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June 27.—The Foundation-stone of the Devon County Lunatic Asylum was laid with Masonic honours.

WARWICK, June 21.—*Shahspere Lodge*, 356.—The Brethren unanimously elected Dr. Crucefix an honorary member.

LEAMINGTON, June 24.—The Brethren of the *Guy Lodge* met at the Bath Hotel yesterday, in celebration of the Festival of St. John the Baptist. A very harmonious and happy evening succeeded the transaction of the usual routine business.

STAFFORD, June 24.—The Festival of St. John the Baptist was celebrated by the Royal Chartley Lodge. A number of the Brethren from St. Peter's Lodge, Wolverhampton, sat down to dinner with them, by express invitation. In proposing the health of the Hon. Col. Anson, P. G. M., some very sensible and appropriate observations were made by that eminent Brother, Brutton, upon the P. G. Master's not having convened a Grand Lodge in the province since his appointment, and the injurious effects such remissness had upon Masonry. These remarks called forth the unanimous assent of the Brethren present. Brother Ribbans proposed the prosperity of the *Triple Masonic Charities*; and Brother Slade, as an honorary life-subscriber of the Aged Mason's Asylum, seconded Brother Ribbans' efforts in the holy cause, and proposed the health of its principal founder, Dr. Crucefix, which was drank with the utmost enthusiasm. The learned Brother, Dr. Oliver's health, was eloquently proposed by Brother Buckeridge, P. G. Chaplain, and received with rounds of Masonic fire. The Brethren separated at an early hour, after spending a re-union only known in the mystic circle of Freemasonry.

NEWCASTLE-UPON-TYNE, June 29.—The New Lodge at St. Peter's, was consecrated in due form by the R. W. D. P. G. M. William Loraine, Esq. After the ceremonies the Brethren dined in the Lodge-room.

THE LODGE OF REGULARITY, (108), with their usual gallantry, intend sanctioning a "LADIES' LODGE" on the 28th of July, at Brother Lovegrove's, West India Dock Tavern. Gentlemen, not Masons, are to be invited, but only on condition that each party is accompanied by a LADY. The Bank of England Lodge, it is expected will join this re-union. As the LADIES on this occasion are, we presume, to hold sway, we shall observe our Masonic contemplation with a due guard, from a prophetic impression, that as the temptation is great; we may inadvertently be cited before their Board of General Purposes, on charges of "a tendency" to be too happy.

THE
FREEMASONS'
QUARTERLY REVIEW.

JUNE 30, 1842.

MASONIC persecution has for a moment changed its arena. Having temporarily expended its violence in the metropolis, it has set forth in quest of victims in the provinces. It is consistent, however, in its choice, always selecting those who have rendered the most eminent services to the Craft as the most eligible to be assailed; for, like all other vices, in whatever phase of society, Masonic persecution selects its objects from among the most virtuous.

Still, there is something as startling in the rashness as there is disgusting in the virulence of an attack upon the eminent Brother who stands at the very head of our Masonic authorities. We mean not with reference to power; we are far from being so fortunate; but as the most erudite, voluminous, and successful writer on Freemasonry who has ever appeared among us. One whose name is revered throughout Masondom—by the lowest, by the highest—in every quarter of the globe—by all within the pale of the Craft, and wherever the light of its influence is shed; excepting only that persecuting clique who would turn Freemasonry into Masonic slavery—who would banish truth, justice, brotherly love, and (to them) all the other obsolete virtues, from our councils, and set up in their stead the galling thralldom of irresponsible power. What other object could be had in view, no man can imagine.

To any Mason of five years' standing it would be needless to mention the justly venerated name of him to whom we have but thus slightly alluded; but as we write for, and are

read by the whole Fraternity, by even the most ruthless and unprincipled of our own assailants, and reckon among our friendly readers the most aspiring and able of the junior Brethren, we place those of the latter, who are accidentally unacquainted with the name of the chief worthy in modern Freemasonry, on a par with their predecessors, and announce the Rev. George Oliver, *D. D.*, late Deputy Provincial Grand Master for Lincolnshire, as the most recent mark for the poisoned shaft of Masonic persecution.

Our readers are aware, that as early as 1839, it was determined, by the Craft at large, to present a Testimonial to Dr. Crucefix, for the invaluable services he had previously rendered to Freemasonry; and that this gratifying and spontaneous honour was consummated in November, 1841. They also know that this excellent Mason, in the interval between these two periods, was partially victimized by Masonic persecution, and would have been wholly so but for the memorable and glorious rallying of the Craft around him, in Grand Lodge. And they will therefore see, that whatever occurred of an unjustifiable or hostile nature, on either side, during that interval, must be matter totally irrelevant to the subject of the Testimonial, or the dinner upon its presentation. The propriety of getting up subscriptions, their progress, or their application, had never been made a subject of discussion in Grand Lodge. It had not even been attempted to pass a veto upon them. Who then would suppose, that to be the chairman on such an occasion—to preside at a meeting of admiring and grateful Freemasons, for the purpose of paying a proper and justly-earned tribute of attachment and respect to the most popular member of the Craft—could be held to be a Masonic crime of such magnitude as to call for Masonic degradation? Yet this is the melancholy truth.

The proceedings of the Testimonial Festival in November, 1841, were reported at some length in the daily journals of the same period, and given very fully in the *Freemasons' Quarterly Review* published in the following month; but it was not until March, 1842, that Dr. Oliver was apprized of

having given any offence to his superiors in Masonic rank. Perhaps the microscopic lens of Masonic Inquisition had been inefficiently applied until then, in discovering this less than atomic sin. It could not have been found on the fine intellectual brow of the reverend and revered divine; it must have been sought for in vain amongst those splendid emanations of mental vigour and Masonic virtue, in which his tongue gave utterance to the feelings of his heart; it could only have been discovered by some persevering and zealous inquisitor, after the most laborious research, aided by the glowing sunshine of princely favour—but *where*, none save the discoverer can pretend to say.

In another part of this publication an account will be found of the Masonic meeting at Lincoln, at which Dr. Oliver gave a full statement of his extraordinary case. We learn by this report that it had been decided at the previous Provincial Grand Lodge for Lincolnshire, that its next usual spring meeting should be held at Lincoln, and that, in pursuance of this decision, the Brethren of the Witham Lodge, who were desirous that their hall should be consecrated on this occasion, intimated their desire to know at what time it was intended to summons the Provincial Grand Lodge. Their request was forwarded by Dr. Oliver, as Deputy Provincial Grand Master, to the Right Honourable C. T. D'Eyncourt, the Provincial Grand Master, with a request to receive his commands upon the subject; to which, in the course of a few posts, he received the following reply:—

“ 5, *Albemarle St.*, 4th March, 1842.

“ MY DEAR SIR.—I was at Gloucester when yours of the 28th reached London. I confess I feel uncomfortable on the subject of it. I do not know, at this distance of time, whether I can attend; and, if I do not, you would have to officiate for me. Now, it will probably have occurred to you, that I am placed in a very painful situation in consequence of your having presided at the dinner given to Dr. Crucefix. I have not seen the Duke of Sussex, and have avoided waiting upon him, because I think when I do so, I may have to deal with the subject, but I cannot postpone my visit beyond a few days. I *know*, from private sources, that H.R.H. has expressed a *very strong opinion* in regard to your presiding on the occasion I have referred to; and, if you were now to be seen on a great public occasion officiating as my deputy, he might consider me a party. I came up to town above a year ago, when the case of Dr. Crucefix was before the G.L., in order to be present at the

hearing, and took a prominent part myself in the course of it. Under these circumstances, it may be better to postpone any reply to the Witham Lodge, until it can be seen whether I can attend. I am,

“*Rev. Dr. Oliver.*”
 “My dear Sir, yours truly,
 “C. T. D'EYNCOURT.”

In compliance with this desire for postponement, Dr. Oliver delayed his answer to the Brethren of the Witham Lodge, but which delay very naturally elicited a letter from the Worshipful Master of the Lodge, and another from the Secretary, requesting a specific reply to their former communication. These letters were duly forwarded by the Deputy to the Provincial Grand Master, and produced the following reply:—

“*Bayons Manor, Market Rasen, 28th April, 1842.*”

“DEAR SIR AND BROTHER.—You are aware of the circumstances which have influenced my judgment when I feel myself called upon now to declare vacant the office of Deputy P. G. Master for Lincolnshire, held by you. In communicating this, my determination to you, I beg to express my best acknowledgments for the service you have rendered the Masonic body within my jurisdiction during the time you have held the office, and my great regret that the interests of Masonry should require me to deprive myself of your valuable assistance. The separation gives me, personally, as much pain as the cause of it; and not the less because my decision is one which I have thought it right to make on my own responsibility, without reference to, or suggestion from any other party. I am, dear Sir and Brother, yours fraternally,

“CHARLES TENNYSON D'EYNCOURT,
 “P.G.M. Lincolnshire.”
 “*Rev. G. Oliver, D.D.*”

From the same report, we shall here quote a single passage, that we may make our own comment upon such parts of the question as the worthy divine has but barely alluded to, as well as upon one singular and surprising feature of the case, which the excessive forbearance of Dr. Oliver alone can have induced him to pass over in silence. The late Deputy Provincial Grand Master says:—

“In my humble opinion, the P.G.M. has committed, in these letters, four errors in judgment; and, for the sake of Masonry, I sincerely regret that he should have placed himself in such an equivocal position before the Craft. *First*—he has dismissed me from my office at a moment's notice, after a faithful service of ten years' duration. I am not ignorant that the Constitutions of Masonry give a sanction to this extraordinary course. But as a matter of courtesy to one who has relieved him from all the toils, and burdens, and anxieties, necessarily attending the details of his office, for the above period, it ought to have been ac-

complished by a process less repugnant to my feelings—(loud cheers) ; and particularly as (being in doubt whether my acceptance of the office of chairman to Dr. Crucefix's dinner might be agreeable to him), I tendered my resignation *after it was publicly known in the province* that I had consented to preside on this occasion. The P.G.M. openly announced at the P.G. Meeting, at Boston, that I had thus tendered my resignation ; and as openly declared that he had refused to accept it ; and urgently requested the continuance of my services in that capacity. I had a right to consider—and I did consider—this concurrence as a tacit acquiescence in the measure which now forms the pretext for my dismissal—(cheers). Under these circumstances, I think the P.G.M. ought to have favoured me with some notice of his intentions, that I might have had an opportunity of taking leave of the officers whom I had myself appointed ; that I might have taken leave of the Brethren of the Province, to whom I have been most affectionately attached ; and one and all of whom I have ever considered, not merely as my Brethren, but as my children—(great applause). *Secondly*—The P.G.M. has omitted to convene the Spring P.G. Lodge, in conformity with the by-laws of the Province, with his own recommendation, and a formal Resolution of the last P.G. Lodge. This is a breach of discipline, to which it is not my intention to demur, but shall leave it in the hands of those who may consider themselves more particularly interested in the matter. *Thirdly*—He has dismissed me on an alleged charge of insubordination, an offence, if it be one, which was committed many months ago, and out of the limits of his jurisdiction. *Fourthly*—He has broadly asserted that the interests of Masonry demanded my removal. On these two last points, which are purely personal, I intend to offer a few observations.”

Gross and excessive as was the injustice of the case to our first perception of it, how manifoldly it increases upon further detail and examination ! Knowing that Mr. D'Eyncourt “took a prominent part” in the *attempted* expulsion of Dr. Crucefix—knowing that he had delivered a very violent, and equally unsuccessful address in Grand Lodge on that occasion, an address that was frequently interrupted by the strongest expressions of disapprobation on the part of the Brethren assembled—and believing, no doubt, that the Provincial Grand Master might still retain some unpleasant recollections on the subject, Dr. Oliver, it appears, tendered his resignation of the office of Deputy Provincial Grand Master, *after it was publicly known in the province* that he intended to preside at the Testimonial dinner, the acceptance of which resignation was publicly refused, and in a manner seemingly designed to do additional honour to the Doctor. But was it really so ? Looking at the result, may we not with greater reason assume that the credit of a timely

resignation was rejected in behalf of the Deputy, that the Provincial Grand Master might thereafter enjoy the gratification of inflicting the discredit of a dismissal? This is, of course, to assume that Mr. D'Eyncourt is capable of such a master-stroke of policy—that his powers of intellect and ill-nature are co-equal. The alternative is to suppose him to be as weak-minded as he is ill-tempered—to be the mere creature of power; exercising it according to the whim of the moment, upon those who receive office and authority from him, and bending with corresponding submission and alacrity to the will of the master-power placed above him. The latter, most probably, is the fact.

The “*secondly*” of Dr. Oliver shows that Mr. D'Eyncourt does not come into court with clean hands. Indeed, that was previously proved by his first concurring with, and then condemning, the act of his Deputy. However, under this view of the question, he ascends the Masonic throne, and sits in judgment upon a Brother, whose actual offence it will yet puzzle the cunningest sophist to define, himself being a self-condemned culprit. Is it not a grave Masonic offence to omit the holding of a Provincial Grand Lodge in uniformity with the by-laws of that district—in violation of the Provincial Grand Master's own recommendation—and in the face of a formal resolution of the Lodge as a body? Is this no breach of Masonic discipline? We may be told that the Book of Constitutions provides no remedy in such a case—our own assertions may be retorted upon us, that the principles of Masonic law, in that most imperfect of all codes, differ very essentially in their application to Grand Officers, and to the Craft at large—it may be repeated to us, that the Grand Master can do no wrong, and that, therefore, Provincial Grand Masters, as *his* Deputies, must partake largely of “the right divine to govern wrong”—in short, we may be, and doubtless shall be sneered at for reprinting the unsophisticated notion of Dr. Oliver, of leaving this breach of discipline to be dealt with by “those who may consider themselves more particularly interested in the matter.” As a Masonic offence the Grand Master

will never entertain it. As a breach of faith alone is there any chance of its being punished, and that punishment may be easily applied by the Masons of Lincolnshire, in the public expression of their feelings. In spite of every species of intimidation, the truth is sometimes spoken to the Grand Master himself. We know it is not palatable; and we are told that His Royal Highness has recently intimated that a stop must be put to discussions in Grand Lodge. Similar silence might be equally agreeable to some Provincial Grand Masters. But until this new stretch of power shall be accomplished, let the truth be boldly spoken, and let the "galled jade wince."

But how are we to reconcile Mr. D'Eyncourt to himself? Dr. Oliver seems to have seen the impossibility of this, by his abstaining from any notice of the self-contradiction of his proximate persecutor. Or—and when we look at the sacred calling, the strictly moral character, and the Christian forbearance of the divine, this would appear to be the more probable reason for his silence on that head—Dr. Oliver must have refrained from pressing the point out of charitable and merciful feelings. We confess that in cases such as these our reverence for the truth, and the whole truth, outweighs every other consideration. To us Mr. D'Eyncourt is as nothing compared with the truth. Let us see how far he is deserving of the implied reproof. In his letter of the 4th March he says, "I know from private sources, that His Royal Highness (referring to the Duke of Sussex) has expressed a *very strong opinion* in regard to your having presided on the occasion I have referred to; and if you were now to be seen on a great public occasion officiating as my Deputy, he might consider me a party." And yet, with this declaration placed upon record by himself, he ventures on the 28th of April to say, "My decision is one which I have thought it right to make on my own responsibility, without reference to or suggestion from any other party." Which of these statements is Mr. D'Eyncourt desirous the world should believe? To credit both is impossible.

Where these Masonic persecutions will end it is impossible to foresee. Some of their results may be more easily surmised; perhaps among the earliest may be such a movement among the Craft, as will unite the great body of *true* Freemasons, whatever their Lodges may be, for the common good. To look among the Grand Officers for leaders would be the most stupid absurdity. Let our Brethren recollect the old fable of the waggoner, and each sturdily set his shoulder to the wheel, until some one or other of the riant clique of Masonic persecutors shall be placed in the situation of the philosopher who was enforced to a confession in the "Palace of Truth,"* and said—

"I associated myself with some others like myself, and among us, we formed a vast and hardy project. We wished to reign and domineer over the minds of men; and we had a celebrated magician for a chief, who gave us a talisman, on which were engraven these three words, *BENEVOLENCE, TOLERANCE, PHILOSOPHY*. "My friend," said the magician, "the virtue of these three words is such, that, to obtain your end, you have only incessantly to repeat them, and rest faithfully attached and submissive to your chief. With this talisman and my protection, you will want neither knowledge nor genius; you may daringly say and write all the extravagancies which shall enter your imagination, you shall have an exclusive authority to reason wrong, be inconsistent, trouble established order, overturn moral principles, and corrupt manners, without losing your consequence. It you are attacked, make no reply, beware of discussion. I permit you to declaim, to affirm, and to consult, but not to reason. Keep constantly repeating the same thing, *Benevolence, Tolerance, Philosophy*. Should it be proved you are neither benevolent, tolerant, nor a philosopher, be not frightened; only repeat and cry with more force and obstinacy than ever these three sacred and magic words, *Benevolence, Tolerance, Philosophy*, and you shall triumph over all your enemies, at least as long as I shall live."

To make this singular passage perfectly applicable, the reader has but to substitute "*Brotherly Love, Relief, and Truth*," for *Benevolence, Tolerance, and Philosophy*.

The space we have found it necessary to devote to the chief and absorbing feature of the period, precludes other editorial remarks from the present number.

* *Vide* "Tales of the Castle," vol. v. page 211.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 10.)

THE prostitution of principle, alluded to at the conclusion of my last article, did not wholly supersede a predilection for the "highest of hills," amongst God's peculiar people, although the idolatrous hill assemblies were prohibited in the strongest terms;* for the Lord appeared to Moses, after this law had been promulgated, on Pisgah, which is the highest summit of Mount Nebo, and thus consecrated another hill by his presence. It was on this mountain, according to the Targum of Jerusalem, that the Logos, or Word of the Lord, conversed with Moses face to face. And Josephus asserts that the voice was so loud as to be distinctly heard by all the people in the camp, a circumstance which would confirm their belief in the sanctity of "the highest of hills." The Samaritans, as Hottinger, in his *Smegma Orientale*, testifies, thus describes the parting interview, on this mountain, between Moses and Joshua, Eleazer the high priest, and the elders. They accompanied him in his ascent to Pisgah, and "were so overwhelmed with grief and apprehension when he took leave of them, that they could not be induced to quit the spot; on which the Shekinah came down from heaven in a pillar of fire, and separated them from him, and they saw him no more."

Again: Joshua was commanded to build an altar on Mount Ebal; and the prophet Samuel issued his predictions from the summit of a hill, where he resided in holy seclusion. The prophets dwelt in a similar situation. Solomon, the chosen of God, offered sacrifices on a hill at

* "Ye shall utterly destroy all the places wherein the nations which ye shall dispossess served their gods; upon the high mountains, and upon the hills, and under every green tree; and you shall overthrow their altars, and break their pillars, and burn their groves with fire; and you shall hew down the graven images of their gods, and destroy the names of them out of that place." (Deut. xii. 2, 3.)

Gibeon; and here God appeared to him in token of his approval, and confirmed the promises which he had made to David, his father. Elijah sat on the top of a hill when he was miraculously protected from the soldiers of Ahaziah; and the "holy place" of Elisha was the apex of a mountain.

Mount Zion was denominated "the place of the NAME of the Lord;" and the city of Jerusalem was peculiarly designated "the holy mountain." And the Almighty denounced judgments against the heathen, because they boasted, during the Babylonish captivity, that the possession of the holy mountains and ancient high places of Israel was an undeniable proof that the Chaldean deities were more powerful than Jehovah; and he promises that the mountains shall be again restored, and flourish in holiness as heretofore.

The grounds for this partiality for "the highest of hills," as a place acceptable to the Deity, will more clearly appear from a remarkable prophecy of Micah, which plainly declares that when the Lord comes down from heaven, he will appear *upon the high places of the earth.*

The kingdom of the branch, or the New Jerusalem—the place of eternal happiness promised to all just and faithful men, is called by Isaiah, "a holy mountain." And this metaphor is borne out in the Apocalypse. St. John describes this happy place of rest as "a great and high mountain," on the summit of which is the throne of the Lamb, being a situation of surpassing holiness. The Redeemer of mankind almost always retired to the summit of a mountain to pray; and Mount Tabor, the place of his transfiguration, where the Deity manifested himself in the presence of the three favored disciples, is pronounced "holy." The last appearance of Jesus Christ amongst his followers was, by his own especial appointment, on the Mount of Olives, and from thence he ascended into heaven.

These authorities are capable of great extension, but I refrain from producing any further testimonies in proof of the fact that the patriarchs, and the Jews under the Mosaic dispensation, held their most sacred assemblies on "the highest of hills," under the sanction of the Most High, because it will now be sufficiently evident. And its necessity had become so deeply engrafted in the minds of the Israelites, that when Jeroboam instituted his spurious system at Dan and Bethel, he copied the example, and ordained a hierarchy to conduct the worship of his golden calves in the

same lofty situation, who were denominated "priests of the high places," because he believed it would render his sacrifices acceptable to the Deity. He knew that it would be popular amongst his subjects; for there existed in their minds an hereditary impression that the gods of the hills were more powerful than the gods of the plain country.

But it will be observed, in explanation of this universal feeling, that the mountain itself was nothing but an inert mass of matter—even Sinai, and Horeb, and Moriah, were composed only of common earth, and of no more intrinsic holiness than any other locality, whether it be mountain, valley, or plain. It was the presence of the Deity that made them holy. And although St. Paul, in his reference to Mount Sinai, quotes the ordinance that, if a man, or even a beast, touched the mountain, he should either be stoned, or thrust through with a dart; yet it is clear that beasts of every description did touch, and trample, and graze upon it at other times, and were esteemed harmless, because it was not more protected than any other place.

This prohibition might be one reason why profane persons, or persons not qualified to be present at the solemnization of sacred rites, carefully abstained from intruding near a hill or high place on such interesting occasions; for superstition was the tyler which kept the cowan at a respectful distance. But at that particular period when Moses met the Lord on Mount Sinai, the divine presence rendered it very terrible; the Shekinah gleamed fearfully amidst blackness, and darkness, and tempest, and the mountain itself quaked so exceedingly, that even Moses trembled and shook with fear.

St Paul, in a remarkable passage on this subject,* opposes Mount Sion to Mount Sinai—both holy, but one more particularly so than the other. Mount Sion is represented as being far more beautiful and comely than Mount Sinai; neither was it seated in the wilderness, but in the land of promise. "There can be no doubt," says Dr. Lushington, "but by Mount Sion, in this place, that must be understood whereto the mount was but a figure and a shadow; for as the thing figured is sometimes used for the figure, so much more often is the figure taken for the thing figured. And although sometimes by Sion and the Holy Mount, the church

* Heb. xii. 22, 23.

is shadowed; yet because Jerusalem, the city of the living God, which the author maintains, in the second place, may more fitly be referred to signify the church, therefore *by Mount Zion we may better understand heaven itself*, or some spiritual mount, *whose top is heaven, the dwelling of everlasting blessedness*; for we read more frequently that heaven is signified by Mount Zion than the church. For as in one head of Mount Zion, which was called Moriah, the Temple of God was built, wherein God was said to dwell; there was also, in another head of it, the palace of David, who was a type—a shadow of Christ, the king of God's people; so in heaven, truly, is the Temple of the most high God, and there is also the place of Christ, our heavenly king; therefore we say that in this place may be signified some spiritual mount, whose top is heaven, because by the heavenly Jerusalem the church may seem to be understood, as it is now existent upon earth. But the allegory will be more full, if by Mount Zion we understand not only heaven itself, but conceive in our mind some spiritual mount, *whose top is in heaven, and his foot reacheth unto the earth*, that, as of old, Jerusalem was seated at the foot, and forward upon the side of Mount Zion; so also the church may be said to be built on the side of a mount which has its top in heaven. We therefore are come to heaven itself, or to that spiritual mount whose top is in heaven, as we are made neighbours unto heaven, and have a right and liberty to ascend it; for from the church there is a near and open passage, even to the top of heaven.

“Hence it appears, that not only this mount whereto we Christians are come by the preaching of the gospel, and by our faith given unto it, is by infinite degrees, and without all comparison, far surpassing Mount Sinai; but that our access also, or coming to it, doth far surpass the access or coming of the Israelites, who stood near to that mount, but had no right to ascend it, nor liberty to touch it, unless they would presently be overwhelmed with stones, or struck through with darts.”

I have thought it necessary to be thus particular in showing that “the highest of hills” are only to be esteemed holy when consecrated by the presence, or to the service of God, and that they retained their sanctity no longer than they continued to be the scene of sacred rites. Thus our Christian churches are very commonly situated on “the

highest of hills," and the consecrated precinct is esteemed holy; but if the sacred edifice were removed, and every vestige of its divine appropriation annihilated and gone, the site would be used for common purposes, and its original sanctity be forgotten, as is evidenced in every part of England where churches and monasteries were suffered to dilapidate and decay after the reformation.

In like manner the mountains of Horeb and Sinai, though honoured with the temporary presence of the Deity, were far inferior in holiness to Sion or Moriah, from which the consecration of our lodges dates its origin; and appears to have been the chosen seat of the divine presence from the mission of Abraham, A. A. C. 1985, till the destruction of the Temple by Nebuchadnezzar, when the Shekinah was withdrawn, A. A. C. 586; or, perhaps, on account of the re-edification of the Temple by Zerubabel, and the continuation of its services till the reappearance of the Shekinah in the person of Christ, a period of more than 2000 years. Nay, it may be carried 360 years further, if the testimony of various Christian and heathen authors, confirmed by Bishop Warburton, may be credited, that the Shekinah displayed itself in fire to frustrate the impious attempt of Julian to rebuild the Temple, in defiance of the voice of prophecy.

The above facts, however, which occurred in the earliest ages, will satisfactorily account for the veneration with which "the highest of hills" were regarded by the faithful followers of the true God, although they do not appear to have been influenced by the above distinction. They were acquainted with the simple, but important fact, that when God vouchsafed to communicate with man, the revelation was usually made on the summit of a hill; and Moses had predicted that God's house should occupy such a situation; and they drew from it this evident deduction, that when they were desirous of appealing to Jehovah—if they entertained the expectation of his presence and favour—they must choose such a locality as he, by his example, had induced them to expect would be most propitious.

"As soon as religion began to lose its purity," says the learned Bryant, "it degenerated very fast; and, instead of a reverential awe and pleasing sense of duty, there succeeded a fearful gloom and unnatural horror, which were continually augmented as superstition increased. *Men repaired in the first ages either to the lonely summits of mountains, or else to caverns in the rocks, and hollows in the bosom of the earth;*

which they thought were the residences of their gods. At the entrance of these they raised their altars, and performed their vows. Porphyry takes notice how much this mode of worship prevailed among the first nations upon the earth. When, in process of time, they began to erect temples, they were still determined in their situation by the vicinity of these objects, which they comprehended within the limits of the sacred inclosure. These melancholy recesses were esteemed places of the highest sanctity; and so greatly did this notion prevail, that, in after times, when this practice had ceased, still the innermost part of the Temple was denominated *the cavern*.”

The Cuthites of Shinar preserved the custom, although the reasons for it were greatly obscured; and being destitute of the religious advantages supposed to be afforded by the lofty mountain in the flat level of those extensive plains, they endeavoured to form by art a transcript of the holy elevation, on which they might be preserved from the effects of another deluge. And this idea shows that the true interpretation of the symbol of protection which the Almighty vouchsafed to Noah, when he placed his bow in the clouds, was lost, even at this early period. In the upper apartments of this gigantic edifice, the remains of which have excited the astonishment of travellers;* or on “the highest of hills,” were private apartments for the celebration of the mysterious rites of their religion; and in vaults beneath the foundations—or “in the lowest of valleys”—were ranges of caverns for the convenience of initiation into their spurious Freemasonry, or mysteries of Belus.

The pyramids of Egypt were another stupendous contrivance of human art to imitate the natural sacred hill. The summit of one of these massive structures is five hundred feet from the ground; and here we find a square platform, of thirteen feet, accessible by a series of stages, running round the pyramid in a level line, by which the top may be

* “In the middle of a vast and level plain, about a quarter of a league from the Euphrates, which in that place runs westward, appears a heap of ruined buildings, like a huge mountain, the materials of which are so confounded together, that one knows not what to make of it. Its figure is square, and rises in form of a tower or pyramid, with four fronts, which answer to the four quarters of the compass; but it seems longer from north to south than from east to west; and is, so far as I could judge by my pacing it, a large quarter of a league. Its situation and form correspond with that pyramid which Strabo calls the Tower of Belus; and is, in all likelihood, the Tower of Nimrod, in Babylon, or Babel, as that place is still called.”—*Pietro delle Valle*.

gradually ascended, *on which the Egyptian priests held their secret assemblies*, the purport of which was professedly astronomical, and founded on the helio arkite superstition. The pyramids were also furnished with subterraneous caverns for initiation. Mr. Greaves, in his *Pyramidographia*, observes, that “these caverns range along at a convenient distance, parallel to the two sides of the pyramid, meeting at a right angle, and making a very fair and graceful prospect.” To this Mr. Maurice adds, that “the entrance into them is by square openings, hewn out of the rock, not exceeding in magnitude those which Mr. Greaves had described before as forming the entrance to the first pyramid, and which he had represented as narrow and quadrangular. The chambers within are likewise of a square form, and well-proportioned, covered and arched above with the natural rock; in most of which there was a passage, opening into an interior chamber, but so obstructed with rubbish, and so involved in darkness, as to forbid all penetration into their recesses. These chambers, it can scarcely be doubted, had some secret communication with the interior apartments of the pyramid, the entrance into which has, if ever known, been long since forgotten.” Here we have again a perfect specimen of “the highest of hills and the lowest of valleys,” artificially constructed for the convenience of celebrating the spurious Freemasonry of Egypt.

From these facts it is evident that such situations were associated with the religious feelings of the people; and here they held their most secret assemblies, because in these places the Divinity was considered, in an especial manner, present. Thus Hesiod says, “the gods dwell on the snowy summit of Olympus, and are not excluded from the dark caverns of the earth.”

We have already seen that mountain-worship was common amongst the antediluvian patriarchs; and that the example was followed by Noah on the high mountains where the ark rested, and where the parents of mankind resided after their deliverance from danger; by Abraham, who performed an act of worship on Mount Moriah at the express command of God; and by Moses on the mountains of Horeb and Sinai. This custom was soon imitated by the idolatrous nations with which the Israelites were surrounded. The Moabites instituted rites to Baal of the most disgusting kind, on the summit of Mount Peor; which deity was hence denominated Baal Peor; and his worship became famous throughout the

world, as the very lowest and most debased superstition that ever polluted reasonable beings, even to an unnatural mixture of beasts with the human kind.* Thus Strabo† says, that at Mendes, *Τραγοὶ ἐνταῦθα γυναῖκε μύθονται.* And Herodotus testifies to the same fact.‡ These were the customs by which the Israelites in the wilderness were contaminated, under the counsels of Balaam.§

The rites were not only practised on “the highest of hills,” but were further protected by the secrecy of a shady grove. So universal did this custom become, that Servius, on the *Æneid*,|| says, “nunquam est Lucussine religione.” Abraham had planted a grove on the summit of a hill, in the centre of which he built an altar, and inclosed it with a high fence, as a place of private devotion. These groves were generally of oak, because this tree was considered holy, from the oak of Abraham at Mamre, which was in existence, and retained its sacred character in the reign of Constantine, when it was visited annually for religious purposes by Jews, Christians, and Gentiles.¶

The oak was indeed generally revered, and planted profusely in most sacred places. When Jacob purged his house of idols, he buried them under an oak, at Shechem. And this was evidently esteemed holy, because Joshua, many years afterwards, fixed upon it as a place of public worship for the Israelites. Gideon also had a divine communication under the same tree. But sacred groves were not always composed of oaks; for, in many instances, when any deity had a particular tree consecrated to him, his grove abounded in that tree. Thus, the laurel was devoted to Apollo, whence the grove at Delphi was of laurel. In like manner the olive was dedicated to Minerva, which made it a favourite with the Athenians: the vine and ivy were ascribed to Bacchus, &c.: but the Dodonean grove of Epirus was composed of oak. Here was a temple of Jupiter; and the oaks which surrounded it were reputed to be oracular. Indeed, this was esteemed the most ancient oracle of Greece, and was said to have been established at the recommendation of a black dove, endowed with speech.

Amongst the idolatrous nations these mountain woods were horribly dismal places. The description of the Massilian grove, by Lucan, which was a place of initiation, and con-

* Levit. xviii. 23, 24.

† Strabo, lib. vii., p. 802.

‡ Euterp. c. 16.

§ Numb. xxv. 2.

|| Lib. ix.

¶ Euseb. in vit. Const. lib. iii. c. 53.

sequently polluted with the blood of human victims, may convey some idea of the accompanying horrors which these consecrated places inspired. He describes it as a place gloomy, damp, and scarcely penetrable; a grove in which no sylvan deity ever resided, no bird ever sang, no beast ever slumbered, no gentle zephyr ever played, nor even the lightning could rend a passage. It was a place of blood and horror, abounding with altars reeking with the gore of human victims, by which all the trunks of the lofty and eternal oaks which composed it, were dyed of a crimson colour; a black and turbid water rolled through it in many a winding stream; no soul ever entered the forlorn abode, except the priest, who, at noon and at midnight, with paleness on his brow, and tremor in his step, went thither to celebrate the horrible mysteries in honour of that terrific deity, whose aspect he yet dreaded, more than death, to behold.

Other localities, spread over the extensive plains, delight in variety. Agriculture, commerce, manufactures, public and private sports, and the various shades assumed by the forms and requisitions of civil and domestic life; the solemn ceremonies attending state assemblies, festivals, war, tribunals, and games; with the more minute, but not less agreeable, details of private life, the courtships, marriages, funerals, and social amusements, were by turns practised in every community; but the hill—the solitary hill, ornamented and protected by a grove of trees—was alone and exclusively holy; dedicated to the gods, and the scene of their sacred observances. It was a place of alternate joy and terror—delight and apprehension. Here the novice received his credentials, and the profane his sentence of exclusion; here the prosperous, with ostentatious profusion, made his expensive and prodigal sacrifices—the unfortunate offered up his lonely supplications; here dissipated libertines of both sexes gratified their unhallowed lusts and passions, for which the umbrageous grove lent its most secret shades; and here the demon lurked in ambush to catch souls. So slight was the hold that morality had on those who adhered to the rites of a false religion, that even “the highest of hills,” which were esteemed peculiarly holy, were thus made the scene of pollutions of the grossest character, under an impression that they were acceptable to the gods.

(To be continued.)

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

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

"Masonry is a peculiar system of morals."

No. XLV.—ELEVATED STATION AND OPULENCE PECU-
LIARLY CALLED UPON TO SUCCOUR THE UNFOR-
TUNATE AND RELIEVE THE DISTRESSED.

Regia, crede mihi, res est succurrere lapsis.

POSSIBLY there never was a time whereat the maxim of the Latin poet could more strongly be urged upon royal ears and noble hearts than the present, pregnant as it is with the most abject misery—the direst wretchedness, and the most pinching poverty to thousands, and ten thousands, of Britain's hardest sons. The extreme of unbounded affluence and uncircumscribed indigence is too evident; but louder and more imperative is the call to duty in distributing of their abundance to the poor and needy, from the great relative difference so apparent in the existing state of society.

To assuage the widow's and the orphan's tear,
To pour the balm of pity into virtue's suffering breast,

is an office that adds lustre to the brightest diadem. Charity never appears more beautiful than when seen in the titled fair one, holding out her hand to succour the unfortunate and relieve the distressed. Clemency and philanthropy, mercy and pity, are attributes of a divine nature, and all who meekly endeavour to exercise those heavenly impulses, according to their ability and circumstances, may expect to receive that reward which is promised to the faithful in well-doing. But it is the exclusive prerogative of royalty—the distinguished privilege of elevated rank and superior opulence—incurring therefrom a higher responsibility for neglect—to possess the power of effectually relieving the indigent, and succouring the oppressed: and when such princely distinctions are rightly made use of, their nobility and class are respected and honoured, and the state is rendered happy in containing such illustrious characters. Yet, although fortune has lavishly endowed sovereigns and princes with peculiarly unlimited means of assisting a suffering people to retrieve their losses, which have arisen from a variety of complicated causes, it does not rest upon them alone, but upon every class in society of wealth and influence, to stand forward with a spirit of liberal munificence in a case of national exigence and adversity. A high example by the upper circles acts as a talisman upon every grade below of independent means, charming each to bestow bountifully where the situation requires it. And the results from such general beneficence, although derived from limited resources, often prove as extensively useful as larger subsidies from fewer individuals.

It is such deeds of charity and beneficence that obtain for England a

reputation, and national respectability, uniting all orders in one bond of constitutional support, and patient moral endurance of the most aggravated hardships, that no event hardly can break, nor any circumstance tarnish. Let every man in the kingdom cultivate these sentiments, and exhibit them in action on every suitable occasion, and his person and property are as safe from outrage and violence in the district where the acutest penury and distress prevails, as if every one lived in affluence. However humble his station, the honest workman has a heart to appreciate the compassion and relief of his superior—and *he does appreciate them.*

NO. XLVI.—A PROFLIGATE EXTRAVAGANCE JUSTIFIABLE IN NONE.

Prodigus et stultus donat quæ spernit et odit.—HORACE.

THE present period of vast national distress and financial embarrassment, solicits all classes of the community, but especially the rich, so to audit their rentals and estates, that no charge of a useless and wanton expenditure shall be alleged against them whilst their poor brethren have need. Under no circumstances is a profligate extravagance justifiable; more particularly when thousands of our fellow-countrymen have hardly a morsel of bread to eat. The daily waste in the houses of many who revel in luxury and dissipation, would actually feed hundreds, who are literally cankering in starvation—with “daily bread.” What an awful reflection to the virtuous mind! Prodigality may be defined to be an improvident disposition of the mind, which blindly impels mankind to indulge in wanton and inconsiderate expenditure for the gratification of a futile vanity—a depraved appetite for animal pleasures—or a petty ambition, as grovelling as the object which excites it. When human beings become infected with this distempered taste, they rush headlong into every folly—every obscene levity—every paltry action, regardless of all admonition, or moral consequences. They really seem as if urged on by some demon-like phrensy, pursuing the wildest track of life, and recklessly hastening on, as it were, unimpeded by any restraints of compunction or remorse, until they speedily attain the climax of their passion—a workhouse—a madhouse—or a jail. Such is commonly the melancholy fate of all those who, for a while, fascinate the senses of the thoughtless and young, but excite the pity of the grave and reflecting part of mankind. They dazzle, in the social hemisphere, like the meteor’s glare among the steady beaming stars, leaving on the mind of the casual spectator no stronger impression than a momentary and *monitory* amazement at the phenomenon.

How beautiful is the sacred history of the prodigal son, who, taking his patrimony, departed into a far country and wasted his substance in riotous living! One might suppose that the study of that character would prevent many engaging in similar courses. But the simple fact is, that existing instances of the bitterest sequel to a life of profligacy and wasteful extravagance, produces little or no restraint upon others entering upon the same rash conduct. *Difficile est plurimum virtutem revereri qui semper secundâ fortunâ sit usus.* Men, who engage their time, talents, and fortune, in a constant round of dissipation and prodigality, often inconsistent with their real means, are senseless to the consequences either to themselves or society. The qualifications of mind and

sentiment, which adorn and dignify human nature, present no temptations for acquirement to their vitiated taste. So far from considering it unwise or imprudent—foolish and wicked—to enter upon a system of expense, either of time or money, which can only ultimately entail on them bankruptcy both in character and estate, they seem to glory in ruining themselves, and involving all connected with them in their own destruction. It hardly needed the pen of inspiration to assure us, that the heart of man is “desperately wicked.”

“WHAT IS A FLY-WHEEL?”

Most people imagine that it is something which communicates power. This is a mistake; a fly-wheel adds no power to the engine to which it is appended, but renders the power possessed by the engine much more effective than it otherwise would be. It is an equalizer of motion. It only takes power from the engine when it can be spared, and reserves, and gives it back to it, whenever it may be wanted. But for this, the engine would sometimes revolve with needless and dangerous rapidity, and frequently, when oppressed with work, it would turn so slowly as to be attended with delay, and sometimes it would be unable even to revolve at all. The larger the fly-wheel, the more regular will the motion of the engine be.

What a fly-wheel is to a rotatory engine, religion appears to be to a man. It is not the source of life and action, but is that which regulates both, and which renders them more effective and beneficial than they could be without it. In health and prosperity, buoyant spirits would hurry their possessor into the most violent, dangerous, and injurious excesses. Religion checks this impulse. In sickness and adversity, despondency would weigh down and retard the advancement of the sufferer, till he sank under the burden. Religion, then, communicates that portion of strength and confidence which enables the oppressed to overcome the obstacles, and to perform his duty. The more of religion a man possesses, the more equal and regular will be his course through life. In proportion as he suffers it to obtain power in the days of his youth, when his health, his strength, and his spirits are overflowing, it will, in return, most assuredly help to cheer and support him when afflictions or old age distress or enfeeble him.

*Soho, Handsworth,
16th May, 1842.*

GERALD,
The St. James's Lodge, 707.

THE GRAND PORTER.

EMPERORS and kings encounter mutations, like other mortals, and an abdication having recently taken place in one of the Masonic thrones, it has become our duty to chronicle the event. Some may view our chronicle as small beer is to champagne, or a chuckle to wit; nevertheless, in our humble opinion, it has its importance as an event not without its moral.

Few that frequented the Masonic portal during the past twenty years need be reminded how, after skipping or hobbling up (as the case permitted) the steps, the door opened—not because you knocked thereat—but because your own countenance conveyed the magic “sesame.” You entered, and had you not turned back, would not have known the door to have opened by other hand than that of gnome or fairy. Thousands have, probably, never ventured to explore the wonderful mechanism by which this philosophical apparatus was worked. *He that did turn, however, saw not the Cerberus of Acheron, but the “Grand Porter” on his throne, in full state, his left arm resting on a mahogany slab, and around his right member wound a ribbon, attached to the door. The practised eye of this potentate worked this wonder; it was not needed to move his corpus; the organ of vision, by an instinct peculiarly his own, conveyed by vibration the necessary movement to the arm, and—the door opened!* Still, occasionally the eye became weary; but what then? another sense quickly assumed its office, and the ear acted for the eye—start not, we have often passed the dignitary as he slept, yet paused not in his duty—the ear heard, although the eye saw not—the door opened! Wonderful man! Wonderful Grand Porter! what a moral didst thou not convey! This officer usually wore his crown, or cap-peculiar; his robe, or surtout, was of blue, buttons of the royal colour; his cheeks plump and ruddy; stature tall; he was portly, and waddled somewhat in his gait when he did walk, which was but seldom. Could you pass him unobserved? No, indeed! If he knew you, he would sonorously say, “C-r-o-w-n, C-o-m-m-i-t-t-e R-o-o-m, or D-i-n-i-n-g R-o-o-m;” and the same would happen were he even asleep, for his mental vision enabled him to do what even other Masonic potentates could not—the Grand Porter could work and sleep.

