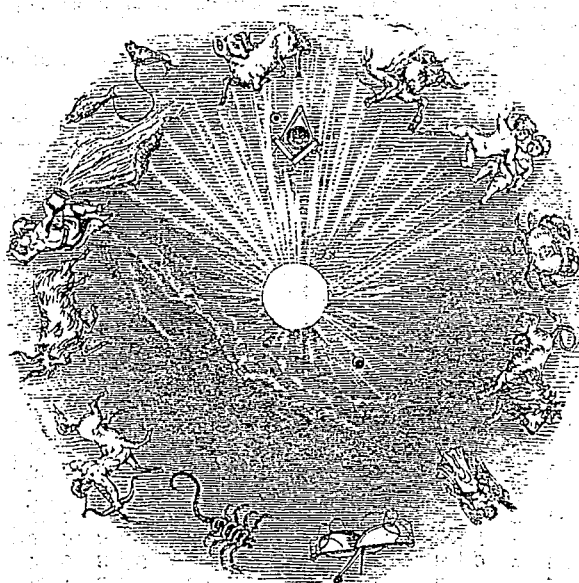


THE  
FREEMASONS'  
QUARTERLY REVIEW.

NEW SERIES.

No. II.—JUNE 30, 1843.



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

FOR THE FUTURE THERE WILL BE NO EXCHANGES.

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

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**TO THE CRAFT.**

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

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**OBITUARY.**—*June 13.*—This day the remains of Bro. ROBERT Fox, of the *Socrates Lodge, Huntingdon*, were consigned to the last resting-place, accompanied by many mournful friends. The deceased Bro. Fox was by profession a surgeon, of high reputation; as a man, his character was venerated; as a friend, he was beloved. He was Prov. S. G. Warden; and his Masonic attainments were of a superior order. He may be truly said to have died regretted.

**COLCHESTER,** *June 20.*—The Lodge meeting at the Angel Inn, celebrated their 103d anniversary by a dinner at the Cape Hotel. About thirty Brethren dined; Bro. John Pattison, Master.

**WORCESTER,** *June 22.*—The Brethren celebrated the festival of St. John at the Masonic Hall, Broad-street. Dinner was served shortly after five o'clock, and about sixty gentlemen sat down *en grande tenue*, under the presidency of Harvey Eginton, Esq., W.M., assisted by his Wardens, Bros. Lingard and Bennett. The evening was spent in the finest spirit of Masonic conviviality, and all "went merry as a marriage-bell." With such a table, and amongst the *convives* of such a society, how could it have been otherwise?—*Times*.

---

**FLOREAT ASYLUM.—AN OMEN.**

UNDER the banner of the good ABOYNE,  
Romans and Protestants in friendship join;  
Parties or creeds, cemented thus, can never  
Give cause for union such as ours to sever.  
A hallowed omen his mere name should prove,  
Since here both have "a Boyne" that each may love.

E. R. M.

THE  
FREEMASONS'  
QUARTERLY REVIEW.

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NEW SERIES.—JUNE, 1843.

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

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THE MASONIC INTERREGNUM.

CONCEIVING that so important an event as the demise of the Grand Master of the Order, of an illustrious Chief who had presided over the Freemasons of England for more than a quarter of a century, deserved immediate, especial and most particular notice; and as, independent of that circumstance, there was much in the rank and peculiar position of His Royal Highness the late Duke of Sussex, both political and social, as well as in the example set by him as a prince, as a man and as a Mason, to demand more than a partial record in our pages, we devoted a supplemental number to that purpose, which was published on the 15th of May. In that number will be found every detail that can interest either the Masonic or general reader; and we refer to it now, lest any casual reference to the present number, should induce a single Brother or friend to suppose that we had neglected any portion of our duty as the annalists of Freemasonry.\*

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



Turning, then, from the closing scene in the life of our late Grand Master, we now seek to apply existing circumstances, as far as they may be so applied, to the benefit of the Craft.

At no more fitting season could we examine the Constitutions of English Freemasons, with a view to their improvement, than during the Masonic Interregnum—during the period in which, although, thanks to the prescience of the Duke of Sussex, we are governed by an excellent Pro-Grand Master, we have deeply to reflect upon the individual qualifications of the very few qualified Brethren from whom to make choice of a Chief.

It cannot be denied, that the system of Masonic government adopted at the Union, and the mode of carrying it out up to the present period, has tended to accumulate a very undue preponderance of power in the hands of the Grand Master, and to give to the distribution of Masonic honours more the effect of personal favour, than of the reward of Masonic merit. Whilst the Grand Officers, thus appointed, have deemed themselves to be under such individual obligation to the Grand Master, as entirely to absolve them from any responsibility to the Craft. Thus Provincial Grand Masters have been continued in their offices without ever convening the Lodges in their districts; thus men of wealth and station have withheld their aid, on charitable occasions, when, to use their own expressions, their best wishes attended the exertions which they were restrained from partaking, and were so restrained because the Grand Master was assumed to be averse to those proceedings, *because, in fact, they had received their purple badges as personal favours from the Grand Master*; and thus the united influence and votes of such officers, when assembled in Grand Lodge, have rendered perfectly nugatory any attempts at improvement, or efforts to be

fairly represented in committees, made by the more humble, but not less useful wearers of the crimson and blue badges—of the really active and zealous working Masons.

Such unconstitutional effects as these can only be remedied by a change in the rules and regulations of the Craft; and such changes, propounded during a Masonic Interregnum, cannot be supposed to have any personal application. Those who give each other credit for being actuated by proper motives—by a desire for the extension and improvement as well as the perpetuity of Freemasonry—and none but the vicious will do otherwise—those who think that the principles of good government should be as well understood and practised among Masons, as among the members of any other society, will agree with us, that where no offence is meant—where none can be personally applied—none ought to be taken; and that we should rather be thanked, than dispraised, from the most honoured to the most humble in the fraternity, for our endeavours to bring them all within the sphere of equity, wherein, alone, unanimity can exist; and to leave none in the realms of injustice, where discord and disaffection must prevail.

Beginning, then, with the highest office in the Craft, that of Grand Master, we object to a system which, as it has hitherto been practised, has rendered the tenure one of life; and induced the anomaly, existing only among English Freemasons, of something approaching very closely to hereditary right. That Freemasonry is benefited by royal patronage is unquestionable; but that it is dependent upon royal government it would be absurd to assume. Whilst no one will doubt the fact, that the very instant you invest royalty with the chieftainship of Freemasonry, you shut out all of emulation that leads to honourable competition. This brings us to the point, that whether the Grand Master be of royal or of noble birth, a limit should

be set to his term of office ; so that, every royal or noble Brother might have the highest office in the Craft open to him, within a reasonable period, his merit being tested by the opinion of Grand Lodge, with the certainty that his willingness to take office could never be construed into disrespect for the worthy Brother about to vacate it. We could enlarge our arguments on this head, by showing the advantages to be derived from the accession of many noblemen to our ranks, who have hitherto been withheld by looking at our society as the followers of a single chief; instead of a society whose relative importance might be increased by the distribution of the highest honours among several of the leading men of the day—as a society, indeed, which dispensed honour instead of being simply honoured. But we will content ourselves, at present, with referring to the Constitution of a Private Lodge. Now it is clear, that a Lodge of Freemasons may continue to exist to eternity, without the constitution of a Grand Lodge; but that a Grand Lodge would soon expire if there were no private Lodges to sustain it. How, then, can we more fairly illustrate our position? In Private Lodges no Brother is permitted to fill the office of Master more than two years consecutively; unless by especial dispensation. And for this self-evident reason—that he may not, by perpetuity of office, obtain aught like personal preponderance, or absolute power. If this be a valid reason in Private Lodges, how much more cogent is it in application to Grand Lodge? And who is there, after all, who would venture to affirm that the annual elections of Grand Master were intended to be annual farces?—that the Book of Constitutions was intended to convey fallacy or falsehood on its pages? Who is there who would wish *any* Brother, royal or noble, affiliated or expectant, to be elected as Grand Master for life? We assume, that through the whole fraternity,

there cannot be found such a slave-Mason. And whilst we sincerely believe that such a restriction would be of immense benefit to our order, we ask what objection can be made, by those who look to the attainment of that high office as the coping-stone to their Masonic career, or by those whose votes may place them there, to the proposition that no Brother shall fill the office of Grand Master for more than three years consecutively?

The same restriction of tenure which we wish to see applied to the office of Grand Master, should also be applicable to that of Provincial Grand Master, and for similar reasons. But, beyond this, every Provincial Grand Master who has failed to hold or to have caused a Provincial Grand Lodge to be holden in his district, for twelve months, should be deemed to have resigned his office, and take rank as a Past Officer. And, instead of the office being at the nomination of the Grand Master, it should be conferred by the election of the Lodges of the district, in Provincial Grand Lodge assembled. By this system, favouritism and invidious distinction would be clearly avoided, and the opinions and feelings of Provincial Brethren duly represented in their Chief. This, to them, is a mere matter of justice; for, it is evident that the Metropolitan Lodges form an immense majority in Grand Lodge, and have therefore an overwhelming influence in the election of Grand Master. The election of their respective Provincial Grand Masters would be nothing more than a just exercise of their Masonic franchise by the Provincial Lodges.

And with reference to the undue influence possessed by Grand Officers in Committees, it is only necessary for us to allude to a single instance—that of the constituents of the Board of General Purposes. This Board consists of the Grand, Pro-Grand, and Deputy Grand Master,

the two Grand Wardens, and a President and twenty-four other members, the President and ten of the members being nominated by the Grand Master; so that, out of a board of thirty members in all, there is a clear majority of Grand Officers. Decided as that majority is, we should not deem it so much a matter of importance as to require a single comment. But the preponderance stops not there. For the Grand Officers of and from whom the majority of the Board of General Purposes is elected, vote for the remaining fourteen members, who are so essentially the nominees of the former, that it is of the rarest occurrence to find any member of the Craft elected who is not on what is openly and most applicably denominated "The Grand Officer's List." This is contrary to honesty—contrary to the spirit of the Constitutions—contrary to every notion of the purity of representation. And the remedy is self-apparent and easy. Let the fourteen Masters and Past Masters be elected by those who attend Grand Lodge simply as representatives of Lodges, and not as Grand Officers.

At the very last election for the Board, a paper was circulated, both at the Grand Officers' mess, and in the outer portal, thus headed:

*"YOU ARE REQUESTED TO LEAVE THE FOLLOWING NAMES ON YOUR LIST FOR THE BOARD OF GENERAL PURPOSES."*

Then followed the names of the fourteen Masters and Past Masters, which the Grand Officers had settled on as the "faithful" for the session; and all were elected.

In these, and a few other particulars, the Book of Constitutions must be revised, if it be intended that Harmony, that cannot breathe in the atmosphere of injustice, shall be one of the hand-maidens of English Freemasonry—if it be deemed essential to the order that fallacy should not be

preferred to fact—falsehood to truth. For that must be either fallacious or false, which, professing annual election, is tantamount to election for life—which assuming to govern districts effectually, prevents local election, and leaves representative Lodges without active government, and nominal governors without representative Lodges—and which, mocking the humbler classes of Freemasons with the mere semblance of power, in Grand Lodge, virtually substitutes nomination for election. Who can gainsay this?

#### GENERAL MATTERS.

The transactions of the past three months present their usual quota of intelligence. The demise of the Grand Master has given rise to many meetings of melancholy interest. The address of the Rev. Bro. Boyle, at the Funeral Lodge, Edinburgh, was perhaps the most instructive; those of Bros. Teetham and Stark, at Hull, were in happier contrast on the occasion of the presentation of testimonials to those worthy Brethren.

In the Colonies, Masonry is wending its useful way. A prayerful hope is generally offered up for the establishment of Provincial Grand Lodges; and, if possible, for a regulation as to work, which was provided for by the Articles of Union, but was never put into practice.

THE CHARITIES have been well sustained. At the Girls' Festival £500 were collected in aid of that most excellent institution. The new Benevolent Institution has held its inaugural general meeting, and a blessing will attend it. Let it only partake of that charity which "endureth all things," and it must succeed. The Asylum, too, has held its eighth anniversary, under the presidency of the Earl of Aboyne, Provincial Grand Master for Northamptonshire: for the details of a meeting unprecedented in true Masonic and social example, we refer our

readers to our postscript; and hope that for the future there may be no difference. Morality has its strong and sacred rules, which preclude the possibility of concealment, that the law of charity and candour may not be transgressed with impunity. We would warn any who doubt this; they may be pitied, but will be fortunate if censure should stop short of contempt.

DR. OLIVER.—This reverend Brother has been labouring under indisposition, caused by attending a Grand Lodge at Peterborough, during the late rainy season. We are happy to state that he has considerably rallied, and has used his Masonic pen with even more than his usual industry, as will be seen in his erudite article in the present number, and by the re-production of a New Edition of Hutchinson's Spirit of Masonry; into which he has also infused so much of his own, as to make the work invaluable. At the recent Grand Lodge at Peterborough, the learned Brother delivered a valedictory address, in which he adverted to the probability of his public retirement from Masonry. After a life of such lengthened and continued services, it is wrong to press hard on so valuable a member of society—whose retirement into the bosom of his family will, we hope, be accompanied by every blessing from the Great Architect: but there is one more public meeting that we pray him to attend, and at no distant period, when grateful Brethren shall meet to present him with a "Masonic Offering"—as their Monitor—Friend—Guide—Brother.

It has been considered most respectful to Dr. Oliver not yet to close the subscriptions; and we invite those Lodges and Brethren who have not yet enrolled themselves, to consult the advertisement and follow, without delay, the course that has been taken by so many others.

## ON FREEMASONRY.

## THE NUMBER THREE,

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

THE Science of Freemasonry embraces every branch of moral duty, whether it be applied to God, our neighbour, or ourselves. "A Mason is obliged, by his tenure, to obey the moral law; and 'if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine." This peculiarity in the system is expressly inculcated on every member of the Order, at his first admission into a Lodge; so anxiously has Freemasonry provided against any mistake, as to its peculiar tenets. No Brother can be ignorant of the great points of Masonic duty, although he may be unacquainted with the minuter details. The traditions and peculiar doctrines which are included in the more abstruse portions of the Lectures, may have remained unexplored; but of its moral and religious tendency, he cannot be uninformed. The details of Wisdom are inscribed on its Tracing-board, in broad and indelible characters; and its general principles are so plain, that he who runs may read.

There is one distinguishing feature of the present age, which displays an increasing regard for the interests of morality. And the most auspicious anticipations of the ultimate prevalence of right principles may be entertained from this source alone. Even, in the absence of all the public institutions for the dissemination of useful knowledge, with which the present age abounds, this alone would proclaim the rapid progress of civilization, which can only be sound and useful, when found in connexion with the practice of virtue. I allude to the prevalence of an anxiety for the increase of religious edifices for the worship of the Creator; and of Masonic halls for the inculcation of morals. Each of these sacred edifices bear a reference to the Temple of Solomon.

Thus it was said of the Holy City of Jerusalem—"Very excellent things are spoken of thee, thou City of God." And well might excellent things be spoken of it; for it was not only placed in the centre of a fertile country, and abounded in magnificent buildings;—it was not only the seat of government, and the residence of the kings and



princes of Judah;—it was not only the joy of the whole earth, in a civil and political point of view;—but it was the abode of Jehovah; it contained his glorious Temple, where he was essentially present; where his altars burned with the purest sacrifices, and the priesthood dispensed his sacred word; where the High Priest was his chosen Oracle, through whom Divine responses were delivered; where the symbols of his glory were displayed, and where the Prince of Peace at length appeared in human form to work out the redemption of mankind.

In this holy City and Temple we have a transcript of a Mason's Lodge. Like the City of God, our Lodge is founded on the mercies of Jehovah—consecrated in his name—dedicated to his honour—and from the foundation to the cope-stone, it proclaims "Glory to God in the highest, peace on earth, good-will towards men." The assemblies which are held within its walls, open their proceedings by invoking the name of the Most High; and after a course of mutual instruction in the morality which is most pleasing to Him, solemnly close their labours with prayer and thanksgiving.

The arrangement of the Lodge-room displays symbols of his power, and mercy, and goodness, in every quarter. In the east, west, and south, we discover tokens of his Omnipotence, in living emblems which refer to the wisdom, strength, and beauty displayed in the works of Creation. The way to another and a better world is designated by a symbol which rests on the Holy Bible, the foundation of our faith; and veils its superior glories in the cloudy canopy; while the All-seeing Eye looks down upon us with complacency, as we are engaged in labours which purify the heart, and prepare it for a more exalted employment in the Grand Lodge above.

But there are many other peculiarities which identify a Freemason's Lodge with its acknowledged prototype, the city and temple of Jerusalem. The city was built on the high hills of Sion and Moriah, and near the deep valley of Jehosaphat; our Lodge is symbolically constructed on the highest of hills, or in the lowest of valleys. The temple was built due east and west—so is a Mason's Lodge. The temple was an oblong square, and its ground was holy; such are the form and ground of the Lodge. The cherubim of the mercy-seat were surmounted by a cloud of glory; and our Lodge, in like manner, is covered with a cloudy canopy.

But not to dwell upon these coincidences, which, I confess, might have been accidental; I will refer as an unanswerable argument to prove the analogy between our Lodge room and the Temple of Solomon, to the triangular references which are common to both. The construction of the temple service embraced a multiplication of *ternary* allusions, which could only originate in divine revelations which had been communicated to man in the infancy of the world.

On Mount Moriah, where the three great offerings were consummated, three temples were successively constructed, each being furnished by the union of as many principles or powers. The first by Solomon and the two Hiram's, who represented the three Sephiroth—Wisdom, Strength, and Beauty. The second was erected under the superintendence of Zerubabel, Jeshua, and Haggai, who filled the three great offices of Jewish polity—King, Priest, and Prophet. The third by Herod, Hillel, and Shammai; who officiated as the three principal officers of the Lodge. The length of Solomon's Temple was three times its breadth; and the height and breadth of the second temple were each three-score cubits. It contained three courts; and the body of the temple consisted of three parts—the portico, the sanctuary, and the holy of holies. There were three curtains, each of three colours; three orders of priests; and three keepers of the door. The golden candlestick had three branches on each side; and there were three stones in each row of the high priest's breast-plate. The oxen which supported the molten sea, were arranged in threes, each triad looking towards one of the cardinal points, and the vessel was made of sufficient capacity to contain three thousand baths. To this holy place the Jews were commanded to assemble three times a year, at the three grand festivals.

In the system of Freemasonry, the same process has been observed; and with the same symbolical reference. It displays clearly the analogy between a Mason's Lodge and the temple of Jehovah, in the city of God.

If we take a deliberate view of the Lodge, and consider, with a careful and scientific eye, its fundamental construction, we shall find that almost all its principal details are *ternary*. There are three degrees,\* three qualifications

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\* By the articles of union it is declared and pronounced that pure ancient Masonry consists of THREE DEGREES, and no more; viz., those

of a candidate, three traditional points, and three perfect points of entrance.\* The signs are commonly threefold, the steps—the principal officers—the moral duties—the theological virtues—the divine qualities inculcated in the principal points—all partake of the same character. The pillars that support the lodge, equally with the chief officers, are triangular. We have three greater and three lesser lights; three working tools for our Entered Apprentices; three qualifications for the servitude of an Apprentice, symbolized by chalk, charcoal, and clay;† a ladder with as many principal steps; three ornaments; three articles of furniture; three moveable and three immoveable jewels, a delta or trowel, which, when *shaded*, was the symbol of darkness, in the Hermesian hieroglyphics, and when *open*, of light;‡ three colours, and three degrees. The reports are three-fold, as are also the principal orders of architecture. There are three grand offerings commemorated in the system of Freemasonry; the Entered Apprentices' duties are three fold; three places where the materials for the temple were prepared; and three sources where a knowledge of Operative Masonry is derived; three grand-masters; three officiating fellow-crafts; three decorations to the pillars at the porch of the temple, emblematical of peace, unity, and plenty; three ornaments of a Master's Lodge; three different ways of opening a Lodge; three ways of preparing a brother; three obligations; three signs; three

of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.

\* In the old lectures, the points were *twelve*, instead of three; but I cannot, for obvious reasons, explain them here; although, in deference to the opinions of two very worthy and most estimable brothers, I must enter my protest against the doctrine that the three points of entrance "include the whole ceremony of initiation."

† The French say—"Avec quoi avez vous travaillé? Avec la chaux (ou, le mortier,) la bêche, et la brique; qui signifient, la Liberté, la Constance, et le Zèle."

‡ It is a singular coincidence that in the Hebrew numerals, *light* and *darkness* equally made the number nine, or thrice three; the former was expressed by  $207 = 9$ ; and the latter by  $333 = 9$ . Thus to the Deity, the darkness and light are said to be both alike. The properties of the number three are very curious, for every number multiplied by 3 produces 3 for the product; thus,  $8 \times 3 = 24$ ; and  $2 + 4 = 6$ , twice 3.  $71 \times 3 = 213$ ; and  $2 + 1 + 3 = 6$ . Again,  $157 \times 3 = 471$ ; and  $4 + 7 + 1 = 12$ , or four times 3. The square of 3 produces the same result. Thus  $8 \times 9 = 72$ ; and  $7 + 2 = 9$ . —  $16 \times 9 = 144$ ; and  $1 + 4 + 4 = 9$ . Again,  $45728 \times 9 = 411552$ ; and  $4 + 1 + 1 + 5 + 5 + 2 = 18$ , or twice 9. And the like result will proceed from any other number  $\times$  either by 3 or  $3^2$ .

words; three tokens; and three ways to advance. We have also three Primitive Lodges; three temples; three principals; as many sojourners; three working tools; a triple triangle, and a delta sign, three greater and three lesser lights belonging to the Royal Arch. Indeed, the entire degree is founded on this significant emblem of the Deity. Then the three ineffable triads; the sign Golgotha; the equilateral triangles; and the triangular sconces of the encampment; with the three points; three columns; and three times three symbols of the Sacred Name in the Rose Croix, were also of the same character. In a word, wherever we cast our eyes, we discover the same reference to the triangle, that universal emblem of an Omnipotent Deity, characterized by infinite Wisdom, Strength, and Beauty; and standing revealed to the Free and Accepted Mason in all his majesty and might.

In every age, and among all people, whether their religion were true or false, this remarkable attachment to the number Three has been found to prevail. The early patriarchs included a triad of offices in their own person; for each was the king, priest, and prophet of his family and tribe; an arrangement which has been perpetuated in the system of Freemasonry, and embodied in one of its highest and most sublime degrees. Three men communed with Abraham under the oak at Mamre. In the Conciliator, a Jewish commentary on the books of the Old Testament, by the Rabbi Manasseh ben Israel, for which I am indebted to Brother Turner, of Grantham, the number three is made good use of on several occasions. The Rabbi says: "The three patriarchs are likened to the heavenly bodies—Abraham to the Sun as rising in the east—Isaac to the Moon, as receiving his light from him—and Jacob to the Zodiac, from his sons constituting so many stars. Therefore, in Bamidmar-Raba, these appellations are given to them. Descending from the heavens to the firmament, the seven planets come after the orbs. These correspond to the seven pre-eminent men until Jacob, *i. e.*, Adam, Seth, Noah, Shem, Abraham, Isaac, and Jacob; or, according to others, commencing with Jacob, it will be, Levi, Kohath, Amram, Moses, Aaron, David, and Solomon; or, Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon. In either way this number is mystical; for as the sun has three planets above his orb, Mars, Jupiter, and Saturn; and three below it, the Moon, Venus, and Mercury; so Moses is compared to the sun from being in the

centre of these last enumeration of patriarchs. Therefore, our sages say, the face of Moses shone like the sun."

Mount Sinai, or Horeb, which was selected by the Almighty as the site of a divine manifestation, had three tops of a marvellous height, says Sandeys, on one of which God appeared to Moses in the burning bush; on another he delivered the Law; and the lowest is now called Mount Catherine, from a monastery at its foot, dedicated to that saint. Under the Mosaic dispensation, a man had three duties to perform towards his wife. The principal annual festivals of the Jews were three—the Passover, to preserve the memory of their redemption from the bondage of Egypt; the Pentecost, in commemoration of the delivery of the Law from Sinai; and the feast of Tabernacles, in remembrance of their miraculous preservation in the wilderness. The camp, or army of Israel, is said to have been three-fold. The tabernacle with its precinct was called "the camp of the Divine Majesty;" the next, "the camp of Levi, or little host of the Lord;" and the largest, "the camp of Israel, or the great host,"\* The tabernacle had three divisions, and three symbolical references—historical, mystical, and moral. The golden candlestick had twice three branches, each containing three bowls, knops, and flowers. In the sanctuary were three sacred utensils, the candlestick, the table of shew-bread, and the altar of incense; and three hallowed articles were deposited by the Ark of the Covenant in the Holy of Holies, viz. the tables of the law, the rod of Aaron, and the pot of manna. There were three orders of priests and Levites, and the high priest was distinguished by a triple crown.

Moses appointed, by divine authority, three cities of refuge; forbad the people to use the fruit of their newly-planted trees till after they were three years old; and made three witnesses necessary to establish a fact by which the life or property of any individual was brought into question. The form of benediction was tripartite; and was considered of sufficient importance to warrant its subsequent introduction into Christian baptism. In the remarkable history of Balaam, the ass spake after having been struck three times; and the prophet conferred on Israel three separate blessings. Samson thrice deceived Dalilah.

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\* The tribes were marshalled in subdivisions of three, each being designated by a banner containing one of the cherubic forms of the Deity.

Hannah, the mother of Samuel, offered a sacrifice of three bullocks, when she dedicated her son to the service of the tabernacle. Samuel gave a sign to Saul consisting of a combination of triads. David bowed thrice before Jonathan. He had three mighty men of valour; and placed the ark of the covenant in the house of Obed Edom for three months. When he had numbered the people, he was offered three alternatives, viz., three years famine, three months at the mercy of his foes, or three days pestilence. Solomon offered sacrifices three times a year. At the building of the temple, this number was peculiarly exemplified. There were three grand masters; three places where the materials were prepared; and the edifice had three divisions. Amongst the workmen were—Harodim, 300; Menatzchim, 3300;\* Adoniram, 30,000; master masons, 3600, &c. And the dimensions of the temple were in exact proportion with the three concords in music. The height was 30 cubits, and the length three times greater than the breadth. The harmony and symmetry of these three dimensions were as grateful to the eye, as harmony in music is ravishing to the ear.

Once more: Elijah raised the widow's son by stretching himself upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years; some three months; and others only three days. Rehoboam served God three years before he apostatised. The Jews fasted three days and three nights by command of Esther, before their triumph over Haman. Their sacred writings had three grand divisions; the Law, the Prophets, and the Psalms. According to our Masonic system, there were three temples, those of Solomon, Zerubbabel, and Herod. The Jews reckon only two, and believe that the third, as described by Ezekiel the prophet, is yet to come. The Rabbi Manasseh ben Israel says, "the third temple we hope and look for." And after enumerating three times seven circumstances as then existing, which were not in the temple of Zerubbabel, he goes on to say, "much more might be urged in proof of this third temple, but I shall only note the remarkable allegory of the three wells dug by Isaac's servants, to which they gave different names. To the first, Contention, from the

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\* I confess there exists a difference of opinion amongst the fraternity respecting these numbers, which, at some favourable opportunity, I will endeavour to reconcile.

quarrel they had respecting it; to the second, Hatred, for the same reason; and to the third, Extension, because the Lord extended to them the hope of peopling the land; an appropriate symbol of the three temples; wells of living waters of the law, and the abundance of divine influence; where against the first Nebuchadnezzar made war; Titus against the second; but in the third all will be prosperous; as Isaiah says, Extend the place of thy tent more than ever, for the Lord will ever inhabit it. And the name of the city from that day shall be—the Lord is there.”

And even in things apparently indifferent, the same machinery was carefully maintained. Adam, Noah, and Saul, had each three sons. There were three patriarchs, particularly distinguished by the divine favour before the birth of the twelve tribes of Israel. Job had three friends. The just men, quoted by Ezekiel, were three in number; three holy men were cast by Nebuchadnezzar into the furnace at Babylon; Jonah was three days and three nights in the whale's belly; and at the transfiguration of Christ, the same number of holy men appeared in conversation with him. On one occasion, our Saviour refers to the Tetragrammaton by a triple allusion.\* And the Jewish symbols of the same name were all tripartite.† The Redeemer remained three days in the tomb; and Paul was blind for the same period after the revelation of his mission. The same apostle mentions three heavens, and three states of the soul. And to close these coincidences, the heavenly Jerusalem of the Apocalypse has three gates in each of its quarters. So universal was the use and application of the number three in the three dispensations of truth—the Patriarchal, the Jewish, and the Christian.

The Rabbins say there are three lights in God; the ancient, pure, and purified lights; and that the world was created by a three-fold union of Wisdom, Goodness, and Power. The author of the Book of Zohar applies the word *holy*, which is there repeated in the vision of Isaiah, to the three persons in the Deity, whom he elsewhere calls three suns, or lights; three sovereigns, without beginning

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\* Many will say to me in that day, Lord, Lord, have we not prophesied *in thy name*, and *in thy name* have cast out devils; and *in thy name* done many wonderful works. (Matt. vii. 22.)

† See Signs and Symbols, p. 30. The name of Jah is indicated by the odd numerals 3, 5, 7, and 11; and the Sanhedrim by the multiplication of 3 by the 4 odd digits; viz.  $3 \times 3 = 9$ ;  $3 \times 5 = 15$ ;  $3 \times 7 = 21$ ;  $3 \times 9 = 27$ . And  $9 + 15 + 21 + 27 = 72$ .

and without end.\* It is asserted in the Talmud that God has three keys, viz., of the rain, the womb, and the grave. They believe in three states of the soul, three worlds, and three temples of God. The mystical sense of Scripture was considered to be of three kinds, corresponding with the three theological virtues—FAITH, which was termed allegorical; HOPE, tropological; and CHARITY, anagogical. For instance, of the word Jerusalem, which was the chief city in Judea: allegorically, it meant the church-militant; tropologically, a true believer's rejoicing in hope; and anagogically, the church triumphant in heaven. Again, the word LIGHT in the first chapter of Genesis, evidently means material light; but allegorically it referred to the Messiah, who is hence called by Zechariah and St. Luke *αυτολη*, ORIENS; in a tropological sense it signifies the divine grace; and anagogically, the glorious and eternal Light of heaven. Even the roots of Hebrew words are, with few exceptions, of three letters, forming the third person singular masculine, in allusion to the Deity, whose eternal existence is all we know of him; i. e., He is, He was, He will be; comprised in the three letters *יהוה*.

In every spurious system of religion, the same veneration for this remarkable number will be found to prevail. It was not only considered to possess many mystical properties, but was esteemed divine. The Hermetical secrets were modelled on the number three, or the equilateral triangle, as an emblem of their reputed founder, who concealed the mysteries of religion under hieroglyphics and allegories, and exposed nothing to the eyes of the vulgar, but the beauties of his morality. These mysteries were communicated only to those who had been solemnly initiated into his spurious Freemasonry. The potent instrument by which the hierophants executed their cabalistical performances, was a magical rod set with precious stones, and having three heads of silver. If any initiated person revealed the secrets of the order, he was sure to die within three days. Such was the belief; and therefore it is probable they never were divulged till after the sacerdotal influence had ceased. It sufficiently proves, however, the great care with which their secrets were

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\* In the Jewish services are three curious blessings. "Blessed art thou, O Lord our God, King of the Universe, who hath not made me a heathen. Blessed, &c., who hath not made me a slave. Blessed, &c., who hath not made me a woman."



concealed. They said, "these things are come down from our father Adam, Seth, and Hermes or Enoch the triple." The candidate, at his initiation, appears to have been inclosed for a considerable time in a coffin, or chest, while the hierophant performed certain preliminary ceremonies. He then smote the lid of the coffin three times with his divining rod; and after the aspirant had entered into the usual engagements, he was raised from a figurative state of death to life, and received amongst "the wise and learned sons of science."


Pythagoras learned the elements of his numerical system, as he himself informs us, when he was initiated at Libeth, in Thrace, by Agliophemus. By the use of numbers he framed his canon of divination. His pupil Abaris practised it after the custom of the barbarians, by victims, principally of cocks, whose entrails he conceived most proper for the purpose; but Pythagoras, unwilling to take him off from the study of truth, directed him, by a safer method, without blood or slaughter, divination by numbers, considering that to be more sacred, and agreeable to the nature of the gods.

He taught his disciples that the triad is the first number actually odd, and the first perfect number, the middle and proportion; for which reason oracles were delivered from a tripod, and libations were three-fold. He said that all things are governed by harmony; which is a system consisting of three concords, the *diatessaron*, the *diapente*, and the *diapason*. And these consonances are constituent parts of the *Tetractys*, or sacred name of God. He reduced all beings to real ideas; and those to ideas of ideas. Hence his notion of three worlds—the inferior, the superior, and the supreme; and Aristotle says he held that all things whatever are terminated by three. Number was considered to be of two kinds, intellectual and sciential. The former was termed "the eternal substance of number; the principle most providential of all heaven and earth, and the nature that is betwixt them. It is the principle, fountain, and root of all things. It existed before all other things in the divine mind; and out of it all things were digested into order, and remain numbered by an indissoluble series."

The sciential was subdivided into two sorts; the former limited, the latter infinite. In this respect the Pythagoreans differed from the Platonists, who deemed all numbers to be infinite. Odd numbers were esteemed

more propitious than even ones; and hence were the conservators of greater virtues. They were sacred to the celestial deities, and represented the male sex, while even numbers were female, and appropriated to the subterranean gods. Hence the monad was esteemed the father of number, and the duad the mother; from whose union proceeded, not only the triad but the sacred quaternary, which was the origin of the seven liberal sciences, and the maker and cause of all things. From the divine nature of number, Pythagoras considered it to be eternal in its substance; the most provident principle in the universe; and the root of human and divine beings; the monad being the cause, and the duad the effect. Thus the monad and duad were the phallus and kties of the Greeks, the lingam and yoni of the Hindoos, the woden and friga of the Goths, the yang and yin of the Chinese, and indeed of the creative and destructive powers of every country under heaven.

In his system of practical philosophy, the number three appears to have been profusely used. The geometricians, not being able to express incorporeal forms by words, had

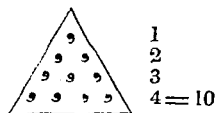
recourse to the description of figures, saying this  is a triangle; not only this which falls under the sight, but that which hath the same figure, because it represents the knowledge of a triangle to the mind. In moral geometry, a triangle is an emblem of friendship; the equilateral triangle symbolizing perfect friendship. The base being taken as a duty, the perpendicular will be the security of performance, and the hypotenuse the advantage arising from it; whence, if the duty of sincerity flow equally, the advantage will also flow equally. The Pythagoreans adopted the same course in the elements of science; for as they could not express in words incorporeal forms and first principles, they had recourse to demonstration by numbers. Thus they constructed the numerical triad; which they called *Heaven, Earth, Middle Nature*. Virtue was defined by a triad, viz., *Pedetic, Politic, Physic*; and out of the former they constructed a double triad, of commendable qualities: *Institution, Silence, Abstinence, and Fortitude, Temperance, Sagacity*. Institution was then explained by the new triad of *Wisdom, Magnanimity, Fortitude*. The system of silence was quinquennial; and the neophyte was enjoined to repeat this verse mentally, morning and evening:—

"Suffer not sleep at night to close thine eyes,  
Till thrice thy acts that day thou hast o'errun,  
How slipt? What deeds, what duty left undone?"

Abstinence was recommended, so far as might be safely practised, from wine, meat, sleep. In his theory of the virtue of Temperance, Pythagoras used a complication of triads. Thus, he said, if we listen to the language of the flesh, we shall hear it cry out, no hunger, no thirst, no cold; but it is better to amputate, by all practical means, from the body, soul, belly,—all sickness, ignorance, luxury; and from the city, family, all things,—sedition, discord, excess. Of Sagacity, he gave this triad: Wisdom is the strength, wall, armour of man.

The Hexad, he said, proceeded from a combination of the first even and the first odd numbers; for as all mankind proceeded from a male and female, so this number is generated of 3, a male, and 2, a female; for  $3 \times 2 = 6$ . And hence the Hexad was denominated Triaditis, because it assumes the three motions of intervals. The Hexad indicates time, consisting of three parts—past, present, and to come, because it is formed of equal triads. In like manner the Ennead is the square of the first odd number 3; and hence is called Horizon, because number hath nothing beyond it; Prometheus, because it is a perfect ternary; *ῥομοιωσις*, because it is the first odd triangle.

The great secret communicated by Pythagoras to his disciples was the method of finding out the nature of the Deity by the resolution of the triad into the monad, which formed the sacred Tetractys, or God: equivalent with the Jewish Tetragrammaton, or Self-Existent,\* which he termed the number of numbers; and it constituted the obligation by which his aspirants were enjoined to secrecy.† The process by which the result was developed as follows:—



\* This doctrine is illustrated in the construction of the Decalogue, which consists of *Ten* Commandments, the first *four* of which relate exclusively to the Divine Giver. And in Masonry, it is exemplified in the ten mathematical characters which constituted the *mark* of Hiram Abiff.

These were the words—

"By that pure, holy *four letter NAME* on high,  
Nature's eternal fountain and supply,  
The parent of all souls that living be,  
By him, with faithful oath, I swear to thee."

Thus the number ten was produced, which was esteemed the greatest number, and comprehended all arithmetical and harmonical proportions. It was called World, because, as the decad comprehends all numbers, so the world comprehends all forms; Heaven, because it is perfect; and *Παντέλεια*, because it includes all the nature of even and odd, good and evil. The emblematical triangle represented the Deity residing in heaven, which, being the most perfect place, is here designated by the most perfect number. \*

Pythagoras thus demonstrated how the number ten proceeded from the number three. The triad is the first perfect number, and produces the three other perfect numbers. Thus,  $3 + 1$  gives the tetrad, or tetractys;  $3 + 4$  produces the heptad, which was denominated *σεβασμου αἰσιος*, or worthy of veneration;  $3 + 7$  gives the decad, or sacred number Ten. This is the end of all numbers, and, as the Rabbi Judah a Levi, very justly observes in various places, contains a wonderful secret.†

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Lucian ridicules both the doctrine and the practice, when he says, "Do you not observe that what you take to be *four*, is in reality *ten*; being the sacred triangle on which we confirm our vows?" And again, in the *Philopatris*, if he wrote it, he ridicules the Trinity, by terming it an arithmetical oath. "You teach me numbers," says Critias; "one three—three one. I do not understand it."

\* The Jewish cabalists not only entertained the idea of ten Sephiroth (see "Signs and Symbols," p. 151), but also believed that there are ten orders of the celestial hierarchy, and named them thus:—1. Holy Beings. 2. Wheels. 3. Supremes. 4. Spiritual Essences. 5. Seraphim. 6. Angels. 7. Powers. 8. Offspring of Powers. 9. Cherubim. 10. Souls. The Sephiroth, or ten sovereign lights, emanate from the First Cause, and are therefore rays of his divinity; and as God is immutable, when he acts mercifully, it is said he acts by the Sephira called Mercy; when rigorously just, he acts by the Sephira called Might. And they had ten names of God:—1. Eel. 2. Elohim. 3. Elohe. 4. Sabaoth. 5. Helion. 6. Eheie. 7. Adonai. 8. Shaddai. 9. Jah. 10. Jehovah.

† All nations stop at the number ten; for in counting we say, commencing at unity, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Then follow the numbers termed by John de Sachrovosto and Michael Scott, compound or mixed, and are those formed by ten and a digit, as 11, 12, 13, 14, &c.; in which the digit unit is repeated with the number ten, as after 19 we say 20, which is twice repeating the perfect ten. In this way we continue to reckon all other numbers, repeating the digits; 1 being the beginning, and 10 the end; all demonstrating by analogy of reasoning, that the First Cause is the beginning, middle, end; or was, and is, and shall be. (Concil. vol. i. p. 106.)

(To be continued.)

## THE FREEMASON'S LEXICON.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

SIR AND BROTHER—I have this journey purchased a work called “The Freemason's Lexicon;” containing Short Treatises upon the Ancient and Modern History, Symbols, Customs, Systems, and Degrees of Freemasonry; the Secret Orders or Mysteries of the Ancients; Orders of Modern Times; Magicians Rosicrucians; Biographical Notices of Eminent Freemasons, and many other useful notices to Freemasons, by Brother John Christian Gaaicke, Past-Master of a Lodge in Berlin.

There is nothing in the work but what can be printed without the fear of any violation of our ancient laws and customs, but much which, according to my humble views, may be very useful to the Brethren. I propose to translate it into English, and will send you, perhaps, a sheet or so for each *Quarterly*, as I go on with it, leaving it entirely to your superior judgment to insert them or not, as you may think most conducive to the welfare and prosperity of your work, and of the Craft in general.

Yours fraternally,

GEORGE WATSON.

