen of Masonry, he was sure that the more he knew of it, the more he would find cause to admire and respect it.

The next toast which the Right Worshipful proposed was one, he said, of peculiar interest, it was, "the prosperity to the Rising Star of Western India," a Lodge erected under peculiar circumstances, and of which the first anniversary was celebrated lately. Its working has given him, and all interested in its welfare, entire satisfaction, which must be attributed to the zealous exertions of its officers, the European and the native.

BRO. COMPTON returned thanks, in the absence of the Substitute Master, Bro. Larkworthy, and in the name of the European officers of the Star.

BRO. MANOCKJEE CURSETJEE, in doing the same on the part of the native officers, assured the company that they, the native Brethren, are not insensible of the kindness which prompted the R. W. P. G. Master, never to omit opportunities, whenever he has any, of taking such favourable notice as he had that evening done of the Lodge "Rising Star of Western India;" a Lodge expressly erected, and for the first time in India, for the admission of native gentlemen, of acknowledged integrity. That it has already been a source of self-gratulation to the native Brethren, to find that this, their infant Lodge, has been kindly and favourably noticed, not only at the sister presidencies, but even in several of the provincial Lodge meetings in England and Scotland; that from the circumstance of the presence of their foreign visitor, Bro. the Marquis de Ferriere at the meeting of the Star, and from what has been witnessed by him, that it was not improbable it would attract like notice at the capital, and in the provinces of France. Manockjee Cursetjee would avail himself of the opportunity to say, how much he is personally indebted to the spirit of Freemasonry in France. Between some of the Lodges there and "the Rising Star of Western India" there exist a relationship, for the first native member of the latter was initiated into one of the former, "A la Gloire de l'Unevers," under the warrant of dispensation from the Most Venerable of the "Grand Orient," his respected and distinguished friend, the Duke de Caze. That there was some difficulty as to the admission of natives into our Order before, but that difficulty was surmounted, to a great extent, by his (Bro. Manockjee Cursetjee's) initiation at Paris, and it therefore gave him no small satisfaction to have been, in some degree, instrumental in introducing our

newly elected Brother, the Marquis de Ferriere, into our Order that night, and who so justly deserved the warmth of our greetings.

The MARQUIS DE FERRIERE LE VAYEN, again rose to assure the meeting that he was touched with all he heard so flattering for himself and his country, and if anything could add to the emotions excited within him by the discourse to which he so badly replied, it would be, without doubt, the words which their Parsee Brother, (Manockjee Cursetjee) had so eloquently pronounced. It was indeed to him (the Marquis) agreeable, thus far from France, and on a soil where the tri-coloured flag wafts but seldom, to receive testimony of such cordial sympathy on the part of a number of that nation of illustrious exiles, which France knows only by name. If he (the Marquis) was not mistaken, a Parsee, even he who had just addressed him in such a kind manner, went, without being stopped by the obstacles which his religion opposes to distant journey, even to France, where he worthily represented his countrymen. It was even in France, under the auspices of their Most Worshipful Grand Master, that he, the son of India, and the *First Parsee Mason* was invested with the insignia of our most holy Brotherhood, in the same manner as he, a child of France, has been received as an Apprentice in a Lodge of Bombay, by the especial favour of its learned and honoured Provincial Grand Master. That they see at that moment a double example of the valuable effects of Masonry,—the admingling together of members from the most distant parts of the world. He (the Marquis) said he was going to propose, not a toast, but a wish that they might see more frequently in Paris and in London the Parsees of the East. Our esteemed Brother had given the first example; may that example be followed, and his compatriots bring back, as he has done, such good recollections of, and such extensive sentiments in favour of the civilization of the inhabitants of Europe. As to the other part of his double toast, the Marquis added, that he was there, a Frenchman, his first step in Masonry was taken in an English Lodge. Might he, therefore, be permitted to consider this fact as a symbol of the union of two empires which held in their hands the peace of the world—this holy and distinguished object of Freemasonry. He, therefore, most cordially proposed repeated voyages of the Parsees to France and to England, and the frequent appearance of the flag which protects the men and the manufacture of France in the ports of India. The Marquis sat down amidst great applause.

After a few more toasts, the party adjourned at past midnight.

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The first anniversary meeting of the Lodge Rising Star of Western India, took place at the Masonic Rooms, Bombay, on the 16th December, 1844, when the R. W. Bro. Dr. Burnes, *K.H., LL.D., F.R.S., &c.*, Provincial Grand Master, was unanimously re-elected as Master; W. Bro. Dr. A. Larkworthy, Substitute Master; and Bro. M. Jaffer, Treasurer.

The following officers were also appointed for the ensuing year:—W. Bros. Bau and S. Compton, Wardens; Pole and Ardaseer Cursetjee, Deacons; Manockjee Cursetjee, continues as Secretary; Lynch, Director of Ceremonies and Interpreter; M. Ally and Chetham, Guards.

Nine of the most respected European Brethren were affiliated; and after the completion of other business, Bro. Manockjee Cursetjee stepped forward, and addressed the Right Worshipful Provincial Grand Master as follows:—

Right Worshipful and esteemed Brother—At a meeting of the Native members of the Lodge Rising Star, of Western India, it was unanimously resolved to commemorate its foundation, and at the same time to mark, in some measure, their sense of gratitude to you, Right Worshipful, as its founder, by striking a medal bearing on one side your effigies, and on the other a suitable inscription indicative of their object; and I have been requested by them to read the said resolutions, which I beg to be permitted to do, in the presence of this assembly.

I need not assure you, Right Worshipful, that however gratifying the performance of the duty with which the Brethren have entrusted me, I feel my inability to do full justice to the very earnest feelings of respect, friendship and regard which I am requested to represent to you, and in which I do most cordially participate.

That your Worship's attachment to the cause of Freemasonry, your zeal for the advancement of its prosperity, and the various most valuable services which you have rendered to the Craft, are too well known to need recapitulation, whilst your worth and merits have been both appreciated and acknowledged by various bodies of the fraternity in India and Europe; but that this additional act of yours in throwing boldly and undisguisedly open the portals of Freemasonry to the natives of India, and *which it is the object of these resolutions to commemorate*, will, to use the oriental expression, "render your name resplendent throughout the East," and ever endear you to your native Brethren.

To these few observations I need add no more than the devoutest prayer of the native Brethren for your health and prosperity, and their request that you will kindly give your sanction to these resolutions, which I will now read, and in which we, the native Brethren, hope that we shall be supported by the European members of the Lodge.

The resolutions then read were in these words:—

"At a meeting of all the Native Brethren of the Lodge Rising Star of Western India, held on the 12th of November 1844, it was unanimously resolved—

1st. That the 15th instant being the first anniversary of the Lodge, under warrant from our Right Worshipful Bro. James Burnes, *K.H.*, *F.R.S.*, Provincial Grand Master of Western India, the occasion seems appropriate for marking our gratitude for his having thrown open the Craft to us, and for commemorating the foundation of the Lodge Rising Star of Western India.

2nd. That this shall be done by striking a medal bearing on one side the effigies of our said beloved Brother, the Provincial Grand Master, the founder of our Lodge; and on the other, an inscription commemorative of its erection expressly for the reception of native gentlemen.

3rd. That one of the medals shall be in gold, and be presented to our said Brother the P. G. Master, with a suitable inscription round its edge, and that he be solicited to wear it on all occasions of Masonic ceremony as a token of the love, respect and gratitude entertained towards him by his native Brethren of the Lodge Rising Star of Western India.

4th. That the rest of the medals be in silver; and with the permission of the Lodge, and under the sanction of the P. G. Master, be established henceforth as the badge of the Lodge Rising Star, to be worn by every member thereof pendant to an oriental orange-watered ribbon, and that for this purpose the Lodge be requested to accept from us the dyes.

5th. That of the said medals in silver, one be presented to our valued and R. W. Bro. Le Geyt, D. P. G. M., our Past Master; and one to our Worshipful and esteemed Bro. A. Larkworthy, our Senior Warden; to the former in token of our appreciation of his efforts for the establishment of our Lodge, and to the latter in gratitude for the eloquent expositions of Freemasonry with which he, at various times, has favoured us.

6th. That steps be likewise taken to transmit the said medals respectively to the M. W. the Grand Masters of England, Scotland, and Ireland; the Duke de Caze, most Venerable of the Grand Orient of France; their Royal Highnesses the Chiefs of the Order in Prussia and Holland; the R. W. Bro. J. Grant, P. G. M. of Bengal, now in Europe; the R. W. and Rt. Hon. the P. G. M. of Madras; the three Princes of the Royal blood of Persia who are Freemasons, and to such other illustrious and exalted Brethren as the Lodge may hereafter specify.

7th. That Bros. Manockjee Cursetjee, Aga Mahomed Jaffer, Ardaseer Cursetjee, and Ally Mahomed, Esquires, do form themselves into a Committee for the purpose of giving effect to the object we have in view, in a manner creditable to us, and agreeable to the Provincial Grand Master.

8th. That these resolutions be fairly engrossed on vellum both in the English, and Persian languages, and be presented to our R. W. Provincial Grand Master at the anniversary meeting of the Lodge on the 16th instant, with our solicitation that he will oblige us by consenting, and giving effect, to the same."

Dr. Burnes acknowledged to the Native Brethren his sense of the honour conferred on him, in a speech in the Persian language.\* He then addressed the meeting in English.

My Brethren, I have just endeavoured to explain to our native brethren in the Persian language, that I must indeed be wanting in the feelings which should characterise a man and a mason, if I did not deeply value the friendship and brotherly love, which have induced them to identify me with the measure now proposed; but that highly as I appreciate the distinction to myself conveyed in it, which is indeed most flattering and grateful,—yet that the proposal comes recommended to me on grounds altogether apart from personal feelings, and finds a cordial and unqualified welcome to my heart, chiefly from its exhibiting on their part so becoming a reverence, and homage to our Masonic Craft. And thus, I have observed, instead of being a restricted compliment to an individual, already far over rewarded for any services he may have performed, it assumes an extended form and object, which, while they confer on those from whom it emanates, infinite credit and honor, clothe it with a value which will render it precious and acceptable to the Masonic brethren of every tongue and nation throughout the Earth, since, it goes forth to the world as a noble proof that the elite, and selected of the Native Gentlemen of Bombay, having been admitted into our brotherhood, and understood its tenets and purposes, have marked their gratitude, and exultation by a testimonial, altogether *unprecedented in the East*, but, which, after exciting a widely spread and intense interest in our own day and generation, will survive, and endure as a lasting token of their Masonic zeal and fidelity, to mankind hereafter, especially

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\* Some of the Native Brethren knew not English, and it was necessary to do so.

endearing them to those who shall succeed to our emblems and symbols, long after we shall have been initiated, passed, raised, and it is hoped *exalted*, in another Lodge. Under this view of the subject, I have added that it does not become me to interpose personal scruples or delicacy to the execution of a measure, highly complimentary certainly to myself, but which may materially advance the interests of Masonry in India, and which while it confers a high distinction on the "Lodge Rising Star," will ever reflect lustre and honor on the nine first native members received into it.