When first the late Grand Porter ascended his throne, it was of humbler material—a mere stool, placed behind the door; but in time, as he fattened thereon, through want of exercise, unless indeed by the gentle exertion of the ribbon, a niche was excavated in the wall, at length, however, it was necessary to excavate further, and something like a throne dawned upon the gratified Grand Porter. As the executive duties of his office became more numerous, he could not even spare time to eat his dinner elsewhere than on his throne. Lo! at length, on the slab on which his left arm would rest, there appeared, as mystically as regularly, something of the best, and always of the season, to regale his palate. Small drawers were neatly made to contain every needful article. The reader may smile, but the Grand Porter, in the entire observance of the gastronomic art, performed his operative duty with decorum—there was no vulgarity—nothing common about the repast; the Grand Master might have envied the cloth, the creature comforts, the tankard, the glass, but above all the appetite and digestion of the Grand Porter. The Grand Porter also might be envied for another power—he, unlike some other dignitaries, could always change a sovereign—a duty he was often called upon to perform.

Recently, however, on entering, as usual, we saw, or thought some change was observable in the person of the Grand Porter; there was the crown, or cap-peculiar—the regal coat and buttons—but we fancied the portliness of our old friend had somewhat lessened; we took a second look—it was not he—what had happened? The Grand Porter had succeeded to a small annuity, sufficient to meet his moderate wants, and which annuity at his death lapses into some charity. Before, however,

he retired from public duty, a successor was needed, possessing as far as possible the qualifications of the retiring functionary. Such a one was soon found; Simpson abdicated the throne, and Brother Otty,* as Grand Porter, now reigns in his stead.

MASONIC ANECDOTE.

In the summer of 1835, the schooner *Vigilant*, Captain Berguin, from Dunkirk, arrived in Lerwick harbour, with loss of sails and other damage. The captain procured an agent with whom he agreed for the necessary repairs, which were soon effected, and the vessel declared ready for sea. A misunderstanding, however, arose between the captain and agent on the charges incurred, which, in the sequel, proved to be excessive; the captain threatened to sail without acknowledging the account unless corrected, whereon a *meditatione fugæ* warrant was procured against him. I knew him to be a man incapable of acting with dishonesty, although a little acute with detection of certain mistakes, and was struck with astonishment at seeing him marched off to prison and incarcerated beside a felon convicted of theft and burglary. As the captain understood the English language but very imperfectly, I proffered my service in his forlorn state. After the burst of indignation which naturally followed, had subsided, he earnestly requested that a Freemason might be sent to him: I was acquainted with several gentlemen reputed to be of the order, and to whom I made his case known. The agent who procured the warrant, the judge who signed it, and the captain who suffered by it were all Freemasons; instant justice was rendered, and the captain immediately liberated. I was so struck with the wondrous influence of the mystic tie over the usual tardy operation of official regulations, that I eagerly seized the opportunity to become a Freemason.

BATAVUS.

THE OLD GIANT SOLDIER.

A SWEDISH MASONIC REMINISCENCE.

BY BRO. O. G. REJLANDER.

In the earlier days of my boyhood, I made the acquaintance of an old warrior, whom I used to visit. His stature was that of a giant of old, and although upwards of ninety, he still had the upright walk of the soldier; but, yielding alike from age and weight,

As each step he took,
His body shook.

His face, large and round, was much pitted with the small-pox; the eyes small and grey; the beard very long and red, for age had not marked

* Brother Otty was initiated in the old King's Arms Lodge; was head-waiter at the Freemasons' Tavern when Brother Cuff, senior, first took on himself the responsibility of landlord. Otty, some time after, became landlord of the Crown and Anchor Tavern, in the Strand, but met with mutations; he now, in his old age, is received into the establishment where his youth was passed. May a legacy, in due time, enable him, as it has his predecessor, to abdicate, and enjoy his latter days in peaceful retirement.

that by years—it hung down on his broad ample chest, and was plaited in two parts, to each end of which was attached a small piece of lead, and his ears were ornamented with small rings of the same metal.

The old giant was esteemed by the gossips as a *wise* man, and could cure many diseases, particularly the rickets. His mode of cure was startling to observe, and doubtless produced great effect upon the nervous little patients. He commenced by cutting slightly the little finger of his left hand, he then squeezed from the wound a few drops of blood, which he administered to the child. I have no doubt as to this fact, having seen it performed; and indeed, with all the dread of a youthful observer, I trembled at the time, lest he should injure himself.

But there was some secret charm in the operation, which rendered his blood infallible in the cure of this disease.

Many years previous to this period, in a quarrel, he had killed a man with his LEFT HAND.

As the man did not die immediately, and there appeared some extenuating circumstances, my giant hero was not sentenced to death, but to imprisonment for a term of years.

How it ever occurred to the simple natives of my country to believe in the efficacy of the blood of a murderer in the removal of diseases, I do not attempt to explain, unless, indeed, as acting powerfully on the imagination of the patient.*

But to return to the old soldier. During my liberty hours, how often would I steal away to him, and always be the eager and attentive listener to the strange stories he would relate. When he spoke of his father, a follower of Charles the Twelfth, and of the deeds he had heard that father relate of the warrior-king, I used to sit on a stool at his feet, with my arms resting on his knee; I would scarcely draw my young breath, lest I should lose one word of his utterance. He invariably concluded these strange narrations as some harp-players do, in the same strain as thus:—"and my father was hale and brisk until his last day; he had not time to finish the second boot before he fell backward and died," adding, lest I should not understand him, I suppose, "he was just making me a pair of boots, don't you see?"

One fine summer evening, I directed my steps to the old man's dwelling, provided with some copper coin for himself, and some bread for his dog. My old friend smiled his usual thanks for my kindness to his faithful animal. The giant soldier was sitting on a bench outside, in deep conversation with another old soldier, and the old nurse of the establishment, "German Mutter,"† as she was called.

The dog was the first to welcome me. As I approached the group, the conversation dropped, the old giant shook me by the hand, and well knowing my wishes, asked me if I would hear the conclusion of his last story, which had been broken off at my last visit, when I was compelled to run away, having stayed out much over my time. The truth, however, must be told; notwithstanding their conversation had dropped, I had overheard some words about Freemasons, and requested they would tell me stories about them, as I had once witnessed a grand procession of their body.

They spoke of many curious matters, and I remember the German

* Some years after the occurrence above stated took place, I witnessed a much more revolting sight: after the decapitation of a criminal, an epileptic patient actually sucked some blood from the reeking body, and was afterwards assisted to run as well as he could.

† Anglice—mother.

Mutter said—"It isn't all right vid dem; many folks have been missed, and no one knows where dey have gone to; but me know. Once servant-maid, I see a coffin, but no burial, mind. Dey like strangers and country-folks best; dey bleed dem till dey die, and de blood be sent abroad to some cannibals—aye, dat eat human flesh. I heard dat said to one of de men; but no one can get at deir secrets. I know oder maid-servant (named Maja Swinsoa, that bought coffee vere I did at Witterberg), dat hid herself in a closet, and when dey assembled, dey began counting deir number, and as dey counted, dere was always one too much in de room; dey felt dere was one hidden. Some said *death*, others, *eye*; so dey vent to de very closet, and described vid chalk, a ring on de door, like an eye, and in de centre dey poked a sword, and in de same instant de poor girl felt as if a sword had been poked at her left eye, ven she called out, and vas detected. Poor girl, she never had any use of her left eye afterwards, and I," continued Mutter, in her broken Swedish, "have heard of a lady who vas one of those, and she never left her husband a moment's peace till he told her. At last she succeeded in making him promise to reveal de secret, but he had not half spoken de vord, ven he suddenly clasped her hand to his breast and died."^{*}

"Oh! aye," exclaimed the giant soldier; "and do you know, Mutter, why he thus suddenly expired? Well, I'll tell you; every Freemason has a figure in the Lodge as large as life, and when he is about to divulge the secret, be he (the living Freemason) where he may, the figure turns, and a sword penetrates it; at that moment, the real man dies!"

"Ah," replied Mutter, "if I vas man, I'd have nothing to do vid dem, dat I know."

Mutter was right, in her "if." Both Mutter and the giant have since yielded to the grim tyrant.

The vulgar prejudice among the common people in Sweden, encourages so many other ridiculous notions, that many would not enter a house that is frequented by Freemasons.

But by all the respectable, the more educated, and the aristocracy, the Order of Freemasonry is highly estimated, and most deservedly so; in particular, its charitable institutions. In Sweden, orphan-houses and schools are numerous and well protected. A poor deserving Mason, who may find it difficult to support his family, may be greatly assisted. If his child be an infant, it is sent into the country to be nursed; at seven it is received into the boarding and school-house, where it is well grounded in sound religious tenets; confirmation follows; the education is improved by elementary knowledge of arithmetic, history, geography, drawing, &c., and if a boy, gymnastic exercises; and the art of swimming are enjoined as essential to health. If a girl, she is taught needle-work, spinning, and weaving, excellent specimens of which are exhibited at the public examinations. At fifteen years of age, the scholars are placed in situations suitable to their dispositions, and agreeable to their wishes; and I have known many excellent clever men, as also many delightful women adorning society, whose earlier years have been fostered beneath the Masonic roof dedicated to

BROTHERLY LOVE, RELIEF, AND TRUTH.

* We have preserved, in the narrative of our correspondent, the original language he has put into the mouth of the "German Mutter," but he will pardon our observing, that broken Swedish is not perfectly rendered in broken English.

THE CONTEST.

THE moon, not yet a perfect orb, rode high in the azure heavens, throwing her beams over the large sheet of water which yearly, for one hundred days, overspreads and fertilizes the land of Egypt. The channel of the Nile was lost in a mimic sea, stretching to the east as far as the Arabian hills, and on the west, restrained in its bed only by the woody mountains which separate the fertile plains from the burning deserts of Lybia. The wide expanse was studded with innumerable islands, for such appeared each mighty city, towering majestically from the clear bosom of the waters, as though the glorious works of man alone could bid defiance to the insidious tide which had slowly and silently crept over the pastures of the fruitful land.

On the banks of the hidden Nile, stood Memphis the superb, enthroned in all the vast magnificence of age, its splendid halls and ornamented fanes reflecting the rays of the summer moon on their polished columns. South of the city, and washed by the silver stream, was the rampart of a hundred stadia, which Misraim, the son of Ham, built to save his rising palaces from the encroaching waves; and far above it rose, in pillared glory, the temple of Anubis, erected by the same proud founder of the Egyptian monarchy, to emulate in beauty and immense proportions, that far-famed Babel tower, in whose ruin his father's was also involved. In terrace upon terrace rose the varied buildings, till the whole structure seemed the work of magic, rather than the labour of an oppressed people, toiling for a thousand years. Overlooking the loveliest gardens in the world, and extending the whole length of the city, appeared the palace of the Pharaohs, conspicuous by its isolated situation, and by the many lofty pillars of green porphyry, which, sculptured in imitation of the desert palm, supported the flat roof of the building. Here stood Mycerinus, the reigning monarch of Egypt, attended by the high priest of Osiris, gazing mournfully upon the scene before him. "Will the wrath of the gods," he exclaimed, "never be appeased? Will this doomed city, whose magnificence is already the earth's wonder—whose giant temples, reared by the labour of ages, and the sweat of millions, are at once the boast and curse of Egypt—never be completed?" As he spoke, he pointed his golden sceptre towards the vast buildings still in progress, which, though inferior in size to the fane of Anubis, still occupied a million of the cunning artificers of the land. Unlike his stern predecessors, he employed them only in the cool night season, and treated them with mildness and humanity. The glare of innumerable torches shone on the wonderful machines and engines, now unknown, by aid of which the ponderous stones were raised, casting a red glare on the rafts which, groaning beneath the weight of huge blocks of granite and porphyry, hewn in the quarries of Ethiopia, were slowly towed along the current of the stream. These blocks, when landed, were to be engraven with the mystic characters of the priests, and then elevated, by mighty efforts, to be curiously mounted in giant steps, inclosing a perfect square at the base, but gradually diminishing the space as the building proceeded, till its apex was crowned by a single stone—a solid cube, whence the wide land of Egypt might be viewed, its cities, temples, obelisks and groves.

"We cannot anticipate the hour assigned by destiny," gloomily answered the priest; in reply to the almost despairing question of the

monarch ; “patience may avert much, impatience nothing.” The sorrow of the king did not affect him only ; the people shared it ; the nobles and the priesthood were equally interested in it ; for the oracles had pronounced that, to avenge the guilty reigns of the predecessors of Mycerinus, pestilence should affect the land of Egypt, and that its monarch should rule but for seven years, unless the city in that period should be completed—hence the vast labours that had been undertaken. Temples had been reared to each of Egypt’s hundred deities—aqueducts constructed—pyramids built, and the towered circuit of the walls completed ; but in vain, the crowning work, the mystic edifice, whose construction was to bring health to the toiling people, and prosperity to the sovereign, was not yet commenced. Architects sent in the noblest designs—imagination was racked for something new in science, unheard of in magnificence—but all in vain, still the pestilence continued its ravages, and the seven years’ reign of Mycerinus drew towards a close. The sound of a silver gong broke the reveries of both priest and king ; it was the hour of council, when the banded, the wise, and noblest of Egypt, were to meet to consult for the preservation of their country. With slow steps the watchers left the stately hall, and proceeded by a subterranean gallery to the divan in the vast temple of Anubis, where were already assembled all whose rank in the sacred mysteries entitled them to stand before the wise ones of the land, and give council to its king.

The monarch was seated upon his ivory throne ; priests, sages, and nobles, around him ; not in the mixed confusion of the social hour, but in the solemn order of their respective state. A mournful silence prevailed in the vast hall, which was first broken by an Ethiopian architect, whose skill was the wonder of men ; all that wisdom could teach, he had learned ; science had but few secrets he had not penetrated ; from his designs were erected the huge piles whose shadows stretched across the Memphian plains—whose completion he had vainly hoped would have crowned him with honour, by fulfilling the condition of the oracle. “King, live for ever !” exclaimed the dark sage ; “some hidden meaning lurks within the response of Egypt’s god. I have achieved no vulgar triumphs of our art, yet the pestilence continues ; all of beauty, all of usefulness, the royal craft can boast, has been exhausted ; nothing now remains but to offer the last dread sacrifice to the incensed gods—the Nile demands his bride !”

A murmur rose through the assembly, and repeated the words of the speaker, “The Nile demands his bride.”

“Be it so,” replied Mycerinus ; “Priest of Anubis, send forth our edict—let the names of Egypt’s fairest maidens be placed within the golden urn, each written on a papyrus leaf ; beauty and innocence may win from heaven what prayers and supplications fail to obtain.” Extending his sceptre as he spoke, the monarch struck the crystal globe before him, an act which rendered the decree inevitable, giving to his words the force of law.

This dreaded sacrifice, called “*The marriage of the Nile*,” was only resorted to when the land was threatened, or oppressed, by some extraordinary calamity ; the bride being chosen by lot amongst the fairest of Egypt ; for which purpose the beautiful and high-born virgins were all assembled in the Temple of Anubis, their names placed in an urn, and she whose scroll was drawn by the high priest, proclaimed the River Queen. For sixty days did all the priests and nobles bow down before her ; the richest gifts were laid at her feet, and her very glance falling

upon the new-born babe, was thought to secure it happiness and prosperity ; but when those few short days of adoration were past, the fatal wreath of lotus was twined around her brow, the mystic ring placed upon her finger, and, amidst the shouts of the superstitious people, the hapless maiden was plunged into the idol river, to rise no more from his cold bed. From the fearful chance afforded by the ordeal, the daughters of the kings alone were exempt, all others must inscribe their names within the fatal urn.

Mycerinus spoke not of the sad tidings to his beloved and only child, the beautiful Nementhis ; he deemed that sorrow was too much of earth to approach one so pure and lovely. Safe in her secure retreat, in the zenana of the palace, where no male foot save that of her father and the high priest dared venture, she passed her days in blissful innocence, her pleasures being as simple as her thoughts were innocent. The wind gently whispered through the foliage of the regal gardens, and was answered by the slow gurgling of the stream as it disappeared beneath the hundred arches upon which the gardens rested ; above were verdant bowers of rose, acacia, jasmine, and citron, and long avenues of the dark sycamore, the golden orange, and the fig-tree with its azure fruit. Beneath was a vast hall, the roof of which was supported by massive columns of basalt ; from the centre rose a dome, open at the top, and surrounded by a ballustrade of blue and gold, permitting the eye to wander to the far higher and more brilliant dome above, which surmounted the garden pavilion. Through this opening rose a fountain, which, till it reached its destined height, was one unbroken column of water ; then, spreading itself like a sparkling shower, it fell as a silver veil beyond the ballustrade, and formed a cooling shade to the pavilion.

In this luxurious retreat, robed in a loose dress of the finest linen, reclined the Princess Nementhis ; her rich bracelets of engraven gems scattered among the flowers she had thrown upon the tessellated floor, and her beautiful head resting upon fragrant pillows, she lay dreaming the lingering hours away. In her slumbers she fancied herself walking on the banks of the vast river, the murmurs of whose distant waters had lulled her to repose ; suddenly, from the receding wave, a hideous form approached, and would have clasped her in its scaly folds, but for the interference of a gallant youth, around whose head was twined the golden serpent crown, the emblem of immortality : so vivid was the impression of her dream, that, with a half-muttered cry of terror and surprise, the maiden awoke.

All was calm around, and she raised herself upon one hand to collect her scattered senses, as, passing the other over her brow, she turned towards the light of the declining moon. Was she indeed awake ? within the sacred line of columns, where none but royal foot, or that of the high priest of Anubis, ever trod, there stood before her, proud in his commanding height, the same faultless form she had beheld in her dream. The same deep blue eye was fixed on hers, but no aspic crown encircled the brows of alabaster, from which the wind gently raised the rich and clustering curls. She gazed in mute yet pleased astonishment upon the youth, who seemed about to speak, when a faint stir among the distant columns warned him of the approach of a third person. With a light bound, he reached the verge of the pavilion, whence, having turned once more to gaze upon the motionless princess, he snatched a rose from the flowers scattered around, pressed it passionately to his lips, and was quickly lost amongst the aromatic shrubs of the garden. Nementhis had

scarcely recovered from her surprise, when the high priest approached. Bending his knee, with a reverence more of pride than humility, he laid at the feet of the royal maiden a lotus, twined with a tamarisk flower, the emblems of a passion constant unto death.

"Cease this persecution," exclaimed the princess, dropping as she spoke her silver veil before her blushing features; "nor abuse the confidence of my father, and the privilege of your high office, by solicitations such as these. Have I not told thee that, of all mankind, thou art most indifferent to me? Why compel me to repeat with harshness what first was spoken with pity and regret?"

"The dropping water weareth the rugged rock," answered the priest, "and is thy heart more obdurate? Be mine, and a glorious destiny awaits thee; earth shall pour forth its treasures at thy feet; delight invent new pleasures for thy smile. Men have loved before, but never with a love like mine—it hath subdued my nature, the lion crouches at thy presence like the lamb. Nor do I offer thee a hand less noble than thine own: Priest of Anubis—Egypt's sole Hierophant—royal by birth, and doubly so by office, my power can well support the throne which totters 'neath thy race. Be wise, and do not scorn me—my hate were fearful as my love is true."

"I scorn thee not," answered the maiden, mildly; "neither do I fear thee. The gods will not permit a daughter of Egypt to be wronged, even by their priest. Farewell! when reason hath cooled this idle passion, and thou canst behold me as thy sovereign's daughter, none will be more welcome to my presence. Till then, forbear these precincts, lest I call upon my father's authority to interpose a shield, which even priestly power and privilege respect."

As Nementhis spoke, she clapped her hands to summon her attendants, and, surrounded by the bevy of high-born girls, left the pavilion, without casting a second glance on the enraged and baffled suitor.

"Indeed," muttered the priest; "proud fool! thou hast sealed thy fate. With thee I had been content to share fair Egypt's diadem; but since thy folly scorns my proffered hand, I will provide thee with another bridegroom—Death. Yes, bride of the Nile, soon shall the fierce god claim thee!"

Little did the speaker dream that, in that sacred spot, mortal eyes would watch his actions—mortal ears drink his revengeful words.

"Bride of the Nile!" echoed the young stranger, who had startled the princess from her dream, and who, concealed behind a marble column, had overheard their interview; "I shall defeat thee yet." Slowly and cautiously he followed the retreating footsteps of the high priest, till he reached the more public part of the palace, when, mingling with the crowd of courtiers and attendants, he soon found occasion to quit the spot unquestioned and unheeded.

The fatal day at last arrived which was to decide the fate of the loveliest daughters of Egypt. Thousands of maidens were assembled in the vast Temple of Anubis, where the urn which contained their names was placed. Many were the prayers put up by those who coveted the high but dear-bought honour; but more were breathed from lips that loved not the cold kiss of the impatient wave; from hearts that shrunk from the dark resting-place within its bosom. The monarch was seated on his throne; his lovely daughter, exempt from the ordeal, seated by his side: thousands of nobles lined the hall, for all the rank of Egypt were assembled for the solemn festival. The priests chaunted a low hymn,

whilst the customary victim was led before the altar; the high priest laid his hands upon its head, and loaded the animal with fearful imprecations, whilst every voice joined in loud prayer to the gods, entreating them to cast on the head of the sacrifice all the calamity which threatened the land. It was then slaughtered, and the blood being caught in a golden cup, was sprinkled over the fatal urn. The high priest then advanced, and the females sank upon their knees as he proceeded to draw the fatal scroll. It would have been a study to a painter to have watched the expression of two countenances in the vast assembly—the vindictive Hierophant, all hate and triumph, the youthful stranger, who held his place amongst the nobles nearest the throne, all eagerness and hope.

“A miracle!” exclaimed the disappointed and vindictive lover of Nementhis, as he drew from the urn a lotus of pure gold; “The god hath proclaimed by a miracle his will! See, on this mystic flower is engraved the name of the happy fair one destined to be his bride! Read, O king! and let the people hear—the happy, the chosen, the immortal.”

Nicoris, the chief of the forty judges of Egypt, approached, and, according to ancient custom, received from the hands of the high priest the sacred flower. As he received it, a smile of peculiar meaning passed between him and the stranger. As he reached the throne, his foot slipped in the blood of the newly slain victim, and the aged bearer fell, his loose robes covering the fatal symbol. Eager eyes had watched him, and ready hands were at his side: in an instant the youth darted from the rank of nobles by whom he was surrounded, and raised his venerable parent, for such was the relationship between them. The next instant Nicoris was at the foot of the throne, and the lotus in the hand of the monarch, who, with a faltering voice, read aloud, “Nementhis must become the bride of the Nile, or the wife of him who fulfils the conditions of the oracle.”

In an instant all was confusion. The nobles and priests shouted aloud, “A miracle—a miracle! Who shall impeach the judgment of the gods?” The affrighted females rushed through the arcades of the temple, or sank upon the ground, uttering wild cries of terror; and the trembling Nementhis, overcome with sudden terror and surprise, sank fainting in the arms of her distracted parent. But who can picture the rage and the despair of the high priest. He doubted, and was confounded. Had a miracle really intervened to snatch his victim from his grasp? for he suspected not that the virtuous Nicoris had changed the golden lotus during his pretended fall, moved by the prayers of his only son, who had penetrated the high priest’s design, and thus prepared to baffle it.

The terrified monarch, trembling for the safety of his beloved child, hastened to make proclamation through the land, that he would bestow his only child and crown upon him who should fulfil the will of the gods, by producing a plan of the mysterious building necessary to make perfect the gorgeous City of Memphis. The appointed day at length arrived, when the architects were to present the last, the proudest efforts of their skill. Mycerinus gazed coldly upon them as they were unrolled before him. One projected a pyramid, upon a scale so gigantic that it should form the gnomon of a dial, of which Egypt should be the face. Others multiplied palaces upon palaces, terrace upon tower, but the monarch turned from them with a despairing eye; such he felt was not, could not, be the mystic pile intended. Even the plan of the high

priest, who contended for the lovely prize, gorgeous as it was in fancy, and skilful in design, failed to attract more than a passing glance.

The youthful son of the sage Nicoris at last arose, and thus addressed the king, "Monarch, thy predecessors have erected a city, perfect in beauty, magnificent in strength, defective but in justice, and for this the gods have afflicted the land of Egypt with pestilence and discontent. Of the builders who toiled to rear the palace of the king, or the temples of our faith, whose wisdom crowns with strength and beauty the sunny plain, how many perished in their age, without a home to shelter or a friend to sooth them! Ingratitude hath been Egypt's sin: let a refuge for the builder and the craftsman—a temple sacred to mercy and humanity—be its atonement. Then shall the pestilence pass away, and health revisit the people." As the speaker concluded, he laid at the foot of the throne the plans of the projected edifice; no useless magnificence adorned it, its beauty consisted in its simplicity; its foundations were laid in justice; its stones quarried by good intentions; its cement benevolence, and its portal merit. No sooner had the monarch heard the speaker, and glanced over the plans, than a ray, as if from heaven, broke in upon him. "This is, indeed," he cried, "the mystic building demanded by the oracle!—Honour to the architect, prosperity to the builders!"

So eager were the people, who shared the enthusiasm of their ruler, to be relieved of the scourge that oppressed them, that they toiled day and night, in raising the temple, which was to prove to them the ark of health; no sooner was it finished than the pestilence ceased, and the next time the Egyptian king was seated upon his throne, it was to bless the nuptials of his only child with the preserver of his people.

Brethren, in the tale I have related, there is both a moral and a meaning. The pestilence which afflicted Egypt, was discontent—the lovely Nementhis represents the peace and unity of the Craft—the mystic edifice, the Asylum—the high priest, prejudice, and the successful architect, Perseverance.

THE LIBRARY AND MUSEUM.

(No. 2*.)

IMPORTANT MASONIC MANUSCRIPT ROLL.

The first manuscript purchased by the Board of General Purposes, to be deposited in the library and museum, is very curious and interesting. It bears date 25th December, 1183, in the twenty-ninth year of Henry II.; and that this date is nearly correct, may be inferred from the writing, which is in the court hand of that time.

This document consists of a short prayer, six sections, historical and explanatory, the ancient charges of the Order, as agreed on at the Grand Lodge held at York, A. D. (about) 926, and a final exhortation to the Brethren to abide by, and strictly enforce and obey them.

This MS. is probably a copy of the records and rules of the aforesaid Grand Lodge, possibly made by authority, for the use of some sub-

ordinate Lodge. The style of writing, and its general appearance, would induce a belief that it was an official document.

The following facts may, perhaps, confirm this statement.* There is a long extract in Preston, from a manuscript or record of the society, said to have perished in the revolution, and which bore date in the reign of Edward IV. Some of the passages in this extract are very similar to the corresponding parts of the manuscript under consideration, but the latter is much more ancient, and therefore, a difference in expression may naturally be expected. Again: in Preston† are certain ancient charges, said to have been extracted from a manuscript of the time of James II., now in possession of the Lodge of Antiquity.‡ The greatest similarity prevails between these and the present manuscript; in most places it is copied verbatim, yet there is nearly five hundred years difference in their date.

It is most probable that this document, by some accident, escaped being destroyed when the ill-judged zeal of some Brethren led them to tear up and burn all manuscripts on the subject of Freemasonry.

The contents of the present document may be thus concisely stated—
First, a prayer.

Then follow six sections, as above mentioned.

The *first* of these treats chiefly of the seven liberal arts and sciences.

The *second* gives a curious account of Masonry in very early times—during the life of Noah, &c.

The *third* contains a narrative of Abraham's age, after he had gone into Egypt. It would appear that the king and magistrates were in considerable doubt how to provide for their numerous children, and how to bring them up "honestly as gentlemen," wherefore a grand council was held, and rewards offered for the solution of this difficulty. Abraham came forward, and instructed them how to work in stones and metals, how to build temples, houses, &c., and for their good government gave certain rules.

The *fourth* section commences with these rules, and contains the history of Masonry in the time of David.

The *fifth* gives an account of the assistance rendered by King Hiram in building the Temple, and thence proceeds as far as the introduction of Masonry into England, by St. Alban, the king of England being then, in the language of the manuscript, "a Paynim." It also states how he obtained from the king a charter for Masons.

The *sixth* shows that, after the death of St. Alban, Masonry declined in England until the time of Athelstane, who warmly patronized it. His brother Edwin (supposed to have been murdered by him) also warmly upheld the Order. Edwin is said to have been Grand Master, and to have built many "towers and temples." This section also gives the particulars of the Grand Lodge of York (A. D. 926), over which Edwin presided; and the manuscript concludes in the very words quoted in Preston, p. 71:—"Tunc unus ex senioribus tenet librum, et illi ponunt manum suam super librum."

The remainder of this document consists of the charges, many of which, as before stated, are to be found in Preston. The conclusion is an exhortation to the Brethren to pay deference to the charges.

The indorsement, from John i. 1., is evidently of very recent date,

* Vide Preston, p. 130, 14 Ed.

† Page 71.

‡ Probably, some intelligent member of this Lodge may throw some light on the subject.

and is, together with the following words—"whose sacred and universal law I will endeavour to observe, so help me God," in the hand-writing of the late Brother Thomas Dunckerly."

The parchment is about five inches in width, and about nine feet in length.

Dr. Oliver, to whom the document was shown by Dr. Crucefix, is of opinion that the court character of the writing is as late as the time of Elizabeth, in this respect differing with the writer of this article; the doctor is probably correct, as his intimate acquaintance with the character of different æras is unquestionable.

The document is most important to the Order, and the occasion of its having reached the head-quarters of Freemasonry, may not be out of place. Miss Siddall, an elderly spinster grand-daughter to the second wife of the late Brother Dunckerly, having mentioned to Bro. the Rev. H. R. Slade, that she possessed an interesting Masonic relic, which she wished to dispose of, he offered to place it in the hands of Dr. Crucefix, for examination. The doctor, after perusal, considering that it ought not to fall into other hands than the Grand Lodge, entered into an arrangement with the Board of General Purposes, in 1839, for twenty-five pounds, which sum was a very acceptable relief for Miss Siddall. The name of Dunckerly, however, must not be thus passed over; his character, the most important of his age, shall form a subject for the Annalist.

FIDUS.

THE ANNALIST.

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

(Continued from page 36.)

After Dr. Lind had vacated the mastership,

ALEXANDER ORME, Writer to the Signet, in Edinburgh, was chosen in his place, 24th June, 1771, and at the election of the succeeding year, was re-installed Master. Many respectable members, such as Sir James Murray, of Hillhead; Mr. Archibald Campbell, of Springfield, &c., were received into Masonry under the rule of Bro. Orme, although we are not instructed sufficiently in their Masonic career to record details of their services. It is much to be regretted, and we throw it out as a hint to secretaries in future, that the minutes of Lodges should be frequently so meagre and uninteresting, both in regard to the general transactions of the body, and in the specification of the particular services of members. Often, indeed, it is difficult to identify individuals without having recourse to contemporary chronicles, so loosely are the names sometimes entered. Some of the most ancient records we have in Scotland, throw scarcely any light on the actual position and progress of the Craft.

At the Lodge election of Office-bearers, 24th June, 1773, Bro. Orme was succeeded by

Bro. JAMES BOSWELL, of Auchinleck, the friend and biographer of Dr. Johnson. He was initiated in the Lodge Canongate Kilwinning in the month of August, 1759, at which period his uncle, Dr. John Boswell,

formerly noticed, was Deputy Master. Bro. James Boswell also filled the office of Deputy Master, in the years 1767 and 1768. Soon after his appointment to the chief chair of the Lodge, Mr. Boswell set out on his memorable journey, with Dr. Johnson, through the north of Scotland, returning in time to be present at the election of Grand Office-bearers, on St. Andrew's Day, when he was appointed to the post of Senior Grand Warden. The latter place he remained in but one year; he continued, however, in the Canongate Kilwinning for three successive years. Had Brother Boswell, in anticipation that his memory would one day become an object of Masonic interest, dictated his records of three years in the Chair, what a fund of interesting and curious matter might be discovered, instead of the blank which now presents itself. After his retirement as Master of the Lodge, in June 1776, he was, in the November of the same year, appointed to be Deputy Grand Master of Scotland, under his friend, Sir William Forbes. This he retained for two successive years, after which he does not appear again in any official station. We cannot resist transcribing here the character of this distinguished Brother, as drawn by himself, at the period when he presided over the Canongate Kilwinning Lodge. "Think, then," says Mr. Boswell, "of a gentleman of ancient blood, the pride of which was his predominant passion. He was then (1773) in his thirty-third year, and had been about four years happily married. His inclination was to be a soldier, but his father, a respectable judge, had pressed him into the profession of the law. He had travelled a good deal, and seen many varieties of human life. He had thought more than anybody supposed, and had a pretty good stock of general learning and knowledge. He had all Dr. Johnson's principles, with some degree of relaxation. He had rather too little than too much prudence, and his imagination being lively, he often said things of which the effect was very different from the intention. He resembled some times

"The best-natured man with the worse-natured muse."

He cannot deny himself the vanity of finishing with the encomium of Dr. Johnson, whose friendly partiality to the companion of his tour represented him as one "whose acuteness would help any enquiry, and whose gaiety of conversation and civility of manners, are sufficient to counteract the inconveniences of travel, in countries less hospitable than we have passed."

It was to be expected that a gentleman so well known in society for his many agreeable and excellent qualities, should have attracted not a few of his friends and acquaintances to join the Masonic circle over which he presided, in representing, by all due and proper means, the claims which our exalted and philanthropic Order has upon the consideration of the good and the great. Accordingly, we find among others, the following entrants:—

FRANCIS LORD NAPIER, son of the Lord Napier before noticed, initiated 1775. This nobleman became Grand Master Mason in 1778, and in the year following, he presided in his official capacity at the public ceremonial of laying the foundation-stone of the new University Buildings, supported by Past Grand Master Sir William Forbes on his right hand, and by the Duke of Buccleugh on his left.

A resolution, complimentary to the clergy, was passed under his rule, ordaining that clerical entrants into Masonry should be exempted from the usual dues. Lord Napier held the appointment of His Majesty's

Chief Commissioner in the General Assembly of the Church of Scotland, a situation which he enjoyed for a number of years. He died in 1823.

THE EARL OF BALCARRAS. He was admitted a Mason in 1775, being then in his twenty-third year. On St. Andrew's Day, 1779, he was appointed Grand Master elect of Scotland, and on the same day of the succeeding year, he was formally inducted into the Grand Chair. He continued therein during the year 1781, the whole of the Grand Officers who supported him being original members of the Canongate Kilwinning Lodge, with the exception, we believe, of the Secretary and Clerk. Indeed, at every Grand Election, a greater or lesser proportion of members of this leading Lodge may be remarked as selected for office; and it may, without prejudice, be affirmed that no other private society of the Scottish Craft has seen so many of its number installed in the Chair of Grand Master Mason. Under the Masonic magistracy of Lord Balcarras, the Order flourished and increased; many new charters of erection were granted, and much money distributed among the poor. This Grand Master died in 1825, at the age of seventy-three.

DR. JAMES HAMILTON, a physician of celebrity in Edinburgh. He was initiated in October, 1774, in the twenty-fifth year of his age. At the election in 1776, he was chosen Senior Warden of the Lodge, the duties of which office he discharged, with zeal and attention, for two years. In June, 1781, he was raised to the rank of Depute Master, and was re-elected the next year. Dr. Hamilton was the author of several medical works, and very early became physician to the Royal Infirmary. He acted for fifty years as physician to Heriot's Hospital. He was, we believe, the last individual who continued to wear the old-fashioned three-cornered cocked hat, which procured him the popular *sobriquet* of that appendage. He died at the advanced age of eighty-six.

The name of **DUGALD STEWART**, "*clarum et venerabile nomen*," appears among those introduced into Masonry by Bro. Boswell. At the period of his reception, which occurred in December, 1775, he was assistant and successor to his father, Matthew Stewart, professor of mathematics in the University of Edinburgh. We need not enlarge on the fame or character of this great light of philosophy. Stewart and Locke, those mighty masters of mind, were both Freemasons.

After three years of successful discharge of his duties in the Chair, the Right Worshipful Bro. Boswell was succeeded by

SIMON FRASER, of Ford, advocate, 24th June, 1776. At the election of Grand Lodge, in November of the same year, Bro. Fraser was chosen Senior Grand Warden, under the presidency of Sir William Forbes. In February, 1778, he attended, with the members of the Canongate Kilwinning Lodge, at the great funeral Lodge, convoked to celebrate the memory of the deceased St. Clair of Roslin. The following individuals were received by him into Masonry:—

THE LORD HADDO, eldest son of George, third Earl of Aberdeen. He was entered an apprentice in January, 1778, and became Deputy Grand Master in November, 1780. Having filled this dignity for the space of a year, he was nominated Grand Master elect. His accession to the chief Chair, however, did not take place till the election in 1784. He continued as Past Master of Scotland during two years. In August, 1785, he presided in his official capacity at laying the foundation-stone of the South Bridge, in Edinburgh, supported by the Duke of Buccleugh, and by the Earl of Balcarras, Past Grand Master. After his retirement

from the Grand Chair, he officiated in the absence of the then Grand Master, Lord Elcho, in laying the first stone of the drawbridge at Leith harbour, A. D. 1787. The life of this excellent and respected nobleman was cut short by a fall from his horse, of which he died in 1791.

SIR GEORGE STEWART, of Grandtully, bart. He was initiated in December, 1777. At the election of Grand Lodge in November of the following year, he was appointed Senior Warden. This situation he held for two years. He died in 1827.

Dr. JAMES LAW, of Elvington. He became a Mason in 1777, and was chosen to be Senior Warden of the Canongate Kilwinning Lodge in 1784. He was a zealous and attentive Office-bearer. A few years before his death, he revisited the Lodge for the purpose of introducing one of his sons into the Craft. He died in 1830.

To these may be added the Hon. Alexander, Master of Saltoun, eldest son of Lord Saltoun, entered in April, 1778; and the late Sir Henry Stewart of Allerton, who died in 1836. He was initiated in January, 1777.

Following Bro. Fraser, of Ford, in the Chair,

Dr. NATHANIEL SPENS was elected Master, 1778. Dr. Spens was initiated in 1751, and in 1754 and 1755, filled the post of Junior Warden of the Lodge. He was chosen Substitute Grand Master at the Grand Lodge election in 1776, and was continued as such till St. Andrew's Day, 1781. In the following year, he was further honoured by being promoted to the dignity of Depute Grand Master, a station which he filled till the election in 1786. These repeated marks of approbation emphatically attest his merits as a Mason. The subjoined members were received by him into Masonry:—

SIR JOHN HAY, of Haystoun, partner of the firm of Sir William Forbes and Co., bankers, and whom we find recorded in Lawrie's History of Grand Lodge, as Treasurer to that body from the year 1784 to 1804.

There were also admitted John Scott, of Mallyen, who was Grand Warden in 1790; the Hon. George Cranstoun; Prince D'Aschon, a distinguished foreigner; and Lewis Cauvin, a well-known professor of the French language in Edinburgh, who, at his death, bequeathed a large sum for the endowment of a charitable institution for the maintenance and education of the children of indigent teachers.

The HON. FRANCIS CHARTERIS, (Lord Elcho), who became Grand Master Mason in 1786, was received as an affiliated member of the Lodge on the 3rd January, 1779, and appears to have been an active and attentive Craftsman. He was originally initiated in the St. John's Lodge, of Haddington. After attaching himself to the Canongate Kilwinning, he drew up, and submitted to the members, certain resolutions, having for their object an union between the Haddington St. John's and the Canongate Kilwinning Lodges, which object was approved of by the Brethren of both bodies. It does not appear by the minutes how far these resolutions were afterwards acted upon. Lord Elcho died in 1808.

In the roll of Masters of the Lodge Canongate Kilwinning, appears the name of the HON. HENRY ERSKINE, who was appointed to the Chair 24th June, 1780. This station he held for the space of one year only; his professional avocations at the Scottish bar probably preventing him from further attending to the affairs and interests of the Fraternity. He had held the appointment of Junior Grand Warden in 1773, when

the Duke of Athol was Grand Master Mason. Mr. Erskine was one of the most distinguished orators and wits of his day.

On the 24th of June, 1781,

Dr. THOMAS HAY was elected Master of the Lodge. He was initiated in the month of November, 1774, and his zeal and abilities as a Craftsman early recommended him to the notice of his Brethren. In 1775, he was appointed to be Junior Warden, and in 1778 he rose to be Depute Master of the Lodge, under his friend, Dr. Spens.

Dr. Hay held the office of Worshipful Master for the space of three years, during which time he was very seldom absent from his place at meetings of the Lodge; when that did happen, his Depute, Dr. Hamilton, performed the duties of the Chair. While Master of the Lodge Canongate Kilwinning, he was appointed Senior Grand Warden in Grand Lodge, during the years 1782 and 1783, and in the succeeding year he was further elevated to the post of Grand Master Substitute, the third in honour in Grand Lodge, to which he was regularly re-elected till the year 1798, a continuation of service which, while it marked their opinion of his worth and his talents, well entitled him to the thanks and gratitude of the Fraternity. When in this responsible position, he personally attended at many meetings and processions of the Craft, assisting at laying the foundations of the South Bridge, the South Draw-bridge, the University Buildings, the New Bridewell, &c. He formed also one of a special committee of three Brethren who were appointed to wait on the Lord Advocate of Scotland, with the resolutions adopted by Grand Lodge on occasion of the Freemasons being exempted from the operation of the act of 1799, concerning seditious meetings.

This eminent Mason was the youngest son of Thomas Hay, Esq., of Huntingdon, who became a judge in the Court of Session under the title of Lord Huntingdon. Dr. Hay died in 1816, regretted by all, more especially by his friends of the Masonic society.