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*Aachen, Aix-la-Chapelle.*—In this city is the St. John's Lodge, Constance and Union, affiliated to the Grand Lodge at the Three Globes in Berlin, March 7, 1816. It formerly consisted of two Lodges, which were united under the above name September 15, 1778, with a warrant from the Provincial Grand Lodge at Frankfort-on-the-Maine. When the French took Aix-la-Chapelle, they compelled the Lodge to adopt the French ritual, and to work by it until 1816, when Aix-la-Chapelle again became a free imperial city: it is rendered remarkable by a prosecution of the Lodge and of the Brethren, which deserves commemoration. “The monk, Ludwig Greinemann, a Dominican, and lecturer upon theology, in the year 1779, in the time of the fast (*Lent*), endeavoured to prove, by a course of sermons from the pulpit, that the Jews who crucified our Saviour were Freemasons! that Pilate and Herod were wardens in a Mason's Lodge!! that Judas, before he betrayed his Master, was initiated in the synagogue, and that when he returned the thirty pieces of silver, he did no more than pay his fees for initiation into the order!!! The magistrates having remarked the commotion thereby raised among the people, thought they would act very prudently by adopting the same tone; accordingly, on the 10th of March, 1779, they published the following decree:—

“The inhabitants of the free imperial city of Aix-la-Chapelle are reminded how that the sect of Freemasons are already placed under the ban of the church by two popes, and that to those excommunications is appended, *ipso facto*, a deprivation of the rights, privileges, and protection of citizenship; a noble and wise magistracy has determined to add thereto the following temporal punishment, that any one who shall offer a refuge in his house to the so-called Freemasons, or who shall allow them to assemble in his house, shall be punished for the first offence with a fine of 100 florins; for the second offence 200 florins, and for

the third offence, with banishment from the city and its territories, and that by law." Father Greinemann praised this edict extremely, and said openly, that if his followers would assist him, he would slay every Freemason he met with his own hands. Upon this the mob abused every one whom they suspected to belong to the order. Jealous of the honour which Greinemann had thereby acquired, the Capuchin, Peter Schuff, strove to exceed him in the persecution, and the populace did not refuse to give him his meed of approbation. In this critical state of things, the Lodge applied to the neighbouring Lodges and Princes for assistance, which was immediately rendered; both priests received a letter in French, in which the writer declared himself to be one of the ancient dignitaries of the order of Freemasons, strongly reminded them of their true duties, and amongst other things, stated "that even many priests were Freemasons. One pope, many cardinals, bishops, priests, and even Dominican and Capuchin monks were members of the order." This had some effect, but peace was not entirely restored until some of the neighbouring free imperial states threatened that they would prohibit the monks from collecting alms in their territories, if they continued to stir up the mob against Freemasonry.

*Abelites, or Abelsorder.*—This order became known to the public through a work called "The Abelite," printed at Leipsig in 1746, at the expense of a member, with a dedication to Gustavus, crown-prince of Sweden. It is there stated (page 40) that this society had opened a Lodge at Griefswald, in the beginning of the year 1745, they had adopted the name of Abel, the second son of Adam, whom Christ himself had called "the upright," and their endeavours were directed towards maintaining a true uprightness and candidness in all their actions. The Abelites would not be Freemasons, but yet they had signs, ceremonies, symbols, and devices, which they kept secret. It is not known how long this order existed. In ancient times there existed in Africa a sect called Abelites, who would not be married because Abel had not had a wife!

*Aberglaube, Superstition.*—There are in nature many things which cannot be explained even by the most sagacious and learned men. When men whose powers of discrimination are below the common standard reflect upon those inexplicable things, how easy is it for them to fall into the errors of superstition. The superstitious picture to themselves things as possible which are devoid of any rational, nay, even rationally conceivable foundation, and are in direct contradiction to the whole course of Nature, or which make an incongruous construction of natural events. We are shocked if we merely hastily survey the host of deceptions which are occasioned by ignorance, credulity, eagerness to look into the womb of futurity, anguish, and knavery, from the most solemn and imposing religious rites of the ancients unto the roasting of a live toad upon a wooden spit into ashes in the month of May, and then swallowing those ashes as a sovereign remedy for the fever. Some of those things might be allowed to pass as merely theoretical errors, but through one false decision, the understanding accustoms itself to form more false conclusions, and in fact, every superstitious opinion is hurtful. It is therefore the duty of every enlightened Freemason to root out and destroy this weed wherever he may find it, by teaching that which is comprehensible, and above all, by diligently, forcibly, and clearly exposing those deceptions by which so many superstitions are supported. Extending more just and enlightened views of the arrange-

ment, labours, and objects of the various operations of Nature, will tend most effectually to banish superstition.

*Abraxas*.—A mystical expression for the Most High God, under whom, according to the system of Basilides, there were 365 inferior gods. According to the Gnostics from Abraxas proceeded the first-born spirit; from it the Logos, or Word; from Logos the Phronesis, or Prudence; from Phronesis, Sophia and Dynamis, or Wisdom and Strength, &c. We have also cut stones, which are called Abraxas, principally of the third century. There are various sorts of them, and they were worn as amulets. There is commonly a head upon them, which is a representation of the Deity, together with other mystical signs.

*Abscheid, leaving or declaring off*.—When a Brother changes his residence from the place where the Lodge is held, of which he is a member, he will act prudently by requiring a written dismissal from the Lodge, more especially if there is a Lodge in the place where he is going to take up his new abode, and he wishes to become a member of it. In this dismissal it ought to be certified that he had been a diligent workman, and that he had done his duty to the Lodge, of which he had up to that period been a member. Should there be any other reason why a member declares himself off the Lodge, it ought to be truly stated, for truth should ever be one of the distinguishing characteristics of a Mason. Without such a written testimonial, no strange Brother should be allowed to leave one Lodge and join another. In places where there are many Lodges, a Brother may leave one and join another, but ought not to do so without a written testimonial that he has done his duty to the Lodge he is leaving; should there be any particular reason for this step, both Lodges ought thoroughly to know them. Many Brethren leave one Lodge and join another, without any notice whatever to the Lodge they have left; the consciences of those Brethren must be their own accusers or excusers.

*Active*.—A Lodge is called active when it assembles regularly; and a Brother when he is a working member of such a Lodge. Many Brethren visit a Lodge who never or very seldom take any part in Lodge work, either because they live too far distant from the Lodge, or that the labour is not sufficiently interesting; every Lodge and every officer ought to strive diligently to avoid the last imputation, but if they find their endeavours in vain, and that there is any Brother who will not pay due attention to the work, they ought to endeavour to reclaim him first by fraternal remonstrances; if those do not avail, by punishment. By the death or removal of the members, a Lodge may become inactive for a time, and it is better that it should be so than that the continuing of the work should be entrusted to inexperienced officers.

*Adoption System*.—This system, which is indebted to the inventive genius of the French Orient for its existence, is a remarkable appearance in Freemasonry. Its object goes so far as to open the gates of the temple of light to the fair sex, who from the earliest period of time have been shut out from a participation in the secrets of the Royal Art. They therefore formed a system of Female Freemasonry, or Sister Lodges, which were adopted by the Male Lodges. When the founders of this system had settled that Benevolence springs from social intercourse, they were so gallant as to say, "But is there any real enjoyment of life at a distance from the graces? It is impossible that the most perfect portion of the human race can be banished for ever from those places their presence would but serve to adorn." Further, this order,

whose origin is lost in the deepest and most distant shadows of tradition, and whose secrets are as closely concealed as their origin, this order has determined to prove to the world that Woman unites with all her other virtues the virtue of wise circumspection. It is the duty of this order, by the adoption of the female sex, to create a new source of strength, and to form new examples, not merely to bring to suffering humanity a larger measure of the duties of benevolence and consolation, but to adorn those duties with all the graces of delicacy which make them lighter for the giver, and softer and more agreeable to the receiver." From those and other still weaker grounds the system of Adoption was formed, and on the 11th March, 1775, a Lodge was opened in Paris under the name of *La Candeur*, and that, too, with the permission of the Grand Master of the Grand Orient of France. A marquis filled the chair, and a duchess was his deputy-mistress, or female master. Besides the W.M., there were other male members in the Lodge, and the office-bearers, were males and females. The number of sisters increased so strongly, that in a very short time a new Adoption Lodge sprung up, called *La Fidélité*, which was also followed, in a short time, by many others, and they wrought in more than three degrees in them. This system still (1831) exists in France. In the year 1787, the Lodge of Truth and Union, at the Three Crowned Pillars in Prague, had the pleasure of introducing an imitation of the Parisian Lodges of Adoption. The Brethren composed a ritual of their own, and at the first female labour, the first female S.W. returned thanks, half jestingly. This sort of work has long ceased in Germany.

*Adyton*.—A secret place in the temples of the ancients, and other holy places, into which the priests alone were permitted to enter.

*Egypt, Egypt*.—A country in the northern part of Africa, under the government of Turkey, and neglected in its cultivation, as well as in the arts and sciences, but which formerly, under a government of its own, had attained a very high degree of spiritual perfection. The ancient Egyptians were idolators; they worshipped the sun under the name of Osiris, and the moon under that of Isis, as well as of Hermes Trismegistus. There was only one caste of the people, viz., that of the priests (out of which caste, nearly all the officers of government and all the teachers were chosen), which had a clear comprehension of the true God; but this, as well as all other knowledge, they concealed from the vulgar under a number of hieroglyphics and symbols. The Egyptians are thus to be regarded as the people to whom we are indebted for the first clear conception of the nature and attributes of the Godhead, and of spiritual things. Their principal mysteries were the secrets of Crata Nepoa. The Eleusinian mysteries of the Greeks had also their origin in Egypt. (See Crata Nepoa and Eleusinian.)

*Ausser dem Loge, Out of the Lodge*.—A Freemason ought to distinguish himself from other men out of the Lodge, as well as in it, by uprightness and friendship to the Brethren, by a free and unconstrained manner of thinking, and by an unimpeachable purity of living. A Brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a Brother towards his Brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the order. A free and unconstrained manner of thinking distinguishes not only an enlightened man, but a man who nobly protects that which is just.

*Ape and Lion Order of Knighthood and of Secrecy*.—Such an order appeared about the year 1780, and its existence was only made known



through its extinction. Of the name we have this explanation, that the knights, adopted the lion sleeping with open eyes, as a symbol of watchfulness, and the ape as a symbol of those who imitate the conduct of others without consideration. They boasted that they possessed all the secrets of the ancient Templars, and they were persecuted through the hatred of the modern Templars.

*Affiliation.*—Whole Lodges which stand alone or independent, can join or affiliate themselves to other Grand Lodges; in this case they generally work according to the ritual of the Grand Lodge they have joined. Even so Lodges which belong to one Grand Lodge can leave it and join or affiliate themselves with another; but in both cases there are many things to be done which cannot be described here. When a single Brother wishes to join another Lodge, he must bring a written testimonial with him from the Lodge he belonged to, and bind himself to perform all those duties which the new Lodge may require from him; he must also change the clothing of the old Lodge for that of the new. In many Lodges, a Brother who wishes to join must first be balloted for, especially if he comes from a foreign country, or from a Lodge which works by another system.

*African Master Builders.*—This secret society does not belong to Freemasonry, but willingly admitted Freemasons among them, and was known from the year 1756 to 1758. They called themselves *Ædiles Architectæ*, or Master Builders; and the system was perfected about 1765, by Von Kopper, in Berlin, and extinguished in 1786. Rosicrucianism was the principal tendency of this system. They gave out the following as their wonderful ancient history:—"When the Architects were by wars and battles reduced to a very small number, they determined to travel together into Europe, and there to form for themselves new establishments. Many of them came to England with Prince Edward, son of Henry III., and were shortly afterwards called into Scotland by Lord Stewart. Their installation in this kingdom falls about the Masonic year 2307. They had landed property granted unto them, and were allowed to abide by the ancient customs of the Brotherhood, which they had brought with them under the very proper condition that 'they were to respect the customs, and obey the laws of the land.' By degrees they received the protection of various kings; in Sweden, under King Ing, about 1125; in England, under Richard Cœur-de-Lion, about 1190; in Ireland, under Henry II., the father of Richard, about 1180; and in Scotland, under Alexander III., who lived in the same time as St. Louis, about 1284."

There were five initiations into their Apprentice's degree. 1. The Apprentice to the Egyptian secret Menes Musee. 2. The initiated into the Egyptian secrets. 3. The Cosmopolite, or Citizen of the World. 4. The Christian Philosopher, or Bossonianei. 5. The Alecophilote, or lover of truth. After this came the higher degrees; viz., 1. Armiger, who taught what Fos Broeder Law and what the word Goelde meant. 2. Miles, who taught that the letters G and L do not allude to geometry and logic, but unto the founder of the order. 3. Eques; those who received this degree were really made knights, and received the ring of knighthood. Their assemblies they called chapters, and had therein: 1, the Grand Master; 2, the Provincial, or Vice Grand Master; 3, the first Senior Warden; 4, the second Senior Warden; 5, the Drapiarius; 6, the Eleomosinarius; 7, Tricoplerius; 8, the Graphiarius; 9, the Senechallus; 10, the Signifer; 11, the Maresallus; 12, the Intro-

ducteur. These officers were chosen for life, and they held their chapters in Latin.

*Agrippa Von Nettesheim.*—Henry Cornelius, a learned adventurer, was born at Cologne in 1487, where he studied law and medicine, and at the same time the secret sciences; he wandered through France, Spain, Italy, and England; served as a soldier; was an advocate; miraculous doctor, imperial archiver and historian, and played many other parts, until he ended his restless life at Grenoble, in 1535. Agrippa had great influence as a restorer of ancient magic, as a mystical theologian, sceptic, and miraculous doctor, upon his own and succeeding ages. A society for exercising the secret arts, which he founded in Paris, spread through France, Italy, Germany, and England, and was the first which was founded by a learned man, and was the pattern and mother of all the others in the following ages. The most remarkable among his writings are the three books, *De Oculta Philosophia*, Colon. 1533, to which an anonymous writer added a fourth. An edition of his works, published at Lyons, 1600, in two volumes, is very rare, but imperfect. With all the strange and fantastic things that are in his writings, there are to be found many proofs of considerable genius.

*Albert, Bishop of Regensburg, called also Albertus Magnus.*—He received the surname of Great from his contemporaries, because of his great learning; but at the same time, they considered him to be a magician, or conjuror. He lived in the darkness of the 13th century; and besides theological learning, he possessed a great knowledge of mathematics, physic, and natural history, whereby in those days a man was sure to obtain great distinction. He was born either at the end of the 12th or beginning of the 13th century. He was a Dominican monk, 1249; rector of the school at Cologne, 1254; Provincial of his Order; and Bishop of Regensburg, 1260; but after being bishop two years, he voluntarily returned to his cloister in Cologne, where he devoted his life to the study of the arts and sciences alone, and where he wrote many works until the time of his death, in 1280; these were printed at the Hague in 1651, in twenty-one folio volumes. In later ages we have writings with the name and title of *Albertus Magnus*, but of the contents of which it is very possible that the good old bishop never even dreamt.

*Albert Wolfgang*—Ruling Prince of Lyppe-Buckeburgh-Schaumburg, born 27th April, 1699, and died 24th September, 1748. He first wrought as a Freemason with Frederick the Great.

*Alchymy, Alchymist, Adept, or Gold-makers.*—A skilful chemist is enabled, by a certain scientific process, to analyze natural bodies, and to determine whether they are simple or compound; and to show how those bodies may be most usefully and profitably employed in the various arts and manufactures which civilization has made necessary for the comfort of life. An alchymist or adept, on the contrary, and that very frequently without either chemical skill or knowledge, pretends to be able, by mixing various metals together, or with other bodies, to transmute them into gold, or at the least, to be able to produce a certain tincture called the *Philosopher's Stone*, for prolonging human life to an indefinite extent. He strives to place himself upon an equality with God, and like God, to be able to create new bodies. Wicked, impious, and superstitious as this idea is, it has nevertheless been frequently held; and there are people to be found at the present time who believe in and practise it; but it may truly be said of those unfortunate beings, that,

in the strictest sense of the word, they have transmuted their all into smoke. Until the year 1780, there were to be found here and there Freemasons' Lodges, in which alchemy was practised. Although it never formed any part of the science, yet there were men to be found, and amongst them Freemasons, who employed themselves as alchemists, who, if they could not make gold in the crucible, knew how to swindle it in considerable quantities from their credulous dupes. A Freemason is directed to study the wonderful and stupendous works of nature; not that he may be enabled to make gold, but that he may prepare himself, by comparing the beautiful effects produced by apparently the most simple means in the hands of nature, to duly reverence, worship, and adore nature's God. Notwithstanding the rapid strides towards perfection which modern chemistry has made, it is yet far from being able to trace the manner in which nature composes the various metals, to trace their growth and their produce, until they are converted into gold or silver, and thus to be able to imitate the process. The labours of the alchemist are therefore nothing but a blind groping in utter darkness; and they are entangled in a labyrinth of ignorance, delusion, and deception, from which they do not know how to extricate themselves. The origin of alchemy is lost in the darkness of the fabulous ages. The ancient Egyptians were alchemists, and their god Hermes is one of the most celebrated.

It is very probable that the ancient nations, who were close observers of whatever occurred during any process in which they were engaged, remarking the various appearances which metals presented during the process of melting, and found that by mixing two metals together they could form a third, of quite a different colour and substance,—as, for instance, from copper and zinc a metal which very much resembles gold,—they conceived the idea that one metal might be transmuted into another. Luxury very early obtained the mastery of the people, and from luxury sprang the desire of possessing gold and silver. The more luxury increased, the more alchemy, or the art of transmuting the common and more plentiful metals into gold and silver, was followed with avidity.

Luxury not only introduced the love of gold and silver, but it also introduced a number of diseases, which proving destructive alike to the life and health of mankind, induced them to search for a universal remedy against all disorders; a remedy which would not only enable them to enjoy a constant state of health, but which would make the old young again, and thus prolong human life to an indefinite extent. It cannot be denied that modern chemistry is indebted to alchemy for its origin, and that we have to thank the unceasing labours and unwearied patience of the ancient alchemists for many useful and valuable discoveries, for instance, various preparations of quicksilver, of porcelain, of glass, &c., &c.

*Alfeld in Hildesheim.*—The St. John's Lodge, Louisa Auguste, at the Three Stars, was founded on the 9th September, 1805, by a warrant from the Grand Lodge at Berlin, under which Grand Lodge it continued until 1810, when it was compelled to join the French Grand Lodge, Jerome Napoleon, in Cassel. After the destruction of the kingdom of Westphalia and of the Grand Lodge, it joined the English Provincial Grand Lodge at Hanover.

*Almoner.*—To relieve the poor and distressed is one of the principal works of the Brethren in every Lodge; therefore, they chose one or

more Brethren to keep the books, and to render an account of the money which is collected in the Lodge for the relief of the poor, and to pay such sums as have been granted by the Lodge to petitioners. If there are any physicians or surgeons members of the Lodge, they are generally chosen as Almoners. Where there are more than one Lodge in a town, they generally form a common fund for the relief of travelling Brethren.

(*Note by the Translator.*)—In all foreign Lodges it is customary, before closing the Lodge, to make a collection, not for the funds of the Lodge, but for the support of the poor and distressed. If such a voluntary collection was made in every English Lodge, and the produce equally divided among the four English charities, viz., the Boys' and Girls' School, the Asylum, and the Annuity Fund, or if the produce was given unto any one of them, how much more good would be effected than by the custom adopted by most of the English Lodges (I have had the pleasure of visiting) of taking a friendly and parting glass after the Lodge is closed!

*Altar.*—An altar must be a most holy place to every Christian, and more especially to every true worshipper of God. It was so to the first nations who conceived the idea of a Most High being. High above all the stars they conjectured was his most elevated seat. They fell upon their knees when they worshipped Him, as more emblematical of the immense distance they were removed from Him; and they built altars, upon which they offered fruits and other things, that the smoke might arise towards Him, as a proof of their gratitude. We, as enlightened Christians and Freemasons, make no offerings of fruits upon our altars, neither are they any more to be found upon the tops of the mountains, or in the depths of the caverns, but under a clouded canopy, as emblematical of the heavens, and our offerings are the hallowed obligations of a grateful and pious heart.

*Attenburgh.*—Here we find a very ancient Lodge, viz., St. John's Lodge, Archimedes, at the Three Tracing-boards, installed by a deputation from Leipsic, on 31st January, 1742, without any name. On the 17th of September of the same year, it took the name of the Three Tracing-boards, from the Lodge in Dresden. In 1775, it joined the Grand Lodge at Berlin, and adopting the name of "Archimedes, at the Three Tracing-boards," remained under this Grand Lodge until 1785, and in 1788, joined the Eclectical Union at Frankfort-on-the-Maine; in 1801 left it again, and formed a directorium of its own, and installed two Lodges, viz., Archimedes at the Eternal Union in Gera, and Archimedes at the Saxon Union in Schneeberg. Since then it has stood alone. In the year 1805, it divided itself into two Lodges, viz., St. John's Lodge, Earnestness to the Truth, and St. John's Lodge, Earnestness to Justness, under the same directorium; but this division ceased, and the whole of the Brethren joined in one Lodge, under the name of Archimedes, at the Three Tracing-boards. In 1803, it distinguished itself by forming a constitution-book of its own, which is highly valued by all other Lodges. In 1804, the Lodge consecrated a new building for its own use, and struck a medal upon the occasion, the principal side containing Archimedes delineating, surrounded with all the Masonic tools, and his face turned towards the rising sun, and with this motto on the upper part—"Noli turbare circulos;" on the lower part, "Lodge Archimedes, at the Three Tracing-boards." The other side contained the front of the new hall, to which Minerva was conducting a youth,

with the inscription, "Founded the 12th August, 1802." There was formerly a Lodge here, *Au Quatre Pierres Cubes*, belonging to the Union of the Grand Lodge, at the Three Globes in Berlin, but which has long been closed.

P.S.—You will see that I have followed the order of the German words instead of the English, because the work is arranged alphabetically in German; as, for example:

*Aberglaube*, is superstition.

*Abschied*, is leaving or declaring off from a Lodge.

*Egypt*, is Egypt.

*Ausser dem Loge*, out of the Lodge, &c., &c.

## THE ANNALIST.

### ARCHIVES OF GRAND LODGE OF ENGLAND.

(Continued from page 38).

1757. H. R. H. the Duke of York, brother to King George the Third, was initiated.

1758.\* Money awarded to Brethren who became deceased, returned to the Grand Lodge.

1760. Several Lodges erased, for non-attendance.

1761. Grand Officers empowered to dispose of the unsold Constitution Books; reported that Masons were made clandestinely, for small sums, at the Glaziers' Arms, Water-lane, Fleet-street; ordered that the acting Master and Wardens be expelled.

1762. Bro. Scott to have all the Constitution Books, large and small, at 2s. 6d. each.

Petitions from the Lodges in the East Indies, praying for the appointment of Culling Smith, Esq., as Provincial Grand Master, complied with. Fifty guineas sent from those Lodges to the fund of Charity.

Funds of the Grand Lodge amounted to £1000.

Eighty Pounds voted by the Committee of Charity to distressed Brethren.

1763. Funds of the Grand Lodge amounted to £1200.

1765. Subscription entered into to raise £216 for silver candlesticks, and £120 for three chairs, for the Grand Lodge. Ninety pounds voted to distressed Masons. More clandestine Masons, by Scott, who purchased the Constitution Books. He, at a subsequent meeting, asked pardon.

1766. H. R. H. William Henry, Duke of Gloucester, made, passed, and raised, at an occasional Lodge, held at the Horns Tavern, Palace-yard, on the 16th of February.

A reprint of the Constitutions suggested.

£100 voted to the sufferers by fire at Barbados.

Five hundred copies of the amended Constitutions ordered to be printed; to be sold at a certain price to the Brethren.

1767. Feb. 9. H. R. H. Henry Frederick, Duke of Cumberland, made, passed, and raised, at the Thatched House.

April 15. Grand clothing presented to their R. H. the Dukes of York, Gloucester, and Cumberland, with the rank of Past Grand Master.

1768. Important correspondence with the Grand Lodge of France.

\* At this time the Grand Lodge, as assembled, was composed of the Grand Master, the Present and Past Grand Officers, the twelve Stewards, the Master Wardens, and nine Assistants of the Stewards' Lodge, and the Masters and Wardens of sixty Lodges.

Oct. 28. FIRST SUGGESTION OF BUILDING A HALL.—Plan, under the title of "Regulations for raising a Fund to build a Hall, and purchase Jewels, Furniture, &c., for the Grand Lodge, independantly of the general fund of Charity."

1770. Erased Lodges to be taken off the roll, and the Lodges, in succession, to fill up the blanks.

The Provincial Grand Master for foreign Lodges reported the conditions (that of non-interference) by which the national Grand Lodges of the united provinces of Holland and their dependencies would exchange terms of alliance and correspondence; which conditions were agreed to.

1772. "Preston's Illustrations," sanctioned by Grand Lodge, first published.

1773. Hall Committee appointed.

1774. *March*. 14. HALL FUND: amount subscribed, £1422 15s. 6d.

*April* 27. Contract for the purchase of two large houses and extensive garden, in Great Queen-street, Lincoln's-inn-fields, late the residence of P. Calvert Webb, Esq., deceased, at £3180; £1850 was already lent on a mortgage. The front house would be useless, but would produce £90 per annum, and would defray the interest of the mortgage. The back house and premises would be sufficient for general purposes; and the garden would suffice to contain the Hall, to be erected for £3000. Full powers to the Committee. Lord Petre, the G.M., the Dukes of Beaufort and Chandos, Earl Ferrers, and Lord Dudley and Ward, were proposed as trustees.

£2000 borrowed of Mr. Lushington, to pay off mortgage.

1775. *Feb* 22. A deputy, or assistant-secretary appointed, with a proportionate salary.

Joseph Bayley and George Eaton, detestable wretches, expelled the Society.

Hall Tontine first established; 100 lives at £50; interest, £250 per annum, determinable, at the last death, to the Society.

1775. *May* 1. Foundation-stone of the Hall laid by Lord Petre, the Grand Master; at which ceremony the office of Grand Chaplain was revived, and conferred on the Rev. William Dodd, LL.D.

*Nov*. 24. "Freemasons' Calendar," under the sanction of the Grand Lodge, moved to be published, in opposition to that published by the Stationers' Company, the profits to be appropriated to the general fund; referred to the Hall Committee.

1776. *April* 24. £200 subscribed by Lord Petre to the Hall Fund.

*May* 23. Dedication of the Hall, by Lord Petre; on which occasion the office of Grand Architect was conferred on Thomas Sandby, Esq., the designer and superintendent of the work.

Dr. Dodd's "Oration," and Hutchinson's "Spirit of Masonry," published, under sanction, at the Hall dedication.

1777. *Feb*. 5. Resolved that an Extraordinary Grand Lodge be convened, to take into consideration the proper mode of discouraging and suppressing those assemblies calling themselves *Ancient Masons*; also for raising fees, &c.

The eldest son of the Nabob of the Carnatic reported as having been initiated; whereon a complimentary letter, with an elegant blue apron, and a book of the Constitutions, were voted to his highness.

*April* 7. The so-called *Ancient Masons*, under the Duke of Athol, declared to be irregular, and not to be countenanced; this censure not to extend to such as have been in Scotland, Ireland, or in any foreign Grand Lodge in alliance with the Grand Lodge of England.

Dr. Dodd, Grand Chaplain, having been convicted of forgery, was unanimously expelled the Society.

*Nov*. 12. £100 voted to the Freemasons of Nova Scotia, suffering by the American Rebellion.

1778. *April 8.* £2000 more required from the Lodge for the Hall Fund; suggested that a robe of distinction be worn by the Grand Master and his Officers, as well as Past Grand Officers, at their own expense. Referred to Hall Committee.

Hall debts unpaid, £2402 13s.

1778. *Oct. 30.* A pamphlet, published by Bro. Preston, denounced by Grand Lodge; and a vote of thanks passed to Bro. Heseltine, the Grand Secretary, who was reflected on therein.\*

1779. *Jan. 29.* Bro. Preston† and others join the York, or Athol, or Ancient Masons. A lengthy paper published on the subject by Grand Lodge.

1781. A printed circular of the Hall Fund published, in which there appears a curious charge of £16 18s. 3d. for rum!

1779. *Feb. 3.* No Brother, in future, to be appointed a Grand Officer, until he shall have served the office of Steward at a Grand Feast, nor unless he shall be a member of the Stewards' Lodge at the time of his appointment.

*June 21.* Treaty with Bro. Reilly to enlarge his tavern, by having the Society's front house; referred to Hall Committee. Subscriptions of not less than £25 to be lent, without interest, to liquidate the Hall Fund. Subscribers and Lodges to be complimented by a silver medal, as an honorable testimony of their services.

1780. *Feb. 2.* A translation of the letter, written in Persian, from his Highness Omdit ul Omrah Bahandar, son of the Nabob of Arcot, read to the Grand Lodge; ordered that a proper reply be sent to his Highness, and that a translation be copied on vellum, and, with the original, be elegantly framed and glazed, and hung up in the Grand Lodge.‡

*May 1.* Captain George Smith, P.G.M. for Kent, objected to by the Grand Secretary as Junior Grand Warden, being disqualified; the objection, however, was waived. Captain Smith, in November, resigned, on account of ill health. The Grand Lodge then resolved, that it was incompatible with the law to hold more than one office in the Grand Lodge at the same time.

Committee of Charity empowered to vote sums not exceeding Five Pounds, during the summer.

Joint Grand Secretary first appointed.§

1781. *Feb. 7.* Bro. John Leonhardi appointed Representative of the Grand Lodge of Germany.

1782. *April 10.* Prospects of correspondence with the Grand Lodges of Scotland and Ireland.

A Prince of the Blood, if Grand Master, may nominate a peer of the realm as Acting Grand Master.

1782. *May 1.* H.R.H. Henry Frederick, Duke of Cumberland, proclaimed Grand Master. The Duke of Manchester, as proxy for his Royal Highness, appointed the Earl of Effingham as Acting Grand Master.

1783. *Jan. 8.* LIQUIDATION OF HALL FUND DEBT.—Subscribers of £25 to become members of Grand Lodge. Lodges subscribing £25 to have the privilege of sending a Master Mason as Member of Grand Lodge. The number to close when it shall reach one hundred. Brethren subscribing, if not Master Masons, to become members on being raised.

\* This was the commencement of the celebrated Preston Case, which we purpose hereafter to treat of separately.

† Now Bro. Preston is *decoously* styled a *journeyman* printer! Bro. Northauk has omitted any notice of the circumstance of Preston's expulsion, which, as a historian, is not creditable to him; it is pretty clear, however, that Bro. Preston, in his "Statement of Facts," made a clean breast of it.

‡ The visitors (!) to the Masonic Museum would be gratified to see this excellent letter.

§ The late William White, father of the present Grand Secretary.

The debt of £1000 due from the Hall to the Charity Fund, to be concentrated, and the interest to cease.

*April 9.* Captain George Smith, having desired the sanction of the Grand Lodge to his work, "The Use and Abuse of Freemasonry," it was declined.\*

*Nov. 19.* An irregular Lodge in the King's Bench Prison denounced. Motion to fine Grand Officers, for non-attendance in Grand Lodge.

1784. New Book of Constitutions, published by Bro. Northauk. Bro. William White, Grand Secretary.

1785. *Nov. 23.* Death of Bro. Rowland Berkeley, G. T., reported. He was elected in 1764.

Rev. William Peters appointed Grand Portrait-painter, with thanks for his portrait of Lord Petre, which was ordered to be placed in Freemasons' Hall.

More Masons expelled for joining the Yorkists.

Portrait of the Duke of Manchester, painted by the Rev. W. Peters.

1787. *Feb. 7.* The Grand Treasurer announced that he was ready to pay off 20 per cent. on the Hall Loan, whereon many Lodges and Brethren generously relinquished their claims.

1787. *April 7.* Reported that Prince William Henry (afterwards William IV.) had been initiated at Plymouth. The clothing and rank of Past Grand Master was voted to his Royal Highness.

*Feb. 6.* H. R. H. the Prince of Wales (afterwards George IV.) initiated.

*May 2.* His Royal Highness the Prince of Wales attended the Grand Festival.

*Nov. 28.* H. R. H. the Duke of York initiated in the Britannia Lodge, and complimented with the clothing and rank of Past Grand Master.

1788. *March 20.* Resolved that the Tavern be taken down, and rebuilt on an elegant and commodious plan.

1789. *Nov. 25.* Bro. Preston and his friends restored to the privileges of the Society.

1790. *Feb. 10.* It being reported that H. R. H. Prince Edward (afterwards Duke of Kent) had been initiated in Geneva, he was complimented with the clothing and rank of Past Grand Master.

*Nov. 24.* Lord Rawdon announced the death of H. R. H. the Duke of Cumberland; and stated, that H. R. H. the Prince of Wales, if elected, would accept the office of Grand Master; whereon his Royal Highness was unanimously elected Grand Master.

1791. *Feb. 9.* Expense of new Tontine to be defrayed from both funds, aided by a voluntary subscription.

1792. *May 2.* His Royal Highness the Prince of Wales presided on the throne.

*Nov. 2.* The Grand Lodge declined connection with the proceedings of Royal Arch Masons.

1793. The Royal Cumberland Freemasons' School for Female Children "recommended to the favorable consideration of the Craft," with a donation of twenty guineas.

1794. Grand Lodge borrowed £900, in sums of not less than £100.

1795. The Prince of Wales presided on the throne.

1796. *April 13.* Prince William of Gloucester initiated in the Britannic, and complimented with the clothing and rank of Past Grand Master.

Certain persons admitted for small considerations not to be considered as Masons.†

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\* Bro. Northauk, in page 347, would put an extinguisher on all productions but his own. Captain Smith differed on the point, and published a most excellent treatise. Dr. Oliver was more thoughtful; by not asking a sanction, he was not refused; and a mine of Masonic literature became the property of Freemasons for all time.

† If not considered as Masons, would they be justified in telling secrets?



May 11. Present, the Prince of Wales on the throne. His Royal Highness Prince Ernest Augustus (now King of Hanover) initiated, and complimented with clothing and rank as Past Grand Master.

1798. Feb. 7. £700 due on the Hall and Tavern account; fees increased to meet the contingency.

1799. April 10. Masonic Benefit Society\* approved by Grand Lodge.

1800. April 9. The same Society recommended to the notice of Provincial Grand Masters.

Lodges erased, for not subscribing to the Liquidation Fund.

June 3. Address of Grand Lodge to King George the Third, on his providential escape from assassination; entrusted for presentation to his Royal Highness the Prince of Wales.

Speech of Lord Moira, respecting the attack on Freemasonry.

1803. Feb. 9. Mr. Thomas Harper expelled, for countenancing and supporting persons calling themselves "Ancient Masons."

1805. Resolved, "That his Royal Highness the Duke of Sussex, having been initiated abroad, that he be presented with the clothing and rank of Past Grand Master."

1808. Dec. 31. Foundation-stone of Covent-garden Theatre laid, by his Royal Highness the Prince of Wales.

1809. April 12. Certain measures of 1739 rescinded, and the ancient landmarks resumed.

1810. Feb. 7. Liquidation Fund ceased.

April 11. Expulsion of Mr. Thomas Harper rescinded.

1811. Feb. 6. Lodge of Promulgation.

1812. Feb. 12. His Royal Highness the Duke of Sussex appointed Deputy Grand Master.

May 13. E. F. Agar, S. G. W., displaced, for non-attendance.

1813. Jan. 27. Grand dinner to the Earl of Moira, with the presentation of a splendid jewel, &c.

## DRUMMOND KILWINNING LODGE, FROM GREENOCK.

ORIGINATING in that peculiar attachment to Mother-Lodge, which yet strongly influences the fraternity in Scotland—a relic, it may be, of the feudal feeling of former times, and which is not without its use as an incentive to combined action, and in sustaining a wholesome *esprit de corps*, provided that the rivalry thereby created among the Lodges be not carried into unworthy jealousy or envy—this Lodge of other days was instituted by certain Brethren residing in Edinburgh, who originally belonged to the Kilwinning Lodge of Greenock. According to the chronicles, its charter of erection bears date 26th February, 1739. At this period Alexander Drummond, P.G.M. over the west of Scotland, was Master of the Greenock Kilwinning Lodge. In compliment, probably, to this worthy, as well as in acknowledgment of the eminent merits of his brother, George Drummond, the founder of the Royal Infirmary of Edinburgh, and then Senior Grand Warden, the latter was chosen as first Master of the Drummond Kilwinning Lodge, from Greenock. It appears also to have received the name of "Drummond," in honour of these distinguished Masons.

A brief account of the Masonic history and services of both Brothers

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\* This Society still exists; its meetings are held at the Ship, Gate-street Lincoln's inn-fields. Some years ago it incurred the displeasure of the late Grand Master, for some irregular proceedings; after which the Society retrieved character, and is now supported by several excellent Masons, and is in a flourishing condition.

has already appeared in the notices of eminent members of the Canon-gate Kilwinning Lodge. But the character of so extraordinary a man and Mason as Brother George Drummond, may justify a few further particulars in commemoration of his private worth and public eminence.

He was the son of John Drummond, of Newton, in Perthshire, and was born at Edinburgh, on the 17th June, 1687. At the early age of eighteen he entered upon the busy stage of life, having been appointed to assist the commissioners for settling the national accounts, preparatory to the union of the two kingdoms. Such was his uncommon talent for financial transactions, that it is believed that most of the calculations were then made by himself.

His skill and ability in this department obtained him the attention of those at the head of Scottish affairs; and, in 1707, he was appointed to the post of accomptant-general of excise, soon after he had reached his twentieth year.

But the mind of Mr. Drummond was not to be chained down exclusively to the desk of the mere accomptant, however important and honourable such function. His enlarged and active spirit was ardently alive to the wants and interests of his native country; and, deeply imbued with the principles of civil and religious liberty, he waited but for the opportunity when his energies should be called forth in the maintenance of both. That occasion occurred at no distant time, when the standard of revolt was raised by the Earl of Mar; and Mr. Drummond is said to have been the first who sent intelligence to the English ministry of this sudden insurrection. Raising a company of loyal volunteers, he marched with them to the north, to join the royal forces under the Duke of Argyle. He was present in the action fought with the insurgents at Sheriff-muir, and despatched the earliest information of Argyle's success in a letter addressed to the magistrates of Edinburgh, dated from the field, on horseback.

In 1717, Drummond was further appointed one of the Commissioners of the Board of Customs, in which situation he remained for twenty years. Sensible of the value and assistance of so intelligent a man, the ministers of the day kept up with him a constant and confidential correspondence. Among these was the celebrated Joseph Addison, to whom Drummond transmitted regular information of the state of affairs in Scotland, and suggested his patriotic plans for the improvement of his country. To this latter object his zeal was sedulously directed, and seeing it within the sphere of his own personal endeavour to effect and advance at least the prosperity of his native city, he attached himself to the magistracy of Edinburgh, at first in the subordinate capacity of treasurer. From thence he rose to the highest civic honour, that of Lord Provost, to which he was six different times elected in the course of his long and useful life. In this capacity he largely benefited the Scottish capital, laid the foundation of a new town, opened up accesses, and built bridges, erected public offices and charitable institutions, beautifying the city anew, and thereby creating, at the same time, a beneficial influence on the spirit and enterprise of the country at large. He was also the means of establishing five new professorships in the college, and to him the university was indebted for introducing that distinguished ornament to literature and his country, Dr. Robertson, for many years Principal of the University of Edinburgh.

All his acts and objects, in truth, were illustrated by that bright halo around a great man's brow—the purest honesty of purpose and disin-

terested desire to do good. He never sought his own elevation as a means of enriching himself or his friends, but neglected his private fortune to attend to the interests of the public. At his suburban villa, near Edinburgh, he kept open table on stated days, where he concerted with his colleagues the affairs of the city, or consulted on other important business. In person he was of a dignified and graceful appearance, and possessed an easy and captivating manner of speaking, qualifications which joined to his other high attributes, eminently fitted him for appearing in public life. He was, in fact, formed by nature to have distinguished himself in a much more elevated and extended sphere than it was his lot to move in. Such was Brother George Drummond.

At the period of his election to the chair of the Drummond Kilwinning Lodge, he was in his fifty-first year. He remained in office during four years, when he was succeeded (in 1743) by Brother Joseph Williamson, advocate, of whom mention has been made in former Masonic notices. Brother Williamson was re-elected as Master the year following; but during the distractions of 1745, no election took place; and although a meeting seems to have been held in 1746, the Brethren did not proceed to the election of office-bearers. On the 9th of March, the room where the Lodge was wont to meet was given up, after which no further traces of it are apparent.

In confirmation, if further proof were requisite, that Freemasonry in those days was not confined to the strictly operative classes, but was studiously cherished by the higher and more educated ranks, the following members of the Drummond Kilwinning Lodge may be particularized. Thomas Ruddiman, a learned writer and grammarian. He was enrolled a member on the 17th January, 1741. Educated in the parish school of his native place in Banffshire, his mind was early bent on the pursuit of knowledge, and while a mere youth, he left his father's home, with only a guinea in his pocket, determined to push his way at the university of Aberdeen. On his road thither he was attacked by a gang of gipsies, who robbed him of his coat, his shoes, his stockings, and his only guinea. Nothing daunted by this disaster, he wended on to Aberdeen, where, without friends, and almost without clothing, he presented himself as a candidate for one of the university bursaries, and was successful in carrying off the first prize.

In 1700, he was induced to come to Edinburgh, where he was appointed assistant librarian to the Faculty of Advocates. He soon after published an edition of "*Voluseni de Animi Tranquillitate Dialogus*," with a Life of the Author; and though still struggling with narrow means, produced also a new edition of Gavin Douglas's translation of the *Æneid*, for which he wrote a glossary. In 1714 he published the "*Rudiments of the Latin Tongue*," a work which superseded all others of the kind in Scotland. He likewise edited "*Buchanani Opera Omnia*," in two vols. folio, with critical notes. About this period he commenced the business of a printer, in company with his brother, who had been brought up to the trade; and some time afterwards he was appointed printer to the University.

Unlike Provost Drummond, Brother Ruddiman was a Jacobite, though he prudently preferred the pen to the sword; and, in 1745, retired to the country during the troubles. He died in 1757, leaving a monument in his works.

In the roll of members, original or adopted, appear also the names of John Drummond, eldest son of Provost George Drummond; John

Erskine, advocate, professor of municipal law, and author of "Institutes of the Law of Scotland;" Charles Mackie, professor of universal history. James, Earl of Morton, originally entered in the Dumfermline Lodge, affiliated to the Drummond Kilwinning 16th April, 1739. On the 30th November following, he was elected Grand Master of Scotland. The Duke of Perth, from the Lodge at Crieff, affiliated same date as the latter. He was one of the chiefs in the rebellion of 1745, and died the year after. Alexander Drummond, Master of the Greenock Kilwinning, affiliated 21st May, 1739. Alexander, Earl of Leven, 20th June, same year. He was elected Grand Master Mason in 1741. James Kerr, jeweller, Edinburgh, 17th December, 1739. Colin Drummond, professor of Greek, 27th December, 1739. Neil M'Vicar, merchant, Edinburgh, 18th February, 1740. Rev. John Jardine, minister of the parish of Libberton, and afterwards of the high church of Edinburgh; recorded 17th February, 1742. He was married to the eldest daughter of Lord Provost Drummond, and was father to the present Sir Henry Jardine, who was Master of the Canongate Kilwinning Lodge in 1790. George Drummond, son to the provost, entered same date as last named. Colin Campbell, of Carwhen. Lord Cardross; he was the first Senior Warden of the Lodge, and in November 1739, became also Senior Warden in the Grand Lodge of Scotland. After succeeding to the earldom of Buchan, he was chosen to the Grand Mastership in 1745.

