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EPIGRAM,

On being asked what could have induced Mr. Tennyson D'Eyncourt, the Provincial Grand Master for Lincolnshire, to withdraw the appointment of Deputy Provincial Grand Master from Dr. Oliver, the celebrated Masonic Historian.

D'Eyncourt's good sense suggested it,

For which due honour we should show him ;—

His modesty would not permit

A better man to rank below him !

J. LEE STEVENS.

September, 1842.

FREEMASONS'

QUARTERLY REVIEW.

 SEPTEMBER 30, 1842.

MASONIC OFFERING TO THE REVEREND GEO. OLIVER, D.D.

WITH what irrepressible emotion do we pen the few lines that herald an object of such importance as "a Masonic offering" to him who, of all Masons, so nobly merits the universal gratitude of our Craft. *Power* may gain proselytes to its footstool—*persecution* may force many to protect the oppressed—but *honour, love, and gratitude* will all unite to make an "offering" to Dr. Oliver, worthy the acceptance of the most eminent Freemason of the age.

In a postscript, (for as we could not conclude the entire account of the circumstances connected with this important case in time for the current matter, we are thus compelled to place them), ample particulars will be found.

We leave the subscription in the hands of a Craft, dispersed over the surface of earth and its waters, every portion of which has benefited as extensively by Dr. Oliver's researches into our mysteries, as by the benevolent affections that his writings inspire. It should be remarked that this great object is irrespective of province or country; for, like the genial influence of nature, Dr. Oliver has irrigated a world by the rich streams of his Masonic literature. It is worthy of remark, that the subscription meetings have not—and, we trust, will not—be sullied by unnecessary allusion to the ungracious folly, which, had it the power,

would have crushed an honourable tribute, by endeavouring to offend the master-mind of Freemasonry.

It is proper to observe, in conclusion, that this "offering" had its origin long since, and is therefore entirely unconnected with the contemptible conduct of a provincial satellite.

THE QUARTERLY COMMUNICATION.

THE GIRLS' SCHOOL.—At a time when the finances of the Girls' School were in a very depressed state, the Grand Lodge, upon the motion of the Grand Master, voted a loan of £1000, with an understanding that statements of the accounts of that Charity should be submitted, from time to time, to Grand Lodge, until the loan was repaid. In accordance with this condition such reports have been continued, with occasional delays, up to the last Quarterly Communication, when, notwithstanding that the whole loan had been then returned, a final statement was made.* Now it was notorious to every person who takes an active part in the affairs of that Charity, that the Committee, making the report, had omitted to debit this Charity with the sum of about £300 due to one of the tradesmen, whose account had been accidentally sent in to the Grand Secretary; and it was very properly objected, by many members of the Grand Lodge, to receive that report,† and thus virtually affirm its correctness, when the error was so palpable and public. The Grand Master, however, pressed the reception of the report with less than the shadow of an argument in its favour, but with all the purple-badge influence; and a large majority confirmed as a fact—out of compliment to their chief—what they knew to be a fallacy!

* We agree with a correspondent who states, that in his opinion, the loan having been repaid, no statement was necessary—however this may be, the statement was made.

† *Vide* auditors' report, page 301.

And it is a remarkable appendage to this discreditable affair, that the Brother who first raised the objection—whose statement was corroborated by several Governors of the Charity—who even gave up the Grand Secretary as his authority, and emphatically challenged contradiction—that he, although defeated in the midst of such triumphant testimony *against* the wish of the Grand Master, was successful in his effort to throw discredit on the poor Widow's Petition, upon the hearsay evidence of one who no longer lived to repeat it, being then luckily *favouring* what the Grand Master desired!

THE WIDOW'S PETITION.

We might indeed “blush for our Order,” if we had generally to characterize it by the proceedings of the last Grand Lodge; or, perhaps, even if the Grand Lodge were on all occasions to be taken as a type of Masonic practice; for it is not in “high places,” nor by the “highest authorities,” that *Faith* is most exhibited, *Hope* most encouraged, or *Charity* most exercised.

Who *but a Mason* would believe—and that a Mason having been present at more than one Grand Lodge—that an attempt could be made by a member, and countenanced by the Grand Master, to throw discredit upon a petition for relief, on the ground that such member had been told by a Brother since dead, that *he* had been informed by another person, that “the husband of the petitioner died in prosperous circumstances,” although the contrary was alleged in the petition, and verified by upwards of fifty of the most eminent Masons in the province from which this unfortunate appeal for “Charity” proceeded?

Who but one of those who see the strangest exhibitions at almost every Quarterly Communication, would suppose that the Grand Master could so far falter in his duty as not to check an insinuation from one of his Grand Officers, that

the Brother who presented the petition had no doubt “exercised considerable ingenuity in getting it up,” and leave to that Brother the task of making the purple-badged accuser eat his own words amidst the sneers of the Grand Lodge?

Who but one of the *really initiated* would imagine, that the Grand Master, having had a copy of the petition previously before him, would permit any Brother so far to prejudice the case, as to bring it on in all the confidence of a most favourable consideration of its claims, when he, the Grand Master himself, had two exceptions to take to it, however doubtful?—Who but would have assumed, under such circumstances, that the Grand Master would have recommended the Brother to withhold the petition until those doubts were removed?

And who, then, can expect, from such Masons, “*Faith*” in others, “*Hope*” for others, or “*Charity*” towards others?

Well might a distinguished Brother who seldom attends these meetings exclaim, “Do you call this a Grand Lodge of Freemasons?—I call it *an Inquisition!*”

THE ROYAL ANNUITY FUND.

Such a scene of confusion as took place in Grand Lodge, upon the election of members of that body, to the General Committee of the Royal Annuity Fund, is seldom seen even at a Quarterly Communication. No information was given by the Grand Master respecting any restriction of qualification, nor was the mode of election declared by him, as customary on other occasions; but tables were placed in different parts of the Lodge, for the convenience of writing, and on each a hastily written list of such members of the Grand Lodge, (about thirty in all), who were *qualified* as *subscribers*, from whom the Brethren were called upon by the Director of the Ceremonies, and his subordinates, to make their selection. And thus irregularly, dictatorially,

and unjustly, were the members of the Grand Lodge led to commit the folly of merging their privileges into those of the subscribers.

In the *printed* rules and regulations it is thus distinctly stated:—

“2. That the Institution shall be under a Committee of Management, to consist of the G.M. the Pro. G.M., and the D.G.M., together with thirty Brethren, *each of whom must be a Master or a Past Master of a Lodge*; ten to be nominated by the Grand Master, ten elected by the Grand Lodge, by ballot, and ten by the subscribers, also by ballot.”

Nothing could be fairer than this rule, if fairly applied. It was clearly understood in every discussion on the subject, and, we contend, is as clearly deducible from the rule itself, taken in connexion with the whole tenor of the regulations, that the Grand Master should be fully represented in his nominations, and the Grand Lodge by its own elections, *in virtue of the vote of four hundred pounds per annum out of the funds of Grand Lodge*, and that the subscribers should be represented *in virtue of their subscriptions*, but that in all cases each member of the Committee “must be a Master or Past Master of a Lodge.”

The Masonic qualification extends over the whole, and is so stated as to be put beyond any question. The subscription qualification applies only to a part, and to that the law was premised to be limited. If not, why was not the law made equally declaratory? Why did it not stand thus, “Each of whom must be a Master or Past Master of a Lodge,” *and a Life Governor, or a Subscriber to the amount of Two Pounds annually?*

To say nothing of the glaring dishonesty of such a perversion of language—such a playing at “hide and seek” with the truth—we ask how the *new* version of the LAW, by the Grand Lodge thus practically illustrated, would work, if there were not ten members of the Grand Lodge remaining as subscribers after the Grand Master’s list, and that of the subscribers as a body, had been filled? Such a case

may, and is very likely to occur if the members of Grand Lodge are thus treated.

To prove that *it is a new version*, we may say that the Grand Master himself had not even dreamt of it at a preceding Grand Lodge, when he spoke of the appointment of the Committee, for he never uttered a syllable about subscription qualifications for the Grand Lodge members.

It is an innovation of a most extraordinary nature, and must not be allowed to continue. And the best way to put the law even beyond the "special pleading" of a flippant meddler—who is neither ingenious nor ingenuous, the inference of a stentorian bungler, or the persuasive sophistry of one too exalted ever to be in the wrong, will be by notice of motion to declare the true meaning of that which none but the wilful can misunderstand.

THE ASYLUM.

Having devoted some space to the offspring, we now revert to the parent; and are truly delighted to find, that among the requisitionists to the Grand Master to form a Committee for the new charity, there are many who are Life-Governors and Life-Subscribers to the Asylum,—a sure proof that among its institutors are always to be reckoned the promoters of true charity; meanwhile, a glance at the proceedings of the Asylum will show, that a determination to carry out the original design, without prejudice to the new charity, is clearly discernible;—the principles of the Asylum are those of pure Freemasonry, and must triumph.

GENERAL ASPECT.

The general aspect as regards the Masonic body politic is, on the whole, satisfactory. In Dorsetshire, the Provincial chief, Brother Eliot, has been complimented by a very affectionate demonstration, and his portrait (an excellent like-

ness) is placed in the Masonic Hall, Weymouth, side by side with that of his illustrious predecessor, the late Brother William Williams. The Historian of Freemasonry is, as we have previously shewn, about to receive a token of gratitude from the Masonic world. Dr. Crucefix, on the occasion of his too probable retirement from an active Masonic life, has been welcomed by his Staffordshire Brethren with the warmest expression of kindness. Sir Lucius Curtis was installed at Portsmouth as P.G.M. with unusual ceremonials. The Shakspeare Lodge, at Warwick, celebrated its fiftieth Anniversary with great *éclat*. These interesting ceremonies gave rise to many pointed addresses, among which, although all were excellent, those most prominent for their Masonic importance, were delivered by Bro. Eliot, at Weymouth; Bros. Crucefix and Kettle, at Wolverhampton; and Bro. Sharp, at Warwick.

ANGLO-INDIAN MASONRY requires nothing but justice at head-quarters to give it stability and importance; in fact, all that is required for the English Craft is, that the Executive should act as a parent, and not as a master, so that the duty paid to it should be that of a child—not of a slave.

SCOTLAND.—The Land o’Cakes has been rejoicing; the Sovereign “Ladye,” and her court have made “Auld Reekie” gay to its heart’s content.

IRELAND.—Masonry in the provinces is advancing with unusual strides. North Munster has a shining light in Brother Furnell; to all his compeers we say, “Do thou likewise.”

FREEMASONRY beyond the limits of Europe is looking up; in AMERICA, in particular, there is a bestirring of the Order, and we read with unaffected pleasure of the publications of the Grand Lodge of New York, which put those of our own executive altogether “*hors de combat*.”

ST. PETER WALKING ON THE SEA.

SWIFT rolling clouds the face of Heaven pervade,
 And cast o'er night's dark brow a deeper shade ;
 While still in sullen calm the whirlwinds sleep,
 Presaging murmurs moan along the deep ;
 Hush'd is the sea-bird's cry, the billow's roar,
 And gloomy silence broods along the shore.
 Now bursts the storm, the clouds are rent in twain,
 And rise at once the terrors of the main ;
 The forked lightnings flash with lurid fire,
 To quench the burning bolts the waves aspire ;
 The rattling thunder rolls along the sky,
 And bursting breakers to their roar reply,
 Whilst the fierce tempest flies with ruthless sweep,
 And rouses all the monsters of the deep ;
 And the swift pattering hail, and drenching shower,
 On yon half-sinking bark their fury pour,
 Where seem alike in vain the fervent prayer
 Of holiest saints, or ravings of despair.
 But who is HE—that mild yet awful form—
 That rises mid the terrors of the storm ?
 On the still heaving wave HE calmly treads,
 Whilst back the billows roll their shrinking heads ;
 Around His brow celestial splendours play,
 And the white sparkling foam reflects their ray ;
 Unmoved by winds His flowing locks repose,
 Unbathed His feet, unwet His garment flows ;
 Onwards HE moves majestic o'er the wave—
 The messenger of boundless love—to save.
 Oh, mighty lesson ! see obedience tried,
 At His command now Peter climbs the side,
 And leaves the bark—such is the force of love,
 Which yields e'en life—its fervent zeal to prove ;
 But when around he sees the waves aspire,
 Weak nature's fears destroy the Apostle's fire.
 " Save me ! " he cries—stretched forth the SAVIOUR'S hand,
 The waves are firm as ocean's rocky strand.
 Now steadfast faith becomes the Saint's true guide,
 That bears him o'er the terrors of the tide,
 And gives in safety to his Master's breast,
 The man with faith, and pure obedience blest.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 11.)

A VENERATION for the "highest of hills and the lowest of valleys" prevailed in every region of the habitable globe. The peaks of the hills on which Rome was built were esteemed sacred, and were venerated by that people as much as it was in their power to venerate anything. The Tarpeian hill, or Capitol, was considered to be under the protection of Saturn; and thence was frequently called *Mons Saturni*; a temple, dedicated to Jupiter, was erected upon it. The Aventine hill had temples erected on its summit, which were consecrated to Venus, Minerva, Diana, and Juno, and was hence dignified with the appellation of *Mons Sacer*, the holy mountain. But this distinction was not conferred at the expense of other eminences. The hill called Ageralis, or Quirinalis, was also famous for a temple where the memory of Romulus was preserved by votive and commemorative rites; and the Palatine hill was an asylum or sanctuary to which criminals might flee, and be safe from their pursuers. Even the hill called Viminalis, or the mound of willows, was consecrated by the erection of several altars to Jupiter. And amongst the rural deities of Rome we find Collina, the goddess of the hills, and Vallonia, the protectress of the valleys; so universally did the veneration of hills or high places prevail.

The idolatrous respect for holy mountains was restored, with all its superstitions, by the emperor Julian, who always retired to such places for meditation and worship, whenever he had an opportunity. Libanus observes, that "by frequent devotions he engaged the gods to be his auxiliaries in war, worshipping Mercury, Ceres, Mars, Calliope, Apollo, and Jove, *in his temple on the hill.*" And in another place the same writer says more explicitly:—"Wherever there was a temple, or a hill, or on the tops of mountains; no place so rough, or so difficult of access, but he ran to it for worship, as if the way had been ever so smooth and pleasant."

In Greece the same custom prevailed. Sophocles says : " Every mountain was consecrated to Jupiter, or called by his name ; because, as the divinity chooses to reside in a high place, so we ought to sacrifice to him in a similar situation. The idea of the superior sanctity of hills and valleys was carried to an extravagant length among this people. The celestial deities were feigned to inhabit Mount Olympus, or at least to hold all their sacred councils there ;* while the infernal gods were located in the valley of Tartarus. Mount Citheron was the abode of the muses, who were worshipped as divinities ; and they were connected also with the mountains Helicon and Parnassus. The latter was dedicated to Apollo ; and it was the sacred hill on which the ark of Deucalion was said to have rested after the deluge. The people were taught to believe, that whoever slept on one of its highest peaks would be inspired by the deity with the genius of poetry.

At Athens were hills consecrated to most of the Grecian deities, and honoured with their statues. Thus Ammon or Jupiter, Poseidon or Neptune, Chronos or Saturn, Hermes or Mercury, had each a holy hill ; and the Areopagus was dedicated to Mars. The latter hill was remarkable, not merely for being the seat of Athenian judicature, but also as the scene of a transaction which revealed to the Athenians the power and goodness of the true God, and produced the erection of altars *Ἀγνοστῶ Θεῶ*. The account is thus given by Diogenes Laertius, in his Life of Epimenides : " At this time the fame of Epimenides was so high that he was believed to be in especial favour with the celestial deities. The Athenians, being visited with a grievous pestilence, were directed by the oracle at Delphi to purify the city by the rites of expiation : they therefore sent Nicias in a vessel to Crete, for the purpose of inviting Epimenides to super-

* " The fable of the assembly of the gods upon this celebrated hill," says Fosbroke in his *Foreign Topography*, " is supposed to be owing to appearances incident to it, resembling the *Aurora Borealis*. In the *Opuscula* of Mairan, printed in the *Acad. des Inscript.*, and separately at the Louvre in 1770, is the impression of a sardonyx in the French king's cabinet, which represents Neptune plunged into the ocean down to the half of his body, and holding over his head a kind of veil, which forms an arch, upon which Jupiter is seated, holding the thunder in his hand. Mairan supposes it to imply an obscure segment of the *Aurora Borealis*. The Orientals imagine, that before the Creation, God walked upon the waters ; and the Indians still represent Brahma laid upon a palm-leaf and floating upon the waters."

intend the ceremonies. He complied with their request, and purified the city by the following process:—he ascended *the hill of Mars*, having with him a drove of sheep for sacrifice, some being black and others white. These sheep were liberated at the summit of the hill, and suffered to go wherever they pleased, directions being given by Epimenides that wherever any of them laid down, they should be immediately sacrificed in honour of the deity to whom the spot was consecrated. This being done, the plague ceased. Hence it is that there are several anonymous altars at Athens in memorial of the sacred expiation.”

It appears from this account that many of the sheep lay down in places which were not already consecrated to any particular deity, and were consequently offered in sacrifice *to the unknown god* presiding over the locality, whoever he might be; and as the plague was stayed by the divine power, anonymous altars to that power were erected in every place where such sacrifice had been performed, as a memorial of their deliverance. Here they worshipped the true God, although perfectly ignorant of his glory, majesty, and honour, and entertained no higher opinion of him than if he were only the equal of Jupiter, Apollo, or any other of their celestial deities. These were the altars referred to by St. Paul.*

It is clear that all these nations were fully persuaded that their prayers would be more efficacious, and their vows more acceptable when performed in these elevated situations; for the present deity, supposed to be inherent in the sacred mountain, was a safeguard and protection to the holy precinct; and would punish, with summary vengeance, any unauthorised intrusion by a profane or uninitiated person. I am not inclined to believe that the initiations were celebrated on hills in the open air, but it is undoubtedly true that no votary was allowed to approach such consecrated places, unless he had gone through that preliminary ceremony. Thus they were considered a holy locality, where the initiated were privileged to offer their vows; and from which the profane were excluded by the terrible *εκας, εκας, εστε βεβηλοι*.

This universal belief, which was firmly established, was sometimes used for the most ridiculous purposes of superstition; and if we were not acquainted with the unlimited

* Acts xvii. 23.

extent of human credulity, we should be tempted to reject the extraordinary accounts which have been transmitted to us from ancient times, of the gross impositions which the wisest philosophers condescended to practice for the purpose of establishing their personal reputation. Thus when, on a particular occasion, the Etesian winds were very boisterous and destructive at Agrigentum, the assistance of Empedocles, a Pythagorean philosopher, was implored to avert an infliction which threatened to destroy the fruits of the earth and produce a famine. For this purpose he ordered some asses to be skinned alive, and making bags of their hides, he placed one on the top of each of the highest peaks of the hill or mountain on which the city was built, and this process produced the desired effect.

Again, when Philip II. made war against the Spartans, he performed the rites of his religion on the two mountains Olympus and Eva. Cyrus sacrificed to the gods on a mountain just before his death. So in the Iliad, Hector is represented as doing the same. The Persians commonly worshipped on mountains. And there is an extraordinary eminence at Mourgaub, the ancient Pasargadæ, which contains on its summit, as we are informed by Sir R. Ker Porter, the remains of a very singular structure, which is called "the Lodge or Court of the Dives;" which were the infernal deities of the Persians. This forms a singular instance of these deities being worshipped on a hill; and credible writers assert, that in the caverns contained in some of these sacred hills, the sounds of the initiatory hymns, and other ceremonies of their spurious Freemasonry were often heard by casual passengers, and excited a high degree of superstitious dread and veneration, added to the apprehension of a summary and dreadful punishment if they should be detected within hearing of the sacred rites.

It is clear that sounds were made to reverberate in these caverns by means of mechanical contrivances. Thus Swinburne describes an extraordinary cave at Syracuse, in the quarter of Neapolis: he says, "The excavation that appears most worthy of notice, and gives name to the whole place, is that on the north-west corner, called the Ear of Dionysius. It is eighteen feet wide and fifty-eight high, and runs into the heart of the hill in the form of a capital S; the sides are chiseled and the roof coved, gradually narrowing almost to a Gothic arch. Along this point runs a groove or channel,

which served, as is supposed, to collect the sounds that rose from below, and convey them to a pipe in a small double cell above, where they were heard with the greatest distinctness. The echo at the mouth of the grotto is very loud; the tearing of a piece of paper made as great a noise as a smart blow of a cudgel on a board would have done; a gun gave a report like thunder that reverberated for some seconds; but further in, these extraordinary effects ceased."

In some places the hill or mound itself was worshipped as a deity. In China, by a supreme ordinance of the state, sacrifices were offered to Chang-Ti, on four lofty mountains, which were denominated the four Yo. These being at an inconvenient distance for the emperor to attend in person, they were subsequently imitated by the erection of artificial hills near their habitations, which were consecrated as deities, and the rites performed in the royal presence.

The primitive religion of the Brahmins of India is said to have flourished in its greatest perfection on the summit of the mountains called Heemakot and Imaus. In the Sacontala is a passage which states the fact. "That mountain," says Matali, the charioteer of Indra, "is the mountain of Gandharvis, named Heemakot; the universe contains not a more excellent place for the successful devotions of the pious." Philostratus informs us that the Indians called the top of Mount Caucasus *Θεων οικον*, the house of the gods; and Perron conjectures that one of the mountains of Canarah or Salsette was originally shaped at the summit like a pyramid by art, that it might be worshipped as a deity.

There is a curious tradition in India, as we learn from Wilford, which shows the prevalence of a belief in the sanctity of hills and valleys in that peculiar region of the world. "Britain," says this author, "was termed by the Indians Tricatchel, or the mountain with three peaks, and was hence considered as a place of peculiar sanctity; England, one of the peaks, was denominated Rajata-Dweep; Scotland, another of the peaks, Scuteya-Dweep; and Ireland, the third peak, Suvarna-Dweep. The Pitris, or primitive fathers, were said to reside in Suvarna, and their place of abode was either on the summit of a mountain, or in a cave, called Maha-Dewa. From this cave issued a long passage into the infernal regions. Here the souls of their deceased ancestors were invoked."

In our own country, according to the testimony of our best antiquaries, the high places, or excelsa, anathematized in Scripture, dedicated to Bel and to Astarte, the queen of heaven, were greatly in vogue among the ancient druidical priests. On their loftiest eminences it was the custom to pile up rude irregular heaps of stones, some of them of immense magnitude, containing, as Stukely says, a hundred cart loads of stones of all sizes. On these mounds, which were extended in a line over the whole country where the Druids resided, and which were conspicuously raised in sight of each other, it was their custom, says Maurice, on May eve, to light up prodigious fires, which illuminated the whole region round about. These fires were in honour of Bel, or Bealan, the Irish and Celtic word for the sun; and hence it arose that Bealteine is still used for May-day by the Highlanders of Scotland. Round these fires the sexes, decorated with garlands of flowers, danced and sported together, leaped through the flame, and presented their children to the priests to be waved over the fire, who were afterwards restored to the parents as purified and regenerated by the deity; for they considered newborn children as unclean, and obnoxious to the anger of avenging gods, who would surely subject them to various kinds of frightful deaths, if they omitted this essential ceremony. Maimonides conjectures that if one child out of a family were thus regenerated, the rest would share in the blessing, and be redeemed from the curse of disobedience. So important and efficacious were the rites of lustration esteemed by idolatrous nations when performed on "the highest of hills." This horrid practice was prohibited, under pain of death, by the Mosaic law.*

There can be no doubt but that the above practices were used on the numerous artificial hills or mounds which abound in every part of this island; and it may be worth while to observe, that the "high places" so frequently mentioned in the Jewish historical books, were more commonly artificial than natural hills; although our Grand Master, King Solomon, in his dotage, preferred the latter for the celebration of his spurious Freemasonry, addressed to the unnatural triad, Ashtoreth, Milcom, Chemosh; and I think it highly probable that he threw up artificial mounds on the summit of each of the three peaks of mount Olivet for that purpose.†

* Lev. xx. 2.

† 1 Kings xi. 7.

These were accounted the most sacred, and the Druids of Britain, like the priests of the eastern world, believed the lonely hill to be most applicable to the purposes of prayer and contemplation. In this situation they were not likely to be disturbed, for the people regarded "the highest of hills" as consecrated to the Deity, and the places where divine oracles were delivered. And hence they were averse to committing a profanation on the holy precinct by too familiar an approach. And even the tumuli which were thrown up as places of interment, were esteemed holy, and protected by the manes of the deceased.

The customs above referred to were used as a relic of the practice of hill assemblies for religious purposes before the erection of temples for the service of God, which took its rise at Horeb and Sinai, or perhaps at Ararat, in every part of Britain, down to a very recent period; although by the precession of the equinoxes, the times of the vernal and autumnal equinoxes did not correspond with the same signs of the ecliptic as when these mountain rites were first instituted. These equinoctial points could not have been coincident with the first days of May and November at a period more recent than 5800 years ago; and from hence there is little doubt but that they were established as memorials of the creation of the world.

In the village of Scopwick, and within twenty yards of the spot where I am now writing, are the remains of a high mound, which is one of a series extending throughout the whole province. It bears the familiar name of Wilmore-hill, a corruption of *Ellyll Maur*, the great demon, or perhaps *Elmur*, the tauriform god, both common objects of worship amongst the aborigines of Britain. It is remembered by the old people as being of great diameter, and twenty feet high. A vertical section of it was removed at the inclosure for the purpose of widening the road, and it was found to contain abundant marks of cremation mixed with clay, a sufficient evidence that it was originally cast up as a place of interment; and from the presence of clay, which must have been brought from a great distance, by a very troublesome process in those days, we may fairly conjecture that it was erected on an occasion of more than common importance. It may have been intended to commemorate a signal defeat, in which the chief persons of a tribe perished. Under

any circumstances, however, it was certainly considered as a place of great sanctity.

Now it was a custom prevalent throughout all antiquity, not only to place the tumuli of distinguished persons near highways, to remind the passenger of his final destiny, and to celebrate funeral games on the spot, but also to consecrate them, as we have already seen, to the tutelary deities, whose protection it was considered desirable to invoke; and hence this mound was placed under the guardianship of Ellyll Maur, or Elmur, whose name it still retains with a slight variation. Here the ancient bardic fires of rejoicing were periodically kindled on the eve of the first days of May and November; and the custom was continued down to our own times, and only ceased when the hill was finally levelled at the inclosure of the lordship about forty years ago; but instead of the *first*, the *fifth* day of November was used after the reign of James I. And old people are still living who recollect practising most of the customs on this hill, which are described by Neogeorgus, in the fourth book of his "Popish Kingdom," as being in common use throughout England in the reign of Elizabeth. They are correctly descriptive of the ancient usages of our idolatrous forefathers on "the highest of hills" before the introduction of Christianity, and have been thus translated by Barnaby Googe:—

When bonfires grate, with loftie flame,
 In every towne doe burne;
 And yong men round about with maides
 Doe daunce in every streete,
 With garlands wrought of mother-wort,
 Or else with vervaine sweete,
 And many other flowres faire,
 With violets in their handes;
 Whereas, as they all do fondly thinke,
 That who soever stands,
 And thorow the flowres beholds the flame,
 His eyes shall feele no paine.
 When thus till night they daunced have,
 They through the fire amaine
 With striving maides doe run, and all
 Their hearbes they cast therein,
 And then with wordes devout and prayers
 They solemnly begin,
 Desiring God that all their illes
 May there confounded bee;
 Whereby they thinke through all that yeare
 From agues to be free.

These customs show what a hold the veneration for high hills had taken of the people of this island, which was incapable of extinction throughout a period of 1800 years of Christianity and civilization.

The American savages used customs of a similar nature. "In short," as the learned Faber judiciously remarks, "every towering hill was reckoned holy; and we are assured by Melanthes, that it was the universal practice of the ancients to offer sacrifice on the highest mountains to him who was the highest god;" which shows how firmly established the predilection in favour of hills and valleys must have been in the minds of men before the general dispersion from the plains of Shinar. The Mexican shrines of the sun and moon were usually placed on the summit of their pyramids, which were a transcript of the lofty hill; and sometimes, according to Humboldt, two colossal statues of these deities, covered with plates of massive gold, occupied the same conspicuous situation.