Continuing our chronological course, we come to the accession of

ALEXANDER FERGUSON, of Craigdarroch, to the Mastership of the Canongate Kilwinning, 24th June, 1784. He remained in the Chair during three successive years. He had previously filled the office of Senior Warden in Grand Lodge, for the years 1782-83. In 1791, he laid the foundation-stone of a new bridge at Dumfries. The age in which Mr. Ferguson lived, was one in which gentlemen indulged somewhat more freely in convivial libations than they do in these temperate times. It was the period when Robert Burns was in the blaze of his fresh-acquired fame, and the bard, who was admitted to his familiar intimacy, has sung in laureate lays, the exploits of

“*Craigdarroch*, so famous for wit, worth, and law,”

in the bacchanalian lyric of “*The Whistle*.” This describes an extraordinary occasion, which occurred in 1790, and we are not, therefore, to infer that in his conduct of the Lodge the Worshipful Brother was aught but exemplary. On the contrary, under his auspices the society flourished and was respected. He was the father of the late Right Hon. R. Cutlar Ferguson, *M.P.*, also initiated in the Canongate Kilwinning Lodge, who was in possession of the celebrated heir-loom, the ebony whistle referred to in the song above-mentioned.

First and foremost among the Masonic spirits whom the wit, worth, and wisdom of Craigdarroch rallied around him, stands forth ROBERT

BURNS; but the immortal bard of Scotland demands an especial notice in our chronicles, and we purpose to give his Masonic biography in our next.

THE LATE BROTHER THOMAS DUNCKERLY.

The annals of Masonry do not probably furnish a character of deeper interest than the Brother now brought under the consideration of our readers. Death aids the historian: after years have passed away, doubts and mixed thoughts alike yield to the sense of justice; and, after half a century has closed the tomb of the departed, the reader is enabled to arrive at the truth, which at the time was obscured equally by the partial praise of the friend, as by the injustice of the opponent.

Brother Dunckerly's motto, "*Fato non merito*," was peculiarly applicable to his uncertain fortunes.

He was Provincial Grand Master for the Masonic provinces of Bristol, Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent, in addition to these districts, for Kent, Nottingham, Surrey, Suffolk, Sussex, and Warwick; also Most Eminent Grand Master of Knights of Rosa Crucis, Templars, Kadosh, &c.* He was also appointed Past Senior Grand Warden. The extent of Masonic surface over which his influence ranged, may be taken as a proof of the great confidence placed in him by his royal patrons—the Prince of Wales, the Grand Master; the Duke of Clarence, the Patron of the Holy Royal Arch; and Prince Edward, the Patron of Masonic Knights Templar.

It may be that, in past times, there was probably some difficulty in finding men estimable for their Masonic qualifications, and imbued with sufficient emulation to devote themselves to the practice and discipline of the Order: this may account for the number of Brother Dunckerly's appointments.

To the character of the well-bred gentleman, possessed of powerful mental abilities, he united a knowledge of the belles-lettres, an acquaintance with scientific and philosophical researches, and that well-grounded comprehension of religion and moral principle which is the surest protection against infidelity. But were we to record his general virtues, we should extend this article to an inconvenient length.

He was born Oct. 23, 1724, and at ten years of age he entered the navy, and continued in the service for twenty-six years, having obtained the commendation and friendship of the admirals and captains under whom he served. But, as he had no parliamentary interest, he was not fortunate enough to procure a command—we believe he attained no higher rank than that of gunner. In 1760, on his return from the siege of Quebec, an event happened that placed him in a new and extraordinary light. A lady, receiving the sacrament on her death-bed, made a declaration, by which it appeared that Mr. Dunckerly owed his birth to the first personage in the kingdom, to whom he bore a strong resemblance. King George the Second, however, died soon after this disclosure, without knowing that such a person existed.

In 1767 his case was laid before the young king, George the Third, who made a provision for him. He was allowed a stipend of £100 a-year, which was ultimately raised to £800., with apartments in Hampton Court

* Freemasons' Magazine, vol. i., p. 377.

Palace. The correspondence on this occasion is highly interesting. Brother Dunckerley's statement of his own case is touching and unaffected.*

In 1770, he became a student-at-law, and was called to the bar; but, being fond of active life, and an invasion being threatened, he accepted a commission in the South Hants Militia, which he retained but a few years.

He married in early life, a lady somewhat older than himself, with whom he lived most happily; and he commemorated the truth of this, when, after having laid the foundation-stone of a new church at Southampton, 1792, he jocularly observed, "That, if the structure were completed by the time he had completed fifty years in wedlock, he should think himself justified in following the practice of some nations he had travelled in, viz., that of keeping a jubilee year, and in that case handsel the new church by being re-married in it."

Brother Dunckerly assumed the arms of his royal father, across which the bar of bastardy was drawn, and on his books appears the name of "Fitz-George," with the motto "*Fato non merito.*"

He was generous and hospitable to a fault; he gave Masonic parties very frequently at Hampton Court, and was a constant attendant on all public meetings and festivals of the Craft; and the poor and needy Brother never applied to him in vain. The numerous claims on his time in so many provinces, were so costly for his means, that it will not be wondered at, that he was himself always comparatively poor.

His style of speaking was fluent and chaste; his subject matter always good and effective, often elegant. Preston styled him "The great luminary of Masonry." Among his addresses, those delivered by him at Marlborough, on the 11th September, 1769, at which, many ladies were present, and "The Light and Truth of Masonry explained," at Plymouth, in April 1757, are among the best specimens of his oratorical powers.

In the year 1794, Brother Dunckerly, then Grand Master of Knights Templar in England, addressed a letter to the Chapter of that confraternity, suggesting their enrolment as "Prince Edward's volunteers," and placing themselves under the command of the officers of such military corps, as were in their neighbourhood. The letter caused much attention, but, we believe, was not acted on.

His chronological sketch of the Order of Knights Templar is deserving of attention,† and his letters to the Earl of Chesterfield, describing the places he visited, convey much information, as well as amusement; nor was his muse defective, he wrote several Masonic songs, that were much appreciated.

Brother Dunckerly died at Portsmouth, in the year 1795, aged 71.

Alas, for human nature! Brother Dunckerly's Masonic example was lost on his son, whose follies embittered the last years of his existence. Extravagance straightened the means—disorderly conduct afflicted the mind, of the fond, unhappy parent. Every means were tried, ineffectually, to reclaim the wretched son. At his father's death, there being no provision left, he became a wanderer and an outcast. Being a Mason, he was ever besieging Lodges and individuals. At last he became a bricklayer's-labourer, and was seen carrying a hod on his shoulder ascending a ladder! This poor fellow's misfortunes and misconduct at length terminated, and *the grand-son of a king died in a cellar in St. Giles's.*

FIDUS.

* *Vide Freemasons' Magazine*, vol. vi., p. 96.

† *Freemasons' Magazine*, vol. iii., p. 119.

THE CENTENARY

OF THE LODGE OF UNITY, NOW NO. 82.

Holding its Meetings at the London Tavern, Bishopsgate-street; held originally at the King's Arms, Wellclose-square, and formerly, in 1764, at the Two Chairmen, corner of Little Warwick-street, Charing-cross.—Constituted April 13, 1742.

PRESENT OFFICERS.

Bro. John Udall, W. M.	Bro. Ed. F. Leeks, P. M.
" Fred. Vink, S. W.	" Jas. Vickers, J. W.
" Rev. C. Vink, Chaplain.	" R. L. Wilson, P. M., Tres. & Sec.
" W. Thodey Smith, D. C.	" Ed. Vickers, S. D.
" Thos Gilson, J. D.	" Jas. Clark, I. G.

There is great difficulty, after the lapse of a century, in tracing the earlier steps of a Lodge. The name, number, and original place of meeting, with but few exceptions, have all changed, and the want of public records presents many obstacles in the way of identification.

The Lodges who, under the English Constitution, boast of the "immemorial," get over this difficulty very cleverly; having no positive data, they at once enwrap their origin in garb immemorial. In 1756, one of these met at the Queen's Arms, St. Paul's Churchyard; another at the Horn, Westminster. At that remote period Lodges had rarely even a number; they were known after the name of the "Public" whereat they regaled. The change came at length, and now, in 1842, number, name, and location all obey a registration as to origin, the immemorials excepted. The Lodge of Unity (82), is what is termed a modern Lodge, and was constituted on the 13th April, 1742, at the King's Arms, Wellclose-square, under the warrant of James Douglas, Earl of Morton, Grand Master, and Wm. Græme, *M. D.*, Deputy Grand Master.

This Lodge has not escaped the fate that has attended so many others—its earlier records are lost. The names of the original founders have not been handed down as the honored examples to be imitated. The transactions of the year 1764, are the first presentable record, and even these are but indifferent memoranda: such as they exhibit, however, we place before our readers.

1764.—The rules, orders, and laws, are such as were usually in operation in the Craft, ordaining, among many other things—

"That the Lodge should be held on the 2nd and 4th Thursday in every calendar month, from Michaelmas to Lady-day, and on the 2nd Thursday only from Lady-day to Michaelmas. The hour of meeting, six in the winter half-year, and seven in the summer half-year.

"Contribution, 3s. per quarter.

"No Brother admitted, or permitted to drink a public health, unclothed.—Penalty, 3d.

"A majority of votes to prevent admission of candidates or joining members.—Joining fee, 3s. 6d.

"Disguise in liquor, slight or immodest language, cursing and swearing, vagering, debating on religion or politics, contempt of sacred things, or insubordination, were sufficient to exclude a person from the meeting.

"Summons to be a clear day's notice.

- “ The landlord to furnish three or more small candles ; a slate for the Junior Warden to keep an account of the liquor. The landlord not to speak, except as to the reckoning.
- “ Visitor's fee, 1s. 6d. If a St. John's man, 2s.
- “ Master's Lodge, for Raisings. The money received for this ceremony, and the nightly 1s. 6d., to be applied to the supper, to which visitors were admitted gratis.

The following proposition is an interesting epoch in the Lodge annals :

“ Jan. 13, 1774.—A proposition was made by the Master, Brother Mercer, and carried, *nem. con.*

- “ To establish a fund for the support of each other under sickness, lameness, blindness, imprisonment, &c.
 - “ The said Society to consist of Free and Accepted Masons only, not exceeding sixty-one in number ; age not above thirty-eight. No soldier, sailor, waterman, labourer, plumber, bricklayer (nor shall any one change to such trade, calling, or employment), or any business manifestly prejudicial to health, or dangerous. No livery servant, apprentice, sheriff's-officer, bailiff, or their assistant, common bail, felon, or any excluded by other benefit societies. No one afflicted with any disorder that precludes his getting 15s. per week, &c.
 - “ Admission fee, 5s. Monthly payment, 2s.
 - “ While three members continue, this Society shall not dissolve.
 - “ Ten Pounds to be paid to widows, heirs, or executors.
 - “ Three Pounds to be paid to a member on the decease of his wife.
 - “ Master and Officers to attend the funeral of each deceased member.
 - “ Until 60l. shall have been paid in, no money to be parted with. Then 10s. a week during illness, &c.
- “ Signed by Brothers Mercer, Sen., Mackinder, Evans, Dyer, Mercer, Vincent, Murray, Legg, Ireland.”

There appears to be no account after 1778, when the society was probably dissolved.

The Lodge memoranda appear to have ceased until 1790, when the meetings now became more regular, and the lectures regularly explained in a Sunday Lodge of Instruction, at the Crown, Duke's-court ; the Master being chosen for four nights.

The subsequent minute-books record various changes in the location of the Lodge—few, perhaps, so frequently changed its quarters. Bro. Peter Gilkes appears to have been at one time Master ; during the period that it was held at Brother Givens's, in Maiden-lane, the landlord died, and Brother Gilkes, with many other Brethren, attended his funeral. After this came the greatest change of all. Brother R. L. Wilson joined the Lodge, and, aided by the introduction of a few friends, admirers of his great zeal, he rallied its expiring embers, and having done so, at once transplanted it to the London Tavern, where it has become gradually re-animated, and takes a lead equally by the respectability of its members, as by their Masonic interpretation of social qualities, still more so, however, by their steady discipline and practice.

If, in this rough sketch of the Annals of the Lodge, we shall be considered as bringing into notice the records of the past days—not to some pleasing perhaps to peruse—be it remembered that our object is truth. Had we leaped over the few facts, however unimportant, we

could not have proved, so clearly, the moral contrast which the auspicious state of the Lodge now so admirably presents. The Lodges of a century's duration were all of nearly a similar character; and it is highly gratifying to find that, after a hundred years have passed, this Lodge, a type of thousands, has not only sustained itself, but has added to the value and importance of the Craft. It may not be irrelevant to observe that, had there been a publication to hand down to posterity the transactions of Lodges, such would have been its duty, and we could have referred to it with equal pride and justice, instead of lamenting that, with such limited opportunities, we can of course only give such very meagre details.

The Centenary of the Lodge affords us an opportunity of commemoration, and not desiring to lose it, we at once proceed to give the details of a most triumphant day.

April 13, 1842.—The Lodge was opened at the London Tavern, at three o'clock.

Present—The Worshipful Master, Bro. John Udall, P.G.S.; Bro. R. L. Wilson, P.G.S., Prov. S.G.W. Surrey, P.M.; Bro. W. Thodey Smith, as S.W.; Bro. J. Walton, (P.M. 72), as J.W.; and the other officers and members of the Lodge.

The visitors of the Lodge formed, as may be expected, a very numerous phalanx. Among them we observed the following Grand Officers—Bro. H. R. Lewis, D. Pollock, Burmester, Sirr, Hall, Revs. J. Fallofield and J. Vane; Burekhardt, Crucefix, Norris, Dobie, Chapman, and Bro. Francis, Dep. P.G.M. Surrey. Among the other visiting Masters and Past Masters of Lodges, we noticed Bro. Savage, of the G.S.L.; Graeffe, No. 1; Rev. — Isaacson, No. 10; H. Udall, No. 10; Brewster, 49; J. L. Stevens, 329.

The number present, we should think, could not fall much, if any, short of one hundred. The proceedings of the day commenced with the usual business of reading and confirming previous minutes; after which the Worshipful Master raised two Fellow-Crafts to the sublime degree of "Master Mason;" and, on resuming the Lodge, two candidates were initiated as apprentices. The working of the Three Degrees, and the ceremony of Initiation, were deservedly the theme of general praise.

In order that the entered apprentices might partake of the intellectual transactions, the first lecture was most admirably worked by the following Brethren:

Bro. John Udall, W.M. Bro. E. F. Leeks, P.M.

1st Section—Bro. Rev. C. Vink, M. A.

2nd. Bro. Joseph A. Chase.	5th. Bro. H. Udall.
3rd. " W. Thodey Smith.	6th. " H. P. Fuller.
4th. " R. Lea Wilson.	7th. " R. Dovor.

The Lodge was then closed, and the Brethren adjourned to banquet.

At the BANQUET Bro. John Udall presided, and, in due time, gave the usual loyal and Masonic toasts, viz.—"The Queen"—"The Grand Master;"—to which succeeded the Secretary's toast, "The Grand Lodges of Scotland and Ireland," to which Bro. Sirr, as the Grand Delegate for Ireland, returned thanks.

"The Grand Lodge of Hamburg, and its esteemed Representative, Brother Burmester," followed, a compliment acknowledged by the latter in very suitable terms. The Grand Lodge of Hamburg, he said, had

originated in England, and fostered by it, had propagated Freemasonry throughout the Continent, and looked toward their Parent Lodge with gratitude, and to its laws as the best by which they could themselves be governed. He regretted the absence of Brother Hebel, the Representative for Berlin, as he would have been highly delighted on the occasion—(cheers).

The Pro and Dep. Grand Masters were then proposed, and duly honoured.

The **WORSHIPFUL MASTER** then gave “the Provincial Grand Masters,” adverting to the circumstance that a Brother of that distinguished rank was present.

Brother H. R. LEWIS (P.G.M. Sumatra) returned thanks.

To this toast succeeded “The Health of the Grand Officers present, who had honoured the Centenary by their attendance”—(cheers).

Brother H. R. LEWIS then proposed “The Health of the Worshipful Master,” adverting briefly to the peculiar object of the meeting, and instancing the great moral, intellectual, and social qualities of the Master in the chair. Loud and long continued cheering accompanied the mention of the name of Brother John Udall.

The **WORSHIPFUL MASTER** very gracefully acknowledged the compliment, and expressed his hope that those visitors who had thus honoured the Centenary, would occasionally look in on general occasions, were it only to be satisfied that the Lodge really did, at all times, work with Love and Unity; and he concluded by proposing “the Health of the Grand Officers present.”

Brother POLLOCK, Past S.G.W., addressed the Brethren in a neat speech. Without comparison he challenged, on the part of the Lodge, any competition. No aspiration of his own could convey even the faintest explanation of the accuracy of the proceedings, or the fidelity of the ceremonial. The visitors and members of the Lodge equally partook of the blessings of such a day; and he felt that the prosperity of the Lodge must be insured in perpetuity while animated by the spirit he had witnessed—(great cheering).

The following Masonic Ode was then sung, written expressly for the occasion by Bro. H. Frazer, P.M. P.G.S. Shakspeare Lodge, No. 116, and composed by Bro. J. Blewitt, P.G.O.I., St. Alban's Lodge:—

Quartett and Chorus.

Hail! Brothers! hail! auspicious is the day;
Our theme is mirth; bid sordid Care away!

Alto Solo and Quartett.

What magic spell unites our band!
The faithful heart, the fervent hand,
While Fortune's stream unequal flows,
To soothe a hapless Brother's woes.

Bass Solo and Chorus.

An hundred rolling years have fled
Since Light Masonic to us sped;
May hundreds yet revolving prove
In Unity fraternal love!

Tenor Solo, Duet, and Chorus.

Though Death assail us, ruthless lord,
Our sons shall grace this festive board,
And this their joyous toast shall be—
Our fathers' Lodge—the Unity!

Quartet.

My Brothers, in unity let us combine
 In praises of Masonry—science divine;
 Sigh not for time, though our moments be few,
 We'll pledge in bright brimmers to hearts good and true.

Chorus.

Our father's Lodge—the Unity!

The effect was electric. The arrangement for this composition was, without any show of pretension, especially effective, and created a burst of sensation.

Brother DOBIE gave "The Memory of the Forefathers of the Lodge," and alluded, in a very affecting manner, to some points in the Ode. "What a pleasing duty," said he,

"While Fortune's stream unequal flows,
 To soothe a hapless Brother's woes,"

and, after a lapse of a hundred years, to find 'In Unity fraternal love.' Let us pay the debt of gratitude to the founder of the Lodge"*—(great cheering).

The WORSHIPFUL MASTER then proposed "The Health of a most excellent Brother, the Dep. Prov. G. M. for Surrey—always the gentleman and Mason—and many thanks to him for the honour of his attendance."

Brother FRANCIS returned thanks, and took an opportunity to observe, that nearly all the Brethren of the Lodge were also members of his province. He, therefore, knew their great value, and had never felt so much pleasure in conferring the distinction of the Provincial Purple, as he had done in requesting the Brethren of the Unity to accept office at his hands—(much applause.)

The next toast was, "The other visiting Brethren who had accepted invitations to commemorate the Centenary." The W. Master prefaced this toast with some very apposite remarks.

Brother SAVAGE, W.M. of the Grand Stewards' Lodge, replied in a very happy strain, speaking of the lecture he had heard in Lodge, but he was not, as many probably were, taken by surprise; for some of the Brethren who had so ably worked it, had done him the honour to accept of office also under him, and their spirit and intelligence gave an earnest of prosperity to the Grand Stewards' Lodge. He should avail himself of the kind invitation of the Master to visit the Lodge occasionally, and for this he had an excellent excuse, in the too remote probability of attending the next centenary—(laughter and cheering).

The health of Brother FRAZER, P.M. 116, the talented author of the Masonic Ode, was then proposed and accepted with great delight.

Brother FRAZER briefly thanked the Brethren for the kind mark of their attention. The request to write the ode he looked upon as a command he very gratefully obeyed, and he felt but too happy in having brought his hurable aid in the celebration of such a meeting.

"The newly initiated Brethren" were then proposed by the Master,

* There were many present who well remembered Brother Dobie's address. He had taken a subject of Nature's own eloquence, and pleaded for the Aged Mason with unrestrained pathos. We of the Asylum thank him.

amid much cheering, and thanks to them for the selection of the Lodge of Unity for their Masonic debüt.

Brother EVANS, on the part of himself and Brother COLLEY, made a very pleasing address; it would have done credit to an experienced Mason, gave much promise, and was received with demonstrations of great satisfaction. The Entered Apprentice song followed this toast.

"THE OFFICERS OF THE LODGE" was then proposed by Dr. CRUCEFIX, who availed himself of the preceding toast whereon to found his address. He complimented Brother Evans on his modest yet effective acknowledgement of a grateful feeling, and assured him he was not mistaken in the thoughts and imaginings that had led him to seek the "Light," observing that such youthful aspirants deserved the careful attention of such experienced workmen as the Lodge of Unity presented. To the Wardens and officers of the Lodge, such Brethren might look with confidence that would not be betrayed, but, on the contrary, their steps would be directed, and their conduct appreciated, so that pleasure and profit would be the mutual result. With a Master of high Masonic attainments, and such refined liberality, with officers emulous to follow his directions, and a subordinate constituency to maintain sound principles, &c., he could not but congratulate the Craft at large; and, in proposing the health of the Wardens and officers, they, the company present, must feel assured that no difficulty could appal the hearts of Brethren whose brows were encircled by the wreath of Brotherly Love, Relief, and Truth, and whose consistency was a moral hostage for the continuance of proper discipline and practice—(much cheering.)

Brother W. T. SMITH, on the part of the officers, returned thanks for the toast, regretting that he was but a *locum tenens*, but nevertheless grateful. The S. W., Brother W. Vink, was at present on the high seas, pursuing his mercantile business: he would communicate the good wishes of the company, and, with their permission, propose his health, as a kind-hearted friend and zealous Mason. Brother Smith's suggestion was received with much cheering, and Brother W. Vink's health drank with enthusiasm.

Brother FRANCIS proposed "The health of the Absent Members of the Lodge"—regretted that any should have been prevented from a participation in such delight as those present had happily shared. Among them was one absent on the occasion of a honeymoon; he prayed it might be to him the type of future joys. Another Brother, R. L. Wilson, although present during the whole of the working of the Lodge, was necessarily absent from the banquet. He regretted the impossibility of his doing justice to the merits of that distinguished Brother, but all present knew his worth, and would believe him in stating that, surpassed by none in Masonic excellence, he was an example to the Fraternity—(great cheering).

The WORSHIPFUL MASTER then gave the Charities of the Order, and touched upon all three with great feeling, and concluding the toast with a health to all poor and distressed Masons; the Tyler, Brother Nichols, was called in to join in the sentiment, and thus concluded the

CENTENARY OF THE LODGE OF UNITY (82).

We have said "thus concluded the Centenary," but how faintly has the Centenary been recorded. The fact is, we were all eyes and ears

—we saw and wondered—we heard and admired, and other senses being abundantly engaged, and the creature comforts inviting, we made up our minds to take the matter coolly after dinner. The after-dinner anticipations, however, have their antagonists, which met us so courageously in the shape of a dessert, and such capital wine, that we yielded, nothing loth, to the gentle but certain means which the stewards took to make our pleasure greater than their profit. Thus it is that we have omitted to give to the several addresses of the Worshipful Master, the force and point that graced them; and, in sober truth, when we bear in mind that his Lodge labours commenced at three o'clock, banquet at seven, and his duties as Chairman were resumed at half-past eight, and did not finally terminate till twelve, we pause to reflect on his great and ceaseless exertion, and plead guilty to the impossibility of doing him justice.

Others there are, too, who should claim at our hands proportionate apology. First, Brother R. Lea Wilson; did we not perceive how ably the Master must have been seconded by him?—the designing, the planning of a Centenary meeting is no common affair, as well we know. Brother R. L. Wilson had the practical knowledge of the Centenary meetings of Grand Stewards' and the Peace and Harmony, and what he saw good in those cases, he no doubt advised and effected in the present. The Committee, including Brother Leeks, the Brothers Vink, verily the "Brothers Cheryble," only there are four, if not five of them, all contributed their quota of utility to the exchequer of public service; nor was the humblest of the Unity Brethren wanting in his duty,—we marked him for our own. He lacketh not that master-key to the heart; a secret preference for those whom he esteemeth, and the plate of oranges, and another of sweeties, with which he tempted our mouth, and our tongue of good report at the same time, reminded us that a friend in need is a friend indeed; it brought to mind the English cantatrice, who sent a huge pie to a noble Westminster schoolboy, and received in reply, some lines concluding thus:—

And when at a school-boy you level your dart,
Mind the way to the stomach's the way to the heart.

THE CONCERT.

This part of the arrangement was, without exception, unique. The selection of Brother Blewitt to conduct it, marked equally the good sense as good taste of the committee. There was no pretence—it was effect, good and true. Blewitt led, and occasionally sang; Morgan rattled over an Irish hodge-podge with comic humour; Ransford sang some songs with all the power his grand and noble voice could display. Stanbury's "Lads of the Village" was sweetly effective, and the glees and chorusses, by T. Young, Collyer, Ford, and Turner, became musical treats.

In the east, "may you live a thousand years," is a salutation; to see the next Centenary of the Lodge of Unity would satisfy us. There is no mistake in Masonry—*Floreat—finis coronat opus*.

COLLECTANEA.

A LUCKY THOUGHT.—"During the early part of the French invasion of Algiers—occupation, we believe, is the milder diplomatic term—a small party of the French troops fell into an Arab ambuscade, and those who were not immediately slain or taken prisoners, were obliged to place more trust in their heels than in their muskets. It happened that the regimental band was with the party, and the musicians made a retreat with the rest in a *prestissimo* movement of the most rapid execution. The ophicleid player was, however, embarrassed by his instrument, and he was hesitating about carrying it further, when, happening to cast a Parthian glance behind, to his consternation, he beheld an Arab horseman close on him. Further flight was useless; there was nothing for it but to fight or to surrender. Years of desert slavery made a gloomy prospect; and yet what could his side-sword avail against the spear of the pursuer? Desperation is the parent of many a strange resource. The lately-abused ophicleid was lifted to his shoulder, musket fashion, and the muzzle brought to cover his foe. The Arab was struck with panic; doubtless this was some new devilry of those accursed Giaours—some machine of death, with a mouth big enough to sweep half his tribe into eternity. Not a second did he hesitate, but wheeling round, he galloped off at a pace that soon took him out of what he conceived might be the range of this grandfather of all the muskets. Had Prospero been there to have treated him to a blast, something between a volcano and a typhoon, that side of Mount Atlas would never have beheld him more. Our musician made his retreat good, with a higher opinion of the powers of his instrument than he ever before possessed; and the story was the amusement of the French army for many a day afterwards."

MILDNESS.—"Be always as mild as you can; a spoonful of honey attracts more flies than a barrel of vinegar. If you must fall into any extreme, let it be on the side of gentleness. The human mind is so constructed, that it resists rigour, and yields to softness. A mild word quenches anger, as water quenches the rage of fire; and by benignity any soil may be rendered fruitful. Truth, uttered with courtesy, is heaping coals of fire on the head; or, rather, throwing roses in the face. How can we resist a foe whose weapons are pearls and diamonds!"

ETYMOLOGIES.—*Ghost*—the Anglo-Saxon word for wind or breath. Our word *gust*, as gust of wind, is the same word without the *h*. We also say, a "*breath of wind*." What is a ghost, then? Put your hand out of the window, and you will feel it, if the *wind* is blowing. To give up the *ghost* is to give up the breath that is in one—that is, to cease to breathe. *Psyche*—the Greek word, which we translate by the Anglo-Saxon word *sawl*, now spelt *soul*, signifies wind or breath, from *Puscho*, to blow or breathe. And the Anglo-Saxon *sawl* (now *soul*) signifies life. The word *animus*, from the Greek *anemos*, also means wind or breath. Animals, therefore, are *things which breathe*.—*Philosophic Nuts*.

OLIVER CROMWELL.—"A French historian, who discriminated characters with great accuracy, gives the following character of Cromwell. He was good-natured and cruel, according as it suited his interests. He had not the least faith in religion, honour in his words, or fidelity in his

friendships, but as they tended to favor his objects, and aggrandize his power. He understood better than any other man the art of practising the grimaces and hypocritical cant of all sectaries. Waller, the poet, who knew him well, confirms this account. 'I frequently,' says he, 'attended him, and observed him to be very well read in Greek and Roman history, for his rude cant and spiritual complicity were downright affectation. I often took notice, that when a servant has come in, and told him so-and-so waited to speak to him, he would instantly rise, and stop there talking at the door, where I could overhear him say, 'the Lord will reveal, the Lord will help,' and other expressions of the kind—which, upon returning to me, he would excuse, saying, 'Cousin Waller, I must talk to these men after their own way,' and would then go on where he left off. This made me believe that he actually despised those he seemed to court.' No doubt, there are many who, in our day, act the part of Oliver Cromwell, who make the rabble in politics, and the enthusiasts in religion, as the ladder by which they mount to compass their designs and gratify their ambition, laughing in their sleeves at the folly of the one, and at the credulity of the other!"

WHAT IS DEATH?—"In the human being, moral and intellectual motives constantly operate in enhancing the fear of death, which, without these motives in a reasoning being, would probably become null, and the love of life be lost upon every slight occasion of pain or disgust; but imagination is creative with respect to both passions, which, if they exist in animals, exist independent of reason, or as instincts. Pain seems intended by an all-wise Providence to prevent the dissolution of organs, and cannot follow their destruction. Dr. Cullen, when dying, is said to have faintly articulated to one of his inmates, 'I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die.' Dr. Black, worn out by age, and a disposition to pulmonary hæmorrhage, which obliged him to live very low, while eating his customary meal of bread and milk, fell asleep, and died in so tranquil a manner, that he had not even spilt the contents of the spoon which he held in his hand. And the late Sir Charles Blagden, while at a special meal with his friends, Monsieur and Madame Berthollet, and Guy Lussac, died in his chair so quietly, that not a drop of coffee in the cup which he held in his hand was spilt."

DOMESTIC RULE.—Domestic rule is founded upon truth and love. If it have not both of these, it is nothing better than a despotism. It requires the perpetual exercise of love in its most extended form. You have to learn the dispositions of those under you, and to teach them to understand yours. In order to do this, you must sympathise with them, and convince them of your doing so; for upon your sympathy will often depend their truthfulness. Thus, you must persuade a child to place confidence in you, if you wish to form an open upright character; you cannot terrify it into the habits of truth. On the contrary, are not its earliest falsehoods caused by fear, much oftener than from a wish to obtain any of its little ends by deceit? How often the complaint is heard from those in domestic authority—that they are not confided in! But they forget how hard it is for an inferior to confide in a superior, and that he will scarcely venture to do so without the hope of some sympathy on the part of the latter, and the more so, as half our confidences are about our follies, or what we deem such.—*Essays in the Intervals of Business.*

TO THE EDITOR.

SIR AND BROTHER,—I am fearful that the Asylum and Annuity Plans are not likely to be amalgamated. As it is, no Brother of high or low rank will, after the liberal offer made to the Annuity Plan by the Asylum Committee, accuse the latter of “jobbing or speculation.” I believe the Asylum Plan occupies the serious attention of the Craft, and that the sedate portion of the Fraternity would feel a just pride in seeing it fully at work. If I were an accountant, I would take the trouble of drawing up a plan by which a sum might be raised for building, and other purposes. Among other suggestions, I would hint, that any Brother who should contribute Five Pounds a-year, for twenty years, might, if he wished, then become an inmate of the Asylum; still, however, paying his usual contribution. Probably on an average, from mortality and other circumstances, not one in twenty would ultimately avail themselves of the privilege. Also, that any Lodge, paying the same sum yearly, and for the same time, might then send a Brother, or Brothers, according to the amount of contributions; such candidates, however, to be submitted to proper qualification if elected, and liable to removal on committing any trespass on the regulations: but if a subscriber, his capital, or proportion of it, to be returned to him. I throw out these hints for the consideration of those who are more capable of acting on them.

BATAVUS.

TO THE EDITOR.

SIR AND BROTHER,—The marvellous anomalies that now present themselves in a “certain assembly,” require publicity, were it only that those who, by their absence permit them, may feel that they share in the errors, to give them no stronger term. On a recent occasion, when a party was about to speak against the confirmation of a portion of previous minutes, he was told by a member, that, although absent at the time, his friends had spoken for him, and that, therefore, he was out of order in attempting a debate thereon, and further, that he must either *assent* or *dissent* to the minutes, *en masse*.

The folly of this doctrine is perceptible enough; but it is monstrous notwithstanding, and would not be tenable except in a “certain assembly;” it militates against the liberty of “honest speech,” and if permitted, will be more injurious than open violence, and must be checked by public opinion.

Again, on the same occasion, it was actually permitted in another party, and *proh pudor!* a legal functionary, to take a successful exception to some portion of other minutes! Does it not appear as if “one man may steal a horse, but that another may not look over a hedge?” Do, Mr. Editor, make these facts public, and give your opinion thereon.

AN EYE AND EAR WITNESS.

[We readily insert the above; but the facts being sufficiently clear, do not require an opinion.]

☞ All other correspondence is necessarily postponed, or the subject matter introduced in the articles where they refer. Even the voluminous correspondence on the engrossing subject of Dr. Oliver’s ungracious dismissal, has yielded to the same arrangement.

P O E T R Y.

A DREAM ABOUT LINCOLNSHIRE MASONRY.

I SEE the long procession pass
 In robes of purple, dight with gold,
 And feel like those who gazed, alas !
 On that *cortège* we read of old,
 Where Brutus' bust could find no place,
 Though noblest Roman of Rome's race.

Can those who triumph there dare say,
 In all their port of present pride,
 As marshalled in the long array,
 Prancing and gay they smiling ride,
 Thus, wearing undeserved gold,
 They feel not as did some of old.

Say, better he, or better they,—
 The cow'ring slaves whom there we find,
 Or he who from that rank away
 Is in our hearts for ever shrined—
 Because of laurels fairly won
 As Masonry's enlighten'd son.

May, 1842.

THE SQUARE OF SEVEN.

THE GENEROUS ONE.

IN HUMBLE IMITATION OF GOLDSMITH.

I 'LL give thee gold and silver, dear,
 And gems of regal price ;
 I 'll give thee, for thy dwelling-place,
 A princely edifice ;
 I 'll give thee acres, numberless,
 Of ever-verdant land ;
 I 'll give thee countless flocks to feed,
 And servants to command ;
 I 'll give thee, dear, an equipage
 The peerless to outvie ;
 I 'll give thee raiment, rich and rare,
 For which a queen might sigh ;
 I 'll give thee all thy heart's desire—
 A life of joy to live ;
 I 'll give thee—to the devil, dear,
 For I 've no more to give !

J. L. S.

LINES

WRITTEN ON HEARING OF SOME RECENT TRANSACTIONS.

WHEN the clouds that just now for a moment deface
 The bright disk of Masonry, all pass away ;
 When we shall have left our Lewisian race,
 Thank God ! but the memory of feuds of to-day ;
 Let us hope that the essence, the soul of our Craft,
 Will emerge from th' eclipse more bright and more pure,
 Like those who, though deluged in Moses's raft,
 Found existence, for peril gone through, more secure.

When those lords of a moment, whom we have ordain'd
 To the places, alas ! which they only disgrace ;
 Shall have pass'd like a spot that an instant has stain'd
 The sun of our creed, from the day-orb's bright face.
 Like the martyrs of old,* be it our sole delight,
 Whatever the world may say of us now,
 To know that we worshipp'd our creed's holy light,
 And that martyrdom's wreath *has* adorned our brow.

They may talk of our motives—bid each search his heart,
 And try if he finds in *that* temple a share
 Of the pure deep devotion, the essential part
 Of the spirit that kindles our communings there.
 Oh, no ! such conviction's for those who alone,
 Unheeding the frown or the smile of to-day,
 Can proudly proclaim that the feelings they own
 Are the *one* light that hallows the soul on its way.

I would rather be one of the honest, though few,
 Who prefer, to the badge of the slave, the pure thought
 Which they who submit to a tyrant ne'er knew,
 And which ever rewardeth the good, as it ought.
 When we who submit, and when they who would chain,
 Are all alike dust, 'twill be glory to know
 That hearts like our own, will be ready again,
 For the truth, all *we* suffered to re-undergo.

VIGIL.

* Jaques Mollet and his Brethren of the Temple.

AN ADDRESS,

For the Seventh Anniversary Festival in aid of the Asylum for the Worthy Aged and Decayed Freemason, held on the 15th June, 1842, in Freemasons' Hall.

“LET THERE BE LIGHT!”—the glad Creation beams,
As o'er the seas the joyful blessing gleams;
Planets and Systems—Ocean and the Land—
Start into sight, and own the blest command:
Bursts fruit and flower—forth creeps each infant thing—
And sky and earth with new-born praises ring.
Fullness of Light! most cheerful boon of Heaven:
Oh, may we give as thou to us art given!

Lo! higher blessing comes—“LET THERE BE PEACE!”
Good will on earth begin and never cease!”—
Marks the glad dawning of earth's second prime,
And Heavenly Light sheds over every clime.
The chastened mind—the will that owns control—
The cultured taste—the self-subduing soul—
Unselfish feelings—all direct to thee
Fruitful in all things—heaven-born Charity!

From the first hour when Light gave birth to Time,
Till now—when Earth is lingering past her prime,
No hour has past—no hastening sand has ran,
But Man has owned the aid of Brother man,
The open hand—the cheerful, feeling heart,
That gifts and sympathy alike impart,
Throughout all time, in every passing age—
Have been the fervent theme of Saint and Sage;
But most the Mason has been taught to feel
For others' woes—to give with cheerful zeal—
Youth—guided Youth—their thoughtful cares display
Through culture shown the good, the heaven-ward way.

But, strange! though Age would seem to most demand
The steady aid of Friendship's guiding hand;
The faltering foot—the pain-enforced sigh—
The faded sense—the almost darkened eye—
Still have been left most desolate—to roam—
Denied THAT BLESSING AGE MOST WANTS—A HOME.

MASONS! 'tis this we ask you to amend;
Ask you these Poor and Aged to befriend.
Build them a House! with thankfulness elate
Let their tired Age find rest within your gate.
“HONOUR YOUR ELDERS!”—bow to this behest,
And peaceful thoughts shall ever fill your breast;
And length of days, and credit in the land,
Shall crown your faith in Heaven's direct command;
While from the fane you now assist to raise,
Shall grateful incense rise of prayer and praise!

LE BON SAMARITAIN.

CANTIQUE MAÇONNIQUE:

EN passant un prêtre, un Lévite,
S'éloignent d'un pauvre mourant ;
De Samarie un prosélyte,
Le ranime en le secourant :
Seul dans les trois, de la souffrance
Il se montre le vrais prochain.
Gloire au mortel qui bénit l'indigence,
Honneur au bon Samaritain !

Du bon pasteur de l'évangile,
Celle est l'admirable leçon :
Chaque jour, la suivre, docile,
Est le devoir du franc maçon.
Jésus louait la bienfaisance,
Du maçon le cœur est humain.
Gloire au mortel qui bénit l'indigence,
Honneur au bon Samaritain !

Certain Lévite recommande
La précepte d'un ton divin ;
Mais il refuse son offrande
Au moribond sur un chemin.
Sa redoutable intolérance
Damne sans pitié le prochain.
Gloire au mortel qui bénit l'indigence ;
Honneur au bon Samaritain !

La culte de la tolérance
Est le principe de tout bien ;
Et celui de la bienfaisance
Des maçons forme le lien.
Si le Pharisien s'en offense,
Répétons-lui notre refrain :
Gloire au mortel qui bénit l'indigence,
Honneur au bon Samaritain !

LE CHEVALIER CHATELAIN,

30e

Ex-Vén. ∴ de la ☐ de la
Trinité Or ∴ de Paris.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION.—*May 4.*

M.E.C., John Ramsbottom, *M.P.*, as *G.Z.*

The general business having been transacted, Comp. Henderson moved “that the report of the Committee, relative to the Laws of the Order, be taken into consideration, and thereafter, those laws be adopted.”

Whereon a very lengthy discussion took place, that did not terminate until eleven o'clock, in which Comps. Ramsbottom, Henderson, Dobie, Walton, and Philipe took prominent parts.

A Committee was appointed to condense the Laws as much as possible, previous to their publication.

The Grand Officers for the year were appointed.

UNITED GRAND LODGE OF ENGLAND.

BOARD OF BENEVOLENCE.—*March 30.*

Present—Bros. Jennings, Simpson, Crucefix, and a full Board.

The cases of this evening presented circumstances of even deeper interest than usual. The merchant—the medical man—the intrepid sailor—the foreign nobleman—the foreign philanthropist, whose prosperity shone with the greater brightness while emulating the labours of “Clarkson,” in the abolition of the unrighteous traffic in human beings—each and severally partook of the sacramental offering, and acknowledged, with thanksgiving, the succour thus “Providentially” afforded them.

But there was a fearful drawback on the proceedings of this night. It was the case of the poor Brother with seven children, who, for the *FOURTH* time, presented his doleful petition, and was met with the cool verdict—“*to be deferred!*” And why? Simply because the Master of his Lodge did not attend! An appeal, earnest as sincere, was made on behalf of the Brother, to save his family from impending starvation, and a paper was put in to show that even the broker, who had seized upon the coverless flock-bed, and the seatless chairs of this wretched family, had waited a few days, believing, simple man, that Masonic benevolence would prevail over the sophistry of legal fiction; but no—the man who lives by a vocation called into activity by remorseless poverty—even he is taught a dreadful lesson.

The case could only be referred to the Board of General Purposes; but does the reader believe that this step would relieve the petitioner? Oh, no! the law does not go so far as the line of sympathy. A reference to the Board of General Purposes is to summon the party accused of violation of the law, “to show cause why he did not attend in his place to speak to the petition,” and cause enough he could show, before that Board, of which he is a member.

April 28.—Present—Bros. Sirr and Crucefix.

For the *fifth* time, the humble Brother again presented himself to the Board of Benevolence (!) and was again condemned to the agony of disappointment, as the *Worshipful* (!) Master of his Lodge was, as usual, absent. The Master in the Chair stated that, as the case was under the consideration of the Board of General Purposes, he could not permit any discussion on upon it.

COMMITTEE OF MASTERS.

May 25.—Present—Bros. Evans, Burmester, Crucefix, Philipe, Jennings, Hall, Laurence Walker, and Rule.

The Grand Secretary reported that the Grand Master had received replies to the addresses and resolutions of Grand Lodge, from Her Majesty, H. R. H. the Duchess of Kent, and H. R. H. Prince Albert, on the birth of an heir-apparent to the throne.

A message was also delivered from the Grand Master, stating his intention to move, at the ensuing Grand Lodge, that the permanent rank and clothing of Past Grand Sword-bearer be conferred on Bro. Campbell Hobson, late Grand Sword Bearer.