Altogether, the society of the Drummond Kilwinning seems to have been sufficiently select; and, composed as the founders were, of old experienced Craftsmen, doubtless its reputation was well sustained while it lasted. That its existence was not of very long duration, might be owing partly to the political troubles of the time, and partly to the existence of other more ancient and distinguished Lodges in the same city, whose prosperity and fame, if they did not render the creation of a new body altogether uncalled for, were too firmly established and extended, not to prove obstacles to its progress.

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

BY A BROTHER.

THE evils of non-residence are undeniably a grievous affliction to the church, and, if I may judge from my own feelings, equally grievous to the heart of the faithful pastor; but, although much has been done within these few years past, by stringent acts of parliament, to remedy this grievance, until every parish in England and Wales, like Scotland, has its manse and easy stipend for its minister and family to live upon with credit and respectability, I do not see how the evil is to be *perfectly* remedied. It is matter of history, that the majority of benefices were so thoroughly despoiled during the ravages of Henry the Eighth's reformation of abuses and corruptions that they have ever since, in a majority of them, remained without sufficient revenue to support a

resident clergyman in the manner his station and character demand. To this source, undoubtedly, may be traced the great evils which non-residence, in most cases, has produced in the interests and parochial influence of the church. Much, thank God! has been done to redress these evils by the late and previous governments; but much still remains to be accomplished, and that might be effected in a truly patriotic and Christian spirit of generosity by the great landed proprietors, and lay-impropriators, if they would take immediate steps to erect neat parsonage-houses, and such augmentation of endowment, wherever the want of such subsidies are found to make the legal exemption of non-residence of the incumbent.

This short preface to my visit is both due to my reader and my own conscience. It must be evident, from the title, that I am a non-resident; but I do assure him I am an unwilling one, and that my non-residence is entirely owing to the two causes which I have stated, as the obstacle to the earnest wishes of many of the clergy who are situated somewhat similar to myself.

The country to the west of Wolverhampton is remarkably fine; and after ascending the steep hill which conducts you from the pretty village of Tettenhall, you begin, on a clear day, to obtain a peep of the famous Shropshire mountain called the Wrekin. I believe its Saxon etymology is Wre-ken, a lofty or conspicuous place; but I remember a more facetious derivation of its name, given to me by the waiter at the Lion Inn, the first time I ever visited Shrewsbury. Traveller like, at breakfast the first morning after my arrival there, I asked him why it was first called Wrey-kin; the coachman had pronounced it to me as if spelt with a y, giving it a broad vulgar accent; his answer was, "*he supposed it was because all the rakings of the county were scraped up in a large heap there.*" After that, ye antiquarians, go—hide your diminished heads! Your occupation is superseded—yon varlet of the hostel outwits you all in suppositions. A learned Brother has oft amused me with some of his extraordinary antiquarian *denouements*, particularly with respect to the number of Adam's Lodge, and the probability of Masonry existing among the stars; but that does not beat some curious assertions I once read in a work called "*Salopia Antiqua*," *e. g.*, that from the top of the Clay-hills, lying about twenty miles to the south of Wolverhampton, *somebody* had affirmed that he had seen through a *powerful* telescope *Liverpool*, and even the ships sailing up and down the Mersey! and further, the veritable writer of the aforesaid *Antiqua*—himself a brother clergyman, M.A., &c.—deposes, that in grubbing about the ruined walls of the old Roman city of Wroxeter, near Shrewsbury, he discovered a skeleton, the thigh bone of which was a yard long, and there was a tooth—a foot long! I presume, in nautical phrase, this is what the sailors call "spinning a yarn." After such ocular demonstration, I think the evidence of "tradition" admissible in the case of all old bones called relics, which are held up to the faithful devotees of the Pope's toe. But with such digressions I shall never finish my visit. The road to Shiffnal, my first stage, is charmingly diversified with hill and dale, broad cultivated lands, substantial farm-houses, country seats, with here and there a grey church turret adorning the pastoral scenery. The scientific Lord Wrottesley has erected, on a part of his estate within view of the high road, an observatory. At Shiffnal, being holiday time, the diligence

took in a young ladies' and gentlemen's seminary, which made the interior *rather* warm. It was very clear if we left the schoolmaster at home, we were taking the scholars abroad. What the poor steeds might have *thought* of the load, I cannot pretend to say. No prying informers haunted that ilk; and for myself, I submitted to be half dissolved with the most perfect stoicism. The route through Madeley is frightfully precipitous; and the declivity which conveys you down to Ironbridge, on the bank of the Severn, petrifying. Here they point out the quarries whence the rough ashler was hewn, with which no doubt some of our worthy craftsmen, of olden days, built Worcester Cathedral, conveying it down the winding and silvery Severn. Here also is the manufactory of the celebrated Coal-port chinaware. As the day was fast declining, I mounted my poney, having six miles to ride before I could reach my night's quarters. I have enjoyed many romantic strolls through Canny Cumberland, the Isle of Man, Bonny Scotland, and the rich vales of the West of England, but my present one equalled most of them in its character—at least, I was in a disposition to think so. We followed the margin of the Severn to Bildwas-bridge. The stream is swift, abounding in fish, and the opposite bank towers up into lofty lime-rocks, covered with woods just bursting into the green hue of spring-life, and at points opening into deep glens, where the imagination might revel among the sermons of brawling brooks, and the preaching of reanimated nature. The view from the bridge, both up and down the river, was vastly pretty. A solitary barge gliding down the current to Gloucester, from Shrewsbury—the valley of the Severn rising on each side by ascents of rich verdure, and here and there dotting the surface, a charming rural residence, or a humble village fane. But brightest scene of all that greeted the eye, was the ruins of Bildwas Abbey. Many a monument of the decadence of Roman pontifical power in England have I seen; and this, like all the rest, was beautifully and classically situated. I reined in my steed on the precise spot, and at the identical moment, to view those remains of ecclesiastical devastation, *cum grano*. It was in a lane, elevated some little distance from the flank of the venerable ivy-clad pile—pale Cynthia rising in full orb behind me, shed her pale beams upon the mouldering walls, and

Twilight in her sober liv'ry  
Had all things clad,

when I gazed upon this relic of the unbridled wrath and rapacity of man. Believe me, I am no monk, no Puseyite, no lover of superstition, or of the formalities of religious worship apart from its essential impulse. But I groan with indignation when I behold the superb and stately structures of olden piety, and their munificent endowments, the wreck of time, and the torn remnants of a brutal dynasty and barbarous aristocracy, who, under the guise of reforming religion, plundered those institutions which ought only to have been purified for the revival of true religion and sound learning throughout the desolate places of the country. Such edifices as Bildwas Abbey and Wenlock Abbey, in its immediate vicinity—decayed specimens of unrivalled architecture, of classic taste in the choice of site, and practical judgment in the character of soil and vegetation—had they been preserved instead of demolished, their estates honestly appropriated instead of being impropriated, there would have been no necessity for any parliamentary grants to maintain

the national church—no need of squabbling in the House of Commons about a parliamentary measure to educate the people. Adieu, calm monument of man's dishonesty, depravity, and hypocrisy! Night gathers her sable garments around her, and I must away! Some day we'll meet again, when I will pace thy deserted aisles, and moralize amidst thy desolation upon the past, the present, and to come.

(*To be continued.*)

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### THE INVISIBLE SHIELD.\*

BY A PAST MASTER.

IN the year 183—, the writer of this was a resident in the town of K——, one of the many new places then springing into existence in the luxuriant West. Some thousand inhabitants already constituted what the sanguine proprietors anticipated was but the germ of that mighty growth of population, which in a few years was to make K—— a great city. Business and residence "lots" were freely bought and sold in the market, and speculation ran in a stream which had the seeming of a river of prosperity, bearing all who would embark upon it to the wide ocean of wealth, independence and luxury.—Alas! how has the lapse of ten fleeting years dissipated the hopes then indulged in, whelming the gay dreamers in bankruptcy and ruin! The paper fortunes amassed at the time I speak of, have vanished into thin air, and K——, instead of flouting the heavens with "the gorgeous palaces" of a city, groweth rank weeds in its market-places. Its glory hath departed with the reign of speculation, and the present dwellers there no more resemble the people who founded it, than does the lonely barn-door fowl the gorgeous bird of Paradise.

A glorious set were those early founders of the now quiet town of K——! Fashion did then, and there amongst, establish a vice-duke-dom of her empire, and Pleasure busied herself in devising new ways to spur old gaffer Time along in his course over this dull and lagging world. Dance, and song, and wine, and the inspiration of woman's beauty, all were laid under contribution; and for a year or two the tone of society in K—— went "as merry as a marriage-bell." I cannot but sigh when I remember those "good old times," and look upon the change which hath been wrought in the worldly condition of those who were the principal actors therein.—Many of the gallants of those days have been metamorphosed into sober married gentlemen—the meek fathers of half scores of children, and patient delvers in the mine of life's realities; some have settled down into antiquated, hopeless and subdued old bachelors; others have emigrated to Texas, that El Dorado of the desperate and the adventurous, and become Congressmen or Indian fighters under the single-starred Republic; others again, who were once accounted "bucks of the first water," have gradually subsided through all the

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\* From the "Freemason's Monthly Magazine," published at Boston, U.S.

gradations of adverse fortune; until finally they rest secure from any further reverse of the fickle goddess, in the slough of pure, unmixed *loafing*; while upon the breasts of some, whose hearts once exulted in the buoyant anticipation of length of years and fullness of joy yet to come, rest the green clods of the valley. Such are the shifting of life's kaleidoscope.

Among, but distinguished above all, those to whom I have alluded, was my young friend Harry L——. With a remarkably fine person he united manners the most engaging. Not destitute of elegance and grace, there was, also, about him an unaffected and manly frankness which at once won the heart. Warm, generous and quick in his sensibilities, a tale of distress or of wrong, could at any time command his purse to relieve, or his right hand to avenge. One or two more points added to his character, and it would have been a perfect one. But he lacked that steady, constant, stern self-control, the absence of which frequently turns even the good traits of a nature such as his into vices. He possessed, in short, passions as fervid as his sensibilities were lively, and by some he would have been called a *roué*. And yet Harry L—— was not that monster, the cold-blooded, flattering destroyer of innocence. No one had a more exalted reverence, in the abstract, for female purity and virtue, or could sooner have been wrought upon to become the avenger of a deliberate seduction. But he was not proof against temptation; and when once the unholy passion was kindled, his pursuit was eager, headlong, impetuous, until gratification brought with it reflection, and reflection, remorse—deep, pungent and bitter. Harry L——, more than any person I ever knew, needed some constant *secret monitor*, whose voice should be more potential than, alas! that of conscience often is, unaided by religion, and drowned by the hot flow of youthful blood. That monitor he found in ——, but I will not anticipate.

Among the many beauties of K——, at the time at which I write, was Helen S——. She was, indeed, a being to intoxicate and madden a youthful imagination. A form surpassing in its voluptuous ripeness and symmetry those of all other women—a complexion of that warm, rich brunette, which is peculiar to the passionate South—a clustering profusion of curls, black as the raven's wing, shading a neck and bosom of surpassing beauty—with eyes dark as midnight, large, and lustrous with the light of the feelings of the girl of sixteen—she presented a vision as alluring to the refined sensualist as one of the hours of the pagan paradise to the followers of Mahomet. She was the daughter of a widow in reduced circumstances, and unfortunately had been destitute, almost from childhood, of all other guardianship or protection than that of a vain, weak mother, and such as might be derived from that "INVISIBLE SHIELD,"

"Which none but *Craftsmen* ever saw,"

but which, nevertheless, under Providence, has saved thousands from a course of life, than which death were preferable. Young, ardent and guileless in her feelings, a neglected—or rather I should say, an ill-judged education—had given just that tone and complexion to her mind which fitted her to become an easy prey to the experienced voluptuary, while her extraordinary beauty and equivocal position in society, exposed her in a peculiar degree to the attempts of the designing.

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I know not how it was that Harry L—— and Helen S—— should have so often happened to meet each other, and be found wandering together under the soft moonlight. But so it was:—night after night, by the side of that quiet stream, did I see them on their solitary stroll. Night after night, as I hovered upon the footsteps of that beautiful and unguarded being, did I overhear the warm and burning sentiments that fell from his lips, in language eloquent it is true, but deriving its inspiration from a passion to which Bulwer's genius has lent the divinity of Love, but which is, nevertheless, "of the earth, earthy"—and I trembled for the consequences.

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The midnight hour was past. Helen S—— had laid her soft cheek upon the pillow, beneath her mother's humble roof, and was dreaming of one, whom in her fond and simple credulity, she had begun to regard as a *lover*!

In another quarter of the town, the members of an ANCIENT FRATERNITY had met together upon an important occasion. It was to receive into full communion a novice, who had served the period of his probation to the satisfaction of the fathers of the Order. The solemn rite was ended—the mystery revealed—the sacred duties expounded and assumed;—and as the fair dreamer in that humble dwelling, smiling in her sleep, murmured the name of Harry L——, *he* left, for the first time, the door of the solemn temple dedicated to Friendship and Benevolence—A BROTHER!

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"Harry, my dear fellow, do you intend to *marry* Helen S——?" said I the next evening, as, according to our wont, we were enjoying the fragrance of a fine Habana after supper on the balcony of our hotel.

"MARRY her!—certainly not. She's a delightful creature—has a form like Venus, and a deal of passionate romance, with a mind that might, under proper training, have made her a superb woman. I'm confoundedly *in love* with her, but have not for a moment indulged the preposterous idea of making that silly milliner mother of her's *ma belle mere*."

"Then, in that case, I must forbid the continuance of those long and dangerous moonlight rambles. Helen S—— is, it is true, the daughter of a milliner; and the society around you would probably laugh were you to make her your wife; but then she is the DAUGHTER OF A \* \* \* \* \*!"

To the initiated need I say more? These few words lost to Helen S—— a *lover*; but they also gained for her a *friend*, who was unto her even as a brother. And when, some years afterwards, her mother died, leaving her an isolated orphan in the world, to find an asylum in the family of one who had *known* her father,—and when a noble-hearted fellow of a princely fortune, meeting with her, and attracted by the beauty of mind, (which Harry L——'s fraternal providence of books and instructors had brought about,) as well as by the Juno-like majesty of her person, offered her his heart and hand,—and when they were married, and all the crusty and malicious old maids and scheming mammas in the neighbourhood were mad and jealous enough at her good fortune,—wondering, as they did in general conclave, how

one so poor and pretty should not have been abandoned,—and insinuating that she “wasn’t used to be” thought any better than she ought to have been “no how,” together with divers other such uncharitable surmises and insinuations—I say, when all these things came to pass, the spiteful *gossips* did not know it, but there were those who could have told, that notwithstanding her apparently unprotected and perilous situation, there had ever been around her and about her continually, the sure protection of THE INVISIBLE SHIELD.

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## MASONIC ANECDOTE.

### FREEMASONRY IN INDIA.

“THE glories of Calcutta are well ushered in by the charms of Garden Reach, a spot so perfectly beautiful, that the newly-arrived Englishman, on passing this part of the river, on his voyage from Diamond Harbour to the metropolis, at once begins to believe himself in Fairy-land. The magnificent stream up which he is sailing, is here wide, and comparatively speaking, clear. The banks on either side, sloping gently down to the water’s edge, are covered with the only real verdure I ever saw in Bengal. Flowers and shrubs, of every hue, peep forth from amongst the foliage; while bungalows, of the most refined taste, stud the sides, and invite the traveller to land and try a foretaste of Indian hospitality. There was a time, indeed, when every rural habitation of this kind was open to the new-comer, and bed, board, and a hearty welcome, were proffered to every Briton who here arrived. Even though the master of the cottage was away, the servants had, *then*, orders to receive and wait upon whoever might seek the shelter of these picturesque roofs. Those times have passed away—munificence and reckless expenditure have given place to economy and prudence. The style of persons who now seek the shores of Asia, has also altered. “*Tempora mutantur, et nos mutamur cum illis.*” But Garden Reach is still the same as regards its picturesque beauties; and though every bungalow is not now open to the stranger and the wayfarer, the person who travels up by water from the place of anchorage to Calcutta, will do well to stop here, and partake of the good fare which a very nice hotel proffers. It is to this house that many families go to meet their relatives arriving from England, and hence conduct them to the capital. Never was I more delighted with the sight of any spot than I was with Garden Reach. I eagerly gave orders to be set on shore, anxious at once to land on the lovely spot, and meet some friends who had written to Madras, telling me to expect them here. As I approached the neat little hotel, so different from our suburban smoking inns at Blackwall and Greenwich, I met a large party escorting an elderly gentleman and a young lady, who seemed to be his daughter, down to a budgerow, which was to convey them to a vessel lower down the river, only waiting their arrival to sail for Europe. At the water’s edge the parting took place, and a more affectionate one I never beheld. The departing friend had apparently been long endeared to them: he was evidently highly esteemed by them all. On some of their parching cheeks I even saw a tear trickle down, as they wrung his hand with earnest friendship; and a light drop glistened in many of their eyes, as they fervently pronounced

"God bless you!" Bowed down more by ill health than years, their friend hid his face in his handkerchief, and hurrying his daughter on board the boat, hastened into the cabin, to conceal the emotion he felt at thus parting—parting most likely for ever from the companions of his youth, the friends of his middle age—to whom he felt endeared by every tie of affection and long acquaintance—about to return to a land, which, though once his home, had become desolate to him from the loss of those he loved; about to change the warm welcomings of friendship and regard for the cold suspicious salutation of strangers; about to visit the spot where he had left parents and kindred, now numbered with the dead; to recommence life, as it were, and recognise once familiar and dear objects, now the property of strangers, perhaps enemies—in a word, to rend every tie he had so happily woven; to burst asunder every link of friendship, and begin life again, at an age when sanguine youth no longer lends its energies to overcome difficulties and bear up against unkindness. Such was the fate of him who now left the shore. Though a stranger, I could not help joining in every wish for his future happiness. There was a look of mild resignation, of philanthropic feeling, beaming in his countenance, which at once engaged my best regards. During tiffin, I asked who he was, and found his name was Robinson. He had been a resident in India during twenty years, but unfortunately, having been more generous than prudent, he had managed to amass but little wealth—he was worth, perhaps, ten thousand pounds, certainly not more; with this he was now returning to Europe, the doctors having declared a longer sojourn in Asia would endanger his life. Poor, but respected, he therefore left his friends, having taken home with him his fortune, invested in indigo, the exchange of the rupee being so low as to compel the Anglo-Indian to remit it in any thing rather than in specie. Robinson had not insured his investment, as he was to sail in the same ship with it. I do not remember the name of the vessel, but we will style it "The Dover Castle." On arriving at the hotel, which was one of the sweetest bungalows I ever entered, commanding a splendid view of the river, we found tiffin ready, and the acquaintances of Mr. Robinson waiting to join us in our meal. I soon learnt these gentlemen were all Freemasons, who had come down thus far to do honour to their friend, who for many years had presided over the Lodge in Calcutta; that he had been greatly instrumental in its foundation, and ever attended it, and benefited it, during the twenty years he had spent in India. They not only deplored his departure as a friend, but as a bright and shining luminary in the order of Masonry.

"They spoke so highly of their Lodge, and were so pressing in their invitation to me, that I consented to dine with them on the following day, and assist in celebrating one of their greatest festivals. Being discovered to be a Mason, a thousand kind offers were made, and many a warm palm proffered to me. The next evening I was just stepping into my hired palanquin, about to start for Chowringhee, where the Lodge was held, when a *punc* (a messenger) suddenly arrived, and announced the dreadful intelligence that "The Dover Castle" had been totally wrecked on the dangerous sands near Diamond Harbour, and that, though all the crew and passengers were saved, every thing in the shape of freight was utterly and irretrievably lost. "Alas! poor Robinson!" involuntarily ejaculated I; "he is then completely ruined!" and, though personally unknown to him, I jogged away to my destination with a heavy heart.

"To describe the mysteries—to touch upon the interior of a Mason's sanctum—of course is not my intention: suffice it to say our labours were followed by the most splendid banquet I ever beheld, and every one seemed happy and elate. As a stranger, I had not supposed it necessary to tell the news I had heard; I naturally imagined they had also learnt the afflicting tidings. In this, however, I was wrong; for, in the evening, *a chit* (a note) was brought to the President, who, with unaffected emotion, read it out loud. It told in a few words what I had already learnt, and confirmed the suspicion I had, that poor Robinson was now pennyless, compelled to remain in India at the risk of his life, again to toil for the uncertain chance of living to amass a sufficient competency to return to Europe. A general gloom was evident on every countenance, and many a sigh spontaneously burst forth on hearing the dreadful tale. Presently the countenance of one whom I dare not name suddenly brightened up; a proposition was made, which instantly diffused general pleasure, and called forth long and unanimous applause. In Europe the fact will seem almost incredible—yet it is strictly true, that within one month from the circumstance I have just mentioned, Robinson sailed with his daughter for England, bearing with him a fortune of twelve thousand pounds, the amount of a voluntary subscription created by his warmly-attached Brother Masons in Bengal."—*Hours in Hindoostan*, by H. R. Addison. *Bentley's Miscellany*, May 1st, 1843.

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#### TO THE EDITOR.

SIR AND BROTHER,—Having heard that, on a recent occasion, in a certain assembly, arguments were advanced against a motion, which were not founded on fact, I beg to offer the following observations, which, should they reach the attention of the party in question, may probably lead him, on a future occasion, to pause ere he shall again commit himself. He is said to have stated that there was no precedent for disposing of the funds of the Grand Lodge, in the manner required by the motion; and, when reminded of the case of a public testimony to the late Marquis of Hastings, he observed that, if the Grand Lodge had once done a wrong, it would be monstrous to repeat it. He was again reminded that a similar mark of respect was shown to the memory of the late Duke of Kent. But these facts only served to fix his determination to oppose the motion; for he then changed his tactics, and in a very lengthy address he declared that, to vote money in such a manner, would be the sure way to bring our funds to bankruptcy and ruin. But it is not necessary to report his illogical address, which had no other effect than to occupy time. Had he but looked around him, and observed the various busts of the members of the Royal Family, he would have been self-convicted of error. Had he for an instant remembered the portraits in the hall, many of which cost several hundred pounds each, he would not surely have hazarded the deliverance of so much inconsistency. I am not a member of the Board of General Purposes, but I may take the liberty of telling him who is, that the Grand Lodge have the power to dispose of every farthing of the fund of General Purposes, and in any manner it shall think fit; and, by way of information, the following circumstances may be worth remembering.

Some few years since, when the new temple was in course of erection, the Grand Lodge borrowed of the late Grand Treasurer several thousand pounds; which sum was repaid, and all the expenses of the new building defrayed, from the fund of General Purposes, amounting, probably, to ten or eleven thousand pounds.

This fund is amply sufficient for our wants, and, after defraying all current expenses, shows an annual excess of nearly one thousand pounds! and at present its assets are nearly six thousand pounds. It therefore can well bear to part with the sum required, and for such a purpose. My object at present is merely to state facts, and prevent the Brethren from being misdirected. You may hear from me again.

FIDUS.

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## TO THE EDITOR.

### A FEW WORDS ON REFRESHMENT.

SIR,—After the working of the Lodge, it is usual to call the Brethren from labour to refreshment. Far be it from me to wish to arrest the social effusions of the heart, or curtail the amount of that innocent enjoyment for which the soul yearns. I am fully sensible of the exceeding good which results from friendly intercourse, and have seen the happiest effects from the communion of those choice spirits whose viands are seasoned by the refinement of wit, and the manly and enlightened tone of converse which characterises the mind imbued with the hidden mysteries of nature and science. I readily admit this, and am proud to say that, with but few exceptions, such is the feast which awaits the Mason on retiring from labour to refreshment. Yet still I affirm, in the face of all this acknowledged good, that “it is a custom which would be more honour’d in the breach than in the observance.” I will endeavour to show sufficient reason for making these observations, and found my opinion upon two points. The first is, the inducement it holds out to protract the hour of separation until a late and unseasonable time. This fact requires but very little elucidation; it is too self-evident—it forces itself too strongly upon us, to admit of any doubt. The fascination of such society as composes a Freemasons’ Lodge is of too resistless a nature to allow one to nerve himself entirely against its allurements. To fly from such a festive scene, such a reciprocity of feeling and enjoyment, requires a heart callous to those acute emotions whose exercise elevates and refines the heart, as the sun’s diffusive beams give to the crude face of nature its beauty and perfume. It is this sense of enjoyment which tempts us to overstep the limits which reason pencils out, and encroach upon that season which ought to be devoted to our families. The wife, disposed to think well of Masonry, revolts at that which keeps the spouse of her bosom from his home during the protracted hours of night; and the parent, knowing the wiles which are ever spread to entrap the unwary steps of youth, shudders as the hours pass, and the child of his hope returns not. The help-meet whom God has given us is against the system; the authors of our being are against it; we are taught to reverence both. My next objection is upon the score of charity. Strange that Masons, to whom no one can deny the attribute of charity, should so far overlook that fundamental

point of their faith, and waste, in the pampering of the sense, what might purchase for them treasures in Heaven. We bestow much in charity ; but we might bestow infinitely more, and at the mere expense of a little self-denial. Subscribing members of Lodges pay yearly a certain sum, which, with initiation fees, &c., amounts annually to an enormous sum ; but of this free stream of wealth how much is annually spent in refreshment, which might find a much better channel ? Of what would I deprive you, Brethren ? A few delights of sense,—a little tickling of the palate ; and, in return, I would give you that which infinitely supasses the greatest joy that ever thrilled upon the nerve of sense. Curtail your banquetting nights, and with the Mammon of unrighteousness purchase for yourselves other and more enduring pleasures. To cheer the heart of the widow, to dry the tears of the fatherless, and offer the blessings of education to the destitute orphan, are delights which I offer you for the lesser joys of appetite. Instead of having a banquet after every Masonic Lodge, I propose that such occasions be only four in a year, at the most ; and let the expenses thus saved flow in one rich stream, with healing on its wings, to the door of poverty and want. With these few remarks, I beg to leave this subject, so near to my heart, in the hands of the Editor of the *F. Q. R.* ; his exertions will have more weight, and his greater talents more chance of success, than the humbler efforts of

CATO, (No. 25).

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#### COLLECTANEA.

RIVER JORDAN AND LAKE OF GENESARETH.—“The following eloquent passage from De Lamartine, descriptive of the places where our Saviour sojourned during his residence on earth, though long, will not, we are sure, be uninteresting to our readers :—‘ After having crossed, in the space of six hours, this yellow, rocky, yet fertile plain, we perceived the land slope suddenly before us, and discovered the immense valley of Jordan, and the first azure reflections of the beautiful Lake Genesareth (or Sea of Galilee, as it was called by the ancients, and in the Gospel). It soon opened entirely before us, surrounded on every side, save the south, with high grey or black mountains. At its southern extremity, and immediately beneath our feet, it narrowed, leaving a passage for that river of the Prophets and the Gospel—the Jordan ! The Jordan issues in a winding form, and enters the low and marshy plain of Esdraelon, at about fifty paces from the lake. In passing, it bubbled a little, thus greeting us with its first murmur under the ruined arches of a bridge of Roman architecture. It was there whither we directed our steps down a steep and stony descent, and where we wished to salute the waters consecrated by the recollections of two religions ; in a few minutes we were on the banks, and having dismounted, bathed our heads, our hands, and feet, in the soft waters, which are blue and warm like the waters of the Rhine when they issue from the Lake of Geneva. The Jordan at this spot, which is probably about the middle of its course, would not be called a great river in a country of larger dimensions, but it is much greater than the Eurotas, and all the rivers whose fabulous historical names are imprinted early in our memory, and convey with them the idea of greatness, rapidity, and abundance, which the aspect of the reality destroys. The Jordan, even here, is more than

a torrent; although, at the end of a dry autumn, it rolls gently in its bed, about 100 feet wide, presenting a sheet of water from two to three feet deep, clear, limpid, and transparent (so that pebbles may be counted at the bottom), and of that beautiful colour which enables water to reflect the deep blue firmament of Asia—nay, more blue itself even than the sky, which, in reflecting, it enriches. The caravan retired in silence from the village where we had slept, and ascended on the western side of the lake, at a few paces from its waves, upon a rocky and sandy shore, with here and there tufts of rose laurel, and some shrubs with slight indented leaves, bearing a flower similar to our lilac. On our left a chain of peaked hills, black, barren, hollowed in profound ravines, and spotted, at various distances, by immense isolated volcanic stones, extended the whole length of the western coast; and advancing in a sombre and naked promontory to nearly the middle of the sea, hid from us the city of Tiberias, at the extremity of the lake on the side of Lebanon. Not one of us spoke, so intently were our minds occupied with the scene before us, and the reflections to which it gave birth. As to myself, no spot on earth ever spoke so forcibly or so deliciously to my heart. I have always loved to wander over the physical scenes inhabited by men I have known, admired, loved, or revered, as well amongst the living as the dead. The country which a great man has inhabited and preferred, during his passage on the earth, has always appeared to me the surest and most speaking relict of himself—a kind of material manifestation of his genius—a mute revelation of a portion of his soul—a living and sensible commentary on his life, actions, and thoughts. But it was no longer a great man or a great poet merely, whose favoured residence here below I visited. It was the Man of men—the Man divine; whose traces I had come to adore on the very spot whereon he sojourned—on the very waves that had borne him—on the hills on which he had sate—on the stones whereon he had reposed his head. He had, with his mortal eyes, seen this sea, these waves, these hills, these stones; or rather this sea, these hills, these stones, had seen him. He had trodden a hundred times that path on which I now respectfully walked; his feet had raised that same dust which mine now raised. During the three years of his Divine mission, he went and came, without ceasing, from Nazareth to Tiberias, from Tiberias to Jerusalem. He had sailed in the barks of the fishermen of the Sea of Galilee. He calmed its tempests, he walked on its waves, giving his hand to the apostle of little faith, like me—a celestial hand, of which I have greater need than he had, in the tempest of opinion, and of thoughts still more terrible! The great and mysterious scene of the Gospel passed, in fact, almost entirely on this lake, the borders of this lake, and the mountains which surround and overlook it. Behold Emmaus, where he chose at hazard his disciples, amongst the meanest of mankind, to testify that the strength of his religion was in the doctrine itself, and not in its powerless organs. Behold Tiberias, where he appeared to St. Peter, and founded in three words the hierarchy of his church. Behold Capernaum—behold the mountain where he delivered the fine sermon of the mount—behold that on which he manifested the heavenly beatitudes—behold that from which he said, ‘I have compassion on the people,’ and multiplied the loaves and fishes, even as his word creates and multiplies life in the soul—behold the gulph of the miraculous fishing—behold, in fine, the entire Gospel, with its affecting parables and its tender and delicious images, which appeared to us such as they

appeared to the hearers of the Divine Master, when he pointed out to them, with his finger, the lamb, the fold, the good shepherd, and the lily of the valley. To conclude, the country that Christ preferred on earth; that which he has chosen for the exordium of his mysterious drama; that wherein, during his obscure life of thirty years, he had his parents and his friends according to the flesh; that wherein nature, of which he had the key, appeared to him with the greatest charms; behold these mountains, from whence he saw, like us, the sun rise and set in revolutions which measured so rapidly his mortal days; here did he successively repose, meditate, pray, and cultivate love to God and benignity to man."—*De Lamartine's Pilgrimage to the Holy Land.*

ADAM'S PARK.—"This is a high mountain, in the island of Ceylon, and held in the highest veneration by the natives, who resort thither from all quarters to the places of worship which they have created upon it. A tradition is preserved among them that it was from this spot Adam took his last view of Paradise; others think he was created here."

DR. FRANKLIN'S CODE OF MORALS.—"The following list of moral virtues was drawn up by Dr. Franklin, for the regulation of his life:—*Temperance*: Eat not to fulness; drink not to elevation. *Silence*: Speak not but what may benefit others or yourself; avoid trifling conversation. *Order*: Let all your things have their place; let each part of your business have its time. *Resolution*: Resolve to perform what you ought; perform without fail what you resolve. *Frugality*: Make no expense, but to do good to others or yourself; that is, waste nothing. *Industry*: Lose no time; be always employed in something useful; keep out of all unnecessary action. *Sincerity*: Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly. *Justice*: Wrong none by doing injuries, or omitting benefits that are your duty. *Moderation*: Avoid extremes; forbear resenting injuries. *Cleanliness*: Suffer no uncleanness in the body, clothes, or habitation. *Tranquillity*: Be not disturbed about trifles, or at accidents common or unavoidable. *Humility*: Imitate Jesus Christ."

RETROSPECTION.—"When the veil of death has been drawn between us and the objects of our regard, how quicksighted do we become to their merits, and how bitterly do we remember words or looks of unkindness which may have escaped us in our intercourse with them! How careful should such thoughts render us in the fulfilment of those offices of affection which it may yet be in our power to perform!—for who can tell how soon the moment may arrive when repentance cannot be followed by reparation?"

GOOD HUMOUR.—"Good humour is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapours on its passage. 'Tis the most exquisite beauty of a fine face—a redeeming grace in a homely one. It is like the green on a landscape, harmonising with every colour, mellowing the glories of the bright and softening the hue of the dark; or like a flute in a full concert of instruments—a sound, not at first discovered by the ear, yet filling up the breaks in the chord with its bewitching melody."

"THERE is nothing by which I have through life more profited than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women."—*Sir S. Romilly's Diary.*



"If men would only be determined to overcome a difficulty, they would find it but half performed before they thought they had commenced ; it is the want of exertion, and not ability, that makes so many men unsuccessful."

ADVICE.—"Most people seem to imagine that advice, like physic, to do good must be disagreeable."

"THE worst vices springing from the worst principles—the excesses of the libertine, and the outrages of the plunderer—usually take their rise from early and unsubdued idleness."—*Parr's Discourses on Education*.

"LORD BACON died so poor that he scarce left money to bury him ; 'which,' says Howell, 'though he had a great wit, did argue no great wisdom, it being one of the essential properties of a wise man to provide for the main chance.'"

"ANACHARSIS, though a Scythian, uttered sentiments as beautiful as Plato himself. Among his fine sayings is the one, 'The vine bears three grapes: the first is that of pleasure, the second is that of drunkenness, the third is that of sorrow.' A certain Greek poet, in a very ingenious distribution, gave the first bowl, or crater, to the Graces, Hours, and Bacchus ; the second to the other heathen deities ; the third to Mischief."

"THE Sardonic laugh is that beneath which severe uneasiness is concealed. 'Sardinia,' says Solinus, 'produces a herb which has this singular property that, whilst it destroys whoever eats it, it so contracts the features, and particularly the mouth into a grin, as to make the sufferer appear to die laughing.'"

"A GERMAN prince, in a dream, seeing three rats, one fat, the other lean, and the third blind, sent for a celebrated Bohemian gipsy, and demanded an explanation. 'The fat rat,' said the sorceress, 'is your prime minister ; the lean rat your people ; and the blind rat yourself.'"

BY HOOKE OR BY CROOKE.—"The proverb of getting anything by hooke or by crooke, is said to have arisen in the time of Charles I., when there were two learned judges named Hooke and Crooke, and a difficult cause was to be gotten either by Hooke or by Crooke. Spencer, however, mentions these words twice in his 'Faery Queene,'—

'The which her sire had scrapt by Hooke and Crooke.'

And, in another place,—

'In hopes her to attain by Hooke or by Crooke.'

Here is a proof that this proverb is much older than Charles's time, and that the phrase was not then used as a proverb, but applied as a pun."—*Warton*.

PHILOSOPHY OF HEAT.—" 'Well, my little fellow,' said a certain principal to a sucking philosopher, whose mamma had been teasing the learned knight to test the astonishing abilities of her boy, 'what are the properties of heat?'—'The chief property of heat is, that it expands bodies, while cold contracts them.'—'Very good, indeed ; can you give a familiar example?'—'Yes, sir ; in summer, when it is hot, the day is long ; while, in winter, when it is cold, it becomes very short.' The learned knight stopped his examination, and was lost in amazement that so familiar an instance should have so long escaped his own observation."

## P O E T R Y.

## A MASON'S LAMENT FOR THE DUKE OF SUSSEX.

BY BROTHER EDWARD RALEIGH MORAN,

OF THE GRAND MASTER'S LODGE.—No. I.

"IN the dirge we sung o'er him, no censure was heard,  
 Unembitter'd and free did the tear-drop descend ;"<sup>\*</sup>  
 In the presence of death could a censure get word  
 Or could tears, save Regret's, be pour'd out for our friend ?  
 We blest all his merits, forgetting each fault,  
 Suggested by others, the time-serving crew,  
 Who diverting his greatness from much that it sought,  
 Kept its bright orb, *then only* eclipsed, from our view.

But this *is* not the time to express our lament  
 For all that he might have been, rightly advised,  
 Oh, no—no—not now !—be our tears only spent  
 Over worth that we feel had been more highly prized  
 If flatterers—always round Princes—had known,  
 And respected the honest devotion we gave,  
 Springing up like the flowers affection had sown  
 Throughout life, ever his, though reserved for the grave.

Go rest with our prayers, thy best guerdon of fame,  
 Sole solace now left us—high priest of our creed,  
 Future ages of Masons will hallow thy name ;  
 And as reapers are grateful to him that sowed seed,  
 While gathering the harvest—ours be it to bless  
 The hand of that Prince, though in coldness now laid,  
 Who has left on our science the royal impress  
 Of his spirit—let each Brother thus hail his shade.

If goodness deserved an eternity here,  
 If high-thinking greatness should never leave earth,  
 If heaven had no other permanent sphere  
 For all the most valued, that here has its birth ;  
 If loftiest station with mildness combined  
 Could—oh, that it could !—midst us always reside,  
 If firmness of thought and true greatness of mind  
 Had a charm against death—Sussex could not have died.

And still in that Lodge—comprehensive above,  
 Where hope tells each Mason to seek his true home,  
 Where purged of its earthiness our life of love  
 Will exist throughout ages of ages to come—  
 Still take over us thy proud place in the East,  
 The spots that a moment have dimm'd thy bright ray,  
 Passed off—we will hail thee, there, still our High Priest,  
 Feeling ever more blest, as the spots pass away.

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<sup>\*</sup> Moore's Lines on the Death of Spencer Percival.

## LAYS OF THE CRUSADES.

## III.—ANSELMO AND THE APPARITION.\*

"Twas at the silent midnight hour,  
 When wearied warriors rest,  
 Anselmo sat within his tent,  
 Deep musing in his breast.

Deep mused the knight of Ribeaumont—  
 He thought a voice did call ;  
 When straight before him stood the slain  
 Son of the Count St. Paul.

"O Angelram the lost!" he cried,  
 "Returned to life again!  
 By Marra's wall didst thou not fall,  
 By the fierce Paynim slain?"

"I am the same," replied the form,  
 "Son of the Count St. Paul,  
 Whom late thou saw'st in battle-field  
 By the fierce foemen fall.

"But know that they who fight for Christ,  
 Can never, never die!"  
 And round his head a light there play'd,  
 Like rainbow of the sky.

"But tell me whence, O Angelram!  
 That lustre that doth shine  
 So beauteous around thy brow,  
 With radiance divine!"

"See'st thou yon dome in the high heavens,  
 Anselmo! sparkling, bright,  
 Of diamond formed, and chrystal clear,  
 Enshrined in silver light?"

"Yon is my home, my dwelling-place,  
 From thence this light doth come;  
 Another is for thee prepared,  
 A finer, brighter dome.

"Farewell! to-morrow we shall meet!"  
 The vision it was gone:  
 But much Anselmo ponder'd o'er  
 Its parting words and tone.

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\* For the legend on which this ballad is founded, and which furnished Tasso with a splendid fiction, see Michaud's "*Histoire des Croisades*."

At dawn he shrived him of his sins,  
Bade all his friends adieu—  
The young knights they believed him mad,  
The old scarce thought it true,

That one so stout and hale should die,  
So soon as he did say;  
But ere the mid-day sun had climb'd,  
A corse Anselmo lay!

The archers of the leaguer'd place  
A sudden sortie made;  
An arrow sent true to its aim,  
Struck brave Anselmo dead.

Unto that palace in the sky,  
Told of by Angelram,  
From earth to heaven sped he was—  
But back he never came!

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### *THE TEMPLE KNELL;*

OR, THE RED CROSS OF SCOTLAND'S SCATHIE.

THE Grand Prior sat in the Temple-hall,  
By South Eske fair to see,  
High chief of Scottish Templars all—  
Sir Walter de Clifton he.

Around him ranged his white-robed knights,  
In silence waited they;  
For sternly sad was that Priors brow  
Beneath his locks so grey.

“ Oh, heavy news, my men ! ”—he cried ;  
“ Oh, heavy news to me,  
To you, and every Red Cross true,  
Of the Scottish chivalrie !

“ A fast friend from king Edward's court,  
Doth secret tidings bring,  
That ere the morrow's break of day  
Our Temple knell shall ring !

“ Now heaven assoilzie that false prince,  
And cruel pope also,  
For that they have together leagued,  
To work our Order's woe !

“ A bloody legate fresh from Rome—  
May Satan scorch his cowl !—  
This day to Holyrood hath come,  
To seal their intent foul.

" Our broad lands and our houses all,  
By pious princes given,  
Shall soon be wrenched by robber gripe,  
And rudely from us riven.

" Farewell the bonnie banks of Eske  
And Ballintradock's braes !  
Farewell that hall and chapel fair  
Which did St. David raise !