The three celebrated capital Lodges of Freemasonry were opened "on the highest of hills or in the lowest of valleys," and were called the Holy Lodge, the Sacred Lodge, and the Grand and Royal Lodge. The first was opened on mount Sinai, where the holy law was delivered, and the pattern of the tabernacle revealed; the second in the bowels of mount Moriah, the original transcript of the sacred valley; and the third on the same mountain, after the breaking up of the captivity of Babylon. Hence we hear of the Essenian Jews assembling in similar places, to hold their lodges or secret conclaves, and conduct their proceedings, for fear of the intrusion of cowans, who might convey an evil report to their enemies, and involve them in trouble and ruin.

From a tradition of the above customs, or from the cave of Elijah,* it is probable that the idolaters took their practice of excavating caverns of initiation on the summit, or in the heart of the highest mountains; thus combining the advantages of hill and valley in one form, and securing the means of access both to the celestial and infernal deities. Thus Strabo, speaking of the holy mountain of Parnassus, says that it contained many caverns and valleys which were highly revered. And Pausanias adds, that on the top of

* 1 Kings xix. 11.

the promontory at Tænarus stands *a temple which has the appearance of a cavern*. In the mountain of Chusistan were excavated a series of stupendous cavern temples, in which the mysteries of Mithras were celebrated. They were of vast extent, and contained every requisite for initiation. Like a Mason's Lodge, they were an emblem of the universe; and being constructed astronomically, the length, breadth, depth, and height, were emblematically considered illimitable. Here the candidates sunt tormentorum ij lxxx gradus transierit. And there could be no initiation, *αχρῖς οὐ τὰς οὐδοηκοντα κολασεῖς παρελθοῖ*. The cavern temples of India are well known.

On the summit of the lofty mountain *Tschebat El Kofferi*, on the banks of the Nile, are a series of subterraneous remains, which could be intended for no other purpose but initiation into the spurious Freemasonry of Egypt. They consist of "a large saloon supported by hexagonal pillars, contrived in the rock itself. The roofs are adorned with paintings, which even at present we distinguish exceedingly well, while the gold, with which they were originally decorated, glitters on all sides. Here and there we perceive openings, which lead to other apartments; but as they are filled with rubbish, and as the passages into them are embarrassed with it, few travellers choose to venture themselves there. Above, there is another apartment, to which you may with difficulty arrive by climbing up the outside of the mountain. It is not so extensive a saloon as the former, but it is painted after a similar manner, and, like it, communicates with other adjoining apartments." This account is taken from Norden; and Pococke further describes them as a series of long rooms and spacious galleries, some of which were beautifully finished with painting and sculpture. A splendid specimen of "the lowest of valleys."

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

No. XLVII.—TO SYMPATHISE WITH A WOUNDED SPIRIT IS A TRAIT OF MAN'S DIVINE NATURE.

Contusos animos et res miserabere fractas.—VIRGIL.

It is recorded, as a proof of a certain intelligence in animals, by some philosophers who would almost approximate it to reason, which distinguishes the genus *homo*, what sagacity and sympathy they feel (especially the canine species) in various incidents that have occurred where they have been associated with human actions and persons. If such be the fair inference as to a superior faculty existing in the brute creation, which may be the dormant remains of those benign qualities pervading every creature while in Paradise, how much stronger must the higher feelings which man entertains for man in their various relations of life, argue for his consanguinity, if that word may be allowed, with that Divine Intelligence which makes him but a little lower than the angels in the scale of created beings? Oh! ravishing reflection! How elevating—how dignifying the idea! What sacred interests ought such a conception to arouse in every man's breast for his *brother* in sorrow of heart—in agony of mind—reverse of fortune—with a bruised and wounded spirit!

'Tis compassion—bland meek-eyed maiden—that infuses into the hearts of mortals those feelings of sympathy which ally them with spirits of ethereal mould, and raise their affections for each other's "weal or woe" above the instinct of the insensate brute. Her soft and supplicatory appeals hush the churlish whisperings of avaricious caution, and, rekindling the quivering spark of latent pity, she moves even the callous and sordid niggard to alleviate the pangs of multiplied misfortune. This celestial excellence it was, which stealing over the heart of the Good Samaritan, prompted him in the fulness of his sympathy for human suffering, instantly to relieve a brother man in distress, without inquiring whence he came or whither he journeyed; and from the same divine source springs that "milk of human kindness" which so eminently distinguishes itself wherever pain or misery is to be found.

Man, led on by the impulse of humane compassion, visits the couch of pining sickness, shrinks not from fastidious scruples to enter the abodes of obscurity and wretchedness, nor fears to vindicate the wronged and persecuted, ever searching out the victims of calamity, affliction, and tyranny. In the receptacles of unmitigated distress, in the retreats of injured and gifted minds, his heart heaves with sympathy, soft pity's moistening tear bedews his manly cheek, and he hastens on the wings of affluence or the pinions of philosophy, to minister balm to the wounded spirit, or help to the forlorn and destitute. "Be ye merciful and ye

shall obtain mercy," says the Divine Teacher. In other words, be not harshly censorious in your judgment of another man's defects; be not rigorous in the execution of arbitrary laws; but acquaint yourself truly with your own errors and infirmities, look into your own heart before you hastily condemn, and you will speedily detect your inefficiency to amend the foibles or correct the mistakes of those whom accident or birth may alone authorise you arrogantly and superciliously to arraign and anathematise.

The proud and selfish tyrant may issue his oppressive mandates, and he may find satraps to execute them; but he has not the power to check the stream of public sympathy, nor crush the indignant murmur of public opinion.

O, Mercy! thou daughter of Heaven's blest sphere—
Thou warm'st the heart, and dropp'st the pitying tear,
When grief pours her tale into thy list'ning ear.

No. XLVIII.—EVERY THING HAS ITS SEASON.

Sit nox cum somno, sit sine lite dies.

TRANQUILLY would the world perform its prescribed course did men only adhere to the simple injunction of the Latinist above quoted. The Omniscient has assigned to every thing its proper use; and to change night into day, or day into night, is to pervert their respective purposes, and remove them out of the order established by a Divine Providence. Thus, for instance, night brings in her shroudy train universal cessation from manual and mental toils, enveloping nature in darkness, and the earth, with its inhabitants, in peaceful slumber. To turn that kind provision of Divine goodness from the wholesome intention of rest into a means of engaging in criminal pursuits, and indulging habits of dissipation, is surely to be guilty of a moral theft, and an abuse of one of the most beneficent gifts of nature:—

When twilight grey has in her sober livery all things clad,

how pleasant the reflection, that with the falling dews of evening our daily labours cease,—conscious that we have discharged the duties of the day with care and exactness; and as the Latin author says, *sine lite*, without injury to any. The temporary oblivion of sleep brings renewed vigour and happiness to the mind of that man whose days are so spent.

The day too brings with it appropriate employment. Rising from the couch refreshed by the "balmy slumbers" of a good man's rest, his various occupations are zealously resumed, first commending himself and his labours to "Him who never slumbers nor sleeps," and thence gaining that strength to the mind which yields activity and power to the body. Sol's bright beams are not then witnesses against him of a day wasted in malignant strife—in scandalous defamation—in turbulence and dissension; but of efforts to promote the design of his creation—"Glory to God, peace on earth, and goodwill to man."

Nature herself teaches the propriety of every season having its own division of action and repose. After a certain interval the earth exhausts her powers of generation, and rest is necessary to resuscitate it. So man is operated upon by the law of that Great First Cause who set bounds to the sea, and hung the earth upon its axis. Without some intermission, and some appointment of everything in its season, neither the clods of

the valley, nor the energies of man, could produce the several fruits intended by their Maker :

Day calls to honour—toil and care,
Night bids us pause and rest to share.

The pathway of life is strewn with thorns, but it is quite possible, with a little self-possession, to put them aside, and pursue our walk to the termination with satisfaction and happiness ; on the road we may meet with some disagreeable persons, but it is best to pass them with affability. Our sojourn among these wayfarers is very brief, and the end of the journey convexes into a narrow passage, through which all must enter into the country beyond ; so that there hardly need be so much jostling in the crowd, when one event closes in due time the busy career of each.

THE ANNALIST.

NOTICES OF EMINENT MEMBERS OF THE CANON-
GATE KILWINNING LODGE, &c.

(Continued from page 156.)

ROBERT BURNS. He became a Freemason in the summer of the year 1783. He was then twenty-four years of age. His associates in the Craft at that time were probably the same intelligent, though humble individuals, who formed the members of the debating club which Burns himself originated. Whether he was ever elected to any office previously to his "presiding o'er the Sons of Light," does not appear ; but it is not unlikely that he was officiating as Master of the St. James's Lodge, Tarbolton,* about the time of his contemplated expatriation to Jamaica, when he wrote that exquisite gem,

Adieu ! a heart-warm, fond adieu !
Dear Brethren of the mystic tie !

This was in the summer of 1786. The poet recited, or rather chanted, the "Farewell" to his Brethren in the St. James's Lodge at the moment when his chest was on its way to the vessel at Greenock. The effect upon them was impressive, especially at the conclusion :—

And you farewell ! whose merits claim
Justly that highest badge to wear ;
Heaven bless your honour'd noble name,
To Masonry and Scotia dear !
A last request permit me here,
When yearly ye assemble a',
One round—I ask it with a tear—
To him, the Bard that's far awa'.

* Since writing the above, we have learned from Mr. Robert Chambers, the well known literary antiquarian, to whom we had applied, the following Masonic particulars :—"When the writer was at Tarbolton, in 1837, he was favoured with a sight of the minute book of the Lodge. The attendance of the poet appears to have been very constant, even after he had gone to Mossiel, four miles distant. At the meeting of July 27, 1784, he appears for the first time as Deputy Master, in which capacity he signs the minutes for several subsequent years, as *Burness*, till March 1, 1786, after which the name appears contracted into the form in which it is now known all over the world. The attendance of Professor Dugald Stewart is noted on one or two occasions. The last entries of Burns's name in the books are in May, 1788; he was then about to commence a settled matrimonial life at Ellesland."

The individual so emphatically addressed in the first four of these lines was the worthy Brother, Sir John Whitefoord, of Ballochmyle (recorded in a former part of these notices), and of whom Burns says, in a letter addressed to him, dated Edinburgh, December, 1787—"You are the first gentleman in the country, whose benevolence and goodness of heart has interested himself for me, unsolicited and unknown." He appears to have been Provincial Grand Master for Ayrshire at the period the song was written. Burns, to his credit, never forgot his first friend, and in 1791, we find him addressing the following lines to Sir John, enclosing a copy of "Glencairn's Lament:"—

Thou who thy honour as thy God reverest,
Who, save thy mind's reproach, nought earthly fearest,
To thee this votive offering I impart,
The tearful tribute of a broken heart, &c.

The beautiful song, "The Farewell to the Braes of Ballochmyle," was also composed on the Whitefoords being obliged to part with that estate. How delicately does the poet enter into their feelings of regret!

Low in your wintry beds ye flowers,
Again ye'll flourish fresh and fair;
Ye birdies, dumb in withering bowers,
Again ye'll charm the vocal air,
But here, alas! for me na mair
Shall birdie charm, or flow'ret smile;
Fareweel the bonnie banks of Ayr!
Fareweel! fareweel! sweet Ballochmyle.

Among the earliest also of his friends and patrons was another member of the Canongate Kilwinning Lodge, Professor Dugald Stewart, who, while residing at his seat Catrine, in Ayrshire, during the month of October, 1786, was introduced to Burns by their common friend and Brother in the Craft, Dr. John M'Kenzie. From the latter being an intimate associate of the poet, it is probable that the lines intitled, "Invitation to a Medical Gentleman to attend a Masonic Anniversary Meeting,"* were addressed to him. We give them here, rather because of their relation to our subject, than for their poetic pretensions.

INVITATION, &c.

Friday first's the day appointed,
By our Right Worshipful anointed,
To hold our grand procession;
To get a blade o' Johnny's morals,
And taste a swatch o' Manson's barrels,
I' the way of our profession.
Our Master and the Brotherhood
Wad a' be glad to see you;
For me I wad bemaist than proud
To share the mercies wi' you.
If Death then, wi' skaith then,
Some mortal heart is hechtin,
Inform him, and storm him,
That Saturday ye'll fecht him.—ROBERT BURNS.

* Mr. Chambers gives us the following comments upon some of the points in this epistle. "The phrase *Johnny's morals*," says Dr. Mackenzie, in inclosing this relic of Burns for the author, "originated from some correspondence Burns and I had on the origin of morals; and *Manson's barrels* to the small beer, of a very superior kind, which the Brethren got from their landlord at dinner."
"Manson's," continues Mr. Chambers, "where the Lodge then assembled, is a small one-story house, of two rooms, adjoining to the back of that in which the Bachelor's Club used

Only one other piece of a Masonic character appears in his published poems, and the original of which, in the poet's handwriting, is in possession of Mr. Gabriel Neil, Glasgow, with the following note appended: "This song, wrote by Mr. Burns, was sung by him in the Kilmarnock Kilwinning Lodge, in 1786, and given by him to Mr. Parker, who was Master of the Lodge." It is intitled,

THE SONS OF OLD KILLIE.

TUNE—*Shawnboy.*

Ye sons of old Killie, assembled by Willie,
 To follow the noble vocation;
 Your thrifty old mother has scarce such another
 To sit in that honoured station.
 I've little to say, but only to pray,
 As praying's the ton of your fashion;
 A prayer from the muse, you well may excuse,
 'Tis seldom her favourite passion.

Ye powers who preside o'er the wind and the tide,
 Who marked each element's border;
 Who formed this frame with beneficent aim,
 Whose sovereign statute is order;
 Within this dear mansion may wayward contention,
 Or withered envy ne'er enter,
 May secrecy round be the mystical bound,
 And brotherly love be the centre!

Such are the few Masonic emanations of the muse of Robert Burns. Professor Dugald Stewart furnishes us with some idea of his general conduct and address within the walls of the Lodge. In the summer of 1787 there was a meeting of the Mauchline Lodge of Freemasons, at which the poet presided in person, and the philosopher was one of his visitors. "He had occasion," says Mr. Stewart, "to make some short unpremeditated compliments to different individuals, from whom he had no reason to expect a visit, and every thing he said was happily conceived, and forcibly, as well as fluently, expressed. If I am not mistaken, he told me that in that village, before going to Edinburgh, he had belonged to a small club of such of the inhabitants who had a taste for books, when they used to converse and debate on any interesting questions that occurred to them in the course of their reading. His manner of speaking in public had evidently the marks of some practice in extempore elocution." We wish the worthy metaphysician had reported some of the speeches of that evening, as well as sought to analyze the mediate or immediate causes of the chairman's facility of delivery. Doubtless Burns had often made eloquent addresses, both at Masonic and other meetings, whether in the capital or in the country, long after his first attempts in the little debating society. His strong native sense and fine feelings were quite enough, with such practice, to enable him to

to meet; it is not now a tavern. The author, on being conducted to it, could not view, without strange feelings, the little stifling cottage-room in which a Brotherhood, containing such men as Robert Burns and Dugald Stewart, had met to profess the maxims of a boundless philanthropy—the place where the poet of human nature had taken that tearful farewell of his companions—

' Adieu! a heart-warm fond adieu,
 Dear Brethren of the mystic tie."
 (*Vide Professor Wilson's and Chambers' Land of Burns.*)

express himself with point and felicity, even when taken by surprise, in any company; his original genius supplied all oratory.

In the month of May, 1787, Burns made a tour of some of the border counties, accompanied by the late Robert Ainslie, Writer to the Signet in Edinburgh, a gentleman of worth and originality of character. On their arrival at the little sea-port town of Eyemouth, in Berwickshire, Burns and his fellow-traveller became Royal Arch Masons. The circumstance was honourable to the Brethren of St. Abb's Lodge. In acknowledged compliment to the merits and genius of the bard, a Special Chapter—or Encampment, as it seems to have been then termed, perhaps from the R. A. degree being deemed the preliminary step to that of Knight Templar—was convened, the proceedings of which are officially set forth in the following extract from the minutes of the meeting:—

“Eyemouth, 19th May, 1787.

“At a General Encampment held this day, the following Brethren were made Royal Arch Masons, viz.; Robert Burns, from the Lodge of St. James, Tarbolton, Ayrshire, and Robert Ainslie, from the Lodge of St. Luke, Edinburgh,—by James Carmichael, William Grieve, Daniel Dow, John Clay, Robert Grieve, &c. &c. Robert Ainslie paid one guinea admission dues; but on account of R. Burns's remarkable poetical genius, the Encampment unanimously agreed to admit him gratis, and considered themselves honoured by having a man of such shining abilities for one of their companions.”

Thanks unto thee, O! excellent scribe, E., whoe'er thou art, or rather alas! wert, in that thou didst indite so satisfactory a memorial of *him*, the much-to-be-remembered among men and among Masons! And honoured—thrice-honoured—be your memory, most excellent Companions, Carmichael, Grieve, &c., in that ye hailed and received with one voice, and heart, and hand, the advent among you of the Ayrshire ploughman, and conferred upon him, unhesitatingly, the highest honours ye could bestow; even as the Brethren of later times did hail and receive into their Masonic mysteries thy worthy follower in the poetic path, and successor in the Bardship of the Cannongate Kilwinning Lodge, the shepherd of Etrick! Both now have been initiated into “the grand secret!” peace be with their ashes!

Blessings be with them, and eternal praise,
The poets who on earth have made us heirs
Of truth, and pure delight, by heavenly lays.

Burns was assumed as a member of the Lodge, Canongate Kilwinning, on the 1st of February, 1787, he being present in the Lodge at the time. The proposal to admit him was made from the chair, and, of course, unanimously carried. He is styled in the minutes “a great poetic writer, and well known from a late publication of his works, which have been universally commended.”

Previously to this, Burns had received gratifying general notice and attention from the Craft in Edinburgh. In a letter of the date 14th January, 1787, he thus writes to a friend:—“I went to a Mason-lodge yesternight, where the most Worshipful Grand Master, Charters, and the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present, in all their pomp. The Grand Master, who presided with great solemnity and honour to himself, as a gentleman and Mason, among other general toasts, gave ‘Caledonia, and Caledonia's Bard—Brother Burns,’ which

rung through the whole assembly with multiplied honours and repeated acclamations. As I had no idea such a thing would happen, I was thunderstruck, and, trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed!' which set me something to rights again.*

Though flattered for a while, and feasted, Burns, as all the world knows, received but few substantial favours from his many professed friends and admirers, either in the metropolis, or elsewhere. They allowed him, even to erect at his own expence, a head-stone with an inscription, over the grave of a kindred genius and fellow-mason, the poet Ferguson,—a youth who, after a short and meteor-like course, in which he was gazed at for a time, like Burns, died miserably in the twenty-fourth year of his age. Nor was the memory of our bard himself honoured by any public monumental tribute till about twenty years after his death, when the mausoleum at Dumfries was erected. True it is, that shortly after his decease, some of his friends in the Esculapian Club at Edinburgh added an iron plate to the tomb-stone which Burns had placed over poor Ferguson, with the following verses on it, slightly altered from one of his own elegies:—

O, Robert Burns! the man! the Brother!
 And art thou gone—and gone for ever?
 And hast thou cross'd that unknown river,
 Life's dreary bound?
 Like thee where shall we find another,
 The world around?

 Go to your sculptur'd tombs, ye great,
 In a' the tinsel trash o' state:
 But by the honest turf I'll wait,
 Thou man of worth!
 And weep the sweetest poet's fate,
 E'er lived on earth.

In 1820, through the exertions of the late lamented Brother Sir Alexander Boswell, of Auchinleck †, another temple was dedicated to his honour, at Alloway-kirk, Ayrshire, a spot rendered celebrated by his "Tam o'Shanter." Four-and-twenty Lodges in that county attended the procession at laying the foundation-stone, which was placed by the P.G.M., Sir A. Boswell, who delivered an eloquent address on the

* The éclat with which he was received at Edinburgh did not prevent Burns from cherishing his original warm interest in the affairs of his Mother-Lodge, as the following note, copied by Mr. Chambers, (the only remaining one of many letters, once in possession of the Lodge), will show:—

"MEN AND BRETHREN,—I am truly sorry it is not in my power to be at your quarterly meeting. If I must be absent in body, believe me I shall be present in spirit. I suppose those who owe us monies, by bill or otherwise, will appear; I mean those we summoned. If you please, I wish you would delay prosecuting defaulters till I come home. The court is up, and I will be home before it sits down. In the mean time, to take a note of who appear and who do not of our faulty debtors, will be right, in my humble opinion, and those who confess debt and crave delay, I think we should spare them.—Farewell.

"Within your dear mansion may wayward contention,
 Or withering envy ne'er enter:
 May secrecy round be the mystical bound,
 And Brotherly Love be the centre.

(Signed) "ROBERT BURNS."

Edinburgh, 23rd August, 1787.

How gently does the poet plead for the "defaulters!"

† This talented Brother was a poet of no mean genius. His song of "Jenny's Bawbee" and others, popular among our peasantry, promise perpetuity to his name as a writer of Scottish song.

occasion. More recently a monument was erected at Edinburgh, containing a statue of Burns from the chisel of Flaxman. In the words of Campbell,

Farewell, High Chief of Scottish song!
That could'st alternately impart
Wisdom and rapture in thy page,
And brand each vice with satire strong;
Whose lines are mottoes of the heart,
Whose truths electrify the sage :

Farewell, and ne'er may envy dare
To wring one baleful poison-drop
From the crush'd laurels of thy bust;
But while the lark sings sweet in air,
Still may the grateful pilgrim stop,
To bless the spot that holds thy dust !

THE SISTER OF BURNS.

From the grave of Burns we now turn to the cottage of his surviving sister. The following is an extract of a letter from Mr. Robert Chambers, of Edinburgh, to T. Carlyle, Esq., London :

“ A sister of Burns, the last survivor of his father's family, still lives. She is now a widow, at an advanced age, and resides at the village of Tranent, in Haddingtonshire, with two unmarried daughters, who endeavour to support her by the exercise of their needles. In short, the sister of Burns has fallen, in the course of Providence, into poverty. One only alleviation of her fate has sprung from the fame of her brother, in the shape of the most trifling annual pittance from the Scottish Exchequer.

“ I am satisfied, from rigid inquiries, that Mrs. Begg and her two daughters are perfectly worthy persons. The public is, doubtless, much taxed; but on the other hand, some claims are sacred. The poems of Burns daily give delight to thousands, and will continue to do so for ages. His productions wax yearly in public esteem, as time passes on, and brings no second Burns. The name of the Ayrshire bard has even been associated by some living writers with those of which England is proudest. While he soars so high, to think of one so near and dear to him as a sister sinking into penury—hearing from a cold inglecheck, the echoes of a nation's acclaim at every mention of the name she bears—she, the last of the real members of that group which, as a poetical picture, must live for ever in the ‘Cotter's Saturday Night’—in short, the ‘Sister of Burns’—to think of all this, I say, is more than I can suppose the public patiently enduring, burdened as it is.”

THE LATE THOMAS WILLIAM COKE,*
EARL OF LEICESTER,

PROVINCIAL GRAND MASTER OF NORFOLK.

OUR amiable and illustrious Brother was born in 1753, his paternal name being Robberts, which he changed to that of Coke on succeeding to the estates of his maternal uncle, Thomas Coke, Earl of Leicester, the founder of Holkham House, one of the most magnificent residences in the United Kingdom.

* *Vide* Obituary.

The name of Coke is of high antiquity; indeed we find that one of them held several manors in the county of Norfolk so far back as 1206; and even before that remote period there are historical evidences to prove that the Cokes of Doddington were persons of considerable note.

This illustrious family has produced a number of characters, distinguished alike for their talents and virtues, amongst whom may be numbered that great constitutional lawyer and true patriot, Sir Edward Coke, who filled, in succession, the important offices of Solicitor-general to Queen Elizabeth and Speaker of the House of Commons. He was subsequently chosen Attorney-general, in which office he was continued under King James, by whom he was successively appointed Chief Justice of both the benches.

Mr. Coke's first appearance in public life was in 1776, when he was returned to parliament, where he soon became—from the decided tone of his politics—his station as a leading commoner of the realm—and the undeviating consistency of his principles—a formidable opponent to the various administrations to which he was opposed; indeed, so keenly was his opposition felt and resented by Mr. Pitt, that he persuaded George the Third to confer the earldom of Leicester upon the Marquis of Townshend, in order to prevent, as he thought, the possibility of that high dignity reverting to its only legitimate claimant; this conduct was unworthy of so distinguished a statesman.

The peculiar character of our *Review* will not permit us more than a brief outline of Mr. Coke's political career; we will merely add that he was returned in 1807, 1812, 1818, 1826, by the county of Norfolk as one of its representatives in parliament, without opposition, and only retired from the scene of his useful labours, when his friend, Earl Grey, succeeded in carrying the reform bill.

It is with pleasure that we turn from the political character of our noble Brother, where our sentiments and opinions are bound by the line of Masonic principle, and view him in the light of the first agriculturist of the age—the benefactor, not only of his native county, but of the kingdom. It is not the least claim to the gratitude of his countrymen which Mr. Coke (for by that name we still speak of him) possesses, that he was the first to free agriculture from the fetters of antiquated systems. The old custom of letting the land lie idle one year in every three, for the advantage of what is called fallowing, he was, after many experiments, enabled to explode, the necessity of it being superseded by a judicious course of cropping, so that one crop may fertilize as another exhausts. About half a century ago, Norfolk might have been called a rabbit and rye country: in its northern parts wheat was rarely seen, indeed it was scarcely believed that it would grow in that large sandy tract lying between Lynn and Holkham, though now the most abundant crops of wheat and barley wave over the entire district; an improvement entirely owing to the exertions and example of our worthy Brother, who continued to fertilize the soil while drawing from it the most exuberant supplies. His various plans and scientific improvements have been successfully followed by the occupants of his own extensive farms, many of them from a thousand to fifteen hundred acres each; these are let at moderate rents, and long leases and liberal covenants, affording every encouragement for the employment of capital and industry in the culture of the soil; which is yet further stimulated by agricultural societies offering annual prizes to those who effect the greatest improvement in the various branches of husbandry.

Thus beneficially employed, it is not to be wondered at, if in his native county the venerable subject of our sketch was looked on with sentiments of universal love and respect; a better idea of the important benefits which he has conferred upon agriculture may be conveyed by stating, that his own estate at Holkham which produced, under the old system, only £2200 a year, under his improving management now yields £20,000, exclusive of wood and timber, averaging at least £3000 a year more.

Our noble Brother was married, in 1775, to a daughter of Lord Sherborne, by whom he had three daughters; and again in 1823, to Lady Anne Amelia Keppel, third daughter of the Earl of Albemarle, by whom he has three sons, to whose education, since his retirement from public life, he has devoted himself, and who, we most sincerely trust, are destined to convey his name and honours with undiminished lustre to posterity.

Brother Thomas William Coke was initiated into our Ancient and Honourable Fraternity. A mind like his could scarcely fail of being deeply imbued with a love of those active principles of benevolence which Masonry inculcates, and after devoting himself to its mysteries and duties, he received from His Royal Highness, the Grand Master, the highest honour in his power to bestow, being named by his illustrious friend Provincial Grand Master of his native province, his installation being performed in person by the Royal Duke, in the ancient and venerable city of Norwich, an account of which cannot fail of proving acceptable to our readers.

On Sunday afternoon, August 22nd, 1819, the ringing of bells and the enthusiastic cheers of the people announced the arrival of His Royal Highness the Duke of Sussex, who alighted at the house of W. Foster, Esq., and was immediately waited upon by the mayor and corporation in their state robes, when on being introduced, the recorder proceeded to read the following address:—

“MAY IT PLEASE YOUR ROYAL HIGHNESS,
 “The mayor, aldermen, and sheriffs of this ancient corporation beg leave to address to your Royal Highness their most cordial congratulations on your arrival within the walls of Norwich; we are indeed most unfeignedly rejoiced at seeing your Royal Highness here, the son of our revered monarch, and the first and only one who has honoured this city with his presence; and the mayor and corporation take upon themselves to assure your Royal Highness that you will not fail to meet, from all classes of society, that respectful attention and grateful greetings which your Royal Highness’s birth, rank, talents, and patriotism so well entitle you to expect. Your Royal Highness need not to be told that this city is in possession of a variety of invaluable privileges, franchises, immunities, and rights, secured to it by royal charters, and your Royal Highness will be equally gratified on being informed, that the same spirit of loyalty which heretofore procured to this city the favour of its sovereigns and princes, still continues with undiminished ardour to animate the breast of every Norwich citizen; and your Royal Highness may be further assured, that at all times, and upon every emergency that may require it, the citizens of Norwich will be found ready with their lives and fortunes to support, maintain, and defend every legitimate right, prerogative, and dignity of the illustrious House of Brunswick. The mayor and corporation, from the consciousness which they feel of the truth of this assertion, are emboldened upon this occasion humbly to

solicit the high honour of enrolling your Royal Highness among the number of these citizens, and I have now the honour of informing your Royal Highness that, in furtherance of this purpose, the whole body corporate have already, at an assembly especially convened, unanimously voted the freedom of the city, of which I have now the honour to pray your Royal Highness's most gracious acceptance."