A report from the Board of General Purposes, relative to the complaint of the Lodge of Benevolence against the Master of a Lodge, for not appearing to support the petition of a Brother, was read.

“It stated that the Master attended the Board of Benevolence in *December*, whereat the petition was deferred for some information touching a discrepancy in the number of years the petitioner had declared himself to have been a member of the Lodge. This was understood by the Master to be a reference to the Lodge, and that body declining to proceed, the Master thought the matter at an end, and that his further attendance was not necessary, until in April, he was informed that his attendance was absolutely necessary, and he fully intended to attend, but was suddenly prevented, and wrote a letter, which it appeared was not delivered in time at the April meeting of the Lodge of Benevolence, from some inadvertence; and the Master having expressed his regret at the circumstance, the Board were satisfied with the explanation given.”

The report on finance was read.

A report from the House Committee of the Girls' School was read, by which it appeared that the funds of the institution would enable it to meet the contingencies of the year. The report was accompanied by a check for £500, the balance due to Grand Lodge, with the grateful expression of thanks for the liberal and timely aid afforded by that most worshipful body, at a season of great difficulty.

The report of the Board of General Purposes for February last, notices of motion by Dr. Crucefix,* Bro. Stevens' notice for a grant of £50 to Mrs. Barnett, the appeal of a Brother against his suspension, and Bro. Henry's notice thereon, were again read.†

The following new notices were given:—

By Bro. WARRINER.—“That the £500 check paid in by the Girls' School, be invested as a nucleus for a building fund for that charity.”

* Vide 52, 53.

† The notice of motion was negatived; the others remain on the paper.

By Bro. BARNARD.—“That in any case when the Master shall not attend for the first or second time, to speak to a case, the Board of Benevolence shall have power to deal with it notwithstanding, and the Master be cited by the Board of General Purposes to account for his misconduct.”

By Bro. BIGG.—“That the Board of General Purposes do report to the Grand Lodge in September, their proceedings of May, 1842, *in re* Bros. John Bigg and Phillips.”

By Bro. CRUCEFIX.—“That the sum of £1000 be granted by Grand Lodge, in aid of the unhappy sufferers by the awful conflagration at Hamburgh, and that such sum be taken from the general fund, and placed at the disposal of the Grand Lodge at Hamburgh, to be distributed to the sufferers at the discretion of that body.”

The following Brethren were then nominated for the Board of General Purposes for the ensuing year:—

Bro. Acklam, No. 8.	Bro. Havers, 230.	Bro. Philipe, 169.
“ Lee, No. 3.	“ Bigg, 109.	“ J. King, 66.
“ Barnard, No. 205.	“ J. Udall, 82.	“ Soane, 116.
“ Rule, No. 227.	“ Thompson, 66.	“ Fox, 21.
“ Kilburn, No. 54.	“ Savage, G.S.L.	“ Kincaid, 79.
“ Gruaz, No. 27.	“ De Bernady, 12	“ Walton, 109.
“ Giles, No. 5.	“ Rv C Vink, 113	“ Shuttleworth, 158
“ Houlding, No. 19.	“ Webb, 37.	“ Willeter, 30.

SCRUTINEERS FOR THE BALLOT.—Bros. Warriner, Truman, Brewster, and Carlin.

SCRUTINEERS FOR THE PORTAL.—Bros. Price, Major, Rhodes, Ray, Wart, and A. Thompson.

BOARD OF BENEVOLENCE.

The petition that has claimed attention for half-a-year, was again read, whereon, the W.M. of the Lodge recommending it, rose, and stated that the report of the Board of General Purposes having exonerated him from blame, he repeated that he disclaimed all intention of disrespect for the Board of Benevolence—that, on the contrary, he would endeavour to promote the objects of Masonry; that at the time, he had signed the petition incautiously, and wished to withdraw it; had he been aware of what he then knew, he would not have put his name to it. The President then considered the petition to be informal, and declined to entertain it, on which a very animated discussion took place, in which Bros. Jennings, Warriner, and Savage supported the President's opinion, and Bros. Brewster, Brown, Philipe, Honey, Crucefix, and others, contended that, the petition having been entertained in December, when it was only referred on a point for explanation—that the fact of the petitioner having been twice relieved, should be taken in proof of his moral character, unless cause was *shown* to the contrary. The W.M. was asked for the reasons why he wished to withdraw his signature, but he declined giving any—stated that he did not come to be interrogated, and said that the minutes of the Lodge previous to the year 1826 were missing. He was strongly pressed to exonerate the petitioner from any moral taint, or to have the moral courage to state the cause of his withholding the truth;

but all was ineffectual, and at length the Board, with only one dissident, came to the resolution to report the case again to the Board of General Purposes. At eleven o'clock this scene terminated, and *benevolence* recommenced.*

ESPECIAL GRAND LODGE.—April 27.

The investiture of officers took place, and a lengthy address was delivered, in which some allusions were made to the Asylum, the Annuity Scheme, and a certain publication; but as the observations were not characterised by originality or Masonic importance, our readers will feel no regret that they are not reported at length.

After the Grand Lodge was closed, the Brethren adjourned to the hall in procession, headed by H.R.H. the Duke of Sussex, the M.W.G.M., who, however, did not remain to the banquet.

THE GRAND FESTIVAL.

The M.W. the Earl of Zetland, Pro-Grand Master, presided, supported by the Duke of Leinster the Grand Master for Ireland, and several Grand Officers, among whom were the newly appointed, viz.—Bros. Lord Ingestrie and — Milbank, Esq., Grand Wardens.

“ Henry Hancock (W.M., No. 2), and Sir John Doratt, Deacons.
“ Lewellyn Evans (P.M., No. 54), Grand Sword Bearer.†

The other Grand Officers continued in office.

The Grand Festival, as the annual reunion of the Craft, scarcely reached its average interest. The number present was 262. The musical entertainment was under the direction of Sir Geo. Smart. The addresses delivered from the dais were without interest. In fact, we should say, that the effect of the previous Grand Lodge pervaded what should have been a festive and joyous meeting of the Brethren of the United Grand Lodge of England. We must make an exception in favour of the Board of Stewards, who did their best to gratify the Brethren under their several standards. The ladies' stewards were particularly attentive to their fair guests, who expressed themselves highly gratified.

* At page 53, the reader will find a very significant hint given; it is fair to observe that it was not altogether thrown away; for, on passing through the ante-room, the W.M. hastily slipped a piece of paper into the petitioner's hand, but declined to exchange a word with him. The poor fellow did *not* open the paper, but at the close of the scene, he waited until a Brother was leaving the house, when he related the circumstance, and asked him to open the paper. It was a check for 5*l.* 1—*a* comparative fortune, yet the poor fellow's feelings were so lacerated, that he declared he would not use it until his character was cleared from suspicion. Was he right or wrong? Necessity, however, at length prevailed; the cravings of seven children were too much for the father. It was observed, in another place, that the Master was right,—that when he knew the failings of a Mason he should be silent, and if the petitioner be aggrieved, he should apply for redress to the Board of General Purposes, and of which his *silent* protector is a member! Poor fellow! how few of his Brother Masons could have sustained such a sad construction of poverty. We take leave of the case, as a lesson too difficult to learn—it passeth man's understanding, but savours of sharp practice, any how.

† As the newly appointed Brethren may not be generally known to the Craft, we supply what information is in our power:

Lord Ingestrie (the son of Earl Talbot, with whom H.R.H. was well acquainted in early life) is a Staffordshire Mason, and post-captain in the royal navy. The Grand Master would have promoted his lordship before, but was not aware that he was a Freemason.

Bro. Milbank is a Yorkshire Mason, and was introduced to the Grand Master on his last visit to that province.

Bro. Hancock, member of the Antiquity, and senior surgeon to the Charing Cross Hospital.

Bro. Sir John Doratt was physician to the late lamented Earl of Durham.

Bro. Lewellyn Evans is a P.M. of 54.

On dit.—An active member of the B.G.P. was offered but declined the office of G.S.B.

QUARTERLY COMMUNICATION.—June 1.

Such portion of the proceedings of the Quarterly Communication as are permitted to pass muster, have been published; the last circular contains the forty-seven resolutions of

“THE ROYAL MASONIC BENEVOLENT ANNUITY FUND.”

These, however, having already appeared in our number for December last,* with some general remarks, it is unnecessary to repeat them.

The general nature of the proceedings of this evening presents nothing very remarkable for consistency or example; there was perhaps a better understanding, and the friends of sound Masonic feeling may find some satisfaction in believing, that their intentions are not altogether unappreciated, however they may lack attention—*Est modus in rebus, sunt certi denique fines.*—(Vide leading article).

THE CHARITIES.

BOYS' SCHOOL.

GENERAL COURT, April 11.—The following was read at the request (by letter) of Brother Crucefix:—

“*Cape Town, Cape of Good Hope, Jan. 15, 1842.*”

“MY DEAR SIR.—I have received your letter of the 26th of July, introducing the widow of the late Bro. John Smyth and her two fine little boys for my protection in case of need. I acknowledge the appeal made to me on their behalf, and shall consider myself to be their guardian.

“Mrs. Smyth’s place of residence will be several hundred miles distant from mine; but I have told her not to fail writing to me, should she at any future time require my assistance or advice.

“I am acquainted with Mr. Philips, in whose service Mrs. Smyth is engaged, and have communicated to him through his son, who is now here, that I take a peculiar interest in the widow and her sons, and that it will oblige me, if he will write to me occasionally concerning them. I have also pressed upon Mr. Philips the necessity of continuing the schooling of the two little fellows, and he promises me that it shall be done.

“I think they have fallen into good hands, and cannot but be happy.

“Faithfully yours,

“CLERKE BURTON.

Prov. G.M., S. Africa.”

“R. T. Crucefix, Esq., M.D.

The Court expressed their gratification at the very pleasing intelligence, and directed the letters of Bros. Crucefix and Clerke Burton to be entered on the minutes.

The report of the institution was highly favourable.

A ballot for the admission of *eleven* children will take place at seven o’clock on Monday, the 4th of July—there are fourteen candidates.

GIRLS' SCHOOL.

GENERAL COMMITTEE.—April 28.

Present—Bro. John Udall, V.P., in the chair, and several Governors. The House and Audit Committees were elected, and were the same as last year, with the exception, that on the former Messrs. J. Taylor and L. Evans were elected, *vice* Harrison (deceased) and Hanley, and on the latter, Bros. Dover and Giles, *vice* Harrison (deceased) and Cox. Thirty annual Governors were also elected on the General Committee; we regret having mislaid the list.

It was stated that the M.W.G. Master intended to move in Grand Lodge that the sum of five hundred pounds, due from the charity to the Grand Lodge, should be presented to the institution, to form the commencement of a building fund.*

ANNIVERSARY FESTIVAL.—May 18.

BOARD OF STEWARDS.

Brothers

William Cubitt.....	No. 1—	President.
Augustus Perkins.....	116—	Vice-President.
Henry A. Hoare.....	6—	Treasurer.
Charles Andrews.....	2—	Sécretary.

Bro. J. Hulbert Wilson . . .	No. 4	Bro. C. Guthrie	No. 76
“ J. Henry Whitmarsh . . .	8	“ P. Marlin	108
“ C. Mayhew	14	“ E. Weyman Wadeson . . .	125
“ J. Barnes	20	“ Horton Ledger	195
“ J. R. Cook	21	“ Frank Capell Bellis . . .	218
“ Henry Hall	32	“ Lawrence Walker	233
“ William Bellamy Webb . . .	37	“ F. Lambert	234
“ T. Oldfield	38	“ James George Elster . . .	289

The Earl of Zetland, Pro-Grand Master, presided over a party of 165 Brethren. The hymn, composed by Sir Geo. Smart (Grand Organist), “Let us our infant voices raise,” was beautifully sung by the children, who afterwards walked in procession, producing, as they always do, a most interesting effect. The subscriptions, although exceeding 500*l.*, fell below the average amount; the number of Brethren present was also less than usual. We confess, however, that while we presume the addresses were in all respects adapted to the occasion, they were inaudible from the general interruption that prevailed.

The usual concert and entertainment for the ladies were much enjoyed by the fair guests.†

By the published statements of the receipt and expenditure, it appears that the receipts during the year have amounted to 2109*l.* 7*s.* 8*d.*, including the following items:—children’s work, 67*l.* 12*s.*; dividends, 466*l.* 0*s.* 8*d.*; Grand Lodge, 187*l.* 10*s.*; the late Bro. Henekey, 90*l.*; donations and subscriptions, 900*l.* 14*s.* 5*d.*

The expenditure 1860*l.* 0*s.* 7*d.*, including 500*l.* repaid to Grand Lodge.

* This motion has been confided to Bro. Warriner, *vide* p. 172.

† A correspondent considers the institution has of itself such paramount claims on the liberality of the Craft, that it was unnecessary to have endangered that liberality by some allusions that appeared in a circular relative to the festival.

ASYLUM FOR THE WORTHY AGED AND DECAYED
FREEMASON.

GENERAL MEETING, 13th April.—Present, Dr. Crucefix in the chair, and several GOVERNORS.

The minutes of the last General Court, and those of the several Committees, were read and confirmed; and the reports of the Sub-Committee, in relation to the conference with the Board of General Purposes, were also read. A resolution, expressive of the grateful thanks of the General Meeting to the Sub-Committee for their diligence and great attention to the important duty confided to them, was unanimously passed, and ordered to be entered on the minutes. The resolution also expressed the deep regret of the General Meeting at the unexpected result of a conference that promised to heal all difference of opinion.

It was determined that a full statement of these proceedings should be submitted to the friends of the institution and the Masonic world, without note or comment.

A gratuity of five guineas was voted to Bro. Nicholls, the late Collector.

THE FESTIVAL.

The Seventh Annual Festival, in aid of the Asylum for Worthy Aged and Decayed Freemasons, was held at the Freemasons' Hall, Great Queen Street, on Wednesday, the 15th of June, 1842,

BRO. WM. SHAW, Grand Steward, and W.M. No. 66, in the Chair.

STEWARDS.

Bro. Samuel Staples	P.M. 66	<i>President.</i>
“ John Lane	P.M. 40	} <i>Vice Presidents.</i>
“ Zachariah Watkins	P.M. 318	
“ Edward Brewster	109	<i>Treasurer.</i>
“ Richard Dix	20	<i>Hon Secretary.</i>
Br. William Vinson	G.S.L.	Br. William Eccles, P.M. 118
“ Edward Hammett, W.M. No. 9		“ William Prosser, jun. 118
“ John Houlding, W.M.	19	“ Thomas Lloyd, I.G. 225
“ John Stevens	23	“ William Tucker 327
“ George Remmington, Z.		“ William Grey Clark, S.D. 329
“ John Corley, J.W.	49	“ Edward Cuff 338
“ Jeremiah How	82	“ Robert Turner, P.P.G.W.
“ John Dubourg, P.M.	108	Linc. 466
“ Edward Rawson Clark	108	“ Henry Smith 661
“ John Hodgkinson, P.M.	113	“ John Lee Stevens

Above a hundred Brethren and visitors sat down shortly after six o'clock, when Bro. William Shaw took the chair, at which time the galleries were filled with elegantly dressed ladies, who shortly afterwards retired to partake of a collation, which, with an excellent dessert and plenty of iced champagne, had been provided for the fair visitors.

Among the ladies included in the list of visitors, were several who had kindly volunteered their professional talents, and thereby gave an additional charm and lustre to the occasion, by affording, at different

periods of the evening, a variety of songs, glees, and other musical performances, much to the gratification of the company. The ladies who had thus generously come forward to give their gratuitous aid to the cause of *Masonic charity*, were Miss Betts, Miss Fanny Russell, and the Misses Turner; and of the gentlemen, Mr. T. Bishop, Mr. Collyer, Mr. Ransford, Mr. Smith, Mr. Turner, and Signor Brizzi. The musical arrangements were superintended by Signor Negri.

The cloth having been withdrawn, and the *Sanctus* admirably sung by the professional ladies and gentlemen present,

The CHAIRMAN rose to give the first toast of the evening. They would all anticipate the toast which he had risen to propose. He well knew that they did not require anything to stimulate their loyalty, or induce them to pay to their sovereign that homage which was so justly her due—(cheers). But there were times and circumstances which were more particularly calculated to excite and call forth its expression—(hear, and cheers); and he was satisfied that there was not one present who did not feel his loyalty more strongly and more powerfully appealed to on the present occasion, in consequence of circumstances which had recently occurred—(loud cheers). We had hitherto been in the habit of animadverting upon the people of other countries, because attempts had been made by them upon the lives of their rulers—(hear). But we must henceforward blush to acknowledge that there was an Englishman to be found base enough and guilty enough to raise a traitor's hand against the life of his sovereign—(hear); and that sovereign too, an innocent and youthful queen—(loud and prolonged cheers). Without further preface he would give the toast which he had risen to propose, namely, "The health of Her Majesty Queen Victoria, and three times three"—(renewed cheers).

The toast was drunk with the utmost degree of enthusiasm, and cheers that made the hall ring again. It was followed by the National Anthem, in which Miss Betts and Miss Fanny Russell each took a verse—the company, who remained standing, warmly joining in the chorus.

The CHAIRMAN again rose after a brief interval and said, the next toast to which he should have to call the attention of the company, was one which he knew would be received with all the warmth which its merit deserved, namely, the health of her Majesty the Queen Dowager—(cheers); who when occupying the throne of these realms with our late revered monarch her husband, performed the duties of her high station in a manner which commanded the respect of all—(cheers); and who, now that she had, to some extent, retired into private life, had not forgotten to fulfil the duties of that station in a manner which redounded highly to her honour, and reflected credit on the character of her mind, and the good feelings which she was known to possess—(loud cheers). She devoted herself and that fund which she enjoyed at the hands of this country, to relieving the wants of the suffering and distressed, in a manner which reflected the highest credit upon the feelings of her heart—(cheers). It was quite enough that a case of misery was made out to ensure relief from the ready hand of her Majesty. She contributed to a greater number of charities than any other individual with the same means; and the members of their order were greatly indebted to her princely munificence—(renewed cheers). Her Majesty was patroness of the girls' charities, and also a very liberal contributor to the funds of this excellent, useful, and laudable institution—(cheers).

He concluded by giving "The health of the Queen Dowager"—which was drunk with three times three, good cheers.

"*Una voce poco fa*," by Miss Betts. Followed by much applause, and unanimously encored.

After a short lapse of time the toast-master excited a good deal of mirth by giving out the next toast, namely, "The health of his Royal Highness Prince Albert, the Prince of Wales, the *Princess of Wales*," (in mistake for the Princess Royal) and the rest of the Royal Family," before it had been proposed by the chairman. The company promptly responded to it, and the cheers were followed by much laughter.

The CHAIRMAN, as soon as the mirth had subsided, rose and said, he was happy to find the company over whom it was his happiness this evening to preside, so much on the alert in responding to the toast which had been given from behind the chair—(cheers and laughter). For regularity's sake he would however give it them again in due course, and propose "The health of his Royal Highness Prince Albert, the Prince of Wales, the Princess Royal, and the rest of the Royal Family"—(cheers). This was a toast which he knew they could not but receive with enthusiasm. For they all knew the worth of the illustrious personage whose name stood at its head—a prince, who since his advent to this country, had rendered himself an object of admiration to every Englishman—(cheers). His conduct was, in all respects, most exemplary, and he enjoyed, as he deserved, the love and esteem of all—(cheers). Of the Prince of Wales it was only necessary to say, he was the grandson of a Mason—(cheers); and he hoped that some of them might live to see his Royal Highness a member of the same Craft—(loud cheers). He concluded by giving the toast, which was again drunk with all the honours, and followed by the song, "Long Life to the Prince and the Queen."

The CHAIRMAN again rose, and said that the same loyalty which they all owed to their sovereign as citizens of the world, did those among them who were Masons owe to their ruler and head—(cheers). Without, therefore, making any observations of a more Masonic character (which, in a mixed company like the present, would be out of place), than those which dwelt generally on the great merits and distinguished qualities of their most worshipful Grand Master, he would at once propose the health of His Royal Highness the Duke of Sussex, with three times three—(loud cheers).

Song from Miss Fanny Russell.

The CHAIRMAN next gave "The Pro-Grand Master, the Deputy Grand Master, and the Grand Lodge of England"—(three times three).

The CHAIRMAN then gave "The healths of the most Worshipful Grand Masters of Scotland and Ireland"—(three times three).

BRO. E. R. MORAN returned thanks on the part of the Most Worshipful Grand Master of Ireland. His maternity of Masonry was in that country, and it would therefore, perhaps, not be thought unfitting that he should acknowledge that portion of the toast which related to Ireland—(hear, hear). It had been his good fortune to have the honour of returning thanks for a similar compliment to the distinguished Mason who ruled the Irish Craft at the first public meeting of this charity, when held at Blackwall, and what he had since seen of its working out to its present high attitude, only rendered him the more anxious to see its great objects carried out to the perfection of that arch of Masonic

charity, of which it would be the crowning stone—(hear, hear). He hoped that as long as “the Old Man’s Asylum” made an appeal to the benevolent feelings of the Brethren, an Irishman would be found in London to attend to its festivals, to testify the attachment of the Irish Masons to the great principles of this noble institution—(hear, hear). After dwelling upon the advantages of Masonry, and paying a well deserved compliment to the Duke of Leinster, to whom he owed Masonic allegiance, he concluded by again returning thanks, and resumed his seat amid the cheers of the company.

THE CHAIRMAN again rose, and said that they had now come to that which might properly be considered the toast of the evening, namely, “Success to the Asylum for Worthy Aged and Decayed Freemasons” —(loud cheers). Two Masonic Charities had already been founded—the Boys’ and Girls’ Schools,—from which great good had resulted, when it occurred to certain members of the body that it was somewhat extraordinary that while the child of the decayed, and the orphan of the deceased Mason, were cared for, there should be no provision made for the Mason himself, if, in his latter years, it should happen that he was overtaken by adversity—(hear, hear). To supply this want, then, was the task which had been taken up by the founders of the Asylum—(cheers), and which had been performed with a degree of zeal and perseverance in the cause of charity which was truly worthy of the character of Masons—(cheers). He would not more pointedly advert to the difficulties with which these excellent Brethren had had to contend—(hear, hear). Suffice it to say, that it was unfortunately the opinion of some of those who had great power and influence in the Craft—an honest opinion, no doubt, however erroneous—(hear, hear), that a third Masonic charity might prejudice the two previously established—(no, no); and this circumstance made it necessary that those who had begun the good work should possess a more than ordinary degree of perseverance to induce them to go on with that which they thought a design worthy of the brotherhood—(hear, and cheers). Perseverance, however, they had, in no ordinary degree. They went on; no opposition deterred them from the good work, and a considerable amount of success had attended their labours, notwithstanding all the obstacles which had been thrown in their way—(cheers). Now, a fact which it was of the greatest importance to know, was this, that although the institution had grown in strength, had increased in stature, and, to a certain extent, realised the hopes and expectations of its founders—(hear, hear), the other two Masonic Charities had in no degree been injured by its success—(loud cheers). It was a still greater gratification to know that that principle which at the outset was deemed fallacious in itself, and prejudicial to other institutions, had so far gained ground that it had converted many of those who had at first most strenuously opposed it—(hear, and renewed cheers); and the very principle upon which this institution was founded was actually, at the present time, being carried out by parties who set their face against it when it was proposed to be carried in execution by those with whom it had originated—(loud cheers). They, however, did not quarrel with this fact; they were happy and proud to witness it—(hear, hear), and congratulated themselves that they had called into existence a principle which operated in furtherance of charity, and which was accompanied by a degree of power which could not fail to ensure its success—(hear, hear). Let them, therefore, go on with that determined perseverance with which

they had set out, sensible of the goodness of their cause, and convinced of its ultimate triumph over every obstacle, and that, sooner or later, it would conciliate every opponent—(loud cheers). They well knew, however, that no object of the kind could be obtained without certain means; there must be funds—(hear, hear); and he would call upon them all to act on the same principle—to contribute towards them so far as they could do so, consistently with their means—(hear and cheers). Heknew it was unnecessary to say more to induce them to contribute their mite towards the support of those who had “fallen into the sear and yellow leaf;” but he would perform the pleasing duty of telling them, that the principle on which the institution had been established had already been so far carried out, that they already had seven poor Brethren supported out of its funds—(loud cheers). Yes, they had the satisfaction to know that seven of their Brethren had this Institution to fall back upon in the day of their adversity—(renewed cheers). Surely this was some fruition of the objects with which they had set out—of the hopes they had cherished by the way—(prolonged cheers), and which could not fail to induce them to persevere in the good work—to animate them with a determination to continue their progress until, daily increasing in means, they should ultimately succeed to the full extent of their wishes—(cheers). He concluded a heart-stirring appeal on behalf of the Institution, by giving “Success to the Asylum,” with three times three, which was responded to with the utmost enthusiasm, and drunk with all the honours.

Glee, by Bro. J. F. Smith, composed by Bro. Hawes, sung by the professional ladies and gentlemen.

THE THREE TASKS.

Though, Brothers! we have built our Shrine,
And reared the Altar's Cubic Stone,
Graved on its front the Mystic Sign,
Known to our ancient Craft alone.
Not yet our Crowning Work begun,
The Mason's labour is not done!

Though Charity hath formed a pile
Where breathes her Orphan Children's prayer,
Whose grateful hearts, whose happy smile,
Reward our deeds and bless our care:
Not yet our Crowning Work begun,
The Mason's labour is not done.

When we have reared a home for those
Who of their plenty freely gave,
Whom Poverty, at life's late close
Hath left no shelter—but the grave:
Then may we boast a race well run,
Then will our Crowning Work be done.

The CHAIRMAN again rose and said, that the manner in which they had received the last toast, satisfied him that they would receive that which he was now about to offer to their notice with equal favour—(hear). For not only did the Asylum owe its existence to the efforts of Bro. Crucefix, but the point of success at which the institution had arrived, was mainly owing to the untiring perseverance and indefatigable

energy of that worthy Brother—(loud cheers). In saying this, he felt confident that none of them would think that he was detracting from the share of merit which justly belonged to those who had so laudably and zealously assisted him in prosecuting the good work—(cheers). But in every institution of this kind, there must be some one leading individual, who would constantly and perseveringly keep in view the objects with which they had originally set out; and who would rally those around him who were perfectly willing to go on in a good work, but who required the stimulus of a bright example to keep them up to the point of duty—(hear, hear). If they measured the deserts of their Treasurer by the difficulties which he had had to contend against, and the amount of success which had crowned his efforts, they could not say too much in commendation of him—(loud cheers). He (the Chairman) was told, and indeed knew the fact from his own knowledge, that that worthy Brother had the success of this institution so much at heart, that nothing save those misfortunes to which all were liable, should prevent him from continuing to apply his time, his talents, and his energies to the carrying out of the noble principle on which it was founded, to a full, complete, and satisfactory conclusion—(cheers). In the name of Charity—in the name of the company—he begged to offer him their acknowledgments, as well as to thank all those who had so perseveringly and so assiduously supported him in his arduous task—(renewed cheers). He concluded by giving "The health of their worthy Treasurer, Bro. Dr. Crucefix, and the Committee, with three times three"—(cheers).

The toast was drunk with three times three, and one more of the most rapturous cheers. The ladies complimented the toast by rising and waving their handkerchiefs.

Dr. CRUCEFIX then rose and addressed the company, and acknowledged, on the part of the Committee and himself, the compliment that had been so kindly proposed and so cordially received. He assured the meeting that all who were embraced in the executive department of the institution felt that in unity of action they found the best reward for labour cheerfully performed. He then read the Seventh Annual Report: by which it appeared that the income of the institution during the year had increased upwards of 400*l.*, which included 70*l.*, the produce of a ball patronized by the ladies. The total amount of the funds being now 3538*l.*—(great cheering). The Report glanced gently on passing events, and repudiated the declaration, that to relieve the aged would be to injure the young.

Bro. CRUCEFIX resumed his address. The meeting would agree with him that the Report was the more satisfactory, from its having been declared after a year of unexampled difficulty—(cheers). It proved how excellent was the principle of the Asylum. As the Treasurer, he thanked them on the part of their aged Brethren for that seasonable aid which rendered their hearts less unhappy—their condition less desolate.

The Report which he had just read, touched so lightly on passing events, as to render some brief observations necessary. The Committee viewed those events without apprehension, and were desirous to put an end to all that was unseemly in a most comprehensive association.

It was not perhaps generally known that immediately the first suggestion of the new "Royal Masonic Benevolent Annuity Fund" was intimated, and before it was announced, the friends of the Asylum

assembled together. For what purpose? To oppose it,—oh no—(cheers), but to help its founders to carry out as far as possible the magnanimous intention of charity—and they used their best endeavours to amalgamate a portion of the active principle of their own long-cherished and highly successful institution with the new project—reserving only a stipulation that the Building Fund should be guaranteed by Grand Lodge, until time and circumstance should determine the period for erecting the Temple itself. Could unselfish generosity go farther?—(great cheering).

It was much to be regretted that an offer so calculated to heal all difference in opinion was not accepted. It was still more to be deplored that the rejection of it was accompanied by a suggestion, that the whole of the funds might be given to the new scheme, but that the proposal for the Asylum Building Fund could not be entertained. Oh, yes! they would take the money of the Asylum—(great laughter) and would leave the Subscribers to incur the stigma of faithlessness and dishonour that would attend such treachery. It was not declaring too much to say that by the rejection of the offer, the principle of true charity was violated; and by the shameless suggestion to give all the money, the unanimous recommendation of Grand Lodge in favour of the Asylum was offensively disregarded.

But the principle of the Asylum has triumphed; it has reproved an inane declaration that it would injure the schools; it has corrected an anomaly for, lo! another new charity is now deemed necessary. It is to be hoped that same inanity may not mar the prospects of the new institution, which but for the Asylum would never have had its being—(hear, hear, and cheers); a great fault had been committed, where a high morality would have been more becoming, and when something like public reproof threatened, it was found that the poet's words conveyed a useful hint—

“ Oh, let us have him, for his silver hairs
Will purchase us a good opinion ”

It may be well said “ The charity covereth the sin ”—(loud cheers). So that the Aged Masons' cause with another name, became useful to its former opponents. How true it is that

“ Time and the hour run through the roughest day.”

But there was good in all things, and it was to be hoped that all Brethren would unite in observing the Masonic charge, to imitate what was good, and to amend in themselves what might be faulty in others.

The Asylum and the new Institution stood in the relative position of parent and child—the parent charity would do nothing to prejudice the child—it was expected the younger would do nothing to offend the parent—(hear, hear). For if it did, the parent might find it necessary to reprove, with calmness, and always with caution.

The world was too apt to palter with old age, forgetting that those whom the All-wise spared so long, demand the highest respect. It was well observed, that “ Age has a dignity which no human distinction can bestow.” The aged man was the ancestor of his own mind, the traditional chronicler of, to us, a past world, and lived in the present, the observer of growing time, while the spirit within him, partaking of an almost superhuman intelligence, enables him to contemplate the glories of another world. Let not his rags be sneered at—they

were but the type of his mortal coil, which would be shuffled off when the purification of the tomb should direct his soul to wing its flight to eternal happiness.

Many men change their opinion—this was human. Several friends who had given liberally to the Asylum, had joined the new Institution. Should this be regretted?—certainly not. They should be thanked for their past support, and even for their present conduct; for that proved the loftier character of the Asylum, in shewing that the boundless current of charity required increased number of streamlets for its bounty; every succeeding year qualified fresh aspirants for a knowledge of the genetic principle, and the Asylum would come in for its full share.

It now only remained for him to thank all friends, but more especially the ladies in the gallery for their great moral aid. He had pleaded for seven years most successfully, and felt assured he should not on this occasion be sent empty away. He trusted the Treasurer of 1843 might, like himself, on a similar occasion, and in the same place, receive equal tokens in favor of the Asylum for Aged and Decayed Freemasons—(loud and long-continued cheers).

Bro. BELL said he had the honour of being entrusted with a toast, and he called upon them to charge in bumpers to do honour to it—(hear, hear). He (Bro. Bell) had himself, on former occasions, had the honour of filling that chair—(cheers), which had this evening been occupied with so much ability by Bro. Shaw—(renewed cheers); and in proposing that worthy Brother's health, he could not entertain the slightest doubt as to the manner in which the toast would be received by the company—(loud cheers). Not only was he an honour to the Craft of which he was a member—not only had he proved himself worthy of some of the highest honours in Masonry—(cheers), but he had on this particular occasion, by his conduct in the chair, as well as on every occasion on which great talents were required, proved himself a worthy and excellent Mason—(cheers). In private life he was recommended and endeared by the same good qualities which in Masonry had won for him golden opinions from his Brethren—(cheers); and when his services had been required for this particular charity, he had always been found at his post—he was never wanting; and to crown his services, he had on this day taken the chair, and acquitted himself in a manner more honourable to himself, and more satisfactory to the company, than any words of his (Bro. Bell's) could characterise—(loud cheers). He begged to propose the health of "Bro. Shaw, their excellent Chairman," with three times three.

The toast was drunk with all the honours, and much enthusiasm.

The CHAIRMAN rose to return thanks. He said the kindness of our friends often placed us in difficult positions; and this he felt upon the present occasion. With regard, however, to what the worthy Brother who had so kindly, and in terms so flattering to him (Bro. Shaw), proposed the last toast, he did admit, that in respect to the interests of this Institution, or any other subject which he undertook, he was prepared to persevere, and to go on to the end—(cheers), keeping constantly in view the objects and the principles with which he set out—(loud cheers). He could have wished that the chair had been occupied this evening by some one better capable of performing its duties, and whose position and talents could have better promoted the interests of this valuable Institution—(cheers, and no, no). He had always promised his services to

the Asylum, and was always ready to perform his promise whenever he could be of use—(renewed cheers). In conclusion, he thanked them most kindly and cordially for the mark of good feeling which they had manifested towards him by the way in which they had drunk his health; and if they felt satisfied that he had performed his duty, it was in the highest degree gratifying to him. He wished them all long life, and every happiness, and resumed his seat amid loud cheers.

Bro. BREWSTER next rose, and said he had obtained permission from the Chairman to propose a toast; and that which he should have the honour of submitting for the approbation of the company, was one which, if he was not mistaken, would be received with favour by every Brother present—(hear, hear). It might occur to their minds, as it did at the present moment to his (Bro. Brewster's), that it was from among the ranks of the Craft that the Chairmen of the Anniversary Meetings of this excellent Institution had generally been found—(hear, hear). It was an old and true adage, "that the cedar of the mountain side looked as fine, and grew as fair, as that of the royal palace"—(cheers), and it was from their Brethren "of the mountain side," rather than from the "palace garden," that their cedars had been found—(hear). The good which had been effected through the operations of this Institution, was done by those Brethren who were more distinguished for usefulness, and for zeal and energy in the sacred cause of charity, than for the high posts or distinguished rank which they might hold in Masonry—(cheers). After expatiating at some length on the merits of the Brethren who had on previous occasions filled the chair so worthily occupied this evening by Bro. Shaw—(cheers), and dwelling more particularly on the talents of a Brother (Bell) who on two similar occasions had presided over them—(cheers), he concluded by proposing the health of "The Brethren who had passed the Festival Chair of the Asylum," coupling with the toast the name of Bro. Bell—(cheers).

The toast was drunk with three times three hearty cheers.

Bro. BELL rose and returned thanks. Having been so pointedly, and he might add so kindly, alluded to by the worthy Brother who had proposed the health of those of their Order who had had the honour of presiding at the annual meetings of this excellent and laudable Institution, he felt that it was incumbent upon him to return thanks for the honour which had been done them. It was true, as had been said, that the names of the chairmen, in some measure, formed the history of the society—(cheers); for they had stood by it when it could not well stand by itself; and had encountered obstacles which ought never to have been thrown in their way—(renewed cheers). The worthy Brother then proceeded to remark upon the refusal of the new Society to accept their proffered co-operation, and called upon them to emulate it in their efforts to do good. "And," said the worthy Brother, "if they beat us in the race, we will envy their better success in that laudable spirit of rivalry, which shall induce us to do all in our power to overtake and pass them"—(cheers). Let the honour of victory rest upon the brow of those who should prove themselves the best and the strongest—(cheers). Bro. Bell resumed his seat amid the warmest demonstrations of approbation.

"The Oak and the Ivy," words by Bro. J. E. Carpenter, inimitably sung by Bro. Ransford, was rapturously encored.

The Rev. FRANCIS MAHONY, in a speech of great eloquence proposed the healths of those amiable, gifted, and beautiful beings, who

had shed the lustre of their influence on the meeting this evening, he meant "The Ladies," a toast which was drunk with an acclamation of devotedness and enthusiasm.

BRO. CRUCEFIX proposed the health of Dr. Oliver, the historian of Freemasonry—one to whom the whole world were so deeply indebted for the devotion of a life to the best interests of mankind; his intellectual labours were of priceless value—his high morality an example to society—to Masons he was the "Star in the East." In his (Brother Crucefix's) opinion, the life of Dr. Oliver, as a Christian pastor, was only equalled by his public virtues; that such a Mason should have been submitted to an ungracious offence was an additional reason for paying him a mark of general respect—(great cheering, followed by three times three).

The health of the Stewards, with thanks to them for their great attention and kindness, was welcomed with an enthusiastic cheer; after which the Brethren left the hall to join the ladies in the glee-room.

The Chairman fulfilled his office to the admiration of the company; his addresses were pointed and well delivered, and his courtesy to all was gratefully appreciated.

The subscription list did not exceed 400*l.*; but, considering the depression of the times, and the obstacles that impeded greater success, it was a satisfactory demonstration. Among the subscribers were many ladies.

The concert in the glee-room was unusually effective; and the entertainments of a delightful evening concluded with quadrilles, an unusual gratification to the ladies, and which we hope may be repeated on every festival of the Craft.

The elegant candelabrum, presented to Dr. Crucefix by the Craft, was placed in a conspicuous position, and attracted general admiration.

We must not conclude without again congratulating the Stewards on their very admirable arrangements. All was order, peace, and harmony; every address was heard most distinctly, and every Brother received the greatest attention.

THE REPORTER.

THE BANK OF ENGLAND.—*April 14.*—The *re-union* of this Lodge partakes, as usual, of the true social character of Freemasonry. The constituency, although not extensive, is truly fraternal. Brother Z. Watkins, as the W. Master, throws into the scale all those courtesies of hospitality that characterised his former presidency, and the addresses, delivered by himself and others, are always listened to with deserved attention. On this evening we were forcibly struck by the fervid manner in which Brother Douglas Jerrold delivered a very beautiful address, in which he alluded to the late horrors of the Affghanistan war with deep feeling. Captain Chappell, *R. N.*, who had lost a brother in that dreadful scene of slaughter, also spoke under feelings of mingled grief and of hope that Freemasonry might yet impart its blessings to the savage of India, and thereby effect some atonement for their past inhuman barbarities.

June 9.—At a meeting of a Lodge of Emergency, convened to consider of an address to the Rev. Dr. Oliver, the Lodge unanimously resolved upon presenting an address on his ungracious dismissal from the office of D.P.G.M. for Lincolnshire.

CHAPTER OF FIDELITY.—Companions W. Thodey Smith, John

Udall, and John Hodgkinson have been installed principals by Comp. R. L. Wilson, in his usual style of correctness and excellence.

PEACE AND HARMONY, 72.—Bro. Gilson, whose installation was assisted by Bros. R. L. Wilson, R. T. Crucefix, *M.D.*,—Thompson, *M.D.*, and many other eminent Past Masters, maintains the hospitalities of the Lodge in social observance. The new furniture is much admired, it is of solid oak; the chairs are admirably designed, and do much credit to the artist, Bro. W. Evans.

PERCY LODGE.—Few Lodges are making such rapid advances as this excellent one; every report announces an increase to numbers and respectability; discipline is well observed, but less could not be expected from a body of Masons who rank among them a "Masonic Worthy" like Bro. W. R. G. Key. If the old Athol honour of the "Nine Worthies" could be revived, Bro. Key would stand first in the throng to claim it. The Percy Lodge have done themselves honour in again presenting him with a handsome jewel on his resigning the Treasurership, which he has held for so many years.

MASTER MASONS' LODGE OF INSTRUCTION.—Every meeting of this Lodge adds to its importance; intelligence and discipline are promoted, and we are happy to observe that provincial and foreign Brethren profit by the opportunity afforded them to witness the *purest* working of our order.

LODGE OF ANTIQUITY.—It does not often happen to us to say much of this Lodge; the present D.M. Bro. Henry Hancock appears so zealous in his duty, and so courteous in the performance of it, that to omit the expression of satisfaction would be unbecoming.

The 25th of May was remarkable for an exhibition of perseverance in a P.D.M., whose mode of agitating the breeches pocket exceeded the strictest rules of importunacy, and we advise him to be cautious; charity may excuse a folly, but she should not be compelled to blush for it. An address by Sir Edward Ryan, late Chief Justice of Bengal, S.G.W. of that district, on Masonic affairs in India, will not soon be forgotten by those who were present; it was a master-piece. We wonder who will report it to the proper quarter?

THE CROSS OF CHRIST ENCAMPMENT.—Bro. Wackerbath rules his Encampment with the perfect support of his Brother Knights, and the FAITH AND FIDELITY, aided by the united services of Sir Knights H. Udall and R. L. Wilson, maintains its high character.

☞ Many reports are declined, some by reason that they are not sufficiently clear, and others being entirely without interest.

MASONIC CHIT CHAT.

THE GRAND MASTER.—H. R. H. the Duke of Sussex has been appointed by her Majesty to be Governor of the Royal Castle, Windsor, *vice* the Earl of Munster, deceased.

SILLY, IF TRUE.—A letter has been received in Ireland from the Roman College *de propagandâ*, which states that all the Papal decrees and edicts against Freemasonry are in full force at this moment.

THIRTY YEARS AGO!—"The modern Freemasons are, it seems, henceforward to take the ancient landmarks as their guide; and, for the more effectual observance of the same, a Lodge of Promulgation has been recently established, under the authority of the Grand Lodge.

and at the head of it is placed, as M.E.R., James Earnshaw, Esq., P.J.G.W., a gentleman distinguished for his scientific acquirements, and extensive knowledge of the Masonic art."—*British Press*, Feb. 15, 1811. The present United Grand Lodge might find it worth while to become a Lodge of Promulgation at the present time.

BRO. THE REV. H. R. SLADE, LL.B., incumbent of Kenley, has been appointed by the Right Hon. the Earl of Clarendon, *G.C.B.*, &c., one of his lordship's chaplains. The reverend Brother is about to publish, by subscription, a work called "Essays, Moral and Literary," under the patronage of the Duke of Sutherland. From our knowledge of the author, we anticipate that his Essays will deserve a very extended patronage.