" Then up, my few and faithful knights,  
The hour of doom is nigh !  
Give now your good and gallant swords,  
With Bruce to do or die.

" Already lo ! your king hath won  
Full many a victory ;  
And soon the glorious day shall come  
When Scotland shall be free.

" The Red Cross with St. Andrew's joined  
Must triumph o'er the foe ;  
While heart and hand unite to lay  
The proud usurper low !

" For me—full oft in Holy War  
I've faced grim death, I ween ;  
And that I now should turn my back,  
May not be said or seen.

" With good Sir William de Middleton  
Who shall with me abide,  
In my own hall I meet the foe,  
Betide whate'er betide.

" Haply my word, if not my sword,  
May still defend your fame,  
And heap on our oppressors' heads  
The infamy and shame.

" Speed then, and spur my gallant knights ;  
Methinks I yet shall see  
My comrades brave in better days,  
When Scotland shall be free !

" Aye, future monarchs shall be proud  
To fill your Master's place ;  
And the Red Cross shall deck the last  
Of Scotland's royal race !" \*

PILGRIM.

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\* The words of the prophetic prior, who doubtless possessed the gift of *second sight*, would seem to have been actually fulfilled in the reception of Prince Charles Stuart as a Knight Templar at Edinburgh in 1745, and his elevation to the Grand Mastership of the Order on the demission of Lord Mar.

## THE DWELLING-PLACE OF MASONRY.

My Muse, upturn thy gaze  
Unto the glowing skies,  
Whose myriad—myriad blaze  
Thy searching eye defies.  
Expatiate awhile  
O'er Space's vasty sea,  
Where Light's bright fountains smile,—  
There dwelleth Masonry !

Where Heaven's gems receive  
The light that in them burns,—  
Where the star that shines at eve  
On its glowing axle turns,—  
Where rainbow tints are born,  
And the gorgeous blazonry  
Of dew-bespangled morn,—  
There dwelleth Masonry !

Where lovely flow'rs of earth  
Receive their early bloom,  
And, 'mid their cells give birth  
To sighs that breathe perfume,—  
Where Ocean's waters swell,  
An emblem of the free,  
In the billow,—in the shell,—  
There dwelleth Masonry !

Where th' illumined heart conceives  
Thoughts holy, chaste, and pure,—  
Where Faith enraptured breathes,  
And joys for aye endure,—  
Where emanates the thrill  
That wakens Charity,—  
Where lives the God-like will,—  
There dwelleth Masonry !

Where'er a virtue throws  
A halo round the soul,  
Or aught of goodness glows,  
Like stars around the pole,—  
Where'er Hope flings a beam  
O'er life's unstable sea,—  
Where flows the healing stream,—  
There dwelleth Masonry !

W. SNEWING,  
Robert Burns' Lodge, No. 25.

## JOY AND GRIEF.

Who can depict a mother's boundless joy,  
 When first she clasps her new-born, smiling boy ;  
 The fond, mute eloquence of that caress ;  
 The tearful eye, the look of tenderness ;  
 The heartfelt gratitude to Him divine,  
 Who bliss from agony can thus untwine ?

\*            \*            \*            \*            \*

A father at the couch is lowly kneeling,  
 Who felt her pain—is all her pleasure feeling.

\*            \*            \*            \*            \*

The light of happiness is barely shed,  
 Ere dark'ning mists that happiness o'erspread.  
 The icy hand of sickness quickly press'd  
 The infant pillowed on its mother's breast.  
 The chilling contact froze life's quick'ning streams,  
 To thaw anew beneath their author's beams.

E. C.

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 EPIGRAM.

When Syntax speaks, and, like a pedagogue,  
 Poises his hand as if prepared to flog,  
*I see, renewed, the curse of childhood's day,*  
 The vengeful power of pedantic sway ;  
 And, as his gestures fiercer grow and faster,  
 I thank the gods that *he* is not *my* master.

J. LEE STEVENS.

## MASONIC INTELLIGENCE.

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### SUPREME GRAND CHAPTER.

#### QUARTERLY CONVOCATION.

*May 17.*—Present,—M. E. C. The Earl of Zetland, Pro-Z.; J. Ramsbottom, H.; T. H. Hall, J. A few Grand Officers, and a few Principals of Chapters.

It was stated that a *pro forma* meeting was held on the 3rd, which adjourned pursuant to summons to this evening.\*

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

The M. E. Pro-Z. then suggested the propriety of recording the demise of their venerated Grand First Principal, his late Royal Highness the Duke of Sussex, with a few appropriate remarks; and submitted an address of condolence to her Majesty, the presentation of which to be entrusted to the three Grand Principals, as was also an expression of condolence on the part of the Grand Chapter to her Grace the Duchess of Inverness.

The Report of the Committee of General Purposes was read, and ordered to be entered on the minutes.

The Great Seal was ordered to be repaired.

It appeared that there being upwards of £300 in the hands of the Treasurer—it was resolved that £200 be invested, making £500, in the Consols, to the credit of the Fund for General Purposes.

A petition for a charter to the Salopian Lodge, Shrewsbury, was granted.

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#### GRAND OFFICERS.

E. C. J. Ramsbottom, <i>M.P.</i> .....	J.
“ A. Dobie .....	N.
“ T. F. Savory .....	P. S.
“ Savage, and Adamthwaite ....	A. S.
“ J. Masson .....	S. B.
“ J. O. Truman .....	St. B.
“ R. Gibson .....	D. C.

The other Grand Officers holding rank contingent on their position in Grand Lodge, continue.

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#### COMMITTEE OF GENERAL PURPOSES.

The three Grand Principals; E. Comps. T. H. Hall, President; J. C. Burckhardt; Dobie; Acklam; Baumer; B. Lawrence; John Savage; Truman; L. Thompson.

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*Vide Supplementary, No., p. 182.*



## UNITED GRAND LODGE OF ENGLAND.

## COMMITTEE OF MASTERS.

*May 31.*—Present—Bros. H. R. Lewis, Burmester, Adamthwaite, Crucefix, M'Mullen, L. Evans, Jennings.

The Report of the Board of General Purposes was read, by which it appeared that its assets were between five and six thousand pounds. The funds of the Lodge of Benevolence were not flourishing. A Provincial Lodge was suspended for six months.\* The Board having carefully examined the case of Brother Thompson, of Newcastle, recommended to Grand Lodge to grant him the sum of £50, as originally suggested by the Board of Benevolence.

## NOTICES OF MOTION FOR JUNE 7TH.

By BRO. JENNINGS—To move for the assistance of Grand Lodge in augmentation of a private subscription for some memorial in honour of his late Royal Highness the Duke of Sussex, M. W. G. M.

By BRO. CRUCEFIX—To move that the sum of one thousand pounds be taken from the Fund of General Purposes and placed in the Trusteeship of the M. W. Pro-G. M., the Earl of Zetland; the R. W. the Deputy Grand Master the Marquis of Salisbury, and the V. W. the Grand Treasurer, the Grand Registrar, the Grand Secretary, and the Grand Superintendent of Works; to be applied in aid of any public subscription for the erection of some Testimony to the memory of H. R. H. the late Duke of Sussex; or as a nucleus of a fund for such a desirable purpose.

By BRO. STEVENS—To move, that in future, no Brother shall fill the office of Grand Master for a longer period than three years consecutively.

## QUARTERLY COMMUNICATION.†

*June 7th.*—Present,—The Earl of Zetland, Pro-Grand Master, on the throne.

Bros.—Hastie, *M.P.*, and Matthew, Grand Wardens; Hall, Grand Registrar; White, G. S.; Savage and Adamthwaite, G. Deacons; Ewart, G. S. B.; Jennings and Chapman, G. D. C.; Shadbolt, Savory, Lawrence, Crucefix, Dobie, Norris, &c. &c. Several Grand Stewards, and the Masters, Past Masters, and Wardens of various Lodges.

The usual business of the Grand Lodge was transacted.

Addresses of Condolence were received from the Grand Lodges of Scotland, Ireland, Hamburg, Belgium, and the Provincial Grand Lodge of Limerick; also from the Grand Council of Rites, Dublin.

The Report of the Board of General Purposes was received and adopted.

\* It is worthy of remark that by this sentence, complainants and defendants appear, at any rate, to have had equal justice; for the Lodge altogether has been placed under suspension. Query—Is any party satisfied?

† It is long since any printed circulars of the Grand Lodge have been issued; promises of amendment are soon forgotten: spare the rod, and the schoolboy laughs.

GRAND STEWARDS.

Bro. W. Cubitt.....No. 1	Bro. J. Barnes.....No. 30
“ C. Andrews ..... 2	“ H. Hall ..... 32
“ J. A. D. Cox ..... 4	“ C. Collingridge ..... 37
“ W. Prideaux ..... 6	“ Rev. C. Vink ..... 66
“ R. J. J. E. Daly ..... 8	“ J. A. Chase..... 72
“ A. Canham ..... 14	“ J. Houlding..... 108
“ J. Gibbins ..... 21	“ J. E. Brady ..... 116
“ — Payne..... 23	“ J. Savory ..... 233
“ A. Dalgleish..... 27	“ W. G. T. Dyer ..... 324

The following Brethren were declared by the Scrutineers to be elected on the Board of General Purposes:—

MASTERS.	PAST MASTERS.
Bro. Acklam	Bro. Giles.
“ Barnes.	“ Havers.
“ Foreman.	“ Lee.
“ Gibbins.	“ Rule.
“ Parkinson.	“ Udall, J.
“ Vink.	“ Walton Isaac.
“ Wing	“ Webb.

The Pro-Grand Master announced the following Grand Officers as his section of the Board.

Bro. A. DOBIE, *President*.

Bros. Hall, Lewis, Savory, Bossy, Savage, Adamthwaite, Lawrence, McMullen, and Jennings.

The notices of motion, as delivered in at the Committee of Masters by Bros. Jennings and Crucefix, were amalgamated by consent, and carried unanimously. After which, as the hour of eleven had passed, the motion of Bro. J. Lee Stevens could not be entertained, and the Grand Lodge adjourned.

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MASONIC KNIGHTS TEMPLAR.

GRAND CONCLAVE OF ENGLAND.

The office of Grand Prior of the Grand Conclave having become vacant by the demise of H. R. H. the late Duke of Sussex, the important franchise of the election of a Grand Prior for England is restored to the Grand Conclave.

Much anxiety is felt on the subject, and we hope in our next number to give a satisfactory account of proceedings.

## THE CHARITIES.

THE ASYLUM FOR THE AGED AND DECAYED  
FREEMASON.

GENERAL COMMITTEE, *May*.—R. T. Crucefix, *M.D.*, Treasurer, in the chair.

A printed copy of the Preliminary Regulations was carefully examined, corrected, and finally ordered to be circulated at the ensuing Festival on the 21st June next, and also among all Lodges.

STEWARDS' MEETINGS.—The arrangements of the Festival have been made with all the usual attention to promote the object; but we must postpone, to a postscript, the general details of the meeting.

## ROYAL MASONIC BENEVOLENT ANNUITY FUND.

## FIRST ANNUAL MEETING.

*May 19*.—Present the Earl of Zetland, Pro-Grand Master, Vice-President, in the chair. Bros. Cabbell, Hall, Lewis, Dobie, Bossy, Vink, Acklam, Isaac Walton, and other subscribers.

A discussion arose as to the propriety of admitting the public press, which having ended in the affirmative, the reporters took their notes, and we therefore give the following from the *Morning Chronicle*:—

“ROYAL MASONIC BENEVOLENT FUND.—The first annual meeting of the subscribers and friends of the above institution, established in 1842, for the relief of Distressed and Infirm Freemasons, was held yesterday at the Freemasons' Tavern, for the purpose of receiving the report of the committee for the past year, and electing fifteen pensioners on the funds of the charity. The Earl of Zetland, Pro-Grand Master of the Fraternity, presided, and among those present were Messrs. B. B. Cabbell, Hall, Lewis, Dobie, Bossy, and several other influential members of the Craft. The noble Chairman having opened the meeting, called on the Secretary to read the report, in which the committee congratulated the subscribers on the success which had already attended their efforts. The objects of the society were at present but very imperfectly known, but the state of advancement it had attained gave fair promise of the abundance which might be looked for. The committee had confirmed, as eligible, seventeen candidates, one of whom had since died, and fifteen of the applicants would be elected as annuitants of sums, varying from £10 to £30. The financial statement was of a highly gratifying character. The donations from individuals, lodges, and chapters, amounted to £1263 19s.; a donation from the Grand Lodge (annual), £400; from the Grand Chapter, do., £25; annual subscriptions from members, £264 7s. 6d.: and interest on £900 (one half year), £13 2s. 2d.—making a total of £1968 8s. 8d. The disbursements were: purchase of £900 Three per Cent Reduced, £847 2s. 6d.; ditto Three per Cent Consols, £862 5s.; petty disbursements on account of the institution, £30—leaving a balance in the hands of the bankers of £227 1s. 2d. The report was unanimously adopted, and, in the course

of the addresses made, a well merited tribute was paid to the memory of his Royal Highness the Duke of Sussex, late Grand Master of the Brotherhood, and President of the Committee of the Benevolent Fund. The various officers having been re-elected, a ballot was taken, and the *first* fifteen candidates declared pensioners on the funds; after which the meeting adjourned."

The *Chronicle* has committed one error: the election did not fall on the *first* fifteen in the list, for the *second* candidate was unsuccessful. His name is John Morris, of Whitehaven, aged 75. He was initiated in 1808, and has paid contributions to Grand Lodge for twenty-six years.

His failure was no doubt a mistake, arising from that anomalous system of voting that cumulates without discretion, and thus prevents the exercise of free and considerate benevolence. We, however, cordially congratulate the subjoined fifteen Brethren on their election to the benefits of a Masonic charity, and pass a special vote of thanks to those supporters of the Asylum who, by their presence, confirmed the generous principle that called this second institution into existence, and who also tended to lessen somewhat of that cheerlessness which the scanty attendance in the great hall naturally gave rise to. A committee-room would have been more convenient.

SUCCESSFUL CANDIDATES.

Bro. A. Hollinrake, Todmorden.	Bro. R. Tucker, Salisbury.
" T. Woodburne, Kendall.	" J. Haycroft, Teignmouth.
" W. Conry, Gosport.	" S. Hunt, Kidderminster.
" W. Orrell, Bolton.	" T. Powell, London.
" M. M'Mann, Deptford.	" G. Colcott, London.*
" J. Deans, Greenwich.	" J. George, London.
" C. D. Raabe, Hampton.	" W. Speight, London.
" G. Kershaw, Romford.	

FESTIVAL IN AID OF THE GIRLS' SCHOOL.

FREEMASON'S HALL, 24TH MAY, 1843.

Bro. LORD INGESTRIE, P. S. G. W. in the Chair,

Supported by the following Grand Officers:—Bros. Savage, Gascoigne, Philipe, Hall, Adamthwaite, Cabbell, Crucefix, White, Granville, Evans, Jennings, M'Mullen, Lawrence, Dobie, Bossy, Lewis, Norris, Lawrie, and Sir George Smart. Also by

The House Committee—Bros. Harvey, Tenison (Ireland), Snowe (Ireland), and upwards of one hundred other Brethren.

The banquet over, and the cloth removed, *Non Nobis* was chaunted, and the usual loyal and Masonic toasts were given and received with due respect. "The Memory of the late Duke of Sussex" was drunk in solemn silence.

\* Also on the Asylum Fund.

"The Grand Lodges of Scotland and Ireland, with their respective Grand Masters, Lord Fitzclarence and the Duke of Leinster," were much cheered.

BRO. TENISON, *J. P.*, barrister-at-law, being called on, replied in an animated address, acknowledging the compliment paid to the Duke of Leinster, the Grand Lodge of Ireland, and the Irish Freemasons, over whom he (Bro. T.) said his Grace so ably and so honourably presided.

BRO. LEWIS, in brief terms, proposed "*The Health of the Noble Chairman*"—who acknowledged the compliment.

The children were then introduced, and presented, as usual, a most interesting scene; alluding to the subject, the noble Brother in the chair made a very touching appeal to the meeting, more especially to those better part of society in the gallery. "Let them, as we do (observed the Chairman), look on the interesting objects as the means by which the All-wise has directed our endeavours to do good—to encourage virtue—and save many from vice." The Institution had been established nearly sixty years, during which period many young women had become examples in society. He recommended the young folks he addressed to bear this in mind—to benefit thereby, and conduce to their own happiness and credit. Lord Ingestrie then paid a merited compliment to Mrs. Crook, the matron, and her assistants. After which, he invested Laura Crisp with the silver medal, as a reward for general good conduct. A hymn, composed by Sir George Smart, "*When Social Virtue breathes around,*" was sung by the children in the gallery. The children then retired amid the most affectionate applause of the meeting.

THE CHAIRMAN then proposed the health of Bro. Cabbell, the Treasurer of the Institution, whose charity was proverbial; he had given for seventeen years, an annual Donation of Ten Guineas, besides one of Fifty Guineas; but he was still more endeared to the Institution for his unceasing and dignified services—(great cheering.)

BRO. CABELL acknowledged the kindness of the meeting, with evident feeling. Since their last meeting, all present had to deplore a loss—felt by himself most acutely—the honoured and revered the late Vice-Patron and President of the Institution, His Royal Highness the Duke of Sussex, who left behind him a character teeming with abundant proofs of his support of honour, interest and charity. He then adverted to the great moral advantages in the Girls' School, which he strongly recommended to the patronage of the ladies—(cheers.)

THE CHAIRMAN next proposed the health of the Medical Officers of the Charity, which was most warmly welcomed.

DR. GRANVILLE rose, and on behalf of his colleagues and himself, returned their united and cordial thanks for the general and kind reception of the toast. He had been honoured for twenty-three years with the appointment, and had often returned thanks for a similar mark of kindness. The wheel of fortune was slippery; and in these awful times, which affect relatives and their interests, what serious lessons in life did this charity present to the reflective mind. The nature of disease to which the juvenile objects of the society were naturally subject—often owing to the changes of fortune—required all the caution and experience of the physician to alleviate. As an instance of vicissitude, it should be remembered that the grandchildren of the benevolent founder had been inmates of the Institution which he, in the hour of prosperity, had been

so instrumental in promoting. His colleagues and himself had done their duty most cheerfully; and he thought it proper to state that such had been the value and importance of preventive measures, that the trifling amount of £3 17s. 2d. had sufficed for physic for sixty-five children during the year—(hear, hear.) Most ably had the Medical Officers been seconded by the Home Committee, the Secretary, and the Matron, whose conduct was beyond all praise; and when it was recollected that no community was more liable to illness, so the necessity of sanitary regulations was more stringent. (Dr. Granville concluded amid the cheers of the meeting.)

The CHAIRMAN proposed the health of the Board of Stewards, and Bro. Hall, the President, returned thanks.

The musical department was under the care of Brother T. Cooke. Sir George Smart presided at the piano.

The subscriptions exceeded £500.

The entertainment to the ladies was as usual; and the social hour was enlivened by a concert.

BOARD OF STEWARDS.

Br. Thomas H. Hall, (Gr. Reg.)	Prince of Wales's Lodge, 324 Pres.
" William Henry Carlin . . .	Old King's Arms Lodge, 30 V.P.
" Samuel Scott . . . . .	Lodge of Antiquity . . . 2 Treas.
" Joseph Holl . . . . .	Grand Master's Lodge . . No. 1
" James Wyld . . . . .	Somerset House Lodge . . . 4
" William Charman . . . . .	British Lodge . . . . . 8
" John Canham . . . . .	Tuscan Lodge . . . . . 14
" James Gibbins . . . . .	Lodge of Emulation . . . . 21
" Thomas Coakley . . . . .	St. Albans Lodge . . . . . 32
" F. B. Bernard Natusch . . .	Old Union Lodge . . . . . 54
" William Hawkins Adams . . .	Grenadier's Lodge . . . . . 79
" Edward Cuff . . . . .	Lodge of Regularity . . . 108
" Henry Faudel . . . . .	Burlington Lodge . . . . . 113
" Charles James Perkins . . .	Shakspeare Lodge . . . . . 116
" John Van Sommer, Jun. . .	Union Lodge . . . . . 195
" Daniel Francis Coghill . . .	Jerusalem Lodge . . . . . 233

THE ACCOUNT OF BENJAMIN BOND CABELL, Esq., Treasurer.

1842.	Receipts.	£	s.	d.
Jan. 1—To Balance (at Bankers') . . . . .		249	7	1
Produce of Children's Work . . . . .		64	14	8
Dividends on Stock . . . . .	466 0 8			
Less Income Tax . . . . .	6 15 11			
		459	4	9
Payments by Grand Lodge in lieu of Fees . . . . .		150	0	0
Balance of Legacy of £300 from Brother Hencky, with Interest . . . . .		111	3	0
Amount of Donations and Subscriptions as per List . . . . .		752	14	3
Balance received from the late Secretary . . . . .		258	12	6
		£2045	16	3
1843. Jan. 1—To Balance . . . . .		133	18	8

	<i>Expenditure.</i>	£	s.	d.
1842.	By Provisions for Children, Matron, and Assistants ....	587	13	11
	Rent, Taxes, and Insurance .....	83	18	6
	Furniture, House Utensils, &c. ....	29	9	3
	Linen, Clothing, and Haberdashery for the Children	201	3	11
	Coals, Candles, and Soap .....	58	15	8
	Salary and Wages to Secretary, Matron, and Servants.....	151	5	0
	Gratuities to Matron and Assistants ....	37	16	0
		189	1	0
	Matron's Incidental Expenses .....	22	8	10
	Books, Stationery, Printing, Postage, and Adver- tisements .....	55	0	3
	Commission paid Collector.....	24	6	9
	Medicine .....	3	17	2
	Reward to Elizabeth Morris, on completing her Apprenticeship .....	5	0	0
	Repairs of Building .....	151	2	4
	Payment to Grand Lodge, being the Balance of a Loan of £1000 .....	500	0	0
Dec. 31.	Balance in Hand .....	133	18	8
		£2045	16	3

*London, 5th May, 1843.*

 JOSEPH TAYLOR,  
 JOSEPH J. CLEGHORN, } *Auditors.*  
 E. H. PATTEN,

### BOYS' SCHOOL.

A Quarterly General Court of the Governors and Subscribers will be held at the Office, 7, Bloomsbury-place, Bloomsbury-square, on Monday the 3rd of July next, at Seven o'clock, to transact the usual business of the Charity. In consequence of the number of candidates not exceeding the number of vacancies, (eight), the following boys, admitted candidates, it is presumed will be elected:—

Thomas Rowan.  
 Joseph Cottingham.  
 George Andrew Langley.  
 Edward Dance.

David Greenhalgh.  
 Abraham Saqui.  
 William Henry Willson.  
 Thomas James Anderson.

## THE REPORTER.

THE meetings of Lodges have presented no subject of particular observation. Many meetings have suspended on account of the demise of the Grand Master.

THE EX-GRAND STEWARDS' FETE, *May 27*.—The Brethren who composed the late Board of Grand Stewards invited their successors, the Grand Stewards of the present year, to a splendid entertainment at the Crown and Sceptre, Greenwich. The invitation also extended to eighteen other Brethren, most of them Past Grand Stewards, among whom we noticed Bros. Lewis (P.G.M. of Sumatra), Dr. Crucefix, and C. Hobson, Past Grand Officers. Bro. W. Shaw, President of the late Board was in the chair, it is only requisite therefore to say, that the day passed off to the entire satisfaction of the numerous party. In proposing the health of the successors of the late Board of Stewards, Bro. Shaw called the attention of the company to the important fact that he (Bro. S.) and his colleagues had endeavoured, loyally, but decisively, to maintain the dignity of the office of "Grand Stewards;" and he felt, with those colleagues, some pride in having succeeded in the object, and if the successors to the late Board approved the course taken, he had no doubt but great advantage would be gained. The usual loyal and Masonic toasts were given—(the memory of the late illustrious Grand Master in solemn silence). The Chairman's health was proposed, and welcomed with acclamation; the Officers of the late Board were equally complimented, and an animated acknowledgment was made by Dr. Leeson. Bro. Dover made some very pertinent remarks, on his health being given, as did Dr. Crucefix, in proposing the health of the other members of the late Board. The company did not separate until past high twelve.

CHAPTER OF FIDELITY, *May 22*.—This excellent Chapter maintains its deservedly high reputation, and stands pre-eminently an example to others. The discipline and practice within the sacred portals of the Chapter are regulated by a careful observance of form and character, and the social board is always graced by courteous demeanour and temperate enjoyment. At a special meeting held on the 22nd instant, these objects were particularly illustrated at the exaltation of four Brethren to the honours of the Royal Arch; Comp. R. L. Wilson presided at the ceremonial, and also at the banquet. The memory of his late Royal Highness was drunk in solemn silence. The usual loyal and Masonic toasts were given. Among the complimentary toasts from the chair were—"Dr. Crucefix, with thanks to him for his invaluable services to Freemasonry, and to this Chapter in particular." "Comp. Tenison and the Grand Chapter of Ireland." In speaking of Comp. T., the Chairman observed, that although he could not boast of his personal friendship, he had heard good report, and from a quarter where truth gave hostage that there could be no mistake. Comp. T. also was introduced to them as the friend of Dr. Crucefix—(cheers). He trusted their visiting Companion would make a good report in the Sister Isle, and that his sojourn here would tend to strengthen, if possible, the bond of peace and friendship by which we were cemented—(cheers).

Comp. TENISON, on the part of his Grace the Duke of Leinster and the Grand Chapter of Ireland, begged most respectfully to acknowledge



the compliment paid to that distinguished noble Mason and the august body over which he ruled. For himself, he was not so surprised as he was gratified at his reception. English sincerity was understood and felt by the true-hearted Irish Mason, and he claimed for himself the attempt to acknowledge his sense of the liberality and courtesy of the Companions. It was sufficient to prove that, although the guest of "the Saxon and the Stranger," Masonry disregarded all barrier to peace and goodwill, and dissolved the distinction of accent and speech in the purifying excellence of its principles—(cheers). The health of the E. Z. (Comp. R. L. Wilson) was proposed in a very fervid address by Comp. Crucefix, and acknowledged in a reply embracing many apposite remarks to the four newly exalted Companions, on their position in the Order: which remarks Comp. J. M. Kemble,\* on the healths of the new members being proposed, in a very talented manner, embodied in his acknowledgements, and commented on with great address.

Comp. WILSON proposed the health of the First Principal, Comp. J. Udall, who was necessarily absent, and paid a merited eulogium to him. Comp. Crucefix gave "The Four Charities of the Order," in which he took a range of the general excellence of all, concluding by expressing a hope that while there was room for all, none should be neglected; and, least of all, the Mason's Hope—the Temple itself—the *Asylum*. The address was listened to with great attention, and called up Bro. Faudel, who returned thanks as Steward for the Girls' School Festival, and Bro. Wyld, who did so as Steward for the Festival of the Asylum. Other toasts and sentiments followed, and the evening passed in a most happy manner.

ROYAL ALPHA LODGE, *May 20*.—A meeting was held for the purpose of recording the demise of H. R. H. the Duke of Sussex, late Master of the Lodge.†

BANK OF ENGLAND, *June 9*.—We must not altogether pass over the Meeting of Recreation of this Lodge, which was held at Bro. Quarterman's at Greenwich; but there were choice spirits there, who so beguiled the time with wit and humour, that we frankly confess to our inability as reporters. We ask leave to sit again in 1844, when we promise not to be less happy, but to bear in mind that our enjoyment ought not to make us forgetful of our duty.

ENCAMPMENT OF FAITH AND FIDELITY, *May 30*.—A meeting of the members took place under the auspices of Sir Knt. H. Udall, which was numerously attended. Among the visitors were the venerable Archdeacon W. B. Mant (of the Grand Council of Rites, Ireland), and Dr. Crucefix.

The installation was most admirably conducted by E. Commander H. Udall, who also presided at the banquet, at which several pointed addresses were given with their usual effect.

CROSS OF CHRIST ENCAMPMENT, *June 16*.—The exaltation of Comp. W. Tucker, of Coryton Park, Devon, gave the E. Commander Wackerbath an opportunity of installing a most worthy member of the Order.

\* Licensor of plays—son of Charles Kemble.

† Were not their Royal Highnesses Prince Albert and Prince George of Cambridge proposed on the 13th?

The meeting was graced by Sir Knt. Thomas Wright, the Grand Secretary to the Grand Council of Rites, Dublin. Masonic Knights, like other social beings, can enjoy social festivity; and on this occasion there was no drawback on a truly happy meeting. The health of Sir Knt. Wright was proposed by his friend Crucefix, and acknowledged in a very fervid reply, at the close of which Sir Knt. Wright happily observed—"I am not surprised at my reception; for, to tell the truth, I expected a welcome whenever circumstances should enable me to come among you."

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## MASONIC CHIT-CHAT.

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HIS LATE ROYAL HIGHNESS THE DUKE OF SUSSEX.

### PARLIAMENTARY INTELLIGENCE.

HOUSE OF LORDS, *Tuesday, June 13.*—EARL FORTESCUE rose:—He trusted that their lordships would do him the justice to admit that he did not rise upon that occasion to oppose the motion\* just submitted to the house by the noble duke; quite the contrary, he felt much happiness in expressing his entire concurrence in the observations which had fallen from the noble duke (Wellington). He wished to take that opportunity—the only one in which he could with propriety refer to the subject—to call the attention of the house to other parties connected with the Royal Family; parties certainly entitled to the sympathy and kind consideration of their lordships and the country. He was bound, *in limine*, to state that he had had no personal communication with any of the parties, either directly or indirectly interested in this matter. They were all utterly ignorant of the course which he was about to take in reference to their claims. It was not more than a month back that the noble duke opposite, and the right hon. baronet, the Prime Minister of the country, moved an address of condolence to her Most Gracious Majesty, in consequence of the lamented death of his Royal Highness the Duke of Sussex. Upon that occasion both the noble duke in that house, and the Prime Minister in the other house of parliament, expressed in the highest terms their sentiments of respect for the memory of his Royal Highness. The sentiments so expressed were, he believed, shared by all. All concurred in the tribute paid to the high and varied attainments which his Royal Highness had exhibited during life—to the extensive and unostentatious patronage which he had extended to science—to his charity—and to his constant efforts to promote all those objects which he thought calculated to impart happiness to his fellow-creatures—(cheers). The situation which his Royal Highness held was different from that occupied by any other member of the Royal Family. He was the only member of the Royal Family who did not receive any thing in addition to the parliamentary grant. If he had not been misinformed, his Royal Highness up to the age of thirty did not receive that parliamentary allowance, but was solely, up to that period, in the receipt of the limited income which he derived from his father, George

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\* For a grant to Her Royal Highness the Princess Augusta of Cambridge, on her approaching marriage with the Hereditary Grand Duke of Mecklenburg Strelitz.

the Third. Under these circumstances, he was necessarily considerably embarrassed, and these embarrassments continued for a considerable period afterwards. In 1831, his Royal Highness the Duke of Sussex married Lady Cecilia Underwood. From the peculiar circumstances of the marriage of his Royal Highness, it was not thought advisable to make any public declaration of that event. It was his Royal Highness's intention, however, subsequent to the marriage of her Most Gracious Majesty, to make a public declaration of his marriage; and if no address proceeded from either house of parliament, he (his Royal Highness) would have considered his marriage strictly legal. The Duke of Sussex had, however, by the persuasion of his wife, abandoned that determination; and he was induced to adopt that resolution in consequence of her Majesty having expressed her intention to confer upon her (the Lady Cecilia Underwood) the title of the Duchess of Inverness. Though the marriage of his Royal Highness was not held valid in law, there could exist no doubt but that it was so in a moral point of view. By his Royal Highness's first marriage he had two children. He believed that after the sale of all his Royal Highness's effects, and the payment of his just debts, there would be nothing left for the maintenance of his widow and the family. He well knew that no proposition for a public grant of money could originate in that house, but he trusted that the notice which he had drawn to the subject, would excite attention in another place, in which a proposition for a provision for the parties in question could only be made.

THE DUKE OF WELLINGTON.—My lords, the motion which I had the honour to submit to your lordships affords your lordships an opportunity of discussing any questions connected with the subject of a provision for the Royal Family. I very much regret that the noble lord did not give notice of his intention to discuss the question which he (Lord Fortescue) has brought under the consideration of your lordships' house. If the noble lord had given that notice, it would have enabled those connected with her Majesty's Government to have spoken with some authority on the subject. The noble lord has only done justice to myself, and to my right hon. friend in the House of Commons, in stating that we spoke of the late illustrious Duke with the utmost respect, and that both of us entertained the sincerest admiration of the qualities, the qualifications, and the life of his late Royal Highness. For my part, I always felt the greatest respect for him; I always experienced the utmost affability and kindness from him; I respected his virtues, and I felt how much he was esteemed by the people. My lords, I had no knowledge whatever, nor, indeed, could I acquire any knowledge, respecting his different marriages, or the circumstances to which the noble earl has adverted. Of course, therefore, I can in no way be prepared to state anything upon those subjects—(hear, hear); and your lordships will, I am sure, excuse me for not further adverting to them, than to repeat my respect for his Royal Highness's memory, and to lament that any friends of his should be left in any state of difficulty. It is obvious that the marriage referred to, though a marriage in a moral point of view, in a legal and political view could be no marriage of a member of the Royal Family, and cannot be considered as such in discussing a question of this kind, either in this house or in another place, where, if the matter were discussed at all, it must, of course, be brought under more distinct consideration.

Lord BROUGHAM felt, with the noble duke, that the observations of

the noble earl, though clearly proceeding from the kindest and best motives that any man's heart could entertain, yet were entirely foreign to the question before the house. That question was one in which he hoped the house would unanimously concur. For his own part, he entirely approved of what had fallen from the noble duke with respect to it, and he should give his most cordial vote in favour of the motion. With respect to what had fallen from the noble earl, having had the honour of holding office under his late Majesty King William IV., and the circumstances referred to having then been brought under his notice, he wished it to be understood, that his silence upon this occasion was not to be taken as an assent to the legal doctrine laid down, to his utter astonishment, by his noble friend. Further than this he would only add, that he had the highest respect for his Royal Highness, and that nothing would give him more satisfaction or greater joy than anything which could conduce to relieve the distress in which it was stated his friends were involved.

THE case of the Duke of Sussex's children, and of his Royal Highness's widow, being referred to in the House of Lords, the Duke of Wellington proposed an address in contemplation of the marriage of the Princess Augusta of Cambridge. The case of the Duke of Sussex's family presents some difficulty. The elevation to the peerage of the Duchess of Inverness, certainly gave a direct sanction to the royal Duke's second marriage, and from that, a reflected sanction to his union with Lady Augusta Murray; for, questionless, that union had a higher claim to be considered legitimate than the later engagement. It therefore appears to be too late for the country and the legislature to plead ignorance of the deceased Duke's descendants, or of the claims of these descendants, and of his Royal Highness's widow. We thought, and we still think, the elevation of the Duchess of Inverness to the peerage, a rash and improper step, but the thing is now irrevocable, and we may not shrink from its legitimate consequences. We trust that we shall have no more Morganatic marriages in our Royal Family; and that we may be exempt from the danger of familiarising a practice repugnant to British feeling, and not very reconcilable with our notions of morality and honour; we trust that the Royal Marriage Act of George III. (the one blot upon that good king's reign) may be repealed; but meanwhile, as we have, though but in the case of one prince, sanctioned an irregular, or rather two irregular marriages, we owe justice to the survivors, who have natural claims under these marriages.—*Standard*.

WE are informed that the personal property left by the late Duke of Sussex is considerable, his life having been insured to very large amounts in several offices. The interest of the bulk of his property, it is said, has been settled on the Duchess of Inverness; the principal to revert, on the death of her Grace, to the son and daughter of his former wife. It is also whispered that handsome legacies have been bequeathed to the various charitable institutions of which his Royal Highness was the munificent patron.—*Brighton Gazette*.

THE Duke of Sussex was a man of great piety. Few men more diligent and ardent students of the Sacred Volume than his Royal Highness, a considerable portion of every day being set apart for its perusal. His attainments in biblical criticism were very considerable. The Rev.

Dr. Raffles, at the opening of the New Independent College, at Withington, recently, stated that thirty years ago, he waited upon his Royal Highness at Kensington Palace. "Did you ever meet with Bishop Clayton on the Hebrew text, Mr. Raffles?" asked his Grace. "I am acquainted with Bishop Clayton on Hebrew Chronology," said the Doctor. "Aye, aye," rejoined the Duke of Sussex; "but that is not what I mean. The book I mention is a thin quarto, so rare that I borrowed it of a friend, and so valuable that I (forgot to return it, we thought Dr. Raffles was about to represent his Royal Highness as saying: but no, and let book collectors take a leaf out of his Grace's book) copied it with my own hand."—*Lancaster Guardian*.

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KING WILLIAM IV. AND THE DUKE OF SUSSEX.—The *Chronicle*, in 1832, published the following account of the causes of the difference between his Majesty and his Royal Highness the Duke of Sussex:—It appears that the Duke of Sussex presented to his Majesty a petition from a public meeting at Bristol, on the subject of Reform. This petition was signed by the chairman on behalf of the meeting, and its chief object was, petitioning his Majesty to create peers, if necessary, to carry the Reform Bill. His Majesty, or his Majesty's private adviser (it seems), did not wish to receive this petition, if it was possible to avoid it. The first objection started was, that it was an illegal assembly; but as this was found, on reference to a certain law authority, not to be the case, the objection was, that it was not a legally constituted assembly. On this objection, therefore, the King refused to receive the petition; consequently, the persons who formed the committee at Bristol published the petition at length. His Majesty saw it in the public prints; and as it was couched in rather pointed, though not at all violent terms, his Majesty thought it proper to write to the Duke of Sussex, to tell him, that as he had thought proper to attempt to present such an address to him, his Majesty thought that his brother (the Duke of Sussex) had better absent himself from the palace at St. James's as much as possible. Not only this letter, but the following order was given, both at the levee, and the drawing-room, and the ball—That if the Duke of Sussex came, he was not to be admitted!!!

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By the late lamented death of his Royal Highness the Duke of Sussex, the Anti-Slavery cause has lost one of its most devoted friends. Following the illustrious example of his cousin, the late Duke of Gloucester, who, as President of the African Institution, was for many years the warm and consistent friend of Africa, the deceased prince was ever prompt to extend his generous aid on behalf of the suffering and the oppressed. The last time his Royal Highness presided over the Anniversary Meeting of the British and Foreign Anti-Slavery Society, was in 1840, at the close of the great Convention, when he entered with much interest and animation into its proceedings. On that occasion the illustrious Duke said, "If I understand their object, it is by all peaceable, religious, and moral means, to carry into effect the total abolition of slavery throughout the world. I may therefore use an expression which I have frequently adopted in other places as well as here. This is a Catholic cause. It is a cause which combines all nations, all religions, all colours,—and it is right that it should be so; for that All-

merciful Power which presides over this meeting and this cause, as He does over every religious and good cause, looks down equally on the lowest as on the highest, on the black man as well as on the white."—*Anti-Slavery Reports*.

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Hrs Royal Highness was a member of the Maitland Club, the distinguished literary and antiquarian association of this city; and the library at Kensington Palace contains one of the few complete sets extant of the publications of the club. His Royal Highness continued to the latest to take a warm interest in his magnificent library, and to exert himself to the utmost to add to its completeness, as well in works of theology as in those of history, science, and general literature. Little more than a month ago, his secretary, at his Royal Highness's command, opened a correspondence with our learned townsman, Dr. Smith, of Cruthersland, with the view of procuring, for his library, books on the interesting subject of the early history of the Church of Scotland.—*Glasgow Paper*.

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THE library of his late Royal Highness the Duke of Sussex is forthwith to be disposed of. In the will it is expressly directed that this valuable collection of books and manuscripts shall be, in the first instance, offered to the British Museum; and that if the authorities of that national establishment shall decline to purchase, it shall be sold in such manner as the executors may think proper to arrange, as most expedient under all the circumstances. Messrs. Evans, of Pall-mall, have been entrusted with the valuation of the library, prior to any further steps being adopted. It appears that the collection, in which the late Duke took so great an interest, consists of upwards of 45,000 volumes, most of which are in excellent condition. In addition to these, there are numerous valuable manuscripts, consisting of early copies of different portions of the Holy Scriptures, and in various languages, ancient and modern.

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"THE following anecdote of the late Duke may be implicitly relied on as truth, and is communicated to us by an old correspondent. Some few years ago, as the Duke of Sussex was returning on foot from a Masonic meeting, held in the north, and not quite himself, from the effects of too much wine, on crossing a bridge he staggered against a merchant's clerk, pushed him off the stones, and used language of rather an unprincely nature. The gentleman, not relishing this, soundly belaboured his Royal Highness with a thick stick, being ignorant, however, of his rank. Some bystanders having informed him it was the Duke, the clerk, on the following morning, took an early opportunity of calling and making an apology, at the same time reminding his Royal Highness that he struck the *first* blow. 'My good sir,' said the Duke, 'I know it all. I was in the wrong, I am the party to apologise. You served me right; and if you had treated me as I deserved, you would have thrown me over the bridge.' Having thus honourably acknowledged his error, he tendered his hand to the merchant's clerk, and gave him a hearty shake."