The recorder, Mr. Alderson (father of the late judge) having finished, His Royal Highness returned the following reply :—

"MR. MAYOR AND GENTLEMEN,

"I have great satisfaction in being the first of my family who has visited this respectable city; the sentiments, however, of my brothers towards it are in perfect unison with my own, and the feelings by which they, as well as myself, are actuated, are such as doubtless tend to secure the best interests of the country, and to cement that friendship and allegiance between prince and people so essential to their mutual happiness. It has always been the wish of our family to reign in the hearts of their subjects, which is a better security for the happiness of the people and the stability of the throne, than anything that would be produced by the efforts of despotism. I accept the offer made me of the freedom of your city, and if you feel flattered by the acceptance of the honor, I feel doubly flattered by the motives which have induced you to confer it on me, and the handsome manner in which it has been conveyed."

The mayor then addressed his Royal Highness as follows :

"Your Royal Highness having condescended to do the corporation the honour of consenting to accept the freedom of this city, when will your Royal Highness be pleased that the corporation shall attend you at Guildhall, in order that you may be sworn?"

His Royal Highness having named the Tuesday following, the corporation, after having been severally introduced, respectfully took their leave.

Monday, August 23, being Installation-day, as early as nine o'clock, about five hundred of the Brethren assembled at Chapelfield-house, where the large room had been prepared for the ceremony. In the east was a superb chair covered with purple velvet, placed on a platform, the ascent to which was by three steps, on either side of which were two columns, Corinthian and Doric, surmounted by the celestial and terrestrial globes; the altar, with the volume of the sacred law, stood before the throne, the galleries were decorated with banners, trophies, and Masonic emblems; the seats for the Senior and Junior Grand Wardens, Grand Deacons and other officers, were of corresponding magnificence. At half-past two His Royal Highness the Most Worshipful Grand Master arrived, accompanied by Brother Thomas William Coke, Provincial Grand Master elect; they were received by the Grand Officers and Stewards, who conducted them to the Provincial Grand Lodge, in which His Royal Highness, on that occasion, was pleased to hold an extraordinary Grand Lodge of England, after which the ceremony of the Installation proceeded, and our distinguished Brother received from the hands of his friend and Royal Grand Master, the badges and charges of his ancient and honourable office.

A procession was then formed, which for splendour exceeded any Masonic procession ever witnessed; the houses on the line were thronged with beautiful faces, who greeted the Brethren most cordially in their way to the cathedral. There were above one hundred Brethren in rich regalia, among whom were—

The Mayor of Norwich, in his robes; Brothers T. W. Tomlinson, R. Turner, and A. Hudson, Esqrs.; Brother W. Allen, P. G. Tyler; Brother G. Barron, P. G. Organist; Brother H. Ghibbs, Esq., P. G. Director of the Ceremonies; Brothers J. Hales and W. Foster, Esquires, P. G. Deacons; Brother A. H. Staff, Esq., Grand Superintendent of the Works; Brother J. Young, Esq., P. G. Secretary, with the Book of Constitutions on a purple velvet cushion; Brother the Rev. J. Day, P. G. Registrar, with the insignia of his office; Brother Ed. Sombe, Esq., P. G., Treasurer, with his keys; Brother the Rev. — Hows, P. G. Chaplain, in full canonicals; Brothers J. Harvey and S. Cole, Esqrs., P. G. Wardens; Brothers Edward Steele and Philip Money, Provincial Grand Wardens; Brother the Rev. J. Ives, Deputy Provincial Grand Master; Brother T. W. COKE, Esq., Provincial Grand Master; Lieut. Col. Petre; the Hon. and Rev. Brother Neville; Brother H. I. Stevenson, Esq., Grand Registrar; Brother the Rev. G. A. Browne, as Grand Chaplain; Brother Dr. Cooke, P. G. W., as Grand Warden; Brother Yates Browne, Esq., P. G. J. W., as Grand Junior Warden; Brother H. David, P. G. Sword-bearer, as Grand Sword-bearer; Robert Marsham, Esq.; Marsham Elvin, Esq.

BANNER

Of his Royal Highness the Prince Regent, Grand Patron of Masonry, emblazoned on purple silk, borne by the Hon. Captain Petre, supported by Francis Morse, Esq.

His Royal Highness the DUKE OF SUSSEX, as Grand Master of England, wearing the insignia of the Garter, attended by Grand Stewards, Gentlemen of his Household, &c. &c. Tylers, with swords, and banners.

The banners of the several officers were most splendid.

On the arrival of the procession at the great entrance of the venerable cathedral, His Royal Highness was received by the dean, prebendaries, and choir, the organ playing God save the King; a superb throne and seats had been prepared for the Grand Master and his Officers, and the appearance of the venerable building, when filled with the Brethren, was picturesque and striking, a scene which recalled to mind something of the age of chivalry. The prayers were chanted by the choir, and a sermon preached by the Rev. F. Hawes, Chaplain to the Union Lodge (68,) on the truly Masonic virtue, Charity.

The service being ended, the Brethren and His Royal Highness, who was attended as before by the dignitaries of the church, returned in the same order, with the exception, that in consequence of the intense heat of the weather, His Royal Highness rode, on his return, in the carriage of his friend the Provincial Grand Master.

The Brethren re-entered Grand Lodge, which was then closed in ample form and solemn prayer.

The R. W. Provincial Grand Master afterwards gave an elegant banquet in the Guildhall, at which upwards of three hundred Brethren were present.

The late Earl was a Governor of the Asylum for the Aged and Decayed Freemason.

We have, in the foregoing sketch, given an account of the installation of our distinguished Brother, and have little more to add but that one of the first acts of her present Majesty was to reward his long and honourable life by creating him Earl of Leicester, a title nobly won, and which he bore most honourably, leaving to his youthful heir a bright example in his spotless character.

The following description of Holkham, the princely seat of our noble and distinguished Brother may not prove unacceptable to our readers:—

This magnificent seat was began in 1734, by the Earl of Leicester, uncle to its present possessor, and was completed by his Dowager Countess in 1760. The central part of this spacious mansion, built of white brick, is accompanied by four wings or pavilions, which are connected with it by four rectilinear corridors or galleries; each of the two fronts, therefore, displays a centre and two wings.

The south front, 344 feet in length, presents an air of lightness and elegance, arising from the justness of its proportions. In the centre is a bold portico, with its entablature supported by six Corinthian columns. The north front, which is also 344 feet in length, is the grand entrance, and exhibits different and more magnificent features; the central part contains the principal apartments, and measures 114 feet by 62; each wing has its respective destination: one contains the kitchens, servants'-hall, and sleeping-rooms; in the chapel wing is the dairy, laundry, and more sleeping-rooms; another wing contains a suite of family apartments; and the fourth, called the strangers' wing, is appropriated to visitors.

This grand residence is rendered superior to most residences in the kingdom by its convenience; it is said to have been borrowed from a plan of Palladio's, for a villa designed for the Cavalier Leonardo Mesenigo upon the Brenta, with some trifling variations.

The entrance-hall, which measures 46 feet by 70, and is 43 feet in height, has a gallery round it, supported by twenty-four fluted Ionic columns of the most costly marble. Next is the saloon, on each side of which is a drawing-room, and connected with them the state dressing-room and bed-chamber. All these apartments are furnished in the most costly style: velvet hangings, tapestry, and superb cabinets meet the eye at every turn; while on the walls glow some of the finest productions of the ancient masters. A third drawing-room communicates from the above with the statue gallery, which connects a number of apartments in the most admirable manner, for one octagon opens into the private wing, and the other into the strangers', on one side, and into the dining-room on the other; this dining-room is on one side of the hall, and on the other the countess's bed-room, dressing-room, and closets, which are fitted up with the most luxurious elegance; from a recess in the dining-room opens a door on the private staircase, which leads immediately to the kitchens and offices; and by the centre of the wings, by the saloon-doors, are invisible staircases, which lead to every domestic department.

Thus here are four general suites of apartments, all perfectly distinct from each other, with no reciprocal thoroughfares—the state, the countess's, the late earl's, and the strangers'; these severally open into what may be called the common rooms—the great hall, the statue gallery, the saloon, all of which again communicate with the dining-room. There may in some few palaces be found more magnificence and grander proportions, but human genius could not contrive anything in which convenience could be more apparent than in this.

The fitting-up in the interior is in the most splendid style, combined with finished taste. The ceilings of many of the rooms are curiously gilt, and adorned with fret and Mosaic work; the Venetian windows are ornamented with beautiful pillars, and are profusely gilt; the chimney-pieces are of the most costly marble; but these, from their exquisite sculpture, are peculiarly deserving of attention. Two are in the dining-

room, one ornamented with a sow and pigs, and a wolf; the other has a bear and bee-hives—both are in white marble; the third in the state bed-room, representing two pelicans, is exceedingly chaste and beautiful. The apartments are further enriched with marble and agate tables, and exquisite furniture, in the sumptuous style of Louis Quatorze.

The statue-gallery consists of a central part and two octagonal ends: the first is 70 feet long and 22 feet wide, and each octagon, of 22 feet diameter, opens to the centre by a handsome arch; one end is fitted up with books, the other and the centre is filled with a fine collection of ancient and modern sculpture; among the former, a figure of Diana is extremely fine, and a Venus, clothed with wet drapery, considered by all judges of the arts exquisite.

The saloon is 40 feet long, 28 wide, and 38 in height; this room, appropriated to paintings, contains many by the most eminent masters, and there are many others equally valuable distributed through the other apartments of this princely residence; but a description of them would fill a volume. Few of any collections in the kingdom contain so many pictures of that inimitable artist Claude Lorraine, and Titian's matchless Venus glows in breathless life from the gem-encrusted walls. In the brief sketch to which we are confined it is impossible to convey an idea of this almost regal seat of taste and splendour. Its library was arranged under the superintendance of the late Mr. Roscoe, and is rich in early classics, rare books, and the matchless beauty of its illuminated manuscripts.

The grounds which surround Holkham comprise above 3200 acres, 1500 of which are planted, and a part of the other is in tillage and pasturage; in the midst of the park is an enchanting ride of seven miles, in a belt of fir and other trees, evergreens, shrubs, and flowers, whose foliage exhibits every variety of tint, whilst the interior of the park presents clumps of fine oak, gentle hills, corn-waving vales, an extensive lake, 1056 yards long, with a finely wooded shore, the parish church, and other picturesque objects. The principal approach is by a triumphal arch from the Fakenham-road, through which a fine broad vista leads to an obelisk on a woody eminence, at the distance of a mile and a half. The house and grounds are open for inspection every Tuesday, and travellers and artists are allowed permission at all seasonable hours.

In the village is a school-house, built and endowed by the late earl, when Mr. Coke, for thirty-three boys and thirty-three girls; and there are almshouses for aged men and women, founded by the last Countess of Leicester. In addition to the schools for the boys and girls, our noble Brother built and supported a Sunday school, and a school for infants.

Holkham is frequently the scene of good old English hospitality, and among the many royal and distinguished visitors who have lodged within its walls, may be enumerated His Royal Highness the Duke of Sussex, the Duchess of Kent, and her present Majesty.

Oh! I have heard of lands where beauty reigns,
Where skies are brighter, fairer far than ours,
Where every breeze that doth salute the sense,
Sweeps past, impregnate with the myrtled flowers.
Yet all that poets sing of brighter skies,
All that my wildest fancy ever drew,
Is here surpass'd. I now behold that fine
Magnificence, that chastened pride, casting
A splendour round the glowing scene, making
The English home appear a heaven.

THE FISHERMAN.

It was as calm an evening as ever came from heaven ; the sky and the earth were as tranquil as if no storm from the one had ever disturbed the repose of the other ; and even the ocean, that great highway of the world, lay as gentle as if its bosom had never betrayed, as if no traveller had ever sunk to death in its embrace. The sun had gone down, and the pensive twilight would have reigned over nature but for the moon, which rose in full-orbed beauty, the queen of an illimitable world, to smile upon the goodly things of earth, and to give a radiance and glory to all she shone upon. It was an hour and a scene that led the soul to contemplation of Him who never ceases to watch over the works he has made, and whose protecting care displays itself alike upon the solid land and the trackless wastes of the sea.

On the western coast of the county of Devon, upon such an evening, a group had assembled round one of the fishermen's cottages. The habitation was built in the true style of the olden time, when comfort was the principal object of the proprietor. On either side of the door were scattered the lines and nets of the owner, who was taking farewell for the night of his happy loving family, who were bidding him "God speed on his voyage."

"Good luck ! good luck !" exclaimed an old man, "good luck and safe home again ; ye want no more, John—but God's blessing," he added, recollecting himself, "and that ye may have for the asking ; but ye may as well take mine too." The blessing was heartily echoed by the old man's daughter, who had long been the wife of the honest fisherman, and her children. Throwing his boat-cloak on his shoulders, the object of their care, whistling his dog Neptune before, and followed by his eldest boy, trudged to the beach. With the earliest dawn of morning the fisherman's family were astir ; the elder girl was busily arranging their little parlour, while the younger prepared the breakfast table, and their mother spread before the fire dry clothes for her husband and son. An hour passed, and she grew somewhat uneasy that they remained away beyond the usual period of their return.

Another hour had elapsed when she said to her father—"Father, go out to the hillock, and try if you can see his sail upon the waters ; he seldom stays out so long when the sea is calm and the weather fair." The old man went forth, followed by one of his grandchildren, and shortly returned with the intelligence, that a neighbour had spoken to her husband in the night, and that he might soon be expected.

The noon was rapidly passing, and the sun had already given token of the glory of his departure, when the fisherman's wife, having lulled her infant to sleep, went herself to the hill that commanded an extensive view of the wide-spread ocean. All the little household assembled on the spot, but no boat was seen upon the waters, nothing that could give hope, except the aspect of the waves, which looked too placid to be dangerous. The deep anxiety of the party was no longer to be concealed : the old man paced to and fro, looking earnestly at brief intervals over the lonely waters ; the mother and daughters were sobbing audibly.

"Fearless let him be whose trust is in God !" exclaimed the father. The sentence was uttered involuntarily ; but it had its effect.

"Aye," said the mother, "he always trusted in God, and God will not forsake him now.—Pray, my children," she added to her two

daughters, who stood weeping beside her, "pray that ye be not left fatherless." From the hillock, that overlooked the ocean, ascended the united prayers of the unhappy family for the absent and beloved.

The fisherman, the object of their hopes and fears, had been very successful during the night; when at daybreak, preparing to return home, he remembered his promise to bring with him some sea-weed to manure the potato-plot behind his cottage. He was then close to the rocks, which were only discernible at low water; he pulled for them, jumped on shore, fastened the painter of his boat to a jutting part of the cliff, and took his boat-hook with him. He had collected a sufficient quantity of the weed, but in his eagerness to obtain it had wandered from the landing-place, when he heard his boy loudly exclaiming that the painter was loose.

He rushed instantly towards the boat, then several yards off; the boy was vainly endeavouring to use both the oars, and Neptune, the faithful dog, was running backwards and forwards, and howling fearfully, as if conscious of his master's danger, at one moment about to plunge into the waves to join him, and the next licking the face and hands of the child, as if he foresaw that for him his protection would be most needed. The fisherman perceived at once the desperate nature of his situation. The tide he knew was coming in rapidly; and his hope of escape was at an end when he perceived the boy in his effort to use the oars had let one of them fall overboard. "Father! father! what shall I do?" exclaimed the poor lad. The boat was at this moment drifting at such a distance, that the distracted parent could scarcely hear the words, but he called out to him as loudly as he could, "Trust in God, my son, the Father of the fatherless."

He then stood resigned to his fate, and watched the drifting boat that bore the boy from the fatal rocks; he had offered up a brief prayer from his inmost heart to the throne of mercy, when in an instant a light broke in upon his mind. "Merciful heaven!" he exclaimed, "I may yet be saved." With the energy of hope, battling with despair, he collected all the stones around him, and heaped them rapidly upon the highest ledge of the rock; it was wonderful how he could have collected so many in so short a time, but hope gave strength to his arm; he was combatting not for life merely, but for those who were dearer to him than life.

The tide came on and on, and soon obliged him to abandon his work; he then mounted the pile he had heaped, planted his boat-hook between the crevices of the stones, and prepared to struggle for existence. On and on came the hungry waters, his shoulders were gradually covered, hope died within him; he thought no longer of himself, but of those whom his death would leave desolate. Still the tide advanced, and he was forced to raise his head to keep as long as possible from death. His reason was almost gone, his breath grew feeble, his limbs chill, he panted, and his prayers almost became gurgling murmurs; the blood rushed to his head, and his eyeballs burned in their sockets, he closed them with an effort, and thought for the last time on the home that would soon be wretched.

Horrible images were before him, each swell of the waves seemed as if fiends were forcing him downwards; he was gasping, choking—when, merciful powers! just as the cold shudder of death came on, he felt that the tide rose no more; his eyes opened, and a wild laugh troubled the waters, they eddied in his throat, and the bubbles floated round his lips,

but they rose no higher. Faintly he sighed, "Oh, God be merciful!" his prayer was heard, the flow of the ocean had ceased; but there he stood motionless, praying and weeping. The waters in a short time subsided, and he was enabled to stretch his chill limbs, and then to warm them by exercise. Soon the rock was left dry as before, and the fisherman knelt down upon that desolate spot among the billows, hid his face in his hands, and praised and blessed his Creator, his Preserver.

Soon he heard the well known bark of his faithful dog above the waves, in another moment the creature was licking his face and hands. He was saved; for his own boat had touched the shore, and his own boy was in his arms. He had been drifted to the land, and easily found those who rowed hard for the chance of saving his father's life. "Now homeward!" exclaimed the rescued man. "Homeward!" shouted the boy, and the faithful Neptune jumped and barked at the sound.

The fisherman's family were still supplicating Heaven upon the hillock that overlooked the deep, when the old man started from his knees and exclaimed, "We are heard, there is a speck upon the ocean!" "Where, where?" was echoed by the group, and he pointed out what he hoped might prove the absent boat. Eagerly they strained their eyes, but could see nothing; in a few minutes, however, they clearly perceived a sail, still it was impossible to tell the direction in which its course lay, or from whence it came.

Then was the agony of suspense, the fervent prayer; their doubt lasted but a short time, for the boat was evidently making towards the shore; in a few minutes they could discern a man at the bow, waving his hat above his head, and soon after the well known bark of Neptune was borne to them by the breeze. The family rushed to the extremity of the rude pier, and the loud huzza of the rude fisherman was answered by the welcome of the old man, and the inarticulate thanksgivings of his wife.

Never was a more grateful prayer offered to the Giver of all Mercy than that which ascended on that night from the fisherman's humble dwelling. How fervently did they repeat the words that had been their consolation in the hour of their misery—

"Fearless let him be whose trust is in God."

THE COURT OF ROME.

GREGORIUS XVI. was elected to the Papal Throne in 1831, after many prolonged discussions in the conclave.—The Cardinal Prince Guistiniani, who is descended by the female side from the unfortunate Derwentwater family, had the first majority of voices in his favour, and would have been proclaimed Pope, had not the Spanish Cardinal Lenos produced the veto of the king his master, when the election was declared null, to the regret of the sacred college, and Maure Capellari elected in his stead. The character of the present Pontiff is well suited to the times in which he has been called upon to govern; mild, firm and conciliating, not unmixed with that great intellectual humour which indicates benevolence of heart. Originally a Camaldolese monk, his holiness retains a strong regard for the order, which, since his accession to the chair of St. Peter, has risen in wealth and public estimation; from the mo-

nastery in which he passed so many years of his life, his confessor is chosen. Of the simple-minded ecclesiastic who fills the important office of spiritual director to the head of the church, the following anecdote is told.

Shortly after the elevation of his illustrious penitent, filled with ambitious dreams, the undoubting priest hastened to the Vatican, and easily obtained an audience; the object of his visit was soon told, for he was not a man to waste words on ceremony—his request was a bishoprick; for a moment the Pope was embarrassed; he was sincerely attached to the good man, and unwilling to pain him by a refusal, which his incapacity rendered imperative; he commenced by remarking on the advanced period of life which the petitioner had reached, and the active duties of the office which he solicited. "The example of your holiness in accepting the papacy at the age of sixty-six," drily answered the confessor, "has given me courage." This was a home thrust, and the holy father was reluctantly compelled to tell him, that he was incapable of the charge he solicited. "Incapable!" exclaimed the astonished guest; "incapable! when they have made you Pope." Instead of being offended by the freedom of the retort, Gregory enjoyed it exceedingly, and replied with a quiet smile, "Well, my son, one error in the church is sufficient." On the occasion of his visit to the establishment of the English college at Monte Portzio, his holiness displayed an amiability of character that made a lasting impression on all who had the happiness of witnessing it. After partaking of a collation, he entirely laid aside all state, walking about the grounds without attendants, and conversing with the students with the greatest freedom. The *intendant* of the Vatican, Monseigneur the Cardinal Fieschi venturing to hint that such condescension was not only unusual, but contrary to etiquette, was cut short with "Pooh, pooh! the Pope has given himself a dispensation from ceremony, pray let him enjoy it." To the Catholics of England it has long been a matter of surprise, that the learned and eloquent Dr. Wiseman, the rector of the English college, should not have obtained that position in the church which his works would seem to command. An unfortunate political intrigue will explain the mystery. When the Marquis of Anglesea was at Rome, finding that the church agreed with him, and that an embassy would not be disagreeable to his finances, the idea struck him, that as on the death of the then king, England would be without a minister at the Papal Court, in consequence of Hanover lapsing to the Duke of Cumberland, an exchange of representatives in these enlightened times might not be impossible. A bait so plausible was eagerly swallowed by the unfortunate rector; a procession of the students of the English and Irish colleges was arranged to thank the Marquis for his conduct upon the Catholic question, and towards the church during his government of Ireland. The subject was broached to the late Cardinal Weld, in the hope that he would undertake to introduce the subject to the Pope, but that truly distinguished person declined any interference on the subject; and Dr. Cullen, the head of the Irish college, was ultimately prevailed upon to undertake the somewhat delicate task. The Pope heard him with dignity and with patience; the known piety and simplicity of the venerable ecclesiastic was a guarantee for the purity of his intentions. When he had concluded, his holiness demanded if he was authorised by the court of England to make such a proposition. The Doctor somewhat confused, answered in the negative, and added, that he was only employed to sound the holy father upon the subject.

"Indeed!" replied Gregory with surprise, "then the next time the

parties who have employed you, wish to make a drum of the head of the church, I beg they will find some other person to officiate as tambour-master."

Inquiries soon made the Pope master of the whole affair, and from that moment an effectual bar seems to have been put to the promotion of Dr. Wiseman; for on Dr. Bains, one of the English Catholic bishops, demanding him as his coadjutor, he was refused, and his lordship was at the same time commanded never to name him again. The affair caused much regret in Rome, where the Doctor is much respected, and where his talent as professor of oriental literature at the University of the Sapienza has procured him many friends. It is a circumstance highly honourable to the English college in Rome, that its rector should have been chosen to fill so important a chair as that of oriental literature; and that during the absence in England of the professor, the Vice Rector, Dr. Baggs, should have been the person selected as most capable of supplying his place.

Among the persons domiciled in the Eternal City, is an Englishman known as Count Hawks le Grice, a person of obscure origin, who was ennobled by the late Pope on the occasion of his conversion to the Catholic church. He has established a library in the Piazza d' Spagna, where controversial books are lent gratuitously to strangers. He is the last hope of those who have no other means of getting presented, in doing which favour he generally finds his account. Lord Rossmore, when in Rome, employed this person to procure him the order of the Golden Spur; and the writer of this article has seen a letter which was presented to his holiness, stating his lordship's devotion to the holy see, and setting forth the services he had rendered the Catholics of Ireland. Nothing but the fact of his lordship being a Protestant prevented the success of the application; but to soften the disappointment, the Pope sent him a case of gold medals, which his lordship gratefully acknowledged, and declared should be conserved as an heir-loom in his family. Among the Cardinals remarkable for their talent, are Mezzofanti, the celebrated linguist, and Pacca and Odescalchi, the latter of whom has lately resigned the high office of Pope's vicar, and entered as a novice into the order of Jesuits, whose influence and power may one day raise him to the papal throne. Cardinal Pacca was the minister of Pius VII. and the companion of his captivity. His memoirs, which are extremely well written, have been translated into nearly every European language. Mezzofanti, who has been raised to the purple since the writer left Rome, is one of the most gifted characters which this or any other age has ever produced; he not only speaks every European tongue, but the dialects of many of the American tribes. In a visit which the author of this sketch had the honour of making with him to the Propaganda—where youths of every country, Greeks, Turks, Ethiopians, Egyptians, and Syrians are educated as missionaries—he heard him converse in sixteen languages fluently, without hesitation or a moment's consideration, changing the language as he turned from boy to boy. Of his talent he can in some degree consider himself qualified to judge, having frequently conversed with him in French, German, English, Italian, and Latin, all of which he spoke with purity and ease. A student of the Scotch college afterwards told him that his knowledge was as extraordinary in the Gaelic tongue.

Society in Rome, from the peculiar nature of the government, is of a mixed character, and presents a picture to be found in no other country;

for in Rome the priesthood and the government are one, and the chief nobility of Rome are either descended from the families of the Popes, or have been created by them. The following sketch of their origin is taken from the archives of the Apostolic Camera, a source of information closed to the generality of travellers.

NAMES AND TITLES OF THE ROMAN PRINCES, BY WHOM CREATED.

COLONNA: Created by Martin V. Prince Carbagiano Charra.
 BORGHESI: Created by Paulus V. Prince de Montefortino.
 DORIA PAMPHILI: Created by Innocent X. Prince de Valmontone.
 BONCOMPAGNI: Created by Gregory XIII. Duke de Sora.
 BARBERINI: Created by Urban VIII. Prince de Palestrini.
 ALBANI: Created by Clement XI, Prince de Soriano.
 CESARINI SFOZZA: Duke de Civita Laurini.
 GHIZI: Created by Alexander VIII. Prince de Farnese.
 CONTI: Created by Innocent XIII. Prince de Poli.
 GROVINE: Created by Benedict XIII, Prince de Ursini.
 LANELLETTO: Created by Benedict XIII. Prince de Castelo Genetti.
 CORSINI: Created by Clement XII. Duke de Lesinanno and Cupilani.
 ONESCALCHI: Prince de Bracciano, created by Innocent XI.
 OTTOBONI: Duke de Fiarino, created by Alexander VIII.

An aristocracy, whose principal members are thus descended from the families of the Popes, are attached to the existing order of things, and to the sovereignty of the church; if there are discontented spirits—and where are such not to be found?—they are not of the order of the patricians; the two sons of Lucien Bonaparte, who so madly and foolishly compromised themselves and family by becoming members of an idle conspiracy, can scarcely be reckoned among the class we have named. Much false sympathy has been excited in their favour; but when it is considered that an officer of the government was killed by them while in the execution of his duty, and armed with the sovereign authority, the imprisonment of the eldest, the only one secured by the authorities, for a short period in the castle of St. Angelo, was no very cruel punishment.

Among the nobles of Rome who maintain something of the state and hospitality of the olden time, may be named the Princes Borghesi and Pamphili Doria, who both married English women, the daughters of the Earl of Shrewsbury.

In opposition to the amiable frankness which characterises the reception afforded by the above named nobles to the English traveller, may be mentioned the extraordinary conduct of the Prince Piombino, who, in revenge for some supposed slight, in not having been invited to a ball, has obstinately closed his gallery and villa against artists and strangers. The first might be pardoned; but the latter—as it contains the Capo Dobra of Guido, his Aurora—is a severe privation. So strictly is his order in this respect regarded by his domestics, that an English Catholic nobleman was refused admission, although the request was seconded by an elder from a cardinal. On another occasion, to show his hatred of our countrymen, he purchased a house that had long been tenanted by an Irish gentleman, and on becoming the possessor, immediately ordered him to quit. Remonstrance, and an offer to pay an increased rent, were equally vain. Proceedings to eject the tenant were commenced, when, as a last resource, the aged exile applied to the Pope for his interference, who having a knowledge of his unfortunate history,

sent his chamberlain to the prince, to entreat, in his holiness's name, forbearance. His highness replied that he should be most happy to obey the wishes of the holy father, but that he had already let the house to Count Villa Nova, and could not possibly recede. The count, on being applied to, declared that he had no particular wish for the house, and most certainly, under the circumstances, should not complete the arrangement. Concluding the affair settled, the chamberlain returned to his master, who informed the petitioner that an arrangement had been made, and that Prince Piombino would not eject him. Satisfied with this response, the old man returned home in fancied security; but two days afterwards was served, to his surprise, with an order from the tribunal to give up possession of his residence in four-and-twenty hours. Overcome by surprise, and not knowing where to go to, he once more sought the holy father, who caused an inquiry into the affair to be made, and being satisfied of the motive of his highness, commanded that while he continued to pay his rent, the aged tenant should be suffered to remain in quiet possession of his domicile, to the no small rage of the vindictive Piombino.