BRO. WM. SHAW.—The Masonic Fraternity will hear, with much satisfaction, that this distinguished Brother, whose qualifications as a Mason are admirably rivalled by his high intellectual attainments, is about to receive, at the hands of the agriculturalists of the United Kingdom, a public testimonial, in acknowledgement of "The zeal, energy, talent, and success, with which he has long laboured in the behalf of the science of agriculture, and in support of every effort for the diffusion of knowledge amongst the cultivators of the soil." The list already numbers many noblemen and gentlemen connected with the "broad lands" of the empire; and, before it closes will, doubtless, embrace all who take a proper interest in the important subject of agriculture, and who are disposed to reward the industrious labourer in the vineyard of its science.

BRO. DR. WM. MARSDEN.—*May 11.*—This zealous friend to humanity received a well-merited compliment at the hands of H.R.H. the Duke of Cambridge, who presided at the London Tavern on the fourteenth anniversary of the ROYAL FREE HOSPITAL, of which Dr. Marsden is the founder and principal surgeon. The testimonial to his unceasing exertions, and his active benevolence, consisted of a service of plate, of nearly £600 value, the contribution of nearly three hundred persons. The doctor may be well proud of this tribute, but we question if his feelings did not receive a still higher gratification in the announcement from the royal chairman, that the subscription list in behalf of the institution reached the large amount of £1898 6s.

SIR WM. BEATTY, M.D., recently deceased, was chief medical officer to Lord Nelson, and was with him at the battle of Trafalgar. He possessed the bullet which killed that celebrated hero, which he kept in a crystal case mounted in gold.

WILLS.—It is not generally known that a will may be revoked if the testator (whether male or female), marry after executing it, and whether the testator so intends it or not; and if the testator wishes to reserve it, he can only do so by re-executing it in the same way it was originally executed, or by means of a codicil similarly executed, showing an intention to revive. Before the Act which came into operation on the 1st of January, 1838, both marriage and the birth of a child were necessary to revoke a will.

WORTHY OF NOTE.—During the recent riots at Cincinnati, when an incensed mob were destroying every thing before them, the cry was raised, "Let us go to Brewster's." An appeal was made to them not to injure the property, because it belonged to a charitable institution—a *Masonic Lodge*. The appeal was not in vain. The elements of discord and revenge were stayed—neither the building nor its property was damaged.—*American Masonic Register*, Jan. 29.

MARRIED—*April 16.*—Bro. Aubrey Walsh, P.G.S., No. 8, to Miss Robinson, of Great Queen-street.

BIRTHS.—*April 12.*—At Orizara House, Chudleigh, the lady of Bro. Captain Powney, *R.N.*, *K.G.H.*, P.M. (650), and P.G.J.W., Devon, of a son.

May 5.—The wife of Bro. W. Evans, P.M. (118), 28, New-street, Covent Garden, of a son.

May 9.—At Taunton, the lady of Bro. H. G. Foy (327), of a son.

On Wednesday, the 25th inst. (May), at Askew Villa, Shepherd's Bush, the lady of T. M. Cleoburey, Esq. (No. 1, G.M. Lodge), of a daughter.

Obituary.

BRO. ARTHUR LUTHERBURG THISELTON.

“On Saturday, the 14th of May, 1842, were deposited in Lambeth Churchyard, the remains of our deceased Brother, Arthur Lutherburg Thiselton, aged 48.

“It appears he was imbued at an early age with a strong desire of being connected with theatrical affairs as a scene-painter, and was apprenticed to Mr. Morris, of Drury-lane theatre, in the year 1814; he however found that he was not placed in that position which he coveted; the fact was, Mr. Morris held the situation of property-maker,—he was not the scene-painter to that establishment. At the kind interference, however, of Mr. Peake, the indentures were cancelled, and he was ultimately articulated to Mr. Greenwood, who had for many years the entire control of the scenic department of Drury-lane. His progress, under the tuition of Mr. Greenwood, aided by his strong natural talents, was extremely rapid, and he attracted the attention of Mr. Kean, Mr. Rae, and others, who often found their way into the painting-room to watch his industry, and to exchange those witty and facetious conversations which exist between theatrical men. Upon the completion of his term, (1818), he was befriended by Peter Moore, Esq., *M.P.*, and upon the production of an after-piece, written by that gentleman's daughter, called the “Castle of Wonders,” he was permitted to take his place as a principal scene-painter at that theatre. It was one of the first experiments of the kind that had been allowed; Mr. Greenwood, and his father before him, had no master-rival to compete with them, while at the other house, Covent Garden, the talented family of the Grieves held almost the same undisputed sway. The event caused a considerable excitement in the profession. The house, crowded upon this occasion, was attended by the principal scene-painters of the metropolis, and the generous award of praise due to merit, was freely given by them to their talented competitor.

“He was next engaged at the English Opera House, for a space of four years, earning for himself an established reputation; he was upon two occasions engaged at the Royalty theatre, first under Mr. Rae, up to the period of that gentleman's failure, secondly under Mr. Glossop, in 1825, and at this period he fortunately escaped destruction, having left the theatre but half-an-hour before its walls and roof fell in, and the new and splendid edifice was reduced to a heap of crumbling ruins.

He was also the principal scene-painter at Astley's and the Olympic theatres, and held an engagement at the Leeds and York theatre, in which county he not only pursued his profession, but he also supported the principles of our Fraternity in so marked a manner, as to earn for himself the honour of being appointed one of the Prov. Grand Deacons.

“ He was initiated in the Bedford Lodge, in the year 1823, and the great attention which he bestowed to Masonic discipline, soon evinced that desire and that determination which he came to—to lose no opportunity of seeking instruction, and which when obtained, he was at all times ready and willing to disseminate. He was much attached to our late celebrated Bro. Gilkes, and paid him every kind attention at the period of his closing illness; he was with him at the time of his decease. Bro. Thiselton joined several Lodges and Chapters, and on all occasions proved himself to be a most zealous member of the Craft, and we confidently say, that those who honoured him with their friendship during life, will not refrain from evincing the self-same respect to his memory. He was for many years attached to the Middlesex Lodge, in the capacity of Secretary.

“ Our Brother retired from his profession as a scene-painter, having broken a blood-vessel; he, however, in the year 1830, was appointed, through the kind instrumentality of a distinguished member of the Grand Lodge, to the office of enquirer into the cases submitted for relief by the Society for Discharging Prisoners confined for small Debts, which situation he filled till the hour of his death; he also held the situation of Junior Clerk in the Grand Secretary's office, from 1838, and although his too visible sufferings obtained for him universal sympathy and commiseration, none we believe will say that he was ever backward in performing, readily and kindly, his allotted duties.

“ It is, in conclusion, to be observed with regret, that his long-protracted sufferings, attended with a considerable outlay for medical advice and necessaries, disabled our Brother completely from making otherwise than a very small provision for the immediate wants of his widow and three children, one of whom is in the Blue-coat School. We are informed that he has left many curious relics, more especially a work upon which he devoted many years of hard labour, viz. an Illustrated Survey of London, twenty volumes of which are completed; the whole would have been finished in about six months. He was at all times sanguine in his ideas as to its becoming a valuable bequest to his family; what will be done with the work time must show.”—*Abridged from a Memoir of the deceased.*

The preceding biographer of Bro. A. L. Thiselton has touched but lightly on his private character, which was of singular elements. Talented he was; as a Mason, his forte was the Royal Arch; his father (the whole family were Masons) was devoted to this branch of the Royal Art, and Arthur greedily pursued the science. Many years since, he nerved himself to the attempt of discussing, in Grand Chapter, a motion of which he had given previous notice; but, owing to want of judgment in the choice of means to elucidate the grand conceptions of his thoughts, he broke down, and advantage was taken of his want of tact, to decry the attempt at a work which would, if aided, have been one of wonder. He was of a tall gaunt figure, with an eye of keen satire, and on this occasion, when he addressed the Throne, on which the Royal First Principal then sat, his exclamation—“ Put not your trust in princes,” will long be remembered by those who heard him.

Failing though he did, his attempt proved the precursor to considerable change in the management of Grand Chapter; some improvement certainly resulted, but English Freemasonry will regret that such a renovation did not take place as would have made Royal Arch Masonry better understood, and have satisfied all classes, more especially in the provinces, that the general weal was fostered and protected.

His museum of natural curiosities was such as might have been expected to be the collection of a man in humble circumstances—nothing bought—all collected; his walks led him to stride over all London and its vicinity. Were the roads opened for the gas-pipes, there was Bro. T., poking with the workmen, and ever and anon was he rewarded by a bit of old iron, a rusty key, an old coin, or a bit of lead; if you called on him the next day, be sure you would recognize the trophy, duly ticketed with all the precision of the antiquary. Old London Bridge afforded him numerous specimens. We were *rayther* a favorite, and were allowed the privilege to examine into these matters, and we took the liberty as a friend, to examine a little into the character of our singular Brother; he was crotchety, kind, obstinate, and jealous of being approached; sceptical on some points where many enlightened men even had doubts, but informed on all. Since his appointment as under clerk, he arranged the few books and manuscripts in the Masonic library, and had the contributions to this department been ever so extensive, he would have been delighted to have regulated them; as it was, he considered the office of curator as disgraceful, having nothing to do; still the library will feel his loss.

Among his active services, may be remembered that he was Secretary to the Monument Committee in commemoration of the late Bro. Gilkes.

His last appearance was on the 28th of April, at the Board of Benevolence, when he officiated for Bro. Farnfield, who was ill at the time.

So little did anxiety weigh with him, although so near his end, that he spoke in a jocular strain as to the probable scene about to take place in the next Grand Lodge, alluding to the probable discussion of important subjects. He had a clear presentiment of his last moments; he called the nurse to his bed-side, and then described his approaching dissolution—"Do not let my wife come into the room; look at my nails, you see they have changed; Death is at my hands. You will shortly hear a slight rattling in my throat, and you will think it is a little difficulty in breathing; it will be the last effort, but I do not think it will be severe; that is all." What a description of death! In five minutes he was not of this world. His corpse presented extreme emaciation, and was six feet five inches in length.

Scarcely had the tomb closed over the remains of one Brother of this family of Masons, than another (the elder) has been summoned to claim a knowledge of the *great secret of eternity!*

On the 26th instant (May), at his residence, Great Russell-street, Bloomsbury, WILLIAM MATTHEW THISELTON DYER, Esq., aged 59. He was coroner and steward for the Tower of London, a magistrate of Middlesex, Westminster, and the Tower Royalities, a governor of the Royal Hospitals of Bethlehem, Bridewell, and St. Bartholomew's, and, besides holding a responsible situation in the stamps and tax department in Somerset-house, he held several other public appointments, all of which he filled with ability and liberality of feeling. He has left a widow and family, and a large circle of private friends, deeply and sincerely to lament his loss.—*Morning Paper.*

The deceased was more known in the Craft by his paternal name of Thiselton, having assumed that of Dyer some few years since, in consequence of having succeeded to a small entailed property. He was initiated in the Old King's Arms Lodge, and afterwards joined the Corner Stone, to qualify for the red apron; he retired from that Lodge soon after he obtained the rank, which gave considerable umbrage, and the Grand Stewards' Lodge, which he wished to join, passed a by-law, empowering the ballot for the admission of members, by which he was excluded, as well as some others; this act of the Lodge was not in strict conformity with the Constitutions, and so seriously affected the Lodge, that the by-law was withdrawn; but Bro. Thiselton did not afterwards *claim*, as he might have done, the *right* to enter the Lodge.

He was a member and treasurer of the Prince of Wales' Lodge, and an affiliated member of the Prince of Wales' Chapter, where, however, some differences between him and others for some time interrupted the harmony of the Companions; those differences, however, were lately reconciled.

In early life he followed his father's business, and was an excellent workman, both at case and press; he could pull off 400 an hour, when a ready workman would be satisfied with 250; he was then a powerful strong man, six feet four in height. As a Mason he was not a learned man, but was critical in his ideas of ceremonies and discipline, and having been many years in the Craft, and belonging to several Lodges, he expected long since to have received the distinction of the purple, an honour, however, he did not obtain. He possessed much general information, but his manner was *brusque*, and he was often considered as acting from pride. He was much in company, and being connected with so many public meetings was, as he himself would say, a "diner out." On assuming the name of Dyer, he was desirous of becoming a magistrate for the county, and, although turned of fifty, he qualified as a barrister at Gray's Inn, and frequently sat as magistrate, to the general satisfaction of the bench. He had some notions of a seer-like nature, and was influenced by spectral illusions; one instance of which occurred early in the present month (May).—He had been suffering for three or four months from marasma, or atrophy, and could take so little sustenance, that his portly frame was reduced to a mere skeleton, and his dissolution was daily expected. His brother Arthur had been taken suddenly ill, and being much attenuated soon sunk, his death was carefully concealed from him; but to the surprise of those around him, the day after the death of his brother, he said—"I have then outlived Arthur, and if I recover, I will explain how I know when and how he died." Mysterious thoughts occur in reflecting on the death of these two brothers!—in their last moments both were perfectly collected, and each parted from life with scarcely a sigh.

March 8.—At Barbadoes, where he had arrived from England on the 24th February after an illness of three days, of the yellow fever, aged 25, Captain EUSTACE ALEXANDER TENNYSON D'EYNCOURT of the 46th Regiment, youngest son of the Right Hon. Charles Tennyson d'Eyncourt, *M.P.*, of Bayons Manor, Lincolnshire.

March 28.—At Aughlasnaffin, Mr. JOHN SMITH, aged 48 years. He was upwards of twenty years a member of the Royal Blue Lodge, No. 1009, Seaforde. county Down, during which time his conduct was very exemplary. He was interred according to the ancient custom of the fraternity in the family burying-ground, Kilmegan.

April.—At Taunton, Bro. JOHN PRIGHARD, upwards of thirty years clerk to the magistrates in this town; our highly-respected Brother has descended to the grave full of years, having numbered eighty winters.

April.—At Yeovil, MARY, the beloved wife of Bro. THOMAS CAVE, P.P.G.W., Somerset.

April 14.—Bro. C. AUSTEN, at Luton, (698), late under-sheriff of the county of Bedfordshire.

Lately at Chatteris, Cambridgeshire, Bro. POWELL, whose reverses of fortune had been patiently and manfully borne for some time past. Bro. Powell was initiated in the "Lodge of Light," Birmingham, to which he expressed himself warmly attached, and we have no doubt the Brethren of that respectable Lodge will not forget the "widow and fatherless in their affliction."

April 21.—An inquest was held by Mr. Payne, at the George Inn, Borough, on the body of Bro. JOHN CHARLES STAHLSMIDT, No. 1, aged 51, coal-merchant, of Belvidere-road, Lambeth. It appeared that the deceased left the corn-market in Mark-lane, and went to the offices of Mr. Cattarns, the solicitor to a company of which deceased was one of the trustees, and whilst seated writing at the clerk's table, he was observed to remain for a few minutes almost motionless. As it was thought that he was making some mental calculation, he was not disturbed. He then complained of illness, and at the request of Mr. Cattarns, he lay upon the sofa. Deceased then sent for a cab, and the driver was directed to go to Belvidere-road. Whilst passing opposite to the Town Hall, Southwark, the driver looked through the glass of the cab, when he saw the deceased leaning backwards, apparently in a fit. He drove his cab to the nearest chemist's shop, and had deceased taken into it. Mr. Howitt, surgeon, bled him, and used other means to promote his recovery, but without success. He died in less than an hour. Mr. Calloway, the deceased's medical adviser, thought that death was the result of apoplexy. Verdict, "Natural death."

June 12.—At Merton, Surrey, after a long and painful illness, borne with exemplary fortitude, MARY, the beloved wife of Bro. John B. Belville, 64, Red Lion-street, Holborn.

PROVINCIAL.

MASONIC MEETING AT LINCOLN.—*June 9th.*—*Dedication of the Hall.*—The Masonic Brethren of Lincolnshire and the neighbourhood had a grand field-day on Thursday, the 9th inst., being assembled for the purpose of formally dedicating the new Freemasons' Hall which has been built in the City of Lincoln. Visitors were present from all the Lodges now open in the province, as well as a numerous deputation from Nottingham and from Leicester, and individuals from still more distant Lodges in and near the metropolis, and from Yorkshire.

At ten o'clock in the forenoon the Brethren began to assemble, and the Lodge having been duly opened in the Three Degrees, the members adjourned to the Guildhall; ladies were then admitted into the gallery of the new Hall to witness the open portion of the ceremonial, but, from its small size, the invitations were restricted to one by each member of the Lodge. The director of ceremonies (Brother E. A. Bromhead, Esq.) having arranged the procession in the Guildhall adjoining, the Fraternity moved to the hall, marching slowly to solemn music, which

was played by Brother Edw. Dearle, Mus. Bach. of Cambridge; the effect from the gallery was very imposing, for although the clothing was restricted to "Common Craft," yet it was of a very splendid character, the purple-and-gold and crimson-and-silver badges of Provincial Grand Officers contrasting admirably with the more prevalent decoration of light blue aprons and collars. The officers of the Nottingham Lodge (one of the most ancient in this part of the kingdom) were each distinguished by a massive silver chain upon the collars by which the jewels of office were suspended, a custom that has been discontinued in the Lodges of more modern date. The procession passed (in the direction of the sun's course from east to west) around the Lodge, the thrones and seats being withdrawn from the wall, the line extending completely around the outside of the hall, and also around the Inner Temple of the Lodge, thus forming a double line, and after the circuit had thus been made three times, the officers assumed their respective chairs, and the Brethren were seated, the various elements of consecration in their silver vessels being placed on a table in front of the Master's pedestal, together with the warrant of the constitution.

The Rev. Dr. OLIVER, P.D.P.G.M., Chaplain of the Lodge, then took his seat at the table, and read from 1 Kings viii, 1-6, the bringing up of the Ark of the Covenant into the Temple of Jerusalem, after which the Brethren sung the Anthem (the words written by Brother Dunckerly for the Dedication of the Freemasons' Hall in London): viz.—

Hail, universal Lord !
By heaven and earth adored ;
All hail, Great God !

Before thy name we bend,
To us thy grace extend,
And to thy prayer attend,
All hail, Great God !

The W. M. of the Lodge, Brother GOODACRE, then addressed the ladies in the gallery and the visiting Brethren, thanking them for their attendance, and stated the object of the Meeting to be for celebrating the Centenary of the Lodge, and for dedicating the hall in which they were assembled to the uses of Masonry. They were not premature in calling the meeting a Centenary one, for although the date of the foundation of the Lodge was not known, yet it was certain that it was instituted in the former part of the last century; in the archives of the Lodge was an old minute book extending from 1732 to 1742, and on the jewel of office now worn by the Secretary was engraved the latter date, showing that it had been presented just a hundred years ago by one of the honourable family of the Welbys, who (he believed) was then Secretary. The records of the Lodge showed that most of the ancient families of the province had been amongst the numbers. Of the praise of Masonry in general, he should say nothing, he should leave that to the learned and reverend Brother's oration, which would more especially apply itself to the eulogy of the Craft.

The Superintendent of the Works, Brother W. A. NICHOLSON, Esq., then addressed the Master, returning thanks for having been entrusted with the direction of the building, and restored to him the working tools (the square, the level, and plumb-rule), which were accordingly replaced on the pedestals in the east, west, and south.

The Rev. Dr. OLIVER then pronounced a long and eloquent oration on Masonry, tracing the origin of its pure ritual and simple though

significant emblems to the earliest ages of the world; the moral excellence of the Craft was enforced with an earnest eloquence, which no abbreviated account could do justice to, or, indeed, convey any correct idea of; as, however, it is intended that the oration should be published, according to the anxious desire of all the Brethren present, it may soon be obtained entire by all who feel interested in the Craft, and will add another to the many excellent Masonic treatises of the learned Doctor.

At the conclusion of the oration, another anthem was sung, the words by Bro. Goodacre, the W.M. of the Lodge.

Unbounded space and endless time
The Temple of thy dwelling are;
Thy presence gladdens every clime,
And shines in each remotest star.

How then shall walls of mortal hands,
The Architect of worlds contain?
Yet those who follow thy commands,
Can never serve thee, Lord, in vain.

A spiritual temple build
Within our hearts, by grace divine;
With heavenly love may all be filled,
From earthly dross our souls refine.

And when our frame is lell'd here,
Conduct us to those mansions bright,
Where Wisdom, Strength, and Beauty rear
Thy Temple of Eternal Light.

The ladies having now withdrawn from the gallery, the Masonic business of the Lodge was resumed; various Brethren were announced, who had arrived since the commencement of the proceedings. The Chaplain having perfumed the Lodge, the Secretary was called upon to read the minutes, which were very long, from their recording a series of correspondence regarding the promise to hold a Provincial Grand Lodge at Lincoln, which was wished to have been connected with this dedicatory ceremonial. The Secretary having then petitioned in the name of the Brethren for the act of consecration to be performed, the officers of the Lodge with the Masters and Past Masters of other Lodges, went in procession three times round the Lodge to solemn music, halting between each procession, when the W.M. at the first interval declared the hall dedicated to Masonry—at the second to Virtue—and at the third, to universal Benevolence—after each of which the grand honours were given, the Chaplain having also, after each proclamation, strewed the Lodge with corn, sprinkled it with wine, and anointed it with oil, accompanying each with the reading of suitable passages of scripture. The consecration prayer was then offered up, the Brethren all standing round and responding, "Glory to God on high;" the W.M. then seasoned the Lodge with salt, the Chaplain reading other passages of scripture, and concluded by constituting the Lodge according to ancient form. The whole terminated with singing another anthem written by Bro. E. A. Bromehead:—

Great Architect of Heaven! whose eye
O'erlooks the world created—thine—
To thy protective arm we fly,
And worship at thy glorious shrine.

Do Thou whose mighty power we own,
This humble dwelling-place behold,
Form in our hearts one mighty throne,
Of love—our universal fold.

And as we may to others show
Sweet Charity—that purest leaven,
So give us grace, while here below,
That we may join thy Lodge in Heaven.

The dedication service then concluded.

DISMISSAL OF DR. OLIVER.

After the Lodge was closed, and the Brethren had laid aside their clothing, the Mayor of Boston, Bro. W. H. Adams, Esq., was called to the chair, and the following resolution, on the part of the Brethren of the several Masonic Lodges of the province, was unanimously agreed to:—

“That this meeting beg to express their unfeigned regret at the removal of Dr. Oliver from the office of D.P.G.M. for Lincolnshire; for which removal no cause whatever has been assigned, nor any explanation given; at the same time, they are desirous to express their unshaken confidence in, and high esteem for, the character of Dr. Oliver in every relation of life.

It was also agreed to advertise such resolution in the public papers of the province, and in the *Freemasons' Quarterly Review*.

THE DINNER.

At three o'clock, the Brethren, about eighty in number, sat down to a sumptuous banquet, provided by Bro. Melton, in the large room of the City Arms Hotel. The cloth having been withdrawn, the Worshipful Master first proposed the health of Her Majesty, and having briefly adverted to the late treasonable attack, referred to the connexion which had so long existed between the Royal Family and the Masonic body. He then gave the toast, “The Queen and the Craft,” which was drunk with Masonic honours.

“The M. W. the Duke of Sussex, Grand Master,” and the “R. W. the Earl of Zetland, and the Marquis of Salisbury, Pro-Grand Master and Deputy Grand Master of England,” were in like manner honoured with the Masonic cheers.

The next toast proposed from the chair was “The R. W. the Provincial Grand Master, the V. W. his Deputy, and the Grand Officers of the Province of Lincoln.” A short and very significant silence ensued, after which a Brother on the dais drank to the S. W. presiding in the west as Provincial Grand Secretary, others addressed themselves to the Mayor of Boston as a Grand Deacon, and the names of all the Provincial Officers present were given by one or another, after which all arose, and the Masonic cheers were heartily given (with, doubtless, a mental reservation as to part of the toast).

Bro. GODDARD, S. W., and P. G. Secretary, then returned thanks on behalf of the Provincial Grand Officers, very delicately alluding to the peculiar situation in which they were placed.

The healths of “The Provincial Grand Officers of Leicester and of Nottingham” were then given, and acknowledged by Bro. Miller and Bro. Strong.

The WORSHIPFUL MASTER then adverted to the Meeting as a Centenary one; whilst Masons were subject to the common law of mortality, Masonry was immortal. It had been thought fit, whilst

celebrating the opening of a new hall, to connect the ceremony with some recollection of those who had gone before; the old minute-book he had referred to in the morning, which he now held in his hand, contained some curious entries, illustrative of Masonic customs in those days, when Sir Cecil Wray, the D. G. M. of England, was also the Worshipful Master of the Witham Lodge in Lincoln; the hours then were precisely the same as now, from six to ten in winter, and from seven to ten in summer. After naming several illustrious families who had been connected with the Lodge, the Master proposed "The Memory of the Founders of the Witham Lodge"—in solemn silence.

The WORSHIPFUL MASTER then adverted to the illustration of the three columns, which were called Wisdom, Strength, and Beauty, and hoped that speedily the Craft of England might have to add another, and still more truly Masonic description of their allegorical meaning; in the Girls' School the pillar of Beauty had long been reared, and the Boys' Institution was an equally apt representation of future Strength to Masonry; would that they might speedily hail the completion of the Masonic triangle in the erection of the Master's pillar of Wisdom, as symbolized by the Aged Masons' Asylum; he would propose "The Triangle of Masonic Charities, with the immortal memory of the founders of two of them, and the good health of Dr. Crucefix, the present founder of the third and greatest"—(loud and enthusiastic Masonic cheers).

BRO. J. C. CRUCEFIX, of the Lodge of Concord (49), London, returned thanks on behalf of his brother, who was prevented from attending that meeting in person, having on that day to be present at an especial meeting of the Bank of England Lodge, on the subject of Dr. Oliver's removal—(cheers).

The WORSHIPFUL MASTER then rose to advert more particularly to the business of the day, in the Dedication of their New Masonic Hall; it was, at any time, a proud situation in Masonry to have to preside on such a rare occasion; but it was a much more gratifying circumstance to have the presence of so distinguished a Mason as their learned Brother, Dr. Oliver, who had justly been styled "the sage of Masonry," and on whose shoulders the mantle of Desaguliers, Anderson, and Preston, had descended with a double portion of spirit. However the favour of men high in office might change, they could not alter the deep affection which the Craft in general entertained for the learned and reverend Brother, whom it was an honour to claim as the Chaplain of the Witham Lodge, and it was a duty that was owing to him, to endeavour, by all means, to procure redress for his unjust and unlawful dismissal. It were needless to praise one whose name was known in every clime wherever the sacred principles of Masonry were practised, whose writings were read with pleasure and profit by the Masons who were our antipodes, by the Craft beyond the Atlantic, and from "sultry India to the Pole." He proposed "The health of Dr. Oliver, the late P. D. G. M. for Lincolshire, and Chaplain of the Witham Lodge," with thanks to him for his splendid oration this day, and a request that he would publish it for the advantage and instruction of the Craft—(loud and long continued cheers).

W. H. ADAMS, Esq., Mayor of Boston, and P. M. of the Lodge of Harmony, rose, and in a short but energetic address to the Brethren, communicated the resolutions after the meeting of the Lodge in the morning, of unabated confidence in Dr. Oliver.

The REVEREND DOCTOR then rose and spoke as follows:—
 “Worshipful Sir and Brethren.—I rise on this occasion with great diffidence, on account of the peculiarity of my present situation. It will not, however, be too much for me to say, that I am overwhelmed with gratitude by the kind expression of your sentiments towards me. On *no former occasion* has the expression of similar sentiments been so peculiarly gratifying to my mind. As a member and office-bearer of the Witham Lodge, I feel proud of the transactions of this day; because they are calculated to invest Freemasonry with new charms in the eyes of the Brethren, and new dignity in the estimation of the world. The Worshipful Master has thought proper to allude to a recent event, in which I am personally interested; and which I am free to say, has not left me without regret;—regret, be it observed, not for the loss of the office, which I can assure you was no sinecure, but at the manner in which it has been effected. Had the removal taken place, as I think it ought to have done, at a Provincial Meeting, the transaction would have excited little attention or remark, because the P. G. Master has an undoubted right to change his officers at his discretion;—but an open and undisguised dismissal, on a specific charge, for an *alleged offence* which occurred six months before, was an ungracious act—(cheers); an act totally inconsistent with my years, my Masonic experience, and my rank in life—(cheers). I refrain, however, from any uncharitable remarks, although I think the transaction will not add to the popularity, or redound to the honour of the P.G.M. But, lest there should be any misunderstanding on the subject, any misconception of motives, or any misrepresentation of facts, I shall now read the letters in which the P.G. Master’s will and pleasure were made known to me. You will all recollect that, at the last P.G. Lodge at Boston, motions were made by Bro. Nicholson, Bro. Goodacre, and Bro. Saffery, on behalf of Bro. Barton. The P.G.M. referred to me on the propriety of entertaining these motions, and I gave it as my opinion that they could not be discussed at that meeting; because the P.G. by-laws provided that, before any motion could be received in P.G. Lodge, one month’s notice in writing should be given to the P.G.M., or his Deputy, for transmission to the Masters of all the private Lodges within the province. Some Brother present then proposed that a P.G. Lodge should be convened, at the distance of one month from that meeting, for the express purpose of discussing these important motions. This was subsequently overruled by the P.G.M. himself, who recommended that the usual spring P.G. Lodge should be convened at Lincoln, and the questions determined there. This recommendation met with the concurrence of the Brethren, and assumed the form of a resolution of Grand Lodge. In pursuance of this decision, I received an intimation from the Witham Lodge, early in the spring, that the Brethren were desirous of knowing at what time I intended to summon the P.G. Lodge. I forwarded this request to the P.G.M., and begged to know what were his commands. In the course of a few posts I received the following reply:—

‘5, Albemarle St., 4th March, 1842.

‘MY DEAR SIR.—I was at Gloucester when yours of the 28th reached London. I confess I feel uncomfortable on the subject of it. I do not know, at this *distance of time*, whether I can attend; and, if I do not, you would have to officiate for me. Now, it will probably have occurred to you, that I am placed in a very painful situation in consequence of

your having presided at the dinner given to Dr. Crucefix. I have not seen the Duke of Sussex, and have avoided waiting upon him, because I think when I do so, I may have to deal with the subject, but I cannot postpone my visit beyond a few days. I *know*, from private sources, that H.R.H. has expressed a *very strong opinion* in regard to your presiding on the occasion I have referred to; and, if you were now to be seen on a great public occasion officiating as my deputy, he might consider me a party. I came up to town above a year ago, when the case of Dr. Crucefix was before the G.L., in order to be present at the hearing, and took a prominent part myself in the course of it. Under these circumstances, it may be better to postpone any reply to the Witham Lodge, until it can be seen whether I can attend. I am,

My dear sir, yours truly,
C. T. D'EYNCOURT.

Rev. Dr. Oliver.

"In compliance with the above directions, I gave no answer to the Brethren of the Witham Lodge; in consequence of which I subsequently received two letters, one from the W.M., and the other from the Secretary, requesting a specific reply to their former question. I forwarded these letters to the P.G.M., and this was his answer.

'Bayons Manor, Market Rasen, 28th April, 1842.

'DEAR SIR AND BROTHER.—You are aware of the circumstances which have influenced my judgment when I feel myself called upon now to declare vacant the office of Deputy P. G. Master for Lincolnshire, held by you. In communicating this, my determination to you, I beg to express my best acknowledgments for the service you have rendered the Masonic body within my jurisdiction during the time you have held the office, and my great regret that the interests of Masonry should require me to deprive myself of your valuable assistance. The separation gives me, personally, as much pain as the cause of it; and not the less because my decision is one which I have thought it right to make on my own responsibility, without reference to, or suggestion from any other party. I am, Dear Sir and Brother, yours fraternally,

CHARLES TENNYSON D'EYNCOURT,
P.G.M. Lincolnshire.'

Rev. G. Oliver, D.D.

"In my humble opinion, the P.G.M. has committed, in these letters, four errors in judgment; and, for the sake of Masonry, I sincerely regret that he should have placed himself in such an equivocal position before the Craft. *First*—he has dismissed me from my office at a moment's notice, after a faithful service of ten years' duration. I am not ignorant that the Constitutions of Masonry give a sanction to this extraordinary course. But as a matter of courtesy to one who has relieved him from all the toils, and burdens, and anxieties, necessarily attending the details of his office, for the above period, it ought to have been accomplished by a process less repugnant to my feelings—(loud cheers); and particularly as (being in doubt whether my acceptance of the office of chairman to Dr. Crucefix's dinner might be agreeable to him), I tendered my resignation *after it was publicly known in the province* that I had consented to preside on this occasion. The P.G.M. openly announced at the P.G. Meeting, at Boston, that I had thus tendered my resignation; and as openly declared that he had refused to accept it; and urgently requested the continuance of my services in that capacity. I had a right to consider—and I did consider—this concurrence as a

tacit acquiescence in the measure which now forms the pretext for my dismissal—(cheers). Under these circumstances, I think the P.G.M. ought to have favoured me with some notice of his intentions, that I might have had an opportunity of taking leave of the officers whom I had myself appointed; that I might have taken leave of the Brethren of the Province, to whom I have been most affectionately attached; and one and all of whom I have ever considered, not merely as my Brethren, but as my children—(great applause). *Secondly*—The P.G.M. has omitted to convene the Spring P.G. Lodge, in conformity with the by-laws of the Province, with his own recommendation, and a formal Resolution of the last P.G. Lodge. This is a breach of discipline, to which it is not my intention to demur, but shall leave it in the hands of those who may consider themselves more particularly interested in the matter. *Thirdly*—He has dismissed me on an alleged charge of insubordination, an offence, if it be one, which was committed many months ago, and out of the limits of his jurisdiction. *Fourthly*—He has broadly asserted that the interests of Masonry demanded my removal. On these two last points, which are purely personal, I intend to offer a few observations. And first on the question of insubordination. It appears from the above letters, that the head and front of my offending is, that I consented to preside at a private meeting of the Bank of England Lodge, of which I am a member, on the occasion of presenting a testimonial to a worthy and meritorious Brother, as a tribute of gratitude for his exertions in establishing a permanent Fund for the Relief of Worthy Aged and Decayed Freemasons; to which design P.G.M. D'Eyncourt was himself a subscriber, and the Brethren of the Province liberally contributed. Now, Brethren, you have most of you, at one time or another, met me in P.G. Lodge. I call upon you, therefore, to bear me witness, whether I have not, on all occasions, shewn a disposition to treat the P.G.M. with that deference and respect which were due to his character as my immediate superior in the Province—(cheers); which were due to his character as a man of exalted rank, being descended from the ancient Lords of Blankney; and, as rank presupposes virtue, as a man whose virtues are resplendent, and whose integrity is unblemished. But out of the Province, it cannot be conceived that I am responsible to him for my Masonic conduct—(no, no!). Can I be responsible to the P.G.M. for Lincolnshire for a transaction which occurred in the metropolis, under the immediate jurisdiction of the Grand Lodge of England? As a member of the Bank of England Lodge, I doubt whether I am accountable to him. Out of the Province his jurisdiction ceases—(applause). I was Bro. D'Eyncourt's deputy, and in that capacity I was bound to obey, and I did obey his lawful commands on all points connected with the discipline of the Province. But is this any reason why I should be deprived of the privilege of entertaining my own opinions on the general transactions of the Craft? Was I, therefore, under the necessity of waiving my right of private judgment?—of relinquishing the high birthright of an Englishman—(loud cheers)—of a man free by birth, of mature age, sound judgment, and, I hope and trust, strict morality?—(cheers). Was I deprived of the right of thinking for myself the moment my patent of office was signed? Is every P.G. Officer obliged, at his appointment, to renounce his own opinions, and subscribe to those of the P.G.M., however they may be opposed to the sacred dictates of truth, honour, and virtue?—(no, no!) If so, who would be a P. G. Officer? But it is not so. 'In the multitude of counsellors there is

safety,' says our ancient Grand Master, King Solomon. Bro. D'Eyncourt is but a man, and therefore his opinion is fallible, and as likely to be erroneous as that of any one of his officers. Under these circumstances, I consider it to be the duty of the P.G.M., as he professes to be actuated solely by a consideration for the interests of Masonry—I consider it to be his duty, although it is not strictly so laid down in the Book of Constitutions, but as a matter of courtesy, as a matter of justice—I should think it his duty to consult his officers before he determines on any important measure which may create a difference of opinion amongst the Brethren, and thereby endanger the peace of the Province—(cheers). I think I have now said enough to show that the charge of insubordination is not borne out by facts. I proceed, therefore, to the second step in our enquiry; and will consider how far the P.G. Master's assertion is likely to be realized, that the interests of Masonry will be benefited by my dismissal. For this purpose it will be necessary to produce a few facts connected with the alleged offence which has been charged against me. And I am not unwilling to do so, because my reputation demands that the question be placed on its proper basis—(cheers). And I flatter myself that there is not a Brother present but would defend my reputation as his own. To accomplish this correctly, we must have recourse to abstract principles. Let me, then, ask you, is it possible to suppose that any professors of the sublime science of Freemasonry—a science which inculcates universal benevolence, brotherly love, and good-will—a science which recommends charity as its principal characteristic—is it possible to suppose that any professors of this science could make up their minds openly to discourage the practice of charity?—(no, no!), and raise their voices against a virtue which forms the solid basis of the system? Can it be supposed that any professors of this science are to be found, who would be bold enough to reprobate the conduct of their Brethren because they are charitably inclined—because they are willing to give relief to their distressed Brethren—because

Their hearts expand with generous warmth,
 A Brother's woe to feel;
 And bleed in pity o'er the wound,
 They fain would try to heal?

Because,

They spread their kind supporting arms
 To every child of grief;
 And their rich bounty largely flows,
 And brings unasked relief?