The following resolution was then proposed by Brother Blowers, seconded by Brother Compton, and carried unanimously:—

"That the lodge do cordially hail the resolutions submitted by Bro. Manockjee Cursetjee, and the other native Brethren receive with gratitude the Medal dyes; and with the sanction of the Provincial grand Master, do establish the medal as the badge, in manner proposed by the Native Brethren."

"That a Committee to be nominated by the Right W. Master be appointed to co-operate with the Committee of the Native Brethren, to assist them by every means in their power in the object they have in view."

The following Brethren were then nominated to join with the Native Committee, viz:—Brothers H. Ban, S. Compton, Dr. Buist, and W. Blowers.

It was further proposed by Brother A. Cursetjee, seconded by Brother Dr. Larkworthy, and carried with acclamation:—

"That one of the medals be presented to the venerable Father of the R. W. Bro. Doctor Burnes, at Montrose."

*Lodge of Perseverance, Jan. 3.*—Bro. W. Blowers, was unanimously elected Worshipful Master for the ensuing year.

POONAH.—Dr. Burnes, the P. G. M., has presented to Lodge St. Andrew in the East, Poona, a most splendid 4to. edition of the Bible, elegantly bound in green Turkey morocco, most richly gilt. Brother Spencer has displayed great taste in the display of the Masonic emblems, we have not seen any thing so superior. The donor's coat of arms is a specimen of herakdry.

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## LITERARY NOTICES, &c.

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*The Historical Landmarks.* By the Rev. George Oliver, D. D. R. Spencer, London.

The sixteenth number, which concludes the first volume of this great contribution to the Masonic Library, is now published. With the Twenty-fourth Lecture, which illustrates "The Third Grand Offering," the Second Degree is concluded, and the impression left on our minds by the perusal of the first volume, is that of intense anxiety to possess the next, which we understand will embrace not only the symbols and mystical allegories of the Third, but also give to the Masonic world the fullest explanations possible of the *Hauts Grades*; and thus possibly

set at rest some doubts and difficulties with which these degrees have been entangled.

*A few MORE Words upon the Degree of Prince Grand Rose Croix.*  
James Gray, Maryborough.

The happy removal of the recent Masonic dissension in Dublin, on the eve of the publication of "a few more words," led to the withdrawal of the pamphlet by its amiable author, who on no occasion proved himself so able to conduct his cause to a successful issue, as when, by the instant withdrawal from the field of argument of such a powerful auxiliary, he felt it to be dishonourable to use any longer the means in his power. At the word "peace" he assumed its mantle; and Bro. Henry O'Connor, who stood nobly in the faithful vanguard, henceforward will rank only second to the Duke of Leinster; the one proving how necessary it was for the other to grant,—mutual independence.

How came the "few words" to see the light? It may be because some parties therein named, *might* have to supervise some circumstances and opinions; but however it came about, we have seen a copy; and are right glad to be able to state, that a more honourable, a more logical, a more temperate explanation on a very difficult subject was never given. It is true the "words" were advertised, and their author being shrewdly guessed at, no doubt the mere advertisement led to the speaker adjustment of the differences. Let us not, however, dishonour the noble Bro. the Duke of Leinster, who was *previously* disposed to perform *his* duty; but the predicated "words" made the work easier for his Grace; and the scriptural words quoted by the author, "For ye shall know the Truth, and the Truth shall make you free,"—have ensured a moral triumph.

*Latomia.* J. J. Weber, Leipsic.

The ninth number of the *Latomia* has reached us in due regularity; the contents we have only time to glance at hastily on this occasion. It consists of a long article on the Mysteries of the Ancient Egyptians; a Biography of the M. W. the Grand Master of England, the Earl of Zetland; a large quantity of English matter; and a "critique" on two Masonic publications that have recently appeared in Germany. If time and space permit we may again allude to this number.

*L'Orient.* Paris. February 1845. Vol. I. No. 6.

CONTENTS.—1. On the Struggle that we have sustained. 2. Brother Clavel and his Judges. 3. The Permanent Committee. 4. Masonic publicity. 5. On the Institution that we require. 6. Appeal to the Benevolence of the M. 7. Of Jewish Freemasons. 8. Masonic Anecdotes. 9. Miscellaneous. 10. Reports from Lodges, &c. &c.

The above is an epitome of the contents of No. VI. of the *Orient*, a Masonic monthly publication; emanating from the Literary Society, under the management of Brother Clavel. The title page is a guarantee for the superiority of the work, which fully attests to the previously well-known reputation of the editor. We need scarcely say, that our sympathies are enlisted and awakened, yet not wishing to take a part in the proceedings to which the three first articles of this number allude, we shall defer for the present any comment; we recommend however, the subject to the attentive perusal of our readers, who can then form their

own opinions. We opine they will be startled at the similarity of the personal hostility displayed against Brother Clavel and our analogous case that occurred some years since here. The other articles grow out of the preceding, we copy one short extract:—

“The necessity and usefulness of Masonic Journals and Reviews in the good cause, it is unnecessary to discuss at the present day; numbers of these works exist, (this is translated from the Boston Freemasons’ Monthly Magazine,) the encouragement and support they met with from the better and more educated portion of our Brethren in all countries where true Masonry is practised, are sufficient proof of their necessity in England and France. In Germany they take a distinguished place among the periodical press, and are found to be an indispensable auxiliary to the well-being and government of the craft. These truths are evident after an experience of twenty-one years. The Rev. Dr. Oliver, one of the most distinguished, as he is also one of the most accomplished Freemasons in Europe says:—“Those Brethren who oppose the diffusion of Masonic writings, are not only opposed to the fraternity, but create an un-merited prejudice against it.”

No. V. treats of the necessity of a regular and proper supervision of all the Lodges; complains of the inefficient mode hitherto adopted, and suggests improvements; these would be advantageous (if carried out), in England as well as France.

No. VI. A subject that we likewise are much interested in, a translation is given (filling some pages) of the address of Bro. James Herring, Grand Secretary for the United States, on behalf of the American Lodges to the Grand Lodge of Prussia, protesting against the exclusion of Jews.

It is more than probable when time and opportunity serve, we shall make lengthened quotations from the work under consideration. The present number is highly interesting, elegantly written, and its general tendency to benefit and improve the fraternity.

We regret that the number for March which is fully equal to its predecessor, reached us too late for further notice.”

*The American Register*, No. 7. By L. G. Hoffman. Albany.

This periodical, although a continuation of a former series, which appeared as a newspaper, has never assumed the form and substance of a monthly. “*Sit Lux et Lux fuit*,” is its motto. The appearance of another Masonic Journal, leads us to glance at ourselves. In 1841, a hurlo-thrumbo crusade was attempted against us, by which Grand Lodges, who were previously ignorant of our existence, were informed that we were traitors to Freemasonry; and it is somewhat droll that, although these very Grand Lodges had often sued the English functionaries for replies to many letters addressed them on matters of high importance, yet never received any in return, unless indeed a copy of the *bull* or anathema against ourselves; but, drollier still, that very bull or anathema, commenced and concluded the epistolary labours of our secretariat, for it has sincere lapsed into its former death-like silence.

Great must have been the attention paid to to the hurlo-thrumbo thunder, for, lo! not less than four American, one German, and two French periodicals have been ushered into existence! and even we our-

selves (*traitors*, if we be,) still move, and have our being; but where are our denouncers? Ah, where!

But to the Register, of which three numbers are before us. It commences with a History of Masonry in England, from the Conqueror to Henry IV. There is an excellent paper on "the Physical effects of Masonry," by Bro. Jos. R. Chandler, which are illustrated by some anecdotes, which we shall translate to our pages, not, however forgetting to acknowledge the source from whence they come. This suggestion we respectfully intimate may be observed, without offence to us, when extracting articles from the *F. Q. R.* To every thing contained therein our contemporary is most welcome, but still more welcome when he states the source from whence pleasure and profit is derived. The goodly work of an Asylum, and Widows and Orphans Fund, is brought into notice; and the representative system proved to be mutually advantageous. An article from the *F. Q. R.* on the subject of the intolerance of the Prussian Grand Lodges towards the Jews, is republished, and we could have wished that the sentiments of the Editor had been also given on the subject. Our Anglo-Indian Masonic Intelligence is quoted at length. An Address from the Grand Lodge of Ireland on the death of the Grand Master of New York, reminds us that, although the Grand Lodge of New York addressed the Grand Lodge of England on the death of H. R. H. the Duke of Sussex, we have reason to know that the good old General Morgan Lewis passed to the grave unheeded by our officials. The next point is important, viz., "*The Grand Master* recommended the MASONIC REGISTER in high terms to support." Grand Master, we of the *F. Q. R.* most gratefully thank you, not more on account of Bro. Hoffman, but on our own; and, as we find that, by the republication of our articles, we find favour, although unknown, it shall go hard but we will continue to deserve the honour thus indirectly conferred. With respect to the Masonic differences in Ireland, the Register has been inoculated by the *pseudo-virus* transmitted in glass by the Virginian Medico-representative in Dublin; and now that the Register is pock-marked, he will find it difficult to smile at the union between the two Simon-pures, which has been happily effected by some smart Masonic discipline by the Duke of Leinster and others, as reported in the *F. Q. R.*, but in this instance *not* republished by our contemporary,—let him be more cautious in future. "*The Reasons for Masonic Secrecy*," is a good paper. Lanah, a tale of the Flood, (from the *F. Q. R.*, but unacknowledged,) is ascribed to Dr. Oliver, on whose part, beautiful as is the tale, we must in justice disclaim the authorship.

We hail the Masonic Register as a Brother Journalist; and trust that, although we may have given a gentle hint on a somewhat personal affair, that he will never have occasion to retaliate on us by quoting the Mote and the Beam.

*A Manual of the law and practice of Insolvency in Ireland.* By Henry O'Connor, Esquire, Barrister at Law. Machen, Dublin.

The object of this useful work is two-fold; to supply a manual to the practitioner in the Insolvent Debtors' Court, and to give to the legal profession in general, such a succinct list of cases as may serve as a guide under every difficulty. The Author has gone a step further, for he has created from a mass of complicity, a *readable* volume; and thus made an act better understood, which in itself, is not very intelligible.

We do not presume to offer strictly speaking a *legal* opinion on the

work, in observing that it is calculated to displace previous authorities; but it certainly is superior as a book of reference, to its predecessors. Every section requiring it, is commented on, with clearness and precision; and many dubious points are settled with the perspicacity of an acute reasoner.

The English practitioner will find this manual an *interesting* work; to the Irish lawyer it appears to us to be an indispensable guide.

*The Final Toast.*—A Masonic Lyric, written by Brother D. L. Richardson, composed by Bro. W. H. Hamerton, and dedicated to the Fraternity of India. Calcutta, Burkinyoung; London, Spencer.

The Lodges in Bengal have adopted this Lyric as the finale to the evening harmony, and certainly where the musical force permits, it affords an excellent opportunity for the display of vocal power. It is written in the purest Masonic sentiment, and has poetical recommendation. The Brethren who have wooed the muses on this occasion, deserve our best thanks; and we advise the Lodges generally to add "The Final Toast" as a companion to the "Entered Prentice" song. Bro. Richardson, (late Principal to the Hindoo College, Calcutta,) is also favourably known as the compiler of a selection from British Poets, and as the author of "Literary Leaves," in prose and verse, which have received merited praise from the critical world.