The firmness of his holiness was equally displayed on another occasion. Prince Borghesi having taken offence at some supposed insult offered to the princess by Don Miguel, who is acknowledged by the Papal Court as King of Portugal, sent a challenge to that personage, who refused on the ground of his being a crowned head. The prince not understanding the excuse, sent word that if satisfaction was refused him, he would horsewhip the Don wherever he encountered him, and actually paraded the Corso for several days armed for that purpose; which circumstance coming to the ears of the Pope, he sent for the prince, and requested him to lay aside all ideas of such resentment. The prince, still under the influence of his passion, peremptorily refused, and persisted in his intention of attacking his enemy whenever he encountered him. "As you please, Prince Borghesi," answered the Pope, with dignity, "indulge your mad anger, but remember, that within twelve hours after you visit the castle of St. Angelo." After such an admonition, it is needless to add that the assault did not take place.

None who have worn the papal tiara have shown greater moderation than Gregorius; he has neither conferred wealth or honours upon his family; his nephew alone has received the decoration of a Knight of Malta; and under his mild and paternal sway, the public debt has been lessened, as well as the public burthen.

A MASONIC HALL CONVERTED INTO AN EPISCOPAL CHAPEL.

" 'Tis impotent to grieve for what is past,
And unavailing to exclaim."

THE 23rd of September, 1819, and the 18th of July, 1842, are memorable epochs in the Freemasonic annals of Bath; the former recording with sentiments of abounding joy the consecration of an elegant Masonic temple, by the illustrious Grand Master of England; the latter, the sale of that very temple by public auction—a change in circumstances that gives rise to varied sensations. Masonry, like other institutions, must in its subordinate arrangements submit to mutations; to account

for the failure of the speculation, as adapted for Masonic purposes, would be difficult; the probability is, that a want of unity in the outset, whereby the pecuniary arrangements were not clearly defined, led many to keep aloof from the responsibility, which falling on the few, rather than the many, soon caused the doors to close masonically—for we believe, that as a Masonic temple, the building was only used for a short time, convenient rooms in the corridor having been for several years appropriated to Masonic purposes. Another reason has been given, but for which we do not vouch, which is, that the Hall did not find favour with the Provincial Chief of Somerset. One floor has been occasionally used as a place of worship, and a large room has been occasionally tenanted by a Masonic Lodge.

Our object is to rescue from oblivion the material fact, that Bath, the queen of the west, did once possess a Masonic Hall; but while expressing our regret that as such the building has ceased to be, it is no small gratification to know, that it will resume its holy character by a re-dedication to the Almighty, having been purchased by the Rev. I. A. Wallenger, to be converted into an episcopal chapel.

This noble building was erected at a cost of nearly £3000, and stands prominent among the architectural embellishments of Bath; it is situate in York Street. The architect was the late celebrated Mr. Wilkins, of London, whose classic taste appears conspicuously displayed. The proprietors must have sustained a heavy loss, the sale having, as we understand, only reached £1300.

The following account of the dedication of the late Masonic Hall, in the city of Bath, is condensed and arranged from the *Bath Gazette*, and at this time will probably be read with much, perhaps, painful interest—the more so now that time has changed the general circumstances; on our own parts, we can but express our gratification that “the publication of an important Masonic proceeding” has enabled us to record, with fidelity to after ages, what might have been lost to them; we know not whether those clothed “in purple and fine linen” may approve the act, but publish we will, whatever we conceive to be useful to the order, whether as proper for the contemplative mind, as a lesson of admonishment, or as instructive and useful to all.

SPLENDID MEETING OF THE UNITED GRAND LODGE OF ENGLAND in the city of Bath, on the 23rd September, 1819, for the dedication of the Freemasons' Hall.

Present, His Royal Highness the Duke of Sussex, *K.G. M.W.G.M.*; the Duke of Leinster, *M.W.G.M.*, Ireland; the Hon. Washington Shirley*, *P.G.M.*, Warwickshire; Sir C. W. Bamfylde, Bart., *P.G.M.*, Devon; Sir W. de Crespigny, Bart., *P.G.M.*, Hants; W. Williams, Esq., *M.P. P.G.M.*, Dorset; W. H. Goldwyer, Esq., *P.G.M.*, Bristol; several Grand Officers of England, and Provincial Grand Officers of Gloucester, Devon, Bristol, Somerset, Dorset, Hants, and Warwick.

So great was the interest excited, that thousands of persons poured into Bath from the neighbouring cities and towns during the two preceding days, and on the passing of the procession, the balconies, windows, and roofs were thronged with spectators, while the streets were crowded to inconvenience.

* Now Earl Ferrers.

The number of Brethren was computed at above nine hundred, each Lodge preceded by its banner.

We have not space to transcribe the beautiful moral effusion which graces the pages of the *Bath Gazette*, or to enter into the complimentary gratulations on the interesting occasion.

The Lodge assembled in the great banqueting room of the Guildhall, at nine, A. M. At half-past ten the Grand Lodge was opened in ample form, and with solemn prayer. The Grand Director of Ceremonies then formed the procession, which proceeded up High Street, through Broad Street, Milsom Street, and Turk Street, to the site of the Freemasons' Hall. There were twenty-five Lodges attending, including No. 2, the Antiquity, of which His Royal Highness the Duke of Sussex was (as he still is) the Master.

After the ceremony of dedication, His Royal Highness the Grand Master and the Brethren returned in procession through Church Street, Kingston Buildings, Abbey Church-yard, Wade's Passage, and High Street, to the Guildhall, where the great body of the Brethren had previously assembled.

On the arrival of His Royal Highness, he delivered a charge to the Brethren, on the obligations imposed on them as Masons to fulfil, with exemplary fidelity, their various duties to God, their king, their country, and their neighbour, AND TO SHOW AN EXAMPLE OF MUTUAL KINDNESS, FORBEARANCE, AND FORGIVENESS TO EACH OTHER.

The Provincial Grand Officers and the Masters of the several Lodges were then individually presented to the Grand Master, after which the Grand Lodge was closed in ample form and with solemn prayer.

THE DINNER.

The Brethren reassembled in their proper clothing at the Kingston Rooms, at five o'clock, where the banquet was provided by Messrs. Woodhouse, Bishop, and Cooper, about five hundred took their seats. His Royal Highness the Grand Master presided. After "*Non nobis*" had been chanted, the Grand Master gave, "*The King, God bless him,*" (in respectful silence). "*Our royal patron, the Prince Regent,*" with an affectionate eulogium.

THE DUKE OF LEINSTER, in a handsome speech, gave "*Our illustrious Grand Master, His Royal Highness the Duke of Sussex*"—(nine times nine).

THE DUKE OF SUSSEX returned thanks; he did expect a hearty welcome, but he had received more than he could have hoped for: "*Amongst the uninitiated, the events of life, the difference of opinions, the existence of prejudices, and the opposite tempers of mankind, produce animosity, strife, and discord. How much better is it, to observe the operation of Masonry on the hearts of the members present * * *. I reign over my Brethren by the sway of their good opinion only, for I will never do so through force*"—(reiterated plaudits).

The next toast, "*The Royal Family,*" was most enthusiastically cheered.

THE DUKE OF SUSSEX then passed a powerful eulogium on the Duke of Leinster, the G. M. of Ireland, whose health he proposed, which was most warmly received, and for which thanks were returned by that noble Brother.

A Masonic song, written and composed by Miss Thompson, was sung by Brother S. Loder.

THE DUKE OF SUSSEX afterwards successively gave, "The wooden walls of Old England"—"May the honest heart never know distress"—"The wives, sisters, and daughters of Masons over the globe, and those of Bath in particular"—"May the rose, thistle, and shamrock long entwine around the oak of Old England"—"Our Deputy Grand Master, Lord Dundas"—"The present and past Provincial Grand Masters, (for this last toast Sir C. W. Bamfylde returned thanks)"—"The Grand Lodge of Scotland"—and a concluding toast, "A long pull, a strong pull, and a pull altogether."—After which the Duke of Sussex retired amid the enthusiastic greetings of the Brethren.

THE DUKE OF LEINSTER, on taking the chair, said he should, on his return to Ireland, make an acknowledgment to his Grand Lodge of his reception here; he then proposed the health of the Duke of Sussex in his private character, which was cordially welcomed; his grace retired soon after, when Brother Thomas Whitney, Prov. S.G.W., Bath, was called to the chair. The company did not separate until a late hour.

The vocal harmony was rendered complete by the arrangements of Brothers Loder, Nathan, and others.

The Earl Manvers was mainly instrumental in accomplishing this great Masonic object, aided by the zeal and exertions of various Brethren, among whom Brother Thomas Whitney was most prominent.

On Friday, the 24th, a Masonic Concert and Ball was given at the Kingston Assembly Rooms, under the direction of Sir George Smart and Mr. John Loder, which was graced by the presence of His Royal Highness the Duke of Sussex, and the nobility and gentry in Bath.

ET SIC TRANSIT!

TO THE EDITOR.

THE REMOVAL OF DR. OLIVER!

DEAR SIR.—Those who deplore the untoward, if not *ominous*, circumstance, of a Masonic patriarch being subjected, *by authority*, to endure the "wrongs of the oppressed," will naturally inquire—Can "proud contumely" find no other field for its baneful growth than that which was originally designed for the cultivation of the lovely flowerets of peace, and the heaven-born fruits of universal charity and love? Happily, Sir, for Masonry, these demonstrations of uncharitable feeling, on the part of those invested with authority, are of very rare occurrence; and in this—an isolated case—punishment—ah! I may say, undeserved punishment—has wantonly been inflicted, if not in contravention of the *strict letter*, certainly in direct opposition to the *SPIRIT* of the ancient Charges of our Order. It has, consequently, produced no other effect than that of rendering the faithful among the initiated still more faithfully attached to what they cannot but consider the cause of the injured and the oppressed.

Dr. Oliver, who has already sacrificed so much for the disciples of Masonry, has now, in his turn, become its sacrifice; but the P.G.M. for Lincolnshire will find that the *mental* as well as the *numerical* strength of the Craft, is arrayed against him, and that its members not

only *deeply regret*, but *severely condemn* his uncalled-for and excessive stretch of Masonic power. A decision so arbitrary and unparalleled teaches us, but too plainly, that as long as that individual holds the office he does in the province, instances will never be wanting to prove a desire on his part, to contract the exercise of charity—which, to be universally beneficial, ought to be unfettered—within a line of boundary, mark you, not recognized by the Constitutions of the Order, but one drawn agreeably to *his own* peculiar notions of propriety, and capable, no doubt, at any time, of being ingeniously limited or extended, as circumstances may render expedient. To deprive an effective, an aged, a talented, and well-tryed officer, of a post of dignity and responsibility, without assigning any substantial reasons, founded on *public* grounds, for such a step—a step, indeed, which, in ordinary cases, might have had the effect of degrading the newly-initiated victim of arbitrary power in the eyes of the popular world, and fastening a stigma upon him for life among his Masonic Brethren—is a proceeding of the greatest importance to us as a body. To deprive such an officer, without first showing to the Brotherhood that he had been guilty of an infraction of the moral law—of a breach of the ancient Constitutions of the Craft—or of a careless indifference, and a wanton inattention to Masonic discipline and good order, and thereby justly incurred the penalty inflicted upon him—to deprive such a man, I repeat, of those honours which he had nobly acquired, by a sacrifice of his time, his strength, his talents, and, it may be, his fortune, in the praiseworthy attempt to disseminate, far and wide, the beneficent principles of Freemasonry; to attempt, too, to fetter the social ties, and to prevent a free expression of the honest opinions of those who think not as *some think*, perhaps, because they may recollect that *right is not always with might*, but too often with the humble and oppressed, these things are too obnoxious to the independent feelings of the race of Masons in our enlightened times, to be passed over without a strong protest on the part of those who wish to see the heavenborn principles of Masonry carried out to their fullest extent, and preserved in all their primitive purity.

I remain, dear sir, yours fraternally,

A WARWICKSHIRE PAST MASTER.

TO THE EDITOR.

TESTIMONIAL TO DR. OLIVER.

SIR AND BROTHER,—Permit me through the medium of your excellent *Review*, to suggest to the Craft at large the propriety of immediately commencing a subscription for the purpose of presenting a suitable testimonial to our learned and much esteemed Brother, the Rev. Dr. Oliver, as well to mark the sense universally entertained of the ungracious step recently taken by the P.G.M. for Lincolnshire, as to testify the grateful feelings of the Fraternity for the immense benefits conferred upon Freemasonry, by the many admirable works of which our rev. Brother has been the author. Indeed, it cannot be denied, that Freemasonry is more indebted to Dr. Oliver for the high and intellectual character which it at present assumes, than to any other individual in existence. His writings form an era in the history of the Craft;—they have established a Masonic literature—from whence the greatest benefits

may be confidently anticipated. The Order, in fact, owes a debt of gratitude to Dr. Oliver, and the present is the most fitting occasion to acknowledge the obligation. There requires no laboured argument to establish the claims which Dr. Oliver possesses to the sympathy and best feelings of every good Mason; his writings have spread as far as the lights of Christianity and Freemasonry have extended; and there are Brethren in every clime who would seize with avidity the opportunity of recording their sentiments on the present occasion, and evincing the warm interest which they take in every thing relating to the comfort, happiness, or welfare of our historian, sage, and friend. A committee should be formed forthwith;—establish a nucleus, and the work will progress prosperously. Once commenced, it would be more than half accomplished.

I am, Mr. Editor, yours fraternally,
T. P.

August, 1842.

[We have selected the above from a mass of correspondence on the same subject.]

TO THE EDITOR.

The Grand Festival, April 27, 1842.—SIR AND BROTHER,—I perceive by your Report in the last *Review*, page 174, that Brother Lord Ingestrie has been appointed “Grand Warden”; with a note appended, “That the Grand Master would have promoted his lordship before, *but was not aware that he was a Freemason.*” I am led to presume this must be a mistake; because, at the period of the venerable Brother’s (Earl Ferrers) resignation of the office of P.G.M. for *Staffordshire*, it was well known and understood by the Craft in the province, that Brother Lord Ingestrie (*then P.G.S.W.*) was prepared and willing to accept the office of P.G. Master for *Staffordshire*, on the resignation of Earl Ferrers, should he be appointed; and if I am not mistaken, the Grand Secretary was informed of it. Subsequently, however, the Honourable Colonel Anson was appointed; but he has not *yet* made his appearance in the province to hold a Provincial Grand Lodge; which is very much to be regretted!!! Yours fraternally,

A P.P. Grand Officer for *Staffordshire*.*

2nd July, 1842.

TO THE EDITOR.

MASONIC RELIC.

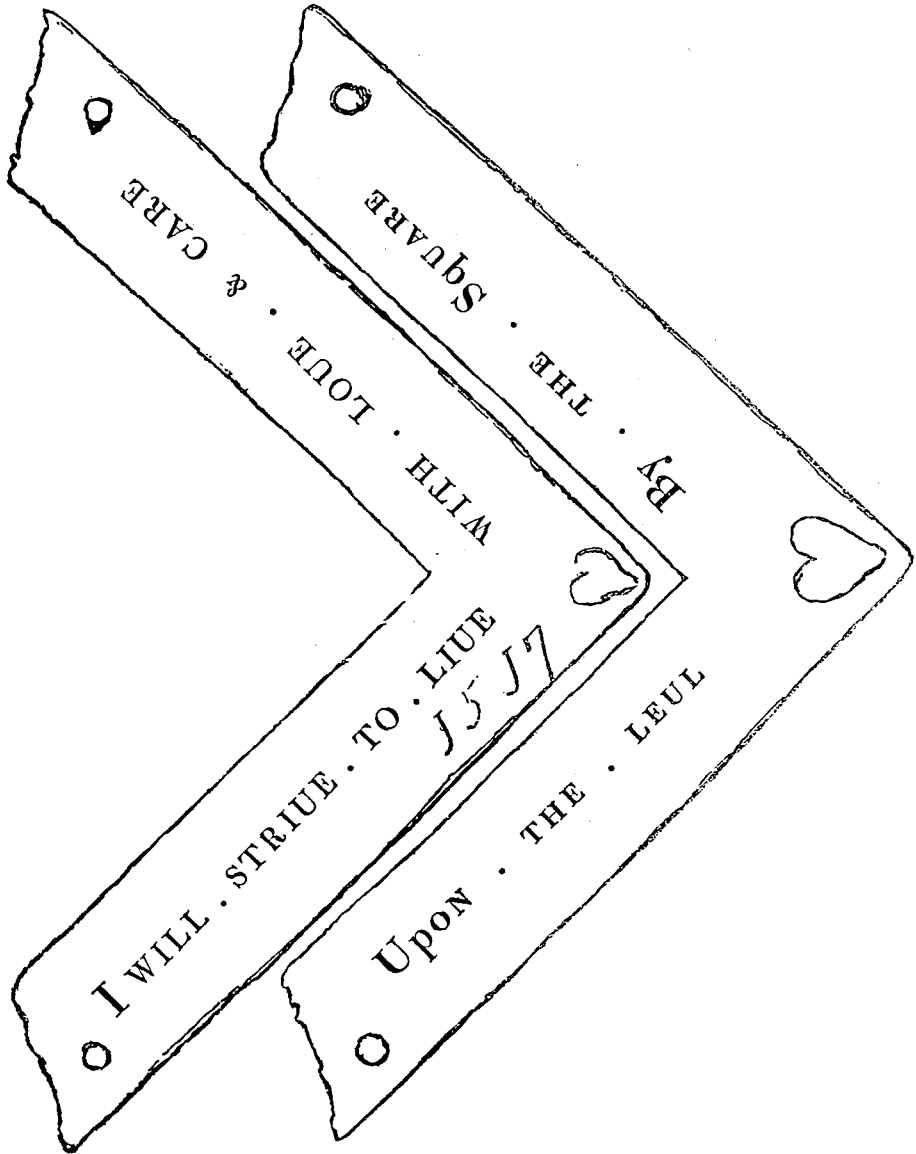
SIR AND BROTHER,

27th August, 1842.

I beg leave to forward you a fac-simile sketch of a very antique brass square, presented to me *this day* by Brother Paine, Provincial Grand Architect. He was contractor, in 1830, for rebuilding Baal’s Bridge, a very ancient one in this city, which he has replaced with a very beautiful structure, and on taking down the old one, the period of the erection of which is *unknown* (though noticed in records in 1558, at the proclamation of Queen Elizabeth), he discovered under the foundation stone, at the English town side, this old brass square, much eaten away; but I have traced the *shape, size, and formation*, of the engraving on both

* There is no doubt a *mistake* somewhere. Such mistakes happen very frequently now-a-days.

sides, and marked the holes (I suppose for suspending it to the collar); the most illegible character is the figure 5, which might be 3, but history proves it must have been *before* 1558 at all events; a heart is in both angles.—In haste, but ever ready to give information, I am yours,
M. FURNELL, High Sheriff, Limerick.



P O E T R Y.

ON FREEMASONRY.

WHEN "*Wisdom, Strength and Beauty*" rais'd
 A temple to our Lord,
 Wherein his holy name was praised,
 And piously adored ;
 Our ancient Brethren closer drew
 Those cords of love divine,
 Which bound the hearts of Masons true,
 Since "*light*" began to shine.
 Freemasonry hath since that time
 Her virtues widely spread—
 Through every land, through every clime,
 A moral light hath shed.
 To us in all their purity
 Her principles descend,
 In her we find security,
 In her a faithful friend.
 As then, so now, "*relief and truth*"
 Are practised without art,
 And we each other's sorrow soothe,
 In singleness of heart ;
 And still do we most highly prize
 Each mystic word and sign,
 Given by Solomon the wise,
 To mark the art divine.
 The "*three great lights*" of Masons still
 Their radiance shed around,
 To guide us to those truths, which will
 In Masonry be found.
 Our "*Faith*" by "*Holy Volume*" ruled,
 Our actions by "*the square*,"
 Unruly will by "*compass*" school'd,
 These symbols still we bear.
 And still may "*level and plumb-rule*,"
 Their moral truths convey,
 May "*Temperance*" our passions cool,
 And "*Prudence*" guard our way ;
 May "*Fortitude*," in danger's hour,
 Our sinking spirits nerve,
 May Masons, though possess'd of power,
 From "*Justice*" never swerve.
 May "*Faith*" in God, and "*Hope*" in Him,
 With "*Charity*" to all,
 Still give to Masons power to win
 Those joys that cannot pall.
 On "*Wisdom*" may our Lodge be borne,
 May "*Strength*" her walls uprear,
 Secure that "*Beauty*" will adorn,
 Whilst virtue's practised there.—M. M.

A BUMPER TO HIM WHO SUGGESTED OUR PLAN.*

BY BRO. EDW. RALEIGH MORAN.

WHILE the great are remember'd in glasses so bright,
 Forget not for greatness the worth of the man,
 But fill higher now than you've yet done to-night,—
 For the toast is to him who suggested the plan.

'Twas the creed of our Craft to give merit its due,
 Since light over chaos to shine first began ;
 I know, not in vain, I appeal then to you,
 Since this bumper's to him who suggested our plan.

And warm from the heart while the cheers issue forth,
 To prove all that feelings' deep gratitude can,
 Demonstrate how fully you rise to the worth
 Of him who was first to suggest our great plan.

MASONIC PARTING SONG,

WRITTEN ON THE OCCASION OF THE CELEBRATION OF THE FIFTIETH
 ANNIVERSARY OF THE SHAKSPERE LODGE, WARWICK, JULY 20, 1842.

AIR—“ *Scots wha hae wi' Wallace bled.*”

BRETHREN, who have kindly met,
 Now we part with true regret ;
 But this hour we'll ne'er forget,
 Faithful Friends of Masonry !

Cheerful is the parting scene
 Where the heart has faithful been,
 And the mind is still serene,
 Faithful Friends of Masonry !

Thus, with friendship truly blest,
 Harmony delights the breast,
 While from you she takes her zest—
 Faithful Friends of Masonry !

Brethren, who have kindly met,
 Now we part with true regret ;
 But this hour we'll ne'er forget,
 Faithful Friends of Masonry !

W. H.

* The Asylum.

TO MY WEE AULD WIFIE.

My dear old dame! the days are gone,
 When you and I were young;
 When you my wishes smiled upon,
 And I your praises sung;
 When, hand in hand, we walked among
 Green Saltram's sunny glades,
 Or wandered, from the worldly throng,
 In Warleigh's woody shades!

Those days are gone, my dear old dame,—
 Those scenes no more we view;
 Yet are our hopes our joys the same,
 Our love as warm and true!
 And when thy years that yet may be
 Are numbered with the past,
 Life's latest thoughts will prove that we
 Are lovers to the last!

September, 1842.

J. LEE STEVENS.

TO ISIDORE.

SAY not farewell! that word conveys
 A desolation to my heart,
 A feeling of despair;
 Severing for e'er those earthly ties,
 That union of our sympathies,
 Which once appear'd so fair.

The world has chang'd, but I am yet
 What I have always been to thee,
 And surely will remain;
 Oh! my fond soul with rapture burns,
 Whenever to that spot it turns,
 Where heaves the azure main.

There, basking in thy smile of love,
 I found no pleasure save in thee,
 Thou idol of my soul!
 Forgetting in th' excess of joy,
 That pleasure here without alloy,
 May not continuous roll.

My joy has faded—and a change
 Comes o'er me when I view the past,
 The time for ever gone;
 I "droop the wing," I "seek the shade,"
 Where all my earthly hopes are laid,
 In crowds I am alone.

My heart has felt, what thou hast wish'd
 In flowing numbers, it might feel,
 Far more than words can tell ;
 " The wound that time may sear, not heal,"
 Sure once to thee I did reveal,
 As thou must know full well.

And I have pin'd for one fond heart,
 To beat in unison with mine,
 So far alas ! in vain ;
 Thus idly now, I sweep the chords
 Of memory's lyre, to breathe in words
 The measure of my pain.

CHARLES CLAPHAM,
 P.M. Unanimity. No. 179.

Wakefield.

SONNET.

Wandering unknown, perchance distrest,
 A pilgrim vainly seeking rest,
 The busy mart he ranges o'er,
 Sees commerce ope her shining store,
 Poured from the gallant barks, that roll
 Through ploughed-up seas ; with moisten'd eye
 He gazes on the blazonry
 Of foreign pomp unheedingly ;
 The iron's in his soul.
 But ah ! what magic spell is here ?
 What beacon-light his soul to cheer ?—
 The Mason grasps a Brother's hand !
 That soil to him is *fatherland*,
 Hurrah ! for Masonry.

BRO. T. F. B., MORTON LODGE, SHETLAND.

SONGS OF THE TYROL.—No. 2.

DAS ABSCHIED.

O think, love, of me,
 When bright eyes beam around thee,
 When pleasure and mirth
 With their light snares surround thee.
 Tho' youth seek thy love,
 Or the wealthy thy bower,
 My memory shall prove
 Thy shield in that hour ;
 Think, love, of me—think, love, of me.
 O think, love, of me
 When night's low star is streaming ;
 When on thy gay path
 Her mild lamp is beaming.
 When the gay ones of earth
 Shall smiling caress thee,
 Give one thought on me,
 And this sad heart shall bless thee ;
 Think, love, of me—think, love, of me.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION.—August 3.

E.C., B. B. Cabbell, as G.Z.

The minutes of the last Convocation were read and confirmed.

The Report of the Committee of General Purposes was read and approved.

A notice having been given, at the last Convocation, to the following effect:—

“*That the sum of 50*l.* per annum be granted from the funds of the Grand Chapter, towards ‘THE ROYAL MASONIC BENEVOLENT ANNUITY FUND,’ to be made in quarterly payments;”*

the discussion thereon was more lengthy than animated;—it was difficult to follow the very incongruous debate, many Companions introducing subjects totally irrelevant to the question; * *ex-gr.* A Companion, at very considerable length, expressed his astonishment that in the province of Kent, the Prov. Grand Lodge, and other Lodges, appeared to him not only to know nothing whatever about the “Royal Masonic Benevolent Annuity Fund,” but he had actually been present when the circular from the Grand Lodge had been reported, but was not even read; and he was of opinion, that some measures should be taken to enforce the reading of public circulars.

Companion DOBIE, with some humour, as well as propriety, put it to the E. Comp. whether he was desirous that a law should pass to compel the Brethren to read every paper that was issued; he knew no other mode to effect the object, where they were not willing to read—(laughter).

A COMPANION regretted that the time of Grand Chapter was taken up in pointless addresses.

Companion CABELL was opposed to the grant; charities should be supported as much as possible on the voluntary principle. A vote of fifty pounds annually would tend to injure other charities.

Companion DOBIE considered, that whatever was given should be in the way of donation, inasmuch as in case at a future time the funds in hand might not meet the exigence, they must either break faith with the annuitant, or sell stock to meet the vote.

A COMPANION observed, that a donation must, by the by-laws, be invested, and would not, therefore, be available for the annuitants.

Comp. L. EVANS then moved as an amendment, that the annual vote be *twenty-five pounds*, which, after considerable discussion, was ultimately carried.

An amusing *éclaircissement* took place at this meeting, in which the classic axiom of the “cart before the horse” was observed, viz:—

By the confirmation of the previous minutes, the laws as delivered

* It was a subject of surprise to many, that observations relating to Grand Lodge circulars, and to proceedings of Craft Lodges, were permitted in the *Supreme Grand Chapter!* But it is, after all, a question of Masonic law, whether the appropriation of twenty-five pounds annually to any purposes whatever, but to those of Royal Arch Masonry—is commonly *honest—honest* is the word we mean. Do not let us hoodwink ourselves—honesty is after all the best policy. Perhaps Companion Diogenes, with his lantern, may be on the look-out on the 2nd of November next.

to, but not read in the last Grand Chapter—were *adopted*; but at that same last Grand Chapter, Comps. Dobie, Henderson, Moore, Crucefix, and Walton were appointed a Committee of Laws, to digest the amended proposed code within a smaller compass. This Committee had not been convened, consequently there was no report on the subject. This evening the amended code, without the examination of the Committee, was finally adopted, although actually such code had not even been read in Grand Chapter. Afterwards the Grand Registrar was requested to convene a meeting of the Committee of Laws, to which he assented, and on being jocularly reminded that a "*ne exeat regno*" might issue against a trip of pleasure to the Continent, he assured the Grand Chapter that such process would be unnecessary, as duty with him should precede pleasure. Thus the laws are, like Mahomet's coffin, again suspended for a time.