Is it possible, I say, that any Brethren should be censured, stigmatized and proscribed, because they are thus fulfilling the most interesting and most important duties of their profession? Freemasonry would reply—Common Sense would reply—the World would reply, It is *not* possible. And yet, strange to say, it is true—yes, unfortunately for Freemasonry, it is too true, that a band of noble-minded Brethren have been publicly censured by an influential section of the Fraternity, for no other reason but because they have united together, and subscribed vast sums to relieve Worthy Aged and Distressed Freemasons; because they have exerted themselves to render the old age easy and comfortable of those decayed Brethren who have seen better days; because they have contributed to assuage the sorrows of estimable men whom misfortune has attacked in the winter of their lives; in a word, because they have completed the holy triangle of Masonic benevolence—(loud cheers). Is this to be believed in the nineteenth century of Christianity? Are

the charitable feelings of Brother Masons to be subjected to reproach? Is this the way to preserve the interests of Freemasonry pure and un sullied? It is not. And if such conduct were universal, then would Freemasonry be justly considered the frivolous and useless institution which its enemies have so long in vain endeavoured to prove it. But Freemasonry is not to blame for this extraordinary perversion of principle. *The institution is pure, but there is something in the details which needs reform.* Freemasonry concurs with Christianity in endeavouring to implant a principle of benevolence in the human heart. Christianity teaches, 'Charge them who are rich in this world, that they be ready to give and glad to distribute. While we have time, let us do good unto all men. Whoso hath this world's goods, and seeth his Brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? Give alms of thy goods, and never turn away thy face from any poor man. He that hath pity on the poor, lendeth unto the Lord. And now abideth, Faith, Hope and Charity, these three, but the greatest of these is Charity'—(cheers). Such are the instructions of Christianity; and the doctrine of Freemasonry is precisely the same, as may be gathered from the following passage in our Lodge lectures:—'Charity—beautiful in itself—is the brightest ornament of our Masonic profession. Benevolence, rendered firm by heaven-born charity, is an honour to the heart that gives it birth; and is by Masons nourished and cherished. Happy the man who hath sown in his heart the seeds of charity—the produce whereof is benevolence and love. He envieth not his neighbour; he believeth not a tale when reported by a slanderer; he forgiveth the injuries of men, and blotteth them out from his recollection. Then let us remember that we are men and Masons; let us ever be ready, if able, to assist the needy; and in the most pressing time of necessity, let us not withhold a liberal hand; so shall success attend us, and the most heartfelt pleasure shall reward our labours'—(cheers). To realize this pleasing picture, and to show the world that Freemasonry is not a system of empty professions, but of sterling practice, this band of worthy Masons, who are distributed over every province in the empire—over every country in the world; and many of whom are seated round this table at the present moment—(loud cheers)—these worthy Brethren, who are an honour to Freemasonry, have subscribed amongst themselves the sum of seven thousand pounds and upwards, to be expended in charity to their poor Brethren—to be a blessing to the unfortunate—to shield the Aged Brother from destitution, and to smooth the grey head in his passage to the grave—(cheers). And many worthy, but destitute Brethren, are now reaping the fruits of their benevolent intentions, and pouring blessings on Freemasonry for the boon it has conferred upon them—(cheers). Do these designs merit censure? Is it reasonable—is it wise—is it honest—is it Masonic, to denounce such a high-minded work? Brethren, it is not reasonable—it is not wise—it is not honest—and, most of all, it is not Masonic, to controul the active principles of charity, under what form soever they may develope themselves. And yet—tell it not in Gath; publish it not in the streets of Askalon, lest the enemy triumph—these holy principles, recommended and enforced equally by Christianity and Freemasonry, are not only controlled, but actually denounced, and their professors punished, by some of our Masonic rulers, as witness, my appearance amongst you this day, in the new character of a Past Grand Officer—(loud applause). This, then, is the alleged method by which the in-

terests of Masonry are to be promoted and encouraged—(a laugh). But if Masonry disdains—if Masonry despises such an exhibition of disinterested benevolence, then it is not the system which I have always believed it to be. If such designs and such practices be inconsistent with its principles,—if the Freemasonry of these times be converted into an engine for the persecution of those who practise the duties which were considered by our ancient Brethren as the sterling virtues of the Order, then I would say at once, let it be given to the four winds of heaven, and let the Asylum charity be enrolled under some other banner—(loud cheering)—and I need not hesitate to affirm, that there is no other Christian institution in existence but would be proud of it—(cheers). I am sure you will agree with me that honours and rewards ought to be liberally showered on the philanthropist who originated such a god-like plan. But what is the fact? like myself, he has been proscribed and punished; he has been subjected to a series of ruinous persecutions; slanders, the most heartless, have been propagated, to cast a blight on his reputation, and ruin his prospects in life—all false, and all fabricated and circulated by men who profess to be actuated by a regard for the best interests of Masonry. How easy it is for men to profess a virtue which they do not possess. But Bro. Crucefix has nobly sustained a conflict that would have crushed a man of less honesty, and less integrity of character—(cheers)—and he has his reward in the approbation of his own conscience, and the publicly-expressed commendations of the Craft. The Brethren have rallied round him—a most superb and valuable testimony has been presented, in sympathy for his virtues and his sufferings, and I am proud to say that the Brethren of this province have done their duty towards him—(loud cheers)—but still more proud am I—although I am now suffering the effects of it—that my humble services were called into requisition as the president of the day. Do I regret the circumstance? So far from regretting it, it constituted an era in a long and eventful life—(cheers). I shall never forget the affecting scene when the testimonial was presented. Crowds of devoted Brethren hailing Masonic worth, in the presence of the amiable object of their enthusiasm, and cheering him forward to complete the great duty he had imposed on himself—of providing an Asylum for old age and destitution—(loud cheers) It is a day to be remembered—a day that never will be forgotten by any of that numerous assembly who were congregated together to do honour to as worthy a Mason as ever was girded with the sacred cincture attached to the badge of innocence—(cheers). The gist of the whole matter may be summed up in a few words:—I was the instrument through whom the Craft presented a testimonial to Dr. Crucefix, because he is a benevolent man, and has succeeded, by great sacrifices, both of time and money, in establishing a noble institution. The P.G.M. proposed, in Grand Lodge, that this man, to whom the Craft is under such weighty obligations, should be expelled. Now, Brethren, which do you think is to be most commended, I, who was an instrument in rewarding virtue, or the P.G.M., who would have punished it? The P.G.M. did not possess the power of expelling Dr. Crucefix, because the members of the Grand Lodge would not consent to a measure of such flagrant injustice; but he did possess the power of dismissing me—(cheers)—because it was not legally necessary to consult the members of the P.G. Lodge; and he has exercised that power in a most offensive manner, by placing me in an invidious position before the public. Notwithstanding this, I sincerely

hope it may prove beneficial to the interests of Masonry, to have for his Deputy a Brother who will be more subservient to his extreme opinions than I have been. But the most extraordinary part of the proceeding is this:—Bro. Crucefix has established an institution for the relief of Worthy Aged and Decayed Freemasons; to this institution, P.G.M. D'Eyncourt announced himself a subscriber of two guineas; it is true he never paid the money, but that makes no difference in the fact; his name still stands upon the list as a subscriber in arrear. The Craft were of opinion that Bro. Crucefix deserved some mark of their esteem for his exertions, and accordingly a subscription was opened for a testimonial, to which the P.G. Master's Lodge, at Market Rasen, contributed a sovereign. Thus, the P.G.M. has dismissed me for presenting a testimonial, *to which his own Lodge subscribed, to a Brother, as a reward for establishing an institution to which he himself was a subscriber. He has punished me for carrying into effect a measure which, during its progress, he himself, and the Brethren of his Lodge, not only countenanced and approved, but actually patronized by their names and contributions—(loud cheers).*

“Worshipful sir, I have said thus much in explanation of the reasons assigned by the P.G.M. for my ungracious dismissal, at a moment's notice, from an office which I have held ten years, and, I flatter myself, with some benefit to Masonry in the province. In what manner the interests of Masonry are to be promoted by my dismissal remains to be seen. The anticipations of Brethren, in all parts of the empire, are rather unfavourable to the opinion, that the institution will derive benefit from the measure. One Brother writes—‘As a subscriber to the Crucefix Testimonial, and present on the grand occasion when it was presented, it is with unfeigned regret, to say nothing of the utmost astonishment, I have learned that your presidency on that occasion has caused your dismissal from the office of D.P.G.M. for Lincolnshire, an office which, I am well convinced, while it could confer no more than nominal distinction upon you, received dignity and importance from the manner in which you performed its duties’—(cheers). Another excellent Mason says—‘The P.G.M. has an undoubted right to change his officers; but every body will understand and appreciate your extraordinary case. For every ounce of dishonour you may receive at his hands, the Craft at large will make it up to you a hundred fold’—(loud and continued cheering). In another letter I find the following paragraph:—‘You have been to the P.G.M. what the parabolic reflector is to the common lamp—you have made his diminutive light shine afar off—you have given strength and beauty to it. Now he has deprived himself of your assistance, men will see it flicker and fade, and expire like a dying rush-light’—(a laugh). Another says—‘To be robbed of your well-earned honours for such a cause is not surprising. The heads of the Craft are too much engaged in altering the shape and colour of their clothing and jewels, appointing new masters of ceremonies and pursuivants, and changing the arrangement of the laws, without improving their sense, to have time to carry out, what I take to be, the design of Freemasonry, its charity; and it is doubtless galling to them to find less influential Masons supplying their deficiencies, and putting into practice those charitable principles which they themselves have neglected. For doing this, you, like our friend and Brother, Dr. Crucefix, have suffered persecution; but it will be a gratification to you to know, that the majority of Masons agree with me, that the disgrace is with the oppressors, and

not with the oppressed"—(cheers). Again—"I exceedingly regret to hear of the very unadvised step taken by your chief. The consequences must be extremely unpropitious to Masonry in your province." Another worthy Brother says—"The Masonic Brotherhood will hear with deep regret that you have been removed from the office of D.P.G.M. The Brethren of the province have thus sustained a severe loss. I have just heard of your dismissal. These are heavy tidings for the Craft. If Freemasonry is thus to become famous (or rather infamous) for the persecution of talent and virtue, the sooner it is extinguished the better." Another says strongly—"Good God! has the P.G.M. taken leave of his senses? He has struck a blow at Masonry, through your sides, which years will not retrieve"—(cheers). Another says, hyperbolically I confess—"The Craft ought to put on the same mourning for your loss as for the death of a Grand officer; and show their sense of the proceeding by appearing at the next P.G. Lodge with crape rosettes on their aprons"—(cheers). I could multiply these extracts, if necessary; for I have received many letters on the subject, which are highly complimentary to myself; and there are some which reflect with great severity on the P.G.M.; and for that reason I refrain from producing them, because my object is not recrimination, but self-defence. There are other explanations attending this unprecedented proceeding, which, being personal, I shall reserve till the P.G. Lodge at Spalding, in the autumn of the present year; because I should consider it a breach of courtesy to bring them forward in the absence of the P.G.M. I hope to have the honour of meeting him at Spalding—(loud cheers), when all the circumstances connected with this unfortunate transaction shall be laid before you. Brethren, I return you my most sincere thanks for the attention which you have paid to these necessary explanations; and I take my leave of you, in the hope that during the ten years which I have presided over the province, I have done nothing to merit your unfavourable opinion. I can conscientiously say, that I have not sought popularity by illegitimate means—I have never endeavoured to make a party by the sacrifice of Masonic principles—I have on all occasions discharged my duty without fear, favour, or partiality—I have conferred honours on deserving Brethren without respect of persons—and I flatter myself that Masonry in the province has been so conducted as to merit the approbation of the world, and ensure to myself the confidence of the Fraternity."

The Rev. Doctor then left the room, the Brethren all rising, as a mark of respect, and the cheering and applause continued for some minutes after he was gone.

J. R. CROPPER, Esq., P.P.G.S.W., then proposed the health of the W.M., for the manner in which he had conducted the business of the day; and Bro. GOODACRE acknowledged it at some length.

Bro. R. S. HARVEY, Esq., P.M., gave health and prosperity to the Newstead Lodge at Nottingham, which had also passed its centenary, and was one of the oldest Lodges in the country, having never known any suspension of its warrant.

Bro. W. H. WYNN returned thanks on behalf of a numerous deputation of Brethren, and expressed his satisfaction at finding the W.M., who was a Brother initiated by them, advanced to preside over the Witham Lodge.

The other toasts were, "the Lodge of Harmony, at Boston," "the Doric Lodge, Grantham," the other Lodges of the province, and Visit-

ing Brethren, which were all suitably acknowledged. The toast of "the Ladies" having been given, the meeting separated at seven o'clock.

The provincial press has very generally denounced the authors of the ungracious treatment of Dr. Oliver; the following are among the mildest opinions offered on the subject; while agreeing with the *Lincolnshire Chronicle* and some other journals, we are restrained from republication of their articles, from a desire of forbearance, believing that thereby we act in better conformity with the wishes of Dr. Oliver himself:—

"The Masonic Brotherhood will hear, with deep regret, that Dr. Oliver has been removed by Prov. G. M. D'Eyncourt from his office of D.P.G.M. of Lincolnshire. The Brethren of this province have thus sustained a severe loss—the Rev. Doctor being one of the brightest lights of Masonry, and enjoying a high reputation for learning and ability, not in this country only, but on the continent. The Prov. G.M. has an undoubted right to select his own Deputy; but whoever he may appoint the successor of Dr. Oliver, must suffer by comparison with one who has long enjoyed, in an extraordinary degree, the confidence and respect of the Craft.—*Boston Herald*. [These are fantastic tricks which few provincial authorities will feel inclined to imitate! Dr. Oliver's literary labours have done more for the cause of Freemasonry than those of any man who has preceded him in the Craft; and having ourselves the honour of enjoying his Fraternal acquaintance,—having viewed with inexpressible delight his Mosaic intellectual tablets, and culled many a sweet from the beautiful variegated flowerets, which, by his care and taste, have been reared in the Masonic fields of literature,—we are bold to declare that the Doctor's removal, although optional with the Prov. G.M., is a 'heavy blow' at the honour and intelligence of our mystic Fraternity.—EDITOR.]—*Leamington Spa Courier*.]

DR. OLIVER'S SUCCESSOR.—The Right Hon. C. T. D'Eyncourt, P.G.M. of Lincolnshire, has appointed the Rev. George Coltman, of Stickney Rectory, D.P.G.M., in the place of the Rev. Dr. Oliver.

WAKEFIELD.—The Brethren of the West Riding assembled in the large room of the Corn Exchange Buildings, to hold the annual Provincial Grand Lodge. The gathering was large. The Right Hon. the Earl of Mexborough, P.G.M., who was saluted with a merry peal from the bells of the parish church upon his arrival, was received by his P.G. Officers, and conducted to the P.G. Master's chair, when he was greeted with the grand Masonic honours. His lordship was in excellent health and spirits, and took much interest in the proceedings of the Lodge. The Rev. Charles Clapham, M.A., incumbent of Armley, having taken rank as Past Prov. Grand Chaplain, the Hon. and Rev. Philip Yorke-Savile, rector of Methley, and third son of the Right Hon. the Earl of Mexborough, was appointed one of the Prov. G. Chaplains, by his noble father, at the earnest solicitation and spontaneous call, in one voice, of the Brethren; and right glad were they when their Hon. and Rev. Brother responded to their call; and to them it was a joyous sight to behold the noble father invest the son with the jewel of the P.G. Chaplain; and it was gladdening to the heart of every true Mason to observe the father and the son greet each other as Masonic Brethren, the while the father not compromising his paternal right, nor the son forgetting his filial duty; but, all these feelings in happy concord blended, uniting, by the mystic union, in closer, firmer

moral bond. The returns from the Lodges of the Province were of a highly satisfactory nature. Charity—heaven-born Charity—the Free-mason's foundation-stone, was not unminded, and several grants of money were made for the relief of Brethren in distress. The next Prov. G. Lodge is intended to be held at Huddersfield during the month of July. After the business of the P.G. Lodge had terminated, the Brethren sat down to a most excellent dinner, provided by Sister Bywater, of the Great Bull Inn, with her wonted taste and skill. The Right Hon. the Earl of Mexborough took the chair, and was supported on his right by Bros. Charles Lee, D.P.G.M., Hon. and Rev. P. Y. Savile, Rector of Methley, P.G.C., Rev. A. Cassels, Vicar of Batley, Hon. A. Savile, Bro. John Clay, P.P.G.R., Bro. James Hargreaves, P.G. Sec., and Bro. Dr. Senior, Master of the Free Grammar School, Batley, P.S.G.W.; and on his left sat Rev. Dr. Naylor, Vicar of Penistone, P.G.C., Bro. George Mitchell, P.G. Sword-bearer, Bro. Cockin, P.G. Sup. Works, Bros. Tweedale and Lambert, Office-bearers of the P.G. Lodge of East Lancashire, and Bro. Edward Read, P.J.G.W. The noble earl was in excellent voice and buoyant spirits, and spoke most feelingly and effectively on several occasions, and charmed the Brethren with his well known musical talent and power in song. After "The Queen," the Masonic National Anthem was sung, then followed the usual Masonic toasts, including "The Right Hon. the Earl of Mexborough, R.W.P.G. Master of West Yorkshire;" accompanied with appropriate songs and glees, sung under the direction of Br. James Hill, P.G.O. Eloquent addresses were made by the Hon. and Rev. P. Savile, Rev. Dr. Senior, Rev. A. Cassels, and other Brethren.

DONCASTER, April 25.—Freemasons' Annual Dinner.—On Monday last the Brethren of St. George's Lodge of Free and Accepted Masons, "whose joy is to do good," sat down to a splendid dinner at Bailes's Hotel. The feast was rendered more palatable and pleasurable by the general bond of friendship, brotherhood, and charitable feeling by which it was characterized. After the removal of the cloth, a number of loyal and Masonic toasts were given by the Worshipful Master, and mirth and good-humour concluded a delightful evening. It appeared evident, from what was stated, that Freemasonry is making very great advances amongst all classes of men, and surely such an institution ought to be sustained and supported, not simply because it is founded upon charity, benevolence and piety, but because it enables men who are confessedly separated by religious differences or political dissension, conscientiously to meet in the calm serenity of an untroubled scene, whatever may be their creed or political bias. Freemasonry has, however, a still nobler aim—it associates the poor and the rich upon terms of perfect equality, without a violation of decorum, without offering the slightest interference with the regulations of well-organized society. Surely the prevalence of such principles must contribute to the prosperity of the country, by promoting general harmony, and uniting all classes in the strictest, the closest bonds of concord.

LIVERPOOL.—Saint George's Masonic Benefit Society.—The Brethren of this society held their half-yearly meeting at Bro. T. G. Garrett's, Belfast Tavern, 14, Park-lane, Liverpool, on Tuesday, 12th inst. After auditing the accounts, and transacting other regular business, the Brethren separated in high spirits at the prosperous state of its funds, and of its great importance amongst the Brethren at large. We are glad to learn that a benefit society for Free and Accepted Masons

has been established in this town (independent of the advantages connected with the regular Masonic Lodges), for the mutual relief, in sickness or death, of its members, who, by paying a reasonable sum for entrance, and a moderate monthly contribution, secure to themselves a weekly income during sickness, together with medical aid, and also a sufficient funeral allowance in case of death.—*Liverpool Paper, April.*

May 25.—The annual solemnities and festivities of Free and Accepted Masons connected with the Lodges in the Western Division of Lancashire, were celebrated on Wednesday, at the Adelphi Hotel, pursuant to summons of the R. W. D. P. G. M., John Drinkwater, Esq. The deputations were numerous, and several visitors from the adjoining provinces were present. The Craft Lodge having been duly opened by Bro. Joseph Hess, P. G. J. W., acting for the Master of No. 35, the R. W. D. P. G. M., and the other provincial Grand-Officers entered in procession. The Provincial Grand Lodge was constituted in ample form, the business of the province transacted, and the mysteries of the Order performed. The musical services were under the direction of the P. G. Organist, Bro. George Thompson, assisted by Bros. Henry Dodd, Boothby, Hornby, and George. Bro. the Rev. Jacob Picton acted as P. G. Chaplain. The procession was received and retired with solemn marches performed by the P. G. Organist. We believe that the most encouraging accounts were given of the position and prospects of Masonry. The funds were represented to be in a very flourishing state. The nett amount realized by the benefit at the Royal Liver Theatre was stated to be 55*l.* 15*s.* 6*d.* The thanks of the Lodge were unanimously voted to Bro. Raymond, P. G. J. D., for the liberality and true Masonic feeling which he had evinced in placing his theatre and company, without charge, at the disposal of the Committee, and were ordered to be communicated to him on vellum: and thanks were also voted to Bro. James Aspinall, the V. W. P. G. Registrar, unavoidably absent through indisposition. At four o'clock the Brethren in attendance sat down to a sumptuous dinner, provided in Bro. Radley's best style. When the cloth was drawn, the usual loyal toasts were given, followed by those more immediately connected with the Order. The toasts were responded to in suitable addresses, and music and singing were introduced to enliven the proceedings, which concluded about half-past ten o'clock.

NEWCASTLE.—*May. 2.*—The Brethren of the Northern Counties Lodge, No. 568, met at their Lodge-room, Bell's-court, Newgate-street, when John Moore Bates, Esq., *M. D.* was installed *W. M.*, and appointed the following Brethren to be officers for the ensuing year, viz: Bros. James Wilkin, *S. W.*, William Hutchinson, *J. W.*, William Dalziel, *L.*, C. H. Hoyle, Secretary, Walter Allan, Treasurer, Joseph Thorman, *S. D.*, Henry Savage, *J. D.*, David Wilson Thomas, *S. S.*, Wm. Anderson, jun., *J. S.*, Matthew Clark, *I. G.*, and Thomas Hornsby, Tyler. The Brethren held their festival at Bro. Brown's, Turf Hotel.

NEWCASTLE-UPON-TYNE LODGE, No. 24.—*April 4.*—This being a regular Lodge night, the Brethren presented a splendid Past Master's Jewel to Bro. John Charles Jobling, *P. M.*, as a mark of their esteem for his invaluable services rendered to the Craft. The Worshipful Master, William Johnson, Esq. in an excellent speech, presented the Jewel, to which Brother Jobling replied at considerable length, after which, the Lodge being closed, the Brethren sat down to an excellent

supper in the Lodge-room, provided by Bro. Bamford, and concluded in love and harmony at twelve o'clock. The inscription on the Jewel is as follows:—

“Presented to Brother P.M. John C. Jobling, by the Brethren of Lodge 24, April 4th, 1842.”

CARMARTHEN.—*St. Peter's Lodge*, 699.—This young and rising Lodge is giving proofs of excellent work. The members are of the first respectability. Brethren who are sojourning in the town will do well to visit it; they will find discipline and hospitality combined. The officers are, Bro. Samuel Lardner, W.M.; Bro. Powell, surgeon (late of Swansea), and W. Gardner, solicitor (late of the Royal York), Wardens; Brothers R. Gardner, solicitor, and I. Evans, barrister, Deacons; Bro. Ogle, Secretary. Masonry in this part of the province is much on the increase.

ROSS, HEREFORDSHIRE.—*May 2*, being the day appointed for the laying the foundation-stone, in Masonic order, of a new house about to be erected at Daison, in the parish of Hontland, four miles from the town, the Brethren of the Vitruvian Lodge arrived from Ross shortly after one o'clock, in a carriage-and-four, the postillions wearing the queen's livery, from the Royal Hotel, headed by a band of music, and were immediately followed by several from Ledbury. A splendid cold collation was provided by Bro. Phelps, whose hospitality and kindness were unanimously applauded. The Lodge having been formed, Mrs. Symonds, of Pengethley and party, and several other ladies and gentlemen, were admitted to inspect the form of it. Soon after three o'clock, the Brethren, headed by the band of music, the operative masons, and the builder, Mr. Pearson, proceeded to the place; the usual preliminaries having been completed, the prayer was read in the most solemn and impressive manner, by the Rev. Mr. Hawkshaw, of Hoarwithy, who kindly attended for the purpose. The stone was laid by the W.M., Bro. Price, amidst the hearty cheers of the assembled spectators, after which the W.M. delivered a very able charge. At the conclusion of the ceremony several rounds of applause were given for the Rev. T. P. Symonds, Mrs. Symonds, the landlord, the Rev. Mr. Hawkshaw, and Mr. and Mrs. Phelps. The procession then returned in order, to the Lodge-room, which having closed, the festivities of the evening were again resumed, and continued until eight o'clock, when the Brethren separated.

PEMBROKE.—The three Lodges in the county of Pembroke, held at Milford, Pembroke Dock, and Haverfordwest, in order to the better cultivation of brotherly love, have entered into an arrangement to meet together annually in rotation at the above places, fixing the anniversary of St. John (24th June) for that purpose. It falls to the lot of the Loyal Welsh Lodge this year to entertain the Brethren, when the members of the fraternity will dine together at the *Victoria Hotel*, to commemorate the compact, and a numerous meeting it is expected to be. The amusements will, however, be confined to the precincts of the Lodge-room, for we find there is to be no public display on the occasion.—*Welsh Paper*.

LEICESTER, *May 26*.—CHAPTER OF FORTITUDE.—Sir Fred. Fowke, as M.E.Z., that enterprising and respected Mason, Bro. Sharpe (P.M. Shakspeare Lodge, Warwick), and a Brother of St. John's, Leicester, were exalted. The ceremonials were performed with due impressive-

ness, and were not permitted to close without a flattering compliment from Sir Fred. Fowke, upon the promising career of Companion Sharp as a Masonic author.

WOLVERHAMPTON.—No. 607 is steadily sustaining her respectability among the ranks of the Craft. A small, but chosen band, who are resolved to enlist none but "good and true men" to enter the portals of their honest, happy Lodge. Its members are daily expecting their Royal Arch charter, and anticipate increased prosperity and enjoyment from the privileges it must confer. They are determined to initiate none but such as are *well known* to the Brethren for their *predisposed* capability in heart and mind to appreciate the peculiar value of Masonry to the world at large. At present, one gratifying idea principally occupies their attention—the making arrangements for the reception of their eminent Bro. Crucefix, who has promised them a visit in July. The talented Bro. Lee Stevens passed like a meteor through the town some few days ago; his visit was but that of a passing hour. Some few of the Brethren got together just long enough to enjoy his conversation, and make them earnestly wish for another, and more prolonged, opportunity of his society.

BIRMINGHAM—FAITHFUL LODGE, No. 696, April 12.—The Lodge celebrated the anniversary, and installed their new Master. Before retiring from the chair, Bro. Greatwood raised two Brethren to the Second Degree; the ceremony of installation was afterwards gone through with admirable proficiency by Bro. Lloyd, W.M. of Lodge of Light, assisted by Bros. Barnes and Pearse, St. Paul's Lodge; Sharp, Shakspeare Lodge, Warwick; Greatwood and Wood, Faithful Lodge; Green, Athol Lodge; and Hunt, Hope and Charity, Kidderminster. A very substantial repast followed the labours of the evening, and some excellent speeches, in support of Masonic principles, contributed much to the intellectual enjoyment of the company. The great mass of information now before us, prevents the insertion of a more extended notice of this interesting meeting, which was well attended by members of the other Birmingham Lodges.

May 16.—The Lodge of Light have arranged that in future they will give dinner banquets; the change has given much satisfaction. Bro. Broomhead was installed, with due observance of ample ceremonial. Past Master Bro. Lloyd presented to the Lodge the last number of the *Freemasons' Quarterly Review*.

ALCESTER—CHAPTER OF TEMPERANCE.—Comp. T. W. Ribbans has been elected Z. of this Chapter, and it is expected that his success in this Order may rival that which attended his exertions in resuscitating the Apollo Lodge, in this town, over which the present W.M., Brother Charles Ratcliff, presides, to the perfect satisfaction of the members.

HANDSWORTH, STAFFORDSHIRE—ST. JAMES'S LODGE, No. 707, April 25.—The Lodge was opened in form, at this place, by the W.M., Bro. William Lloyd, assisted by his Wardens, Bros. Buckle and Brown. A suitable address was delivered on the occasion by Bro. Lloyd.

MANCHESTER.—The veteran corps of Masonry will hear with much delight that Bro. Wm. Johnson, one of the "Peter Gilkes' staff," is working, lecturing, and gratifying the youthful recruits; his rattle is ever on the shake, and his young friends, like Peter's "good boys," regard their preceptor with respect and affection.

WARWICK—SHAKSPEARE LODGE.—We are anticipating an agreeable reunion of the Craft on the 20th of July, when our anniversary will, we hear, be celebrated.

NORTHAMPTON, *May 10.*—The first Prov. Grand Lodge for the united provinces of Northamptonshire and Huntingdonshire was held this day. A preliminary Prov. Grand Lodge was held at Peterborough in March, to arrange the proceedings.

The honour of receiving the Grand Lodge was entrusted to the Pomfret Lodge, as the senior on the provincial roll. This Lodge proved fully competent to the task; its furniture, in all things perfect, was well displayed in the spacious and elegant room at the George. The note of preparation had been sounded, and it was pleasing to observe the number of ladies admitted to witness the Lodge-room, and the interest they took in the examination of the mysterious symbols. Peter Gilkes was always gallant, and used to request each lady to sit for a moment in the Master's Chair; this he would call making them Past Mistresses of the Craft.

London Masons may occasionally visit the provinces with advantage, and we can unhesitatingly state that the Pomfret Lodge, in its general appointment, is second to none in its working. We witnessed the initiation of Bro. Dobie with unmixed pleasure; we almost fancied that the late Bro. Peter Gilkes (whose portrait was conspicuously placed in the room) had drilled the Lodge; need we say more?

To revert to the Provincial Lodge. A better proof could not be advanced of the value and importance of its meeting than the pleasing intelligence that the contemplated presence of the noble chief appointed to preside over the district, had the effect of at once healing all differences of opinion, which will sometimes happen when a controlling power does not exist. To-day all was peace; long may it last, and may PERFECT CHARITY PREVAIL! There were about one hundred Brethren present, among whom were Bros. the Earl of Aboyne, P.G.M.; Hon. H. Fitzroy; T. Ewart, Prov. D.G.M.; Fox and Gibson, Prov. Grand Wardens, and the following other Prov. Grand Officers:—

Grand Chaplain, Rev. Bro. Pedley; Grand Treasurer, Bro. Martin; Grand Registrar, Bro. G. Fox; Grand Secretary, Bro. Strickland; Grand Deacons, Bros. Perkins and W. Higgins; Grand Sup. of Works, Bro. Rouse; Grand Director of Ceremonies, Bro. Elkington; Assistant Director of Ceremonies, Bro. Dickens; Grand Sword-bearer, Bro. Inns; Grand Organist, Bro. Westley; Grand Pursuivant and Inner Guard, Bros Worsop and E. Cook. Stewards—Bros. Marshall, Welchman, Mann, Tavener, Wilhurst, Osborn, Dalton, Gibbins, Furnival, Joliffe, Green, and another.

Among the visitors were Bro. Torre, D.G.M. for Warwick, with Bros. Kain and Sharpe; there were also some other provincial visitors, whose names we did not hear; also Bro. Sirr, the Grand Representative for Ireland; and from London, Dr. Crucefix and his brother.

The BANQUET was held in the room adjoining the Lodge, which was handsomely decorated; and when the ante-room was thrown open, well lighted, with the P.G. Lodge-room in the distance, the scene produced an effect seldom witnessed. We should say that no other locality, in or out of London, could have equalled it.

After dinner, at which the Earl of Aboyne presided, the following customary, loyal, and Masonic toasts were given in succession:—"The Queen, the Queen Dowager, Prince Albert, the Prince of Wales, and the Royal Family; H.R.H. the Grand Master, and the Pro and Deputy

Grand Masters. The Grand Master of Ireland," for which the Grand Representative (Bro. SIRR) briefly returned thanks.

The Hon. H. FITZROY proposed the health of the noble earl in the Chair, and congratulated the province on the appointment of so distinguished a Brother to preside over the united provinces of Northampton and Huntingdon. The hon. Brother touched delicately upon the duties of Freemasonry, and advocated the necessity of observing its principles. The toast was received with much cheering.

The Earl of ABOYNE returned his warm acknowledgements for the compliment, and expressed his intention to maintain the position in which he was placed, by cultivating the good opinion of the Brethren, and supporting the dignity of his office—(cheers).

Bro. MARKHAM proposed the health of the Hon. H. Fitzroy, and observed, that Northampton was proud to enrol him among its members—(cheers).

Bro. FITZROY returned thanks, and observed, that if he was proud of the province in which the working was so excellently maintained as the Pomfret Lodge proved, he was also proud to say, that the Lodge of Fidelity (Towcester) was not behind-hand; and he congratulated the noble lord on having two such Lodges in his province—(cheers).

Bro. HEWLETT gave the health of the Deputy Provincial Grand Master, Bro. Thomas Ewart; and made some happy allusions to his Masonic worth, and the pleasure the Brethren felt in the appointment—(cheers).

Bro. EWART rose and returned thanks, stating that the appointment was unexpected by him; but that whatever difficulties it gave rise to, owing to his want of that necessary experience which ought to be connected with it, he should endeavour to meet the difficulty, and supply the wants of the Brethren by freedom and goodwill. He would sedulously attend to his duty, and he trusted in time to be able to give his lordship and the Provincial Brethren general satisfaction—(cheers).

Bro. FITZROY proposed the Earl Ferrers, and his Deputy, Bro. Torre, with all other Provincial Grand Masters—(cheers).

Bro. TORRE returned thanks.

Bro. PERKINS rose and proposed the health of Lord Southampton, and spoke of the noble Brother as one in whom the Masonic virtues shone brightly—(cheers).

Bro. Dr. CRUCIFIX gave the "Masonic Charities" in an address which gave much satisfaction. He expressed his great delight at having witnessed in the Provincial Grand Lodge, the general unanimity that prevailed on the subject of the proposed charity in favour of Aged Brethren; that unanimity reminded him of the unanimous vote of the Grand Lodge in favour of the Asylum, which was the Parent Institution. He felt certain that the more charities there were, the better they would be supported; and Masons should always bear in mind, that without charity, both in kind forbearance towards each other's failings, and in relieving each other's wants, their profession was worthless.

We have not space to give this address, in which the schools were not omitted. The best commentary on it is, that the charity-box went round, and the cheering was enthusiastic, in which the noble Chairman most heartily joined.

The health of the Provincial Grand Wardens was proposed in a very neat address by Bro. PHIPPS, which was much applauded.

Bro. Fox, the Senior Grand Warden, on behalf of himself and col-

league, replied gracefully to the compliment, and with much animation; he reviewed the progress of Freemasonry with tact and acuteness, and assured the company, that although an honorable member of the province had congratulated the P. Grand Master on having two Working Lodges in his district, he believed the six Lodges were all in a state of high discipline. On the part of the Socrates Lodge, of which he was a member, he felt pride in avowing, that in true Masonic zeal and spirit, as well as in their operative system, they only hoped for an opportunity to prove that the Pomfret and Fidelity might find competitors for Masonic laurels—(great cheering.)

The Grand Deacons and other Provincial Grand Officers were then proposed by Bro. SHARP, of the Shakspeare Lodge, Warwick. The worthy Brother expatiated at considerable length, and in a strain of eloquence, as natural as convincing, on the beauties of Freemasonry. His allusions to its grandeur were classically and forcibly drawn. His illustration of the duties of a Masonic Chief, and the happiness he had the power to diffuse by the careful appointment of officers, promoting the industrious and the intelligent, and thereby gaining the respect and affection of his officers, was happily given. He dwelt on the moral obligations of the Grand Deacons, and other subordinate officers, to maintain and uphold their station; and concluded a most eloquent address, by proposing their health. The address and the toast received, as they merited, the warm acclamations of the Brethren.

Bro. PERKINS, S.G.D., returned thanks on behalf of himself and the other Grand Officers; and, in particular, thanked Bro. Sharp for his Masonic illustration.

Bro. TORRE proposed the health of the Worshipful Master and Brethren of the Pomfret Lodge—commenting, with just eulogy, on their excellent working; and thanking them for the hospitality of their banquet—(cheers).

Bro. ELKINGTON, the Master, on the part of the Pomfret Lodge and on his own, expressed the grateful sense they entertained at the presence of so numerous an assembly at the first Grand Lodge held under the noble Grand Master; and assured the Brethren that he should use every means in his power to maintain the strictest observance of the Masonic ceremonials. He most gratefully thanked the company for the kind manner in which the last toast had been given and received—(cheers).

Bro. ELKINGTON next gave the health of Bro. Dr. CRUCEFIX, Past Grand Deacon of England. A Brother, whose zeal in the cause of Masonry was only equalled by the services he had rendered the Craft. To give his name as a toast was an honour—(great cheering).

Dr. CRUCEFIX, after briefly, but very energetically, acknowledging the compliment, which the Worshipful Master who proposed it would, he was certain, believe him in saying, was the more welcome, because so perfectly unexpected, requested permission, before resuming his seat, to propose "The health of the Historian of Masonry, the Rev. Dr. Oliver." Unapproachable as was that gifted Mason by any Brother in the Order, as to the majesty of his intellect, the refined cultivation of his mind, his charitable construction of the errors and failings of others, or the readiness with which he brought all the sympathies of natural benevolence of feeling and of thought, to bear on cases where they were necessary to foster and protect—yet was he gentle as a child, wielding his great moral power with the mildness of a Christian

minister. Truly did the conduct of Dr. Oliver prove that Christianity was Masonry. The health of Dr. Oliver was received with unmixed gratification and delight.

The health of Bro. Dobie, the newly initiated candidate, was then given, and, after the Apprentice Song, Bro. Dobie returned thanks amid general cheering.

Bro. BOTELER proposed the health of Bro. Sharp and the Shakspeare Lodge, thanking Bro. Sharp for his very lucid exposition of Masonic principles—(cheers).

Bro. SHARP, in his reply, again delighted the Brethren by an address equally fervid and eloquent as his preceding one, and which was as enthusiastically applauded.

Bro. MARKHAM proposed the health of the Master and Brethren of the Lodge of Merit, Northampton.

Bro. ELLIS expressed the gratitude of his Lodge for the kindness shown on this occasion, which had paved the way for that general union, which he trusted would never be interrupted.

Bro. Dr. CRUCEFIX then requested permission to give a toast that he pledged himself would be received with acclamation, however he might fail in doing sufficient honour to it. As a stranger in Northampton, it might appear presumptuous in him, in the presence of fathers, sons, husbands, and lovers, to propose "The Ladies of the United Provinces;" but the splendid array of beauty which had that morning enlivened the scene, and sanctioned the arrangements, was too fresh in the heart not to call for the only return that was at the moment in their power, by dedicating a glass of generous wine to the health and happiness of the ladies. The Brethren would believe him sincere in stating, that the only cause why the ladies could not be present, was that their mysteries being symbolical of labour as performed by man, could not in such sense be shared by woman; no honest-hearted man could for a moment believe that in mind she was inferior—if a man existed who thought so, let him ask from whom he first imbibed the lessons of piety, virtue, and honour. But if ladies could not share our labour of work, there was no reason why they could not enjoy our labour of love; and he hoped, ere the year passed away, that a ball should be held, in which the ladies might be made not only happy in association with Masons, but that arrangements should be made, with their full sanction, to apportion some profit for the poor.

The address was received with enthusiastic plaudits, which continued for some time, and during which Dr. Crucefix retired.

Bro. Fox gave "the Stewards," with a very appropriate compliment to the manner in which the arrangements were conducted.

A Brother, whose name we forget, replied; and, after a few other toasts, the meeting was adjourned until the next happy provincial meeting.

The Earl of Aboyne gratified the Brethren by his affable manner, by the conciliatory readiness in which he met the wish of every Brother to address the Grand Lodge, and at the banquet, by his social kindness. His lordship and deputy retired about nine, having to travel forty miles to Peterborough. Bro. Fitzroy had previously retired about eight o'clock.

On the retirement of Lord Aboyne, the Master of the Pomfret took the chair, and conducted the proceedings.

We must not omit to pay a word of parting grace to Bro. Hartley, and the other musical Brethren, for the effective manner in which they

met the numerous calls on their kindness. And, lastly, Bro. W. Higgins! we shall not suddenly forget the fraternal greeting at Northampton.

WIVELISCOMBE, May 19.—At our Lodge meeting last evening the Brethren were honoured by the visit of Bro. Mosse, W.M., and many officers and members of the Lodge of Unanimity and Sincerity, Taunton. The visit was acknowledged in eloquent and fraternal terms by the talented Brother who now presides over the Loyal Vacation Lodge, and a promise given that the visit should be returned at the next Lodge meeting of 327. It is generally supposed that the next P.G. Lodge will be held at Wiveliscombe; the circumstance will be very acceptable to the Craft in general, who rejoice at the progress this very ancient Lodge is making to re-establish itself.

TAUNTON.—The Craft mustered in considerable numbers at the regular meeting of the Lodge of Unanimity and Sincerity, on the 30th, to compliment the reception into Masonry of a distinguished gentleman, William Tucker, Esq., of Coryton Park, together with an intimate friend of his, who was initiated on the same evening; considerable advantage to the Order is anticipated by this much respected magistrate's investment with the apron, and the Lodge fully estimated the honour of his selecting No. 327 for his debut. Bro. Mosse, W.M., conducted the solemn ceremonies of the first step in Masonry, with great credit to himself as a thorough working Mason, and raised the Craft in the estimation of the younger Brethren by the impressive and correct manner in which the high duties of the chair were carried out. Several Lodges of this and other provinces were represented on the gratifying occasion, among them were Bro. Tomkins, of the Yeovil; Bros. Welsh and Pratt, of the Wells; Bro. Browne, of the Chudleigh; Bro. Pyke, of the Plymouth; Bro. Cridland, of the Wiveliscombe; and Bro. Dr. Burridge, of the Canongate Kilwinning Lodge. A sumptuous banquet was provided by Bro. Tackrell at the close of the Lodge, when the usual Masonic toasts were most fully acknowledged. The Brethren expressed much satisfaction on the W.M. calling on the Brethren of No. 327 to join him in thanking Bros. May, Cridland, and the other officers, for the very appropriate manner in which each particular duty was completed; and the eloquent address of Bro. Tucker in returning thanks for his health being drank, together with his being honoured with the mystic badge, is eminently calculated to make a lasting as well as profitable impression on all who had the good fortune to hear it; it powerfully evidenced the acceptable proof, that a Mason's heart dictated what the tongue so agreeably uttered. Bro. Eales White was called on for the Entered Apprentice's song, in due form; and Bro. Welsh, and several other musical Brethren, greatly aided the festivities of this delightful gathering.

The Brethren of Taunton have been highly gratified to learn that Bro. Tucker has since personally served the office of Steward to the Aged Mason's Asylum, thus practically illustrating his intention to fulfil those important duties inculcated by Freemasonry.

DORSET.—The Provincial Grand Meeting of the Freemasons for Dorset will be held at Weymouth on Thursday, July 21. A Grand Chapter will take place the previous evening, and a numerous assemblage of the Brethren is expected.

WEYMOUTH.—H. R. H. the Duke of Sussex, M.W. Grand Master of England, having been pleased to appoint Bro. Eliot, the R.W.P.G.M. for Dorset, G. Superintendant for this province, the Companions and

Brethren of the All Souls Chapter and Lodge being anxious to commemorate that event by presenting him with a lasting testimonial of their regard for his many Masonic virtues, selected from their members P. M. and Z. Fooks, the W. M., and H. Clark, P. M. P. H. and P. G. S. W. Hill, P. M. and J. Arden, P. M. and P. S. Robinson, and T. Milledge, as a committee to carry their wishes into effect, who resolved to avail themselves of the services of that eminent artist, Bro. John Wescott Gray, of All Souls Lodge, to take a full-length likeness of the P. G. M., as a Companion to the one in the Lodge of the late lamented P. G. M. Bro. W. Williams, by Pickersgill; and we are happy to be enabled to announce to the Brethren that Bro. Gray has succeeded, and nearly completed a splendid likeness of Brother Eliot, which the committee will have much pleasure in exhibiting to the fraternity at their provincial grand meeting to be held at Weymouth some time in August next.

SOUTHAMPTON.—*July 4th*, is the day finally fixed for the installation of the Right Worshipful Rear-Admiral Sir Lucius Curtis, Bart., as Prov. G. M. for the county of Hants. Several Provincial Grand Masters of the adjoining counties, and the whole of the Lodges in the province will attend the meeting. Divine service will be performed, and a sermon preached by the Rev. P. G. Chaplain, Brother the Rev. H. Gurner, *M. A.*

LUTON, *June 24.*—(No. 698).—Bro. W. Phillips was this day installed W. M. of the Bedfordshire Lodge. We regret that the report of the proceedings of the very interesting meeting reached us too late for insertion. The Lodge may be congratulated on the congenial spirit that animates it.

CAMBRIDGE.—*The Scientific Lodge.*—We are glad to find that this ancient and excellent order is much on the increase in this town, especially in the above highly respectable Lodge. At the monthly meeting in April, J. R. Barker, Esq. (in the absence of T. H. Naylor, Esq. W. M.), in the chair, four or five of the Brethren were passed through degrees, two new members were elected, and four others proposed. Amongst the newly initiated on the same evening was William Piggott, Esq., of Dullingham House, in this county.

CHATHAM, *June 27.*—The R. W. the Honourable Twisleton Fiennes, P. G. M. for the province of Kent, having appointed the Provincial Grand Anniversary of Freemasons to be held at the Sun Tavern, Chatham, this day, the Brethren assembled and went in procession to church to attend divine service, and returned to the hotel to dinner.

GRAVESEND, *June 22.*—The ceremony of consecrating the new Masonic Lodge took place in the Literary and Scientific Institution, Milton, next Gravesend. The banquet was served in the institution at four o'clock precisely.

SURREY.—FREDERICK CHAPTER OF UNITY, (No. 661,) CROYDON, *May 28.*—The following Companions were unanimously elected Principals for the ensuing year; Henry Lloyd Morgan, M. E. Z.; Edward Frederick Leeks, H.; and Edward Brewster, J. Among the most Excellent Companions of this Chapter are Richard Lea Wilson, D. Kincaid, John Udall, William Thodey Smith, and John Lee Stevens.

GROVE LODGE, (No. 593,) EWELL, *April 23.*—Brother John Vink was this day installed W.M., and appointed as his principal officers, Brother William Henry Vink, S.W., and Brother the Rev. Stephen Lea Wilson, J.W. We congratulate the Ewell Lodge upon having at last cleared off the debt entailed upon it by the extravagance of its founders in 1832. There can be no fear of its being at a loss for funds under the present management; but the debt was frightful in amount when most of the present members joined. They have been regularly paying off large sums every year; and now, by the munificent kindness of Brother Andrew, P.M., the debt is finally and totally liquidated.

FREDERICK LODGE OF UNITY, (No. 661,) CROYDON, *May 27.*—Brother Henry Lloyd Morgan, W.M., Brother James Walton, S.W., Brother John A. D. Cox, J.W. This being the period for election of W.M. and Treasurer, the Senior Warden, Brother Walton, was elected W.M.; and the late Treasurer, Brother William Thodey Smith, was re-elected Treasurer for the year ensuing. This is the fifth year since the establishment of the Lodge by Brother Richard Wilson, the present Senior Grand Warden for the province. We hope nothing will diminish the perfect unanimity and progressive prosperity the Lodge has hitherto enjoyed; and that it will long retain the rank it has held of being the first Lodge in the province, not only as respects its funds, resources, and social enjoyment, but also as the best working Lodge—the last, owing to the great attention paid to Masonry by its members.