*The Portrait of Bro. Peter Thomson.* Sotheran and Son, London.

This Lithographic portrait, needs not the letters to tell its likeness, for it speaks clearly and truthfully that it is the veritable Peter; however, as it will hand down to after-ages the *features* of a Brother whose lifetime was passed in Masonic works—the *name* to future Masons will become necessary to connect the memory of Brother Peter Thomson, with the age in which he lived, moved, and had his being. The original portrait, an admirable one, by Bro. Rob. Frain, had but one fault, it was too pale; this defect does not appear in the excellent lithographic print, which has been well executed by Mr. Cousens. We observe that the print is dedicated, by permission, to the Earl of Zetland, the M. W. Grand Master of the United Grand Lodges of England, and who so properly conferred the honour of the purple on a deserving Brother.

A correspondent in our last number pointed out the want of the square in the earlier copies, this has, however, been supplied in those since issued; we may remark, *passim*, that the utility of a Masonic publication is thus clearly evidenced: for, but for a timely remark, the portrait of a Masonic ruler in the Craft, would have wooed futurity, emasculated of its principal moral. It is hardly needed of us to dwell on the well-known character of Brother Peter Thomson, who, as a teacher in the Craft, has been surpassed by none in the active exercise of his public duties. To his numerous pupils this portrait is an invaluable memorial, and many Lodges and Brethren generally will no doubt, possess themselves of it, as well in honour of the Brother, as in aid of the Masonic charities, which adorn the Craft, and to which it is intended that the profits shall be devoted. We may conclude with reiterating our hopes that the original painting, as well as those of other Masons, may find a resting-place in the Library and Museum of the Hall, for we are not among those who intend, wilfully, that so excellent a project should be handed down as a failure.

*The History of the Rabbis, the Ribs, and the Rabs*, with an account of the Trinity Brethren, or *Rabbi-Rib-Rabs*, and a short notice of the *Rubs*. By Grotius Gallipotius, Histroiographer to the Royal Colleges.

In a certain mysterious society, there is the phrase "nil nisi clavis deest." We are glad that the facetious Grotius Gallipotius has not supplied the key to one of the most satirical allegories that have appeared since the days of Swift, because a little mystery excites much curiosity. The differences in the medical profession could no longer be permitted, and it became necessary to bring the subject before parliament. The author has, with considerable humour, touched on the times and circumstances of the squabbles that have occurred; and, if he has spared no one, he has, with remarkable tact, avoided the difficulty of detraction. Some home thrusts he has given, it is true; and, to mark his disgust at one who, at a fell swoop, kicked down the ladder by which he rose, he jocularly alludes to a "King's evidence!" From certain affinities, we shrewdly guess Grotius to have been fed on the Oxford sausage, rather the Cambridge brawn; for, even learning hath a bias, which, like the "jack at bowls," wins after its own way.

It is evident that the learning of the scholar has tempered the wit of the author. The Profession can read and understand at a glance what the popular world will be sufficiently interested in, to require of their respective Rabbis, Ribs, Rabs, or Rabbi-Rib-Rabs, or Rubs, an explanation of those allegories, which some of the physicians, surgeons, apothecaries, general practitioners, or accouchuers may probably blush to afford. We look to Grotius to give another series of his allegories, and the expected coquetting of the monitor and the steward in April, will present a good theme.

Mel in ore, verba tactis  
Fel in corde, fraus in factis.

*La Voix de peuple.*—Leigh. The second number of this powerfully written serial has appeared, its name conveys the object, Liberty of Conscience, Freedom of action, Good-will to man. Inculcating these principles, *La Voix* certainly does expose the Jesuit and the time-server. It also offers to parents and all connected with the guardianship of youth, some opinions that may be serviceable, not because they are altogether so novel, as they are good.

*On Causes of Death by Starvation and extreme Distress among the Humbler Classes.* By J. L. Late of the Colonial Service. J. Ollivier, Pall Mall.

Death by Starvation!—what an awful apostrophe in this land of the free! can modern legislation do nothing to limit the increasing power of this Gaunt Fiend? Death is usually called the King of Terrors, but in this case how infinitesimally is he described. But to our author, who justly considers that Death by Starvation is one of the main symptoms of the present disorganization of society, and suggests a preparatory plan for remedying these evils in the metropolis and other large cities.

The subjects canvassed in the pamphlet were originally delivered in the form of a lecture by the author, who is a foreigner by birth. The introduction is by Lord Ranelagh, and consists of a few brief sentences allusive to the subject, and to some colateral questions which his Lord-

ship has brought before the public. The author's main suggestion is that of emigration, on such a system as promises well for the support and competence in age of the many, and which certainly shews many points of advantage; but he at the same time proves that the real King-craft of this country being vested in the House of Commons, the minister, all powerful though he may be in imposing an income Tax on our industry, *dares not*, (the author's words), carry out emigration on enlarged views, while the *complete suffrage men* are hopeful at however distant a day of becoming Prime Ministers: and so while we have men of all ranks, princes, nobles, merchant-princes, and ranks innumerable with their countless rentals, their fellow men must die by starvation in the streets, while their should-be representatives, are fearful to help them because others look for the suffrage of half-fed and consequently half-dying men. The author thus quotes from Lord Howick speech "The distress of the country has now lasted so long, that I begin to think, that there is something faulty in the organization of society." No doubt there is, man it is true was born to die, but not *nationally by starvation.*

*The Herald of Peace.* Ward & Co., London.

The title of this periodical is sufficiently explanatory of its contents; we would fain extract from its pages much of the arguments adduced by men of high station and powerful minds in favour of the "peace society," but that ourselves being but a Quarterly vehicle of intelligence, have too limited space, and therefore content ourselves with a sincere and unaffected recommendation of our monthly contemporary, whose pages are always instructive.

*Massive Ormolu Masonic Candelabra.*

Mr. Herbert Room, of the Bull Ring, Birmingham, has just completed, for a Masonic Lodge recently opened in Kidderminster, (the Royal Standard, No. 730), three massive candelabra, illustrative of the Corinthian, the Ionic, and the Doric orders of architecture. Some idea of the massiveness of these really splendid specimens of Birmingham manufacture may be formed from the fact, that each candelabrum is upwards of three feet high, and weighs between seventy and eighty pounds. Notwithstanding their great weight and size, so admirably are the proportions observed that they have an appearance of singular lightness and elegance. The base exhibits an excellent representation of Roman pavement, which gives a chaste and beautiful effect to the whole. The Corinthian candelabrum is taken from the portico of the Pantheon at Rome; the second from the Ionic Temple on the Ilyssus, at Athens; and the third is of the order of Andrea Palladio. The whole are richly chased and burnished.

We should recommend Mr. Room to send a set of these beautiful articles to some Masonic Jeweller, in London, to remain for some time; there can be no doubt that they would attract attention, and induce several Brethren to become purchasers. As a work of art they fully merit the following apposite remarks of the Editor of the *Ten Towns' Messenger* :—

"The pillars above alluded to, as works of metallurgic art in brass, are perhaps superior to any that have hitherto been manufactured or consecrated to the celebration of Masonic rites; and will long, we hope,

confirm the members of the Kidderminster Lodge in the practice of those virtues of which they are the intended tri-une emblems, and of which Dr. Oliver eloquently and feelingly admonishes the Craft in the latter part of his Seventh Lecture on 'Signs and Symbols:' 'I shall conclude the present lecture,' says this learned historian, 'with a brief consideration of the ultimate reference which the Three Masonic Pillars bear to your moral and religious duties. As the Ionic, the Doric, and the Corinthian orders of Architecture, are said to support your Lodge, so let your conduct be governed by the qualities they represent. Let *Wisdom* guide your steps to that fountain of knowledge and source of truth, the Holy Bible. There shall you find rules for the government of your actions, and the path that leads to eternity.'"

*Illustrations of the Emblematical Figures, Words, and Initials, found in the Tableau MIZRACH.* By D. Rosenberg.

Our talented Masonic artist, Brother Rosenberg, has given another specimen of most beautiful workmanship, and given it additional value by an English translation of the letterpress. As a work of art it is equal to Bro. R's former efforts. The author's reasons for the publication are sufficiently clear, and his explanations of the symbolical and allegorical signs "founded on truly religious notions of the creation, and on interesting cabalistic ideas," will repay the most careful attention. Bro. Rosenberg, after a very long absence from his native country, Hungary, has been reclaimed back to his family. This 'Tableau will, probably, be his last contribution to the arts. May he be happy!

*Tracing Boards of the Royal Arch.* Harris, Sidmouth-street.

Companion Harris, from whose artistical pencil the Royal Arch Tracing-Board first emanated, has very greatly improved his specimen, by which not only the effect as a drawing is decidedly more in keeping, but the illustrative effect as a Royal Arch development is made clear and striking. The Second Temple appears as a magnificent structure, and the ruins of the First Temple have a more natural approach to the descriptive ceremonial. The whole is pleasing and pictorial. The second tracing board remains unaltered.

## TO CORRESPONDENTS.

 It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also, that all German and other foreign words may be most legibly written.

**BRO. JOHN STRONG.**—A letter of congratulation from the Father of the Masons of Notts, in the 80th year of his age, and the 54th of his Masonic pilgrimage, is a subject of no common contemplation. Dr. Oliver and Dr. Crucefix both offer the warmest and most respectful regards to their aged friend.

**BRO. HAMILTON'S** obliging communication has been attended to.

**A MAN IN THE MOON.**—No advices lately either from Sumatra or Hong Kong.

**BRO. MARTIN.**—We have availed ourselves of the suggestion.

**BRO. D. L. RICHARDSON** is thanked for a very friendly letter.

**A MEMBER OF NO. 2** enquires, What becomes of the royal medals after the decease or resignation of members? *Ans.* We presume they are presented to such new members as become entitled to them. If our opinion be incorrect, we shall be glad of better information.

**BRO. GEORGE WATSON.**—It is due to this esteemed Brother to express the very general admiration felt by our readers at his excellent translation of the Freemasons' Lexicon. It will be gratifying to him to learn that a Trans-Atlantic editor has transplanted the Lexicon to his own excellent periodical. The second article is unavoidably postponed.

SEVERAL P. MS. OF THE PROVINCE OF NORFOLK.—We hope that ere long a P. G. M. for this province will be appointed; meanwhile, we strenuously advise the Lodges to rally their staff, and proceed to the enlistment of *proper recruits*—let the standard of qualification be “moral respectability.”

BRO. J. LHOTSKY, Phil. D., will perceive that his request has been complied with.

THE LATE LAMAN BLANCHARD was not a Mason. Some six years since he authorised Dr. Crucefix to propose him, but withdrew for a time, until the clouds of Masonic persecution should have passed away. In 1842 he was again desirous, but still hesitated from an unfavourable opinion of the powers that were, although himself an enthusiastic liberal. Laman Blanchard was one of Nature's gentlemen; to sweetness of temper and affability of manner, he united the grace and polish of a well-bred man. Witty was he, but how playful was his wit; yet, alas! who can guard against the phrenzy which is caused by that sorrow of the heart which for a time leaves the citadel of the mind unprotected? The protection afforded to the orphan children by surviving friends is the best tribute to Laman Blanchard's memory.