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UNIVERSITY OF CAMBRIDGE.—Amongst the associations which the Duke of Sussex cherished, perhaps there were none more dear to him than those connected with the University of Cambridge. His periodical

visits to Trinity were always a source to him of long-anticipated and heartily-enjoyed pleasure; and the members of that distinguished society will transmit to their successors their reminiscences of his urbanity as of a character much more manly and agreeable than that of mere royal condescension. There was no pomp or parade expected by his Royal Highness on such occasions; the prince breathed, as if relieved by escaping from the atmosphere of high life into the calmer region of philosophy, and no one except an eye-witness can conceive how delightful were the parties which he graced, whether in combination or private rooms, and which were marked by learned conversation without pedantry, and by festive hilarity without excess. His Royal Highness was not himself what can be properly termed a learned man, though for a prince he was far above the ordinary mark; but he possessed a general and more than superficial knowledge, which rendered him no mean critic of the comparative pretensions of others; and, added to this, his extensive knowledge of books, of all rare and *variorum* editions, rendered him the most entertaining and instructive of bibliomaniasts. An anecdote on the latter point may not be out of place. "At a private party in Trinity, about twenty-two years ago, his Royal Highness observed to one of the tutors, 'Mr. ———, it is strange that you have not yet a good stock-book for students on hydrostatics, &c. I saw one in Paris, a little while ago, *Bossut*; but I believe it is nearly out of print.'" The remarks transpired the next morning, and a spirited student employed a then obscure bookseller, named Johnson, to procure him a copy of *Bossut*, from Paris, at any price. The book was obtained, but will it be credited that no Cambridge publisher would publish a translation?—and for the simple reason (for the matter need not be minced), that it would have destroyed the value of the copyright of the old and worthless stock-books on the same subject. MS. copies of *Bossut*, however, were soon multiplied, and a confederacy on the part of the leading students to use no other system but *Bossut's* in the Senate-house soon compelled moderators and examiners to make themselves masters of it; so that I may fairly say that we owe to his Royal Highness's knowledge of books the adoption of a vastly superior mode of teaching a most important branch of physical philosophy."

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THE WIDOW OF THE DUKE OF SUSSEX.—Lady Cecilia Underwood is daughter to the late Dr. Sanders Gore, Earl of Arran, by his third wife, Miss Underwood, the daughter of a respectable banker in Dublin, by whom the earl had a large family. She was very beautiful, and correct and amiable in her conduct and manners. Lady Cecilia, very young, married Sir C. Buggins, Knt., an attorney in Hatton-garden, from whom she has £1000 per annum jointure. A few years back she was married at St. George's Church, Hanover-square (which the register will show), to his Royal Highness the Duke of Sussex. It was on that occasion she took her mother's maiden name, having, by such a ceremony being performed, lost all claim to the name of Buggins. Her ladyship is half-sister to the late Marchioness of Abercorn, formerly Lady Anne Gore; also to Elizabeth Monck, and Lady Carberry. One of her own sisters is Lady Julia Lockhart. The Earl of Arran had large families by his three wives; and all his daughters were highly married. This is a true statement, from a lover of truth and correct statements.—*Guernsey Star*.

## MASONIC ON DITS.

**IMPORTANT TO THE FRATERNITY.**—His Royal Highness the Prince Albert, and his Royal Highness the Prince George of Cambridge, will be initiated into Freemasonry, on Saturday next, in the Royal Alpha Lodge, Kensington Palace, at an especial meeting convened for the occasion.—*Sun, May 17.*

We can state from authority, that the business of the Lodge to be held this day at Kensington will be confined to the recording the demise of the Grand Master. The Deputy-Master, a functionary only existing in those private Lodges over which the Grand Master rules as the Master, considering it necessary to pay this especial mark of respect to his late Royal Highness the Duke of Sussex. Without venturing to give any opinion on the probability of the initiation of the illustrious personages alluded to a few days since, we are by no means inclined to discredit the report, which reached us from an influential source, and particularly as it is well known their connection with the order is an event devoutly desired by the Craft. The initiation of their Royal Highnesses is, we hope, only deferred for a short time.—*Sun, May 20.*

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**THE FINE ARTS.**—We are pleased to notice another instance of artistical talent emanating from Taunton. The Royal Academy's Catalogue of the Annual Exhibition of Paintings contains the name of Mr. Frederick White, (a brother, we believe, of our respected townsman, Mr. Eales White,) among the list of successful artists whose productions have been received and displayed for exhibition. Considering that upwards of one thousand have been rejected by the Committee, the reception of Mr. White's painting must be highly gratifying to him. The subject appears to be "The Tree stricken by Lightning at Orchard Portman." We observe another successful effort from the easel of Mr. H. Townsend, also a native of this town.

**THE PEERAGE.**—The necessary documents and petition have been submitted to Parliament, by Colonel Tynte, in support of his claim to the dormant Earldom of Wharton, which title it is confidently expected will shortly be adjudged to him accordingly.—*Salisbury and Wilts Herald.*

**DURHAM MEMORIAL.**—The Committee appointed to receive the plans for the Testimonial to be erected to the memory of the late Earl of Durham, met on Thursday the 27th ult., when a great number of plans were submitted to them from architects residing in London and other places, and we are happy to state that they determined to recommend the adoption of a design by Messrs. J. & B. Green. It consists of a Grecian Temple of large dimensions, and seems admirably adapted for the situation selected for its erection.



## Obituary.

*April 14.*—At his residence in Conduit-street, Bro. GEO. WRIGHT, æt. 36, of the Bank of England Lodge. The uninterrupted sufferings of seven long years had not impaired his intelligence. The mind thoughtfully contemplated the change of worlds; and, though decay and desolation afflicted the body, the fair summer of the mind enabled the sufferer to rely with the fervid confidence of a Christian on the promise of his Redeemer.

*April 26.*—The Brotherhood of St. Stephen's, Gatehouse, met at their Lodge, there to pay the last mark of respect due to Bro. JOHN M'GILL, who departed this life, æt. 65. The deceased was a useful member of society, a good neighbour, kind husband, and indulgent parent. Although the elements forbode no good tidings to the processors, at the hour of meeting our town was all bustle to witness so uncommon a spectacle. The procession was an important one, both for numbers and respectability of Brother Masons, neighbours, relatives, and friends; and will be long remembered here when many of us are gone hence to that bourne from whence no traveller returns.

*April.*—At Tiverton, in the full apparent strength of manhood, Bro. Captain T. S. HONGES, P. M. of Lodge of Fidelity, P. Z. of Chapter, and P. E. C. of Encampment of Templars; a most active, zealous, and good Mason.

*May 4.*—This afternoon, the remains of Bro. JOHN DUCKWORTH, (late of the Lamb Inn, in Old-street,) was interred in the Old Churchyard, Ashton. The funeral was attended by the Society of Masons, who formed a procession through some of the principal streets in the town.

*May 12.*—At Lincoln, Bro. WILLIAM BURTON, æt. 84, formerly paymaster-serjeant of the Lincolnshire Militia; he served in the American war, and was initiated into the mysteries of Masonry in Ireland, nearly sixty years ago, in a military Lodge. His funeral, at the parish church of St. Peter, at Gowts, in that city, was attended by the Principals and Companions of the Chapter of Concord, No. 374, on the 15th of May, when Companion the Rev. J. Osmond Dakeyne, P. S., incumbent of St. Benedict, officiated, wearing the robe of Royal Arch Masonry over his surplice; and an oration was afterwards delivered by Companion Goodacre, Principal H., at the grave.

*May 14.*—At the residence of her son-in-law, Bro. Richard Spencer, 314, High Holborn, ANN, the beloved wife of Mr. J. W. GREAVES, late of the Royal Exchange.

DEATH OF THE DOWAGER VISCOUNTESS ANSON.—We have to announce the death of the Dowager Viscountess ANSON, who expired at her residence in Harley-street, on Tuesday morning (May 23), after a short illness. Her ladyship was third and youngest daughter of the late Earl of Leicester, (Mr. Coke, of Holkham,) by his first marriage with Jane, sister of the late Lord Sherbourne; and she married, September 15, 1794, THOMAS, first Viscount Anson, by whom—who died July 31, 1818—her ladyship had issue a numerous family: the Earl of

Litchfield, the Countess of Roseberry, Hon. Colonel George Anson, *M.P.*, *P.G.M.* for Stafford, the Hon. Mrs. Charles Murray, the Hon. William Bouverie Francis Primrose, and Lady Waterpark, being the surviving sons and daughters of the deceased. The deceased Viscountess was a subscriber to the Aged Masons' Asylum; by her decease our poor afflicted Brother, Thomas Horth, and his aged wife, have lost their only friend.

*May 27.*—In Ebury-street, Pimlico, Mrs. KEY, æt. 42, of consumption. The deceased was the beloved wife of Bro. W. R. G. KEY, to whom we offer our sincere condolence on his bereavement.

*May 28.*—At Shepton Mallet, æt. 36, the beloved and affectionate wife of Bro. JOHN BRIDLE.

*June 6.*—At his residence, Rose Cottage, Taunton, after a lengthened illness, Bro. JOSEPH COX, æt. 68, (of the firm of Cox & Hayman, wine-merchants, and of Joseph Cox & Eales White, auctioneers,) of Lodge of Unanimity and Sincerity, No. 327. During a long residence in this town, the respected deceased ranked singularly high in the estimation of every individual; soundness of principle, unbending uprightness, remarkable benevolence and kind-heartedness, combined with a disposition generous and frank, endeared him to all who enjoyed the privilege of his acquaintance.

*June 8.*—Bro. CHARLES MADDISON, of Bath, æt. 84, *D.P.G.M.* for Somerset.

*June 8.*—Bro. H. YOUNGE, of Drury-lane Theatre, expired at his residence, Burton-crescent, æt. 37. The deceased enjoyed a considerable reputation in the department of pantomime and spectacle writing for the theatres-royal, and few men have contributed more to the stock of harmless amusement during the last ten years.

*June 10.*—At Lincoln, GEORGE WRIGLESWORTH HEBB, Esq., æt. 35, solicitor; a councillor of the Minster Ward, and Mayor of Lincoln in the year 1841-2. Bro. Hebb was initiated in the Witham Lodge of that ancient city in 1840, and had served some of the junior offices; he took an active part in the erection of the Masonic-hall, and was chairman of the Lincoln Central Committee for the "Oliver Offering."

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## PROVINCIAL.

THE Provincial Lodges have paid every mark of respect to the memory of their deceased Grand Master that an affectionate attachment could demonstrate; it were impossible for us to attempt to register all the meetings that have taken place. It is gratifying to observe that the public at large have partaken of the same sentiments, and even in many corporations where it might have been expected that silence would have prevailed, very general expressions of condolence have been made. We offer a few brief records, not as a report of any one in particular, but as a general specimen of many. In many towns, on the day of the funeral, the bells were tolled, the shops closed, and business altogether suspended.

**SHEPTON MALLET, May 4.**—The great bell was tolled from eight A. M. till twelve, and from that time till eight P. M. muffled peals were rung every half-hour.

**BRIGHTON, May 4.**—Being the day appointed for the funeral of his Royal Highness the Duke of Sussex, every mark of respect was paid to the lamented duke. The bells of the churches tolled at intervals during the morning. The royal standard was hoisted half-mast high at the Battery and Chain-pier, and the flags on the steeples of St. Nicholas and St. Peter's were also floating half-mast high. At twelve o'clock, in pursuance of a request from the high constable, most of the shops in the town were closed, and business altogether suspended.

**UXBRIDGE.**—The Rev. S. G. Stamper preached a funeral sermon in the Independent Chapel, Uxbridge, on the death of his Royal Highness the Duke of Sussex. The Dissenters generally, throughout the country, feeling that the cause of civil and religious liberty has lost a staunch supporter, have paid this last tribute of respect to the memory of the illustrious duke.

**BRISTOL.**—Thursday being the day set apart for the mournful ceremony, the bells of the several churches in this city were tolled muffled during the day, and the flags on the churches, and other public buildings, and on the shipping in the harbour, were flying half-mast high. Many of the shops were partially closed.

The Jewish congregation held a "Mournful Assembly," at which the Rev. Aaron Green delivered an oration in front of the Ark. A special service was then chanted, after which the Ark was opened, and the Scrolls of the Law exposed to view. A regular service followed, and the "Mournful Assembly" broke up.

The municipality of the city met, and unanimously voted an address of condolence to her Majesty.

**NORWICH.**—The town council attended divine service at the Cathedral, and afterwards voted an address of condolence to her Majesty.

**DOVER.**—The mayor and burgesses voted an address of condolence to her Majesty.

The Honorable Twistleton Fiennes, P.G.M. for the Province of Kent, has appointed the Provincial Grand Anniversary of Freemasons to be held at Dover, on Monday, July 3rd. It is expected that the Brethren will meet him at the New Town Hall, at Eleven o'clock, to go from thence in procession, to church, to attend divine service, and return to the Apollonian Hall to dine, at three o'clock.

**HERTFORD, May 27.**—A meeting of the Hertford Lodge of Freemasons was held. After business, at the banquet which followed, the chair was filled by Sir Minto Farquhar, Bart., the W.M.

**LEAMINGTON SPA, April 22.**—(From our own correspondent.)—The painful intelligence of the demise of his Royal Highness the Duke of Sussex, which was received here at a late hour last evening, and became generally known this morning, occasioned a feeling of universal regret throughout the town among all classes of its inhabitants, and particularly affected the "Brethren of the Mystic Tye," of whom a large muster had been convened on the preceding Monday, to meet the Grand Registrar from London, specially sent by the illustrious Duke, as Grand Master of the Craft, in order to hold a Provincial Grand Lodge, and

renew the several appointments which had recently lapsed through the death of Earl Ferrers, the late Provincial Grand Master. The Grand Registrar was received with all possible respect; his urbanity was the theme of praise. He adverted to the loss sustained by the Craft with feelings of deep emotion. An address of a more comprehensive nature, by Bro. Sharp, was delivered with fervour, and received with considerable attention by all, and in particular by the Grand Registrar. The gloom occasioned by this lamentable event has naturally caused a temporary suspension of public amusements.

BIRMINGHAM.—The members of the Lodge of Light, No, 689, have voted a sum of money towards purchasing a suitable Testimonial for our respected Bro. Lloyd, P.M. of 51 and 689, and Past P.G.S.W. for the Province, whose knowledge and practice of the laws of the Craft are too well known to require comment.

At the May meeting of the members of the Chapter of Fortitude attached to Lodge 51, our respected Companion Ribbans introduced the Rev. Joseph Edwards, Second Master of the King's College, London, whose company was highly enjoyed on the occasion. It is no trifling satisfaction to know that a society exists where the Christian believer of the seed of Abraham, and the hopeful Israelite, can meet in harmony, and hold

“Sweet converse”

on those matters which are of the deepest interest to us all—the immortality of the soul. The evening was spent delightfully; and the urbanity of the First Principal, Comp. Reece, will not be easily erased from the memory of his reverend and learned guest.

CAMBRIDGE.—Thursday, May 4, being the day appointed for the funeral of his late Royal Highness the Duke of Sussex, &c., &c., the members of the Masonic Order, of all political parties in this town, appeared to vie with each other in offering every possible demonstration of respect to the memory of their royal and illustrious chief. A requisition had been previously signed in a very short space of time by upwards of sixty of the brethren in the town and university, and was presented to the worshipful the mayor by the master of the Scientific Lodge, (Brother J. W. Baxter,) requesting that his worship would be kind enough to “suggest to the inhabitants of Cambridge the propriety of *partially* closing their shops on the day of his Royal Highness's funeral.” The Mayor received the deputation with urbanity and kindness, and issued an address requesting the inhabitants to comply with the suggestion. The *partial* closing of the shops had even a more mournful and solemn effect than if they had been entirely closed, for it appeared as if every inhabitant had lost a personal and intimate friend. Minute bells from the different churches were tolled during the day, and particularly the great bell of the university church. The Vice-Chancellor, the Rev. the Master of Trinity College, ordered the great bell of his college to be rung minute time for an hour the previous evening; and the great gates of the college were closed during the day out of respect to the memory of his Royal Highness, who was an illustrious member of Trinity College. The fine peal of bells from “St. Mary's Tower” rang a dumb peal at twelve o'clock, and the general feeling appeared to be one of sincere regret at the loss of an illustrious, a beneficent, and unobtrusive member of the royal family of England. The Masonic Brethren in this town have exerted themselves to show the

respect they have for the memory of their late most illustrious and royal Grand Master; and the manner in which their efforts were responded to by the Mayor, and the inhabitants of the town generally, must ever be most grateful to their feelings, and to every one connected with the illustrious deceased.

On Thursday, May 4, a dumb peal was rung at St. Mary's Church, in honour of the late Duke of Sussex, consisting of 2500 changes, which were performed in two hours and three quarters.

LEEDS.—About two hundred of the members of the Masonic Lodge of the West Riding of this county attended divine service at the Leeds parish church, in attestation of their esteem and respect for their late royal Grand Master. Nothing more than the ordinary service was performed on the occasion, with the exception of a special sermon preached by Dr. Hook, the vicar, from the very appropriate words—"The gates of the grave"—taken from the 38th chapter of Isaiah, and the 10th verse. The Masonic Provincial Grand Lodge of the West Riding was convoked at ten o'clock, at Scarborough's Hotel, whence at eleven o'clock the Brethren proceeded to the parish-church, headed by the band of the 32nd Infantry, playing the "Dead March in Saul." Each of the Brethren was in mourning; and the drums of the military were covered and muffled by black cloth. While the procession was advancing towards the church a peal of muffled bells was rung. Most unfortunately, at the time of starting from the hotel, the rain descended in heavy showers. The service concluded at half-past one, when the weather being more favourable, the procession re-formed in front of the church, and returned to the hotel, being again headed by the military band. Many of the Brethren from a distance, and several connected with the town, dined together at the hotel, shortly after the return of the procession.

WOLVERHAMPTON—ST. PETER'S LODGE, 607, June 6th.—*Testimonial to Brother Harris, P. M. and Z.*—The presentation took place yesterday with an excellent dinner, provided in his usual hospitable style, by Bro. Paul Law, at the Star and Garter Hotel. Several Brethren visited from circumjacent Lodges to assist on the occasion. The testimonial is a handsome silver snuff-box, wrought with Masonic emblems, and does much credit to the skill of Brother W. Evans, of New-street, Covent Garden. It was subscribed for by all the old members of the Lodge—the new members not being expected to contribute—and by the two honorary members, the Rev. Dr. Oliver, P. P. D. G. M., and Dr. Crucefix, P. G. D. The inscription on the lid, written by the Rev. Bro. Slade, is—

"Presented to Brother J. W. HARRIS, P. M. and Z., St. Peter's Lodge, 607, and Royal Arch Chapter; by his Brother Members and Companions, in token of their personal esteem and appreciation of his valuable services to the Lodge, and indefatigable labors as Founder of the Chapter.

"Honor to whom Honor."

After the customary toasts, the W. M. the Rev. Brother SLADE rose to present the testimonial to Bro. Harris, P. M., and addressed him as follows:—

"Worthy and Worshipful Past Master, Brother Harris, it is with feelings of the sincerest nature that I rise to endeavour to make myself the expressive organ of those emotions which I am sure thrill the breast

of every member of St. Peter's Lodge, and of every Brother present, and to convey to you, in brief form, the sentiment of our unanimous fraternal esteem upon the occasion which has brought us together this day.

"The inscription upon this small memento of our "Brotherly love" for you, condenses all that your modesty would permit us to say"—(the W.M. here read the inscription)—"indeed, it forms the text of your work, both on behalf of Masonry in general, and of this Lodge in particular. It is an established maxim in Masonry to confer honour and rewards according to merit and abilities, irrespective of conventional circumstances. Within the tiled recesses of the Lodge, we know nothing of the profane, and popular world, which is governed by artifice and violence. The square, the level, and the plumb-rule, guided by the volume of the sacred law in their emblematic sense, regulate the distinctions and demeanour of Masons; whilst rivalry with its conflicting passions and contending interests, exercise no baneful influence over the objects of our preferment.

"Bro. Harris, it affords me the greatest satisfaction to testify that during my connection with St. Peter's Lodge, I have ever observed in you the utmost promptitude to forward its influence and sustain its character. Indeed, its existence in a very great measure is to be ascribed to your zeal and assiduity. From the records of the Lodge Minute-Book, I learn you were chiefly instrumental in establishing this Lodge. That archive of our assemblies and proceedings is replete with your presiding watchfulness and care over it. And I myself am witness that since I joined this Lodge, your attendance has been unremitting—your good-nature in filling up the vacant chair untiring. I feel myself under considerable obligation to you for that practical instruction which qualifies me to occupy the chair of this Lodge; and with the rest of those who are companions of St. Peter's Chapter, I feel particularly called upon to acknowledge you as the founder of that cope-stone to our fraternity in this locality, and the zealous and efficient chief of that highest order of Craft-Masonry. May we all prove worthy of that illustrious degree conferred upon us by your means.

"So sensible am I of your merits, and the value of these services to us, that I could not rest satisfied till some mode of making our regard for them was originated; and though the tribute of that personal and fraternal estimation which I now beg your acceptance of, is but of small value in a pecuniary sense, I feel I do not overrate your goodness of heart when I express my confidence that you will treasure it as a substantial token of its pure and unalloyed nature.

"May you enjoy many years of health and happiness in possession of this token of our esteem for you."

Bro. Harris's health was drunk in a bumper, with rounds of the *Lincolnshire fire*.

GRAND LODGE AT PETERBOROUGH.—Some few years since, and Masonry in this city was comparatively unknown; but, by the spirit and energy of Bro. Thomas Ewart, the sleepers have awakened, and, lo! where all was darkness visible, there now beams forth a stream of light that irradiates a province!

The EARL OF ABOYNE summoned his Grand Lodge of the united Provinces of Northampton and Huntingdon to meet him on the 9th of May; and notwithstanding the inclemency of the weather, the call was numerously answered. Brethren from all parts of the district

attended, and the meeting was honoured by the presence of that truly venerated and distinguished Mason, the Rev. Dr. Oliver. Dr. Crucefix from London also attended.

At the Provincial Grand Lodge, held in St. Peter's Lodge-room, the general business of the year was transacted, the several appointments made, and an annual vote of One Guinea passed respectively to the Aged Freemasons' Asylum and the New Annuity Fund. The Grand Lodge having adjourned, the Brethren assembled at banquet. The Earl of Aboyne took the chair. Graces before and after were pronounced by Dr. Oliver. The usual loyal and Masonic toasts—the memory of the lamented Grand Master (in solemn silence)—having been given,

Dr. CRUCEFIX was entrusted with the honour of proposing the health of the noble Chairman, the Earl of Aboyne. As not altogether unacquainted with the occurrences in the Province, he felt the highest gratification in presenting the toast. His lordship was initiated in St. Peter's Lodge, where he had imbibed so largely the grand principles under the Masonic tuition of Bro. Ewart, as to become a zealous supporter of the Craft. It was a subject of congratulation at all times to perceive the power of Masonry over the human heart; but when Brethren of an elevated station in society evidenced such a desire to become useful to the Order, it was still more gratifying, from the advantages which the society at large derived from their example. In the presence of the R. W. Brother, he should abstain from the full expression of his sentiments. The Masons of the united Province felt, because they knew, that the Masonic and social qualifications of their Chief entitled him to their respect and regard. His lordship had, in the kindest manner, consented to preside as Chairman of the Festival of the Aged Masons' Asylum—(hear, hear); and he could promise that he would be most enthusiastically welcomed—(great cheering).

THE EARL OF ABOYNE replied very courteously to the compliment, and bid all present a hearty welcome to the Old Mason's table. He expressed his entire approbation of the arrangements both in and out of his Grand Lodge, and trusted that perfect union would prevail: to ensure this would be his study. As yet he was but young in office; Time, if it did not make him perfect, would at least render his deficiency less observable; while Masonic kindness, he felt certain, would always interpret favourably for him: and, supported by his officers, he looked forward to the time when the Provincial Grand Lodge should attain a high character—(cheers).

THE EARL OF ABOYNE rose to propose the health of the distinguished visitor Dr. Oliver; and expressed his regret that it was impossible for him to do justice to a sentiment in which the feelings, moral and social, of one present were so happily blended; he must leave it to the kindness of the Brethren to interpret his own desire to do honour to their wishes, and satisfy their reverend friend, by their manner of receiving the toast, how warmly he was linked to their hearts—(great cheering). His presence formed an era in the Province; the gratification it imparted would be long remembered; and he (Lord Aboyne) hoped that Dr. Oliver would again and again honour the Province by his visits—(long-continued cheering),—at the conclusion of which, Dr. OLIVER rose and addressed the Brethren as follows:—

“R. W. P. G. M. AND BRETHREN,—I have frequently been called on to express my sincere and grateful acknowledgments for marks of kindness and attention which I have received as a Mason, both in

public and in private ; but on no former occasion, that I can recollect, have I been placed in circumstances of so peculiar a nature as at the present moment. Standing in the presence of a venerable parent who gave me Masonic birth,—standing on the very spot where I was first regenerated with the spirit of Freemasonry, I feel a degree of hesitation which I fear will prevent the arrangement of my ideas—will prevent me from addressing you in language which may be congenial with my feelings. But I should be deficient in the respect which is due from a son to a mother, from whom I have derived more than a mere physical existence,—from whom I have derived an insight into that beautiful system of morality, which though veiled in allegory, is illustrated by symbols,—were I to conceal the important truth, that this knowledge has lightened the cares of an eventful life, and pointed the way to another and a better world—(hear, hear). It was said of the Egyptian Isis, who was the mother of the Spurious Freemasonry, that she was all that was, and is, and shall be ; and that no mortal was able to remove the veil that covered her. My Masonic Mother, the St. Peter's Lodge, has acted towards me a kinder and more maternal part. She removed the veil of darkness and ignorance which blinded my eyes and clouded my understanding ; displaying to my delighted view all the charms of her philosophy, her morality, her science ; displaying to my delighted view a new world of splendour and surpassing beauty, where Faith, Hope and Charity form a gradual ascent to the Grand Lodge above ; enlightening the studies of geometrical science by the practice of Temperance, the exercise of Fortitude, Prudence, and Justice, and cheering the road to Heaven by the charms of Brotherly Love, Relief, and Truth—(hear, hear). I am grateful to the Lodge of St. Peter for having conferred on me the title of a Master Mason ; a title which, like our glorious badge of innocence, I consider to be more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other order under the sun, that could have been conferred upon me, at that time, or any other, by king, prince, or potentate, except he were a Mason. I trust I have never disgraced the confidence which was then reposed in me. I have ever considered Freemasonry as the best and kindest gift of Heaven to man—subordinate only to our most holy religion. I consider it to be an institution where men of all opinions, and all shades of opinion in religion and politics, may meet, and exchange the right hand of fellowship ; may pursue their mental researches into the regions of science and morality, without fearing any collision from hostile opinions, which may sever the links of harmony and brotherly love, by which their hearts are cemented and knit together. This peculiarity--the absence of all discussion connected with politics, or modes of religious faith, has a direct tendency to recommend the science of Freemasonry to the favourable consideration of mankind. A Mason's Lodge is a sanctuary where religious discord, or political dissension can never be suffered to prevail ; and however these plague-spots in society may vex and disturb all other communities, there is a line drawn by Masonry round the external avenues of every well-constituted Lodge, which proclaims, ' Thus far shall ye come, but no farther ! ' In these times, marked as they are by the irritation of party feeling, Freemasonry constitutes a desirable point of attraction, where an evening may be spent in harmony and social enjoyment, uninterrupted by any of those disputes which usually proceed from the madness of party feeling. Freemasonry is neutral ground. It is an



institution of peace ; and discord, religious or political, can never penetrate into its secret conclaves. As our nature is constituted, there must and will be a diversity of opinions on these existing subjects ; and there are times and places where these opinions may be fairly entertained and temperately expressed ; but not in a Mason's Lodge. There we are united in one object—to produce mutual happiness. Brotherly love is the fairest attribute of the order ; and in the bond of brotherly love, men of every creed and every opinion may cordially unite, in a common adoration of the Deity—in the common employment of promoting individual and general good. We unite, as Masons, to excite and disseminate the noblest attributes of our species, and leave the world to decide on speculative opinions, and unimportant tenets. Do I overrate the merits of Freemasonry?—(No, no! from all parts of the room).—You are right ; I do not overrate its excellencies. The institution is pure in itself, and it demands a corresponding purity in those who have been admitted to share in its mysterious benefits. It is an opinion that I have formed by mature deliberation, that the popularity, the interest, the usefulness of Freemasonry, can only be maintained by the unexceptionable conduct of the Brethren in their transactions with the world. If you prize Freemasonry, you will carefully guard its fair fame from public censure, by that most certain of all tests—being yourselves good and worthy Masons. For this purpose, it is not enough that you become acquainted with the rites and ceremonies and technicalities of the order. Something beyond this is necessary, for it is possible for a learned Mason to be a bad man ; because a knowledge of the Craft, like a knowledge of Christianity, does not necessarily superinduce the practice of virtue, although it strongly recommends it—(hear, hear). I will take the liberty of naming a few tests of Masonic purity. Have you Faith in the efficacy of your religion—the atonement of your Redeemer ? Do you Hope to share in the promises of that blessed Book which furnishes and adorns the Master's pedestal—the first Great Light of Masonry ? And have you Charity towards your fellow-creatures ? Then are you good and worthy Masons. Again : do you feel a sympathy for a brother Mason in deep distress ? Are you inclined to exercise Brotherly Love towards him ? Do you feel disposed to afford him Relief ? Then are you good and worthy Masons. Once more ; are you Temperate in your private conduct ? Have you strength of mind, or Fortitude to resist the temptations which may otherwise destroy your moral and Masonic virtue ? Do you possess sufficient Prudence to guard against the snares which may interpose to seduce you from the straight line of duty ? And have you a due regard for Justice in all your transactions between man and man ? Then are you good and worthy Masons. This examination of our Masonic character might be extended to many other branches of duty, which do not at this moment occur to me ; nor is it necessary, for I have said enough to show that something more is required to constitute the character of an estimable Mason, than a mere knowledge of the routine business of the Lodge ; something practical—something which may be useful to ourselves and beneficial to others—(cheers). These things are matters of imperative duty to all who really wish to be esteemed good and worthy Masons. And now, my Lord, and Brethren, I have one observation to make respecting myself. I have said that I now stand on the very ground, where I was initiated into Masonry more than forty years ago. And it is rather a singular coincidence that as I began

my Masonic career in this place, it is extremely probable, so far as practical Masonry is concerned, that I shall close it on the same spot, by my appearance amongst you this day. I have arrived at a time of life when I ought to retire from the active business of Masonry; and it is highly probable that this is the last open Lodge I shall ever see in this world. May we all meet together in happiness in the world beyond the grave. I have freely stated my opinions on the use and intent of Freemasonry. And as your Lordship has authorised me to propose a toast, I am glad to name a Brother, who is not only an ornament to my Mother-lodge, but who has, in his own person, given to these sentiments a practical illustration. I allude to Bro. Ewart, your P.D.G.M., to whose activity, knowledge, and zeal, not only the St. Peter's Lodge, but the entire province, is indebted for its present state of prosperity; whose talent as a Mason is only equalled by his virtue as a man, and whose perseverance and Masonic tact have entitled him to the esteem of every worthy Mason. I rejoice in the hope that the Lodge in which we have this day assembled, and which owes its revival to Bro. Ewart, will exist under his auspices for years to come; that at the termination of the century, when every eye in this assembly shall be closed in death, when every pulse shall have ceased to beat, and the green sod be laid over our mouldering remains, the members, at that period, may offer up a silent memento to the honour of those who have been removed by death."

The D.P.G.M. was drunk with the Lincolnshire fire.

Dr. Oliver's address was marked by, if possible, more than his usual impressiveness, and was listened to with the greatest attention.

Bro. EWART, in returning thanks, observed that while he held the responsible situation of D.P.G.M., he would strenuously exert his humble talents in promoting the happiness of the Brethren. He was sensible of his own incompetency, and the difficulty thereby occasioned, but it was a maxim with him to endeavour to overcome difficulty, and it was his duty to support his noble patron, by obeying to the utmost the regulations his lordship thought proper to suggest. With the permission of the Provincial Grand Master, he should conclude by requesting the Brethren to fill their glasses, and dedicate the contents to the health of Bro. Crucefix, who, in his exertions for the Craft at large, had done so much for the St. Peter's Lodge in particular. Few words would suffice on this occasion; the respected Brother was known far and near; and wherever known, equally beloved and respected—(cheers).

Dr. CRUCEFIX, in reply, entered at some length into the history of the St. Peter's Lodge, and related some interesting particulars, which evidently gratified the meeting. The subject of the Asylum had been alluded to, and the consent of the noble Earl to preside, he could assure the meeting, was looked on by the Governors as an auspicious omen of success.

In the course of the evening the noble Chairman proposed several toasts. Bro. Hewlett acknowledged that referring to the Provincial Grand Officers. The health of the ladies of Peterborough was given by Dr. Crucefix, and received with acclamation by the company. The Doctor also passed a very merited eulogium on the Pomfret Lodge, which called forth a very pleasing address from its Worshipful Master.

The transactions of the day will not pass unremembered.

ALCESTER.—At the January meeting, our excellent Brother Ratcliff retired from the office of W.M., with a vote of thanks recorded for the kind and liberal manner he fulfilled the duties of his charge for the year 1842.

SPALDING.—Through the injudicious management of a stove, a fire broke out at about noon on Friday last in the Freemasons' Lodge at Spalding, threatening destruction to an extensive range of connected buildings; but fortunately, through the prompt aid rendered, and the early discovery, it was extinguished without much loss. The building has lately undergone an entire renovation, an arched ceiling having been formed, divided into compartments, beautified with the hieroglyphics of the Craft, at a very considerable expense. This, we are grieved to state, was nearly destroyed. The regalia, which through the liberality of the Brethren comprised several antiquities and objects otherwise interesting to the Craft, is much damaged, and the indefatigable exertions of the W.M., Bro. C. Rainey, are rendered unavailing. We are happy to say that, though the Lodge is thus deprived of some of its property, there is sufficient left for its immediate necessities, and public spirit enough among the Craft to provide what more may be required. The Royal Exchange insurance office, we learn, has refused to allow compensation to Mr. Thornton, the owner of the property injured by fire and occupied by the Masons, in consequence of an Arnot's stove being placed there without notice.

LINCOLN.—The Brethren of the Witham Lodge, No. 374, have unanimously elected as W.M. for the ensuing year, Bro. the Rev. J. Osmond Dakeyne, M.A., incumbent of St. Benedict in that city, and domestic chaplain to the Earl Cowper. There have been several exaltations in the Chapter of Concord, and Comp. Goodacre has been elected First Principal.

On the day of the interment of the remains of H.R.H. the Duke of Sussex, there was a public procession in Lincoln of the members of the Witham Lodge of Freemasons.

HULL, April 4.—HUMBER LODGE, 65.—*Presentation of Masonic Testimonials.*—A numerous assemblage of the members of the Humber Lodge was held at the Freemasons' Hall, Osborne-street, Hull, for the purpose of presenting to Bros. Teetam and Stark (the respected Treasurer and Secretary of the Lodge) testimonials of esteem and gratitude for their long continued and valuable services. The chair was occupied by the Worshipful Master, John P. Bell, Esq. The testimonials consisted of a splendid service of silver plate, and a valuable gold patent lever watch, with suitable appendages.

After the routine business of the Lodge was disposed of, the Worshipful Master rose, and addressing Past Master Brother Teetam, spoke at some length, enumerating the merits of that excellent Mason, and the claims he had on the gratitude of the members.

During the course of an eloquent and appropriate address, the Worshipful Master observed that the Lodge had always looked up to Bro. Teetam for support and protection, and it had never looked in vain; for on more than one occasion, when its fabric was shaken, and its very existence as a Lodge threatened, his wisdom, prudence, firmness, and consistency of conduct, restored it to a state of safety and happiness. He might truly be called the *Father of the Humber Lodge*.

A deep feeling of gratitude towards one who had thus cheerfully devoted so much of his energy and valuable time in promoting the interests of the Humber Lodge, and of Masonry in general, has prompted its members to an expression of the high sense they entertain of Bro. Teetam's unwearied services; and, as a proof of that feeling, they now begged his acceptance of a silver tea-service, trusting he would view the gift with similar feelings to those with which it was tendered, namely, as a memento of gratitude and esteem.

In presenting it, the Worshipful Master said he was joined by all present in the prayer that the All-wise Disposer of events might grant Bro. Teetam and his respected family long life, health, and happiness.

The present consisted of a substantial and elegant silver tea-service, which bore the following inscription:—

“ Presented to Bro. P.M. Thomas Teetam, P.P.G.S.D., one of the founders of the Humber Lodge, No. 65, by his Masonic Brethren.  
“ 4th April, 1843, A.L. 5843.”

ON THE REVERSE SIDE.

“ In testimony of their high regard for his Masonic and private worth, and as a grateful tribute to one to whose energy and diligence the Humber Lodge mainly owes its present distinguished position.”

Bro. TEETAM rose, amidst the most vehement cheering from all parts of the Lodge, and spoke as follows:—

“ Worshipful Master, Officers, and Brethren,—In returning thanks for the valuable testimonial you have so handsomely presented me, I cannot find words to express to you my acknowledgments. The services I may have rendered to this Lodge I am afraid you have very much over-rated; and in the various distinguished marks of your approbation I have received at different times, I am very much overpaid. But, I can assure you, that whatever I may have done for the Craft in general, and the Humber Lodge in particular, has been done from a pure love of the principles of Masonry, and a strong desire to see those principles more extensively practised. I entered Masonry on the 22nd March, 1815, and consequently have been a member of the Order twenty-seven years. During that time I have never ceased subscribing to a Lodge, and have been what may be termed an active member. I had not been long a Mason before I found the financial state of the whole of the three Hull Lodges was so irretrievably involved, that there appeared to be no probability of their extricating themselves from the embarrassments which ultimately overwhelmed them. The *Rodney* soon after closed, and was followed by the breaking up and sale of the *Humber*, while the *Minerva* was only allowed to meet by sufferance of the trustees, who at that time wanted the principal sum of £500 and five years' interest. In consequence of these difficulties, we came to the resolution of endeavouring to build a Lodge upon freehold ground, hoping that, by success and prudence, we might be enabled to raise a superstructure perfect in its parts, which we might truly call our own. To accomplish this object, it was necessary to obtain a warrant, and as there appeared no chance of introducing a new one for want of the signatures and recommendation of the Lodges in the town, we had no alternative but to join *this* warrant, at that time held at Bro. Jarvis's. There were about ten members belonging to it, who paid no quarterages; they had no furniture, not even a chair or table, three only had jewels, and a copy-book served them for minute-book, ledger, &c. I joined this Lodge on the 3rd November, 1824, and many other Brethren soon fol-

lowed. We now purchased of the Trustees of the Rodney, chairs, jewels, candlesticks, and other articles; Brother Crow lending us the money, which we repaid by instalments. From the great accession of members, and the number of initiations, we now began to think seriously of building this Lodge; for we were growing too numerous for the room in which we met. We called a meeting on the 23rd of March, 1827, to ascertain the feelings and Masonic spirit of the members on the subject; and, when I state to you that at that meeting upwards of £300 was subscribed, I need not dilate on their Masonic zeal—(cheers). With such a commencement, we immediately determined to begin building, and purchased this piece of ground for £145, through Bro. Dryden (to whom I cannot but pay a just tribute of gratitude for the many acts of kindness he has done for this Lodge); we contracted for the building, and on the 19th of September, 1827, we opened this Lodge by dispensation from Bro. Beverley, the D.P.G.M. All went well, the Lodge progressed, and we kept paying our debts, until the 6th of February, 1828, when a most serious difference arose among both officers and members, respecting a ballot, which difference threatened the total ruin of the Lodge, destroyed all confidence, disgusted many of its most respectable members, who retired altogether from us; and, had it not been for the determination of a few neither to leave the Lodge nor allow it to be broken up, the Masonic brotherhood would have been again dispersed, instead of your possessing the splendid edifice in which we are this evening met—at a cost of upwards of £1500, (not a farthing of which remains unpaid)—(hear)—instead of being able to transmit this handsome building, unencumbered, to our Masonic posterity, as a proud monument of the triumph of perseverance and unanimity. We have also, as you are aware, formed a Benevolent Fund on a firm basis, which has already, in numerous instances, rendered the most important assistance to those whose necessities have required its aid; and I doubt not but that in a short time we shall be in a position to form an Annuity Fund, by which the declining years of the aged and deserving Mason may be freed from the bitter pangs of poverty and distress—(cheers). Instead, I say, of having done all this (and that in the short space of sixteen years, and in spite of the apparently overwhelming difficulties which at first beset us), we should only have erected the shell of a building, at which ignorance and ridicule might point the finger of scorn.

“Success has, however, rewarded our endeavours; our numbers have increased until this Lodge has become one of the most numerous on record; and I doubt not, from the courtesy and zeal of its officers, and an apparent determination among its members to be unanimous, that it will continue to increase and prosper,—which, I can assure you, is my most fervent prayer—(applause).

“Allow me, Worshipful Master, and Officers, and Members, in conclusion, to thank you for this your handsome testimonial, and to assure you that I shall ever look upon it with pride and satisfaction, as a token that my conduct has for so long a period met your approval; and I shall hand it down to my family as the most valuable gift I possess, with a strong injunction that they should keep it to their latest posterity.”—(loud cheers).

The W. MASTER then rose, and addressed P.M. Bro. Stark, the Secretary, in a speech marked by equal fervour as in the preceding case, in which the services of Bro. Stark were dilated on with deserved eulogium, and he happily observed that it was with feelings of gratitude and respect

that the members requested his acceptance of this gold watch ; and in presenting it, he could not but be struck with its symbolical application to the character of Bro. Stark. The *gold* of which it is composed, and the *jewels* which adorned it, very aptly symbolized his intrinsic worth and the brilliancy of his moral virtues ; whilst the *precision* with which its machinery acted may very obviously be compared to the undeviating correctness which characterised his *Masonic workings*—(cheers).

The present consisted of a valuable gold watch and appendages, on which was engraved :—

“ Presented to Brother J. Stark, P.M., and P.P.G.D.C., by his Masonic Brethren, in grateful testimony of his long and valuable services as Secretary to the Humber Lodge, No. 65, and as a pledge of fraternal regard.  
“ 4th April, 1843—A. L. 5843.”

BRO. STARK rose, and replied to the W. Master, Officers, and Brethren, in an address, from which we have only room for the following extracts :

“ I have been an enthusiast in Masonry ever since I belonged to the order, which is now upwards of thirty-three years, having been initiated in the Rodney Lodge, No. 451, Hull, on the 9th November, 1809 ; and have been a regular subscribing member of a Lodge from that time to the present. And though for the first five years I belonged to the Craft I resided upwards of twenty miles from Hull, yet if the Rodney’s minute-book were examined, it would be found that my seat was seldom vacant.