WORCESTER.—The Worcester Lodge having shifted its head quarters to the Bell Inn, in Broad-street, the landlord of that establishment, in order that he may be duly qualified to discharge the duties of host, has been initiated into the ancient fraternity. “We hear,” says the *Herald*, “that Brother Webb is building a splendid room for the meeting of the Brethren; and that an addition to the Craft in this city is about to be effected by the institution of a second Lodge.” The festival of St. John was celebrated by a banquet at the Bell Inn.

OXFORD, *June 1.*—*Apollo Lodge.*—The Brethren mustered strong, under the presidency of their W.M., the Rev. G. F. Thomas, of Worcester College. A Brother of Oriol College was raised to the sublime degree of a Master Mason; the Master then proposed six gentlemen as candidates for Freemasonry; after that, Bro. William Rogers proposed two other candidates, who will be initiated at their next meeting in November. The W.M. then called Bro. R. P. Blake, a member of the Alfred Lodge (425), to the pedestal, and presented him, in the name of the Master and Brethren of the Apollo Lodge, with a gold key, as a mark of the respect they have towards him as the P.G. Treasurer for Oxfordshire; also for the many kind services he has rendered to the Craft in general, but more particularly that of instructing the Brethren of the Apollo Lodge. The Lodge was then closed in due form until the first Wednesday in November.

SCOTLAND.

EDINBURGH.—The advices from this quarter are unusually meagre, and present but little interest. The report of meetings at Gatehouse and Gartnavel will be found interesting.

GLASGOW, GARTNAVEL, *June 1.*—*New Royal Lunatic Asylum.—Grand Procession and Ceremonial on Laying the Foundation Stone.*—About eleven o'clock the different Masonic Lodges, arrayed in the distinguishing emblems of their several orders, with banners and devices, headed by bands of music, repaired to their allotted districts, and, under the efficient management of the city-marshal, were speedily disposed in order of procession. Besides a fine body of police, dressed in their new uniforms, a party of Enniskillen dragoons, and 66th foot, also two pieces of artillery, assisted to form the procession, and added considerably to the imposing effect of the whole.

In the Grand Lodge we observed Sir James Campbell, supported right and left by Sheriff Alison and Sir Neil Douglas, commander of the forces for Scotland. The ceremony was conducted with all the customary formalities. The Grand Chaplain's prayer was very impressive, and the addresses of Sir James Campbell, Henry Dunlop, Esq., and others were deservedly applauded. At the conclusion of the ceremony three cheers were given, and amidst the music of the various bands, the procession returned to town. In the evening, a respectable party of gentlemen sat down to dinner in the Trades' Hall, Sir James Campbell, Lord Provost, in the chair, Henry Dunlop, Esq., Croupier. The Chairman was supported, right and left, by Sir Neil Douglas, Sir Alan Macnab, Colonel Fleming, and other military officers, Principal Macfarlan, R. Findlay, Esq., Dr. Hutchison, &c. At the Croupier's table were Dr. McLeod, William Laurie, Esq., Secretary of the Grand Lodge, William Dunn, Esq., Bailie Bogle, Convener Dick, &c. &c. Principal Macfarlan and Dr. McLeod officiated as Chaplains.

This institution is, we believe, the first that has been consecrated on the non-restraint system, and most cordially do we wish it success.

THE RUTHERFORD MONUMENT.—On the 28th April, 1842, the foundation of this long talked of monument was laid by the Rev. Mr. Jeffrey, of Girthon, assisted by the Brethren of St. Stephen's Lodge, Gatehouse, and numerous deputations of Craftsmen from other quarters. As all felt the warmest interest on the occasion, Thursday was quite a gala day on the banks of the Fleet. It is at all times difficult to estimate accurately the numbers of a crowd, not placed in military order; but it was supposed that the assembled witnesses of the interesting ceremony could not be much under *five thousand*. At two o'clock the procession moved from Gatehouse, preceded by the magistrates and council, and in their wake the Trades, with their respective banners, in well-regulated marching array. In rear of the leaders followed a compact body of Freemasons, dressed as Craftsmen, and many of them covered with the insignia of office. Drums, fifes, and bagpipes, were not wanting; and last, though by no means least, Lady Ann Murray's excellent instrumental band. The effect of so many instruments tuned to harmony, was spirit-stirring in the last degree; and as

the intervening distance to Boreland Hill measures fully a mile, the procession had a highly imposing appearance

In a cavity of the foundation-stone, securely inclosed in a glass bottle, were deposited all the silver and copper coins of her present Majesty's reign; the three Dumfries journals of the week; also London, Edinburgh, and Glasgow newspapers; an Edinburgh Almanack for the present year; a copy of a sermon published by Mr. Nicholson, Kirkcudbright, preached by Rutherford on a sacramental occasion in the parish of Anwoth, 6th April, 1637; with a vellum containing the names of the subscribers to the monument, &c., &c. Mr. Ramage, Boreland, carried a horn containing the corn; Mr. Mundell, a silver cup containing the wine; and Mr. James Kirkpatrick, a similar vessel containing the oil. The foundation adjusted according to the rules of art, supposed to be as ancient as Solomon's temple, the Rev. Mr. Johnstone, one of the great departed's clerical successors in Anwoth parish, stood upon the stone, and in that position offered up a most fervently impressive prayer, which was listened to by the multitude in breathless silence, and it is hoped with corresponding edification. The Rev. Mr. Jeffrey then stood forward and delivered a long, able, and animated address, in the course of which he delineated forcibly the character of Rutherford—his great learning, talents, and piety; his unwearied exertions in upholding the purity of the presbyterian faith, with the sufferings he endured for conscience' sake, while discharging fearlessly the duties of the mission he had undertaken for the advancement of the cause of his Heavenly Master. The Rev. Mr. Muir, of Kirkmabreck, concluded the services of the day by a prayer, alike pathetic and adapted to the occasion; and these duties completed, the people separated, and retired in the same orderly manner in which they had advanced to the summit of the Boreland-hill.

The elevation of the Rutherford Monument is to be sixty feet, and as the site is naturally very commanding, it will become a landmark to the whole surrounding neighbourhood, to a large section of the lower division of Wigtownshire, and no inconsiderable portion of the Isle of Man. The contractors are Messrs. J. and J. Stewart, Gatehouse, and the obelisk is to be constructed of the best hewn granite. The Rev. Samuel Rutherford, born 1600, was ordained minister of Anwoth, 1627, became afterwards Professor of Divinity in the University of St. Andrew's, and died 1661. We sometimes hear of names that have not yet gathered all their fame; and it speaks volumes as to the life, writings, and ability of Rutherford, that in his case there should have been so remarkable a local revival after the lapse of nearly 200 years.

IRELAND.

To S.P.R.C.—*The artist's charge for the designs will be more expensive than is supposed; and Dr. Crucefix is of opinion that plates may be altogether dispensed with; descriptive writing will answer every purpose. For reasons that cannot well be given at present, he thinks that a separate pamphlet will be preferable, as the narrative can be more clearly continued and preserved. The consent of A to the publication of his Correspondence in the Appendix is indispensable. Unnecessary delay is not desirable, but caution is; and especially at the present moment, when a more comprehensive examination into some past events would equally become those whose inadvertence may have given a colorable pretext for an uncharitable construction of inoffensive conduct. Let not S.P.R.C. be apprehensive—Woodfull did not betray Junius, who is undiscovered to this day.*

ARISTIDES. *The letter on Limerick Proceedings is written in the spirit of truth, still it is our opinion it should not appear. Time will soften down asperities, and all differences may yet yield to forbearance.*

DUBLIN.—*Provincial Grand Lodges.*—The death of the Earl of Shannon has placed the Masonic Province of Munster in the hands of the Grand Lodge; and it is to be hoped that the election of a Masonic chieftain for so extensive a district may devolve upon some enterprising and zealous Mason, who will efficiently sustain, and maintain inviolate, the purity of our Masonic code.

The Masonic Lodges at Limerick, Nenagh, Ennis, Kilrush, Charleville, and Rathkeale, are to be under the controul of a Provincial Grand Master. The Lodges are unanimous in the selection of Brother Michael Furnell, Esq. as provincial chief.

The Lodges in Dublin have passed an active season, and the prospect is not without interest; all are deserving attention, but our reporter has chiefly attended to 50, 141, 620, and the Kilwinning; where the arrangements have been interesting and important,

March 16.—The Supreme Grand Council for Ireland elected their officers for the year. The meetings are held on the third Wednesday in March, June, September, and December. The officers of country or foreign Chapters, &c. may be represented by proxies, when their officers cannot attend. Applications for warrants to be addressed to J. Fowler, Esq., Deputy Grand Secretary, Commercial Buildings; or to Dr. Wright, 26, Great Ship-street, Dublin.

June 24.—The Grand Lodge celebrated St. John's Day, and installed their officers.

May 30.—REV. THOS. FLYNN.—The members of the most Ancient and Honorable Society of Free and Accepted Masons of Ireland, presented the Address voted by the Grand Masonic Lodge of Ireland

to the Rev. Thomas Flynn, late Grand Chaplain of the Order, at Radley's Hotel, College-green, at three o'clock.

The tickets of admission were numerous, and issued from the bar of the coffee room, Commercial Buildings, until Saturday, the 28th May, to the Masters of the several Lodges, and such other of the Brethren as were qualified to receive them, and each had the privilege of introducing two ladies on the occasion.

The Brethren appeared according to rank in Masonic costume.

GRAND MASONIC BALL.—April 26.—Lodge No. 50 gave a Grand ball and supper, which took place in the Rotunda. It was upon a scale of great splendour, and was attended by the *elite* and beauty of the city. The long room, and those above it, were thrown open to all who desired the pleasures of the promenade or dance. In the lower room quadrilles were danced; in the upper, waltzes. The rooms were decorated with beautiful and, in many instances, gorgeous Masonic emblems, inscribed upon flags and shields; in fact, all that taste, art, or money could do to render the scene fascinating and inspiring, was done by the spirited and active committee under whose superintendence the entertainment was conducted.

At half-past one o'clock the supper was announced, when the company proceeded to the round room, where a supper, embracing every delicacy in viands and wines, was provided for them.

The Master of the Lodge, Blake Knox, Esq., was in the chair. After supper, he gave the following toasts:—

"The Queen;" "the Queen Dowager;" "Prince Albert, and the rest of the Royal Family;" "The Army and Navy;" "The Lord Lieutenant and Prosperity to Ireland;" "The Three Grand Masters of Masonry in Ireland, England, and Scotland—the Duke of Leinster, his Royal Highness the Duke of Sussex, and Lord Fitzclarenc; "The Deputy Grand Master;" and "The Ladies."

The CHAIRMAN, in proposing these toasts, introduced them with brief but appropriate prefatory remarks.

Sir JOSIAH C. COGHILL returned thanks for the navy, and Colonel VANDELEUR for the army.

Mr. WHITE (the D.G.M.) returned thanks for the compliment conferred on him in drinking his health.

Colonel VANDELEUR proposed the health of the chairman, who, in expressing his gratitude for the honour paid him, adverted to the magnificence of the scene which he saw round him, comprising as it did, much of the rank, wealth, worth, and loveliness of Dublin.

The health of the indefatigable Secretary of the Lodge, Bro. Baldwin, having been proposed and rapturously received, he returned thanks. He expressed a hope that the warm hearts and happy faces which surrounded him would frequently have an opportunity of meeting, as they had done that night, in harmony, good fellowship, and gladness, and that the most unhappy incident in their lives might be the festive scene, in the delights of which they then participated.

At three o'clock the supper was concluded, when a considerable number of the guests resumed the enjoyments of the "mazy dance," and did not terminate them till

"Night's candles had burnt blue,
And jocund day stood tiptoe on the misty mountain's top."

We cannot omit eulogising, in this brief notice of the ball, the delight

afforded to the company by the united musical efforts of Bros. Brough, Sapio, Magrath, &c.

KINGSTOWN.—LODGE 620.—“The First Volunteers of Ireland,” met on April 27, at their Lodge-rooms, Anglesey Arns, Kingstown, for the purpose of giving a sumptuous entertainment and presenting a beautiful silver cup to Bro. Fowler, D.G.S., in honour of his having been half a century uninterruptedly a member of that his parent lodge. The Volunteers mustered in good strength, and the visitors invited to do honour to Bro. Fowler included almost all the great lights of the Craft at present in the city; among others were Bro. Sir William Betham, Grand Master’s Lodge; Rev. Bro. Flynn, Grand Chaplain; Bros. Murphy and Sapio, of No. 2; Quinton, Wright, Keane, of 4; Owens, 6; Furnell, (D. L. and high sheriff of the county of Limerick), of 13; Colonel Browne, G. D. Stephens, of 50; Forrest and Maguire, of 132; G.W. Creighton, J. Griffith, 141, and F. T. Porter, 494, &c. Weariness, arising from the ball of 50, prevented many, and among others, Bro. G. J. Baldwin, the indefatigable Secretary of that leading Lodge, from gracing the occasion with their presence. The musical powers of Bros. Sapio and Magrath added much to the harmony. The W.M. Bro. John Morgan, filled the chair most efficiently, and was well supported by his officers and stewards.

Brother FOWLER, in returning thanks when his health was drunk, mentioned some historical records connected with 620, interesting in Masonry. He stated this Lodge was anciently so intimately connected with the Kilwinning Chapter of Knights Templars, that its members were admitted to that degree on more favoured terms than those of any other Lodge, and that in the earliest published list of the members of the original Chapter of Prince Masons, (which was first established among the members of the Kilwinning Chapter), out of nineteen members of which the Prince Masons’ Chapter consisted, twelve were members of 620, and that out of seven members who constituted the college of Philosophical Masons, six were of the Volunteers.

The following is the inscription on the cup:—

“Presented by the Brethren of the First Volunteer Lodge of Ireland to Brother JOHN FOWLER, D.G.S., as a small token of fraternal regard on attaining his 50th Masonic year in this his Parent Lodge. 27th April.”

KINGSTOWN, June 13.—A brilliant Masonic entertainment took place at Salt Hill (Kingstown), when the Leinster Lodge (141) of Dublin, gave a sumptuous dinner, on the highly interesting occasion of presenting Bro. William Henry Wright, P.M. (of the original Prince Masons’ Chapter), with a magnificent service of plate, in testimony of his zealous and efficient labours as Secretary and Treasurer of the Lodge, from which important offices he has just retired. This splendid tribute of fraternal gratitude and affection consisted of a beautiful and richly finished silver tea and coffee service, and was much admired for the superior style and excellence of its workmanship. Sixty of the Brotherhood, including about five-and-twenty visitors, assembled. On the removal of the cloth, the health of “the Queen” was given from the chair, and received with rapturous and truly loyal cheers. Next succeeded the health of “Prince Albert, Albert Prince of Wales, and the rest of the Royal Family;” and then followed the usual series of Masonic toasts, with their appropriate “salutes.” In proposing “the toast

of the evening"—the health of Bro. Wright—the Worshipful Master (Bro. H. T. Graham), took occasion to enlarge on the Masonic worth and services of the late Secretary, and concluded, amidst the enthusiastic cheering of the Brethren, by presenting Bro. Wright with the magnificent and costly gift of the Lodge. The worthy Brother acknowledged this highly gratifying testimonial of Masonic confidence and regard with the deepest feeling. On the larger of the articles composing this splendid service, was the following inscription:—

“ Presented by the Master, Wardens, and Brethren of the Leinster Masonic Lodge, No. 141, to Bro. Wm. Henry Wright, P.M., in testimony of their esteem and gratitude for his faithful and efficient services as their Secretary and Treasurer, since the revival of the Lodge in the year of Masonry, 5836.”

Amongst the guests were several distinguished Brethren, connected with the highest orders of Masonry in this country, who were received with appropriate honours. The Prince Masons who partook of the hospitalities of the Lodge on this occasion, were Bros. Baldwin, M.W.S., Thomas Wright, G. Breerton (Representative of the Grand Master of England in this country), Kenny, and Bracken. Bros. G. W. Creighton and Yates, of the same exalted grade in the Masonic order, and members of the Lodge, were also present. Bros. Pigott, Sapio, Magrath, Geary, and Bassel, contributed most effectively to the enjoyments of this fraternal party. We should not here omit to notice the marked and kind attentions of the Worshipful Master in his exertions to promote the social spirit of this delightful festivity. In which he was seconded by the other authorities of the Lodge, especially by the respected successor of the late Secretary, Bro. Wm. T. Lloyd, P.M.

We cordially re-echo the sentiments of the editor, from whose journal we have necessarily somewhat abridged the above. We are not of those who change our opinion with the passing wind, and bearing in mind many kindly recollections of Bro. W. H. Wright, most cordially wish him and his lady many prosperous years, and the enjoyment of happy hours while using the elegant service of plate so justly earned.

THEATRE ROYAL, June 15.—The performances were for the benefit of the distressed widows and Brethren of the Masonic Order. In the absence of the Duke of Leinster, Grand Master of the Order, the Right Worshipful William White, D.G.M., occupied the state-box, attended by a brilliant staff of Masons.

Previous to the commencement of the play, the Brethren of the Order appeared on the stage in full Masonic costume; and on the rising of the curtain, the whole of the theatrical company sang the Masonic version of “God save the Queen.” The Brethren then took their seats in the boxes.

After the comedy of *The Jealous Wife*, in which Miss Faucit supported the part of *Mrs. Oakley*, an address, written by Bro. Alfred Howard, was delivered by Bro. Calcraft, and was received with deserved applause, combining, as it did in it, much of point and just feeling.

The house, though well attended, was not as full as we have observed it on some previous occasions of a similar kind. The weather was inconveniently warm, which may account for the rather thin attendance.

It was observed by some Brethren in a prominent box as a singular coincidence, that while Bro. Calcraft was pleading for the poor Irish

Mason, the Treasurer of the Asylum was also pleading in London for the Aged Brethren of England.

THE MASONIC FRATERNITY OF LIMERICK. — The Ancient Union Lodge, (No. 13,) met at high noon, on Monday, March 28, at their hall, to present their esteemed Past Master, Brother M. Furnell, Sovereign Prince Grand Rose Croix, *D.L.*, and high sheriff of the county, with a splendid testimonial of their fraternal value and regard, viz., a solid silver Masonic pillar and candelabrum, surmounted with a celestial globe, value £200, with the following inscription:—

A Testimony of Masonic Regard,
From

Ancient Union Lodge, No. XIII.

To Brother Michael Furnell, P.M.S.P.G.R.C.

Deputy Lieutenant, and High Sheriff of the County Limerick.

THE PILLAR REPRESENTS

The firmness and rectitude of his Masonic conduct;

THE SILVER

Is emblematic of his sterling merit, and unalloyed zeal.

Ancient Union Lodge,

Revived 28th December, MDCCLX. after a lapse of seven years, under the auspices, and by the diligence and energy of

BROTHER MICHAEL FURNELL.

The names of the Master, William S. Tracy, Brother R. R. Gelston, Senior Warden, and the other Officers and Members of the Lodge, are engraven on the sides, and Mr. Furnell's Family Arms are splendidly executed on the base.

Round the top of the Pedestal are the following mottos: "Vide, Audi, Tace"—"In every place a friend, and every clime a home."

"Sit Lux, et Lux fuit,"

"What bond of friendship e'er can vie,

With this, that binds both low and high?"

The Branches represent the three great Mystic Lights, surmounted by the Celestial Globe, with the signs of the Zodiac. Round the Abacus are the words, "Beauty," "Wisdom," "Strength," "Concord." The steps of the base are each emblematic of the mystic art, and bear the name of the manufacturer, Brother Henry Smith, George's-street, Limerick.

The Brethren, to the number of near 100, assembled in full Masonic costume, and the spectacle was splendid.

The Master, W. S. Tracy, summoned Brother Furnell to the right of the throne, and addressed him as follows:—"Brother Furnell, I rise with feelings of peculiar satisfaction to perform an office with which this Lodge has honoured me, and most truly do I assure you, that I have never discharged a more pleasurable duty; for although I am perfectly conscious of my inability to express our sense of your manifold deserts, and claims upon our regard—not only by your services to our Lodge, but by your devotion to the interests of our Masonic order, I nevertheless feel great pleasure in being the medium of presenting to you a token of our affection, and a memorial of your services, which speaks more for both than any language could convey—as words could not express the one, or do justice to the other. We present to you a candelabrum, because we desire to remind you by it, when we are not with you,

'Of that Hieroglyphic bright,

Which none but Craftsmen ever saw;

and of the many happy hours we have spent together by its pure light, in this temple of Masonic love and quiescent good-will, which you have so zealously laboured with us to erect. We present it to you in the form of a pillar, in order that it may enumerate the cardinal

virtues we should all inculcate upon its capital; and have recorded upon its base, together with our names, the expression of those feelings of esteem and affection for you, as a man and a Mason, which it is our object to commemorate, by this well-deserved testimonial. That the great Architect of the universe may long bless you with long life, good health, and every happiness this world can afford, is the sincere desire of your attached Brethren of Limerick."

Br. Furnell delivered the following reply:—"Worshipful Master and Brethren,—The uncontrollable emotion of an overcharged heart deprives me of those expressions so necessary for my present position, and were it not for the confidence I feel in your fraternal indulgence, I should altogether despair of commanding sufficient self-possession to approach the overpowering subject of this day. Brethren, I am sure you will credit my solemn Masonic declaration, that to me that elegant and costly testimonial of esteem and affection is but a bauble compared to the hope I cherish that the heart of each individual Brother of this Lodge throbs in the same link of fraternal unity as my own. Brethren, little more than a year has passed since we numbered on our roll but the exact number of this Lodge 13; but now what do I see around me, a *hundred of the elite* of our province enthusiastic advocates of the hallowed principles of pure Freemasonry, the protectors of the orphan, the patrons of moral, social amusements, and the munificent encouragers of principle, testified by your flattering and splendid proof this day. I accept this great and invaluable testimonial of Masonic opinion with an enthusiasm too expressive for words. I shall ever esteem it as my proudest and dearest possession, for each time that I view it I will have before "my mind's eye" the soul of every Brother engraved thereon, as when, hand-in-hand, in testimony of the Presence above, we sealed our all-enduring bond. Nature overpowers me, and I can only, with deepest emotion, again reiterate my heartfelt thanks to you all, and to you, Worshipful Master, for your too kind allusions to my humble merits, and to the excellent artist, our Brother Smith, for the beautiful execution of this truly Masonic and appropriate testimonial.

March 29.—GRAND FANCY BALL FOR MASONIC WIDOWS AND ORPHANS.—To see amusement devoted to benevolence, and festive enjoyment made subservient to the cause of charity, is a sight worthy of approbation to the heart of every true philanthropist; and it is, therefore, that we have seldom been more delighted than on witnessing the opulent and fashionable concourse that crowded last night to the Grand Masonic Fancy and Full Dress Ball, given for the benefit of destitute widows and orphans, belonging to some of the deceased Brethren, who often in life experienced the full and saving truth of the words sung by their zealous Brother, the Bard of the North—

"When Masons' mystic word an' grip
In storms and tempest raise you up;"

And who, on their return to the "Grand Lodge above," have their sorrowing dependents provided for, through that kindly and benevolent feeling which has ever swayed the Brotherhood in all climes and ages. We have little hope of presenting our readers with any thing like an adequate description of the scene that presented itself on our entrance into this "hall of mirth." Those who had witnessed, but a few days previous, the Philosophical and Literary Society House—its unfinished staircases—its unplastered walls, and apparently unappropriate appear-

ance for the uses to which it was now converted, would imagine that the change was the work of a wizard, and that the spells of necromancy had full share in the magical appearance of the building, not less than the suddenness of the alteration.

At the southern end of the room stood a magnificent Masonic temple, in the style of Louis le Grand, nearly twenty feet high, entirely covered with crimson velvet, and fringed with gold embroidery. In the lower part was placed a state chair of exquisite workmanship, from the manufactory of our fellow-citizen, Mr. Henry Owens, of Mallow-street, and which well deserves to be viewed and examined as a very rich and most creditable specimen of native manufacture. Surmounted was a deeply carved and richly gilt cornice work, beneath which was represented the "All-seeing Eye," and the entire elevated upon a platform of the same material. This post of honour was occupied during the night by the Worshipful Grand Master, whose tact, politeness, and urbanity, in the high and arduous position he occupied, were admirably appropriate. The cornice was also surmounted by a large quantity of massive silver plate, the most conspicuous and generally admired article of which was the valuable and well-merited testimonial presented yesterday, by the Brethren of the Lodge No. 13, to their respected and esteemed Brother Michael Furnell, Esq. Immediately behind was placed a banner representing the hands of friendship firmly clasped in each other, with the motto, *Vide, audi, tace*. In the immediate vicinity of the chair, were the armorial ensigns of the several noble and opulent residents, and others connected with the county, among those of the Earls of Limerick, Dunraven, Muskerry, Gort, Clarina, and Guillamore, with portraits of several distinguished personages, viz.: Geo. III., Geo. IV., Dukes of York, Kent, Sussex, and Wellington, the Queen Dowager, &c. &c. Above the canopy appeared the city of Limerick Arms, and in front the Royal initials "V. R." with the crown beautifully displayed and richly decorated. The side walls were splendidly ornamented with the crests of the members of 13, paintings, landscapes, &c.; we also noticed transparent full-length likenesses of her Majesty and his Royal Highness Prince Albert at either end of the room, the middle being reserved for a miniature brig of war, with flags streaming from stern to stern, and the rigging crowded with an immense profusion of variegated lamps of every colour in the sky, of every hue in the rainbow. The appearance of the floating *Ark* was dazzling in the extreme, and so attractive as to leave the other magnificent objects for some time comparatively unnoticed. At the extreme end of the room a spacious orchestra was erected, chastely ornamented with crimson velvet, and over it an exquisite figure of Fame, by "sound of trumpet," proclaiming his deeds of "high enterprise," brandishing a garland with one hand, and the instrument in the other. There were also several costly oil paintings, representing our most signal victories in every part of the world, both by land and water, and in particular, two prominent portraits of the great heroes of both services, Wellington and Nelson; but here, though we "love to linger," we must depart for

THE SUPPER ROOM,

which, without the exaggeration of fact, or assistance of fancy, we might pronounce to be one of the most rich, sumptuous, and magnificent displays ever presented in this city to the gaze of admiring spectators. Such as have thus far accompanied us in the preliminaries, will have no objection that we should open

THE BALL.

Between nine and ten o'clock, the company began to pour in, and the elegant and fashionable equipages were drawing up fast to the grand entrance. The guests were received, on alighting at the vestibule, by a committee of the Stewards, viz.—Bros. Hon. John O'Grady, Sir Richard Franklin, *M.D.*, Henry Vereker, John Crips, James M'Mahon, and William Piercy, who ushered them into the ball-room, where they were severally introduced by Bro. Furnell to the W.M., William S. Tracy, on the Throne, the members of the Craft, all in rich regalia of the respective Orders, forming a continuous crescent at either side of the room, which had a singularly novel and elegant effect. Shortly after, the three bands played up the Freemasons' Anthem, God save the Queen, and Patrick's day. Dancing commenced at ten o'clock, with a quadrille party, the Senior Warden, Dr. Gelston, having opened the ball with the Hon. Mrs. Drew.

Among the earlier fashionables in attendance we noticed the following:—Lieutenant-General Sir William Macbean, Lord Spencer Compton, Sir Richard Franklin, Sir Burton and Lady M'Namara, Mrs. Furnell, Mr. and Mrs. Harrison, Mr. Bevan, the Knight of Glin, Bros. Vincent, Gelston, and Mrs. Gelston, Miss Rosslewin, Mr. M. Sayers, Mr. E. Sayers, jun., Captain Fraser, 74th, Captain Browne, Newgrove, County Clare, Mrs. Stacpoole, Mr. and Mrs. Luke Brady, Mrs. Charles Keane, Miss Keane, Mr. G. T. Baldwin, Mr. and Mrs. George Goold, Mr. and Mrs. Gleeson, Mr. Mahony, Mr. Geo. Dartnell, Mr. Edward Taylor Dartnell, the Misses Dartnell, Mr. Mahon, Mr. Fitzgibbon, Mr. Sexton, Mr. Mrs. and Miss M'Mahon, Mr. and Mrs. Boyse, Mr. and Mrs. Usborne, Mr. and Mrs. Walnutt, Mr. S. Bouchier (in the costume of a Highland officer), Mr. Crips, Mr. and Mrs. Gore, Deputy Lieutenant and Mrs. Finucane, Mr. Mrs. and the Misses Taylor, Mr. and Mrs. Monsell, Mr. and Mrs. Goold, Mr. Mrs. and the Misses Massy, Mr. and Mrs. Royse, Mr. Scully (habited as an Indian chieftain), Dr. Pitcairn and Mrs. Pitcairn, Bros. Mossop, Dennis, Atkinson, and Blennerhasset; Mr. and Mrs. George O'Callaghan (Maryfort), Mr. John Ryan, Mr. Osborne Harley, Mr. Pain, Miss Rose, Mr. and Mrs. Bland, Messrs. Gleeson, Croker, and Graves; Mr. and Mrs. Gubbins, Major and Mrs. Creagh, Messrs. A. D. and Miss Creagh, Mr. Mrs. and Miss Westropp, Miss Fitzgerald, Miss Carey, Mrs. Shelton, Mrs. C. O'Dell, Miss D'Esterre, Mr. and Mrs. White, Mr. Richard White, Mr. S. Vereker, Mr. and Mrs. De Vere, Mr. Mrs. and Miss Croker, Mrs. and Miss Westropp, Mr. Mrs. and Miss Gabbett, Mr. Mrs. and the Misses Westropp (Attyflin), do. do. Fortetna, Dr. and Mrs. Russell, Mr. and Mrs. Evans, Mr. and Miss Piercy, Mr. Mrs. and Miss Jervis, Mr. Bannatyne, Hon. John O'Grady, Hon. James Grant, Mr. Somerset, Mr. Power, Mr. Morris, Mr. and Mrs. Maunsell, Mr. W. Fitzgerald, Mr. George J. O'Connell, Mr. Marrett, Mr. Tuhill, Mr. Sayers, Mr. Baldwin, Mr. and Miss Studdert, Mr. Watson, Mr. and Mrs. Spaight, Mr. Drew, Mr. Brown, Mr. and Mrs. Gelston, Mr. Mrs. and Misses Browning, Mr. and Miss Gubbins, Mr. Considine, Mr. Freke Evans, Mr. and the Hon. Mrs. Drew, Mr. Gleeson, Sir A. De Vere, John Croker (D.L.), J. H. Royse (D.L.), Poole Hichman (D.L.), John M'Mahon (Firgrove), C. O'Loughlin, Captain and Mrs. and Misses Ievers, Mr. Burke, and Mr. Steele, Mrs. Harrison (Castle Harrison), Windham Patterson, Counsellor O'Gorman, jun., J. Skerret and Mrs. Skerret, Francis Healy, Mr. and

Miss Lloyd, Mr. Saunders, high sheriff of Kerry, &c. The officers of the Artillery, 5th Dragoon Guards, the 5th, 36th, 37th, 46th, 64th, 69th, 84th, 85th, and 90th Regts. mustered on this occasion a splendid staff, and by their presence added much to the spirit and gaiety of the scene.

At supper, all the Stewards, thirty in number, attended on the company, and provided every requisite comfort. The splendid band of the 84th occupied the orchestra.

The Worshipful Master presided at the head of the supper tables, and after the toasts of the Queen, the Craft, the Grand Masters of England, Ireland, and Scotland, he announced the health of the fair ladies present, their other guests, civil and military, accompanying the toasts by a general invitation from the Stewards, to a soiree in the same rooms on Thursday evening next. This agreeable announcement was received with a burst of applause, and the Hon. John O'Grady, returned thanks for the ladies.

The festivities of the supper table were enlivened by an appropriate song from Brother Haynes, who is exceedingly happy and entertaining on such occasions. The company returned to the ball-room, where dancing was resumed with increased pleasure.

It is unnecessary that we should bear testimony to the indefatigable ardour with which the Stewards entered upon and conducted the entire arrangements, which were at once judicious and commendable. Indeed, these gentlemen will find a deeper gratification in the success of the Charity than any this world's praise could confer. At the same time, we should not omit to notice the liberality and untiring exertions of Mr. Purser, of the Club-house, who mainly contributed to the prosperity of the undertaking. Recollecting the cause in which the assembly originated, the serious relief its proceeds will afford to many humble but not the less meritorious individuals, and the good fellowship engendered throughout it, we do not hesitate to adopt the prayer of Sir Walter Scott, that we may witness "many more such merry meetings."

The second Masonic ball on Thursday night (March 31,) was fully as attractive, but less crowded than its predecessor, and, therefore, the re-union was more enjoyed. Upwards of 400 fashionables collected to the festive scene, where easy mirth and gay delight held in tuneful communion a most happy and brilliant assemblage of beaux and belles, until morning's light told "the hour for retiring." The "lion" of the night was Mr. George Leake, whose super-excellent dancing of the old Irish jig was so characteristic of nature and truth, as to make the great room echo with cheers and laughter, almost irrepressible.

LODGE, 271, April 27.—For the last three days the members of this Lodge held a Royal Arch Chapter, and raised twelve Master Masons into the sublime degree of Royal Arch Masons. We never knew Masonry to be in so much esteem and repute in Limerick as at present.

Miss C. Alley, of William-street, a pupil of Mr. Vickers, of Ennis, has just finished a portrait of the high sheriff, M. Furnell, Esq., *D. L.*, as the *W. M.* of the Ancient Union Lodge, No. 13. The likeness is admirable, and the decorations, jewels, &c., of the Sovereign Prince Grand Rose Croix, are faithfully delineated. It is a specimen of native talent that does honour to our city, and if this young lady, who is not fifteen, perseveres in her studies, she bids fair to become an artist of celebrity.—*Limerick Chronicle.*

[This portrait should be lithographed. *Ed. F. Q. R.*]

Having performed our pleasing duty of reporting a most interesting

scene of Masonic enjoyment, which was heightened by the benevolent object of charity, we have now to report that we have received a mass of correspondence touching the excitement that the occasion gave rise to. It would appear that a strange misunderstanding as to the true nature of the ball, had disposed some too zealous members of the R. C. church to express their dissent from the pulpit, and in the observations made, the character of a Masonic worthy was alluded to in a manner that his best friends deservedly reprehended. We cannot enter into such an explanation as may fully satisfy our correspondents, but think it due to them, and to the excellent Mason alluded to, to give the following extracts from the *Limerick Chronicle*. A letter to the editor of that paper, with remarks which we presume to be editorial, contain some memorable points, and the reader may feel interested in perusing some retrospective remarks at page 200, 1837, of this *Review*. Another Limerick paper has followed up the subject in a strain of special pleading that tells marvellously against its own conclusions. As the writer evidently knows nothing of the practical objects of Freemasonry, it is better to leave him to his own reflections. Our object is *peace not schism*.—ED.—F. Q. R.

“The Roman Catholics of St. Michael’s were publicly cautioned at the parish chapel on Sunday last, March 27th, by the officiating priest, not to attend the fancy ball, under penalty of exposure and denunciation from the altar, next Sunday (to-morrow), when their names would be published! If we don’t err, the exercise of this arbitrary and imperious threat upon a former occasion, was for several years after the cause of a wide schism in the parish, and long estranged many respectable families from worship in the same chapel. The event was then greatly condemned, and was the source of long and unavailing regret. But was this rev. gentleman aware, while conceiving he impressed the law of his church, that he also threatened to violate the law of the land, which it is his peculiar province, as a clergyman, to uphold, and his first duty as a subject to obey. To preach ‘peace and good will’ amongst men, to inculcate respect to the constituted authorities, and submission to ‘the powers that be,’ is the business of a minister of Christ; not to defy the ordinances of his sovereign, or contemn those laws which protect him and all other of her Majesty’s subjects from insult or injury, and both are now menaced! *Nous verrons*.—At the last Kilkenny assizes an action for damages was brought by a respectable farmer against his parish priest, for denouncing him by name at the altar, and the rev. defendant submitted to a verdict for *forty pounds* damages, and sixpence costs.”

“A bitter invective has been indulged against the high sheriff of this county, for advocating the orphans’ cause on Thursday last, and attributes his doing so to his indignation at having the Masonic Orphan Charity denounced by Roman Catholic clergy in this city. We are authorised to state, that he never referred to any creed but the one he himself professes, or to any Masonic grievance. But it is supposed the cap fits, and yet they expect a gentleman, who has ever been the advocate of liberal and generous principles, is to act the hypocrite, and silently permit the objects dearest to his heart to be vilified and traduced. We do happen to know that he is devoted to a society, whose first grand principles are faith, truth, charity, and brotherly love, and yet so tolerant, though inviolable, are its ancient landmarks, that even after a public denunciation from the Roman Catholic altars of this city, a reference to

such uncalled for interference could not be alluded to at their meetings: and we do ask by what name to designate that power by which the ladies of that persuasion here are prohibited attending a ball that was, at their instance, adjourned from the Assizes to the Easter week, particularly when their friends from Dublin, Cork, Clare, and Tipperary, are under no such prohibition? This is an unwise and *dangerous power* in any hands, and one calling loudly to *guard* against it. It is universally allowed that the Freemason must study true Christianity, *uncompromising loyalty*, and obedience to the laws, and a Masonic Lodge is deemed a school of morals and manners; and let it be asked with what consistency are the Roman Catholics prohibited attending a ball-room, the proceeds of which is to clothe and support the helpless orphan, and not forbid association in any of the other walks of life? Such were not the opinions of those reverend *Brethren*, archbishop Troy and bishop Tuohy. Such are not the tenets of the very many beloved and venerated heads of the Protestant Church, who fondly cherish and inculcate Masonic truth and virtue, and are proud to wear the primeval badges of its pure and simple forms."

"TO THE EDITOR OF THE LIMERICK CHRONICLE.

"The editor of the *Reporter*, in a late number of that journal, vauntingly asks for the names of those who sat in Lodge with the late Rt. Rev. Dr. Tuohy, and in reply please to inform him, that Mr. John Neville, of Balingarry, architect, is one of the few surviving who did so. Mr. Editor, make what use you please of the above communication, from

"A MASON AND A ROMAN CATHOLIC."

"[The fact of the late Roman Catholic bishop Tuohy, being a Free and Accepted Mason, can be verified by affidavit, and there are gentlemen still living who can prove, that both bishop Tuohy and archbishop Troy were valued Brethren of that truly benevolent, philanthropic, and moral society. Dr. Troy was well known to be an acceptable and familiar guest at the Duke of Richmond's court, when lord-lieutenant of Ireland, as also with his Grace's successors, Lords Whitworth and Talbot. It was at a levee upon one of those occasions the secret was elicited, and as Dr. Troy was standing near the vice-regal chair, he happened, by mere accident, to make one of the old-cherished, and, it appears, never to be forgotten signs, unobserved it was thought by every one in the court circle, but a Brother of the order, who regarded him with surprise, instantly caught the signal, and responded. An introduction took place immediately after, and the venerable prelate soon recognised a friend; the intimacy increased, and when speaking of Masonry, Dr. Troy told this gentleman in Masonic confidence, "You shall ever find me *Brother Troy*, but not as priest or bishop." The venerated and esteemed gentleman, from whom we have this singular and interesting anecdote, is a high Mason, and travelled several miles from another county to attend the fancy ball in this city for Masons' orphans.]

CARLOW, June 24.—Lodge, No. 116, of the town and county of Carlow, met on Friday, the 24th instant, at twelve o'clock in the forenoon, for the installation of officers, and for the discharge of other important business. The festival of St. John was celebrated according to ancient usage, and the members dined together at the club-house.

FOREIGN.

PARIS.—Masonic affairs appear to progress with some regularity: we have received the “proces verbal” of the foundation of the new Temple of the Grand Orient, now erecting in the Rue Neuve-Samson. The various addresses delivered on the occasion are marked by correct Masonic feeling.

The account of the re-union of the two Grand Lodges of France, the “Grand Orient,” and the “Rite Ecossais,” that took place on the 24th of December last, has been published, and is, like the preceding paper, a most important record. The proceedings in Lodge are marked by very considerate attention to the mutual relations of the two societies; but at the banquet the feeling, repressed in Lodge by a deference to solemnity, broke out into the most rapturous and affectionate demonstration. The two Grand Representatives embraced; the example was followed by the Brethren; and the toast, to perpetuate friendship, was given with all the enthusiasm of inspiration.

☞ The Secretariat is now 36, Rue de la Victoire, Paris; and is open daily from nine till four. Letters or parcels must be free.

SWEDEN.—The King of Sweden, says a letter from Stockholm of the 26th ult., has sent to the Freemasons’ Lodge of that city the four packets relative to Freemasonry, found in the chests of Gustavus III., which were recently opened.

OPENING OF THE CHESTS BEQUEATHED TO THE UNIVERSITY OF UPSALA BY KING GUSTAVUS III.—This event, expected with so much curiosity during fifty years by the public in Sweden, and indeed in Europe, took place on the 29th of March. The following will be found to be the most authentic account of the proceedings hitherto made known. At eleven o’clock on the morning of the 29th, the commission appointed for the purpose, consisting of the Vice-Chancellor, Rector, and Professors of the University of Upsala, together with M. Sarte, the governor of the province, assembled in the Consistorium, and there opened a box, containing the keys of the two chests; along with these were found the autograph instructions of King Gustavus respecting his bequest, and which gave a general view of the contents of the chests. These papers were found most of them sealed, and with them the instructions that they must not be opened by any other than the reigning King Gustavus’s family, (accordingly, they are likely to remain a long time unopened, if these instructions are intended to be observed, the family of Wasa being now vagabonds upon the earth). One of the two chests opened contained only a checked linen bag, with various unsealed papers and letters; among which were observed the king’s original sketch for the opera of *Gustaf Wasa*, and the prologue, in French. It would seem that the world has been cheating itself for the last fifty years with the expectation that, on the opening of these chests, something would transpire as to the secret springs of the conspiracy by which Gustavus III. lost his life. Side by side with this expectation, a confused but very general report had sprung up, that a certain high personage, not content to wait half a century, had anticipated the stipulated time, and made a judicious selection from the contents of the chests, prior to their being given over to the custody of the University.