AMYCLÆUS.—We have received many similar letters, and hold it as a leading characteristic of our privilege and utility to direct the uninitiated in their proper course of entrance. Send us your name, address, age, profession or business, if following any. No personal friends need be summoned from their homes. “Preston's Illustrations of Freemasonry,” edited by Dr. Oliver, is a standard work.

BRO. AUBREY.—Many thanks.

BRO. DR. SENIOR.—The interesting account of the ball will gratify our readers, especially the ladies.

LYRICUS.—The poetry and sentiment are unexceptionable, but we do not advise the publication, it would be a failure; even the memory of the Duke of Sussex will not secure it success. At all events let it be postponed until the completion of the statue.

BRO. LANE.—Welcome after so long an absence.

PHILO-MASONICUS.—This signature being already assumed by an esteemed correspondent, we have taken the liberty to suggest another.

BRO. WOODHOUSE will please to accept our thanks.

BRO. FAUDEL.—The anecdote for which credit for originality is now taken by “Le Globe, Paris,” will be found at page 167, F. Q. R. for 1835. Some of our contemporaries do not scruple to extract from our pages, but are too *modest* to acknowledge their own industry; they are welcome to all we possess, and what is more, they have *our permission* to state as much. We are much indebted to Bro. Faudel.

TWO PAST MASTERS.—In providing for your families, examine well into the names of those who are responsible for the conditions of the policy. A mere money lending assurance affair, however it assumes to pay dividends, &c., is no security; *look to the dead of Settlement, INSIST ON ITS PRODUCTION.* Beware lest you become enrolled among those who must “abandon all hope that enter here.”

BRO. PETERS.—We hope to resume the Annals of the Grand Lodge in our next.

BRO. E. G. WILLOUGHBY.—We have only grateful thanks to offer.

PILGRIM.—The well-known characters are as usual most cheering.

SIR LUX.—The Grand Lodge did not subscribe to the “Oliver Testimonial.”

REV. BRO. T. E. POOLE, New Providence.—Our poet's corner for the present quarter being pro-occupied, The Invocation is deferred, but with many thanks for the contribution.

FREEMASONRY IN CHINA.—If possible, in our next.

BRO. SHARP, JUN.—How d'ye do, after so long a nap.

A BROTHER.—We decline correspondence, wanting name and address.

A CROYDON BROTHER.—We regret that the liberal offer of Bro. Battersbee, to relinquish a lucrative office in favour of Bro. Gardner, could not be complied with. The report reached us too late for insertion in its proper place.

BRO. POLKA.—Dancing conduces to health; so it may be reckoned among the Masonic amusements.—“There is a time to mourn and a time to dance.” It must have been a curious sight to see the Board dancing, of whom it could not be said “We have piped to you and ye have not danced.” The invitation card should be kept in lavender.

H. T. (Cork).—Bro. Spencer has the original copper-plate engraving of the Honourable Mrs. Aldworth, *vide advertisement.* (The Editor understands that this portrait has been so scarce that from three to five guineas have been given for a copy.)

## ARCII MATTERS

SIT LUX.—A Companion is NOT eligible for election to the Third Chair unless he be an installed Master, or a Past-Master. Avoid CLIQUE-ISM, as a parasite plant, hateful to the sight and poisonous to the touch.

## DISCIPLINE AND PRACTICE.

MONMOUTH.—The names of the proposer and seconder of candidates should appear in the circular. It is not required by the Constitutions that a party putting in a black ball *must* give his reasons for so doing.

JASON.—The *nine* questions have been so repeatedly put and answered, that we must refer Jason to our former numbers.

SIT LUX.—A Provincial Grand Master cannot grant a dispensation to confer a further degree within a month of the preceding, under any circumstances whatever.

LUCULLUS.—The Masonic banquet is decidedly an affair of taste and discipline, consequently we report those of public interest, but must protest against being expected to dilate on the pomp and circumstance of private orgies. We have no desire to curry favour. "Prawn curries, and London particular," may be the most delicious things imaginable, but "shall the dust praise thee? shall it declare thy *truth*?" or, "is there not a lie in my right hand?"

A MEMBER OF 36.—It is *not* etiquette for any Brother (Grand Officers excepted) to wear their collars when visiting a Lodge; it creates confusion, by preventing the officers of the Lodge at work from being readily distinguishable.

A PAST GRAND STEWARD.—The Book of Constitutions does *not* inter-dict the chanting of the Masonic Anthem during the procession, nor the lifting the hat in token of obeisance to the P. G. M. while passing between the files.

ENOD.—A Grand Officer of one province is *not* entitled, *ex officio*, to be summoned to attend the Grand Lodge of another province as a G. O. thereof, merely because he may be a subscribing member to a Lodge in such province, without having been appointed or elected to any office in such P. G. L.—*Vide* Art. 2, page 52. The P. G. M. however, may grant permission for the P. G. O. of any other province to visit his G. L.

WARWICK.—A candidate can be initiated as a serving Brother without expense.—*Vide* Constitutions, 63, 64. It is not there ordered that the Tyler *must* be skilled as a Master; indeed, how can he become so until he shall arrive at such dignity? A Tyler has no other duty at the installation, than to attend *outside* the Lodge.

A MEMBER OF A P. G. L.—A. moves that a dinner take place on the 26th March. B. moves as an amendment for the 4th April. C. wishes to move another amendment, but it is decided that he cannot do so until the *first* amendment has been put, which having been negatived, the *original* motion is declared to be carried, and C. is informed that his amendment cannot be put. Is this a correct course, or when, and in what manner should C. have been allowed to proceed, and the sense of the meeting taken on *his* amendment? What would have been the practice of the House of Commons, and does Masonic practice bear any analogy? *Ans.* C. could not move his amendment until the first amendment was disposed of. On the *original* motion being put, and before the votes of the meeting were taken, C. could then move *his* amendment; but if he failed to do so at the proper moment, he lost the opportunity. The G. L. being of a mixed nature, is not in strict analogy with the House of Commons, and we have witnessed much difference of opinion. In the case referred to we give the Masonic practice.

## TEMPLARS.

SIR KNIGHT W. LAURENCE.—A continuance of correspondence is requested.

A SCOTTISH KNIGHT.—The report of the eve of St. Valentine reached us too late for insertion. The circular, signed Fra. S. Melville, from the secretariat, is omitted for the same reason.

AN ENQUIRER.—Sir Knt. W. H. White is the Grand Chancellor of the Grand Conclave of England.

AN IRISH KNIGHT.—We have no desire to continue grievances, and therefore decline to interfere. Sir Knt. H. O'Connor will no doubt aid our correspondent; at any rate we name him as the most influential party.

## THE ASYLUM.

TO VARIOUS CORRESPONDENTS.—Mr. H. Rowe is removed from the trusteeship by the Court of Chancery. The other four Trustees have resigned, and have received the grateful thanks of the Committee. Five new Trustees will be appointed, on the 2nd April. The Anniversary Festival will be held on the 18th of June, on which occasion Bro. B. B. Cabell, P. J. G. W., will preside.

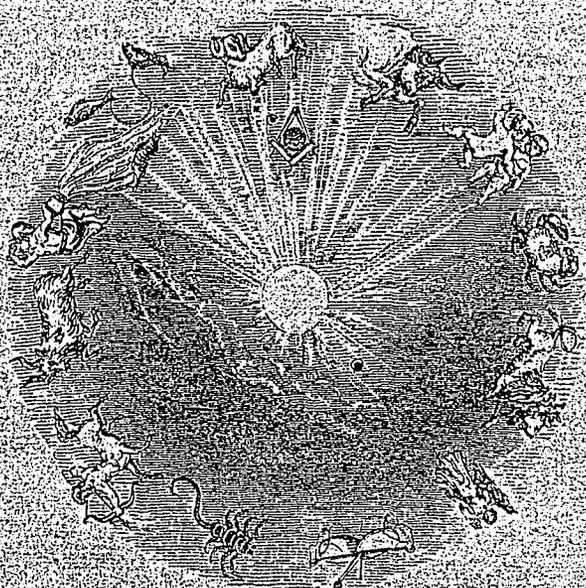
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NEW SERIES.

No. IX.—MARCH 31, 1845.



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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 5 4
50	2 16 7	3 9 4	4 5 5	5 0 3	6 13 7

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35	1 4 11	2 9 10
40	1 9 2	2 18 4
45	1 14 10	3 9 8
50	2 3 6	4 5 10
55	3 13 9	5 6 0
60	3 20 5	6 13 4

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Hale, near Liverpool, Dec. 10, 1844.  
Sir,—I write to inform you of the great benefit I have received from taking Locock's Wafers, which you recommended to me. I was so much oppressed at my Chest, that when I lay down, a coughing-fit came on with such violence that I have often thought I should not live to see the morning; but now I can sleep a whole night without coughing after having taken only two boxes of Wafers.

(Signed) J. HAYES.

To Mr. P. Roberts, Ranelagh-street

### *Remarkable Cure of a 14 Years Asthma.*

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Mrs. Willing, 71, Redcross-street, South-wark, had an Asthma for fourteen years, nothing ever gave her relief until she took Dr. Locock's Wafers, four boxes of which have all but cured her.

*The following is communicated to the Proprietors by Mr. Lynch, Manchester.*

Middleton, near Manchester,  
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Sir,—I am now forty-four years of age, and I have been afflicted with an asthmatic cough since I was a boy of fifteen years of age; during that time I have resorted to every means in my power to remove it, but in vain until last Sunday, when I sent for a small box of Dr. Locock's Wafers. I have taken two boxes since, and from the effects they have had upon me, I feel no doubt of a speedy recovery. (Signed) Geo. STRINGER.

*From Dr. J. D. Marshall, M.D., Lecturer at the Royal Institution Belfast, & Chemist in Ireland to her Majesty the Queen.*

8, High-street, Belfast.

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NEW SERIES.—No. IX.

MARCH 31, 1845.

FREEMASONRY.

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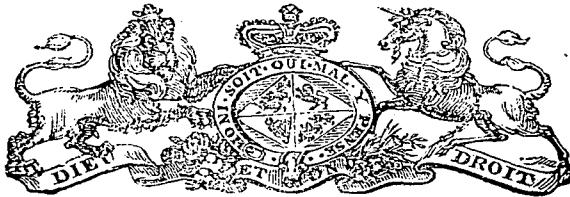
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# TIME VERSUS LIFE,

AN ENIGMA; ATTEMPTED TO BE SOLVED BY OBSERVATION ON THE THREE LEADING PHASES OF HUMAN EXISTENCE,

YOUTH—MANHOOD—AGE ;

ON

INDIGESTION, MENTAL IRRITATION, AND THE MORAL  
COMMAND OF THE PASSIONS.

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MEMBER OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND.

*Intus et in cute novi hominem.*—PERSIUS.

TO BE HAD OF SHERWOOD, GILBERT, AND PIPER, 23, PATERNOSTER ROW ;  
OLLIVIER, 59, PALL MALL; ONWHYH, 3, CATHERINE STREET AND OF THE  
AUTHOR, No. 7, LANCASTER PLACE, STRAND, LONDON.