LODGE OF BENEVOLENCE.—June 29.

Present—Brothers Burckhardt, Crucefix, Rule, Jennings.

The petitions were very numerous, and the grants liberal. The meeting was detained until a very late hour; this was, however, chiefly owing to the pertinacity with which one party spoke several times on every case. The papers of a foreigner were detained, from a suspicion that they were not genuine documents.

August 31.—The usual arrangements for the ensuing Grand Lodge were made; and the names of the ten Brethren nominated by the Grand Master to form part of the Committee of the Benevolent Annuity Fund were declared. The report from the Board of General Purposes was read. Notices of Motion were renewed.

UNITED GRAND LODGE.

July 28.—The circular containing the particulars of the Especial Grand Lodge of 27th April and 1st June, were issued this day.

OFFICERS OF THE GRAND LODGE, 1842-3.

His Royal Highness the DUKE OF SUSSEX, *K.G.* M.W. Grand Master.

| | |
|--|--|
| Right Hon. the Earl of Zetland, | Henry Hancock, S.G.D. |
| Pro. G.M. | Sir John Doratt, J.G.D. |
| Most Hon. the Marquis of Salisbury, | Philip Hardwick, G. Superintendent of Works. |
| D.G.M. | R. W. Jennings, G. Dir. Ceremon. |
| Ld. Visct. Ingestrie, <i>M.P.</i> S.G.W. | Thory Chapman, Assistant G. Dir. of Cerem. |
| Mark Milbank, J.G.W. | John L. Evans, G.S.B. |
| Richd. Percival, (P.S.G.W.) G. Tr. | Sir G. Smart, G. Organist. |
| Rev. Wm. Fallofield, } G. Chaplains | William Rule, G. Pursuivant. |
| Rev. Wm. J. Rodber, } | Thomas Barton, G. Tyler. |
| Thomas H. Hall, G. Registrar. | |
| William H. White, G. Secretary. | |

The Lodges appointing Grand Stewards have made a Return to the M.W. Grand Master of the Brethren proposed for the ensuing year, His Royal Highness had approved them, viz.*

| | | |
|--------------------------------|-----------|------------------------------------|
| Br. Thomas Frazer | No. 4, by | Br. G. B. Mathew, P. |
| „ Arthur Walker | 233, | „ H. T. Foreman, T. |
| „ Walter E. Jackson | 30, | „ Aug. U. Thiselton, S. |
| „ G. E. Shuttleworth | 1, | „ Robert Edwards. |
| „ John Fox | 2, | „ Thomas Wornald. |
| „ Arthur Prescott | 6, | „ { Arth. E. Campbell, <i>vice</i> |
| „ Thos. H. Whitmarsh | 8, | „ { Robt. Holland, <i>M.P.</i> |
| „ Charles Mayhew | 14, | „ Samuel Baldwin. |
| „ Richard Dover | 21, | „ Joseph Clark. |
| „ John Malyn | 23, | „ Frederick Hogard. |
| „ Thomas L. Jenkins | 27, | „ George Eyre Brooks. |
| „ Cheslyn Hall | 32, | „ Henry C. Gruaz. |
| „ Frederick Cox | 37, | „ Richard George Baker. |
| „ William Shaw | 66, | „ H. Bellamy Webb. |
| „ Charles Tancred | 72, | „ James C. Crespin. |
| „ Z. Watkins | 108, | „ D. W. Osbaldiston. |
| „ Aug. S. Perkins | 116, | „ Henry Meyer. |
| „ Henry B. Leeson | 324, | „ G. G. Kirby. |
| | | „ John Mortimer. |

The following Address was unanimously approved :—

“ TO THE QUEEN’S MOST EXCELLENT MAJESTY.

“ MOST GRACIOUS SOVEREIGN.—We, your Majesty’s most dutiful and loyal subjects, the Grand Master, Officers, and Members of the Grand Lodge of Free and Accepted Masons of England, this day assembled, beg leave humbly to approach your Majesty with the expression of our abhorrence of the late treasonable attempt against your sacred person, and our heartfelt congratulations to your Majesty on your happy preservation from the danger to which your Majesty was exposed.

“ Attached to the throne by every sentiment of loyalty, as well as by a conviction of the benefit we daily enjoy from your Majesty’s just and benign government, we acknowledge the merciful interposition of the Great Architect of the Universe specially manifested on this occasion, and, in common with all your Majesty’s faithful subjects, we offer up our earnest prayer to the Almighty Disposer of all human events, that He may confer on your royal person every blessing which may be enjoyed in this transitory world, and continue to watch over and guard a life so justly dear to a faithful and loyal people.

The following replies to former resolutions were read :—

“ TO HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, K.G., ETC. ETC.

“ MAY IT PLEASE YOUR ROYAL HIGHNESS.—SIR,—I have lost no time in laying before Prince Albert the Resolutions passed by the United Fraternity of Ancient Free and Accepted Masons of England ; and I am commanded by His Royal Highness to return his best thanks for their congratulations on the happy event of the Birth of an Heir to the Throne.

* The absurdity of a pretended presentation of the Grand Stewards by their predecessors in office having been exposed, the editor or compiler of the Masonic circular very prudently discontinue the farce—“ prodigious ! ”—but has not sense enough to discontinue, at the same time, the word “ by,” and the names of the Ex-grand Stewards—although he knows well enough the Lodges, and not the Grand Stewards, elect the new representatives.

“ I am further commanded to assure them that His Royal Highness feels most deeply the expression of their kind wishes for the happiness of Her Majesty the Queen, His Royal Highness, and Infant Offspring.

“ I have the honour to be,

“ Your Royal Highness's most obedient humble servant,
“ *Buckingham Palace, 18th March, 1842.* ” “ G. E. ANSON.”

“ TO WILLIAM H. WHITE, ESQ. GRAND SECRETARY, ETC. ETC.

SIR,—Having had the honour of submitting to her Royal Highness the Duchess of Kent, the congratulatory Address from the Members of the Grand Lodge of Free and Accepted Masons of England, upon the joyful event of the Birth of the Prince of Wales, I am commanded by Her Royal Highness to convey to you and to all those whose sentiments are embodied in this most gratifying Address, the expression of Her Royal Highness's heartfelt thanks for it, and for the renewed assurance it contains of loyal and affectionate attachment to her Majesty.

“ I have the honour to be, Sir, you most faithful humble servant,

“ *Clarence House, 18th March, 1842.* ” “ G. COUPER.”

The following Answer from His Royal Highness the DUKE OF SUSSEX, M.W. Grand Master, was then read, viz.

“ M.W. Pro-Grand Master, R.W. Deputy Grand Master, Grand Wardens, other Officers and Members of the United Grand Lodge of Ancient Free and Accepted Masons of England,—

“ The long and intimate connexion which has subsisted between the Grand Master and the Brethren is always a source of happiness to me, upon which I reflect with sentiments of the deepest gratitude.

“ Your congratulations upon the late fortunate event, which has so materially contributed to the personal happiness of the Queen, my beloved niece, while, at the same time, it has secured the stability of the throne and the tranquillity of the country, are most welcome to my heart. I trust, therefore, that you will be convinced of the value which I set upon the friendly and brotherly expressions contained in your Address.

“ The length of time which unavoidably elapsed previous to presenting the loyal Address of the Grand Lodge to Her Majesty at the levee, as likewise my continued indisposition, are the true causes for my not responding earlier to your congratulations, and which I hope you will receive as my excuse for an apparent, although unwilling, neglect on my part, as nothing can afford me greater pleasure than to cherish and foster those brotherly and friendly feelings which the principles inculcated by our Order, are calculated to implant in the breast of every true and worthy Brother.

“ May the Great Architect of the Universe protect all our labours and undertakings, and cement that good understanding, which ought to subsist amongst all the Members of the Craft, is the fervent prayer of

“ Your affectionate and grateful Brother,

“ *Kensington Palace, 18th March, 1842.* ” “ AUGUSTUS F. G. M.”

Resolved unanimously,—“ That the W. Brother CAMPBELL WRIGHT HOBSON, who, during the last two years, has zealously discharged the duties of the office of Grand Sword Bearer, do, in future, take his seat in the Grand Lodge as a Past Grand Sword Bearer, and wear Masonic clothing accordingly.”

The Minutes of the Lodge of Benevolence were severally read and

approved, except as to an order made by the meeting in May last, for the purpose of the W. Master of the Lodge, No. 233, being summoned before the Board of General Purposes.

The Audit Committee reported that they had examined the Grand Treasurer's Accounts for the last year, compared them with the several Vouchers, and had found them correct.

A Special Report from the Board of General Purposes, in relation to a Conference between that Board and a Deputation from a Committee of the Asylum for Worthy Aged and Decayed Freemasons, was read and approved.

The M.W. Grand Master stated that donations and subscriptions, to the amount of about £750, had already been announced towards "*The Royal Masonic Benevolent Annuity Fund*," established by vote of the Grand Lodge; and His Royal Highness strongly urged upon the Brethren a prompt and zealous exertion in aid of that Fund, to render it efficient and honourable to the Craft.*

The following Board of Management was appointed for the ensuing twelve months, viz.

W. Brother ALEXANDER DOBIE, *President.*

| | |
|------------------------------------|---------------------------------|
| R. W. Br. Henry R. Lewis, | W. Br. H. C. Gruaz, W.M. No. 27 |
| R. W. Br. Henry C. Sirr. | W. Br. B. Kilburn „ 54 |
| V. W. Br. Rev. W. J. Rodber. | W. Br. John Udall „ 82 |
| V. W. Br. Thomas H. Hall. | W. Br. Rev. C. Vink „ 113 |
| W. Br. Benjamin Lawrence. | W. Br. G. Shuttleworth „ 158 |
| W. Br. Frederick W. Bossy. | W. Br. James Lee P.M. 3 |
| W. Br. John C. McMullen. | W. Br. Ed. G. Giles „ 5 |
| W. Br. Richard W. Jennings. | W. Br. H. B. Webb „ 37 |
| W. Br. Thory Chapman. | W. Br. John B. King „ 66 |
| W. Br. John L. Evans. | W. Br. Isaac Walton „ 109 |
| W. Br. J. Savage . . . W.M. G.S.L. | W. Br. William Rule „ 227 |
| W. Br. T. H. Fox No. 21 | W. Br. John Havers „ 237 |

QUARTERLY COMMUNICATION.—*Sept. 7.*

The Grand Master, H.R.H. the Duke of Sussex, presided, supported by the Marquis of Salisbury as D.G.M., Bros. Lord Ingestrie and B. B. Cabbell as Wardens, and a very small sprinkling of Grand Officers.

The nomination of the Grand Master of ten members to the Annuity Fund Committee, was made by H.R.H.; the ten members elected by the subscribers reported, among neither of which appeared the name of Bro. Walton, the originator of this modification of the Asylum Plan; and the following ten members were elected by Grand Lodge:—Bros. C. Vink, Walton, Fawcett, Daly, Sarklow, Rowsell, Lawrence, Shaft, Harris, Chapman.

In the case of a Brother under suspension for twelve months, upon which an appeal had been presented, the sentence was permitted to run its course, in the absence of any support to the appeal, the Brother not being in attendance.

* The circular is properly silent on other matters where courtesy was at a discount.—Oh, these circulars!

The Grand Master moved, "that five hundred pounds, in aid of the Girls' School, be appropriated as the nucleus of "a building fund"—which resolution was carried.

A petition for the relief of the widow of a Dep. Prov. Grand Master was brought forward, and the sum of 50*l.* moved. After a long discussion respecting the allegations of the petition, the whole matter was referred to the Board of General Purposes.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

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

A Quarterly General Meeting of the Governors and Subscribers of this Institution was held at Radley's Hotel, New Bridge Street, Blackfriars, on Wednesday the 13th July, instant, at seven o'clock in the evening. Present, Bro. R. T. Crucefix, *M.D.*, in the chair, and many other subscribers.

The Auditors having previously met, their report was received and approved.

Dr. Crucefix was unanimously re-elected Treasurer, and Bro. Field, Secretary.

The present General Committee of twenty-one were unanimously re-elected.

The following motions, previously submitted for consideration by circular, were then moved, seconded, and unanimously carried:—

- "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, the following (printed) laws, namely, Nos. 22, 24, and 31, be repealed, and in rule 27 for "twenty" substitute "fifteen," in rule 28, for "three" charities substitute "four," and the whole amount already and to be hereafter collected, after the payment of the present annuitants, 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 any other resolution relating to the disposal of the Funds of this Charity.
- "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."

The thanks of the subscribers were then unanimously voted to the chairman, and the meeting adjourned.

At a subsequent meeting of the committee, the auditors were appointed, when Brother H. Browse was elected, *vice* Brother (Rev.) C. Vink, resigned.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND.

THE following extracts from a letter addressed by the M.W. Grand Master to the Grand Lodge, on the 6th December, 1837, relating to the proposed Asylum, are, at the present time, particularly interesting.

“That the Grand Lodge had already two * *public charities to support, and which it is our duty to secure from future wants, by making their permanent funds equal to the present expenditure.*† Such object being once obtained, it would facilitate the consideration and adoption of measures favourable to the new establishment proposed; but always with the express understanding of the conditions previously stated.

“The Grand Master is induced to make these observations, with a view of warning the Brethren not to allow their good feelings to carry them away, and by a hasty vote, peril the Charitable Institutions already existing, and from which the Craft derives so much benefit.‡

“The Grand Master has further to remark, that the Brethren are annually called upon to furnish a certain number of Stewards to manage business for those two establishments, which becomes *very irksome and expensive*; it would, therefore, be both *improvident and imprudent* to impose an additional burden upon the Lodges, by a call for a third Board of Stewards on the formation of a new institution; and the exertion of which Stewards, however great, could hardly be expected to realise a collection of more than *one-third the aggregate* receipts at the anniversary meetings on behalf of the existing charities, and that mainly at the *cost and loss of these two charities.*||

“The Grand Master has moreover to add, that although similar institutions may be found in various parts of the Continent, yet the same excuse cannot be pleaded for their existence in this country, because the many charitable foundations throughout England, and to which the BRETHREN MAY HAVE ACCESS,§ preclude the urgency of their appeal to their charitable exertions as Masons.”

The recommendation of the Asylum was, however, unanimous.¶

* The capitals and italics are our own.

† Has the M.W.G. Master taken any step to effect this object.

‡ The Grand Master, fortunately for the new *Royal Benevolent Annuity Fund*, does not consider *that* institution can peril the charitable institutions already existing.

§ Precisely the contrary has resulted. The Asylum Festivals not only greatly exceeded the limited calculation, but the festivals of the other charities have also exceeded their averages.

¶ The Grand Master may believe the Brethren can have access to the Unions: but he must be well aware that those who seek the aid of a Masonic Asylum, must be hopeless of any other; but talking of access, is the Grand Master aware, that his poor destitute Brethren, when soliciting for access to the Grand Lodge books to trace their dates of admission, having lost their certificates, have been coolly told, that peremptory orders were issued that no information should be given!—access indeed!

¶ It may have escaped general notice, that this “unanimous recommendation of the Asylum to the favourable consideration of the Craft,” was actually omitted to be published in the public circular; on the discovery of this remembrance to forget, a remonstrance was made, on which the issue of the first delivery was countermanded, and a new circular prepared, containing the unanimous resolution of the Grand Lodge as well as the Grand Master’s memorable letter!

Such then, in December, 1837, was the opinion of the Grand Master to a *third* charity; let us see now what is his opinion of a fourth.

Extract from the printed Circular.

“GRAND LODGE, June 1, 1842.—The M.W. Grand Master stated, that donations and subscriptions to the amount of about £750 had been already announced towards ‘The Royal Masonic Benevolent Annuity Fund;’ and His Royal Highness *strongly urged upon the Brethren* a prompt and zealous exertion in aid of that fund, to render it efficient and honourable to the Craft.”

Thus then it would seem, that although the *third* charity, the Asylum, must in the Grand Master’s opinion, peril the two Educational Charities, yet the *fourth*, or the *Royal Benevolent Annuity Institution*, not only can have no such power, but is strongly urged by the Grand Master on the active and zealous exertions of the Craft.—can Inconsistency go further!

IN THE NAME OF CHARITY, WE CONGRATULATE THE BRETHREN OF ENGLAND, NO MATTER WHAT MAY BE THE CAUSE OF THIS CHANGE, THAT CHARITY HAS TRIUMPHED OVER PREJUDICE, AND THAT A NEW INSTITUTION IS BORN TO A PARENT OF SOUND MASONIC PRINCIPLE—MAY THEY BOTH FLOURISH! THE ONE WE SHALL NEVER DESERT—THE OTHER SHALL HAVE OUR GOOD WISHES.

August 10.—A meeting convened by requisition of nineteen Subscribers, addressed to the Grand Master, was held at Freemasons’ Hall, at which ten Brethren were elected on the General Committee.

GRAND LODGE, September 5.—Ten Members were nominated by the Grand Master, and ten elected by the Grand Lodge, thus completing the full number of the Committee.

GIRLS’ SCHOOL.

The affairs of this institution are in a very favourable state; the children healthy, and deserving praise for their general conduct.

The following certificate will be read with much pleasure:—

“June 9, 1842.—Examined sixteen young persons for confirmation for the last time, and cannot avoid saying, that I never was more pleased with any young persons than with them, their answering and attention being in every respect satisfactory.

“H. O’NEILL,
“Curate of St. George.”

GENERAL COURT, June 14.—Present, Bro. H. R. Lewis in the chair, Bro. Dr. Crucefix, Bro. Norris, and many other Governors.

Six vacancies were declared, and there being but as many approved candidates, they were informed that as there would be no ballot, there was every probability that the children would be elected at the next Court.

The report of the audit was read, and some discussion took place on that part which referred to a large claim for repairs, which the auditors could not examine into, by reason that the bill had been by mistake delivered to the Grand Secretary, who had not sent it to the Secretary of the institution. It was also observed, that had the General Committee been aware of the claim, they would not have recommended the

repayment of the last 500*l.* to Grand Lodge at the present time. The general state of the school is satisfactory. The Court recommended to the House Committee to consider the expediency of subscribing to the London Fever Hospital.

Some anxiety having been expressed relative to the diet of the children, the following table will be acceptable:—

TABLE OF DIET.

Dinner.

| | |
|--------------|---|
| Sunday . . . | Roast beef, potatoes, or salad, with bread and table-beer. |
| Monday . . . | Fruit or meat puddings. |
| Tuesday . . | Legs and shoulders of mutton, with vegetables and table-beer. |
| Wednesday | Meat stewed with barley, rice, and bread. |
| Thursday . | Same as Sunday. |
| Friday . . . | Same as Tuesday. |
| Saturday . . | Same as Wednesday. |

Fruit pies, peas and beans, occasionally during the season ; also plum-puddings, veal and bacon, salt and fresh fish occasionally.

Breakfast.

Bread and milk.

Supper.

Bread and cheese, and bread and butter, alternately, table-beer. The best table-beer is allowed, and porter when necessary.

N. B. Those children employed in the house-work have meat and tea every day during such employment.

BOYS' SCHOOL.

July 4.—Present, Bro. T. Moore, in the chair ; Bros. Hall, Crucefix, Philipe, and many other Governors.

Eleven candidates were elected on the Institution.

Bros. Gibbins, Wheeler, T. Dyer, and Jas. Walton, annual Governors, were elected on the Committee, *vice* Bros. J. J. H. Coe (deceased), J. Horne, Rev. T. Moore, and G. A. Philipe, jun.

Aug. 17.—“The Masonic Institution for Boys, &c., took their annual benefit at the Grecian Saloon, Eagle Tavern, when, after the opera of the *Elixir of Love*, Mr. Campbell, the manager, stated that the institution was founded in 1798, for the maintenance, clothing, and apprenticing of the sons of distressed Freemasons. He stated, that in seventeen years the number of boys relieved and assisted had increased from twenty to upwards of seventy-five ; and that upwards of 1400*l.* had been cleared by excursions or benefits, of the same nature as this. He introduced two very apposite anecdotes, describing the great utility of Masonry—spoke of the charity, the benevolence, and good feeling of the society of Masons generally, and concluded a most appropriate speech, by stating that the institution would realize, by their enterprise this evening, upwards of 70*l.* The Grecian Saloon has again found itself a vehicle, by which the distressed and necessitous are relieved from the pressure of their calamities. Next to the gratification of knowing that the object of charity had been accomplished, we have the pleasure of offering our testimony to the

excellency of the entertainments, and vouching for the gentility of the company. The concluding exhibition—the fireworks, were beautifully brilliant; and we left the musicians arranging for quadrilles in the ball-room, which we presume would be occupied for some hours after very happily.”

THE REPORTER.

LODGES OF RECREATION AND WATER FROLICS have been the order of the day. For the last three months London Masonics have patronised Richmond, Blackwall, Greenwich, Canonbury, and other classic spots; all have been happy meetings, but there was one re-union which must not pass without an especial record—it was a dinner, concert, and ball, given to the ladies by the members of the Lodges of Regularity, 108, and Bank of England, 329, on Tuesday, the 22d July last, at Brother Lovegrove's, at the West India Dock Tavern.

The number of ladies and Brethren was about fifty; the arrangements were admirably made. Previous to dinner the party walked in the gardens, or viewed the shipping from the windows. Punctually at six the dinner was on the table, and displayed all that even aldermanic experience could have hoped for. The turtle was excellent, the punch and hock cool. We thought it was possible to understand that even the ladies approved the Masonic mode of doing justice to the social welcome. Be that as it may, they imparted to the feast of reason a flow of soul; they seemed as happy as they looked lovely. The Brethren did not remain long over their wine; other and higher pleasures awaited them. Soon after tea the quadrilles—the song—alternated, and the enjoyment was prolonged until past twelve, when the delighted company separated, with the hope of enjoying, in 1843, the anniversary of a most happy meeting.

THE EMULATION LODGE OF IMPROVEMENT will hold their anniversary on Friday, the 7th of October. The Masters of Lodges should bear in mind, that during November, December, and January, the ceremony of Installation is practised.

CROSS OF CHRIST ENCAMPMENT.—*Sept. 16.*—The first sessional meeting of Knights Templars, was held at Radley's, when the members passed a very delightful evening.

MASONIC CHIT CHAT.

NEWARK.—Bro. Edward Dearle, our organist, whose name will be recollected in connection with the foundation-stone, and the dedication of the new Masonic Hall at Lincoln, received the degree of Doctor of Music, at the Cambridge University Installation, in July last.

THE MASONIC MUSEUM.—Bro. Rule, G.P., has presented a very valuable addition to the Masonic Museum. It is a slab of elegant Masonic design, with supporters equally chaste. The work on the

slab will bear the minutest inspection as a work of art, and does great credit to Brother Rule's operative craft. The polish is of so high a character as to give to the whole so much the appearance of marble and stone, that some portions appear as if the lapidary, and not the painter, were the artist. The Masonic hypercritic may object to the introduction of the table in the Grand Lodge, where, indeed, it may be endangered by accidents. Its proper place is the Museum.

ADVICE TO MASONIC PERIPATETICS.—How often have we winced when admiring in the windows of the elegant shops of the metropolis, the wonders of the world, because our corns prevented us from enjoying the luxury of critical examination. A sense of gratitude compels us to acknowledge that we owe a restoration to ease and comfort to the use of Messrs. Hall's Pannus-corium, or leather cloth boots: we fancy (and what will not the force of fancy effect), that our health has thereby improved, and even our temper. We are not conscience-stricken ourselves; but having discarded our crutch-stick, for which we feel grateful, we recommend to all whose corns make them irritable, to do as we have done, and become active peripatetics.

MASONIC REMINISCENCES.—We understand that some important revelations are preparing for the press, by a Past Grand Officer, which will be supported by documentary evidence, and certified by a correspondence with the leading Freemasons of the last twenty years. *On dit* it is to be dedicated *without* permission.

JAMES HARMER, Esq.—This amiable gentleman and Brother appointed the 7th of July to receive the testimonial of plate, on which occasion he invited the subscribers thereto, to an entertainment at his seat, Ingress Abbey, and placed at their disposal the steamer "Matrimony." Upwards of 250 gentlemen attended, among whom were several Aldermen and Common Council of the City of London. An excellent band attended from the Woolwich-yard; and the procession, on landing, marched gaily to the mansion, to the tune of the "Old English Gentleman." Mr. Harmer's welcome to his guests will be long remembered as a specimen of true hospitality.

Mr. Harmer, on the 29th August, was honoured by a public dinner at the Literary Institution, Milton, Gravesend, given by the shareholders and subscribers, as a mark of their grateful acknowledgement of a present of a magnificent organ, value 400 guineas. It is a pleasing task to record these transactions, that reflect so much honour on a gentleman possessing the noblest qualifications.

FREEMASONRY IN 1808.—*Sept.*—"The following is the animated and glowing conclusion of a most appropriate sermon, lately delivered by the Rev. Brother Fosbrooke, author of 'The History of Gloucestershire,' before a Masonic meeting held at Stroud:—

"Of all the children of Heaven, benevolence is the darling. Adversity, rugged and unpleasing as she is, even furthers the amiable efforts of this smiling beauty, for the more we are afflicted, the closer do we unite. Spirit of the meek soul! it is the genius of our Institution to follow whither thy benign glance directs! and when thy soft hand touches the celestial lyre of feeling and affection, to echo the delicious sounds in one grand chorus of sympathetic harmony. One benevolent tear is of more worth than the diamonds of India, for with these the recording angel writes our names in the book of life! Spirit of the meek soul! under thy plastic guidance arose the genius of Masonry!

Glowing with the roseate youth of immortality, graceful arises his fine form. Behind him is the temple of Solomon; shades of figures within are dimly seen; the airy form of the angel Benevolence floats in the highest regions, and the soft light of the rising sun illuminates the beautiful picture.

"In the Lodge, nature guards that vestal fire, which cannot be extinguished. Religion rears the altar, and a beam from the throne of God wraps it in flame! We unloose the chains of the captive! We raise the drooping head of the orphan! We present a cup full of the ambrosia of hope to the weeping children of sorrow! Hand in hand we stand around the blazing altar, and chant the hymn of charity.—We bow in awful adoration—a scroll of woven light is unfolded by an unseen hand, on which is written in letters of glaring radiance—'Glory to God, and Love to Man.'"

MARRIED.—*June 29.*—Bro. Morley Chubb, (G.M.L., No. 1.), at Islington, to Mary Eleanor, eldest daughter of the late W. Lyon, Esq., Claremont-square.

Aug. 18.—At Widley, Lieut. Bro. A. R. Savage, R. M. Artillery, (S.D. of the Phoenix Lodge, 319,) to Maria Rosa, daughter of D. Robertson, Esq., and grand-daughter of the late Rev. T. Clarke, D.D., senior chaplain to H. R. H., the M.W.G.M.

Aug. 27.—At St. John's, Lambeth, by the Rev. Robert Irvine, M.A., Thomas John Birch, Esq., of Armitage Lodge, Staffordshire, to Julia Elizabeth, only daughter of Bro. John Chanter, P.G.S., (G.M.L. No. 1.) of Upper Stamford-street, London.

Sept. 2.—At St. Pancras, W. H. Stuckey, Esq., to Catherina Mac Callum, eldest daughter of Brother W. S. Northhouse, Parliamentary Agent.

BIRTHS.—*Sept. 4.*—At Wakefield, the lady of Bro. Charles Clapham, (P.M. 179), of a daughter.

Obituary.

On the 20th June, ætat 33, Bro. JAMES HENRY REVIS, of Liverpool, late corresponding agent to the *London Shipping and Mercantile Gazette*, and formerly advertising clerk to the *Liverpool Mail*.

June 21.—Bro. JOHN BROOKE, ætat 69, formerly parish clerk of St. Peter at Arches, Lincoln, and once celebrated as a change-ringer.

June 30.—The EARL OF LEICESTER, P.G.M. for Norfolk, ætat 91, at Longford Castle, Derbyshire (*vide* page 270).