The apparent result of the investigations of the 29th ult. has not at all diminished this report. On the contrary, it has passed into belief, and those who, a week or two back, only doubted, are now sure that the Duke of Sudermania, when regent, took care to abstract every thing criminatory to himself from among the papers in question. The spelling of some of the instructions is miserably bad; another proof, if more were needed, that a man, not to say a king, may enjoy the reputation of a great author, without being too well acquainted with orthography. The only details entered into are the titles of the several bundles, which consist of letters for the most part, papers of diplomatists, projects submitted to the king, and documents connected with Freemasonry. They are to be classed, bound, and deposited in the University.

BARBADOS, BRIDGE-TOWN.—*Grand Masonic Festival, January 27.*
—The anniversary of the birth of his Royal Highness the Duke of Sussex, Grand Master of English Freemasons has been hailed by the Fraternity who witnessed and shared the impressive ceremonies of the day, as an event of the greatest importance to Masons, which (to use the energetic language of the Right Worshipful the Provincial Grand Master) although assailed by the devastating influences of storm and whirlwind, has braved the threatened danger, and although succumbing, for a period, under the pressure of those various circumstances from which it has been of late gradually recovering, may now, we trust, be said to be again restored to its proper position and utility in this ancient and loyal colony.

His Royal Highness the Duke of Sussex was recently pleased to appoint the Hon. Sir R. Bowcher Clarke, Knt. Chief Justice, to be Provincial Grand Master of Barbados, an appointment for which the wishes of the Associated Lodges has been unanimously expressed, and Sir Bowcher Clarke selected the anniversary of his Royal Highness's birthday as the most appropriate for the celebration of the annual Masonic Festival, and to nominate the officers, and open the Grand Lodge of Barbados.

Our intention is mainly to record some notice of the proceedings which occurred at the banquet, it is not necessary that we should here describe the solemn ceremonies which were observed upon the installation of the Right Worshipful the Grand Master. Suffice it to say, that after the appointment of the officers of the Grand Lodge had taken place, (and the investiture with their respective badges, &c. of each of the Brethren chosen to fill these honourable situations, was accompanied by some affectionate and appropriate charge), the Right Worshipful Grand Master delivered an address to the assembled Brethren, copies of which, we would suggest, should be transmitted for record to the Associated Lodges. The broad principles of Masonry were therein clearly pointed out, and the performance of those fraternal duties to mankind in general, which constitute the elements of the noble institution of Freemasasonry, strenuously urged upon the attention of his hearers; above all, the paramount importance of firm union among all classes of Masons, (for union is irresistible strength), was more especially and earnestly inculcated.

The banquet was announced for the hour of six, at the spacious rooms of Miss Rebecca Phillips, under the general superintendence of the Grand Stewards appointed for the ensuing twelve months; upon this memorable occasion, upwards of one hundred Masons sat down to

a most sumptuous entertainment, during which, thanks to the admirable management of the stewards, no "contretemps" occurred to disturb the universal harmony which reigned throughout the progress of the fête.

By the kind permission of Lieutenant-Colonel Dundas, commanding her Majesty's 47th regiment, the band of that distinguished corps added its enlivening assistance to the festivities of the evening, and shortly after the hour indicated, the sound of music announced the procession of the Grand Master, attended by his officers, among whom we were gratified to observe the gallant Colonel bearing the standard of the Grand Lodge.

The Right Worshipful Grand Master having taken the chair, was supported by Lieutenant-Colonel Dundas on his right, and Bro. John Mayers, Grand Director of Ceremonies, on his left; Bro. Joseph Bayley, the Worshipful Master of the St. Michael's or Senior Lodge of this island, being the vice-chairman for the day. The room was decorated with two transparencies; the one immediately behind the chair being the arms of the Grand Master of England, and that at the other extremity of the room (at which we happened to obtain a seat) exhibiting the arms and crest of the Provincial Grand Master.

The cloth having been removed, the Grand Master rose and said, the first duty of every Mason, on such occasions as the present, was one which well accorded with their principles and feelings, which were those of the purest loyalty and most devoted attachment to the throne, and when it was recollected that it was at present filled by a Mason's daughter, he doubted not that they would all fill a bumper, and drain it to the health of her Majesty the Queen.

"The Queen, God bless her," drunk with all the honours. Tune—"God save the Queen."

The Grand Master next gave, with appropriate introductions, "The Prince Albert and the Prince of Wales." Tune—"Rule Britannia."

"The Queen Dowager, and the rest of the Royal Family." Tune—"Hearts of Oak."

The Grand Master then rose for the purpose of giving the toast of the evening. He felt sure he had only to name it to cause in every one present the most lively emotions of respect and gratitude—it was to the health of his Royal Highness the Duke of Sussex, the Grand Master of England. On that day H.R.H. had arrived at the honoured age of three-score years and ten; forty-four of which he had been a Brother, and nearly twenty-nine Grand Master of England; having been elected to that distinguished post on the resignation of his Royal Brother, the Prince Regent, in 1813. It was quite unnecessary for him, indeed he felt himself quite unequal to the task of speaking in any thing like just terms of the manner in which it was agreed by all, that his Royal Highness performed the duties of his high office, having the most perfect knowledge of every degree and order in Masonry, constantly bestowing unparalleled attention on every thing connected with the Craft; gifted with a mind equally ready to attend to its minutest details, and peculiarly fitted to decide on its most important proceedings; and having for so long a period presided over, and enjoyed the perfect confidence of the whole body, it was not to be wondered at, that Masonry in England should flourish and abound; but it was not to England alone that the fostering care of the Grand Master was extended. Well might Great Britain appropriate to her-

self the once proud boast of Spain, that "the sun never sets on her dominions;" and there was scarcely a colony of these wide-spread dominions in which there did not exist a Lodge under the warrant of His Royal Highness, and enjoying the benefit of his protective sway; but what was perhaps more surprising, was the knowledge which his Royal Highness had of the state of the Brotherhood throughout the whole of his extensive rule, and of the truth of this fact the interview with which he (the Provincial Grand Master) had been honoured, when last in England, by his Royal Highness, had most thoroughly convinced him; nor could the Craft, he was sure, learn a more gratifying or encouraging circumstance. To the continued health, long life, and happiness of this illustrious prince, he begged they would drink as the toast deserved.

"The Duke of Sussex, Grand Master of England"—(Masonic honours and great applause). Tune—"Arise, and blow thy trumpet, Fame."

"The Grand Masters, and prosperity to the Grand Lodges of Scotland and Ireland." Tune—"St. Patrick's Day."

The Vice-Chairman then begged permission to propose a toast, which being granted from the chair, he rose, and spoke as follows:—

"Right Worshipful Sir, Brothers Senior and Junior Grand Wardens, and Brothers generally; the honour of filling this chair having devolved on me this evening, I have much pleasure in availing myself of the privilege allowed me to offer a toast; and I do wish that it had fallen to the lot of some other Brother, more competent than I am, to discharge the pleasing duty, and to do that justice to the toast which it so richly deserves.

"The toast which I now have the honour to propose is, 'The health of the Right Worshipful the Honourable Sir Bowcher Clarke, Knight, the Provincial Grand Master of Freemasonry in Barbados.' And after hearing thus much, my Brethren, I should hope that I need not press on you the necessity of filling a fair bumper glass.

"My Brethren, upon this interesting occasion, which has brought us together this day, I find it is impossible for me to offer this toast without comment. I am indeed sensible of the difficulty—the impossibility of sufficiently engaging your attention, whilst I feebly endeavour to bring under your notice this pleasing, this all important topic; or of doing that justice to my toast which I am fully aware it deserves at my hands.

"I feel myself totally unequal to entering on the individual merits of our esteemed Grand Master. I would, however, merely glance at his public life, and hope that it may not be considered unconnected with the occasion of our present happy assemblage.

"Permit me, therefore, to say, that in all the public situations which Sir Bowcher Clarke has hitherto filled—and they are not a few—his talent, his virtues, his native worth, have ever shone conspicuous. The manner in which he has invariably acquitted himself in them all, has not only secured for him the esteem and confidence of his countrymen, but it has also won for him the notice, the approbation of his sovereign; for Her Majesty has been graciously pleased to bestow on him gratifying marks of her favour, honourable as well as substantial.

"But my Brethren, the high, the honourable, the influential office to which he has been recently appointed, more particularly and closely endears and binds him to us Masons.

"Appointed by His Royal Highness the Duke of Sussex, the Most

Worshipful Grand Master of England, to rule over the Craft in this island, and as our Provincial Grand Master to govern us, we have this day experienced the inestimable gratification of witnessing his installation, and we hail and cherish the event as a favourable epoch in the annals of Freemasonry in this country. We consider it every way as an auspicious event for the Craft; one likely to rekindle and keep alive that fervent zeal for Masonry which has at former periods existed in Barbados, and which ought to exist in our institution; and we do earnestly hope, that through his instrumentality, and under his benign auspices and impartial government, we shall again see that zeal prevail amongst us.

“I believe, my Brethren, that in giving vent to these sentiments, I do but freely express the sensations, and utter the feelings of the Brethren around me, and the Craft generally. I should hope that there is but one feeling prevailing amongst us at this moment, that of being proud and happy when we reflect that we have such a gentleman as Sir Bowcher Clarke to rule over and govern us as Masons.

“And may the Grand Architect of the Universe so bless him with health and strength of mind, that he may fulfil the duties of his high and important office with firmness, with moderation, and with satisfaction to himself and the Brethren under him; and that he may ever inculcate the genuine principles of Freemasonry, and constantly keep in view, by precept and example, that great land-mark of our institution, unanimity and brotherly love.”

“The Provincial Grand Master of Barbados”—(thundering applause). Tune—“Sweet Home.”

The Provincial Grand Master rose and assured the Brethren that he felt deeply sensible of the kind manner in which the last toast had been received; he sincerely thanked them for the hearty welcome they had given him on his assumption of the office of Provincial Grand Master of Barbados, and was truly gratified at the numerous and respectable meeting which had assembled around him that day, not only at the festive board to do honour to their Grand Master, but in the Lodge also, to assist at his installation into the office with which he had been honoured; nor could he forget the truly gratifying circumstance, that while this honour was voluntarily tendered by His Royal Highness on learning the death of their late lamented Grand Master, the unanimous voice of the Brotherhood had, in the most flattering manner, expressed that he should fill the situation; if, therefore, any thing was wanting to add stimulus to his exertions, nothing could, or ought so effectually to do it, as this double choice; he had already on that day had occasion to state his feelings, and the principles which would govern him in the discharge of the duties of the office, and he looked with the greatest confidence to the support of all around him to promote that harmony, unanimity, and good feeling, which were the peculiar characteristics of Masonry. He was much attached to Masonry, and felt it his duty to support it, not merely because it was founded on charity, piety, and benevolence, but because it enabled men, avowedly separated by religious differences or political dissensions, conscientiously to meet in one calm scene, whatever was their creed or their political bias; because it was there that the rich and the poor could be associated together upon terms of perfect equality, without any violation of decorum, and without offering any interference with the regulations of well-ordered society, and because he felt that this must contribute to the prosperity of the colony,

by promoting general harmony, and uniting all classes in the closest bonds of concord. It was, perhaps, not generally known that Masonry had been introduced into this colony more than a century ago; seven Masons having met on the 10th of January, 1740, they formed the first Lodge, the St. Michael's, one which was now in existence; Alexander Irving was the name of its first Master; and so well did he conduct himself, that on his death a tomb was prepared for him by the Craft, in which he was buried; nor could he avoid alluding to the use which had, on a recent occasion, been made of that vault; and he was sure that every member of the Order must have felt a melancholy satisfaction in learning that, after the lapse of so many years, it should have been again opened to receive the honoured remains of a most distinguished Brother—the late exemplary, upright, and just governor, Sir E. MacGregor; fitting indeed was it that the Mason's tomb should be a soldier's grave. After again expressing his thanks, the Provincial Grand Master stated it to be his intention to hold the next annual festival on the 10th of January, 1843, in commemoration of the introduction of Masonry into Barbados; and concluded by trusting that he should on that occasion have the gratification of meeting an equally numerous and respectable assemblage—(cheers).

The Grand Master then gave in succession the following toasts:—

“His Excellency the Governor and Council.” Tune—“Military March.”

“The Army and Navy.” Tune—“British Grenadiers.”

“The Bishop and Clergy of Barbados.” Tune—“Those Evening Bells.”

“The Vice-Chairman,” with appropriate remarks. Tune—“Auld Lang Syne.” The Vice-Chairman replied, and returned thanks.

“The Grand Wardens and the other Grand Officers.” Her Majesty's Attorney-General, Brother Sharpe, returned thanks in an elegant and appropriate speech on behalf of himself and his Brother Grand Officers.

“The Masters, Wardens, and Members of the Associated Lodges of Barbados”—(Masonic honours). Tune—“Masonic March.” To which the Vice-Chairman, as the Master of the Senior Lodge, replied, and returned thanks on behalf of his Brethren.

“The Officers and Members of the Royal Arch Chapter”—(Masonic honours). Tune—“Burns' farewell.” The Principal of the Chapter, Brother Walrond, returned thanks.

“The Grand Stewards.” Brother Spencer, one of the Grand Stewards, replied, and returned thanks in a trite and appropriate speech.

The Senior Grand Warden, Brother W. T. Codd, having then asked leave to propose a toast, after a short and appropriate address, offered

“The health of Lady Clarke and the Ladies of Barbados”—(great cheering). Tune—“Come, let us dance and sing.” For which the Provincial Grand Master returned thanks in animated language.

The greatest harmony and brotherly love prevailed during the whole time of the festive scene, every Brother present appearing to enjoy himself to his heart's content; and at a few minutes before one o'clock, the Right Worshipful the Provincial Grand Master rose to retire, when the company separated, with the exception of a dozen or more of the Brethren, who could not think of leaving the festive board until they had drank to a few more Masonic toasts, and offered up a few more glasses to the rosy god amongst their merry selves.

GRENADA—April.—Masonic affairs are certainly recovering from the torpor that has for time threatened them. The Caledonian Lodge has returned to its former sociality, and our venerated G.M., strengthened by obedience to the laws of morality and integrity, leaves nothing uneffected to ensure the continuation of good feeling. The several degrees in Freemasonry are reviving, and ere long we hope to forward, for the information of other districts, some pleasant reports for the "Review," in return for the very delightful intelligence we glean every quarter from the pages of that invaluable periodical. What, indeed, should we do without it?—as the Masons of the Eastern Indies say, "It is our sheet anchor."

MOUNT HERODIM ROYAL ARCH CHAPTER, No 54—Feb. 14.—We are glad to be enabled to state that the functions of this Chapter are in full operation, a convocation having been held on Monday evening last, the 14th instant, when Bros. Jonas Browne, of the Lodge of Harmony, the Rev. H. Cockburn, of the Caledonia Lodge, and John Wells, junior, also of the Lodge of Harmony, were exalted to that sublime degree of excellence. The Companions, after the Chapter was closed, sat down to an excellent banquet prepared for the occasion;—the conviviality of which was conducted with the greatest and truest Masonic feeling, and we cannot but remark the kind demonstrations of respect evinced towards the Prov. Gr. Principal, Bro. William Stephenson, as their Masonic leader and chief. The Rev. H. Cockburn was appointed Chaplain of the Mount Herodim Chapter, and has also been appointed Chaplain of the Prov. G. Chapter.

PORT PHILIP.—We are advancing; if not rapidly, yet with some effect. We meet about once in six weeks, and mustered about twenty; our initiation fee is 10*l.* 10*s.*, and we have contributions when we meet. There is nothing so social here as our Lodge, which may account for all the respectable located inhabitants belonging to it. Bro. Butler is about to proceed to England with a purse of upwards of 70*l.* for the exchequer of the Grand Lodge.

TEXAS.—The Brethren in this state have taken up a very proud position. Masonry is in the ascendant, every leading section of society is headed by a Freemason; of the members of congress, two-thirds belong to the Fraternity, including the speaker; of the senate, an equal number, including the president, who is also vice-president of the state. The attorney-general, the judges, and the president of the state are very zealous Freemasons. We hope to contribute our share of general intelligence in due form, as soon as our arrangements permit. We have, as well as a Grand Lodge, a Grand Chapter and a Grand Encampment; Bro. G. K. Teulon, Grand Secretary (who is also secretary of legation), has a commission to exchange the most extensive Masonic relations with the Grand Lodges of England and France; great interest is felt in the result of his mission.* St. John's day was celebrated with great splendour, and in the evening there was a Masonic ball, at which the ladies were much delighted; the Brethren appeared in their appropriate badges.

* Brother Teulon has left England, after having successfully accomplished his mission: we *guess* at the future delegate from Texas to the Grand Lodge of England.

AMERICA, (UNITED STATES).

Our latest correspondence announces, that there is a dearth of Masonic intelligence. We have received some numbers of the *American Masonic Register*, published at Albany, from which we make the following extracts:—

“No. 18.—*Jan. 1.*—First Prize Address by the Rev. Salem Town, Grand Chaplain of the Grand Chapter, New York.

So pure and excellent is this Address, that we shall probably, at a future period, give it in sections. It may well be termed a “First Prize Address;” the Rev. Brother has availed himself of his privilege, as a Mason, to illustrate the sections of our noble Order, and then to moralize on each in conformity with his duty as a minister; he may take rank with those other Masonic worthies who hold forth truth as the glass by which Masons and anti-Masons may each observe the reflection of their own features. His concluding words have much point:—“The moral soundness of our creed, in the abstract, needs no comment. It is known and admitted to be faultless. Our public profession is, in *theory*, unapproachable, and the world will now hold us responsible, individually and collectively, to sustain the purity of the one, and live up to the spirit of the other.”

“*Jan. 8.*—This number, containing the Second Prize Address, we regret is not come to hand.

“*Jan. 15—22.*—The Third Prize Address, by Comp. Blanchard Powers. The author of the Third Prize Address has entered into the arena of Christian Masonry, and has handled his subject with great force and acuteness. The thesis is highly creditable to him, and the Masonic world across the Atlantic will appreciate his services. In due time we trust to lay before our readers copious draughts from the refreshing stream.

“*Jan. 28.*—The Grand Lodge of Alabama was held on 6th Dec., 1841, at the Grand Lodge-room, in the city of Tuscaloosa; a large number of Lodges were represented.

“It was resolved, that a Committee be appointed to inquire into the expediency of raising funds to endow an academy of high literary character, under the patronage of this Grand Lodge. Many charters were issued for new Lodges.

“The Brethren were congratulated on the victory which the Order has achieved over its malevolent enemies.

“*Communications were received from Brethren in the United States, proposing to publish Masonic periodicals, and that Grand Secretaries should urge the encouragement of such publications, as having a most beneficial tendency to impart information to the unenlightened.*

“The Grand Lodge elected M. W. Ed. Hearndon Gainsville, G. M. and the other Grand Officers.

“The circular of the Grand Lodge of Texas was highly gratifying.

"It was stated that the Grand Lodges of the different States had sustained the Grand Lodge of New York in its recent determination to annul certain charters.

"The Committee on Education made a favorable report.*

"Dec. 7.—GRAND CHAPTER was held, and officers appointed.

"This number contains the most satisfactory accounts from Ohio, South Carolina, Charleston, and Canada; every report acknowledging the great advantage of the publication of Masonic transactions.

GRAND LODGE, NEW YORK, Feb. 5.—Bro. Entz was introduced as the representative of the Grand Lodge of South Carolina, and, in his reply to the address of the Grand Master on the occasion, spoke at length, and proved the advantages of the representative system.

We hope to be favoured by the successive numbers of the *American Masonic Register*, and to do better justice to its valuable contents; while some of our Masonic authorities have, in puerility or otherwise, voted us "treasonable;" those across the Atlantic, by the mere difference of the letter *t*, show how much, in this respect, they are in advance of the old world.—ED. F. Q. R.

I N D I A.

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

TO CORRESPONDENTS.

A PAST MASTER.—We have carefully considered the suggestion of drafting a series of jewels, badges, collars, and sashes, from the Ark and Mark upwards, including every grade in Craft, Arch, and Christian Masonry, with appropriate drawings; but the expense will render the object unattainable.

Our usual packet has not yet come to hand; it has, we presume, been inadvertently sent per ship instead of overland—this will account for the absence of a leading article. It will be satisfactory, however, to our readers in India to know, that Sir Edward Ryan has had an interview with the Grand Master, and that there is every probability that in future the position of Anglo-masonry in India will be respected and protected.

GHAZEEPUR, March.—The Deputy Provincial Grand Master, Bro. Robert Neave, has visited this district, and has sufficiently embued us with his Masonic spirit. We hope in our next advices to announce the

* We have compressed into a brief space the transactions of a Grand Lodge that makes our own vaunted supremacy blush; when will the Grand Lodge of England publish transactions of a similar tendency. It is behind-hand at least a century, in contrast with Alabama.—ED. F. Q. R.

formation of a new Lodge. He intends, as we learn, to visit Chunar and Allahabad, as soon as the extreme hot weather shall have passed.

The provinces have suffered much, masonically, by the drain of troops towards Affghanistan, and have to mourn the death of many an excellent Brother.

We are not moving Arch Masonry in the provinces, nor is it likely that branch of our sublime art can prosper, unless a Grand Superintendent is appointed. We are in the most anomalous state possible; it would seem as if those in high places in England would wish to extinguish the only light that can do us justice, and would break the mirror that reflects their own supineness.

REVIEW OF LITERATURE, &c.

The Simple Treatment of Disease, deduced from the Methods of Expectancy and Revulsion. By James M. Gully, M.D., Fellow of the Royal Medical and Chirurgical Society, &c. &c., London: Churchill, Princes-street, Soho.

The great mass of medical works of the day—and their name is legion—we find to be written either with a view to carry out some peculiar crotchet in the treatment of a particular disease, or to enforce the value of a recently *invented* specific (*discovered* is seldom the appropriate term) for the cure of “all the ills that flesh is heir to.” Now and then, it is true, a good practical work makes its way among the multitude of cotemporary quackeries, amply repaying perusal, and sometimes redeeming the labour previously expended in wading through volume after volume of worthless pages.

Dr. Gully’s treatise ranks with the very best of the better class; and has this manifest advantage over the vast majority of medical publications, that it can be as readily understood and appreciated by the non-professional as by the professional reader. It appeals forcibly to the common sense of the former, and to the practical experience of the latter; and we trust that it will be eminently successful with both.

Rapidly tracing the history of medicine from the earliest ages to the latest modern practice, Dr. Gully shows that the principles of Expectancy and Revulsion have been more or less known to all the great medical authorities from Hippocrates downwards; but that they have been carried into practice, separately or relatively, in either an imperfect or excessive manner. His object, therefore, is to define to what extent the one, the other, or both should be acted upon, in order to produce early and permanent cures, instead of immediate temporary relief and protracted recovery, should the patient in the latter case recover at all.

To treat the subject distinctively, he divides the two modes of life that obtain in the body into the vegetative and the animal, which he defines with much accuracy, and then proceeds to show how these act upon each other, especially when the organization is in a partially or generally unhealthy state; and from these comprehensive postulates he deduces the mode of treatment to be observed. His main axioms being, that in a majority of cases in which excessive purging and blood-letting are now had recourse to as indispensable, they should be entirely avoided—that it is unnecessary to punish the stomach to relieve the bowels, or to distress and exhaust the latter where rest and proper diet would restore

the functions of the former—and that the efforts of nature should be judiciously and gently aided, instead of being actively and violently opposed.

In further elucidation of simple treatment, based upon the expectant and revulsive methods—terms which, we think, would be more generally understood if they were written *co-operative* and *counteracting*—Dr. Gully gives very minute particulars of his practice in a great variety of cases of acute and chronic indigestion; inflammatory, typhoid, teething, and remittent fevers; rheumatism; diseases of the chest and brain, &c.; all of which are most satisfactorily conclusive of the success of his system.

The writer of this notice, of course a non-medical man, has been relieved from indigestion, and a partially inflamed state of the bowels of a very painful nature, by Dr. Gully's simple (but effective) treatment of rest, restriction in diet, and the occasional application of a liniment.

“Medicine (says Dr. Gully) by the mouth is worse than useless in such cases as these: it is positively hurtful. It *relieves* in half the time the above simple treatment requires. The difference is, that the latter *cures*, allows the patient to rise up well, eat his ordinary food, and pursue his ordinary avocations, without the immediate distress, without the certain relapse, and consequent necessity for recurrence to the ‘blue pill and black draught,’ which attend the treatment by drugs.”

We recommend this rational and very excellent work to every one who would eschew mineral poisons and vegetable plagues in the shape of physic, and obtain restoration to health by the only natural and effective means.

The Education of Mothers of Families; or, the Civilisation of the Human Race, by Women. By M. Aimé-Martin. Translated by Edwin Lee, Esq. Whittaker and Co., London; and Black, Edinburgh.

This is a very excellent translation of the celebrated work to which the prize of the French Academy was awarded. It is an elaborate essay, deserving of the most attentive consideration from every thinking man; but especially from the philosophers and statesmen, who give an impress to, and direct the destinies of a nation. Fain would we give our readers at least a general idea of the manner in which the author works out the hypothesis contained in his title-page. With our limited space, however, even this is impracticable; for the subject is treated so minutely as to be subdivided into upwards of thirty chapters, arranged in three books.

But this inability of analysis need not prevent us from giving a short extract, to prove the true style of the author, so accurately conveyed by the translator, and to give a sample of the admirable illustrations of argument with which the work abounds:

“But a prince, a king, what can he learn from a woman? That which St. Louis learned from Blanche; Louis XII. from Marie de Cleves; Henry IV. from Jeanne d'Albert. Out of sixty-nine monarchs who have worn the crown of France, only three have loved the people; and, a remarkable circumstance, all three were brought up by their mothers.”

This translation is very appropriately dedicated to H. R. H. the Duchess of Kent; and it were but an imperfect compliment to say, that it will amply repay perusal. It is deserving of the highest praise—of the most profound consideration.

TO CORRESPONDENTS.

A GENTLEMAN WITH SPECTACLES, *April 2d.*—It is easier to say that a simple remark is a —, than to prove it to be one—the prophet Habakkuk says, “It shall speak and not lie.” The gentleman should study the 58th Ps. v. 3.

A PROVINCIAL MASON may doubt the fact, but the G.P. can testify that the door was locked.

LE CHEVALIER F. CHATELAIN, P.M.—We are much obliged by the complimentary note.

PELL (13, IRELAND).—Many thanks for the papers, especially for some kind expressions that accompanied them.

BRO. CLERKE BURTON.—We are requested by our predecessor to thank him for the correspondence; and beg to express our hopes, that we ourselves may not be thought unworthy the confidence of so intelligent a correspondent.

A LIMERICK MASON.—We have given our reasons elsewhere for not entering into a discussion on a subject which has pained so many excellent R.C. brethren.

A PROVINCIAL BROTHER, *April 1*, desires us to state, that he received for answer to his request for a book of the Constitutions, that none could be had, by reason that the G.S. had not signed any.

A GRAND OFFICER, *April 16*, on the same subject, received the same answer.

SALATHIEL.—“The Mammoth Mason” is too personal.

“AN EASTERN FABLE” is well written, but until the geographical description of the “Islands” in the Archipelago alluded to is more clearly given, we should not like to display our own ignorance on the subject. There may have been a *bond fide* purchase of a snug little island near Sumatra—and there may have been a certain Malay law as to marriage—a species of club law—jungle law—tiger law—and a law to regulate the orange fruit—to prevent the depredations caused by the indiscriminate use of the “Penang lawyer.”

AN IRISH MASON is altogether in error. We deeply regret that any prejudice should exist, as to charity; did our means permit, we should subscribe liberally to every Masonic charity in Ireland.

BRO. THOMAS enquires, if the Bro. W. H. White, who formerly was Prov. G.M. for Westmoreland, and the present G.S., are one and the same, or whether the P.G.M. was the father?—On reference to some papers, we find the father usually described as Mr. William White, whereas the P.G.M., who appears to have succeeded Bro. Braithwaite in the province, had the same first names as the present Bro. W. H. White. At the Moira Grand Festival in 1813, W. H. White, Esq. attended as P.G.M. for Westmoreland, and Mr. W. H. White as G.S. Mr. W. White's name does not appear as present on that occasion. Some correspondent will, probably, give a more decided answer.

HURLO THRUNBO.—The dwarf has spared the giant more than once.

ONE OF THE DILWORTH SCHOOL may remember, that the mouse released the lion. All lions are not grateful.

SUM CUIQUE —We believe the fact, and have a quaint knowledge, beyond a guess—but as a reform in the Royal Lodge is out of the question, we advise not to meddle. Some things are best let alone—there is a proverb—

AN ADMIRER OF A REP. is, we suspect, a quiz; at any rate, being an anonymous correspondent, we have our doubts of him. There is a proverb for him too—“Never meddle with edge tools”

CAUSTIC.—The sobriquet of the “Arcades ambo”—Ignorance and presumption.

A CIVILIAN.—The article on the “evidence” appeared in “The Times;” we have not a copy, and shall feel greatly obliged if our correspondent could procure one—we could then, with greater certainty, describe the suppositious “Irish jontleman.”

BRO. JOHN SMART.—We thank our esteemed correspondent for the very kind manner in which he has performed an ungracious duty.

BROS. W. AND M. G. STEPHENSON.—We are requested to convey Dr. Crucefix's warm regard, and thanks for their esteemed correspondence.

BRO. CRODD will please to accept our best thanks for his communication.

PILGRIM'S notices are invaluable. We trust he will continue them down to the present day. A MEMBER OF THE ORIENTAL CLUB will find a condensed account of Sumatra in Wallace's *Memoir of India*, p. 61. 70.

A PAST GRAND STEWARD.—His letter came too late. We give the following extract: "Officers of the late Board—Bros. G. B. Matthew, No. 4, President; H. T. Foreman, 233, Treasurer; A. U. Thiselton, Secretary; Kemble, Hazard, Baldwin and another, Ladies' Stewards."

A COMMERCIAL TRAVELLER and his "Bag o' nails," is too wire-drawn for publication, even had he given name and address.

A COMMERCIAL TRAVELLER (2), in so kind a matter, ought to have given name and address. HONESTUS is right. Apostacy will always be despised by honourable men. The asking of a guinea for the new charity, that was voted for the Asylum, because the latter was "knocked on the head," was as disgusting as contemptible.

THE GHOST OF A NINE WORTHY on the Pawnbroker-Mania, has some fun; but the letter might pain, where it might not convince; a year hence, and, if we mistake not, the blush of the red apron will correct the mistaken ardour for gim-cracks.

THE PURPLE BANDIT is now inadmissible.

Χρῖκυ.—There are two Larreys; which is meant, the dactyl or the spondee?

REPORTER is thanked for his report of the interesting proceedings of No. 2, which are reserved for a forthcoming article on the Annals of that Lodge.

BRO. SHIELL'S communications are duly acknowledged.

A BROTHER is mistaken; we never did advertise the wretched scheme, and for a reason—we did not, and still do not consider it safe.

A WARWICKSHIRE MASON is no lawyer, or he would know that our star-chamber would vote his letter a libel, and summon the familiar to prepare the rack: still, it is all "Truth," yet, by an anomaly that apes "Reason"—it would be ruled to be "Treason."

A GLASGOW MASON.—The printed letters relating to a recent ceremonial, are too discourteous to have been written by a minister of any denomination. Their republication would be repugnant to common sense.

BRO. HOYLE is thanked for his communication, which, he will perceive, is alluded to in another place; we have received a second letter, dated May 24, referring to a new Lodge; but as the hand-writing does not correspond with the first, we decline to insert it, until satisfied on the point.

VIGIL.—The motto for the article, page 168, was not received in sufficient time to prefix it. We now supply what is very appropriate:

*"Truth shall be heard, and these lords of a day
Be forgotten as fools, or remembered as worse."*

T. MOORE.

G. M. L.—We think our Brother sarcastic; he should not allude to so many catastrophes which argue nothing against Masonry or "Number one." Why a Brother resigned, and whose son was initiated elsewhere, are matters not germane to us.

A MASON.—The Constitutions do not prevent a Master from directing the Lodge to put on mourning for a P.M.

LYNX.—We see no harm in the Brother's having assumed the purple on the 1st instant; no doubt he felt cock-sure.

LAYING DOWN THE LAW.—"A Satire, in imitation of Punch, 18th June," is clever and artistical, the scene well devised, and the characters admirable, in particular that of the satrap dog; we fancy we hear his whine methodistical, while the large Cuba is evidently laying down his notion of the law; the white dog is all attention, and the position of the paw conveys, on a sheet of paper, with the date 24th April, a penlike attitude, as though he noted well the passing thoughts; in the distance are spectral illusions, phantasmagorical, describing some former companions of the species canine, who seem to approve of the mystic conclave. The poetry is declined.

B. (Erin).—Names of persons and places should be carefully written; we are compelled to omit what even the printer cannot decypher.

FUSBON considers Bombastes has been rumped, we differ, he is the rumpee.

JOCOSUS ON CERTIFICATES might himself tell the G. S. that the words "we have subscribed our names" would read better in the singular number; when the Siamese separation took place between Chi and Cho, the alteration should have been made.

THE COCKED HAT.—The Grand Bellows-blower, and other articles are postponed.

BRO. JONES should himself write to the Secretary of the Boys' School, who may not be aware that Earl Ferrers is P.G.M. for Warwickshire, and the Hon. Colonel Anson for Staffordshire.

A YOUNG MASTER-MASON.—The excellent lines on Freemasonry in our next.

AN ADMIRER OF HORACE WALPOLE.—It is probable that this distinguished man was a Mason; among the books purchased at the recent sale at Strawberry-hill, were some on Masonic subjects, with his arms and motto, "*Pari quæ sentiat,*" and the name "Mr. Horatio Walpole." In particular a Book of Constitutions 1738, at the end of which was pasted a pointless doggerel print, with verses in ridicule of the order.

A FRIEND.—Vengeance is not Justice.

OXFORD.—Our correspondent would have been more welcome with name and address.

TYRO is mistaken, Dr. Crucefix was not at Luton on the 24th. We refrain from publishing what we do not believe to be true.

BELFAST.—The report of the 24th of June altogether too late.

ARCH MATTERS.

A COMPANION.—The majority of ONE on a recent ballot, fortunately decided the feeling to be *for*, not *against* Freemasonry, but for this, the Chapter might have been disfranchised for entertaining a question subversive of the sacred principles, "*Brotherly Love, Relief, and Truth.*"

TEMPLARS.

A TEMPLAR.—To honour the dead is certainly honourable to the living, but propriety should be observed; we are not aware of any work of the late G.R. that proved his vast abilities, but we do know that his Goth-like opposition to the restoration of the "*Effigies*" in the Temple Church, proved his total want of taste.

A TRUMPETER.—Great News! Our correspondent requests us to announce that the G.D.C. and the G.P. have expressed an intention to request the G.M. to convoke a Grand Conclave.

DISCIPLINE AND PRACTICE.

P.M.—A brother from Scotland, or Ireland, or any foreign part, must, on joining an English Lodge, pay for his registration and certificate, the same amount as if he had been initiated in an English Lodge.

A MASON.—Wilful disregard of Masonic law can only be looked on as a breach of it; misconception of the law should be treated with all tenderness; the difference in opinion between two P.M.'s of a Lodge, and a third on the board of G.P., had better have been *au secret*; on the second point, delicacy should have prevented the member of the Board from giving any opinion.

A GRAND STEWARD.—Read the Constitutions, and act accordingly.

SECRETARY.—Is not, as such, precluded from the exercise of his general franchise as a member of the Lodge, he may originate motions and vote generally.

A PROVINCIAL GRAND OFFICER.—The recent act of a P.G.M. may not be a *breach* of discipline, but the act itself is a breach of Masonic honour, and of good manners. "*Ex quoque ligno not fit mercurius.*"

ASYLUM.

BATAVUS.—We appreciate the observations, and have used them.

A GRAND OFFICER OF LINCOLN.—The communication conveys very pleasing intelligence, and we trust is the harbinger of good. It is, we believe in contemplation to move, at the next general meeting of the Asylum, that all possible information and assistance be given to the New Institution when requested; a truly Masonic contrast with the conduct of the Grand Secretariat, which has invariably refused—discourteously refused—to aged Brethren the information to which they were entitled, *because they had orders to do so.*

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FREEMASONRY.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS of this Institution will be held at RADLEY'S HOTEL, New Bridge Street, Blackfriars, on Wednesday the 13th of July, at Seven o'Clock in the Evening, punctually, when the annual Election of Officers will take place, and the following motions be submitted for consideration, namely:—

“ That the Grand Lodge having sanctioned a plan for granting Annuities to Aged Brethren, no more Annuitants be elected upon the Funds of this Institution.

“ That the proposed amalgamation of this Charity with the one adopted by Grand Lodge, under the sanction of the Grand Master, having been rejected, all laws, regulations, &c. relating to the subject of Annuities, be repealed, and the whole amount already, and to be hereafter collected, be dedicated to the original object of the Charity, namely, the Building and Endowment of an Asylum for Worthy Aged and Decayed Freemasons.

“ That the Annuitants heretofore elected upon the Funds of this Charity shall continue to be entitled to all the benefits to which they have been admitted, notwithstanding the foregoing, or any other resolution relating to the disposal of the Funds of this Charity.

“ That every information and assistance be given by the Committee and Officers of this Charity to the Managers of ‘ The Royal Masonic Benevolent Annuity Fund,’ which they may deem useful, and apply for.

“ That the following be substituted for No. XX. of the printed Preliminary Regulations, page 5:—

“ That the Committee do meet on the second Wednesday in the months of March, June, September, and December, at Radley's Hotel, New Bridge Street, Blackfriars, at Seven o'Clock in the Evening; five to be a quorum;—and the Annual General Meeting be held on the second Wednesday in July, at the same time and place, unless otherwise determined upon. The Annual Meeting to be summoned by advertisement—Special General Meetings by circular as well as advertisement—and the Committee Meetings by summonses as heretofore.”

A full and early attendance is earnestly requested. The Chair to be taken at Seven o'Clock punctually.

25, Tibberton Square, Islington,
30th June, 1842.

ROBERT FIELD, Sec.

N. B. The Auditors to meet at Six o'Clock punctually.

FREEMASONRY.

ROYAL MASONIC CHARITY FOR FEMALE CHILDREN.

A GENERAL COURT of this Institution will be holden at the School House, in Westminster-road, St. George's, Southwark, on the 14th of July next, at 12 o'clock.

F. CREW, Secretary.

FREEMASONRY.

THE ROYAL MASONIC INSTITUTION

For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.

H. R. H the DUKE OF SUSSEX, K.G., M. W. G. Master, *President.*

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS will be held at the Office of the Institution No. 7, Bloomsbury-place, Bloomsbury Square, on MONDAY, the 4th of July, 1842, at Seven o'Clock in the Evening, when ELEVEN Children will be elected on the Institution. The Ballot will commence at Seven and close at Nine o'clock precisely.

AUGUSTUS U. THISELTON, *Secretary.*

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AT A MEETING of the FRATERNITY from the several Masonic Lodges in this province, held at the new FREEMASONS' HALL, Lincoln, on the 9th of June, 1842, Brother W. H. ADAMS, Esq., Mayor of Boston, in the Chair,

It was resolved unanimously,

“That the Brethren present avail themselves of this opportunity to express their unfeigned regret at the removal of Dr. Oliver from the office of D.P.G.M. of Lincolnshire—for which removal no cause whatever has been assigned, nor any explanation given. At the same time, they are anxious to express their unshaken confidence in, and high esteem for, the character of Dr. Oliver in every relation of life.

“That the foregoing resolution be advertised in the papers of the province, and in the *Freemasons' Quarterly Review*.”

(Signed)

W. H. ADAMS, P.G.J.D., Chairman.

FREEMASONRY.

MASONIC BANQUET,

IN honour of a Visit from the W. Brother Dr. CRUCEFIX, P.G.D., &c. &c., to St. Peter's Lodge, No. 607, to be given at the Star and Garter Hotel, Wolverhampton,

ON MONDAY, THE 18TH DAY OF JULY, 1842.

Dinner to be on the Table at Five o'Clock.—Tickets, including a Bottle of Wine, Ten Shillings each.

N.B.—The Brethren are requested to attend in their Craft clothing, according to their Degrees. The Lodge will be opened to receive their distinguished Visitor in form, at Three o'Clock, P.M.

FREEMASONRY.

In the press, and speedily will be published,

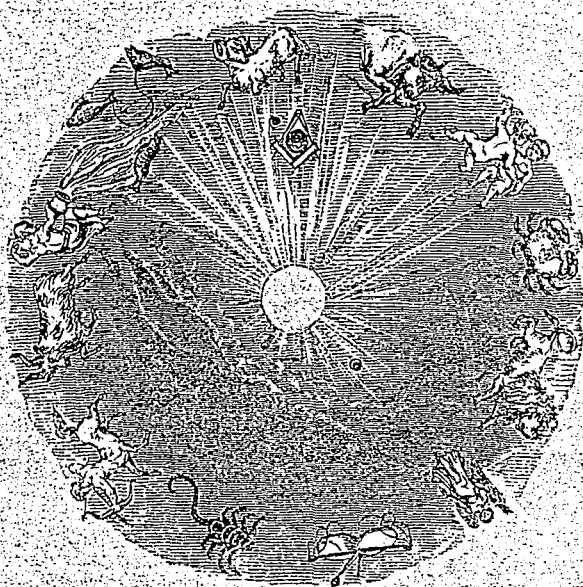
AN ACCOUNT OF THE CENTENARY OF THE WITHAM
LODGE, No. 374,

Holden in the CITY OF LINCOLN, on the 9th of June, 1842, with the Ceremonies used at the Dedication and Consecration of a NEW MASONIC HALL, and a NARRATIVE of the circumstances attending the REMOVAL of the AUTHOR from the Deputy Grand Mastership of the province.

By the Rev. G. OLIVER, D.D., Past D.P.G.M. for Lincolnshire, and Chaplain of the Witham Lodge.

THE
FREEMASONS'
QUARTERLY REVIEW.

No. XXXIV.—JUNE 30, 1842.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW;
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Its circulation among individual members of the Fraternity being most considerable, and further, being subscribed to by many Lodges of large constituencies, prove at once the number and intelligence of its readers.

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

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

The first impressions of the early numbers of this REVIEW having proved inadequate to the demand, the conductors respectfully announce that all the back Numbers have been reprinted.

Abstaining from any further remark, save briefly to state that the profits of this Periodical are (with but little exception) to be devoted to the charitable objects of the Order, the conductors respectfully solicit the patronage of the advertising public.

The advertisements having been changed from columns to cross-wise, the scale is altered in proportion.

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

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