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## OPINIONS OF THE PRESS.

SUN.—The work before us gives in simple and perspicuous terms such directions for the preservation of health as are most likely to be serviceable to the community.

JOHN BULL.—Dr. Crucefix does not wrap himself up in the mysteries of his craft. He is plain, practical, and rational in his views of the human frame, and of the more formidable diseases to which it is subject. His object is to apprise us of the insidious inroads of time, of the afflicting consequences of various habits and practices, and of the danger of neglecting early symptoms of physical derangement.

BELL'S MESSENGER.—This is a useful medical work; the best portion appears to us to be that which treats of the obstruction to natural functions in the latter portion of life. We recommend the work to our readers as at once scientific and practical.

SUNDAY TIMES.—Dr. Crucefix has spoken in the language of a scholar, a gentleman, and a friend. The following passage should be remembered by all who wish for the general good of mankind:—“Morality suffers sadly by concealment of what, if known and understood, would operate as a guard against crime.”

SATIRIST.—The large amount of useful information, devoid of the incumbrance of pedantic mystification, favourably distinguishes this work from most treatises of the same description.

AGE AND ARGUS.—It is a work that must be read with interest by both sexes, and particularly those who are suffering from indigestion and mental irritation. We can honestly recommend the perusal of it to our readers.

EPA.—It is written in a plain and easy style, from which may be obtained many valuable hints on the method of retaining the inestimable blessing—Health.

LONDON JOURNAL OF COMMERCE.—A strange title for a medical work addressed to non-medical readers; yet not an inapt one, when we find that the author, for thirty years past, has looked on *Disease as the Agent of Time*. The present work is evidently intended for the use of the incipient *maladiari*; for him who feels that his health is not what it was, and yet can hardly tell what ails him. From the cursory attention we have given to the work we should say, that to an individual so circumstanced, this book will solve the enigma which puzzles him. The cause of the disease will be clearly indicated to the reader, but he will meet with one serious disappointment—there are no remedies propounded; the patient must apply to a physician—to the author or not, as it pleases him—hence, Dr. Crucefix escapes the charge of quackery and medical puffery.

MARK LANE EXPRESS.—This excellent work might not have been inappropriately named “*Prudence versus Time*,” as showing how much the ravages of time are accelerated or retarded by a prudent course of living; whoso readeth let him ponder well. (See other Side)

**FREEMASONS' QUARTERLY REVIEW.**—This work is evidently the result of a thinking and instructed mind, and possesses charms for the general reader quite as much as it holds out hope and consolation for those whom it has pleased Providence to afflict with the chastisement of disease; to prove, as we are told, where error cannot be, its love of those whom it afflicts. The progressive operations of Time upon the human fabric are philosophically delineated and described in a manner that is equally new and striking. The reader who may be now in the enjoyment of robust health and quiet course of vital functions, will gather from this small and practically useful volume hints how, for the future, he may retain a continuance of those blessings which will make him consider the day when he read its pages, a fortunate era in his life. The author is one in whose hands and to whose care, the invalid may confidently and hopefully entrust his case.

**BRISTOL JOURNAL.**—Its contents are put forth as the result of a long professional career, and the facts which are communicated are startling, at the same time they are instructive, and cannot fail to awaken serious reflections in the minds of the old as well as the young, who have not yet duly considered their errors and indiscretions. After a cursory perusal of this tract, we must say that it redounds to the credit of the author, that in treating of the several delicate and intricate diseases to which both sexes are subject, they are not only handled with a masterly hand, but in a language which cannot give offence to the mind of the most modest and innocent; and at the same time every opinion is conveyed in that plain and popular form which will come home to the understanding of every one; so much so, that in the many peculiar diseases discussed, there are few but may recognise when his own case is treated of or alluded to; for how few are there that can say they are free from all disease or a tendency to it. As a compendium of the treatment of many diseases incident to the human frame, the discussion of which, from well-intentioned motives, are not often brought under public notice, the present treatise may be safely recommended to all classes of society for its usefulness, its authority, and the experience of the medical and the surgical practitioner who has written it.

**BRIGHTON HERALD.**—Dr. Crucefix is the author of several useful practical works, all tending to the eradication of disease and the prolongation of life. The present is one full of sound sensible views of the art of living—an art of which so little is known, but erring in which, more misery follows than from any other source. This work should be read by persons suffering from the debilitation of the system by time or other causes.

**CAMBRIDGE ADVERTISER.**—Dr. Crucefix, the author of this publication, (well known to the town and the country press in his literary as well as professional capacity), has produced a pleasant, useful, and somewhat rambling volume, which contains medical experience with scientific discussion and autobiographical reminiscences. Most rational men are coming to the author's main theory, that dietetics are of more importance in remedying the "ills that flesh is heir to" than the whole pharmacopœia; in other words, that the cook is better than the doctor. Cornaro was a proof of this. Though not a science now, dietetics will assuredly become one. We agree entirely with Dr. Crucefix, that ample statistics of the influence of diet on the duration of life remain to this moment a desideratum. Parliamentary returns on the subject would be more useful and seemly than the personal squabbles daily proceeding in the legislature.

**CAMBRIDGE INDEPENDENT PRESS.**—This is a popularly written treatise, and deserves the attention of all who desire to preserve the inestimable blessings of health and long life; it will be found a useful and profitable guide. The chapters on Diet and Indigestion are peculiarly valuable to the invalid, and the book may be consulted with advantage by all persons, especially the dyspeptic.

**CHELTEMHAM JOURNAL.**—This is a popular rather than a professional treatise; there is an air of originality about the work, and it may become excessively useful. The cases appended are of a striking character, and there is a great deal of home truth in the observations at the conclusion, concerning the relative position of physicians and general practitioners.

**EXETER FLYING POST.**—An interesting and useful work, replete with judicious observations on the great division of life; there are some excellent remarks on the influence excited by the atmosphere, change of air, tropical climates, and various other causes, which are so constantly undermining the human frame. It forms also a ready means of reference on many important topics, which are treated of by the author in a very appropriate and judicious manner.

**LEAMINGTON SPA COURIER.**—We might at once bid the reader make "Time versus Life" a welcome inmate of his library, merely prefacing that it is the production of a gentleman of great professional attainments, long experience, and erudite research. The various diseases alluded to, such as indigestion, plethora, hypochondriasis, apoplexy, gout, rheumatism, debility, sterility, &c. are severally treated of with a masterly hand. A perusal of the work will be found equally interesting to the general reader, the man of pleasure, and serve as a beacon to the debilitated of both sexes.

**LEEDS TIMES.**—This treatise, in the form of an enigma "attempted to be solved by observations on the three leading phases of human existence, Youth, Manhood, Age," may be commended for the perusal of those interested in the delicate subjects of which it treats. The book is ably written.

**NOTTINGHAM REVIEW.**—Time, the great destroyer, is here exhibited as the invader of the human frame. To the valetudinarian, this volume speaks in the language of truth, and presents the aid which science and skill can command in his service. The Doctor gives in a popular form, useful and interesting observations which are worthy the serious attention of that numerous class who are suffering under the maladies treated of.

**WARWICK ADVERTISER.**—The work has novelty as well as utility; and its description of diseases and their varying symptoms, are admirably illustrated by cases of the utmost interest. The title of the work has a peculiar attraction, and is calculated in itself to excite both curiosity and interest. "Time versus Life"—how important, how impressive are the two great monosyllables! how comprehensive in their meaning! There is a peculiar propriety in the title chosen by Dr. Crucefix for his truly attractive work, the rapidly growing popularity of which we predict with the utmost confidence. The expressive words of the ancient and wise philosopher to his disciple were, "know thyself;" and we would emphatically say to every man—read, study, and practically understand the import of "Time versus Life," and thou may'st assuredly "know thyself" both morally and physically.

# FREEMASONS' QUARTERLY REVIEW.

(Price 3s., published by Sherwood, Gilbert, & Piper, Paternoster-row, London.)

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## OPINIONS OF THE PUBLIC PRESS.\*

*Morning Post*.—To see Freemasonry enlisting the publicity of the Press in its cause is, no doubt, calculated to excite a feeling of surprise. It appears, however, that the principles of the craft may be openly avowed and advocated without endangering its secrets; this being the case, it certainly does appear singular that so numerous and powerful a sect should have remained so long without a recognised and accredited organ. We have very little doubt of the success. The original papers are written in a very superior style, one in which force and elegance combine, and there is a rich vein of philosophic thought in the matter.

*Morning News*.—We recommend the whole design of the Freemasons' Quarterly: it will go far to convince the uninitiated that the fraternity are bound together not less by sentiment and affection than by symbolical ties—that their aim is happiness—the means they use peace, truth, and brotherly love; and it will aid in the diffusion of instruction, and in drawing still more closely together the bonds of amity among the craft, by obtaining a place in the library of every lodge in the United Kingdom.

*Morning Advertiser*.—We have been delighted beyond description by this noble undertaking. It is an able, and, we doubt not will prove a successful, attempt to rescue a glorious and much-abused science from the misapprehensions of ignorance on the one hand, and the misrepresentation of bigotry and prejudice on the other.

Although the Freemasons' Quarterly Magazine is devoted to subjects specially connected with the order, it is nevertheless by no means devoid of those lighter attractions which are most suited to the taste of the general reader. The song and the tale—the romance and the literary and scientific review—form prominent features in its pages, and are alike credible to the taste and judgment of the editor, and the ability of his contributors.

*Public Ledger*.—It is a libel on the craft any longer to permit the existence of a masonic periodical in a quarterly form; when a little exertion, emulation, and decision, might convert it into a flourishing monthly. It must not be supposed that we would detract in the slightest degree possible from the talent and energy displayed by the editor of the Masonic Quarterly. By no means would we have him displaced. But it is because he has already shown so much capability for the task—has already done so much and so well—that we would spur him on to greater, more continuous, and more effective efforts.

*Globe*.—This periodical, devoted to the affairs of "the craft," has now clearly passed with triumphant success—a success to which its devotion to the interests of the masonic body entitles it, as well as the varied nature of its contents in other respects claims for its pages the more general perusal of the reading public. The spirit of the body whose interests it affects appears to breathe throughout the articles in the truest sense of the masonic obligation of "peace, love, and harmony." It ought to be received in every lodge of the United Kingdom.

*Standard*.—Another year has closed upon the labours of the enterprising editor of this excellent publication, and, by the public advertisements, we find the four numbers for the past year are very appropriately called "The Freemasons' Annual." As a record of the transactions of the craft, this Quarterly is invaluable; the morality it inculcates is sound, and its principles are such as the honest and honourable mind must applaud.

*Courier*.—It may be considered as a sign of the times that the secret society of Freemasons wish to avail themselves of the Press, to give publicity to their proceedings, and to establish a periodical of their own. Those, however, who expect to find in this publication all the secrets of the craft at length exposed to view, will be disappointed, for the conductor expressly states, that, "the landmarks of the order will be religiously observed."