On the 8th July, of consumption, ELIZA, the wife of ROBERT UDALL, Esq., of Edmonton, after an illness of six months. The deceased lady was sister-in-law to Brs. John, Henry, and Charles Udall.

July 20.—At his residence, Park-square, Regent's-park, Brother CHARLES HAWLEY, ætat 53, P.G.S., and P.M., British Lodge, No. 8; he laboured long under nervous debility, but died without suffering; he survived his brother John Hawley (whose property he inherited) scarcely two years. He was buried at Kensal Green cemetery on the 28th of July, whither the remains of his late brother were removed on the same morning from the vault of St. James's Church, Piccadilly.

July 24, ætat 74, Bro. THOMAS COX, of Gloucester, lock-keeper to the

Gloucester and Berkeley Canal Company. The deceased was in the employment of this company for eighteen years; and he was for thirty-two years in the Royal South Gloucester Militia, in which regiment he was a sergeant. He was a Past Grand Master of the Orange Lodge, an ancient and modern Mason, an Odd Fellow, and a Druid; and few men have died more generally respected. He has left behind him a very large number of descendants.

July 25.—Sir WILLIAM WOODS, Garter-king-at-arms, in the 56th year of his age, at his villa, Laurieston Lodge, Hampstead; the deceased Brother was P.G.S.D. and P.G. Dir. Cer. He was the "preux chevalier," the courteous gentleman in Masonry;—as Grand Director of Ceremonies he imparted a dignity to the office, in the execution of which his graceful manner gave universal satisfaction. We hope Sir William's example will be considered by his successor as a valuable legacy, by possessing which he may profit, and obtain, also, the meed of merited praise.

Aug. 12.—At Portsmouth, ANNA, ætat. 39, wife of Bro. R. WHITE, P.M., 319, P.S.G.W., leaving a young family.

Aug. 13.—Bro. WM. WRIGHT (of Lodge Peace and Harmony), at his residence, Old Jewry, ætat 23.

Aug. 20.—At his residence, Walton-on-Thames, Bro. WM. MAGINN, LL.D., ætat 49, of consumption. A man possessed of more learning, genius, and zeal, than perhaps any other member of the public press. He has left a widow and three children entirely dependant on the liberality of the high-minded. Bro. Maginn was, we believe, a member of the Universal Lodge.

Aug. 28.—At Fair Mile, Cobham, ætat fourteen months, deeply regretted by her parents, ROSA FIELD SAVORY, youngest child of Bro. JOHN SAVORY, of New Bond-street.

Aug. 30.—Suddenly, in Don-street, St. Hilier's, Jersey, Bro. DANIEL VONBERG, ætat 67, a man of most exemplary character.

Aug. 31.—Mr. Higgs, the coroner for Westminster, held an inquest at the Duke's Head, St. Martin's-street, Leicester-square, respecting the death of DON PEDRO DE LEGARAY MARTIN, ætat 37, a distinguished officer of the Spanish army, who in 1822 raised a regiment to defend the Palace when it was assailed, for which service he received the thanks of the Cortes. He was also a P.G.M. of the Spanish Freemasons. Bro. Bainbridge, of 86, St. Martin's-lane, surgeon, who had opened the body, said that death was caused by aneurism of the heart of very long standing.

Sept. 3.—Bro. JOHN LIPSCOMBE, (formerly of the Twelve Brothers Lodge), ætat. 54, leaving a widow and five children.

At Maitland, New South Wales, Bro. FRANCIS EDDY, Past Warden of the Bank of England Lodge, a gentleman of refined manners. During the ceremony of his initiation, he was asked a question which he misunderstood; he hesitated and emphatically exclaimed with some distress, "I never told a lie." Kind spirit! we believe your earthly declaration to be true.

Sept. 10.—At the residence of her uncle, Major Barker, Cheltenham, after a few days illness of fever, Sophia, daughter of Bro. ALEXANDER DOBIE, P.G.D., of Lancaster-place.

PROVINCIAL.

WOLVERHAMPTON.—*Masonic Banquet in honour of a Visit from the W. Bro. DR. CRUCEFIX, P.G.D., &c., given by St. Peter's Lodge, 607, of that town, July 18th, 1842.*—The Lodge was opened in form, at three o'clock. Bro. W. Tottey, W.M., Bro. Ironmonger, S.W., Bro. S. Clarke, J.W. There was a full attendance of the Brethren. The W. Bro. Dr. Crucefix having previously been elected an honorary member of the Lodge, was introduced by the Rev. Bro. Slade, Chaplain, and received under the usual Masonic salute, most enthusiastically given. The Lodge, after the enjoyment of a truly Masonic lecture, adjourned to refreshment.

THE BANQUET.

About fifty Brethren of Staffordshire and the neighbouring provinces, sat down to table, among whom we principally recognised Bro. Brutton, P.G.T., for Stafford, and the Rev. Bro. Buckeridge, P.G.C., and Bro. Z. Watkins, and other Brethren from London.

Grace was recited by the Rev. Bro. Buckeridge.

The cloth being removed, the Chairman, the Rev. Bro. SLADE, rose and observed,—That a dutiful allegiance to the chief magistrate of the county where a Lodge was constituted, was a fundamental principle of Masonry. Order and the conservation of government in the state, were recognised both in the ancient charges of Masonry, and the working of the Craft. But more particularly were Masons, as a body, called upon to demonstrate their loyalty when their sovereign had been recently twice insulted by traitors and assassins, and to exhibit on a public occasion, like the present, their abhorrence of such atrocious deeds, and their attachment to the throne. He therefore joyfully proposed "The Queen," the daughter and niece of Grand Masters.

The CHAIRMAN again rose, and proposed the health of a very amiable princess, the chief delight of whose life was the practice of doing good. He, the Rev. Chairman, had enjoyed the privilege of being presented in the late reign to her Majesty, when Queen-consort, at the court of St. James's, and could personally speak of the many deeds of charity and beneficence performed by that exemplary lady. "Her Majesty the Queen Dowager," patroness of the Girls' School, and liberal supporter of the Asylum for Aged Masons, and the widow of a Mason, the regal patron of the Craft."

The next toast the CHAIRMAN said was the health of her Majesty's consort, "Prince Albert," who had hitherto appeared before the British public with every characteristic of amiability and discretion; and he would couple with it the health of his "Son, the probable future king of these realms, and the other members of the Royal family."

The CHAIRMAN afterwards gave the Grand Master, "His Royal Highness the Duke of Sussex."

The next health proposed by the Rev. CHAIRMAN was that of the "Hon. Col. Anson, P.G.M.," whose parliamentary duties alone prevented him presiding at this dinner, much to the disappointment of himself (Bro. Slade), as he would necessarily have filled the chair with more efficiency.

The CHAIRMAN read the following letter from the Provincial Grand Master:—

"25, Hill-street, 12th May, 1842.

"DEAR SIR AND BROTHER,—I am much flattered by the kind wish expressed in your letter of the 10th, that I should take the chair at the Masonic banquet, proposed to be held at Wolverhampton, on the 18th of July next; but I fear it will be quite out of my power to comply with this request, as it is my present intention to go to the Continent in that month, having been advised to do so for the benefit of my health.

"I beg to remain yours faithfully and fraternally,

"GEORGE ANSON, P. G. M."

"The Rev. H. R. Slade, Wolverhampton."

It is needless to say the preceding toasts were received with such demonstrations of acclamation as they respectively merited.

The Rev. CHAIRMAN then rose and addressed the company in the following language:—

"Brethers All! I rise to give you the toast of the evening, under the most lively impulses of pleasure, mingled with some incipient inklings of apprehension, lest I fail to do justice to the toast I am about to propose, as well as to the flattering expectations of my kind Brethren who have deputed me to fill this chair on the present very auspicious occasion. I rise, I repeat, to greet your presence at this humble banquet, with the hearty welcome of a Brother Mason. I take credit to myself that I originated this trifling effort to do honour to a very distinguished member of the Craft, and I rejoice to declare that my Brethren of St. Peter's Lodge met the suggestion with the most unanimous desire to co-operate in promoting that design. Permit me then, most sincerely to tender you the fraternal acknowledgements, both of the Lodge and myself, for the excellent manner in which you have responded to our invitation, to pay this tribute of respect and attachment to a best beloved Brother, and an old and dearest friend. Need I add, since it is known that we have as a guest at this festive board, that pre-eminent Mason our worshipful Brother Doctor Crucefix, Past Grand Deacon of England, that St. Peter's Lodge shall make this day the date of a new epoch in the record of its constitution, or that every Brother present must feel himself identified with the reputation of this event, and that I myself shall ever indulge in an honest exultation at being called upon by my Brethren of St. Peter's Lodge, to preside at the table which entertains so celebrated a visitor.

"Indulge me, then, with a brief interval to dwell on one or two of the prominent features—for the time and circumstance will not permit me to expatiate upon the whole—of the character of that man whom I deem it a privilege to call my personal and intimate friend—whom I am proud to regard as my Masonic tutor, monitor, and mentor, at least, as to his instructions in the sublime and *really* catholic spirit of Masonry, if not in the technical and manual operations of the science—whom I am exceedingly happy to introduce to the acquaintance of the Brethren of this and the adjacent provinces here assembled, to delight in honouring him with the rough but substantial hospitality of Staffordshire. We are an iron-framed race—springing from an iron-bound soil; but our hearts are as soft as the clay which moulds the fused metals into useful shapes, and as warm as the furnace which melts the hard stone into a liquid and malleable material. A most gratifying experience has taught me to estimate the sterling kind-heartedness of the Staffordshire Brethren, and that made me so anxious to bring down my revered friend, here on the right, to participate in the knowledge of their masculine and warm-

hearted generosity of character. Forgive me this little digression from my text; but I love to do justice to a chosen band of good fellows not to be met with every day nor everywhere. For a period of several years it has been my happiness to be acquainted with the very worthy and admirable brother, Dr Crucefix, through "good report and evil report;" through perils of deceivers and the treachery of false Brethren; through all the pelting of that pitiless storm of prejudice and absolute power that has, for some time, been darkening the bright horizon of Masonry, and which now threatens to tear up by the roots the stately cedars that shelter our sacred ark from the blighting gaze of the profane passions, rending to the foundation the temple which consecrates it to Harmony, Unity, and Peace;—but never, amidst all the insolent provocations to which his human infirmities have been subjected, have I seen cause to withdraw my high respect and esteem for that truly excellent man and most eminent Mason; never have I seen him flinch under the heavy fire of every battery which malevolence could direct against him, from the steady exercise of that pure philanthropy which glows constantly in his bosom, although positive injury to his health and fortune might be the effect of his benign efforts; nor has he ceased, under all the disadvantages and obstacles which petty malice has thrown in his path, to persevere in carrying out those great principles of reformation, charity and discipline, which his ardent mind had conceived, and his benevolent heart dictated, for the glory of Masonry and the welfare of his fellow-creatures.—No! though the opposition of prejudice and the sneers of odium and detraction, together with the expelling terrors of misapprehending authority, shook the bruised reed of his physical frame, and had well nigh bowed it to the dust of death! Our Royal and Ancient Order is greatly indebted to my beloved friend: witness the recorded measures of useful reform introduced by him into the portals of the Grand Lodge—his general activity and zeal among the innumerable Lodges of which he was "a burning and a shining light." It was Dr. Crucefix who established, at considerable personal expense, and the application of his talents, that grand organ of Masonic intelligence, literature, and learning, the *Freemasons' Quarterly Review*—a work that has effected more for the progress and respectability of Masonry than anything else that has been done for this last quarter of a century—a work that I have reason to value; for, through its pages, I acquired the friendship of two of our brightest luminaries, Dr. Crucefix and the Rev. Dr. Oliver; and to crown all, let me point out to you that former gentleman's unexampled efforts—his unwearied exertions—his disinterested zeal—aided by his own purse, and the subscriptions of his large circle of friends—in projecting, instituting, and upraising that Cubic Stone of the Masonic Charities, the Asylum for the Worthy Aged and Decayed Freemason—(great cheering). Brothers—these are some of the Masonic works which recommend this Prince and Noble Knight, in the Orders of Masonry, to our warmest respect and affection, whilst his generous qualifications, of a private and social nature, command our admiration of him as a man and a citizen. A worthy clerical friend of mine, of whose church he is a member, ever speaks of him in terms of praise, and I myself can bear testimony that he has fed the hungry, clothed the naked, healed the sick, and visited the captive in prison, doing with his right hand what his left hand knew not of; thereby rigidly preparing his immortal spirit for a scrutiny at that bar, where by our works we shall be judged, and by our works we shall be

condemned or glorified. Pledge me then in a brimming bumper to the health, happiness, and honour of our Brother, Dr. Crucefix, and allow me to couple with it that of another Grand Officer present, Brother Watkins, the devoted friend of our distinguished guest. This toast made the Lodge roof ring again with the rapturous firing of the Brethren.

Dr. CRUCEFIX rose, and appeared, as he well might be, much delighted by his reception, which, he observed, rather troubled his self-possession, although it reminded him that better men had been suddenly disconcerted by the impulse of the moment, and instanced the immortal Newton, and Garrick, the Roscius of his day, when under examination by parliamentary committees; the one hesitated on a simple question respecting the longitude—the other could not say what was meant by a theatrical benefit; the latter question now-a-days might be still more difficult to answer—(laughter); he (Dr. C.) felt, that although not under examination, he was still present before a committee of the Fraternity of Masons.

“What my feelings are,” continued Dr. C., “I must leave to your own contemplation; my trusty friend in the chair has, in the most affectionate manner, conveyed your sentiments to me, and I feel bound to you by a tie which, on my part, nothing but a knowledge of the great secret of eternity can dissolve—

“He that hath nature in him must be grateful;
’Tis the Creator’s primary great law
That links the chain of beings to each other.”

“Brethren, I take it that your invitation—a most kind and courteous one—was grounded on the opportunity it would afford me of offering you an explanation of my Masonic conduct, and I will not shrink from the task. I am fortunate in being able to avail myself of the opportunity, as a contrast to what has been stated in other places. A serious mistake, in my case has been committed—I have been altogether misunderstood—my impression that

“All mankind are, by nature, free and equal,”

may have led others to suppose I am influenced by too literal a construction of freedom, but it should not have induced them to have forgotten, in their hostility, that I was at least a *Man*.

“Loyalty among us Masons, as well as among the *profane* (I use the term profane, in which a high Masonic authority indulges, and not as my own) is comprised in the memorable words,

“Love the Brotherhood, fear God, honour the king.”

“Few men have spoken or written more than I have on Masonic matters, and yet nothing can be adduced against me, but that I heard something that was, after many days’ and nights’ consideration, declared to have a *tendency* to disrespect; so that my declaration that I never heard words having such tendency was disregarded, and others who heard not with their own ears, but took a liberty with mine, were believed; and the Midas-scene was highly illustrative of folly and injustice.

“I am aware that I passed my act of amnesty in November last, but that act was conditional—that I was to remain unassailed—but faith was not kept, inasmuch as on a recent occasion, when in a “certain assembly,” in my place, was endeavouring to explain on some important matters, was again misunderstood, and treated as I ought not to have been.

“I was then desirous of giving a favourable opinion on the new

Masonic Benevolent Institution: my position as Treasurer to the Asylum required me to be explicit. I could not give the new institution my undivided allegiance; but it being based on charity, demanded the good opinion of all Masons. I felt it necessary to take exception to three of its clauses, but I was met with the improper exercise of power, against which I protested, and ever will protest.

"A kind of recruiting activity has been at work to prejudice me in the Provinces—on one occasion it signally failed. At a great public Masonic meeting I ventured to attend, and it was gratifying to observe; that the *amende honorable* was made, and I felt that Masonry could rise superior to the machinations of unkind persons. Among other dastardly charges, I have been stated to have ungratefully returned the generous kindness and hospitality of my Irish Brethren, by speaking disparagingly of them. This—on my Masonic honour—I deny. I do not name the recreant, lest he should hear 'On all sides from innumerable tongues a dismal and universal hiss, the sound of public scorn.'

"Brethren, was any punishment awarded to an *M.P.*, not a *P.M.* of our Order—(laughter and cheers)—who, to shew the prostrate state to which our Order might be reduced, actually stated, that unless some stop was put to the freedom of language, we should lose our charter, or at any rate, that when death should cause a vacancy in the Masonic throne, such vacancy could not be supplied, by reason that we should be despised among men. A more uncalled for or ridiculous attack on our honour could scarcely have been thought of, much less made; the witless man was, I am certain, innocent (senator though he was) of the 39th of Geo. 3, c. 79, by which Act our Order is recognised by the most honourable exemption from the fate that awaits every other secret society, because our meetings are based on the principles of charity. The *M.P.* hazarded his all on the cast—a gambler would have done no more; contrast the tendency of his conduct with the charge against me, for being supposed to have heard some tendency to disrespect. Was he rebuked?—Oh, no! he was faintly applauded.

"Brethren, let us remember that we cannot endanger our tenure until we do what such Brethren, as I have alluded to, would misdirect us to do—become uncharitable—(applause).

"There is no man whose mind is well regulated, that is not disposed to pay to rank and station what is essentially due to both, and to make great allowance for the failings of the nobly-born, for the sake of their rank, as a set-off against the clamorous mendicant whom we relieve for the sake of his necessity, although otherwise he may be unworthy of our sympathy. But there are limits to every human duty, and we should be calm in our judgment as regards rank and station;—mind gives both; wanting mind what is either?—but with mind and grace to adorn it, what moral grandeur!

"Rank's a robe
Which sets best when negligently worn,
Disclosing the minds perfect symmetry;"

And in regard to Freemasonry, it is too holy an institution to be entombed with the mortal remains of any man—

"When men know what their own natures are,
And feel what God intended them to be,
They are not awed by pomps the sun outlives."

"The *Freemasons' Review*—as an organ of Masonic public utility.

is too much a-head of authorities of Grand Lodge, who would break the mirror that reflects their own follies; hereafter other authorities may be wiser than the present. I can speak more independently now, that it has, like myself, been complimented by the 'evil eye' of prejudice.

"I cannot help saying that all is not right at head-quarters; and if I mistake not, Lincolnshire is not the only province where misrule, or want of rule, paralyzes Masonic feeling. Finding at length, that being human, we cannot help being affected by things that are human, you will not be surprised that I have determined no longer to expose myself to that fatal prejudice that encourages

"The world's loud laugh, which scarce the firm philosopher can scorn;"

and shall therefore put in force the retirement from public Masonry that I contemplated, at any rate for a time. I shall lose the society of friends whom I esteem; but I shall avoid the displacency of those who love tyranny, and, consequently, hound together to injure the victim. I know it is not the character of an Englishman to run away; yet I confess, having once escaped, I have no desire to test, for the second time, my moral courage before an inquisition—(loud cheering.) Brethren—I am most grateful to you for this kind demonstration of your attachment to the Masonic principles I avow; and I thank you for such a personal mark of your friendship; to be thus invited by a Lodge, and thus greeted by Brethren of the Provincial Grand Lodge, and friends from so many subordinate Lodges, must make any man vain, and I really cannot help being so—(laughter and cheers)—but, believe me, I am thankful.

"I may observe that in the ministry, of which you are, reverend sir, a worthy member, there is a bidding to the table, for the purpose of enabling man to commune with the Eternal Spirit;—all creeds, I believe, have some analogous bidding for the same intent—by obeying which, the erring heart becomes reconciled to itself; and the oftener this chastening impulse is felt, the more is the human heart purified. In our charge to the Master, we direct him to admire, and at a humble distance to follow the course of the sun, which enlightens and cherishes all within its circle. May we not prefigure to ourselves that meetings like these, may partake, at an humble distance, of the nature of a communion; and, looking on Freemasonry as synonymous with virtue, ought we not often to partake of the bread and wine at the table? and, by exchanging our thoughts, unite together to do our utmost to purify them, by amending in ourselves, what may appear unseemly in others—(continued cheering.) Brethren—before I sit down, will you permit me to propose the (Chairman's health?—(cheers.) It is true you know him well; but I have known him longer than you have. Our friendship commenced as correspondents with the *Review*—it has never flagged. In him I have observed the characteristics of the gentleman, the scholar, the divine, and the Mason. Among my better hopes is one I cherish deeply—it is that I may never lose the moral advantage of the friendship of Brethren of his vocation. Believe me, my friends, their office, kindly exercised, promotes cheerful influences. But you know the Reverend Brother Slade well, and I leave the toast unreservedly in your hands. (The health of the Rev. Chairman was most warmly welcomed.)

The Rev. CHAIRMAN briefly returned thanks, expressing himself to be very sensible of the affectionate manner in which his health had

been proposed by his long valued friend, and of the admirable feeling in which it was received by the Brethren.

Bro. BRUTTON proposed the health of the "Officers and Brethren of St. Peter's Lodge," lamenting that Masonry was without a leader in the province, but encouraging a hope that, whilst such reunions as the present occurred, it was impossible that Masonry should decline in the province. He quite concurred with the observation made by the Chairman, that something like a remonstrance should be addressed to the Provincial Grand Master, by the several Lodges of the province.

Bro. W. KETTLE rose in reply, and said—It had fallen to his lot as the youngest member of St. Peter's Lodge, to have the privilege of returning thanks for the toast they had just drank. It might surprise them to hear one who had that day worn the Secretary's badge, acknowledge that he was the youngest member of the Lodge; but this had been indeed such a glorious day for St. Peter's Lodge, that all its officers had been abundantly occupied in receiving the numerous distinguished visitors, who had come many of them long distances to meet their illustrious guest. He begged, on behalf of St. Peter's Lodge, to tender to them its most hearty thanks for the honour they had done the Lodge, by their presence upon that occasion; and for the cordial manner in which they had accepted the toast of their respected Brother Brutton. He had thought it right to inform them that he was a newly-initiated Brother, and not an officer of the Lodge, because he was about to say a few words upon the subject of Masonry, which, perhaps, from a Brother better skilled in the Craft, would require some apology; but he thought from his situation, he might, perhaps, be entitled to give them his first reflections upon their body, without subjecting himself to censure. He quite agreed with their illustrious guest, that there was something wrong, not in Masonry itself, but in the constitution of the Masonic body. He had observed it when he perused the Book of Constitutions; and the observations he had that day heard from Dr. Crucefix, and from Brother Brutton, had convinced him the opinion he had formed was correct. He would venture to point out that, as a young Mason, he thought the error was—the irresponsibility of the officers to the Lodge. It seemed to him that the head officers, when once elected, had the Lodge entirely in their own hands—that they might deal with it as they thought proper.* That there was not in the Constitutions of Masonry any power in the Brethren, even to remonstrate with their officers; and he would say, by way of suggestion, and not reprimand, that he thought he could trace the working of this evil, as well in the observations of the member of their own Provincial Grand Lodge, as in the observations of their illustrious guest. These difficulties were but temporary; the grand structure would remain, although some of the decorations occasionally required repairing. Masonry would continue to be the great institution for the education of the conscience. There were numerous associations for the promotion of physical science;—there was the church, and numerous religious societies, for the propagation of religion;—but it was left to Masonry to reduce ethics to a science, and to carry out and teach that science practically.

"The forms and ceremonies of the Lodge were to the conscience,

* Although so young a member, our Brother seems to have cast an eye at the Constitutions.

what gymnastic exercises were to the body—they caused it to become well developed and vigorous. Yet scoffers might say the practice in the gymnasium was nothing but entwining the legs upon polls, and fatiguing the arms by weights; forgetting that this was a sure means of acquiring strength and agility, which would be useful to man, in whatever situation he might be placed. Indeed, there were but few even of the physical sciences, that were useful in themselves abstractedly: it was when they were applied, that they became aids to the comfort and happiness of mankind. So with us, it is not merely what occurs in Lodge which is Masonry; it is rather the effect which the solemnities and virtuous exercises of Lodge have upon the conscience; and the practical application of the precepts learnt in Lodge governing, in some degree, our transactions with our brother men, that he claimed as the essential good of Masonry.

“Many of us had seen in this neighbourhood good buildings, erected with perfect angles and true perpendiculars, undermined by the trading operations of the district, and drawn out of the square, until they became cracked, distorted, and even unsafe to the neighbourhood; in fact, dangerous members of the (building) community, in which they lived. So in like manner, unfortunately, did our intercourse with society in its present state, tend more or less, according to the situation in which we may be placed, to take the ground from under men’s consciences, to warp and distort them. It was to the Masonic Lodge, then, he could come periodically, and feel the plumb-line of honour and virtue put to his conscience, to secure him against any deviations from the square. The only thing I have heard, since I have been initiated in any one degree of the Craft, at all to shake my faith in the excellence of Masonry, is what I have heard concerning the treatment of our illustrious guest. It is much to be lamented that any such misunderstanding should occur in a body, the very stability of which is its compactness.

“There must be something unmasonic in any proceedings which could for a moment ruffle so distinguished and benevolent a Mason as Dr. Crucefix. He, for one, extremely regretted it; and believed if the principles of Masonry were carried out in their spirit, such a consequence would be impossible. Again he begged to assure them of the pleasure St. Peter’s Lodge had in receiving them that day, and on behalf of the members of the Lodge, he thanked them for the honour they had done them.”—(Bro. Kettle resumed his seat amid general cheering.)

Dr. CRUCEFIX then rose, as an honorary member of St. Peter’s Lodge, and addressed the meeting:

“Brethren, since I accepted your generous invitation, the Masonic horizon has become enshrouded by a death-like darkness. The demon of malignity has dared to point an envenomed shaft at our ‘Star in the East,’ and to offend and insult the master-mind of Freemasonry. A time has come, and the satrap of a day can prove that it is

“The fate of guilt to make slaves tools.”

But we are not met to chant a lament;—no, we have a nobler object—to declare our admiration of the resplendent character of our Masonic friend, brother, and protector, the Rev. Dr. Oliver—(loud cheers, bravo! bravo!)—a learned man, a minister—the historian of our Order. It is your duty to act as it becomes you and him, and I know you thank me for the opportunity I am affording you to do him honour and justice

—(cheers). Your cheering emboldens me. When I reflect that how-
ever proudly the name of this great and good man stands forward for
the qualities I have but feebly alluded to—how much more prominently
does it advance as the very attribute of the purest friendship—(immense
cheering).

“Brethren, You have heard the cause of the removal of Dr. Oliver
from the Deputy Provincial Grand Mastership of Lincolnshire, to be for
no other reason than that he presided at a dinner given in London to
the humble individual who is now addressing you—(shame, shame).
On that occasion against me the hand of power was not raised; but my
friend and protector has received a dastardly offence, and from an im-
potent quarter. The province of Lincolnshire will, however, do him
justice—the free Brethren of our Order will do him justice—the press
will do him justice; if time permitted, I could read such extracts from
the public papers, as would show you the contrast of estimation of cha-
racter with the disgust for the sycophant—(cheers). Brethren, I feel
that I am obeying a general impulse, that we only await the demon-
stration from Lincolnshire, to record with the Brethren of that province
our names with theirs, in raising a tribute of lasting testimony of his
honour and of our gratitude—(great applause). I am grateful for your
approbation, and I devote myself heart and soul to the cause, which is
that of Masonry. I beg to propose the health and happiness of the
historian of Freemasonry, our beloved Brother Dr. Oliver”—(long con-
tinued cheering, with a good Lincolnshire fire).

The W.M. of the Lodge, Bro. TOTREY, drank the Visiting Brethren
and the Provincial Grand Lodge of Stafford, in the following address:—

“Worshipful Sir, Officers, and Brethren,—I rise with pleasure to give
the toast entrusted to me, it is our “Visiting Brothers.” Among, sir,
the numberless associations the world has seen rise, flourish, and decay,
it was destined for our *Order* to exhibit to mankind the only society
where the bonds of fellowship were made to hang together *closely* and
permanently; where men were *knit* together for the mutual interchange
of good offices; where brotherly love existed without alloy; where men’s
virtues were revered, admired, and loved—their faults hid, forgiven,
and forgotten; where mutual *forbearance* was *exercised*—in short, a
peculiar ‘system of morality.’ Claiming, sir, these advantages for our
Order, I think we are much indebted to our visiting Brethren (many of
whom are come some distance) for their presence here to-day, to do
honour to our eminent Brother Crucefix, to give *us* the pleasure of their
society, and an opportunity of practising some of the virtues I have
mentioned. For the honour done to Dr. Crucefix, and the pleasure
given to us, I, as Master of this Lodge, most heartily thank them, and
will conclude with the wish, that the good they do to their fellow-crea-
tures may return threefold—good measure, well pressed down, and
overflowing—to their own bosoms.”

The Rev. Bro. BUCKERIDGE rose and returned thanks, as a junior
member of the P.G.L.