“ In April, 1816, I was appointed Junior Warden of the Rodney Lodge ; which office I held for two years, the Lodge then finally closing. In June, 1817, I joined the Phoenix Lodge, No. 368, and was appointed to office the very night on which I was admitted a member. In that Lodge I served the office of Junior Warden one year ; Senior Warden, four years ; and Secretary, twelve years ; and though often pressed to take the office of Master, I always declined the honour. On the 15th of August, 1831, I became a member of this Lodge (still holding the office of Secretary to the Phoenix Lodge until January, 1834, when the warrant was returned to the Grand Lodge). In May following, I was appointed Secretary, which situation (with the exception of one year, when I was, by the unanimous voice of my Brethren, called to the Master’s chair of this numerous and flourishing Lodge) I have continued to fill to the present time ; making an uninterrupted succession of office for a period of twenty-seven years, without one day’s intermission—an honour which few men can boast of : I know of none, except the Most Worshipful Grand Master and Grand Secretary.

“ This is the third time I have had the pleasure of appearing before you to thank you for favours conferred upon me. On the 19th August, 1834, you presented me with a silver pen, as a token of your approval of my conduct as your secretary. On the 30th of August, 1840, I was presented by you with the handsome suit of Past Master’s clothing in which I now appear, as a further token of your approval of my Masonic conduct, and the manner in which I had discharged my duties as Master of this Lodge.

“ I now again appear before you, to thank you for another token of your kindness.

“ Worshipful Master, Officers, and Brethren,—I humbly accept this valuable testimonial of your good opinion of me with feelings of the deepest gratitude ; and what the two pillars which stood at the entrance of the porch of King Solomon’s Temple were to the children of Israel,

shall this watch, in a figurative manner, be to me. They were placed there as a lasting memorial of their great and glorious deliverance, and in looking on them they had always that memorable event brought to their recollection; so, Worshipful Sir, will this watch, through every circumstance of my future life, when looking on it, remind me of the memorable occurrences of this day, and bring to my recollection that kindness and good feeling you have always shown towards me. And, when it shall please the Great Architect of the universe to remove me from this transitory scene, it will descend to my posterity as a lasting memorial of the high and honourable place I had the good fortune to hold in the estimation of my Brethren of the Humber Lodge"—(immense cheering.)

The Brethren were then called from labour to refreshment, and, seated round the festive board, passed the remainder of the evening in the delightful enjoyment of convivial sentiment, music and song lending their charms to aid the pleasures of the passing hour. And the members separated with the pleasurable reflection that, among Masons, "*Honour is the Reward of Fidelity.*"

**SOUTH SHIELDS.**—**ST. HILDS LODGE, 292, May 8.**—Immediately after the opening of the Lodge, the W.M., Bro. Oyston, adverted to the recent demise of H. R. H. the late Duke of Sussex, and in a very pathetic address, commented on his distinguished character as a British Prince, gentleman, and Mason.

**DONCASTER, May 10.**—The annual dinner of the Brethren of the St. George's Lodge of Freemasons took place on Wednesday last, at Mr. Wigelsworth's, the Woolpack Inn, in this town. The chair was occupied by Bro. Joseph Jackson, W.M. After the usual loyal toasts had been drunk, the memory of the late Duke of Sussex, the G.M., was given with silent honours.

**NEWCASTLE-ON-TYNE, June.**—On Monday, April 2, at the Lodge-room, Bell's-court, Newgate-street, Bro. William Aubone Surtees, Esq. was elected W.M. of the Northern Counties Lodge, No. 586, for the ensuing year. At the same time the officers were appointed. Owing to the lamented decease of H. R. H. the Duke of Sussex, M.W.G.M., the usual festival was not held, but upwards of forty gentlemen dined at the Crown and Thistle Inn, and did ample justice to the good cheer provided by the worthy host and hostess, when the usual loyal and Masonic toasts were given.

**EXETER, April.**—A Provincial Grand Lodge assembled in Exeter on the 21st, on special business. The right hon. the Earl Fortescue presided. We are not informed of the nature of the questions brought under the notice of the Grand Lodge, but we understand they were most satisfactorily concluded, and, judging from the influential character of the members who assembled from all parts of the province, they must have been of unusual interest. The Provincial G.M. held a Masonic banquet in the evening, which, though not very numerously, was most respectably attended. Among other Masonic toasts given by the P.G.M., the health of the Father of the Province, Bro. George Hirtzel, who has rendered much above half a century of Masonic service, was received with the reverence and kindly affectionate feeling which his name never fails to produce when mentioned in the Craft.

TAUNTON, *April 20.*—The Lodge of Unanimity and Sincerity held a Lodge of Emergency on Monday last, for the purpose of initiating into the mysteries of the Craft Lieutenant Henry Thomas Smyth Pigott, of the Royal Scots Greys, together with his now *double* brother, Mr. Hugh Wadham Pigott, a deputy-lieutenant of the county. The Brethren assembled in considerable numbers, all appearing in full Masonic costume, and the Lodge was splendidly jewelled for the occasion. Many distinguished Masons from the neighbouring provinces honoured the Lodge with their presence; among whom we noticed Bro. Captain Powney, *R.N., K.H.*, No. 650; Bro. Reed, British Lodge, No. 8; Bros. Owen, King, and Jones, of the Beaufort, who were attired in the very handsome and appropriate costume of their Lodge. We have seldom witnessed the solemn ceremonies of our order more impressively or correctly conducted than on this occasion, which offered a most agreeable proof of the zeal and ability of the Worshipful Master, Bro. May, and diligence of Bro. Tucker and the other officers. The working had the benefit of the experienced and proficient Mason, Bro. Eales White, who supplied the place of P. M. for Bro. Mosse, who was unavoidably absent. On the closing of the Lodge, the assembled Brethren were invited to a sumptuous refreshment by the newly-initiated Apprentices, provided at their private cost, where the flow of champagne kept pace with the hilarious disposition of the guests. We were never present at a more delightful festival: the greatest order regulated the flow of soul which animated the meeting, and the enjoyment was greatly aided by some delightful vocal music by Bros. Eales White, Maher, Parsons, and other Brethren. The “Queen and the Craft,” led the toasts of the evening, succeeded by the usual healths of Masonic rulers, and interspersed most judiciously by truly Masonic sentiments and wishes towards the various worthies of the order, who had distinguished themselves by acts and writings which tended to the honour and virtue of the Royal Craft; among the latter we were gratified to hear most eloquent tributes to Dr. Oliver and Dr. Crucefix, as well as to the W.M. Bro. May, Bros. Eales White, Tucker (who was affectionately greeted on his return from Italy), Owen, Powney, and other distinguished and active Masons.

SOMERSET, *May 17.*—An Especial Provincial Grand Lodge was held at Bridgewater, for the purpose of forwarding addresses of condolence to her Majesty, on the death of her Majesty’s royal uncle, the Duke of Sussex, the Most Worshipful Grand Master of Freemasons; and to the United Grand Lodge of England, on the same melancholy event. The Lodge was numerously attended by Brethren suitably arrayed in respectful mourning; and most of the Lodges of the province were duly represented. The addresses were proposed and seconded in introductory speeches, replete with the best feelings of our nature, and were unanimously adopted. The Brethren also voted an address to their R.W. P.G.M., Colonel Tynte, expressive of their deep sympathy in the grief with which their esteemed Provincial Chief, is afflicted by the removal of his royal friend from an earthly Masonic throne to the Grand Lodge above.

PORTSMOUTH.—A new Lodge, called the “Portsmouth,” No. 717, was constituted on Wednesday, the 12th April, 1843, at the Quebec Hotel, where it will hold its monthly meetings, &c. The new Master, Bro. G. Stebbing, Jun., and his Officers were installed by Bro. J. R. Stebbing, of Southampton, Provincial Grand Secretary for Hants; after



which upwards of forty Brethren partook of a splendid banquet, which was provided by Brother Hale, of the Quebec Hotel, which did him great credit. Several Brethren from the following Lodges (Harmony, Phoenix, Sussex, and Gloucester) joined the banquet.

**NEWPORT, ISLE OF WIGHT.**—We understand that the Albany Lodge, No. 176, has been removed to the Star Inn, Newport, a proceeding which was rendered necessary from the want of accommodation, the number of members having increased to nearly double within the last year. Some of the Officers of the Grand Stewards' Lodge visited it during the summer, and expressed their satisfaction at its working and internal arrangements.

**HANTS.**—All the Lodges in Hants were summoned to meet with as little delay as possible, to arrange a general mourning (official) for the loss of the illustrious and highly-gifted affectionate Grand Master.

**LYNN, May 4.**—His late Royal Highness the Duke of Sussex, who, in different visits to his valued friend the late Earl of Leicester, usually passed through Lynn, was in the habit of changing horses at the Duke's Head Inn, Tuesday Market-place, upon which occasions his late Royal Highness's kindness and condescension were invariably experienced by the whole establishment. Mr. Johnson, the respected landlord of the hotel, in conjunction with Mr. Medlock, post-master to her Majesty, who on these occasions furnished the necessary relay, exhibited a gratifying mark of respect to the memory of his late Royal Highness on Thursday, the day upon which the funeral took place, in the display of the Royal Standard of England, festooned with deep black crape, which had a most appropriate and imposing effect, and reflected no less credit upon the good taste of the worthy host, than of marked respect to the memory of his late illustrious guest, who had so invariably honoured "The Old House," as his late Royal Highness was wont to call it, with his presence and patronage.

**LEWES.**—As a token of respect to departed excellence and moral worth, the "South Saxon Lodge of Ancient Free and Accepted Masons" hoisted on the eastern tower of Lewes Castle, at which their Lodge is holden, the mourning flag half-staff high, with the emblems of mortality prominently portrayed thereon.

**GATESHEAD.**—The day was observed in this town with becoming solemnity. Early in the morning, the bells of the several churches commenced tolling, and continued throughout the day with little interruption until nine o'clock, and several of the shops were partially closed. The Literary and Philosophical Society, of which his Royal Highness was an honorary member, was, as a mark of respect to his memory, entirely closed on the occasion.

The day was similarly observed at Durham, where the Cathedral-bell was tolled at intervals. Also at North and South Shields, Sunderland, and other towns in this district.

**GLOUCESTER.**—The corporation of this city attended divine service at the Cathedral, with their maces and other insignia enclosed in black crape. On Thursday the day of the funeral, most of the shops in the leading streets of this city were partially closed; many private houses also had the blinds drawn, and the bells of some of the churches were tolled, and in the evening rung a muffled peal.

TEWKESBURY.—The shops and private houses were very generally closed during the whole of Thursday.

WINCHESTER.—The knell of the Cathedral tolled during the morning at solemn intervals. The Master and Brethren of "The Lodge of Economy" attended divine service at the Cathedral—a public mark of respect due to the memory and public and private virtues of their illustrious head. Previous to the Brethren leaving the White Hart Inn, they partook of an elegant breakfast, to which they were invited by the Worshipful Master (W. Smith, Esq.) An appropriate anthem was performed by the cathedral choir, Dr. Chard, P.G.O., presiding at the organ.

## SCOTLAND.

### EDINBURGH.

THE Masonic campaign has closed ; and in taking a retrospect of the events of the past season, with the present aspect of affairs, we have on the whole to congratulate ourselves. It is true that no great accession of numbers has taken place, but there appears to be a spirit stirring to give a higher tone to Masonry, by raising some enlarged and palpable object, the better to convince the public mind of its utility and excellence, the want of which has hitherto been a great drawback to the prosperity of Scottish Masonry. It is indeed strange, that whilst in the sister kingdoms, and even in foreign parts, establishments exist founded and supported by the Order,—in Edinburgh, where every other society can point with pride to its noble and philanthropic institutions, that Masonry stands alone unsupported by any outward and visible proof of her profession ; but the time appears to have arrived, when she too will raise a monument in "Auld Reekie," and go hand in hand with her compeers for the extermination of ignorance, and enlightenment of the human race. In what manner this is to be carried into effect does not yet appear certain, but it is apprehended that the *present scholastic dispensation of the Grand Secretary for the education of "Twa Freemasons' daughters,"* will be the sphere of operations. Even if not realised, an attempt in the Grand Lodge could not but prove beneficial : it would open the eyes of its members to the very indifferent machinery at present in operation for the diffusion of those vital principles which form the basis of our Order.

Notices of Motions, respecting the state of the Funds, and more especially the Charity Fund, have been already given, and which it is confidently expected are but the precursors of those of greater importance. There cannot be a doubt but that any feasible plan for the support of a charity of some more tangible nature than at present exists will receive the most favourable consideration of the Grand Lodge of Scotland.

Our beloved Grand Master has caused the light of his countenance to beam on us, and with the most vivific effect ; his lordship presided at the last Quarterly Communication, and also at the Funeral Grand Lodge in honour of the memory of his late Royal Highness the G. M.

Mason of England. It is a matter of much regret that his lordship has been obliged to repair to the Continent for the benefit of his health. The prayers of Scottish Masons will follow him, both for his speedy recovery and return.

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PROVINCIAL GRAND MASTERS OF SCOTLAND.

Aberdeen—Louis Crombie.	Upper Ward—Sir Norman Macdonald Lockhart, Bart.
Argyllshire and Isles—Walter F. Campbell, of Shawfield.	Linlithgowshire—William Downe Gillon.
Ayrshire—R. W. M. of Mother Kilwinning.	Peebles and Selkirk shires—W. F. Mackenzie, <i>M.P.</i>
Berwickshire—Sir David Milne, <i>G.C.B.</i>	Perthshire, East—Lord Kinnaird and Rossie.
Dumbarton—A. Smollett, <i>M.P.</i>	Perthshire, West—Marquess of Breadalbane.
Dumfriesshire—John Babington	Renfrewshire, East—John Maxwell.
East Lothian—Earl of Dalhousie.	Renfrewshire, West—P. M. Stewart, <i>M.P.</i>
Elgin and Moray—Right Hon. Fox Maule, <i>M.P.</i>	Ross, Cromarty, Orkney, &c.—Sir Colin Mackenzie, Bart.
Fife—J. W. Melville.	Stirling—Colonel Hon. George Abercromby, <i>M.P.</i>
Forfarshire—Lord Panmure.	Wigtown and Kirkcudbright—* * *
Glasgow—Henry Monteith	
Inverness-shire—William Brodie.	
Lanarkshire, Middle Ward—Marquess of Douglas.	

Eastern India—The most hon. the Marquis of Tweeddale, Governor of Madras.

Western Provinces of India—James Burnes, *K.H., LL.D., F.R.S.* ; Bombay. West India Islands—Hon. W. Stephenson; Grenada. Canada—Sir Allen Napier Macnab; Dundurn, Gore District. Bahama Islands—J. F. Cook Nassau, *N.P.* New Zealand, &c.—Dr. W. P. Comyns Loyd.

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GRAND LODGE OF SCOTLAND, *March 20.*—A *pro re nata* meeting of the Grand Lodge was held in the Freemasons' Hall, for the purpose of disposing of the question regarding certain irregularities which took place at the annual festival of one of the Edinburgh Lodges, some time ago. About 150 of the Brethren were present. The report of a Sub-Committee of the Grand Committee, to whom the investigation of the subject had been remitted by the Grand Lodge, having been read, it was moved, after a lengthened address, that the Lodge in question should be suspended for twelve months. The motion was seconded. Thereupon there was moved as an amendment, and seconded, that two of the office-bearers of the Lodge who confessed the irregularities, and that they, through inadvertence, had led the Lodge into them, should be reprimanded from the chair. A very long discussion ensued, in which many of the most influential Brethren took a part. It was after twelve o'clock when the vote was taken. The amendment was carried by a majority of seven; and the office-bearers referred to were reprimanded accordingly.

GRAND FUNERAL LODGE.—*May 8*—On Monday evening, the Grand Lodge of Scotland held a Funeral Lodge in honour of his late Royal Highness the W.M. the Grand Master Mason of England, in compliance with a universally expressed opinion amongst the members of the craft here that something beyond the ordinary expression of feeling was

due to the illustrious departed Prince and Brother. The preparations for this ceremonial were upon a scale at once extensive and magnificent ; and the crowded audience, composed of Brethren from all parts, who witnessed the proceedings, testified their gratification at the beauty and solemnity of the scene.

The Grand Master's Throne—the Tribune in front—and the Wardens places presented a dazzling appearance, though the crimson velvet hangings were partially veiled in black crape. The principal object of attraction, however, appeared to be the "*Chapelle Ardente*," fitted up at the north end of the Hall, hung with black cloth, terminating the long vista by a beautifully executed transparent window, on which were emblazoned, in glowing colours, the arms of the Grand Lodge. In the *Chapelle* was an altar, on which were placed the splendid silver consecration cups, and, arranged in proper order, the gilded working tools ; and two figures of vestals, holding incense-jars, stood on either side. The white and black fluted pillars and draperies in front were splendidly relieved and lit up by wax-lights, placed upon six elegant silver candelabra, supported by white demi-columns, the whole being enlivened by a profusion of banners in every variety of device, furnished by the different Lodges in town, producing altogether a very splendid effect.

The Grand Officers and other Brethren taking a part in the ceremony, met at eight o'clock in the Grand Master's Room, and having paid their respects to the M.W., a procession was formed, and the whole moved off to the great hall, the organ playing "*The Dead March in Saul*."

The Grand Funeral Lodge was then opened in ample form by the M.W. Lord Frederick Fitzclarence, Grand Master on the throne, supported by the Right Honourables Sir James Forrest, Bart. and Lord Glenlyon, Past and Depute Grand Masters ; the Grand Secretary ; Sir John Ogilvy, Bart. Grand Deacon ; the Acting Grand Chaplain, Rev. Bro. Boyle ; Bro. Graham of Leitchtown, P.G.D. ; the Grand Bard ; the Hon. Bro. Walpole ; the Hon. Bro. Jocelyn ; Colonel Kinloch, &c. &c. The R.W. Masters of the Lodges Edinburgh Mary's Chapel and Journeymen acted as Senior and Junior Wardens, in place of Sir David Dundas and Bro. Hamilton of Ninewar.

The oration was pronounced by the Rev. Bro. Boyle, the Acting Grand Chaplain, and was much admired for the elegance of its composition as well as for the depth of feeling displayed in the delivery.

Bro. Gilfillan, the Grand Bard, recited his beautiful ode.

The music comprised some of the most beautiful compositions of Handel, Mozart, Luther, and Calcott, which were admirably performed by Mr. Hamilton on the organ, and Mr. Kenward, who directed the vocal department in the choir.

The perfect order which prevailed throughout the ceremony reflected the greatest credit upon the Grand Committee and Stewards.

The whole of the interior decorations were under the superintendence of Mr. Stevenson, who afforded to the Acting Committee the benefits of his talents as a celebrated *artiste*.

SUPREME GRAND CHAPTER OF ROYAL ARCH-MASONS OF SCOTLAND.  
—Tuesday, 21st March, the Supreme Grand Chapter met for the election of office-bearers, when the following were unanimously appointed : The right hon. the Earl of Dalhousie, Past Most Excellent Grand Principal ; the right hon. the Earl of Strathmore, M.E.Z. ; right hon. the Lord Frederick Gordon, M.E.H. ; Sir John Muir M'Kenzie, Bart.,

M.E.J.; G. A. W. Arnott, Esq., of Arlary, D.G.P.; James Graham, Esq., of Leitchtown, Sub. G.P.; A. Deuchar, Esq., Grand Chancellor; Captain John Nunn, Grand Chamberlain; J. L. Woodman, Esq., Lieut. Patrick Deuchar, William Pringle, Esq., Grand Sojourners; A. Douglas, Esq., F. Melville, Esq., Grand Scribes; Murray Pringle, Esq., Grand Treasurer; T. Boag, Esq., Grand Recorder and Vice-Chancellor; W. B. D. D. Turnbull, Esq., W. E. Ayton, Esq., Grand Standard-bearers; W. Petrie, Guard of the Portal.

The Companions afterwards assembled to celebrate the Festival of the Vernal Equinox, when many appropriate toasts and addresses were delivered, and the company separated, after the enjoyment of a more than usually delightful and instructive evening.

TEMPLARS.—A revisal of the rules, &c., has recently occupied the attention of Grand Conclave, at the suggestion and under the superintendence of that learned Bro. Knight, Dr. Walker Arnott, Grand Cross of the Order. During the progress of the investigations, it was proposed to communicate, for information, with the Grand Conclave of England. But alas! it was found that that body was unsubstantial—*vox et præterea nihil!*

ROYAL ARCH CHAPTER, No. 1.—On Wednesday, April 19, a monthly meeting of the Companions took place. Several subjects of private business were discussed and disposed of, and the First Number of the New Series of the *Freemasons' Quarterly Review* was laid on the table by the Treasurer, Companion Boag, who was directed to lend it out to the office-bearers in rotation, and afterwards to the rest of the Chapter. The Companions adjourned from labour to refreshment, the First Principal presiding.

MARY'S CHAPEL, No. 1.—About sixty gentlemen, amongst whom are many of distinction, have been added to her numbers during the present season. The admirable working manner (as near as possible assimilated to the English plan), in which the Lodge has been conducted, reflects great credit on her present office-bearers. The late festival, presided over by the Grand Lodge, was the most numerous assemblage ever known in Scotland, and was one of the brightest spots in the history of Mother Mary. The numerous deputations from Provincial Lodges on that occasion will be of benefit to the Craft, not only by bringing the Brethren in closer connexion, and thereby engendering a better feeling, but, by infusing a spirit of generous rivalry, it is to be hoped that in future the Edinburgh Lodges will not confine their invitations to those in their immediate vicinity. During the late visit of our Grand Master to this city, the Brethren of No. 1, presented his lordship with a silver trowel, of most exquisite workmanship, as a token of their respect; the P.M. (it having been voted whilst he was in the chair), was deputed to wait on his lordship, who, on receiving it, expressed the high estimation in which he held the No. 1.

Some slight misunderstanding has arisen respecting the Lodge having styled herself "The Metropolitan Lodge," a title to which her ancient records prove she has a right; but no doubt her members would rather waive such right, than endanger the good feeling which has hitherto existed between them and the sister Lodges.

An attempt was made to restore the original title some time since, but it failed through the imprudence of some of the members, who disrespected the Grand Lodge.

**EDINBURGH DEFENSIVE BAND LODGE.**—A grand Funeral Lodge of this Masonic body was held on the occasion of the lamented death of Mr. Stevenson, painter, original Standard-bearer of the Defensive Band. Mr. T. Colquhoun, Master of the Lodge, in the chair. Mr. Muir, lecturer on astronomy, pronounced the oration, and Messrs. Macintyre and assistants sang the several beautiful anthems. The Lodge-room was crowded by deputations from the sister Lodges in town; and the whole proceedings were gone through in a highly solemn and impressive manner.

**EDINBURGH AND LEITH CELTIC MASONIC BALL.**—The annual ball of the Celtic Lodge was held on Friday evening, April 21, in the York Hotel, Edinburgh, at which the R. W. M., Brother Murray, and most of the Brethren, were present. The ball-room was tastefully and elegantly decorated with the banners and other insignia of the mystic Craft, and presented a very gay and animated appearance. Dancing commenced about ten o'clock, and was kept up with much spirit until an early hour in the morning.

**GLASGOW, April 12.**—On Wednesday evening a number of the Brethren of the Glasgow Thistle Lodge, No. 82, met in the Robertson's Arms Tavern, 148, Trongate, and presented to Bro. James Brown, Esq., a gold medal, as a mark of respect and esteem for his honourable and social qualities as a man, and his valuable services as Master of the Lodge.

**April 13.**—The Annual Festival of the Glasgow Kilwinning Lodge, No. 4, was held in the large hall of the Black Bull Hotel. A lofty crimson canopy, surmounted with Masonic emblems, overshadowed the throne, which was occupied by the R. W. Master of the Lodge, Bro. Hume. Numerous deputations from the sister Lodges in the city of Glasgow, and the surrounding neighbourhood attended, particularly that from the flourishing Lodge of St. John's Kilwinning, Greenock; several Brethren from the Canongate Kilwinning Lodge of Edinburgh, and from the Celtic, attended. The entire number present was about two hundred. Much regret was felt at the unavoidable absence of the distinguished and highly-talented Sheriff of Glasgow, Brother Alison. Many excellent toasts and addresses were delivered. The health of that veteran Mason, Dr. Rattrey, a P. M. of the Lodge, was particularly cheered. A splendid piece of plate was some years ago presented to this Brother by the Lodge, as recorded in the *Freemasons' Review*. The health of Bro. Deas, representative of the Glasgow Kilwinning in Grand Lodge, was also drunk, and responded to by that gentleman. One of the Bailies of Glasgow, who was present, was likewise toasted as the Provost-expectant of the city. The worthy magistrate returned thanks, and said that as it was a considerable time since he had been within a Lodge, he had come that night to revive his reminiscences, the more especially as he purposed in a few days taking a trip across the Atlantic, and he hoped to carry with him the pure principles and practice of the Scottish Craft to the "Far West." A foreign Brother, Signor Angelini, volunteered several beautiful songs, with guitar accompaniment.

**PEBBLES, April 21.**—**KILWINNING LODGE.**—A special and numerous meeting was held, on the occasion of having a portrait of the late much revered Provincial Grand Master, Sir John Hay, of Hayston, Bart.,

which had been obtained by subscription among the members, hung up in their hall. The picture is a copy, by the kind permission of Lady Anne Hay, from one in her possession, and represents him standing in full Masonic costume, clothed with the insignia of office, and is a most successful effort of the talented and rising artist, Mr. John Ballantyne, of Edinburgh. The chair was very ably filled by P.G.M. William Mackenzie, Esq., of Portmore, *M.P.*, who, after a funeral oration by the Rev. William Bliss, Chaplain, in an eloquent address, paid a well-merited tribute of respect to the memory of the deceased.

ABERDEEN.—The Brethren of the St. Nicholas Lodge of Freemasons held their quarterly meeting on Saturday the 20th of May, in their hall, M'Hardy's Inn, Adelphi, for the purpose of collecting contributions to the Life Assurance Fund which is connected with the Lodge, conformably to Act of Parliament. Amongst other matters brought under consideration of the meeting, the utility of every free Master Mason becoming a member of the Life Assurance Fund was strongly recommended. A halfpenny per week, or sixpence per quarter, will insure the sum of five pounds at death to a person aged twenty-three. Honorary members, being Freemasons, are admitted upon payment of one guinea. The worthy R.W. P.G.M. Lewis Crombie, Esq., of Kirkhill, having kindly commenced the honorary gratuity, the Brethren unanimously appointed him patron of the Life Assurance Fund, which was responded to by a few visiting Brethren.

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## IRELAND.

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### TO CORRESPONDENTS.

Several answers appear under the general heads.

To those who have written us on the present *Masonic* agitation, we simply reply,—*Remember your obligation.*

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WE seriously entertain a well-grounded hope that the differences among a few Brethren in Dublin (for we should indeed grieve if we thought those differences extended to many), are not so irreconcilable as some visionaries presume; and we cannot refrain from urging on the consideration of all parties concerned, to unite honestly and from the heart, in bringing about a good understanding. This is not merely a matter of social policy, but of *MASONIC DUTY*, and whoever neglects to make the attempt, charges himself with serious discredit.

The Irish Masonic constitution possesses no immunity from the fate of all things human—want of health. It is now suffering from the effects of a moral ulcer; and what are the remedies?—forbearance, —forgiveness. Let but those blessed attributes be remembered, and the seal of oblivion will soon be put on what should never have existed.

The demise of an illustrious ruler in the Craft has exemplified that typical lesson of natural equality and mutual dependance; and the serious thoughts that necessarily accrue will, we trust, be turned to good account by those Brethren in Dublin whom we more particularly address; among whom there is much to admire, but, as regards this “vexata questio,” so much to regret.

We are in possession of all the facts from private correspondence and published documents; the latter it is true, are *ex parte* statements, and as our object is to promote what is very generally wished, a restoration to harmony, we refrain at present from commenting on what we wish had not been published. Be it remembered, that words of displacency, whether spoken or written, do not convince, while they are altogether unbecoming the gentleman, and unworthy the Christian. It is to be hoped that the mediation of sincere friends be successful, and a blessing will be the result. Let those who consciously believe they have really had the greatest cause of offence, be the first to forgive; that is the best way to prove sincerity of action, and that they are not only the most Christian Masons, but the most worthy to set an example to those with whom they differ. To some, we say, retrace with all respect, the error of your way; to others, treat with forbearance, and even protection, those whom you consider to be in error. Let the shepherd gather the stray sheep into one fold: for this purpose, all parties should bear in mind that the Duke of Leinster is the honoured chief of Masonry in Ireland, and that his person is not respected, nor the order protected by unseemly differences. We hope to offend none by these observations, but we should not do justice were we silent at this moment.

THE GRAND LODGE OF IRELAND have unanimously voted an Address of Condolence to the Grand Lodge of England on the demise of H.R.H. the late Duke of Sussex—as have also the Grand Council of Rites.

THE bells of St. Patrick's and Christ Church cathedrals were tolled for two days, on the decease of his Royal Highness the Duke of Sussex.—*Dublin Packet*.

THE FREEMASONS' CHARITY.—IRISH COURT OF CHANCERY, April 29.—*The Duke of Leinster v. Barrett*.—Counsel moved on behalf of his Grace the Duke of Leinster and John Norman, the surviving trustees of the Freemasons' Female Orphan House, that it be referred to Master Litton to report on a fit and proper person to be appointed a third trustee of the late Dr. Barrett's charity, in the place of Mr. Graham, deceased. By a decree of the 5th of June, 1824, it was referred to the Master to devise a proper scheme for the protection of the charity, and in pursuance of his report, which was confirmed on the 25th of May, 1825, a deed of trust was executed, by which three trustees were appointed, with power to reappoint them in case of death, and it was under that deed that the present application was made.

His Lordship said there was not a word mentioned about the deed in the petition, and he had, therefore, a mind to make the parties pay the costs of the motion. Application granted.

THE Brethren of the First Volunteer Lodge of Ireland, No. 620, have taken apartments at Salt Hill Hotel for a term of years, in order to hold their meetings of "peace, love, and harmony."

LIMERICK, March 31.—A meeting of the members of the North Munster Provincial Grand Lodge was held at their rooms, May 31, when a resolution was unanimously adopted, that the Brethren should dine together on Saturday, the 24th June, the Festival of St. John, and that all Masons wishing to attend should notify the same to the D.G. Secretary, G. A. Dartnell, at least four days previous. From the onward



march of Masonry in North Munster a more than usual assemblage may be calculated on, when we have no doubt the proceedings will be conducted with that harmony and good fellowship, so characteristic of the Brothers of the mystic tie."

**DEATH OF THE DUKE OF SUSSEX.**—*April 25.*—At a special meeting of the town council, held this day, a general feeling of regret having been expressed at the demise of the illustrious Duke of Sussex, and a desire that a public mark of respect be paid to his memory, I hereby request that my fellow citizens will, on the day appointed for the interment, close their shops and offices in the usual way upon such occasions, and thereby evince their sorrow for the loss of a Prince so respected and beloved.—**MARTIN HONAN**, Mayor.

**ADDRESS OF CONDOLENCE.**—"We, the Mayor, Aldermen and Councillors of the Corporation of Limerick, in council assembled, most respectfully and dutifully approach your Majesty, to condole with your Royal House, on the death of his Royal Highness the Duke of Sussex, a Prince who, during a long life, was beloved and respected for every private and public virtue."

**LONDONDERRY.**—The memorial of Mr. Alex. Grant, on behalf of the Freemasons of Derry, to be allowed the privilege of opening a door into the Mendicity (which they now use as a hall) from the wall, was complied with.

**PILTOWN LODGE, No. 114.**—On Wednesday the 15th of March, the most solemn and imposing ceremony of opening a new Masonic Lodge took place in Piltown. The meeting of Brethren assembled from Clonmel, Nenagh, Kilkenny, Carlow, Athy, &c., for the purpose of assisting in the solemnity, and for the installation of Officers, was most numerous. The Worshipful Master of Lodge No. 5 presided, and, assisted by the Officers of the Lodge, together with the Worshipful Master and Officers of Lodge 32, duly installed the Hon. Walter Wm. Ponsonby as Worshipful Master of No. 114.\* Immediately after the installation of the Worshipful Master, ten candidates, who had previously gone through the required probation, were initiated into the sublime and beautiful mysteries of the Craft.

The several rites having been concluded, dinner was served in a style of elegance and taste. The attention paid to the visiting members was marked by true Masonic hospitality.

When the cloth was drawn and grace said, the Worshipful Master of 114 rose, and having made some appropriate remarks, proposed the health of her Most Gracious Majesty the Queen, which was duly honoured, and the national Masonic Anthem followed, which was sung by Bro. Smith in inimitable style, assisted by Bro. Leech, of Carrick-on-Suir, and other musical amateurs. The usual toasts were given in succession, and several admirable and suitable addresses made by the Brethren. The Worshipful Master's condescension and urbanity throughout the evening, were the theme of admiration; and we doubt not but that, under his influence and fostering care, Masonry will flourish in Piltown, to the confusion of the ignorant and malignant. The Brethren separated about eleven o'clock, after having spent the evening in peace, love, and harmony.

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\* The Hon. Walter Wm. Ponsonby is fifth son of Lord Duncannon.

## FOREIGN.

## A MONODY

ON HIS LATE R. H. THE DUKE OF SUSSEX, MOST WORSHIPFUL GRAND  
MASTER OF THE ANCIENT, FREE, AND ACCEPTED MASONS  
OF ENGLAND.

Inscribed with fraternal regard and respect to Bro. JOHN VATTS, Esq., &c., &c., &c., W.M.,  
*The Officers and Brethren of Doyle's Lodge of Fellowship, No. 99. By a P.M.*

WEEP, Brethren, weep! and let the sympathetic tear  
Flow forth, a herald true of the heart's deep pang of woe,  
For him, whose claim to grief, is that of child for  
Parent lost. The virtues, that in life, shone like a sacred  
Halo round *his head*, become more deeply holy,  
By the tomb, that now has closed, and holds in nature's  
Sacred trust, the dust of him, who "had a tear for pity,"  
"And a hand open as day to melting charity."

Weep, Brethren, weep! but not as those whose hope and trust  
Are buried in the grave. The "eye" that o'er the world  
Beams light, still beams on him, who now from mortal  
To immortal Lodge, with Christian faith removed,  
Stands in the spirit's never-dying state, before  
The Great Architect—and heaven's sublime and holy  
Host of countless millions—whose deeds on earth,  
Were by the "Sacred Law" of heaven's own chart, directed  
As guide unerring through this mortal "vale of tears."

Weep, Brethren, weep! but not in sorrow's vain regret;  
The Brother, who on earth, has to his "obligation"  
Been most true, fears not t' approach that "Pedestal"  
On high, on which is laid his record of the past.

*Guernsey.*

F. J. W.

PARIS.—Our correspondence does not present much animation. The following extract from the public transactions of the G. : O. : de France, is not without interest:—

## LE G. : O. : DE FRANCE.

Sept. 3, 1842.—VISIT OF T. H. HALL, Esq.—The Grand Registrar of the Grand Lodge of England having been announced as desirous of taking part in the duties of the Grand Lodge of France; a deputation was formed to introduce him with all the honours pertaining to his high rank. Brother Hall was accordingly introduced by the Ven. : de Tournay.

The presiding officer stated, in very complimentary terms, the gratification of the Grand Lodge on the occasion, and assured Bro. Hall of

the high sense entertained of his visit. He was requested to convey to his illustrious Grand Master, the Duke of Sussex the desire of the G. O. to exchange Masonic relations.

Brother Hall thanked the G. O. for their gracious reception, and assured them that the English Masons always responded to the kind sentiments of their French Brethren—more especially the Duke of Sussex. Brother Hall, on concluding his address, was complimented by a renewal of the honours. On the conclusion of the sitting, the Ven. F. Bessin claimed the privilege of addressing the English visitor, and of expressing to him the grateful sense he must ever entertain of the benefits which, as a Mason, he had received in England when as a prisoner-of-war, he should, but for his position as a Brother, of course, have had to sustain many privations; he with other Masons made their case known to a superior officer, and to the honour of that friend and Brother, every kindness was shown—and by him the grand and sublime principles of Masonry were most nobly illustrated.

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NASSAU, NEW PROVIDENCE.—*MASONIC HALL.—Appointment and Installation of a Provincial Grand Master, &c.*—The right hon. Lord Frederick Fitzclarence, *G.C.B., &c. &c. &c.*, most W.G.M. Mason of Scotland, with the advice and consent of the officers of the Grand Lodge, having been pleased to appoint John F. Cooke, Esq., to be Provincial Grand Master of the Bahama Islands, a special meeting of the Lodge Union, No. 231, took place on Wednesday, the 12th April, at Freemasons' Hall, in this town, which was attended by Brethren of the Royal Victoria Lodge, and several other members of the Fraternity, when the newly-appointed P.G.M. was duly installed into office by the Hon. G. C. Anderson, P.M. The P.G.M. then made the following appointments, all of whom were severally invested by him:—Hon. G. C. Anderson, P.S.G. Warden; Augustus W. Smith, P.J.G. Warden; Stephen Dillot, Esq., P.G. Secretary; Rev. W. Strachan, Esq., *D.D.*, P.G. Chaplain; Gilbert O. Smith, Esq., P.S.G. Deacon; James Jarrett, Esq., P.J.G. Deacon; Mr. G. W. Outten, P.G. Tyler. After the several appointments were made, the usual compliments passed between the Brethren assembled, which were promptly responded to by the P.G.M. and the officers elected by him.

TO THE EDITOR.—DEAR SIR AND BROTHER,—Permit me to offer to you an outline of the state of Masonry in this distant section of the British empire.

It is not my intention to enter into any account of the Craft antecedently to the formation of the Lodges now in existence, but barely to notice that Masonry flourished here many years ago, as appears by "Preston's Illustrations," fifteenth edition, page 226. That some time between the years 1760 and 1779 a Provincial Grand Master was appointed by Lord Aberdeen, in the room of the Governor deceased. As to the number of Lodges then in operation, or the period when Masonry was first introduced in the Bahamas, I am totally ignorant.

At present there are only two Lodges in the Bahamas, both at Nassau. (There was one also at Turk's Islands, but the charter has been very recently returned to the Grand Lodge of Scotland, whence it was obtained, in consequence, I believe, of its members having all either died or left the colony. It is not, however, improbable that a new charter will be required for Turk's Islands ere very long.) The Union Lodge,

holding under the Grand Lodge of Scotland, was established in 1809 ; and the Royal Victoria Lodge, under the United Grand Lodge of England, was established in 1837. These two work in the same hall ; they meet monthly, the former on the first Wednesday, and the latter on the Monday following ; many of the Brethren are contributing members of both. Until very recently, there was no difference in the working, but the Master of the Union, Bro. Cooke, having visited Edinburgh and the Grand Lodge there, in the course of the past year, on his return has introduced a mode of working differing in some respects from our former practice. The Royal Victoria adhere strictly to their old practice ; their Past Master, Bro. G. C. Anderson, having visited London in 1840, saw nothing there to justify a departure from what has always been the practice here ; that Lodge therefore continues to work as heretofore.

Which of the Lodges works most correctly, or most in accordance with the established usages of our ancient Order since the union in 1813, is difficult to ascertain ; it is certainly much to be regretted that any difference as to the working should exist between two Lodges so closely connected as these two are. Would that some experienced Brother would come this way and set us right.

The variations alluded to of course cannot be explained, except orally ; but it would be satisfactory to us to learn, through the medium of your much-valued and esteemed *Quarterly Review*, whether English and Scottish Masonry differs in any respect. If you can set us right in this particular, you would confer a lasting favour on our Bahamian Brethren.

I must not omit to mention, that the most fraternal feeling exists between the two Lodges and the Brethren generally ; but one thing is much to be regretted, that is the number of Brethren residing in Nassau who are not contributing members of either Lodge. This is lamentable, especially as we have frequent demands upon our charity fund. Should not every Freemason belong to one or more Lodges, if there are any where he resides ?

A library has lately been established by the two Lodges jointly, which promises to afford much information to the Brethren. At present the *Quarterly Review* forms our entire stock ; but several volumes are expected, both from England and the United States.

A commission has been received from the Grand Lodge of Scotland by John F. Cooke, Esq., constituting him Provincial Grand Master for the Bahamas. He has since been installed, and appointed his Wardens, &c. An application is now being forwarded by the members of the Royal Victoria Lodge and other Brethren, members of English Lodges, to the Duke of Sussex, to grant a similar commission to the Hon. G. C. Anderson, her Majesty's Attorney-General for the Bahamas. The grounds upon which the application is made, will fully justify his Royal Highness in granting the prayers of the petitioners. AN OLD MASON.

JAMAICA.—Our gratitude to the *Review*, without which we should literally be in the dark as to the movements in the Masonic world, is best expressed in the determination, as far as possible, to carry out the views and objects so carefully directed by that organ. The number of Brethren is certainly increasing ; perhaps the most numerous is the "Friendship" of Kingston—being over 90—consisting of Christians, Jews, and persons of colour ; and it is delightful to witness the general harmony that exists.

We have had several shocks of earthquakes—Guadaloupe and Antigua have suffered much: in this city (Kingston) £1500 was subscribed in two days in aid of the sufferers there.

CANADA.—Died, at East Flamboro, George Chisholm, Esq., aged 100 years. His remains were followed to the grave by a large number of former friends and acquaintances, (of whom few individuals had the pleasure of possessing a larger share), and interred with Masonic honours. Mr. Chisholm was a resident of the province for seventy-four years.

TEXAS.—We have established Masonic relationship in several Grand Lodges, and among the recent acts of our Grand Lodge is to entrust Brother Richard Lea Wilson, of the Grand Stewards' Lodge, London, with the important duties of representative from Texas to the Grand Lodge of England, by the following patent:

Copy of Patent, appointing Bro. Richard Lea Wilson the Representative of the Grand Lodge of Texas in the Grand Lodge of England.