*Sun*.—As the Freemasons constitute a social, close-knit corporation, and this periodical is for the most part dedicated to their interest, giving full reports of the proceedings of their lodges, &c. from time to time, we have little doubt that it will rapidly get into circulation among them. Among the contents are singular and interesting tales, and pleasing snatches of verse.

*True Sun*.—The Freemasons have brought out their "Quarterly," as if with the view of being upon their guard, and securing as far as possible the means of defence. And why not? As the introductory address reminds us, Law hath its Magazine, Medicine its Magazine, the Church its Magazines, the Naval and Military Services their Magazines—literary as well as warlike; and even Parliament hath its "Mirror" and "Review." Why should not the Freemasonry be as free as any of them to institute and maintain its Magazine? The Review contains various interesting articles, and plenty of masonic intelligence for its readers, whether at home or abroad.

\* Materially abridged for the sake of room.

*Age.*—At first sight we expected to find some mystical writing, interesting to the order alone. We have been agreeably disappointed. The articles on Freemasonry are so agreeable as to prove equally interesting to the general reader, who will, in this Review, find some well written, if not elegant, tales in prose and verse. This Quarterly deserves that success which the fraternity are morally bound to ensure.

*Bell's Messenger.*—Amongst the many periodicals which are almost daily issuing from the press, we have to notice a work devoted to Freemasonry. It contains many interesting articles, and we have no doubt will prove an amusing treat to the general reader, as well as to those to whom it is more particularly dedicated. It is our duty to add, that this work is exceedingly well got up, and the masonic intelligence of the quarter must be full of interest to the several chapters and brethren of the lodges throughout the kingdom.

*New Bell's Messenger.*—Well, there does appear to have been a desideratum in periodical literature, unknown to us before, which the work upon our table promises fully to supply. Why ought not the Freemasons to have a Review of their own? They are, both in numbers and importance, able to support such a publication, and we are inclined to think that success will crown the exertions of the spirited conductors of this. It contains a great variety of intelligence of interest to every Mason, and some literary articles of merit.

*Court Journal.*—The Freemasons' Quarterly rivals the most successful periodicals of the day: it is interesting not only to the masonic brotherhood, but also to the whole reading world, for among its valuable information there are literary articles of excellence.

*Weekly Dispatch.*—This attempt is worthy the importance and extent of an Order whose general proceedings are conducted with such secrecy that little has transpired but their acknowledged union and charitable regulations. The work proposes to treat upon those general principles by which the support of the fraternity over the whole world is to be propitiated, and enters into an examination of Freemasonry from the earliest data to the present era. Interesting anecdotes are introduced, and there are several poetical articles which exhibit a cultivated and superior taste. The intelligent reader, who may not be a Mason, will appreciate the general interest which a perusal of the Review must naturally create; but the Freemason will gladden at the details of the craft, which are now, for the first time brought to public view. This publication will, if we are not mistaken, make many proselytes to the Order, by removing the prejudices of the sceptic, while it tends to confirm the union of the brethren by an honourable appeal to their understandings.

*Sunday Herald.*—The want of such a work has long been felt by "the brethren." All the advantages expected from a like publication are more than met in the Review before us; which cannot but be most welcome as well to the old and learned Mason, as to the veriest tyro in the "craft." The professed object of the work is "to disabuse the world—to destroy this mental poison [*i. e.* the ignorant prejudices against the craft], and by advancing the interests of Freemasonry, to advance the interests of mankind."

*Sunday Times.*—This work will command the attention of the vast fraternity whose interests it engages to uphold. We are surprised to find so much agreeable variety accumulated on the same subject. Some of the matter is very curious, approaching almost to a disclosure of the secrets of the "prison house."

*The News*—"Another, and another, and another!" we are tempted to exclaim on seeing the novelties in periodical literature which press upon us. "Come like shadows, so depart," may be said of most of them; but not so, we both hope and believe, of the present. True, it is devoted to one class, Masonic brethren; but so have been some of our most prosperous modern attempts of the sort. All that may be told of the proceedings of the Masonic Society is here given, with lighter articles, such as tales, poetry, &c. This deserves the support of all who prefer virtue to its opposite, and love man because he is a brother. There is a great fund of facts which the Lodges, throughout the united kingdom, ought to possess in a less perishable form than merely tradition.

*Weekly True Sun.*—This spirited periodical promises well for the objects it professes to support. It has often struck us that something was wanted in the Order itself as a medium of public communication—which this review will admirably supply. It is surprisingly well got up: it contains the happiest allusions to the principles of Freemasonry, and is sufficiently general to interest every intelligent reader—while to the practical Freemason it seems to us to be indispensable.

*Satirist.*—This Review promises to be at once a useful and an interesting periodical. To the fraternity of Masons such a work must prove most acceptable. It will afford the facilities of communication between the brethren, and if conducted, as we have reason to believe it will be, with talent and energy, there can be no doubt of its utility, and less of its success. Our female readers should take an occasional peep into it.

*Town.*—The appearance of a periodical of this nature is quite a novelty in the literary world. It had long been a matter of astonishment that a society so ancient, numerous, and respectable as that of the Freemasons, should not have originated some publication through which to diffuse its opinions, and represent in a true light its objects. This has now, we think, been successfully done.

*Bath Chronicle*.—This is a publication entitled not only to the support of the craft, but to the patronage of the literary world in general. It is written with considerable spirit, force, and judgment, and it is well calculated to amuse as well as to instruct.

*Bath Journal*.—We have an addition to our periodical literature, and of such talent, as will find with many a welcome reception. Fulfilling the promise of the title, the editor gives us a copious supply of masonic intelligence; but renders his book by no means deficient in matters of general interest—political, scientific, literary &c.

*Bath and Cheltenham Gazette*.—Following the example of many large and influential bodies of people, the Freemasons propose to have a magazine of their own, and the present number is the auspicious and promising commencement of the undertaking.

*Bath Herald*.—It is well known that there are many subjects upon which the venerable order of free and accepted Masons, with all the solemn and impenetrable secrecy which distinguishes it, can openly commune. There are many operations, also, with which the whole craft require to be made acquainted, and a medium has at length been adopted by the establishment of this Review, which is calculated to effect this in the most *complete, satisfactory, and entertaining* form.

*Bath Post*.—Though all its articles, even to its tales, have some relation to the royal craft, still that seems to stamp upon them a kind of generic character, not without its value and its interest even did it only serve to distinguish them from the mawkish and stilted and vapid style of writing with which magazines generally are now-a-days so replete. To the initiated we need say little, supposing the work to be, as it surely deserves to be, in every brother's hands—at least all who have the means of gratifying a literary taste, or take any interest in the proceedings of their Order, which are here most copiously recorded.

*Bristol Gazette*.—"The Craft" alone seems to be unrepresented in the great witenagemot, or parliament of literature. To remedy this defect, "*The Freemasons' Quarterly Review*" has emerged from *darkness to light*. As it has but just now fallen into our hands, we have been able only to cast an eye over it, but from what we observe, it will be "a moveable jewel," and, with a little *gavelling*, will in a short time become "a perfect Ashler." The brotherhood will understand us.

*Bristol Mirror*.—We hail with great pleasure the appearance of a work which has long been a desideratum. The clergyman—the lawyer—the doctor—the sailor—the soldier—even the operative, has long been in possession of an exclusive publication, by which, as upon a modern rail-road, there is a quick conveyance of opinion and of knowledge; in fact, a beneficial interchange of commodities in the several professions and callings.

*Somerset Guardian*.—The different papers are tersely, and some of them forcibly written; the poetry is of more than average merit, and the mass of masonic intelligence which the number contains must prove highly interesting and valuable to the craft.

*Taunton Courier*.—The "Reports" in this interesting miscellany, from all parts of the masonic world, should be "attended to" by every brother, who, in case of being prevented the happiness of attending to his lodge duty by illness, or being beyond his "cable tow," may, by perusing this useful publication, find his beneficent spirit sustained, and his enjoyment consequently promoted, by learning the good things which are herein recorded of the very ancient and sublime craft of which he is a member.

*West of England Conservative*.—The brethren of the mystic tie may fairly congratulate each other on this publication, which will amply compensate the reader for the anxiety which we know has been felt for its appearance; a spirit of "virtue and honour" breathes through its highly interesting pages, which abound with masonic intelligence and anecdotes of masonic worth.

*Brighton Guardian*.—Amongst other new publications which have lately come before us, is one bearing the above title, which will doubtless prove highly acceptable to the "brethren of the mystic tie." It is got up very neatly, and of course is principally devoted to masonic subjects and intelligence.

*Gloucestershire Chronicle*.—That so large and influential a body as that of the Freemasons should have remained without either organ to develop its principles or medium to communicate generally with its members, must be a matter of surprise and admitted to be a deficiency. Its inconvenience has been felt, and an effort is now made to obviate it in the establishment of a Quarterly Review, pledged to its principles and devoted to its interests—but this without a touch or taint of party spirit or private feeling so dissonant to the principles, so opposed to the practice, of enlightened Freemasonry.

*Gloucester Journal*.—This publication supplies a want which has long been felt amongst the "Craft" As an eligible medium of conveying masonic information it will be cordially received; and we have no doubt, therefore, adequately and extensively supported. Nor is its interest entirely confined to the brotherhood, for it contains literary articles of a miscellaneous nature, suitable to the general reader.

*Norwich Mercury*.—The topics of which it treats will be found valuable to the brethren, who are invited in an introductory address to support an undertaking which has for its object the advancement of the interests of the body, and the disabusing the world, upon a subject which, taking truth, knowledge, and charity for its basis, deserves respect rather than the prejudice it encounters.

*Norfolk Chronicle*.—We willingly call the attention of the masonic craft in this city and county to its pages. Nor would we decline to say something more, as of ourselves, respecting it, but not being Masons, we can only undertake to express our satisfaction that the opinions of our London contemporaries have been so generally favourable to the merits of the work.

*Cambridge Chronicle*.—The articles in this quarter's number we particularly recommend to the notice of the craft, are the editor's remarks on the Discipline of Lodges, and Dr. Oliver's paper on "The Universality and Influence of Freemasonry." The latter paper, (as also the account of all the Grand Masters from the time of St. Alban, the Martyr), is particularly worthy the attention of the uninitiated, who desire to know something about the Order.

*Cambridge Advertiser*.—The Freemasons' Quarterly Review contains much interesting and valuable matter. To the initiated, especially, it presents doubtless a rich treat. There are some learned papers on Freemasonry, some very tolerable poesy, and amusing tales.

*Orford Herald*.—It commences with a concise yet well written history of masonry which flourished in the earliest ages, and has continued improving until the present time. To Masons we most particularly recommend this periodical, as it contains what has long been with them a desideratum, viz. Masonic intelligence from all parts of the United Kingdom; to render which the more complete, the co-operation of the fraternity, and more especially of the Masters and Past Masters of all lodges is earnestly solicited by the editor.

*Salisbury and Wiltshire Herald*.—Among the numerous literary novelties of the present day, not the least singular is the establishment of a periodical for the diffusion of intelligence relating to the "Craft," against whom the main objection of the prejudiced and illiberal has hitherto been their profound secrecy on all subjects connected with the Order. The object of the present publication, however, appears to be, rather to afford useful information (combined with much to amuse,) to the brethren throughout the world, than to satisfy the curious idler, by developing the *arcana* of the science to vulgar eyes. The conductors of the Review have certainly put it in the power of the Freemasons to possess an organ of communication among themselves, which at the same time embraces the usual *miscellanea* of a Magazine.