“The Stewards of the banquet, and thanks to mine host of the Star
and Garter, for the very excellent manner in which he had zealously
catered for the occasion,” was very humorously proposed by Bro. De
Loude, a native of Holland.

Bro. Z. WATKINS, Grand Steward, drank to the wives, daughters,
and sweethearts of Masons, prefacing the toast by a very eloquent ad-
dress, which was enthusiastically cheered.

Bro. REJLANDER, a native of Sweden, drank to the Brethren of every grade and every clime, which concluded the arranged list.

The Rev. Chairman retired about ten o'clock, highly gratified with the proceedings of the day; but the remainder of the Brethren determined that the rejoicings, upon so auspicious a circumstance as a visit from their esteemed Brother Dr. Crucefix, should not possibly be allowed to cease *before* high twelve.

We cannot conclude without an especial vote of thanks to "mine host" of the Star and Garter, the veritable Paul Law, and to his estimable colleague, Bro. Clark, whose kindness and assiduity were unparalleled; their services were sensibly felt by all, especially by the chairman, who evidently laboured under indisposition. The harmony of the evening was aided by some excellent songs and duets by Bros. Bruton, Ironmonger, and other friends.

WARWICK, July 20.—*Celebration of the Fiftieth Anniversary of the Shakspeare Lodge, No. 356.*—Two of the local provincial journals thus record the proceedings of this Meeting:—

"Among the varied duties of a newspaper editor, there are none more pleasing than those which bring him into immediate contact with institutions, the objects of which embrace none of the virulence of party politics, or the bigotry of sectarian disputation; although the pleasurable task of recording such proceedings loses a few of its delightful associations in the reflection that the participators in the beneficent work are necessarily limited, as far as *local residency* is concerned. The honour—the benevolence—the loyalty of Freemasonry, is no novel theme to the writer of this paragraph; and knowing that some vulgar and unfounded prejudices are, even in this enlightened age, promulgated against its objects, he would simply remark, that Freemasonry solicits no one to increase the number of its countless ranks, but that its Lodges are open to all men of known respectability and moral excellence, who voluntarily seek its privileges, which no man who has *strictly* abided by the regulations of the Order, has ever found objectionable in their nature, or defective in their operation. Thus much to remove, if possible, a prejudice, which can achieve, however, little mischief, since it excites the pity only of those who know it to be undeserved. Surrounded by a select party of Masonic companions from London, Edinburgh, Coventry, Northampton and elsewhere, the Brethren of the Shakspeare Lodge, No. 356, met at the Bull's Head Inn, on Wednesday last, in celebration of the Fiftieth Anniversary of the Lodge. As the day was one of rejoicing that the Lodge had hitherto escaped any of those accidents of life, which necessarily impede the progress of human efforts, not a single circumstance occurred to mar the social happiness and fraternal esteem which appeared to pervade the minds of all in an eminent degree. We purposely abstain from giving any detailed report of the proceedings of the meeting, in which an active part was taken by that enlightened and uncompromising Mason, Dr. Crucefix, of London, who kindly spent a day amongst his Warwick Brethren, on his return from Wolverhampton, where he was entertained at a splendid banquet given to him by the members of St. Peter's Lodge, on Monday evening. His presence materially increased the intellectual pleasures of the festival, which will long be remembered by the Brethren of the Shakspeare Lodge as one of the most harmonious in which they have ever participated. Dr. Crucefix gave full scope to the great powers of his mind, and his interesting addresses, throughout the evening, powerfully illustrated the moral purity of Freemasonry. The W.M. (Brother Forder) presided with much ability; and Brother Sharp, P.M., had the honour of proposing the health of the Rev. Dr. Oliver, the Philosopher of the Craft. The

general toasts of the evening were cordially received, and the great exertions of the host (Brother Harris), to contribute to the enjoyment of his friends, must be noticed with but one object, namely, to be commended."

Independent of the above notice, we consider it essentially necessary, more particularly at this period, to report at length the appropriate observations made by Brother SHARP, P.M., in proposing the health of Dr. Oliver. The Worshipful Brother said :

"There are some tasks, which however embarrassing in their nature, derive an interest of most engrossing and delightful character, from the very difficulties which surround them. To surmount these obstacles to a free and unfettered course of action, is an effort worthy only of being undertaken in a cause, the purity and greatness of which are derived from their capabilities of cementing the links of the social chain, and thereby materially advancing the moral happiness of mankind. It is in such a cause that the natural energies of man are best displayed, and legitimately exercised. It is to the performance of such a task (one, the least mention of which confers the highest honour on the individual entrusted with it), that a man can conscientiously bring to his aid the best powers of his mind, and the kindest emotions of his heart. It is to such a cause,—upon which neither rank nor station can reflect increased lustre, nor learning or eloquence impart an additional charm,—that I am permitted to lend, upon this interesting occasion, my feeble advocacy.

"If it be true, that to cherish the fame and extol the virtues of distinguished men, is to display a love of virtue itself, how prominently does the sentiment become impressed upon our attention, in reference to what is daily passing under our view in the Masonic world,—a world that *might*, and, indeed, *ought* to be peopled by men free from all bitterness of spirit, all acrimony of disposition—making Masonry what our present illustrious M.W. Grand Master, in 1813, described it to be, namely, 'one of the most sublime and perfect institutions that ever was formed for the advancement of the happiness and general good of mankind, creating, in all its varieties, *universal benevolence and brotherly love*.' In reflecting upon these benevolent principles, which we are banded together to practise and perpetuate, we naturally associate them with the moral purity, profound learning, and Masonic acquirements of those giant spirits of the age, to whose useful labours may justly be attributed the unparalleled progress which Freemasonry has, happily for mankind, made within the last half-century. The flight of time—embracing the ordinary tenure and accidents of human life—has removed from the sphere of active usefulness, many who were capable of awakening the hearts of men to the comprehensive nature of those objects which are identified with the hallowed mysteries of our Order. The 'pale ensign' of death has waved too frequently over the Masonic citadel, to have escaped the notice even of the most reckless and indifferent amongst us. Fortunately, however, although many of our Fraternity have passed through the mysterious darkness of *another degree*, and, I trust, with triumph, been removed from the *Mosaic pavement* below, to one belonging to that Lodge not made with hands,—eternal in the heavens,—*there are* some left amongst us, who, having withstood the shocks of time, *still* serve as ancient landmarks to the members of the Craft, to guide their erring footsteps, and act as a lantern to their feet, whilst progressing by degrees, through this sublunary field of trial, preparatory to their initiation into the sublimer mysteries of another and a better state.

“Among these Fathers of the Order there is one, whose name is known from north to south—from east to west—from Indus to the pole; one whose erudite researches have enriched the libraries of all connected with the Craft, from the son of royalty in his ancestral palace, to the humblest artisan at his loom;—one, whose writings have given to the Fraternity a literature specially its own, which no fortuitous circumstance of illustrious birth, or ‘popular’ elevation, could ever have secured for it;—one, whose fame is familiar to the Brethren of every land, and identified alike with the Masonic studies of the natives of every quarter of the globe;—one, in whose triple character, as a divine, a scholar, and a Mason, are united all the Christian graces;—in a word, one, in whose person are concentrated so many rare public and private virtues, that if we search through the annals of the Craft, from the earliest periods of time to find his equal, we search in vain,—himself is his only parallel!

“Those who are personally known to that distinguished Philosopher of our Order, and have the supreme felicity of being upon terms of familiar intercourse with him, must have marked the undeviating benevolence of *his* motives, and the universal charity which invariably characterizes his Masonic career. No man that has ever lived—no man who has ever wielded the ‘pen of a ready writer,’ has conferred such lasting intellectual honour upon Freemasonry as the Reverend GEORGE OLIVER, the late D.P.G.M., of Lincolnshire. Office, it is true, he no longer holds; but, happily, he still lays fast hold upon our affections—still retains the admiration of those who are daily benefiting by his labours. In a word, his works will endure for ages, and thousands yet unborn will cherish his memory with grateful enthusiasm—will read his glowing pages with delight, and refer to them with confidence, as to an unerring guide and instructor in all matters appertaining to the antiquity, sacred origin, practical working, and beneficial tendency of the Order. I may safely affirm, in reference to the practical working of the Craft, that there is scarcely a Lodge beneath the canopy of heaven, in which *one* Mason at least is not indebted to the writings of that Reverend Brother, for all that is bright in conception, all that is beautiful in mystic imagery, all that is valuable in ancient Masonic lore.

“The extraordinary circumstances connected with the removal of Dr. Oliver are, no doubt, fresh in your recollections. The recent publication of them, through the only channel connected with the press, which has so long, and so triumphantly advocated the honour and independence of the Brotherhood, renders a recapitulation of them perfectly unnecessary. I would briefly remark, that it can have excited no other feelings than those of the deepest astonishment and heartfelt regret, that an individual, so pre-eminently distinguished, and so universally admired, among his fellow-men, should have been *obliged*, in the vale of years, to undergo the disgrace of removal from a high Masonic office, which, it is admitted on all hands, he has, for ten successive years, filled with exemplary honour to himself, with great benefit to the respected Brethren over whom he presided, and to the lasting advantage of the great Lodge of Freemasons throughout the civilized world.

“The Brethren of our time-honoured Institution, who periodically perform their mystic ceremonies on this consecrated ground-work—as yet unstained, and I hope ever to remain so, by prejudice and angry contention—will render this meeting one of no ordinary gratification to the individual who, though fallen from his ‘high estate’ of acci-

dental distinction, still rears that stately 'column of true majesty in man,' far beyond the reach of the attacks of his adversaries, forming a citadel of virtue and intellectuality impregnable to the ordinary engines of warfare. Such is the proud position in which our reverend and learned friend has been placed by his uncompromising sense of honour, justice, and fortitude, in conveying to our respected and amiable Brother, Dr. Crucefix (who honours us with his company to-day), a lasting memorial of the impartial, sincere, and grateful approbation of the Masonic public. The Philosopher of Masonry, under existing circumstances, therefore, demands a cordial expression of our feelings, and I call upon you, with the permission of the Worshipful Master, to fill one glass, to drain one bumper, to the health of our venerated and venerable friend and Brother, the Reverend Dr. George Oliver."

LEAMINGTON.—The annual meeting of the Provincial Grand Lodge of Warwickshire, will be held on Thursday the 29th of September, at the Bath Hotel, Leamington, where the Brethren are requested to assemble at ten o'clock, A. M., in order to go in procession, after the opening of the Lodge, to divine worship at the Episcopal Chapel, and assist in due form at the laying the foundation-stone of the proposed enlargement of the parish church.

STAFFORD, June 24.—A good gathering of the ancient and honourable society of Freemasons dined together at the Royal Chartley Lodge-room, in Stafford. A more numerous and respectable meeting of the Craft has not taken place for many years in the province of Staffordshire, equally worthy of the cause, and the esteemed Brother who presided on the occasion, surrounded by visiting Brethren from London, Nottingham, Birmingham, Wolverhampton, &c. As soon as the mystic duties were completed, the Brethren partook of an excellent dinner. On the removal of the cloth, the worthy chairman (Brother T. Boulton) proposed the national toast, with every legitimate and loyal honour—"Her Majesty the Queen, God bless her,"—which was followed by "The Prince Albert"—"Albert Prince of Wales"—and "Princess Royal." The next toast was "The Queen Dowager, patroness of the Freemasons' Female School, and the rest of the Royal Family." The chairman then, in usual Masonic form, claimed attention to the inspired saint whose memory they had met to celebrate; after which was given, with due honours, "His Royal Highness the Duke of Sussex, M.W. Grand Master of Freemasons; and the respective Officers of the Grand Lodge of England." Upon the health of the W. Master being proposed by the Rev. Brother Slade, of Wolverhampton, allusion was made to the revival of good feelings and fellowship, which such gatherings as this tended to promote; in reply to which, Brother Boulton very happily coupled the responsibility of the W.M. of a Lodge with the observances of a gentleman. Attention was next called by Brother Ribbans, of Birmingham, to the untiring exertions and paternal example of the worthy and excellent Treasurer of the Royal Chartley Lodge. As a loyal member of the Masonic body—a steady friend to all worthy men—a companion only for the upright and steady—a comforter of the captive, and a practical Christian, no name stood in higher estimation, amongst all parties, than that of the governor of her Majesty's castle in Stafford, "Brother Thomas Brutton." The toast was drunk with true Masonic honours.

Brother BRUTTON rose and said, that there was thus much of good in Freemasonry, in which all sects and all parties were unanimous; and the system of morality which could combine such universality deserved to

be supported and upheld in these days, as when it first claimed the attention of mankind; and to alter one iota of its well-tried customs would be to endanger the whole institution. No religious creed can raise a barrier to disturb the principles of Masonry; "and," concluded the worthy Brother, "in whatever I may have done for the good of Masonry, I trust I have been sincere. One thing I am satisfied with, viz.—if the principles of our Order have done me no good, they never can do me, or any other person, the least harm." Brother Brutton then proposed the health of a noble member of the Royal Chartley Lodge, "Brother the Right Hon. Lord Ingestrie," which was drunk with enthusiasm and with due honours. The next toast proposed was "The prosperity of the Visiting Brethren who have accompanied Brother Slade, of Lodge 607;" which was drunk with true Masonic feeling.—Brother SLADE returned thanks in a beautiful speech, in which he took opportunity to recommend the cultivation of that brotherly feeling which had occasioned the meeting he then addressed. The W.M. of the Wolverhampton Lodge added to the observations of the reverend Brother some brief and sound Masonic remarks. The Officers and Brethren of the Royal Chartley Lodge were next called upon to fill bumpers, when the W.M., in a very suitable speech, proposed, "Health and happiness to the venerable Brother, Earl Ferrers, P. P. Grand Master for Staffordshire," which was responded to with the usual Masonic honours for so distinguished a Brother. Various other Masonic toasts were given, and several excellent songs and duets sung, but our limits will not admit of the same being more particularly described. At an early hour in the evening the Brethren separated, with this assurance, that they would soon and often meet again. Some other particulars of this interesting meeting having appeared in our last number, from an earlier report (facing the leading article), we do not repeat them.

LINCOLN, June 28.—Bro. W. A. Nicholson was installed by Bro. Goodacre as his successor in the chair of the Witham Lodge;—this is the third time that Bro. N. has been elected to the same distinguished honour. He appointed Bros. Lieut. I. Nicholson P. G. D. C., and Richard Garton, Wardens; W. H. Jepson and E. A. Bromhead, Deacons; L. Peppardini, I. G.; — Taylor, Secretary. Bro. Lieut. Nicholson had been previously elected Treasurer.

We understand that the Provincial Grand Lodge will be held at Spalding on the 29th of September; most sincerely do we hope that a sense of honour will prevail, and that ample reparation will be made for the ungracious removal of our beloved historian, Dr. Oliver.

BIRKENHEAD, June 24.—The Brethren of the Mersey Lodge, 701, held at the house of Bro. Harwood, the Market Inn, assembled in their Lodge-rooms, being St. John's-day. The Lodge was opened in due form by the W.M. Bro. E. G. Willoughby, in the absence of Bro. Rampling, who was unavoidably detained at Hamburg. The business of the day being concluded, the Brethren retired to refreshment, by partaking of an excellent dinner. The chair was occupied by the R.W. the D.P.G.M. of the province, John F. Maddock, Esq., who with the following Provincial Grand Officers and Brethren of the Cestrian Lodge, 615, from Chester, paid their promised visit this day. The V.W. P.P.S.G.W. Benjamin Brasscy, Esq., the V.W. P.G.J.W. Thomas Bennett, Esq., the W.M. Charles Hamilton, Esq., the S.W. J. F. Bage, Esq., the J.W. Bro. Moss, the Treasurer, Bro. Brown, the J.D. and I.G. Bro. Jenkins, Bros Boden, R. Jones, &c., with several Brethren from the

provinces of Lancashire and Shropshire were present. On the removal of the cloth, the D.P.G.M. gave, "The Queen and the Craft." A number of loyal and Masonic toasts followed.

NEWCASTLE, June 29.—W. Lorraine, Esq., D.P.G.M. for Northumberland and Berwick-upon-Tweed, assisted by the Provincial Grand Wardens, John C. Jobling and W. Punshon, Esqrs., and the other Grand Officers of the province, held a Provincial Grand Lodge at the Ship Inn, St. Peter's Quay, for the purpose of consecrating, dedicating, and constituting a new Lodge, under the title of "St. Peter's Lodge, No. 706. The meeting was numerously attended by Brethren from the several Lodges of this and the adjoining province. The beautiful and solemn ceremony of consecration was performed in a most impressive manner by the Provincial Grand Chaplain, the Rev. Robert Green, who also, at the end of the ceremony, delivered an eloquent and appropriate address to the Brethren. After which the following Brethren were appointed and installed officers of the new Lodge for the ensuing year, viz. : W. Dalziel, W.M.; Robert Ridley, S.W.; Cuthbert Potts, J.W.; Charles H. Hoyle, Secretary; J. Dove, Treasurer; W. Pickering, S.D.; Nicholas Allan, J.D.; W. Archbold, S.S.; J. Carr, J.S.; George Craig, J.G.; William M. McClelland, Tyler. After the conclusion of the ceremonies, upwards of forty of the Brethren partook of an excellent dinner, provided by Bro. Carr. The evening was spent with that harmony and good feeling which always distinguish the meetings of the Craft.

CUMBERLAND.—The Masters and Office-bearers of the Lodges in Cumberland attended a Provincial Grand Lodge at the Coffee-house, Carlisle, on Thursday, the 22nd of September, and transacted the Masonic business of the province. The dinner was held at Bro. Gray's at three o'clock.

WORCESTER, August 12.—The Brethren of this Ancient Fraternity held their first Lodge at the new Freemasons' Hall, in the Bell Hotel, which has been prepared and fitted up for their reception in a very complete and elegant manner, and furnished with every accommodation necessary for the Craft. The number of members present was perhaps never equalled, certainly not surpassed, by that of any previous Masonic gathering in this city; in addition to which, the Lodge was honoured with the presence of some visiting Brethren conversant with the style and economy of some of the London and principal provincial Lodges, who declared, that they had never witnessed one, of which the furniture and appointments exhibited so much elegance and good taste, combined with a strict adherence to Masonic prescription, or of which the arrangements were so complete and constitutionally correct in every point. Much praise is due to the Brethren who superintended the grateful labour of providing all these things, whether necessary for use, or calculated to please by "graceful outward show;" and we must not omit to record the names of Bros. Burrow and Bennett, on whom the chief portion of this business devolved, as being entitled to the warmest thanks of the Brotherhood. The Lodge was opened with the usual ceremonial observances about seven o'clock, and two candidates were admitted to a participation in the secrets of the first degree of Masonic science. Shortly after nine, the Brethren were called from Lodge to refreshment, and sat down to the number of thirty. The evening was passed in the greatest harmony and refined social pleasure; a delightful interchange of true Fraternal feeling signalled the *réunion*, and the

party did not separate till a late hour, only regretting that the happiest moments of our lives are invariably the most fleeting.

WOODBRIDGE, *June 30.*—The first stone of a new church was laid by George Thomas, Esq., with great ceremony. A very grand procession, including about three hundred Freemasons, with their mystical paraphernalia, assembled on the Market-hill, and marched down Church-street, to Pyes-close, the site of the intended erection. After the ceremony, a cold and substantial repast was provided at the Bull Inn. The sum of £217 was added to the funds.

MERTHYR TYDVIL.—*Loyal Cambrian Lodge, 127.*—A Lodge of Emergency was convened on the 19th July, at the Lodge-room, Bush Inn, for the purpose of raising Bro. John Lewis, of Llanthetty Hall, Monmouthshire, to the degree of Master Mason. After the ceremony, Bro. Lewis presented to the Lodge a copy of the Holy Bible, beautifully bound, and Masonically illustrated; and the thanks of the Lodge were voted to him for his peculiarly Masonic gift.

DORSETSHIRE, WEYMOUTH, *July 21.*—W. ELIOT, Esq., the P.G. Master, held his provincial meeting at the Masonic Hall, Weymouth, which was the largest assemblage for the last twenty years. The Lodge was opened in due form at eleven o'clock, A.M. A procession was then formed, which passed through St. Thomas-street to St. Mary's church, in proper order. The service commenced by singing an extremely appropriate piece for the commencement of divine worship, the well known Masonic Ode, "Almighty sire! our heavenly King."

A more general congregational singing was never heard within this sacred edifice, and in the chorus, "All hail!" a hundred voices spontaneously arose from the centre of the church in responsive melody, in adoration of the Great Creator of all things, and "From whom alone cometh every good and perfect gift." The effect was singularly striking and beautiful, not easily described; and whatever may be the opinion and prejudice of an unenlightened world, or however it may impugn the ancient and venerable institution of Freemasonry, the best proof was offered here, that "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The Rev. WILLOUGHBY BRASSEY, Past P.G.C., read the prayers in a most impressive manner; and a very eloquent and truly Masonic discourse was delivered by the Provincial Grand Chaplain, the Rev. W. T. Percy, from 1 Cor. iii. 11, "For other foundation can no man lay than that is laid, which is Jesus Christ." After alluding, in a beautiful style of language, to the initiatory foundation which is laid in the introduction of every Mason into the institution, and the earnest and affectionate exhortation he receives, to raise up a superstructure perfect in its parts, and honorable to the builder, and ever to continue to maintain a just and upright character;—and in reviewing the principal subjects of the admirable charge known to every Mason, in which his duty to God, his neighbour, and himself, is strongly inculcated, as well in his character as a citizen of the world, as an individual, or in his more active Masonic duties, he pointed out from historical truths, that "the foundations of all the greatness and grandeur of former ages, had perished and were destroyed; but this foundation, which was of God's appointment, standeth sure, and every one who does not build on this, will at the last day assuredly fail. It is painful to see how some men are always ready to build on any foundation but that of God: some on their external virtues; some on religious exercises and duties; some relying on the mere mercy of God; some building on any thing, and

think themselves secure, till the rain descends and beats upon their baseless fabric, and it falls because its foundation is not sure; they do not rest on the precious promises of the Gospel, but these will all fail. If we wish for happiness hereafter, we must neglect all other foundations but that referred to in the text." He then exhorted his Brethren to a due observance of their Masonic duties; to be kind, courteous, and good in society; to be firmly attached to their Queen and country; to be punctual and regular in their attendance at church and at the Lodge; to aid in supporting the funds for the relief of the poor and distressed, particularly the Female School, which is the cope-stone and ornament of the Institution—whose patroness is the Queen Dowager, who takes a lively interest in its welfare—which affords relief to the widow, the orphan, and the friendless, and has received within its bosom, and supported and educated between six and seven hundred children, since its commencement, who are all apprenticed, and carefully placed out in the world, and some attention of kindness and regard paid to them afterwards. The Boys' School, the Asylum for Aged and Decayed Freemasons, and the Annuity Fund, all demand their support; yet all this, without injury to themselves, or their connexions, but in giving that which they could well spare, with a pure and genuine heart, would be a pearl of great price,—and whenever the voice of calumny or derision were raised against them, the only reply necessary to make will be, "Go and do thou likewise."

He then concluded, by pointing to "Jesus Christ as the only sure foundation, which God settled in the purposes of eternal redemption before all things, and will follow it up to the end of time; for God, in his stupendous condescension, could accept of no other but his own Son." He exhorted the Brethren to rest on this rock of ages, as the sure foundation; to draw nigh to God sincerely with the heart; and by relying on him, we may be able to stand at the bar at the last day, and receive the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

The discourse breathed throughout a spirit of genuine Masonry and gospel truth; and it is thus pleasant in bearing testimony, that a Reverend Brother has taken the right hold of Freemasonry, and views it in that light which it is much to be desired that every Mason did: he is becoming a highly talented and first-rate Masonic preacher. The service concluded with the Grand Hallelujah Chorus, "The Lord God Omnipotent reigneth," which was conducted by the Provincial Grand Organist, Bro. Rooke.

The procession then returned through St. Mary-street; and, on arriving at the statue of our late beloved and lamented monarch, George III., halted, the band playing the National Anthem, while the whole of the Brethren, with many others, stood around uncovered. On their return to the Masonic Hall, and previous to the commencement of the business of the day, the Grand Director of the Ceremonies announced to the R.W.P.G.M., that the Committee for superintending the painting of the protrait of the Provincial Grand Master, were desirous of making a communication, and Bro. George Arden, of the All Souls' Lodge, as their Chairman, then addressed the meeting in nearly the following words:—

"Right Worshipful Sir,—In addressing you on the present occasion, I cannot plead either inexperience, or a want of sufficient time for preparation; and yet I feel myself unequal to the task which has been assigned me, by the kindness of the Brethren with whom I have been

associated. Sir, I have to thank you, on behalf of the Brethren of the province, for your kindness in allowing your likeness to be taken, for the purpose of being placed in our Hall ; and, on the part of the Committee, I have to thank the Brethren, who so cheerfully responded to our call for pecuniary assistance. Sir, it will be in the recollection of many who are now present, that on your appointment to the high important office of Grand Superintendent, a Committee was appointed to consider the most appropriate method of testifying our esteem and regard for you, and we at once determined on endeavouring to obtain a likeness, which should be considered worthy of being placed near the portrait of our late much esteemed R.W.P.G.M., Bro. William Williams. With the assistance of Bro. Gray—whose talents, as an artist require no eulogium from me, and to whom we are much indebted for his exertions, and for his honourable and independent conduct—we venture to hope that our labours have been crowned with success, and that the Brethren will approve of the painting which is now submitted to their view. It is, sir, to me personally, a source of the highest gratification, to have been selected thus publicly, to announce the completion of the labours of the Committee, although I feel myself inadequate to the task ; and to express an anxious hope, that the likeness now before us, will be viewed with delight by your children's children, and long remain as a memento of our regard and esteem. I might here enlarge on the value of your public services as a man, and the debt of gratitude which we owe you as a Mason. I might also speak with pleasure of those virtues which adorn your private life, and so justly endear you to your family and friends, but I forbear. Would that they could be transferred to the canvass, as faithfully as your external features are there represented, for in the progress of his work, the artist might well have adopted the language of the Roman poet, and have said—

Oh utinam mores, animunque effingere possim,
Pulchrior in terris, nulla Tabella foret.

To which the R.W.P.G.M. replied—

“My dear Brethren,—It is indeed difficult for me to express, adequately my feelings towards you, when I reflect on the many tokens which I have received of your approbation and esteem ; and the late request with which you honoured me, that of sitting for my portrait, through which your affectionate attachment to me will be handed down to posterity, calls forth more particularly my gratitude, and renders my present attempt still more difficult. But you know me well ; and you will believe that this public testimonial, presented in a manner the most flattering and welcome to me, is received with the warmest and most grateful feelings towards you, who have been pleased to distinguish me so highly. At the commencement of my Masonic career, I laid down for myself a course in accordance with the fundamental principles of our Institution ; and, inspired with an anxious wish to promote the best interests of Freemasonry, I have to the present hour, striven to pursue that course without deviation. My greatest stimulus has been the desire to do my duty in every situation in which I have been placed, with zeal, fidelity, and impartiality ; and the reward of which I was most covetous, I have again and again received, my dear Brethren, at your hands, in your unqualified approbation of my conduct, your zealous co-operation on all occasions, and your evincing towards me your brotherly affection, so often and so unreservedly. I can, therefore, but reiterate my warmest thanks for the highly flattering man-

ner in which you have sought to perpetuate the remembrance of your regard toward me by this portrait, to which the united generosity of the Freemasons of the Province of Dorset has contributed.

“May the Grand Architect of the Universe bless you all, my generous and valued friends! and as far as the best wishes of the individual who now thanks you for your kindness—heaped up and running over—can avail, may you all long enjoy the comforts of a happy home here, cheered by present prosperity, and brightened by the hope of unceasing happiness hereafter!”

This interchange of fraternal regard, was not only deeply felt by every one present, but was further shown by long and continued cheering. The usual Provincial business commenced by the appointment of the Deputy Provincial Grand Master for the Province, when the Brethren were much gratified by the announcement of the very judicious selection of Bro. E. T. Percy, Esq., of Serborne, a very strenuous advocate of Freemasonry, and to whom the Craft in that part of the province are much indebted for his exertions in promoting the interests of the Institution. He was then installed, and duly invested with the privileges of his high and distinguished office. Votes of thanks were passed to the Rev. W. J. Percy, P.G.C., for his very excellent sermon; to the Rev. Willoughby Brassey, P.P.G.C., for the use of the church, and reading the prayer, with a hope that he would publish the sermon preached by him at the Provincial Meeting at Bourton, 1840; to the Worshipful the Mayor, C. Bridge, Esq., for granting the use of the Guildhall, for the banquet; and to Bro. R. Rooke, the Provincial Grand Organist, for the very able and efficient manner in which the singing at the church was conducted.