In the name, and by the authority of the Grand Lodge of the Republic of Texas, of Free and Accepted Masons, greeting,—

KNOW YE, That I, John A. Greer, Grand Master of *Free and Accepted Ancient York Masons*, in and for the Republic of *Texas*, and the Masonic jurisdiction thereunto belonging, reposing special trust and confidence in the Masonic abilities and virtues of our true and worthy Brother *Richard Lea Wilson*, do hereby nominate and appoint him, by virtue of the powers and authorities in me vested by the fifth section of the first chapter of the Constitution of the said *Grand Lodge of Texas*, and by special enactment thereof, adopted on the 20th January, Anno Lucis 5841, authorising the establishment of direct Masonic intercourse with Foreign Grand Lodges, by the interchange of Delegates, our *Deputy*, for the special purpose of representing the Most Worshipful *Grand Lodge of the Republic of Texas*, near the Most Worshipful *Grand Lodge of England*; and I request of the *Most Worshipful Grand Master*, Right Worshipful Officers, Worshipful Members of said *Most Worshipful Grand Lodge of England*, to receive, recognise, and respect the said Right Worshipful Brother, *Richard Lea Wilson*, as our *Deputy*, for the purposes aforesaid.

And I enjoin on the said Right Worshipful Brother *Richard Lea Wilson*, as the representative of the interests, rights, and dignity of the *Grand Lodge of Texas*, to hold social and Masonic intercourse with the *Most Worshipful Grand Lodge of England*, in relation to all matters pertaining to the Craft; the extension of the benign principles of our ancient, honourable, and glorious Order; the diffusion of light and truth; the conservation of the ancient landmarks, and the establishment of that perfect fraternal understanding, which ought ever to exist among kindred communities, members of the same Sacred Institution.

Given under my hand and the Seal of the Grand Lodge of the Republic of Texas, at the city of Austin, this Ninth day of January, in the Year of our Lord One Thousand Eight Hundred and Forty Three, the Year of Light Five Thousand Eight Hundred and Forty Three.

Attested. GEORGE K. TEULON,  
Grand Secretary, Grand Lodge of Texas.

(Signed) JOHN A. GREER,  
Grand Master of the Grand Lodge of  
the Republic of Texas.

(Seal of the Grand Lodge,  
Republic of Texas.)

## AMERICA, (UNITED STATES).

The following *morceau* is unique in its way :—

**CURIOUS.**—The preparations for the campaign in Congress are sufficiently comprehensive and energetic. General MacDuffie, of South Carolina, proclaims the Texians as rebels, and deprecates any alliance with them. Governor Ritner, of Pennsylvania, has proclaimed war against the Freemasons, in a message longer than their “Ahiman Rezon ;” and Mr. Wise, of Virginia, has opened a parallel against the Jackson party, by a resolution directing an inquiry into the condition of the Executive. These topics, together with slavery and currency, will give work enough to the Congress for some months.—*American Paper.*

Our correspondence being of a very general nature, we are enabled to place before our readers a document of the deepest interest. It is a pastoral address from the Grand Lodge of New York to its subordinate Lodges, and speaks the language of peace and good-will in words not likely to be misunderstood. With what feelings of gratitude would a similar letter be hailed by the English Craft from their Executive?—

“ GRAND LODGE OF THE STATE OF NEW YORK.

“ JUNE 11, A. L., 5842.

“ *To the W. Master, Wardens, and Brethren of                      Lodge, No.                      ,  
and to the Brethren residing within their jurisdiction.*

“ **BELoved BRETHREN,**—The Grand Lodge of the State of New York have closed their Sixtieth Annual Communication, after a highly interesting session of four days. An unusually large number of Brethren from every part of the State were in attendance, and were deeply, diligently, and harmoniously occupied in the consideration of many important subjects suggested by their past experience ; and we have parted from each other, full of the joyful hope that the measures upon which we have decided, after a full and careful examination of their tendency, will result in the establishment of that perfect organization of the Institution in our own State upon which its efficiency depends ; in the advancement of its various interests, the extension of its ability to be useful, and to the promotion of the unity and happiness of the *Great Fraternity*.

“ The annual publication of our transactions, which shortly will be placed in your hands, will, we trust, receive your attention and serious reflection. We wish every Mason in the State to be made acquainted with these transactions ; every one is to some extent interested in them. We, therefore, earnestly enjoin upon the Masters of all Lodges, that they cause them to be read in open Lodge as early as possible ; and we desire that they may have free circulation amongst the Brethren, whether members of Lodges or not ; and we earnestly call upon every Brother to whom these letters become known to arouse from the apathy which has held down the Fraternity in gloom and shadow, to revive his energies, and to unite with us in our effort to renew the ancient glories of the order, and to rebuild the great edifice upon the original foundation of obedience to the laws of God and our country, and love towards each other.

"In this work, which has most assuredly commenced, let no true Brother suppose he may excuse himself from bearing his part; indeed, we are convinced no *true* Brother can shrink from his duty, and yet claim an interest in the honours and rewards that await the faithful Craftsman. In our beloved and venerable Grand Master, who on the verge of ninety years of age, and after enjoying the highest honours of the State, and some of the highest of the nation, still finds a pleasure in promoting the prosperity of the Craft, we have an example of what *a Mason ought to be, 'without fear, and without reproach.'* Let, then, every Brother encourage his Brother to come forth to the work before us.

"Think not, however, Brethren, that we regard numbers as a means or an evidence of prosperity or of strength. A few Lodges, with a few members thoroughly imbued with the principle of the order, faithful and punctual in the discharge of their duties, would be preferable to a large number of Lodges with numerous members, yet loose in their discipline, and either uninstructed in the principles of the Masonic Covenant, or careless in their performance.

"The Grand Lodge has been highly gratified by the evidence, that not only many Brethren have given their attention to the means calculated to improve the Institution, and preserve its pre-eminent position in the rapid advance of the age, but whole Lodges have united in serious reflection on the subject, and have asked us to encourage them in their exertions by our approbation. These exertions, every movement which has been made to make the wants and wishes of the Fraternity known to us, have afforded us the very highest satisfaction, and have convinced us that the time for action has fully arrived; the time which we have long desired, and for which the legislation of the Grand Lodge for the last twelve years has been preparatory. Every Lodge, and every individual Brother has a duty to perform in the great work which lies open before us. Unite with us, then, beloved Brethren, in the first place, as is the duty of Masons, in beseeching the Sovereign Spirit of Truth and Love to guide us in wisdom in the path of peace. Secondly, let every Brother give unceasing attention to the cultivation of Concord, and to the promotion of the happiness and prosperity of his Brother. Let all strifes and discords be discontinued and terminated by the sweet influences of Friendship and Charity; so shall we dwell together as a happy family, and secure to each other the full enjoyment of the noble purposes of our Institution. Thirdly, we would impress upon the Brethren the duty of introducing into the fellowship of the order only such persons from the profane world as have the proper preparation of mind and heart to fit them for a place in the edifice which we are erecting for the glory of the Supreme Architect of the universe, and for the services of the human family. Fourthly, we call upon the officers of all Lodges within our jurisdiction to use every influence in their power to perfect their organization, to impart instruction, to exercise necessary discipline, and to inform us, *at least once or twice a year*, of their true condition, their work, their prospects, the changes which have occurred, the difficulties which they have encountered, and the success which has attended their exertions.

"The Grand Lodge congratulates the Fraternity within the jurisdiction on the continued advance of improvement in the condition of a majority of the Lodges through the past Masonic year.

"We are gratified, also, in informing the Lodges, that the Representa-

tive System, in its progress, is continually developing new evidences of its importance, and that it is opening up to the Fraternity new sources of instruction and pleasure.

"In the name of the Grand Lodge of the State of New York,

"WILLIAM WILLIS, D.G.M.

"JOHN D. WILLARD, S.G.W.

"RICHARD CARRIQUE, J.G.W.

"JAMES HERRING, Grand Secretary.

"RICHARD ELLIS, Grand Treasurer."

## INDIA.

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

### TO CORRESPONDENTS.

P. M.—No Provincial Lodge possesses a power that is not recognised by the Grand Lodge, from whom alone all power emanates; *ergo*—the Master of a Lodge must be elected by ballot: next, only *one* candidate can be brought to "light;" after that he may remain and witness the ceremonial through which he has been conducted; and then the number allowed by the Constitution may be perfected. Thirdly, it is unseemly to persist in forcing a Candidate on the attention of a Lodge, who has been previously rejected. If it be considered that through *mistake* a ballot has been unsuccessful, it may be mildly requested to repeat it; but the feelings of an honourable man would revolt at the *forcible* attempt to be thrust on a community who had so expressed themselves. If they were wrong, he is best away;—if they were right, he has no business among them:—at the same time the law is silent on the subject.

THE advices from Calcutta and Madras present no points of material interest; unless, indeed, to announce several subscriptions to the "Oliver Offering," which are transferred to our advertising department.

BOMBAY.—Having space for the following extracts, we give them, as not unworthy the attention of our readers.

### THE MISSIONARY CRUSADE AGAINST FREEMASONRY.

(From the Bombay United Service Gazette.)

The denunciations against Freemasonry, in the two last overland *Spectators*, are almost verbatim those of the worst of the Pope's, and the most bigoted of the Inquisition's. Take the following as a specimen:—

"If, then, the meaning of the inscription be, that the Christian, the Hindoo, the Mahomedan, and the Parsee, are all, according to, or notwithstanding their respective creeds, the approved and beloved children of God, we cannot help saying, and we do so with grief and bitterness of spirit, that the grand native hospital of Bombay is founded upon a lie.

"The doctrines set forth in the course of it by the provincial Grand Master of Masons, is entirely opposed to the Holy Scriptures, and, alas! that it was so, a number of the most distinguished gentlemen of Bombay, who were present, gave it their unanimous, their cordial, concur-



rence; not one faithful voice was heard to raise itself in that large assembly of professing Christians, against language which, if believed and acted upon, must unavoidably lead to eternal misery.

"The Freemason's 'charity' is unconnected with Christ; it is not therefore surprising that it is not exercised for His glory; it can never then be acceptable in the sight of the Almighty.

"I have now proved, as I proposed at the commencement of this letter, the Prov. Grand Master's doctrine of our holy religion.

"Freemasonry may do for a world of sin and corruption, for vain people to amuse themselves with, but, being unchristian, it can lead to nothing but gross deception and everlasting misery. It is a thing of sin and evil in the face of it,—an engine of Satan, a tool much beloved of him the arch enemy of God and man, and it is wonderful how any man of sense and discernment can for a moment be taken with it.

"There is also no manner of use in it, for the Bible teaches us every thing. Were Freemasonry a system which operated as an auxiliary to Christianity, as Masons would have us believe, and some other persons are led to think, there would be no objection to it: but that the direct contrary is the fact, there can be no sort of doubt. Its mystery, its closeness, its ostentation, are all emblematical of the pride, selfishness, and ungodliness of the natural, unregenerate man. Its object is temporal advantage only, and it rejects the Lord Jesus; whereas, the foundation of Christianity is 'Jesus Christ, and he crucified;' and the rule 'let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.' Every man, therefore, who has at heart the great concerns of eternity, will eschew Freemasonry, and esteem it, what in good truth it is, with its profane pageantry, an abomination in the sight of God."

Now, putting charity out of the question, although it might be *some consideration* to a person professing himself a Christian minister, to say nothing of the chance of exposure, we submit that a sensible man, and a peaceful preacher, would have avoided such observations as these, inasmuch as they are like a two-edged sword, cutting both ways, and likely very materially to frustrate rather than to advance the business of converting the heathen, which should be paramount to all other with a missionary. We think the reverend gentleman has neither shown the wisdom of the serpent, nor the innocence of the dove, in giving vent to them.

The labourer is worthy of his hire; but it is implied that he is to do the work of his master, not only zealously, but discreetly and peaceably; and as Christians deeply and devoutly attached to the creed of our forefathers, we ask the Missionary Society which deputed this gentleman to Bombay, whether they sanction the indulgence of his outpourings against a number of the most distinguished gentlemen of Bombay, to the manifest injury of that solemn and sacred cause to which he has bound himself, and whether that great cause can be advanced by his proclaiming those distinguished gentlemen "anti-Christians!" Can he now hope for success in his missionary efforts? Well may the Hindoo, the Parsee, and Mahomedan, tell him to go and convert the most distinguished of his own countrymen before he intermeddles with them!

With respect to the extracts which have been given from the P.G.M.'s speech, there is not one which has not been either misquoted or misrepresented; and this is the less justifiable, as he expresses his fear that neither he (the Provincial Grand Master) nor any of the fraternity may be at liberty to reply!

## REVIEW OF LITERATURE, &c.

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*A Sermon*, delivered in Christ Church, Nassau, New Providence, Bahamas, 27th December, 1842, before the Masonic Lodges, by the Rev. Wm. Strachan, *D.D.*, Chaplain to the Lodges.

“ Let Brotherly Love continue.” I *Hebrews*, xiii.

Our Reverend Brother has compiled a Sermon abounding with Masonic truths, and which we do not doubt impressed his hearers with all the effect it was well calculated to do. His remarks on the contrasting principles of FEAR and LOVE, as influencing the social principle of philanthropy are admirable; and the conduct and character of the disinterested Howard are prominently advanced. Justice is done to the principles of Freemasonry, and a too lenient censure passed on those who disgrace it. The fallacy of the order being a means to sedition, is refuted with effective reasoning. An address to the Associate Companions, to so regulate their public and private conduct with “unsparing vigilance,” is admirably given; and the concluding portion of the sermon, wherein the glorious mission of the *Redeemer* is apostrophised, is written in that fervid manner which by faith and hope is made to partake of inspiration.

*An Oration*, delivered before the Grand Lodge of Scotland, in Freemasons’ Hall, Edinburgh, on the 8th May, 1843, on the occasion of the death of H. R. H. the Duke of Sussex, &c. &c., by the Rev. J. Boyle, Acting Grand Chaplain.

The sweetness of pious thoughts pervades this excellent address. There is a fervour in the sentiments it conveys, in admonishing the living, which is persuasively done, it panegyricizes the illustrious dead with equal propriety and truth. It has been our melancholy duty to examine many attestations to the worth of the departed Prince, and Bro. Boyle’s appears to us to be among the most powerful.

*The Spirit of Masonry*. By William Hutchinson, *F.A.S.* A new edition, with Copious Notes, Critical and Explanatory, by the Rev. George Oliver, *D.D.*, &c. &c. R. Spencer, London.

The pure spirit of Hutchinson would have rejoiced in the probability that in a future age his works should be immortalised in the annals of Masonry by the powerful pen of its historian, Dr. Oliver. Bro. Hutchinson died æt. 82, on the 17th April, 1814, three days after his wife, æt. 78. They were both interred in the same grave. Like the learned editor of this the latest publication of his most valuable work, he was an antiquarian, and wrote several books, with many papers to which his name was not prefixed. He was by profession an attorney; a gentleman of cultivated mind and suavity of manners. We think the publisher has been for once remiss in not giving us the portrait of Hutchinson which appeared in a former edition. We love to look on the features of those who have done honour to Masonry, and lithography renders this comparatively easy.

The reader of this new edition of the “*Spirit of Masonry*,” will find that Dr. Oliver has done ample justice to the subject; his notes are both critical and explanatory. Nothing of Hutchinson’s spirit has been lost;

on the contrary, it is re-animated with all the truthfulness of Masonic investigation, and appears adorned with all the explanation of the gifted editor, who advocates, with a disregard to "special pleading," the propriety of improving the mind by the publication of all useful works on Masonic subjects. We could almost wish that every Masonic work was out of print, provided they could, like the one before us, pass through Dr. Oliver's alembic, and become thereby fresh as from "pastures new." In a note to the present edition (p. 155), Dr. Oliver adverts to the circumstance of the promise of the history of the Craft at the union not having been fulfilled, and gives as his supposition that it was frustrated by the death of Bro. Williams, P.G.M. for Dorset. This was not exactly the fact, as that estimable Mason was living till within these five years. On this particular point we may hereafter speak. The Doctor frankly states, if no person better qualified shall appear, he would not object, under the sanction of Grand Lodge, to execute the design. If the Grand Lodge has reached the point of high-mindedness, it will seize the opportunity to give to the Masonic world a boon of such priceless value. As a Masonic work, Hutchinson and Oliver united are beyond the reviewer's power—all is thought and bright imaginings. Let the aged Mason read and ponder; let the tyro drink deep of the precious waters that sparkle with the lustre of life. As in all the books published by Brother Spencer, there is an elegance that proves how artistically typography can be displayed.

*Masonic Mirror, New Series—March, 1843.*—Having been ourselves gratified by the perusal of a number of this periodical, we recommend it to the notice of our readers; and shall, if not at the present moment, as soon as possible, avail ourselves of the opportunity to extract from its pages. The various articles of *Masonic Intelligence* have an interest even with us on this side the Atlantic; to the American Brethren they must be important. We not only wish our contemporary success, but shall feel it a pleasurable duty to disseminate, as far as in our power, the advantages which this *Masonic Mirror* presents.

*The Freemason's Monthly Magazine—Boston, (U. S.)—April and May, 1843.*—The contents of this number will repay the time of examination. Our brother Editor is no drone, and extracts honey from the flowers of Masonry. "The want of a subject" is expressed with much feeling; its privilege—as belonging to the nature of things, and the still greater privilege of administering to want—is well put. With some abstract questions of discipline and practice, we can well deal; as the legal constitutions in a great measure differ from ours; with others, we may offer some opinion, *ex. gr.*: the suspension of laws for a particular object, unless of the most stringent necessity and importance, is dangerous, as interfering with a security against anarchy.

A question appears to have arisen as to the right of a subordinate Lodge, without consent of the Grand Lodge, to initiate a candidate who had been previously initiated in a spurious Lodge: the question was decided in the affirmative.

A tribute of respect is paid to the memory of the Rt. Rev. Bishop Griswold, whose character as a divine and as a Mason was happily blended with piety and social feeling. "The church will regard his loss as the falling of one of her strong pillars; Freemasonry will lament as for the loss of one of her richest jewels." He died full of years and honour—being 77. We look to the monthly banquet of Brother Moore as to a refreshment our heart needeth.

NEW MUSIC.

*The Wild Violet.* A Ballad ; the words by Bro. G. Tait ; Music by Mrs. A. Turner. Bates, Ludgate Hill, London.

There is much sweetness in the words of this pretty ballad ; to which the music does fair justice ; and as a composition, Mrs. Turner is entitled to share with the poet in the meed of praise. We hope for many future opportunities of enjoying a musical treat from the same talented source.

*Three Times Three.* A Masonic Song, written by Bro. J. E. Carpenter ; the Music by Bro. Harroway. London, Z. T. Purday, and Bro. Spencer, High Holborn. Price 2s. 6d.

This song has already obtained considerable celebrity in the Warwickshire Lodges, where it has been sung by its talented author, and others. A general wish on the part of the Brethren for its publication having been complied with, we have no hesitation in saying that it will become one of the standard songs of the order. The effect of the "Masonic charge," introduced in the chorus, the reviewer witnessed at the Jubilee of the Shakspeare Lodge, Warwick—it is perfect and novel ; it is, in short, the song that should always follow the health of the M. W. G. M. at all Masonic festivals. The music, by Harroway, is original, and the well-known Masonic melodies, introduced in the symphonies, have a very good effect. The song is embellished with a beautiful lithographic portrait of the author ; we believe the only one published by Mr. Carpenter. To many who would possess a likeness of the author of some of the most popular songs of the day (we opine that Mr. C. has published nearly two hundred), this is a sufficient inducement to purchase ; but a stronger to the Brethren generally is, that the whole profits are to be devoted to the Masonic Charities. Need we say more ?

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## POSTSCRIPT.

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### ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

#### THE EIGHTH ANNUAL FESTIVAL.

THE Eighth Anniversary in aid of the funds of this excellent and charitable institution was celebrated on Wednesday, 21st June, 1843, by a dinner in the Freemasons' Hall, Great Queen-street, to which upwards of one hundred gentlemen, consisting of members of the Craft, and "persons not of the Fraternity," sat down under the able presidency of Brother the Right. Hon. the Earl of Aboyne, Provincial Grand Master for Northamptonshire and Hunts, who was supported by Bro. Shaw, Rev. Bro. Slade, Rev. Mr. Ramsey, Bros. Bell, Leeks, Wyld, Powis, Watkins, Halton, Dr. Crucefix, Goldsworthy, Wackerbath, Wheeler, Brewster, Dixon, and many other active and zealous friends of the institution.

The stewards were indefatigable in their attentions to the comfort of

the guests; and what with the pleasures of the table, the harmony, good feeling, and cordiality which existed, and the musical treat which was afforded by the performances of a strong party of eminent professional persons, who had kindly (and gratuitously) lent their aid on the occasion, a more satisfactory and delightful evening has seldom been passed in the cause of charity, under the roof of the Freemasons' Hall, than on the occasion of this festival.

The following are the names of the ladies and gentlemen who lent their "sweet voices" and instrumental services to assist the cause of the Aged Mason:—Miss Adeline Cooper, Mrs. Chatfield, Miss Turner, Miss E. Turner, Signor Fornasari (of her Majesty's Theatre), Signor Guibilei, Signor Brizzi, Mr. W. Seguin, Bros. C. Horn, Crouch, Foord, with other friends. Accompanists: Signor Negri, Signor Gabucci, and Bro. Kingsbury. The pianofortes were generously supplied from Mr. Scott's Repository of Pape's Patent, 106, Bond-street.

The dinner, which was excellent, having concluded, and the cloth been withdrawn, "Non nobis Domine" was performed by some of the above-named gentlemen.

The noble CHAIRMAN then rose to propose the first toast of the evening, and said he would, without preface, give "The health of her most Gracious Majesty the Queen—(cheers)—and that of her illustrious consort, Prince Albert"—(loud cheers)—with three times three.

The toast was drunk with enthusiastic honours, and followed by the national anthem, the whole company standing during its performance.

The noble CHAIRMAN, after a short interval, said the next toast which he should have the honour of proposing was, "The health of her Majesty the Queen-Dowager, the liberal benefactress of the charity, and the patroness of the Girls' School"—(loud cheers).

The toast was warmly responded to, drunk with three times three hearty cheers, and followed by a song from Mr. W. Seguin, "The Aged Brother," composed by Signor Negri.

The noble CHAIRMAN next gave "His Royal Highness the Prince of Wales, the Princess Royal, the Infant Princess, and the rest of the Royal Family."

The toast was drunk with three times three.

Song—"The Minstrel Boy." Mrs. Chatfield.

The noble CHAIRMAN again rose. He said that, in proposing the next toast, he could not observe the solemn silence with which it would be becoming that they should drink it—(hear, hear)—he meant "the Memory of his late Royal Highness the Duke of Sussex"—(hear, hear). He knew that he was treading upon delicate ground; but, as this was only the second meeting at which he had presided since the lamented decease of their Grand Master, and feeling the obligation under which he lay to his Royal Highness, for having appointed him (Lord Aboyne) Provincial Grand Master for Northamptonshire and Huntingdonshire, he thought he should be wanting in his duty if he did not say how much his Royal Highness had done for Masonry in the three kingdoms of Great Britain and Ireland—(cheers). He (Lord Aboyne) experienced a deep and heartfelt regret at the loss of so good a man and so good a Mason as that Royal Duke; and he now begged to propose that "the Memory of his late Royal Highness the Duke of Sussex," their Grand Master, should be drunk in solemn silence—(hear, hear).

The toast was accordingly drunk amid profound silence.

The Noble CHAIRMAN said, he now begged to propose a toast which

had always, on occasions like the present, been responded to in a manner worthy the distinguished individuals it embraced; namely, the Pro-G.M., the Earl of Zetland, and the D.G.M., the Marquis of Salisbury (loud cheers). He would now give their healths with three times three.—(Hear).

The toast was drunk with three times three enthusiastic cheers, and followed by an Italian song, by Signor Giubilei.

The next toast was, the health of the Grand Masters of Scotland and Ireland, which was similarly honoured.

The noble CHAIRMAN again rose, amid the cheers of the company. He said the toast which he now had to propose to them related more immediately to the business of the evening—(hear). It was "The Asylum for Worthy Aged and Decayed Freemasons"—(loud cheers). He (the Earl of Aboyne) could not understand why there should ever have been any differences with regard to, or obstacles thrown in the way of, this charity—(loud cheers). However, in the language of the old saying,

"By-gones had better be by-gones;"

(hear, hear, and prolonged cheering)—and as the objects of the institution and of their assembling to-day, would be much better and more ably explained to them in the course of the evening than he could do, he would confine himself to proposing "Prosperity and perpetuity to the Asylum, and long might it flourish"—(prolonged cheering).

The toast was drunk with three times three enthusiastic cheers.

Trio, by the Misses Turner and Bro. Horn.

The noble CHAIRMAN, after a short lapse of time, again rose and said, the pleasing duty now devolved upon him of proposing to them a toast which he was sure would be received with all that cordiality and warmth of which the subject was so well deserving. He begged to give "The health of Bro. Crucefix, the Treasurer of the Asylum—(loud cheers)—and the Committee and Officers of the Institution"—(renewed cheers).

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

Bro. CRUCEFIX rose to return thanks. He said, on the part of all who had been connected with his name in the toast which had just been so sincerely proposed and so warmly greeted, as well as upon his own behalf, he begged to return their most grateful acknowledgments—(hear, hear). They did indeed consider it a high honour to be selected as instruments for carrying out the objects of their benevolent Institution—(cheers). He (Dr. Crucefix) was sure that those friends who were associated with him would forgive him, if he said that they were fully entitled to this public mark of the approbation of the company—(cheers); more especially their excellent friend on his right, Bro. Robert Field, who, as Secretary, had shown such a degree of zeal in the cause, as placed his conduct beyond all possible praise—(loud cheers). He would now proceed to read to them the Report of their Committee, which was but short; although brief, however, it was important.

The worthy Brother then read the following

#### REPORT.

"The Committee briefly report that the financial state of the Institution, although but slightly progressive, is still progressive. Many circumstances have tended to prevent a greater augmentation of the

funds ; the leading cause, however, is attributable to the general depression, which necessarily affects all charitable institutions that depend on voluntary contributions for their support.

"The funds of the Asylum amounted to £3685 4s. 4d.

"The Brethren, who are annuitants, have received their pensions to the current quarter ; and, considering their advanced age and increasing infirmities, are in a state of comparative health.

"The Committee beg to express their warmest acknowledgments to the Masonic and popular world, for the liberal aid hitherto bestowed ; and they look forward with anxious hope to the time when the more extended and permanent shelter of the Asylum shall enable them to carry into the fullest effect the benevolent aspirations of its faithful supporters."

BRO. CRUCEFIX resumed his remarks. It would seem, he said, that time had passed with lenient hand over the objects of their benevolence, who were spared to enjoy the evening of their life in calmness and tranquillity, freed from the bitterness of want—(hear). But since they had last met in that hall, death, who with relentless indifference snatched its victims from the palace and the cottage, had taken from them an aged Brother of illustrious rank, who for thirty years had presided over their Fraternity as Grand Master—(hear, hear). That illustrious person had surrendered to the awful *fat*. This loss would, however, be more severely felt if they did not thereby learn a lesson in life, teaching them not to mourn unceasingly, but as men who viewed such warnings as the foretypes of eternity, directing them also to perform their allotted task while it was yet day—(hear).

There was nothing presented to the mind in these events, or in the approach of age, of a cheerless or unhappy nature ; on the contrary, disappointments in life lose their severity, and the mind was thus enabled to observe more correctly the false and the true, whether as regarded moral or physical circumstances—(hear). Even the illusions of the imagination ceased in the contemplation of such occurrences, and the mind of man was brought to a more healthy state—(hear). As the accredited officer of their institution, it became his duty to solace old age, and he found that it had the power to soften and enrich the remainder of life, until, as it approached the contemplation of the great change of worlds, it assumed the purity and innocence of childhood, and claimed as its natural and best associates and protectors on this side the grave, the ardent, the generous, and the young. Youth, therefore, if it had its enjoyments, might feel assured that age had its privileges, and those privileges they were all bound to protect.

He should observe, and with great propriety, that this Institution was protected by the unanimous recommendation of Grand Lodge to the favourable consideration of the Craft—(cheers) ; and he called upon them to bear in mind that very important and unqualified certificate, in order that they might rescue "the Order" from the reproach of being the only institution which as yet had not contributed its quota towards the number of those great temples which adorned the length and breadth of this mighty empire—(hear)—and he was quite aware that the time had come when all considered that a Freemasons' Asylum ought to exist—(cheers) ; and there was but little doubt that this Asylum would, by the blessing of the Great Architect, in due time be erected—(renewed cheers). If, as Masons, they did not disclose to the world their "signs and tokens," they ought at least to give some outward and

visible proof that these signs and tokens were worthy the seeking a knowledge of from the fact that charity prevailed among them—(loud cheers). Mystery was all very well while necessary to consolidate bodies, but not if it shut out those attributes which it was their chief object to uphold—(hear). He (Dr. Crucefix) was instructed by many friends of the association to reiterate their intentions of carrying out the original objects of this Institution; yes, and to do more—(hear, hear). They considered the time come when all the Masonic charities ought to be united in one indissoluble bond—(loud cheers).

He could not advert to a better proof of the great value and importance of this Masonic Charity, than by stating that a subsidiary one had been successfully commenced; and having adopted their annuity principle, obtained a grant from Grand Lodge of no less a sum than £400 a year!—(cheers). But all honour be to that which first led the way, awakened the sleepers, and compelled them to do that which ought to have been done centuries ago—(hear). He thought he only expressed the sense of that company when he said, that the friends of the Asylum did not view the other institution with the slightest feeling of jealousy; on the contrary, they looked with hope and confidence that whenever the time should come that that offspring of their own good wishes would act with them, it would be a period of great and useful results—(cheers). Hitherto this Institution had depended entirely on voluntary contributions, but they considered that such had been their conduct and character, that whenever they should think it right to prefer a petition to Grand Lodge, that august body would not turn a deaf ear to their prayer—(loud and prolonged cheering).

The worthy Brother then, after an allusion to the ill state of health from which he had been suffering, but was now, happily, much recovered, pledged the dedication of his remaining energies in service of the Asylum—(cheers). He said that when he looked round and saw so many friends, and perceived too that they were delegations of power and influence elsewhere; and when he saw, at the same time, the truly noble Brother who was presiding over them on this occasion, ought he not to hope—(loud cheers)? He must, however, conclude, but he could not do so without saying there were in the gallery many (ladies) whose hearts had been with them—(cheers). But for such encouragement, indeed, they could not have existed—(cheers). Man's sufferings, and poverty, and misfortune, were shared by woman—(cheers); and they knew, whether man deserved it or not, that woman had the power to shed a blessing even upon poverty itself; this was no fiction, as their treasurer he could testify to the reality—(loud cheers).

Let, then, their watchword be "The Asylum"—(hear, hear)—and an Asylum worthy of Freemasonry would be erected, which should stand the test of future ages—(renewed enthusiastic cheering). In attempting to effect this object—even should they be met with the fallacy that would sneer at bricks and mortar—let them remember, that not even a hovel could be built without. Let them persevere, then, in the good cause, and sing their "Io Triumphe!" or rather "Hosanna! to the Highest," who would "will" it in good season, and enable them to say,

"This stone is laid, the TEMPLE is begun;  
Help, and its walls shall glitter in the sun!"

\* \* \* \* \*

There, beneath Acacia groves, shall old men walk,  
And, calmly waiting death, with angels talk."



The worthy Brother resumed his seat, amid loud and long-continued cheering.

An Irish song. Brother Crouch.

Rev. Bro. SLADE said, he rose with the most gratifying feelings to discharge the trust which had been imposed upon him within the period during which they had sat under that noble roof—(hear). He came accidentally to town, which had given him the opportunity of associating with them on the present happy occasion, which he had not had the opportunity of celebrating for three years. The last time he had the pleasure of sitting at that table was when Brother the Hon. Henry Fitzroy, *M.P.*, (since promoted to the Senior Grand Wardenship,) occupied the chair,—which had never been effaced from his memory, either from its moral and intellectual, or its pecuniary effects—(cheers). He feared he might not acquit himself in such a manner either as his mind conceived or his heart dictated. It gave him, and it must give all present, infinite pleasure to see a distinguished nobleman among them who did honour to his elevated position by his conduct in that chair this evening—(loud cheers). He (Bro. Slade) congratulated the company on the manner in which the chair had been filled—(renewed cheers)—by a very warm-hearted and zealous Mason—(hear, hear). His were “deeds, not words”—(cheers). From what he saw to-day, he augured well for the cause, and felt satisfied that it would flourish and prosper—(hear). He trusted they all felt to-day that the cause of the Asylum was more than triumphant—(cheers); and that it would vindicate itself in the eyes of Masons and of the world at large. They must feel that there were some among them who had fled chasms—he was not going to unveil the mysteries of Masonry—but they must well know that the greatest obligation imposed upon them as Masons was the cause of charity—(hear). This institution had no reference to infants, or the offspring of the Fraternity, which were otherwise provided for, but had peculiar reference to the adult—to the aged and decayed Mason. He would not trespass upon their time by marking out the line which he was drawing in his own mind’s eye; but he would say that this Asylum was the very thing that was required to carry out the spirit, to effect the development, and to illustrate and confirm that principle which was imposed upon them in so solemn and impressive a manner—(hear, hear). The Asylum was specially and peculiarly adapted to carry out that one principle which the other Masonic charities did not—(cheers). Although the Boys’ and the Girls’ Schools were admirable charities, “the new institution” was but the offspring—a plant or shoot, which had grown up at the root of this majestic oak—(cheers). He meant to contend in that room—and he wished it to be carried on the wings of heaven to every quarter of the globe—that the Asylum was the one institution which carried out the great principle that, as Brothers, they were bound by the most solemn ties and sacred symbols to hold out the hand of fellowship and charity wherever a Brother was found in distress—(cheers). After some further appropriate remarks, the rev. Brother—without wishing in the slightest degree to detract from the merits of the other charities—called upon the company to support the Asylum, as he thought they were bound to do, above any other charity; and concluded by giving the toast which he had now to propose, namely, “The health of their Right Worshipful and noble Chairman, the Right Hon. the Earl of Aboyne, with three times three,”—which was responded to in the most enthusiastic manner.

The cheering having subsided,

The noble CHAIRMAN rose and said, for the very cordial manner in which the company had received and responded to his health, he begged them to accept his best thanks—(cheers). He always thought that the most difficult task a man had to perform was to talk about himself; but he thought, if they would allow him, he would explain to them the circumstances under which he appeared amongst them that night—(hear). If he told them the truth, he must say that it was a little *contre cœur* to come, because he was a bumpkin—a country farmer, and had never before presided over such a meeting in the great metropolis—(cheers). The immediate cause, however, of his being there was this: their friend and Brother, Dr. Crucefix, when he (Lord Aboyne) had the honour of holding his first Grand Lodge, had gone down to Northampton, at considerable inconvenience, to attend that meeting; he had also gone down this year to Peterborough; and at the latter meeting that worthy Brother asked him (Lord Aboyne) if he would do him the favour to preside at this festival—those were his words; but he (Lord Aboyne) confessed that he felt a great honour was conferred upon him in the request—(cheers). That was his excuse for being there—(cheers). He felt exceedingly obliged to them for the kind manner in which they had received him; and he begged to say that he should, as long as he lived, feel great pleasure in promoting the interests of Freemasonry generally, and of the Asylum especially, in every way in which it should lie in his power so to do—(renewed cheers). One word with respect to the charities. He went with them to the full extent of their desires in all respects; and concluded by saying, “May Charity be united in one heart and one mind”—(cheers).

Song—Signor Brizzi.

The Noble CHAIRMAN again rose. He said, in proposing the next toast, it would not be necessary to stimulate them to fill their glasses, bumpers, he had only to name the toast, which was “The Ladies”—(loud cheers.)

The toast was drunk with three times three, and one more enthusiastic cheer; the ladies were now about to retire, but Signor Fornasari having just entered the room, they resumed their seats in the gallery, while Brother Fornasari delighted them with his magnificent voice, in singing an original Italian song.

“The Past Chairmen,” were next drunk with three times three, and all the honours.

BRO. BELL rose and said, as a senior of the Past Chairmen, the duty devolved upon him of returning thanks to the company for the kind manner in which their healths had been received—(cheers.) It was most gratifying to find the Asylum thus prospering, and particularly so to those who had used their exertions in its behalf, when it was but in its infancy—(cheers.) He (Brother Bell) had had the honour of being chairman of the second anniversary festival in that hall; and it was pleasing to find that their endeavours had not fallen like seed upon barren ground, but that they had taken root, sprung up, and borne fruit, as was seen by the presence, in that chair this evening, of a Brother in a high and dignified station—(cheers.) It was gratifying to find that the charity had rendered itself so worthy of “the craft,” that men of rank and of birth who were members of the fraternity, thus came forward to support it—(cheers.) After paying some further and well-merited compliments to the noble Earl, he said he could assure that

noble Brother that there was no charitable institution—no work in life—in which he could render himself more useful and more truly dignified than by supporting the Asylum ; and he hoped that he would next year hold the position which he (Brother Bell) now had the honour of holding at that table, as one of the Past Masters—(hear, hear.) In conclusion, he reiterated his thanks for himself and the other Past Chairmen for the handsome manner in which the toast had been drunk, and resumed his seat amid cheers.

The next toast was “ Bro. Dr. Oliver and the Rev. Visitors of the day.” Drunk with three times three, and all the honours.

The Rev. Mr. RAMSEY returned thanks for the kindness and cordiality which had been shown in proposing and receiving the toast just drunk. He might, perhaps, be permitted to say that it gave him great pleasure to be present at this festival to-night—(hear) ; indeed, he had anticipated pleasure, or they might readily conceive he should not have travelled nearly one hundred miles to be within reach of this Hall—(cheers.) He had been suffering severely from influenza ; had gone out of town, and tried one remedy after another in vain to get rid of that troublesome epidemic ; but he now felt that the only means of effecting a perfect cure was to be here—(cheers and laughter). He felt bound to receive the toast in the tone and spirit in which it had been drunk, but he could not help saying that the cause of charity reflected more honour upon them than they did upon the cause by giving their attendance here to-day—(cheers.) He trusted he should not be out of order if he expressed the pleasure he had experienced in meeting their noble chairman—(cheers.) That distinguished Brother had been pleased to designate himself as a “ country bumpkin”—(hear, and a laugh.) For his part, he could only wish that at their annual festivals the chair might always be filled by such “ a bumpkin”—(cheers) ; and if he might give expression to the feelings of the ladies upon the subject, he thought he might say that they would like to see this great metropolis filled with “ country bumpkins”—(much laughter and prolonged cheering.)

The next toast was “ The other Masonic Charities.” Three times three.

Bro. SHAW returned thanks on behalf of the other charities. The best evidence of the interest he had felt in them, perhaps, was the manner in which he had uniformly supported them—(hear). He felt quite sure that their recognition of them would be most gratefully received. It was to be hoped that the children educated in the schools would have a grateful remembrance of those who had placed them there, and when they should become adults, be found among the contributors to the funds of the Aged and Decayed Freemasons' Asylum—(cheers). With regard to the opposition which had been offered to the Asylum, he knew better than their noble Chairman from what cause such opposition had existed—(hear). But he was now almost induced to say that he was glad such opposition did exist ; for out of evil came good, and the consequence was that another institution had sprung up—(hear). He (Bro. Shaw) was disposed to look with cordiality upon that new institution, because charity should be universal, and come from whence it might, it was good—(cheers). Therefore it was, that although in his humble way he had been one of the first supporters of this Institution (the Asylum), and to which, as long as it should please God to bless him with the means, he should still continue to be, he was nevertheless one of those who

contributed his small mite to the other—(hear, hear, and cheers). After some further remarks upon the encouraging prospects of the Institution, the worthy Brother resumed his seat amid loud and hearty cheers.

BRO. CRUCIFIX was entrusted with the next toast, but before proposing it, he thought it would be acceptable to the company to know that the collections of the evening fully realized his expectations as Treasurer—(hear, hear). He knew that he was not to be sent home cheerless for lack of means;—his scrip was most kindly filled by the contribution of fifteen guineas from their noble Chairman—(great cheering)—several subscriptions of ten guineas and five guineas, and other amounts from the Stewards and their friends—(hear, hear),—the total considerably exceeded the amount subscribed last year. Need he say that he (Dr. C.) was in the happiest mood—(cheers and laughter)—and expressed his thanks with gratitude and cheerfulness? But to the toast, he proposed that the next glass of wine should be drunk to the health of their vocal friends and Brethren, who had on this occasion so materially contributed to the pleasures of the evening—(loud cheers). Some of those gentlemen had now, he regretted to say, gone, but he still saw several present, and among them their old and constant friend Signor Negri—(cheers). He begged to give the health of Signor Negri, whose zeal in the cause was unceasing, and the rest of their vocal friends, with three times three.

The toast was drunk with all the honours.

SIGNOR NEGRI returned thanks, in French, for the honour which had been done himself and the other professional gentlemen. He claimed no merit for himself, and he was quite sure he might say that they should all be well rewarded, if the small service which they had performed contributed to the erection of the grand edifice in contemplation—(loud cheers).

The next toast was "The Public Press." In proposing it the noble Chairman made some very apposite remarks, which were much applauded, and the toast most warmly welcomed.

DR. RICHARDSON (of the *Times*), briefly returned thanks on the part of the gentlemen present, observing that the duty of the press was to record, not make speeches—but he had been too happy and too delightfully entertained, not to depart from a necessary custom. The nature of the charity conferred honour on its supporters—(hear, hear)—and he, with the friends around him, most cordially wished it success—(cheers).

The noble CHAIRMAN said the last toast on his list, and one which he doubted not would be received with as much satisfaction as it gave him pleasure to propose it, was "The health of the Stewards, with their best thanks to them for the kind and handsome manner in which they had provided for the company this evening"—(loud cheers).

The toast was drunk with three times three.