*Edinburgh Evening Post*.—To masonic readers, the intelligence of the public transactions of the craft, both at home and abroad, will form not the least attractive portion of the Review; nor can this department be considered as unworthy the attention also of the general observer. The philanthropist will find matter of pleasure and commendation in the many evidences therein contained of the successful efforts of the society in ameliorating the moral and material condition of man, even without the proper pale of the Order.

*Glasgow Argus*.—This periodical has gained a great circulation in England, and ought to be equally well known among the fraternity in Scotland. Besides able essays on the objects and principles of the Order, it contains a mass of interesting intelligence relative to the meetings and general transactions of the lodges, which must render it a valuable acquisition to all office-bearers especially. No lodge indeed ought to be without a copy.

*Dublin Morning Register*.—From the manner in which the Review is conducted, it is well calculated to attain the objects of its projectors, and there can be no doubt that its popularity with the uninitiated will be greatly increased if it affords them similar amusement and entertainment as may be found concentrated in well told tales.

*Kilkenny Moderator*.—This periodical, as the accredited organ of the masonic body, is by no means destitute of value and attraction in a more extended view. A considerable portion of the merit which has given a high character to the Review, will, of course, be best appreciated by the "fraternity"—on whose support a work expressly undertaken for the advancement of Masonic Science, and which has effected much for the general interests of the Order, throughout the united kingdom, has so many claims; but the "uninitiated," too, will find amidst the varied matter presented in the several departments of this highly respectable publication, many sources of amusement and instruction. It abounds, from time to time, in articles of great research and general ability, as connected with the design and principles of an institution which, undoubtedly, ranks amongst the very earliest of Antiquity. The Freemasons' Quarterly commends itself with peculiar force to the acceptance and protection of the masonic world.

*Calcutta Englishman*.—The Freemasons' Quarterly Review appears to be well got up and well supported; the ostensible editor is a gentleman well known in the masonic world, who is one of the Grand Deacons for the present year in the Grand Lodge of England, while in that of Scotland he holds higher honors; the present distinction was, we understand, conferred upon him by His Royal Highness, the most worshipful Grand Master, as a mark of approbation for his exertions in the promotion of masonry by this work.

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Hitherto the Company have declined selling, at any price, Teas of a low description, though immense quantities of such Teas are annually consumed in London and in all parts of the country, and believing it to be their duty, as far as possible, to protect the public health both against ignorance and cupidity, it is their intention to continue to discourage the use of such Teas by exposing their worthlessness and injurious properties. *On no consideration will they ever recommend a Tea which may not be used with the utmost confidence.* Whatever some advertisers may pretend, nothing *genuine* and *good* can be sold under the lowest prices quoted by the Company. With respect to Black Tea, whoever gives less must expect nothing better than **SPURIOUS POUCHONGS**, of which **ONE MILLION THREE HUNDRED THOUSAND POUNDS** were delivered from the London Warehouses in the year 1844, the original cost of which averaged from 4d. to 7d. per lb. and in some instances it was as low as 2d. per lb. Very recently no less than 2,500 packages of Tea, part of the cargo of the Edward Robinson, East Indiaman, which was wrecked off Sheerness, although completely saturated with salt water, and in a state utterly unfit for use, were sold to the trade, at the Commercial Sale Rooms, at prices varying from 1d. to 4½d. per lb. This stuff, however, after being *kiln-dried*, will, in all probability find its way into the Tea-pot as **GOOD BLACK TEA!** The duty alone on all Tea is 2s. 2½d., and hence the lowest price Teas are necessarily the dearest.

THE FOLLOWING LIST COMPRISES SUCH TEAS AND COFFEES AS THE COMPANY CAN CONFIDENTLY RECOMMEND.

<b>BLACK TEAS.</b>		<i>s. d.</i>
<b>1. CONGOU, BLACKISH LEAF, STRONG</b> .....		3 4
Common Congou, being worth 3s. 1½d. in the hands of the Importers, when the duty is paid, it is clear that no <i>good</i> Black Tea can be retailed under this price. Some advertisers, however, offer what they designate " <i>Good Black Tea</i> " at 2s. 8d. to 3s. per lb. The public may judge of its <i>goodness</i> by the fact, that even very <i>poor Pouchongs</i> , which there is the greatest reason for believing is not the produce of the TEA plant, are now worth, at least 2s. 9½d. per lb. in the hands of the importers when the duty is paid.		
<b>DITTO, BRISK AND STRONG</b> .....		3 8
Where the consumption is large, this can be recommended. It is a good useful Tea, having considerable strength and flavour.		
<b>DITTO, BLACKISH WIRY LEAF, PEKOE FLAVOUR</b> .....		4 0
This is an excellent family Tea. It contains a good proportion of the odorous and volatile principle; considering the quality, it is the cheapest Tea the Company can recommend.		
<b>DITTO, BLACKISH WIRY LEAF, FULL PEKOE FLAVOUR</b> .....		4 4
This is of the same general character as the last named, but possessing its qualities in a higher degree. Where <i>fineness</i> is preferred to <i>strength</i> this Tea would be found particularly agreeable.		

**DITTO** BLACK LEAF, STRONG MELLOW FLAVOUR . . . . . s. d.  
4 8

This Tea is specially recommended. It possesses both *strength* and *richness*. The leaf of this sort is gathered when the plant is in its maturity, and before the more bitter, woody, and astringent property of the vegetable is developed. Where price is not an object, this is the Congou that will give constant and general satisfaction.

**DITTO**, BLACK WIRY LEAF, RICH SOUCHONG FLAVOUR . . . . . 5 0

Of Congous this is the *rarest* description. Its excellence consists in its partaking largely of the Souchong flavour, which, in all probability, arises from some peculiarity of soil, or situation, rather than from any other cause.

Such are the most valuable Teas that go by the name of CONGOU. The quantity cleared for home consumption, in the year 1844, in the London warehouses, amounted to about 23,500,000 lbs., or two-thirds of the entire quantity of all descriptions cleared during the same period.

**2. SOUCHONG, GOOD** . . . . . 4 8

Of Souchongs there are various qualities, but they have all one generic character. They produce a slightly yellowish-brown liquor, and have a soft mellow flavour. Much, however, which goes by the name of SOUCHONG, is only CONGOU, with, perhaps, a small admixture of SOUCHONG. The entire quantity cleared in the Port of London in the year 1844, amounted to only about 800,000 lbs., and of this, by far the greater proportion was inferior to middling CONGOU, so that but little of what is sold as fine SOUCHONG has any claim to such a character. The truth is that many who profess to sell SOUCHONG, never have a chest within their shops from one year's end to another.

As COMMON SOUCHONGS have no distinctive excellence, the COMPANY do not recommend them. They may be had from 3s. 9d. to 4s. 6d. per lb.

**DITTO**, FINE . . . . . 5 0

**DITTO**, FINEST LAPSANG . . . . . 5 6

Souchongs, when *really fine*, must be pronounced the richest of all Black Teas. The Company only specially recommend the *fine*, at 5s., and FINEST LAPSANG, at 5s. 6d. No finer Black Tea than the latter is imported, and if price is not a consideration, its rich and exquisite flavour cannot but recommend it.

**THE COMPANY'S HOWQUA MIXTURE** . . . . . 5 6

This Tea is a judicious combination of the most delightfully-fragrant and exhilarating qualities that can be brought together. To the studious, and all who are subject to a depression of the nerves of the brain, after a full meal, this TEA cannot but prove a most agreeable and refreshing beverage.

Some advertisers of Teas of this description under the names of Ouqua, Mowqua, &c., have published statements respecting them the most fabulous that can be imagined. Whatever may be pretended to the contrary, they all derive their distinctive character from the SCENED PEKOE, and whatever superiority one kind may have over another arises solely from the taste and judgment of the party under whose direction the mixture is made. To those who have never used this description of Tea the Company would recommend a trial, at the same time stating, that whatever amount may be given for it, beyond that charged by the Company, is money thrown away. It is sold in lead CARRIES of a Quarter, Half, and One Pound each.

**GREEN TEAS.**

Under the head of GREEN TEAS we have nearly as many varieties as under that of BLACK; and as it cannot be questioned, that all the different kinds of the former may be much more easily adulterated than the latter, they require to be selected with a much greater degree of caution. In some parts of England the public taste is chiefly in favour of Green Teas; but experience has fully proved,

that the *low* priced descriptions cannot be drunk without great injury to the constitution; except by persons of robust health, and strong fibre.

The object of the Company will be to point out their respective qualities, and to recommend such as are most valuable, which are the following:—

<b>1. TWANKAY, GENUINE</b> .....	s. d. 3 6
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Of Twankays, the quantity cleared in the Port of London, in 1844 amounted to 3,165,800 pounds, being nearly as much as all other Greens together, which shews their relative importance. It can be purchased as low as 3s. 2d. to 3s. 4d. per lb., duty paid; but the COMPANY can recommend none under the price above quoted.

<b>DITTO, BRIGHT CURLED LEAF, STRONG</b> .....	4 0
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This is a good useful Tea, particularly suitable for mixing with 4s. Black, at the rate of one quarter Green to three quarters Black. With these proportions the mixture will possess both strength and flavour.

<b>HYSON KIND</b> .....	4 4
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This Tea approaches to Hyson in liquor, and considering the quality is the cheapest of Twankays.

<b>FINE HYSON KIND</b> .....	4 8
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This the Company can specially recommend for both strength and flavour. In real quality, the *fine* Hyson Twankays are superior to *Common Hysons*, though the latter have for some time past, owing to their scarcity, realised much higher prices.

<b>2. HYSON, GENUINE, RATHER FRESH AND STRONG</b> .....	5 0
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Hysons are known by their long twisted blueish green leaves, every one of which has been carefully curled by the fingers of a Chinese female, and it is to this process, as well as to the circumstance of their being picked when perfectly green and acrid, more than to any other cause, they are indebted for their peculiar flavour.

Of all the Green Teas the good and fine Hysons are decidedly the most genuine and wholesome. The common sorts may be had from 4s. 8d. to 4s. 10d. per lb., but the Company recommend none under the prices here quoted:—

<b>DITTO, FINE SMALL CURLED BRIGHT LEAF</b> .....	5 6 to 5 10
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<b>DITTO, SUPERFINE</b> .....	6 6
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<b>DITTO, FINEST</b> .....	7 0
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This is a peculiarly rare description of Tea, its flavour being exquisitely delicate.

There is a variety of Hyson known by the name of *Young Hyson*, on account of the extreme smallness of the leaf. The liquor of the good and *FINE* sorts partakes much of the character of the *HYSONS*, and the prices range about the same as for the latter. Low priced *Young Hysons* are usually highly *glazed*, by some dye or wash, and the probability is, that they are spurious Teas,—not the genuine produce of the Tea plant.

<b>3. IMPERIAL GUNPOWDER, GOOD</b> .....	5 0
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<b>DITTO FINE BRIGHT</b> .....	5 6
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<b>SMALL LEAF GUNPOWDER, GOOD</b> .....	5 6
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<b>DITTO, FINE BRIGHT CURLED LEAF</b> .....	6 0 to 6 6
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<b>DITTO, SUPERFINE PEARL</b> .....	7 0 to 7 6
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No better than this is imported; it is sufficient to say it is in the highest state of perfection.

Of both *IMPERIALS* and *GUNPOWDERS* some are of very low character, known by the name of *Canton* kinds. These are strong, coarse, and rasping to the palate, are highly glazed by some chemical process, and are wholly destitute of the aroma which constitutes the exhilarating property of the genuine leaf when properly manipulated. These *Canton Greens* would never be endured by persons who had been accustomed to the

flavour of unadulterated Teas; and of their unwholesome properties no doubt ought to be entertained. This class of Tea may be had from 4s. 3d. to 4s. 8d. per lb., but anything under the prices above quoted, must be expected to be very low or absolutely spurious.

Low Greens, of all descriptions, are dear at any price, particularly the *glazed*, or Canton kinds. They are no doubt coloured, in China, by some unwholesome chemical preparation.

## ROASTED COFFEE.

The rapid increase that has taken place in the consumption of this article, within a comparatively short period, demonstrates its suitability to the British taste; and the Company are resolved that nothing shall be wanting on their part, which may be necessary to enable the public to supply themselves with the very best descriptions the world produces.

The reduction of the Duty from 8d. to 6d. per lb. on Foreign Coffee has rendered a great variety of this description available for Home Consumption, so that the Coffee trade now demands from those engaged in it, a much more nice and discriminating judgment than was formerly necessary, but everything requisite to ensure success, in this now important branch of business, the Company feel confident they are able to bring to it. The greater part of the Coffee sold in London and the country, is of the *commonest* description,—the *ordinary, half-wild produce of the Island of Ceylon*. Multitudes of people who have drunk Coffee for years have never yet tasted it in perfection: very little *choice* Coffee is bought by the trade, and therefore cannot be sold by it. It is fearlessly affirmed that nine-tenths of the Coffee consumed is very *inferior* in quality, and high in price. *Low and Ordinary* Ceylons may be had from 8d. to 1s. per lb., but these sorts have little else but their bitter property to recommend them, being exceedingly deficient of that peculiar vegetable oil, in which resides the volatile principle which renders a good cup of Coffee so pleasing to the palate, and exhilarating to the nervous system.

The Company only recommend the following:—

	s.	d.
CEYLON, GOOD PLANTATION KIND .....	1	2
DITTO, FINE PLANTATION .....	1	4
DITTO, FINEST, WITH RICH MOUNTAIN FLAVOUR .....	1	8
JAMAICA, GOOD .....	1	3
DITTO, FINE .....	1	6
DITTO, FINE MOUNTAIN GROWTH .....	2	0
JAVA .....	1	2 to 1 6
COSTA RICA .....	1	3 to 1 8
LA GUAYRA .....	1	4 to 1 10
CUBA, FINE .....	1	8
DITTO, FINEST MOUNTAIN FLAVOUR .....	2	0
MOCHA, GOOD .....	1	6
DITTO, FINE .....	1	8
DITTO, CHOICEST OLD RICH TURKEY FLAVOUR .....	1	10 to 2 0

The Company would particularly direct attention to the FINE PLANTATION CEYLON, at 1s. 4d.; the JAMAICA, at 1s. 6d.; the FINE CUBA, at 1s. 8d.; the CHOICE OLD MOCHA, at 1s. 10d.; and the FINE MOUNTAIN FLAVOURED JAMAICA, at 2s. per lb.

No Coffees can surpass those of the finest class imported from Jamaica, and especially when grown on the Mountain estates, it being a fact which long experience has established, that soil has a much more powerful influence in determining the flavour of Coffee than any other causes whatever. But very little of the *TRUE MOUNTAIN FLAVOURED JAMAICA* falls to the share of even the wealthiest inhabitants of London. The quantity imported is exceedingly limited, and is not generally bought by the trade.

It will be the object of the Company to select the choicest parcels of this valuable Berry, and on no account will they recommend as *fine* what is not fully entitled to the character.

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### THE PENNY POST.

To prevent mistakes, when Orders are sent, the Company would strongly urge the desirableness of sending them by Post, directed *THE BRITISH HONG-KONG TEA COMPANY, LONDON.* Goods, of any quantity, will be punctually delivered, free of expense, by the Company's Vans, within eight miles of the Establishment.

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To afford every advantage

**TO LARGE CONSUMERS OF TEA, &c.**

AND ESPECIALLY

**TO INN-KEEPERS, HOTEL-KEEPERS,**

AND THE PROPRIETORS OF

**BOARDING-HOUSES, AND BOARDING-SCHOOLS,**

the Company have made such arrangements with the public carriers, and by means of Consignees, as will enable them to send packages, containing 7 lbs. of Tea and upwards,

**FREE OF CARRIAGE,**

to all parts of England and Wales, and the principal Ports of Scotland and Ireland, thus placing the inhabitants of the most distant and retired places on the same footing as the residents of London itself.—This is a most important feature in the Company's plans, since it affords greater facilities than have ever yet been offered to all large consumers throughout the country, to supply themselves with *GENUINE TEAS*, and at a considerable saving in their household expenditure.—But even where 7 lbs. may be considered too much for a single purchase, two, or more families, by uniting together, may easily avail themselves of the benefit thus offered by the Company. Purchasers of 30 lbs. will be allowed 1 *lb. overweight*; thus placing them on a level with those who have whole Chests, or Boxes, direct from the Bonded Warehouses. The Company affirm with confidence, that parties who can avail themselves of the advantages now offered will effect

**A CLEAR SAVING OF FIFTEEN TO TWENTY PER CENT.**

on the cost of both Teas and Coffees.

☞ To enable the Company to carry out the liberal principle on which this part of their business is conducted, it is indispensable, that all Orders should be accompanied by a remittance of the exact amount of the goods sent for, which may be made by a *Post-Office Order*; or, if more agreeable, the amount may be paid through some party in London, on the delivery of the Carrier's receipt for the goods.—Money may also be paid through the Company's Bankers, Messrs. *BARCLAY, BEVAN, & Co.*

## THE BRITISH HONG-KONG COMPANY'S CELEBRATED PACKET TEAS.

For the convenience of smaller purchasers THE COMPANY would direct the attention of the Public

TO THEIR HIGHLY ESTEEMED CATTY TEAS,

WHICH ARE NOW SOLD

BY FIVE HUNDRED COUNTRY AGENTS!

These Teas are packed in lead, so as effectually to preserve their strength and flavour; each Packet containing Two Ounces, a Quarter, Half, or One Pound. From the unprecedented success which has attended this department, and the highly favourable nature of the Company's purchases, they are resolved on reducing the price of the finest quality of their Black Teas to 5s. 6d. per lb. The following are the only descriptions which can be obtained in Catties.

<b>BLACK TEAS.</b>		<i>s. d.</i>
Strong Congou .....		4 0
Superior Pekoe flavour.....		4 6
Black wiry leaf, rich Souchong flavour .....		5 0
Imperial Pekin .....		5 6

This Tea is a mixture of the finest and scarcest Teas cultivated. It is unrivalled for its delicious flavour and exhilarating quality, and nothing superior to it can be imported, though Teas with fictitious names, are puffed off at much higher rates.

<b>GREEN TEAS.</b>		
Bright leaf, Hyson kind, fresh and strong .....		5 0
Picked Hyson, with choice flavour .....		6 0
This is a Tea of rare and excellent quality, and is strongly recommended.		
The True heavy Pearl Gunpowder of the finest quality .....		7 6

<b>MIXED.</b>		
Hong Kong mixture .....		5 4
The Company flatter themselves that this will be pronounced, by those who prefer mixed Teas, unequalled, for strength and flavour, by any combination of qualities that has yet been offered to the public at the price.		

The following GENUINE and VERY SUPERIOR COFFEES may also be obtained or the Agents, in Catties of a Quarter, Half, and One Pound each:—

Choice Jamaica .....	1 8
Rich Turkey flavour .....	2 0

Wherever an Agent is not already appointed, the Company are open to treat with any respectable tradesman or private individual, for

## **THE AGENCY.**

The terms of which may be obtained on application. In very many instances the Agency has been found to be highly profitable, and as it can be carried on with but little trouble, and requires but an exceedingly limited capital, it is worthy the attention either of persons of leisure, or as an appendage to another business.

**TO CHEMISTS AND DRUGGISTS, BOOKSELLERS, CONFECTIONERS, ETC.**

it is particularly suitable, and will be found to return ample profit on the small amount of capital required.

# THE BRITISH HONG-KONG TEA COMPANY.

## TO THE COUNTRY TEA DEALERS & GROCERS

### THROUGHOUT THE UNITED KINGDOM.

Many years have now elapsed since the enormous profits, formerly obtained by the Wholesale Tea Dealers, were reduced within more reasonable limits, in respect to those retailers who could command the means of going to a ready money market, and of buying whole chests, or lots, of the different Teas suitable to their business. The BRITISH HONG-KONG TEA COMPANY are resolved to place all classes of Tea Dealers on the same advantageous footing occupied by the higher and more monied branches of the Trade. It is undeniable that *low prices* are now universally looked for, but low prices and the *large profits* which are still obtained by the Wholesale Houses, and particularly when credit is given, cannot exist together. In carrying out their intentions the Company pledge themselves—

I. To charge no higher profit on loose Teas, or broken packages, than is now paid on whole chests, by those who buy for cash of Brokers, or Commission Agents.

II. They will supply any quantity of the different kinds of Tea that may be ordered, up to ENTIRE CHESTS and LOTS.

III. They will pay the carriage to all parts of England and Wales, and the principal ports of Scotland and Ireland.

With respect to those Retailers who purchase broken packages, their practice is now, almost universally, to buy their Teas in the country, of those who are themselves obliged to purchase of the London Dealers, or through Commission Agents, and thus they put into the pocket of a middle man, the profit which the Company will now enable them to put into their own, or to share with their customers. But in some cases matters are even more badly managed. The Retailer buys of those who purchase of second hands, and thus *two profits* are paid to middle men when not even one is required. Besides, it cannot be supposed that a Country Dealer, whatever may be his capital, can possess the advantages of those who are daily in the London Markets, and whose extensive transactions enable them to buy on the best possible terms. At present the constant complaint of persons in the country is, that they pay very high prices for very inferior Teas, thus shewing that some great Reform is needed in the Retailer's present mode of making his purchases; and, in fact, without such a Reform it is certain, *that all the more respectable consumers will leave the Country Retailer altogether, and purchase direct from the London Houses*,—unless, indeed, they should have lost their liberty by reducing themselves to the necessity of taking credit.

### ROASTED COFFEE.

This highly important article of consumption will receive the best attention of the Company; and in supplying the Trade their terms will be found as liberal as those they are resolved to act upon in regard to Tea.

On all other points, not herein alluded to, such as Prices, &c., the most ample information will be given on being applied for.

**The British Hong-Kong Tea Company,**  
**12 & 13, NICHOLAS LANE,**  
 KING WILLIAM STREET.

London.