BRO. POWIS returned thanks. He said his Brethren and himself received with a great deal of satisfaction the honour conferred upon the body of Stewards by the toast just drunk—(cheers). They had endeavoured to do every thing in their power to contribute to the comfort and convenience of the company, and it was extremely gratifying to them to find that their efforts had been attended with success—(cheers). He concluded by repeating the thanks of himself and Brother Stewards, and expressing their readiness at any future period to come forward in the cause of the Asylum—(loud cheers).

BRO. HAZLEWOOD begged to propose the health of Bro. Halton, the Secretary of the Board of Stewards, with three times three.—(Renewed cheers).

The toast was duly honoured, and Brother HALTON briefly returned thanks.

The noble Chairman then quitted the hall, preceded by the Stewards, and the Brethren and friends joined the ladies (who had graced the gallery) in the concert-room up stairs, where the song and the dance enlivened the social hour, under the superintendence of Bros. Watkins and Brewster, whose attention to the ladies was marked by the courtesy and hospitality which Masonic gentlemen feel to be a duty as well as delight to practice.

We have reported the mere facts, but how can we describe the effect of this Masonic Jubilee? Social discipline was admirably perfect; the duties of the chair were observed with precision; the Stewards were attentive, and the company happy. The concert vied in excellence with a regular musical *sceance*, excepting that it was the more agreeable from its being free from premeditated arrangement, and the ladies expressed their unqualified delight. We do not like to encourage "Pryism," but it were to be wished that some Brother Paul could report the arrangements, that the other festivals might partake of the social feeling that characterised the present. The best proof of its genuine excellence may be stated in the fact, that the concluding toast of "The Stewards," was given amid the same propriety and attention as the first to "Her Majesty," and the thanks of the President were given distinctly, and received with a grateful compliment of approbation.

## STEWARDS.

Bro. John Powis .. ..	P.M. 107 ..	<i>President.</i>
" George Barrett .. ..	W.M. 255 ..	<i>Vice President.</i>
" E. F. Leeks .. ..	P.M. 82 ..	<i>Treasurer.</i>
" William Halton P.M. 113 and P.G.R. Warwick,	<i>Hon. Secretary.</i>	
Bro. J. Wylde .. ..	No. 4	Bro. W. H. Kilpin .. No. 158
" J. Wheeler, P.M. .. ..	3	" Benjamin Webster, J.W. 183
" M. J. Cooke .. ..	10	" John Bevis .. .. 195
" George Radley .. ..	20	" Wm. Wilcockson, W.M. 318
" Edward Brewster, P.M. 49		" Charles Dixon, J.D. .. 329
" G. W. Turner, P.M. .. 53		" B. Williamson, P.P.G.D.C.
" Z. Watkins, P.M. .. 108		Lincoln .. .. 339
" J. J. Cuff .. ..	108	" Walter Butler .. .. 329
" Henry Faudell, J.W. ...	113	

## H. R. H. THE LATE DUKE OF SUSSEX.

A Public Meeting will be held at Willis's Rooms, on Saturday, the 1st of July, at 12 o'clock, to adopt measures for securing by public subscription, a tribute of respect, to record the love of learning and the high and estimable qualities by which his late Royal Highness, the Duke of Sussex, was so pre-eminently distinguished. The most hon. the MARQUIS OF NORTHAMPTON, President of the Royal Society, in the chair.

## TO CORRESPONDENTS.

PETER BLUNT.—The address is wanting. The request reached us too late (26th June); in our next we hope to oblige P. B.

A COLLECTOR OF PAPERS.—Apply to Bro. Spencer, who has, we believe, on sale both the "Funeral Oration," delivered before the Grand Lodge of Scotland, on the death of the late M.W.G.M., and the "Form of Service" delivered at the Lodges of Israel and Joppa, on the same lamented occasion.

A MASON.—It is true that the lady paid the fees for her husband's initiation; but we only view that circumstance as a compliment to the order, even if the cause be as stated.

AN INSURED (misnomer) may feel *assured* that he was in the hands of a "Diddlesex" affair; and, notwithstanding the symptoms of "libel law," we say, while thankful for the escape, "Beware."

LYNX must give better reasons for *demanding* the name of the author, or rather the compiler of the "Annals of the Grand Lodge." Have we permission to give the party in question the name and address of our correspondent?

ANTI-JUDAS.—As the circumstances are now altogether changed, we decline the office of "Castigator."

A MODERN inquires whether the Bro. Farnfield, a tutor to the Boys in 1812, is the present clerk of that name in the office of the Grand Secretary?—We should think not.

TYRO.—We cannot promise to reprint the "Transactions of the Grand Lodge for 1840" as a separate pamphlet; the expenses would exceed £50. They will, however, be found pretty correctly reported in Nos. 26, 27, 28.

BRO. CASWELL.—We look for the promised correspondence.

DELICACY.—The letter cannot well be inserted, as its import may be misunderstood; but we do most strenuously advise a certain *elderly* man not to allow his feelings to outstrip his judgment; a repetition of the indecorum will call down upon him the severest admonition. "Be advised"—*Shakespeare*.

CHRONOS.—The time approaches. A concise account of the period of the "Union" will be acceptable to our readers. Our own materials are under arrangement, and we shall be glad to receive communications on the subject.

ANTIQUITAS.—The paper relative to the late Bro. Preston is valuable, but some dates are wanting.

DIALOGUES OF THE DEAD.—The idea is not new to us; but the time is not come. Some year or two hence, and the "Dialogues of the Dead" may be of *vital* importance to the living. The "Meeting in Elysium" is good, and the "Side views" have wit and humour. The doubling of Charon's duties is unnecessary; he should not be director of ceremonies, as well as ferryman. Furthermore, the *late* Editor is not defunct, and his introduction into Tartarus exceeds even a poet's license.

BRO. GOODWYN, "On the Knowledge of Freemasonry by the Druids," is unavoidably postponed until our next.

A BIRMINGHAM MASON.—We are not in the secret of the history of Freemasonry in Birmingham from 1722 to 1840, which, however, we shall be glad to see in print.

PILGRIM.—Being insatiate, we are always in want. Your contributions are always welcome.

BRO. SKELTON, J.B., ROBIN HOOD, A PAST MASTER, BRO. COLLINS, K.C., all articles of poetic merit on the death of the Grand Master, are of necessity declined for want of room.

M. M. (Birmingham).—The slander, although dated and posted from your town, was, we have no doubt, *printed* elsewhere. There is but one English Mason wicked enough to pen, and but one English printer wicked enough to print, such a paper; in the present case, we exempt even them.

BRO. CUMMINGS.—The obliging communication has been attended to.

BRO. DAVID MARTIN's wishes shall be cheerfully complied with.

A CONSTANT READER.—The *Times* gave a very proper reply to the request of "A Correspondent," for a laudatory column of (to all but himself) most uninteresting matter.

TRUTH.—The "crow to pick" turned out *nil*.

A SUBSCRIBER.—It is probable that the lengthy paper was not actually written by the party himself; but no one else could have suggested it; and although patiently read (certainly not entirely) at the meeting, the reader very considerably modified the expression.

DUBITAS.—It was a little late to publish in June what took place in the middle of May, and country friends are sometimes enojed by these tricks. On this matter we may remark hereafter.

A GRAND OFFICER complains that we do not publish the entire letter relating to the intention of the late Grand Master to attend the festival; it was not necessary.

BRO. ABRAHAM is requested to correspond with our publisher.

BRO. HERRING, (New York).—We hope the parcel sent by Bro. Captain Chadwick has reached its destination.

## DISCIPLINE AND PRACTICE.

A LEGIST.—It was about five years since ruled by the Board of General Purposes, that a resignation once tendered is final; still the matter admits of qualification, which, however, we prefer to write privately than to state publicly.

A PAST MASTER.—The Constitutions do not preclude a member of the Board from informing.

A PROVINCIAL GRAND OFFICER.—Why carry the matter further?

A SUBSCRIBER (Cardiff).—If such an authority exist, address your Prov. G. M. You are entitled to the Grand Lodge certificate. If you cannot obtain it from the Lodge or the Grand Secretary, send a respectful statement to the Board. We will attend to any further necessary correspondence.

A PROV. GRAND OFFICER.—There is no disgrace in accepting the office, incompatible as it is with your merits; the disgrace lies with those who permit persons of little minds to play fantastic freaks. We are glad to see, in your case, an example of good taste, which has been ridiculously wanting in certain London Masons, who value their qualification at their own estimate (!)

A SURREY YEOMAN AND A MASON.—The removal of the collar was an act of propriety. Solon may yet profit by the good taste and courtesy of those with whom he may occasionally associate.

AN ATHOL MASON.—By the articles of Union, the Grand Wardens took precedence of the Provincial Grand Masters. At present, we cannot refer to the period of alteration.

A PROV. GRAND OFFICER.—Unless by dispensation, not more than five Brethren can be initiated at one meeting, and each should be separately introduced, until after the ——— when the ceremony may be completed in the presence of all the candidates.

#### SCOTTISH.

AN OLD MASON.—Scottish and English Masonry differ only in the non-essentials, which, however, cause serious inconvenience. In principle the system is united. Where there are but one Scottish and one English warrant, and presuming each to be worked according to the discipline of its own Grand Lodge, the members can themselves perceive the relative advantage of either; but until a united system of working shall be agreed on by the respective Grand Lodges, no private Lodge can alter the system.

Is it legal to appoint, as Depute Master, one who has never been Master of a Lodge?—Yes. If one who has never been installed Master, is appointed Depute Master, ought he not, before he can act in the official duties of a Master, be installed?—A brief obligation to duty on taking office is all that is required.

Is it legal for a Depute Master, who has never been installed, to initiate, pass, or raise?—According to the Scottish practice, the brief obligation above mentioned, is sufficient to authorize all magisterial acts in Lodge. It stands for installation, but is a sad contrast to the English ritual.

Does the chair of a Lodge become vacant on the dignity of Provincial Grand Master being conferred on its Master?—No, there is no regulation by Grand Lodge so ruling.

What is the nature of office of the Depute Master, and what are the duties annexed to the appointment?—He acts for and represents the chair in absence, in all cases except as member of Grand Lodge.

#### ARCH MATTERS.

Z. may, with advantage and propriety, consult the "Scriptural Readings," which that exemplary Companion, Povey, has arranged in a very convenient form. None but a block-head or an idiot would conceal the "light." No Chapter should be without these "Scriptural Readings."

P. S. would be brave by proxy, and would have us be the grimalkin to his monkey. We like chesnuts ourselves, and are not disposed to burn our fingers for others. Let P. S. only say one-half in Grand Chapter that he wishes us to write out of it, and we promise that the other half shall be given in explanation.

A ROYAL ARCH.—The gait of the dancing-master did not exhibit a jot of the gentleman. The sneeze was in keeping.

P.Z.—It is to be regretted that the Chapter has been visited by the "malaria." The follies of one Chapter form no excuse for those of another. The Treasurer is not the constitutional custos of the warrant, which should be confided to the First Principal.

SCRIBE E. does not forfeit his right to vote for principals. Consult the Laws and Regulations.

#### TEMPLARS.

E. C. may rest assured, that ere long, a Grand Conclave will be held.

A TEMPLAR.—We have no public evidence of any laws of the Grand Conclave.

A KNIGHT.—For the present we decline to publish the letter.

AN IRISH R.C.—We refer our Correspondent to our article under the head "Ireland," in the present Number, as the best proof of his own error.

#### THE ASYLUM:

We are naturally too elated at the result of the late Festival, to look with severity on the disrespect and unkindness with which some aged Masons are treated by a demi-official. "A silken purse, &c.," but the proverb is stale. Other vagaries must stand over.

As the Annual Meeting will be held on the Second Wednesday in July, the general tenor of several letters will form the subject matter of consideration.

FLOREAT ASYLUM!

THE  
FREEMASONS'  
QUARTERLY REVIEW.  
NEW SERIES.

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THIS publication being now firmly established as an organ of Masonic communication, and having been cordially received by its literary contemporaries, its conductors feel justified in recommending the FREEMASONS' QUARTERLY REVIEW, as one of the most useful media for public advertisements.

Its circulation among individual members of the Fraternity being most considerable, and further, being subscribed to by many Lodges of large constituencies, prove at once the number and intelligence of its readers.

IN ENGLAND, SCOTLAND, and IRELAND—the EAST and WEST INDIES—in short, wherever Freemasonry exists, this REVIEW, at present the only PUBLIC organ of the Craft, is wending its useful way. And although its conductors feel an honest pride in such varied and extended support, they anticipate, with still greater gratification, the time when a Masonic Review may appear in each of the Sister Kingdoms.

As a review of literature, the FREEMASONS' QUARTERLY REVIEW, being untainted by political servility, and unrestricted by any speculation, is pledged to an honest, candid, and undeviating course—the man of genius will not, therefore, despise, as a medium of criticism, that which shall prove to be the medium of truth. It is requested that all books intended for review, may be sent as early as possible after publication.

*Prospectuses, Circulars, &c., stitched in the cover on moderate terms.*

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All Communications to be addressed to the Editor, post paid, to 23, Paternoster-row.


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PRICE THREE SHILLINGS.

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 All Communications to the Editor must be sent before the 5th of the current month, and all Advertisements before the 15th.



## GENUINE MASONIC TRACING BOARDS.

UNDER THE SANCTION AND BY THE AUTHORITY OF

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE  
OF SUSSEX, *K. G.*, *K. T.*, *K. G. H.*, &c. &c.,

MOST WORSHIPFUL GRAND MASTER.

His Royal Highness was pleased to express his approbation of these designs, illustrative of the Three Degrees of Craft Freemasonry, and to grant Brother Harris, P.M., his special favour to dedicate them to his Royal Highness, and to promulgate the same throughout all

## MASONIC LODGES.

Illustrations for the ROYAL ARCH, with Banners, Standards, &c., in two designs, corresponding with the above, for the use of

## ROYAL ARCH CHAPTERS.

J. H. begs to call the attention of the Brethren and Companions to the following list of charges for Pocket Sets, and Lodge Tracing Boards.

	£	s.	d.		£	s.	d.
Highly illuminated Tracing Boards containing the 3 Degrees, in case	1	0	0	Large Tracing Boards for the use of Lodges, 6 ft. by 3 ft., in case, complete, highly finished and illuminated	20	0	0
Plain coloured ditto, ditto	0	15	0	Ditto, ditto, 5 ft. by 2½ ft. ditto	15	0	0
Royal Arch Illustrations in two designs, in case, highly finished	0	12	0	Good well-painted Boards, same size	12	0	0
Ditto, ditto	0	17	0	A complete set, 4 ft. by 2 ft. in box or case	10	0	0
Tracing Boards unbound, on sheet	0	12	0	Set of Banners, consisting of 5 and 12 Standards for Royal Arch Chapter, complete	20	0	0
Ditto, ditto	0	10	0	Sets of ditto, ditto, from	10	0	0
Royal Arch, ditto, ditto	0	7	0				
A complete set of Craft and Royal Arch, bnd. up together, in case	1	0	0				

On sale, J. Harris's Portrait of H. R. H. the Duke of Sussex, *K. G.*, &c. as Most Worshipful Grand Master, in full Masonic dress. Price 15s. and 21s. Size, 19½ inches by 14 inches.

The same highly coloured and illuminated, price Two guineas.

This is the only full-length portrait of the Grand Master published. No Lodge should be without it who wish for a correct representation of H. R. H. when in Grand Lodge.

Masonic designs executed for Jewellers, &c., portraits and miniatures painted, pictures copied, cleaned, lined, and restored. Old prints cleaned and restored. Fac-simile leaves supplied to Caxton and other early Printers.

All orders executed with dispatch, and in a scientific manner, by Brother J. Harris, P.M. and P.Z.—No. 40, Sidmouth Street, Regent Square.

# BRITANNIA LIFE ASSURANCE COMPANY,

No. 1, PRINCES-STREET, BANK, LONDON,

*Empowered by Special Act of Parliament, IV. Vict. cap. IX.*

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*Medical Officer.*—J. Clendinning, M.D., F.R.S., 16, Wimpole-street, Cavendish-square.

*Standing Counsel.*—The Hon. John Ashley, New-Square, Lincoln's-Inn.  
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*Solicitor.*—William Bevan, Esq., Old Jewry.

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This Institution is empowered by a *special Act of Parliament*, and is so constituted as to afford the benefits of Life Assurance in their fullest extent to Policy-holders, and to present greater facilities and accommodation than are usually offered by other Companies.

ASSURANCES MAY EITHER BE EFFECTED BY PARTIES ON THEIR OWN LIVES, OR BY PARTIES INTERESTED THEREIN ON THE LIVES OF OTHERS.

The effect of an Assurance on a person's own life is to create at once a Property in Reversion, which can by no other means be realized. Take, for instance, the case of a person at the age of Thirty, who, by the payment of 5l. 3s. 4d. to the Britannia Life Assurance Company, can become at once possessed of a bequeathable property, amounting to £1000, subject only to the condition of his continuing the same payment quarterly during the remainder of his life—a condition which may be fulfilled by the mere saving of EIGHT SHILLINGS weekly in his expenditure. Thus, by the exertion of a very slight degree of economy—such, indeed, as can scarcely be felt as an inconvenience, he may at once realise a capital of £1000, which he can bequeath or dispose of in any way he may think proper.

*A Table of Decreasing Rates of Premium on a novel and remarkable plan; the Policy-holder having the option of discontinuing the payment of all further Premiums after TWENTY, FIFTEEN, TEN, and even FIVE years; and the Policy still remaining in force—in the first case, for the full amount originally assured; and in either of the three other cases, for a portion of the same, according to a fixed and equitable scale endorsed upon the Policy.*

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All claims payable within one Month after proof of death.

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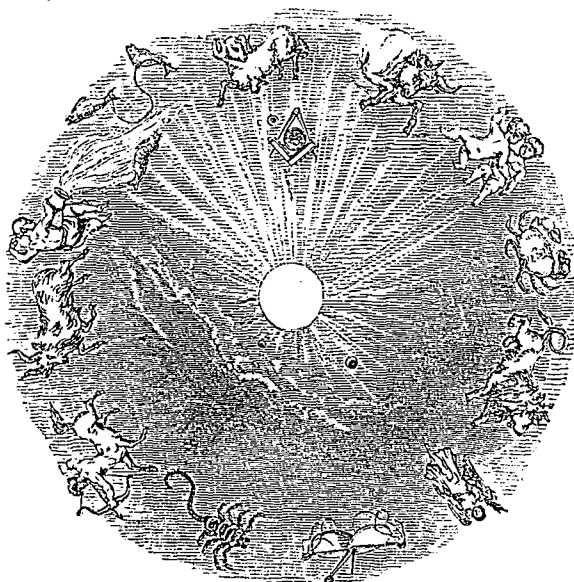
Annual Premiums payable during					
Age.	1st Five Years.	2nd Five Years.	3rd Five Years.	4th Five Years.	Remainder of Life.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	1 1 4	1 5 10	1 10 11	1 16 9	2 3 8
30	1 6 4	1 12 2	1 19 1	2 7 4	2 17 6
40	1 16 1	2 4 4	2 14 6	3 7 3	4 3 4
50	2 16 7	3 9 4	4 5 5	5 6 3	6 13 7

Detailed Prospectuses, and every requisite information as to the mode of effecting Assurances, may be obtained at the Office.

PETER MORRISON, *Resident Director.*

A Board of Directors attend daily at Two o'clock, for the dispatch of Business.

**FREEMASONS'**  
**QUARTERLY ADVERTISER.**



**NEW SERIES.—No. II.**

**JUNE 30, 1843.**

# FREEMASONS'

## QUARTERLY ADVERTISER.

### NEW SERIES.—No. II.

JUNE 30, 1843.

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#### FREEMASONRY.

#### ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

**T**HE ANNUAL GENERAL MEETING of the Governors and Subscribers of this Institution, will be held at Radley's Hotel, New Bridge-street, Blackfriars, on Wednesday, the 12th of July, 1843, at SEVEN o'clock in the Evening punctually.

ROBERT FIELD, Sec.

25, Tibberton-square, Islington, 30th June, 1843.

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#### CITY EQUITABLE CLOTHING ESTABLISHMENT,

No. 3, FLEET STREET, TEMPLE BAR.

**G**EORGE EVANS respectfully begs to acknowledge the great encouragement he has received since his commencement in business, and once more invites the particular attention of gentlemen to that equitable mode of doing business which he flatters himself has contributed, in a great measure, to so large a share of support, and which, as intended, he finds is creating a confidence in those who intrust their orders with him. He supplies the best goods that can be obtained at the prices charged. An assortment of Waterproof Coats kept made up of a new fabric expressly for them, is extremely light and durable, and closely resembles superfine cloth. A list of prices, and also a scale of contracts, with a newly invented measuring card, forwarded where required.

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#### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

**A** GENERAL COURT of this Institution will be holden at the School House, Westminster-road, St. George's, Southwark, on the 13th of July next, at 12 o'clock.

F. CREW, *Secretary.*

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#### FREEMASONRY.

#### BROTHER W. POVEY,

#### MASONIC BOOKBINDER AND BADGE CASE MAKER,

120, FETTER LANE,

**R**ESPECTFULLY solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic embellishments. W. POVEY will feel obliged by a Penny Post Letter from any Gentleman who may have any Orders, however small, which will meet immediate attention.

BROTHER POVEY is enabled to furnish the Selection of Scriptural Readings appointed by the Grand Chapter to be read at the exaltation of Companions, and installation of Principals, neatly bound, 10s. the set, in morocco, and down to 5s.

## MASONIC OFFERING

### TO THE REV. GEORGE OLIVER, D.D., &c. &c. &c.

#### FURTHER PROCEEDINGS.

At a Meeting of the Committee, held in the Freemasons' Hall, Lincoln, on Thursday, January 19, 1843,

#### PRESENT,

Bros. Henry Goddard (in the Chair); R. S. Harvey; E. A. Bromhead; J. Nicholson; — Drury; — Taylor; — Middleton; — Webber; — Greathead, and others; it was

#### RESOLVED UNANIMOUSLY,

"That Brothers W. A. Nicholson, Goodacre, and Jepson, be a Sub-Committee, for the purpose of receiving Subscriptions among the Brethren in Lincoln and the neighbourhood thereof."

"That Brother W. H. Adams, Mayor of Boston, W.M. of the Lodge of Harmony, be requested to act in that neighbourhood."

"That Brother Malim be requested to act at Grantham, and Brother Smedley at Sleaford.

"That Brother R. T. Crucefix, M.D., P.G. Deacon, and Brother J. Lee Stevens, P.G. Steward, be requested to communicate with the various Lodges, Chapters, and Encampments, beyond the province of Lincoln, inviting them to form committees to obtain Subscriptions, and to communicate the result with the least possible delay."

(Signed) "HENRY GODDARD, Chairman."

*Treasurer to the Lincoln Committee*—Brother R. S. HARVEY, Prov. G. Treasurer.

*Secretary to the Lincoln Committee*—Brother R. GOODACRE.

*Treasurer to the London Subscribers*—Bro. R. T. CRUCEFIX, M.D., P.G.D., Lancaster-place, Strand, London.

*Secretary to the London Subscribers*—Bro. J. LEE STEVENS, P. G. Steward, 2, King Edward-street, Southwark.

Either of whom will be most happy to correspond on the subject.

#### ADDITIONAL SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.
Beaufort Lodge, 120, Bristol .....	2	2	0	Mellish, D. A. F. H., 596, Meerut	1	0	0
Social Friendship Lodge, 326, Madras (per Bro. Chamier)....	3	12	10	Milne, H., ditto	0	10	0
Vitruvian Lodge, 423, Ross .....	2	0	0	Nixon, S., P.M. 225 .....	0	10	6
Tyrian Lodge, 315, Derby .....	1	1	0	Pepperdine, L., 374 .....	0	2	6
Cross of Christ Encampment .....	1	1	0	Powis, J., P.M., 107 .....	0	10	0
Br. W. Burlton, Pro-D.P.G.M., Bengal .....	2	0	0	Taylor, Ralph, 374.....	0	2	6
" Sir Ed. Brakenbury, D.P.G.M., Lincoln.....	2	2	0	Todd, John, 37 .....	0	10	6
	£	s.	d.	Twetenham, H. D., 596, Meerut	1	0	0
Aked, J. S., Lieut., 546 .....	2	2	0	Webber, W., 374 .....	0	2	6
Berkley, Rowland, 511 .....	0	2	6	White, F., 596, Meerut.....	0	10	0
Cureton, C. R., 596, Meerut..	0	10	0	White G., ditto .....	0	10	0
Hancock, J., 225 .....	0	10	6				
Hawson, J., 374 .....	0	2	6				
Jeffkins, J., 109 .....	0	10	6				
Jeffkins, George, 225 .....	0	10	6				
Johnson, Christopher, 374....	0	2	6				
Martin, Prov. G. T. Northamp.	1	1	0				
M'Carthy, J., P.J.G.W., Essex	0	10	0				
Meason, M. R. L., 596, Meerut	0	10	0				

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FREEMASONRY.

THE ROYAL MASONIC INSTITUTION

*For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.*

A QUARTERLY GENERAL COURT of the GOVERNORS and SUBSCRIBERS will be held at the Office, No. 7, Bloomsbury-place, Bloomsbury Square, on MONDAY, the 3rd of July next, at Seven o'Clock, to transact the usual business of the Charity. In consequence of the number of Candidates not exceeding the number of Vacancies (eight), the following boys, admitted Candidates, it is presumed will be elected :—

Thomas Rowan ; Joseph Cottingham ; George Andrew Langley ; Edward Dance ; David Greenhalgh ; Abraham Saqui ; William Henry Wilson ; Thomas James Anderson.

AUGUSTUS U. THISELTON, *Secretary.*

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FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

138, Strand, opposite Catherine Street.

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FREEMASONRY.

BROTHERS BROADHURST and Co. (late TATE), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent Street, opposite Conduit Street, beg most respectfully to inform the Members of the Craft that they have always a stock of Jewels, Collars, Aprons, &c., by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

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FREEMASONRY.

28, New Street, Covent Garden, London.

BROTHER WILLIAM EVANS respectfully informs his Friends and the Masonic Craft in general, that he has commenced Business on his own account as a MASONIC JEWELLER and PARAPHERNALIA Manufacturer.

The Craft may rely with confidence on being supplied with every requisite Article of the very best quality, on the most economical terms, consistent with fair profit.

To enumerate a List of Prices is impossible, from the great variety of Articles, and the diversity of patterns, which Brother Evans will be enabled at all times to supply.

Brother Evans begs to draw the attention of such of the Masonic Craft as may be desirous of having Masonic or Heraldic Designs and Emblazonments executed with a careful and spirited display, that he has endeavoured to cultivate this operative branch of the art, and he trusts to be enabled to execute even the most difficult designs with accurate fidelity.

As economy in charge is a principal object, Brother E. respectfully requests that all orders from the Country may be accompanied by the amount required, or by a reference for payment to some House in London.

All letters requiring information respecting any business in his line will be punctually answered, and prices stated.

N.B.—As Goldsmith, Silversmith, Jeweller, and Watchmaker, Brother William Evans requests the inspection of the Public to a well-selected Stock, of the very first-rate character.

## FREEMASONRY.

**M**ASONIC CLOTHING, FURNITURE, and PARAPHERNALIA requisite for Craft, Royal Arch, and Knight Templars, supplied on Reasonable Terms by Bro. J. NICHOLLS, 14, Well Street, Jewin Street, Cripplegate.

N.B.—Orders punctually attended to for the FREEMASONS' QUARTERLY REVIEW, and other Masonic Works.

## FREEMASONRY.

## THE EMULATION LODGE OF IMPROVEMENT,

**R**EMOVED from the Grand Hotel, Covent Garden, to the Freemasons' Tavern, Great Queen Street, will be opened every Friday evening, at Seven o'clock precisely, and a Ceremony, with a portion of the Lectures, worked during the evening.

## FREEMASONRY.

## R O Y A L A R C H.

**C**OMPANION WM. POVEY begs to announce to the Companions of the HOLY ROYAL ARCH, that he furnishes the SELECTION OF SCRIPTURE READINGS, as directed by the GRAND CHAPTER to be read at the Exaltation of Companions, and Installation of Principals; and begs respectfully to impress on the minds of Principals of Chapters and others, the necessity that exists for their possessing themselves as early as possible with them, as the readiest mode of complying with the regulations of the Supreme Grand Chapter. Neatly bound in morocco, 10s.; and otherwise, 5s. and 4s.

120, Fetter Lane, London.

## WATCHES, PLATE, AND JEWELLERY.

**J.** P. ACKLAM respectfully solicits those Brethren and Friends in want of any of the above Articles, to inspect his Stock, which consists of WATCHES of every Description, particularly the Small Fashionable Gold Watch, with Gold or Silver Dials, Six and Seven Guineas each, Horizontal Gold Watches, four holes jewelled, from Nine to Twelve Guineas each, all warranted in performance; Silver Plate in every diversity of Articles, both Chased and Plain, New and Second-hand; every Item of Fashionable Jewellery at moderate Prices; best Sheffield Plated Articles, &c.

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**F**OR SHOOTING with BALL, SHOT, and HARPOON in numerous sports. They are now the most portable and silently destructive weapons ever made use of. They discharge upwards of twenty times with the force of gunpowder, without re-condensing the air; they require no cleaning after use, and very little care. Purchasers may inspect and have trial on the premises of our great variety of new patterns, rifled and smooth, large calibres, &c. &c.; or have them made to their orders of any size and power. Letters need only state what sports they are required for, to ensure receiving suitable calibre.

The largest Stock in London of GUNS, PISTOLS and RIFLES.—The shooting needs only to be tried to prove the originality of Reilly's system of boring.

A large Stock of Second-hand Guns, by Lancaster, Forsyth, Manton, Purdey, Moore, &c. &c., good as new, at less than half-price.

Fowling Pieces and Rifles re-bored, and the Shooting made perfect, one guinea a barrel. "No cure no pay."

REILLY, GUN MAKER, 316, High Holborn, near Chancery-lane.

# ROYAL AGRICULTURAL SOCIETY OF ENGLAND.

At a Meeting of the Council, held on the 6th day of April, 1842, it was, on the motion of the Duke of Richmond, seconded by Colonel Challoner, resolved unanimously—

"That the Society's house and property in Hanover Square should be insured in the Farmers' Fire and Life Insurance Institution, 346, Strand, London."

**The Royal Farms in Windsor Park are Insured in the Farmers' Fire and Life Insurance Office.**

**THE FARMERS' & GENERAL FIRE & LIFE INSURANCE INSTITUTION.** Empowered by Act of Parliament. Offices, Strand, London.

**CAPITAL, £500,000,**

*With upwards of 1960 Shareholders enrolled.*

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The EARL DUCIE, Vice-President of the Royal Agricultural Society of England.  
The EARL OF STAIR.  
The EARL OF STAMFORD AND WARRINGTON....Cheshire.  
LORD RAYLEIGH, a Governor of the Royal Agricultural Society of England.  
LORD FEVERSHAM.....Yorkshire.  
LORD STANLEY, M.P.....Lancashire.  
VISCOUNT CAMPDEN ....Rutlandshire.—And Seventy-five other Members of Parliament and Gentlemen.

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FIEDLER KING—Burton	W. TALLENT—Rushmore Hall	WM. COOPER—Kessingland	W. S. HITCHMAN—Chipping
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The next periodical Accounts for Returns will be made up to Christmas, 1846.

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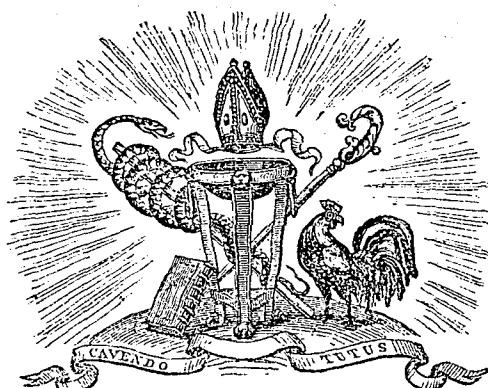
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HENRY DESBOROUGH, Secretary.

92, CHEAPSIDE, June, 1843.

CLERICAL  
MEDICAL  
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	£. s. d.	£. s. d.	£. s. d.		£. s. d.	£. s. d.	£. s. d.
20	1 0 6	1 1 8	2 0 6	44	1 10 10	1 13 7	3 11 0
21	1 0 8	1 1 9	2 1 5	45	1 12 2	1 14 8	3 13 0
22	1 0 9	1 1 10	2 2 4	46	1 12 6	1 16 0	3 15 6
23	1 0 10	1 1 11	2 3 3	47	1 13 5	1 17 8	3 18 0
24	1 0 11	1 2 0	2 4 2	48	1 14 4	1 19 6	4 1 0
25	1 1 0	1 2 2	2 5 2	49	1 15 4	2 1 5	4 4 0
26	1 1 2	1 2 6	2 6 2	50	1 16 11	2 3 10	4 7 3
27	1 1 3	1 2 9	2 7 2	51	1 19 2	2 6 6	4 10 6
28	1 1 4	1 3 2	2 8 2	52	2 1 7	2 9 8	4 14 0
29	1 1 9	1 3 7	2 9 3	53	2 4 8	2 13 0	4 17 6
30	1 2 1	1 4 1	2 10 4	54	2 6 8	2 16 6	5 1 3
31	1 3 0	1 4 6	2 11 6	55	2 8 8	3 0 4	5 5 0
32	1 3 8	1 5 3	2 12 8	56	2 12 4	3 4 4	5 9 0
33	1 4 3	1 6 0	2 13 11	57	2 16 9	3 8 6	5 13 0
34	1 5 0	1 6 7	2 15 2	58	3 0 9	3 12 8	5 17 6
35	1 5 2	1 7 2	2 16 6	59	3 5 10	3 17 2	6 2 0
36	1 5 10	1 8 0	2 17 10	60	3 10 6	4 2 3	6 7 2
37	1 6 5	1 8 6	2 19 3	61	3 14 0	4 7 5	6 12 4
38	1 7 8	1 9 1	3 0 8	62	3 17 2	4 13 5	6 17 9
39	1 8 5	1 9 10	3 2 2	63	4 1 4	5 0 4	7 3 7
40	1 8 9	1 10 4	3 3 8	64	4 6 0	5 8 0	7 9 10
41	1 9 5	1 11 0	3 5 4	65	4 13 6	5 16 3	7 16 9
42	1 9 9	1 11 9	3 7 0	66	5 1 10	6 4 11	8 4 1
43	1 10 0	1 12 6	3 9 0	67	5 9 7	6 14 0	8 12 1

Further information can be obtained of G. H. PINCKARD, ACTUARY,  
No. 78, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

\* \* The Income of this Society, which is steadily increasing,  
now exceeds **£97,900 per annum.**

## DOUGLAS JERROLD'S MAGAZINE.

Were we simply to follow our own wish, this page would contain no syllable beyond the subjoined brevity; (namely, that)—

*On the First of May, was published, NUMBER I., of the*

**ILLUMINATED MAGAZINE.**

(PRICE ONE SHILLING.)

EDITED BY DOUGLAS JERROLD.

YES; we would content ourselves with the above laconic sentence, in the bigoted belief that no minute and radiant painting of the work to come—no harmonious promise of its future excellence ever yet—so wayward is the human heart!—secured a reader past the experimental NUMBER ONE.

A PROSPECTUS may be likened to the miniatures of kings and queens exchanged preliminary to marriage. It may present a fascinating promise of grace and loveliness, and so bring the parties together; but once brought, their after good-liking must depend upon themselves. It is provoking, however, that the smile does not hold throughout; inasmuch as the reader is only wedded to a book (surely this evil calls for statutable remedy!) just so long as the said book shall content him. Thus, we shall endeavour to portray the features of our work, with the conviction, that however glowingly they may be painted in this miniature page, their welcome must entirely depend upon their own flesh and blood, and the healthful spirit that shall animate them.

And first, "to make our title good." It has been said—"Ha! the *Illuminated Magazine*! Of course 'twill be a thing like a cardinal's missal, enriched and adorned with painted figures?" No, it will not. Figures and objects of every kind there assuredly will be, *illustrative of the text in its every variety of Essay—Narrative—History—of social right and wrong—of the tragedy of real life, as of its folly, its whim, its mere burlesque.* These "Illuminations"—for we use the word in its original, and not in its conventional sense—though colourless, will be so placed and scattered, that Literature may, it is hoped, reveal new graces by the pure light of Art.

We have already almost indicated the literary contents of the work. Pens, stained with honourable ink—quills that have already "made the grove harmonious"—are employed for us. Our prime object will be variety of matter; so that the readers of THE ILLUMINATED MAGAZINE, like the lovers of pine-apples, may choose us, some for one flavour, some for another, and some, and, we trust, the greater number, for all.

We shall endeavour to assert a strong and healthful constitution. Thus we shall give no encouragement to literature, when she presents herself with the mincing grace and holiday phrase of a consumptive prude,—but a hearty welcome to her with truth and nature upon her side, though her talk be no loftier than a milk-maid's. We care not for the civet of very fine boudoir-writing, preferring—such is our homeliness—the odour of the mere hawthorn.

THE ILLUMINATED MAGAZINE will contain ample reviews of the literature of the day. Without—bashaw-like—dismissing some fifty books per page with Turkish fashion, a line about the neck of each—it will address itself to a consideration of the principal works of the past month, of those few that aspire to standard worth and duration.

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\* \* No. 2 was published on the 1st of June.

\* No. 3 will appear on the 1st of July.

## LIST OF MASONIC BOOKS ON SALE,

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**A**T a public meeting of the Official Assignees and Creditors of the Estate of Messrs. T. and E. WARNFORD and Co., who, by various unfortunate speculations, have been compelled to surrender to a Commission of Bankruptcy, it was resolved that the whole of their immense stock, amounting to £17,560, should be immediately converted into cash. J. NICHOLSON, Waterloo-house, 60, Bishopsgate-street Within, having been consulted as to the most expedient mode of disposing of the same, at once undertook to clear it off, within a given period, provided the assignees deducted 65 per cent. from the original cost, thus securing to families, hotel-keepers, and the public generally, an opportunity of purchasing every description of linen goods, at such prices as must astonish the most credulous.

The following will form a few of the numerous bargains, viz:—670 pieces stout Irish linen, 6½d. per yard: 850 pieces undressed ditto, stout and fine, 26 yds for 18s. 3d.; 784 of Knox and Ferguson's make, 26 yds for 28s. 11d.; 540 of their finest numbers, usually sold at 2s. 9d. per yd, will be offered 28 yds for 39s. 6d.; 560 pieces stout linen sheeting, requiring no seam, beginning at 4s. 3½d. per pair; 670 pieces Barnsley ditto, stout and fine, 7s. 11d.; 740 ditto, 3 yds wide, an excellent article, 12s. 11d.; very fine Irish sheeting, widest width, made, 21s., worth at least 45s. the pair; 150 dozen breakfast cloths, 8s. 9d. per dozen; 140 cases of damask table cloths, large sizes, 17d. each; 2½ yds long, ditto, 3s. 6d.; 3 yds long, 8s.; 4 yds long, rich double damask, 15s.; 5 yds long, 20s., splendid cloths; 500 dozen damask napkins, 2s. 11½d. per dozen; toilet covers, 6d.; 650 pieces of chintz furniture, 6s. 6d. per piece of 28 yds; furniture dimities, 2¾d.; 750 full sized quilts and counterpanes, 2s. 9d. each; superior qualities and extra size, 6s. 6d.; bordered book muslins, 3s. 11½d. per piece; 25 boxes of real French cambric handkerchiefs, 4s. 3d. per dozen; 70 boxes ditto, very fine, 9s. 6d.; 50 ditto, exquisitely fine, 12s. 6d. to 21s. the dozen; several packs of huckabacks, and other goods. The above stock having been carefully examined, and found quite perfect, is now on sale at

**J. NICHOLSON'S, WATERLOO HOUSE, 60, BISHOPSGATE-STREET  
WITHIN.**

**ROBINSON'S PATENT BARLEY** is the only genuine article by which pure Barley Water can be made in ten minutes. It produces an excellent mucilaginous beverage, more palatable than that made from Pearl Barley. Mothers, during the anxious period of suckling, will find it a cooling drink; and in constitutions where stimulant and fermented liquors are inadmissible, it is an ample and productive source of comfort both to the parent and the infant. There are numerous other uses to which the Patent Barley may be applied:—Light Suppers, delicious Custard Puddings, Thickening Soups and Gravies, and as an Adjunct with New Milk for Breakfast. It is especially recommended by the Medical Profession as a nutritious food for Infants, being, from its taste and purity, more suitable to their delicate stomachs than any other kind of food. Sold by all respectable Grocers, Druggists, and Oilmen in Town and Country, in Packets of 6d., 1s., and in Family Canisters at 2s., 5s., and 10s. each.

**ROBINSON and BELVILLE**, the only Manufacturers of the Patent Barley, also of the Patent Groats for a Superior Gruel in ten minutes, Purveyors to the Queen, 64, Red Lion Street, Holborn, London.

*Magna est veritas et prævalebit.*

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SO HIGHLY RECOMMENDED FOR REMOVING BILIOUS COMPLAINTS.

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An effectual cure for that painful disorder, Sore Nipples.—In bottles 1s. 1½d. each.

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For Rheumatism, Rheumatic Gout, Sciatica, Lumbago, Chilblains, &c.—In bottles 2s. 9d., 4s. 6d., and 8s. each.—Sold wholesale by the Proprietors, at Woodbridge and Bury, Suffolk; and, by their appointment, by Messrs. Sutton and Co., Bow Churchyard; Newberry and Sons, 45, St. Paul's Churchyard; Edwards, 66, St. Paul's Churchyard; Barclay and Sons, 95, Farringdon-street; Butler and Co., 4, Cheapside; Evans, 42, Long Lane, West Smithfield; Johnson, Greek-street, Soho; and retail by most venders of Medicines in the United Kingdom.

To prevent imposition, the public are requested to observe, these Medicines cannot be genuine unless the name of BENJAMIN and ABRAHAM GALL are engraved in the Government Stamp, by permission of Her Majesty's Honourable Commissioners of Stamp Duties, to counterfeit which is felony.