The various officers were then appointed for the following year.

After the other Masonic business, which cannot be here further explained, the Brethren repaired to the Guildhall, on the top of which floated three handsome colours. The interior of the hall was tastefully decorated for the occasion, and the harmony of Masonry kept up throughout, by ornamental Masonic devices. When the Brethren were seated, clothed in Masonic dress, the *tout ensemble* of the whole was very striking. There were many Brethren from distant parts of this and other counties, who had never seen each other before, all recognised as “Free and Accepted Masons,” united together by that mysterious chain of brotherly regard, which a gracious Providence has designed for wise and beneficial purposes, which has withstood, in every age and clime, the wreck and fall of empires, the tyranny of the oppressor, and the base attacks of calumny, superstition and ignorance.

After dinner, and grace being said by the P.G. Chaplain, the healths of the Queen, Queen Dowager the patroness of the Female School, Prince Albert, and the Prince of Wales, were severally drank with the fervour of truly heartfelt, genuine loyalty. A collection was made for the purposes of charity, which was distributed between three poor widows of deceased Brethren, and a Brother in indigent circumstances. Then followed the usual Masonic toasts, during which Bro. R. Ledgard, of the Lodge of Amity, 160, proposed the health of the R.W.P.G.M., in a neat and appropriate speech, and, alluded to the regard in which he was held throughout the province, which was received with the most rapturous applause, and responded to by him in a manner worthy the true and genuine Mason, as was also the health of the Deputy Provincial Grand Master.

The party broke up shortly after ten o'clock, and never on any occasion in Weymouth, have the Brethren been better pleased with the purposes for which they assembled, as well as with that truly brotherly regard which prevailed throughout.

The next Provincial Meeting for Dorsetshire, will be held at Sherborne.

EXETER. *June 27.*—The foundation-stone of the intended new building about to be erected at the expense of the county, for the reception of pauper lunatics, was laid on Monday afternoon, by the Right Hon. Earl Fortescue, lord-lieutenant of the county, with full Masonic ceremonies, in his capacity of Grand Master of the "Free and Accepted Masons" of this Province. The day was exceedingly fine, and the expectation of witnessing a spectacle as novel as it was interesting, drew together a vast concourse of persons from Exeter and neighbourhood. The site on which the building is to be erected, is near the turnpike-road, leading to the village of Exminster, and is, in all respects, exceedingly well adapted to the purpose.

The building and grounds will cover an extent of nearly twenty-five acres, and considerable progress has already been made in cutting the new road which is to form the carriage drive to the Asylum.

The Provincial Grand Lodge was opened at the New London Inn, at nine o'clock in the morning, and was close tiled at ten. After the transaction of business, the Lodge was adjourned to the Stowey Arms, at Exminster, where the visiting and other Brethren were admitted, and then the whole assemblage formed into procession and marched to the ground.

When the P.G.M. and the other officers engaged in the performance of the ceremony had taken their stations, the band played the National Anthem. After which the P.G. Chaplain, the Rev. J. Carwithen, offered up the following prayer:—

"May the Grand Architect of the Universe grant a blessing on this foundation-stone, and by His Providence, enable us to finish this, and every other work, which may be undertaken to the advantage of the County of Devon; and when this our earthly tabernacle is dissolved, may we find a building not made with hands, eternal in the Heavens." To this the other Brethren responded "So mote it be."

The inscription, written on vellum, was then read, and the architect announced the coins which were about to be deposited in the stone.

The acting Provincial Grand Secretary (Mr. Terrell) then read the Masonic inscription, also beautifully written on parchment.

The scrolls and coins having been deposited in the hollow prepared in the stone for their reception, the P.G.M. received the silver trowel from the Senior Grand Deacon, and spread the cement on the lower stone, with the skill becoming a master of the Craft. The D.P.G.M. (the Rev. Dr. Carwithen) poured corn, wine, and oil upon the stone, having received them from the proper officers, after which he offered up an appropriate prayer.

Proclamation having been made by the Grand Superintendent of Works, that the stone had been duly laid according to the rules of Masonry, the assemblage was suitably addressed by Earls Fortescue and Devon.

The band then played "God save the Queen;" three cheers were given for the success of the building, and the procession returned in inverted order to the Stowey Arms, where it broke up.

An elegant entertainment was provided at the close of the proceed-

ings, in the lawn at Peamore, where a spacious marquee had been erected for the occasion. Upwards of one hundred ladies and gentlemen had been invited, including many of the most distinguished families of the county. A band had been stationed under the trees, and played several favourite airs during the repast. The architect, surveyor, &c., were also invited to participate in the festivities of the evening. The workmen employed on the building, upwards of two hundred, were provided by the committee with a substantial dinner, in a field near the works.

WIVELISCOMBE, *July 27*.—The Grand Lodge assembled in considerable numbers, to receive their Prov. Grand Master Colonel Tynte, who has partially recovered from a dangerous illness; the Lodge was opened at twelve o'clock, when the first and most agreeable duty was performed, namely, that of presenting a congratulatory address to the *chief*, on his hailed recovery, and return among the Brethren. The Prov. Grand Master's reply was as kind-hearted as it was eloquent; and requesting the indulgence of the Brethren to consider his early retirement from them attributable to the remaining effects of his late severe attack, he nominated the Grand Officers for the year, and requested the D.P.G.M. Bro. Madison, to complete and preside over the business of the day; the G.M. then retired, amid the full honours and warm regards of the Craft. The D.P.G.M. proceeded to invest the newly-appointed officers with the honoured purple, among whom it is gratifying to announce that our talented young townsman, Bro. Frederic Kingsbury, was appointed Provincial Grand Organist. Several acts of benevolence were awarded, to cheer the widow and the afflicted, and the Lodge was solemnly closed. A sumptuous banquet was provided in the new assembly-room, which is a very handsome apartment, doing equal credit to the inhabitants of Wiveliscombe as it does to the architect, Bro. Carver, who planned and completed it. The D.P.G.M. presided, and was ably assisted by Bro. Cridland, as Vice-President. About eighty sat down; among the number we noticed Bros. Randolph, Hancock, Keats, Maher, E. White, Stradling, Sully, Welch, Pratt, Waghorn, Owen, Seale, Cartland, Barnard, and other distinguished Masons. The usual loyal and appropriate toasts were given and responded to; and the evening was enlivened by some delicious glees, admirably sung by Bros. Eales White, Randolph, Kingsbury, and Salter; nothing could exceed the harmony and interchange of cordial feeling which animated every one present; the better health of the P.G.M. was given and received in gratifying expressions of affection, and high compliments were paid to many active and intelligent Masons.

WILTS—MONCKTON FARLEIGH—LODGE OF RECTITUDE.—A very full meeting of the Brethren of this Lodge, with many visitors from the Bath Lodges, took place on the 21st June, for the purpose of installing Bro. Barrett Worshipful Master for the year ensuing. The Lodge was opened in due form by the W.M., Bro. Bartlett Little, and the ceremony of installation performed by Bro. P. M. Wodderspoon, with great attention to ancient usage and established custom. After the appointment of officers and the other duties, the Lodge was closed in order, and the Brethren and visitors sat down to banquet. On the removal of the cloth, the W.M., in proceeding with the duties of the chair, proposed the health of our gracious Queen, which was received with respect and warmth of feeling; other loyal, and also fraternal toasts followed. The evening was enlivened by some beautiful glees

and Masonic songs, and we may truly say that a happier meeting of Brethren could scarcely take place.

PORTSMOUTH, July 4.—The Provincial Grand Lodge of Hampshire met for the installation of Admiral Sir Lucius Curtis, Bart., *C.B.*, as Provincial Grand Master of that county. This important ceremony attracted a numerous body of the Brethren, and created the most stirring interest amongst the inhabitants.

At the early hour of nine o'clock the Brethren congregated in the Assembly-room of the Crown Hotel, where the Provincial Grand Lodge was held, and which was attended by the R.W. Bro. Ramsbottom, Provincial G.M. for Berks; the Rev. Bro. T. T. Haverfield, Chaplain to the Duke of Sussex; V.W. Bro. White, Grand Secretary, and Bro. Burckhardt, P.G.D.; the R.W. Bro. Eliot, P.G.M., and other officers of the P.G. Lodge of Dorset; the R.W. Bro. Francis, D.P.G.M., and other officers of the P.G. Lodge of Surrey; officers of the P.G. Lodge of the Isle of Wight, and several distinguished Masons from other Lodges, besides the officers and members of the P.G. Lodge of Hampshire, and the various Lodges in the province.

The R.W. Bro. Ramsbottom presided, who opened the Lodge in due form by reading the warrant. The several Lodges were ranged under their respective banners, and the Lodge laid out in great splendour. Amongst the emblems displayed we noticed the very elegant banners of Sir Knights R. Lea Wilson, W. T. Smith, J. A. Chase, J. Vink, R. Dover, and D. W. Osbaldiston, the magnificence of which enhanced very considerably the grandeur of the scene. Nearly four hundred Brethren were present.

Sir Lucius Curtis being presented to the R.W. President, was installed in ancient form, and the oath administered.

SIR LUCIUS CURTIS having been duly and solemnly installed into the office of Provincial Grand Master of Hampshire, a deputation from the province, consisting of the V.W. Bro. Trew, P.G. Treasurer, and the Worshipful Masters of the different Lodges, advanced to the pedestal, and Bro. Trew, in a very neat address, presented to the Provincial Grand Master a very splendid collar and a solid gold jewel, as a testimonial of Masonic regard and esteem from the Freemasons of the province.

The R.W. Bro. RAMSBOTTOM then addressed the P.G. Master, and expressed how much the pleasure of his duty was enhanced, in investing him with so flattering a testimonial of regard from the Masons of the province.

Sir Lucius CURTIS returned thanks in a most feeling, kind, and Masonic address to the Brethren, especially thanking them for so splendid a testimonial, which also called for the liveliest expression of gratitude for the manner in which had it been offered.

The R.W. Bro. WILLIAM ELIOT, P.G. Master of Dorset, was then duly installed into the full dignity and privileges of that distinguished office, having kindly attended at Portsmouth, to prevent the Grand Officers being called so far as Weymouth, to proceed with his installation.

These important ceremonies being concluded, the Lodges formed in procession, for the purpose of attending divine service at St. Thomas's church; the route being through Penny-street, the Parade, High-street, and St. Thomas's-street.

On arriving at the church, the procession opened right and left, and the Grand Lodge and other Lodges passed through the lines in reversed order, the P.G. Master entering first. The church was crowded in

every part, admission to the public having been by tickets; and so great had been the interest excited to be present, that hundreds had unavoidably been disappointed.

The Rev. J. P. McGHEE read prayers. Bro. Dr. Chard, P.G. Organist, presided, and played the *Voluntary* and an anthem before the sermon, ably supported by a very effective choir. The Rev. Bro. T. T. Haverfield, Chaplain to H.R.H. the Duke of Sussex, preached a powerful sermon from the 6th chap. of Micah, 8th verse—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Hallelujah—Amen." His appeal to the uninitiated was of the most impressive character; and his justification of the principles of the Craft was homefelt by the Brethren assembled.

The procession returned in order, when the Lodge was resumed, and the annual provincial business transacted. The following officers were appointed for the ensuing year:—

Bros. Richard White, W.M., Lodge, No. 319, S.G. Warden; Jno. W. Hewitt, W.M., No. 307, J.G. Warden; Thos. Trew, P.M., No. 462, G. Treasurer; Edward Hunt, P.M., No. 555, G. Registrar; J. R. Stebbing, P.M., No. 152, G. Secretary; Captain Elliott, W.M., No. 428, S. G. Deacon; George Pope, No. 152, J. G. Deacon; H. Wallis, No. 152, G. S. of Works; Joseph Ball, No. 152, G. D. of Ceremonies; S. D. Forbes, No. 387, G. Sword-Bearer; Dr. Chard, No. 90, G. Organist; Bruce, No. 90, G. Usher; Pritchard, No. 152, G. Standard-Bearer.

Stewards—Bros. W. J. Hay, Sabben, W. Tryon, E. Channell, Cocks, and J. R. King.

It was understood the next Provincial Grand Lodge would be held at Southampton.

Immediately the Lodge closed, a Provincial Grand Chapter was opened at the Phoenix Lodge-rooms, in the High-street, attended by upwards of one hundred Royal Arch Companions, when Sir Lucius Curtis was solemnly installed Grand Superintendent in Hampshire of Royal Arch Masonry. No other business was transacted, and the Chapter closed at half-past five.

We congratulate our Hampshire Brethren upon the spirit which characterized their proceedings, the order and efficiency of which are attributable to the zeal and industry of Bro. William Minchin, to whom, as P.G. Director of Ceremonies, the multitudinous arrangements belonged. The success of his endeavours afforded the highest gratification.

THE BANQUET

was held in the great room of the Globe Hotel, in Oyster-street; the arrangements for which were of the most liberal kind, and gave the highest satisfaction to about two hundred of the Brethren. The chair was occupied by Admiral Sir Lucius Curtis, Bart., P.G.M., assisted by Bro. White, S.G. Warden, and Bro. J. Hewitt, J. G. Warden; supported on the right by R.W. Bro. Ramsbottom, Bros. Francis, Rev. C. Vink, Chase, Dover, &c; and on the left by G. S. White, Bros. Burckhardt, Rev. T. T. Haverfield, John Vink, Trew, &c. It went off most socially and masonically.

GOSPORT.—Owing to the great exertions of Bros. Adams and Forbes, the Lodge of Harmony, 387, is rising from the dormant state in which it has been for some years past. Too much praise cannot be given to the above indefatigable Brothers, as nothing but their exertions has

prevented the warrant being returned, in consequence of the very low state the Lodge was reduced to. During the last three months there have been nine initiations, the only ones for some years, and several Brothers have likewise joined. It will soon rank second to none in the province for numbers, as it does at the present time for true Masonic feeling. Bro. Hewitt, W.M., was appointed P.J.G.W., and Bro. Forbes, S.W., was also appointed P.G.S.B., at the provincial meeting at Portsmouth, on the 4th of July. The Royal Naval Encampment, No. 2, attached to the Phoenix Lodge, 319, held a meeting on the 15th of August, for the purpose of giving this degree to Bro. Captain Markham, 32nd regiment, and Bro Major Robe, E.I.C.S. The ceremony was extremely well gone through by the E.C. Sir Knight Stebbing. The 6th regiment have arrived at Haslar Barracks, Gosport, from Dover; they have a Lodge attached to them, but have not met since their return from India, in consequence of the present W.M. being attached to the wing of the regiment, which is now on its return from the East.

CHATHAM, *June 27.*—A Provincial Grand Lodge was held at the Sun Tavern, at twelve o'clock. The following Grand Officers were installed:—

Bros.—Key and Jones, G. Wardens; Hills, G. Treasurer; Jeffreys, G. Secretary; ——— G. Chaplain; Heather, G. Registrar; French and Moes, G. Deacons; Firminger, G.D.C.; Kendrick, G. Sup. W.; Riccan, G.S.B.; Carlin, G.P.; Dolly, Farrent, Ismay, Lynch, Broucher, Thomas, G. Stewards.

The Deputy P.G.M. then, in a very pleasing address, presented Bro. Jeffreys with a splendid jewel, which token that Brother acknowledged in a very appropriate manner.

A procession of the Brethren, about two hundred in number, was formed in due order; when they proceeded to church, and heard an excellent sermon preached by Bro. the Rev. D. Jones, B.D., Provincial G. Chaplain. The collection, which was liberal, was divided between the Freemasons' Girls' School, and the National Schools of Chatham. The Brethren then returned to the Grand Lodge, at which votes of thanks were respectively passed to the rector, the churchwardens, the Rev. preacher, the organist, and particularly to the Deputy G.M., for their several kind offices on the occasion. After which the Grand Lodge closed.

The occasion excited considerable attention; the streets and windows were crowded with eager spectators, as the procession passed and returned. The banquet was well attended; about ninety sat down. The harmonic concert, vocal and instrumental, was unusually excellent. The toasts, loyal and Masonic, were excellently given, and warmly cheered, particularly that of the D.G.M., (by Bro. Key), the Wardens (by Bro. Baumer), and the Provincial Grand Chaplain.

The meeting passed off delightfully. We regret that the lateness of the report (9th September), has compelled us to omit many interesting particulars.

THE CHANNEL ISLANDS.—JERSEY, *Sept.*—The Lodges here are in an excellent state of work.

THE FARMER'S LODGE, No. 302, meets on the 1st of every month, at the Kent Coffee-house. Bro. Andrews, the present W.M., is among the foremost in zeal and industry. On the 5th of this month the three ceremonies were ably gone through. Some officers of the 59th, a detachment of which regiment is quartered here, have joined this

Lodge, together with several of the sergeants. The officers attend in plain clothes, the sergeants in regimentals. Perhaps a more honourable proof of the *universality* of the "peculiar system of morality, illustrated by symbols," could hardly be exhibited than in this Lodge. The pure discipline of "mind" which regulates the officer and the soldier—the merchant and the tradesman, teaches a moral lesson of no inconsiderable value to a community, that in other respects are somewhat restricted in their social code.

On the last Monday in the month, a Lodge of "Practice" is held by the officers of the Lodge, so that they are fully prepared on the following Monday to go through the ceremonies. The Brethren usually meet about forty, sup together, and invariably depart before twelve.

THE MECHANICS' LODGE, 306, meets at the Turk's Head, and deserves honourable mention.

MASONIC FUNERAL.—During the fire on Tuesday evening, August 30, Mr. Daniel Vonberg was seized with apoplexy while walking through Don-street, Jersey, and expired before assistance could be rendered to him. The remains of Mr. Daniel Vonberg were interred on Sept. 1, at three o'clock, with Masonic honors, in the churchyard of St. Saviour's parish. The deceased, who died in his 67th year, was Secretary to the Farmer's Lodge, 302, of Free and Accepted Masons. He was also a member of the Druids and Odd Fellows Lodges, all of which attended his funeral in grand costume. The procession was led by the Masons of the three Lodges established in this island, marching two and two; the Revs. Wright, La Cloche, and Gallagher, followed; after which came the hearse with the body, the chief mourners, the friends of the deceased, and the Lodges of the Druids and Odd Fellows, also in grand costume, closed the cortege. An immense concourse of people attended the funeral, the deceased having been a resident of the island for upwards of forty years. The solemn and affecting service of the church was read by the Rev. Mr. Wright, vicar of St. Saviour's, and a funeral oration was delivered by the Worshipful Master, Brother John Andrews.

GUERNSEY.—The Lodges here are not in very active operation at present. We look forward with hopeful expectation to some enterprising English residents to inspire some spirit among us.

SCOTLAND.

EDINBURGH.—The visit of the Sovereign Lady of the British Isles, (the daughter and niece of Royal Grand Masters), to modern Athens, has put speculative Masonry, for the time, in the shade. The welcome and stirrup-cups have been presented to Her Majesty at Dalkeith, by the Duke of Buccleugh. Scone Palace has been the scene of Scottish hospitality; and the various Baillies, Masonic and profane, have enjoyed their wee drap wi unco' relish. Masonry meantime took a holiday, with the following exceptions.

THE VICTORIA HALL.—During the time her Majesty was in the Castle, the foundation-stone of the Victoria Hall, and the buildings erecting for the accommodation of the General Assembly, was laid by Lord Frederick Fitzclarence, *G.C.H.*, Grand Master Mason of Scotland. The other officials present were—

The Earl of Buchan, Acting Deputy-Grand Master, in the absence of Lord Glenlyon; Patrick M. Stewart, Esq., *M.P.*, Acting Substitute-Master; J. Whyte Melville, Esq., of Mount Melville, Senior Grand Warden; Sir David Kinloch, Bart., Acting Junior Grand Warden; W. A. Laurie, Esq., Grand Secretary; John Maitland, Esq., Grand Clerk; T. Graham Dundas, Esq., Senior Deacon; W. Baillie, Esq., younger, of Polkemmet, Junior Deacon; Rev. Alexander Stewart, of Douglas, Grand Chaplain; J. Gillespie Graham, Esq., of Orchill, Acting Architect; Wm. Cunningham, Esq., Grand Jeweller; Robert Gilfillan, Esq., Grand Bard, &c.

His lordship, besides the Grand Lodge, was accompanied by about three hundred of the Brethren, composed of many deputations from Lodges in the provinces. The Queen, as she passed to and from the Castle, noticed in an especial manner the Grand Master, by repeatedly bowing to him, and waving her hand. The ceremony within the great tower of the hall, though short, was most solemn, and the addresses of the Grand Master and the Grand Chaplain were couched in terms at once elegant and impressive, in the course of which allusion was made to the auspicious occasion of her Most Gracious Majesty's visit. The Grand Master, on his return to the hall of the High School, returned thanks for the support he had received from the assembled Brethren, in a speech replete with good feeling and good taste. A gallery was fitted up for the accommodation of the fair sex, among whom we noticed the Countess of Glasgow, Lady Augustus Fitzclarence, and a numerous assemblage of beauty and fashion.

The following is the inscription of the plate deposited in the stone:—

“To the glory of God, in honour of the Queen, on the 3rd day of September, in the year of our Lord MDLCCCXLII., the day of our Most Gracious Majesty Queen Victoria visiting the City of Edinburgh, the Right Hon. Sir James Forrest, of Comiston, Bart., Lord Provost, the Rev. David Welsh, *D.D.*, Moderator of the Assembly, the foundation-stone of this superb structure, to be called Victoria Hall, for the use of the General Assembly of the Church of Scotland, was laid by the Right Hon. Lord Frederick Fitzclarence, *G.C.H.*, &c., Grand Master Mason of Scotland, in presence of the Grand Lodge and other Masonic Lodges.—James Gillespie Graham, Esq., of Orchill, Architect. John Lind, master-builder of the Hall. Length of building from east to west, 111 feet. Height of spire over the entrance, 241 feet.”

There were also deposited in the cavity of the stone, inclosed in a glass jar, an Edinburgh Almanack, the newspapers of the day, a plan of the city, and a beautiful engraving of the building, with coins of the present reign.

The occasion of performing this ceremony was most judiciously chosen, and great praise is due to the Craft for the manner in which it was executed. The urbanity and grace of the Most Worshipful Grand Master will long be remembered by the Brethren, and will form one of their most pleasing recollections associated with the Royal visit.

INITIATION OF LORD ADOLPHUS FITZCLARENCE.—On Tuesday the 13th September, there was holden by the very ancient Lodge of Edinburgh Mary's Chapel, No. 1, an Especial Lodge of Emergency, for the express purpose of initiating Lord Adolphus Fitzclarence into the mysteries of the Craft. His lordship was accompanied by his brother, Lord Frederick Fitzclarence, Grand Master for Scotland; Sir James Forrest, Bart. of Comiston, Past-Grand Master; Sir Thomas

Dick Lauder, Bart. ; John Maitland, Esq., Grand Clerk ; W. A. Laurie, Esq., Grand Secretary ; together with twenty members of the Grand Lodge, and about one hundred Brothers of the Lodge, No. 1. The hall was tastefully decorated for the occasion, and after the ceremony had been completed, and the illustrious candidate had been admitted as a Brother, the Brethren sat down to an elegant cold collation. The usual loyal toasts were drunk ; and the Master of the Lodge, in a speech replete with good feeling, proposed the health of the Grand Master, who in the course of his reply, complimented the office-bearers very highly for the efficient and dignified manner in which they had discharged their solemn and important duties, and said that it afforded a gratifying proof of the abiding nature of Freemasonry to find so ancient a Lodge so highly respected, and under such efficient management. The song of "Scotia's bonny Queen's come," set to music by Bro. Peter M'Leod, was presented to the noble Brothers, together with a copy to the Queen, which Lord Adolphus said he would take an early opportunity of laying before her majesty. Altogether the meeting was remarkable for that delightful harmony of feeling which is always to be found among the Fraternity ; and the whole scene must have made an impression on the minds, not only of the illustrious Brothers, but on all who witnessed it, which will not be easily effaced.

ROYAL ARCH CHAPTER, No. 1.—*Aug. 18.*—A meeting was held, at which a considerable number attended ; the M.E.Z., Alexander Deuchar on the throne. After the transaction of business, Bro. John Ferguson Cook, W.M., Union Lodge of Nassau, in the Bahama Islands, was exalted to the Royal Arch Degree.

EDINBURGH PRIORY, *Aug. 18.*—Companion J. F. Cooke was installed a Masonic Knight Templar.

THE LATE EDMUND KEAN.—It is not perhaps generally known that this celebrated actor was initiated in St. Mark's Lodge, Glasgow. The men of the "wet west" have usually been reputed as "given to hospitality," and it may be supposed that on the reception among them of such a votary of the "jolly god," their congratulatory libations would be neither few nor far between. It would be "an awfu' nict that!" as Johnny Lees, an aged *sutor* said of the Bard of Coila's farewell-taking at Tarbolton.

GREENOCK.—The members of St. John's Lodge, having heard of the arrival of Bro. Alexander Grant as passenger on board a vessel bound to the North, hastened to greet him. An Emergent meeting was convened for the 28th July, which was attended by thirty members, who welcomed their distinguished guest with true Masonic hospitality.

IRELAND.

J. M.—*We believe it is not the present intention of the late Editor to revisit Dublin: his health is certainly improved, but private affairs will prevent that gratification.*

A TEMPLAR.—*We are requested to say that Dr. Cruickshank eronerates all his Irish Brethren from se-resny, and will feel deeply indebted if he can himself be made equally independent.*

HONESTUS finds the “*creature at his dirty work again.*”—*We expected as much.*—“*EX quoque ligno,*”—*we will keep an eye open.*

AN OLD MASON.—*We feel obliged by the printed papers as well as the MSS. of 1803;—they shall be carefully preserved,—and the correspondence shall commence as soon as the current Number is out of hand.*

A MASONIC KNIGHT.—*We differ, inasmuch as, if our correspondent be correct in his report, we think the Grand Conclave (would we had such in England) quite right in directing the modification of the Obligation. The letter, in other points, is too important to be published, without the most authentic information.*

H.—*We are certainly in no position to dispute the truth of the proceedings, but we may fairly question whether the excitement of H. has not betrayed his judgment, and for this reason we defer the General Report from Dublin until further advices.*

DUBLIN.—Our communications generally are very unimportant. In Dublin most of the Lodges are in recess, but the approaching season is expected to exhibit our usual spirits and intelligence. In the provinces there is a betokening of much promise; the number of initiations is considerably on the increase, and the higher orders are establishing with great *éclat*. Among the foremost of the provincial phalanx is Bro. M. Furnell, the P.G.M. for North Munster, who, among his nobler qualities, appears to possess the power of ubiquity, for no sooner do we know that he has convened a meeting in one town, than we find him wielding his sceptre in another. The provincial details are, as usual, very interesting.

LODGE 6.—On Tuesday last, July 5, a deputation from Masonic Lodge 6, waited, by appointment, on the Right Worshipful Wm. White, Esq., at his residence, Berry’s-buildings, Rathmines, to present him with an address, on his resignation of the high and honourable office of Deputy Grand Master of Free and Accepted Masons in Ireland. We subjoin a copy of the address and of the answer:—

“*To the Right Worshipful William White, Esq., Deputy Grand Master of Free and Accepted Masons in Ireland.*

“RIGHT WORSHIPFUL SIR,—We, the Master, Wardens, and Brethren of Masonic Lodge No. 6, having with great regret learned your intention of resigning the high and honourable office of Deputy Grand Master, beg to approach and affectionately entreat you to forego your intention of retiring from the high station which you have for so many years occupied, with advantage to our order, and honour to yourself.

“We, your maternal Lodge, sincerely assure you, that having endeared yourself to us by your many virtues, we cannot contemplate your retiring from office otherwise than a general misfortune, and an event deeply to be deplored by the Masonic Society in Ireland.

“We respectfully offer you our warmest acknowledgments for the valuable assistance you have hitherto rendered our Society, by your upright and gentlemanly bearing—by your honourable and high Masonic conduct—by the gentle and impartial manner in which you have ever discharged the duties of your office—and by your constant attention to, and able assistance in, all our Masonic transactions; and may the Great Architect of the Universe

preserve you long to aid us by your counsel, to cheer us by your presence, and direct us by your experience.

“THOMAS OWENS, Master.

“CHAS. CARRY OVEREND, P.M. and Sec.

“Lodge Rooms, 5th July, 1842.”

ANSWER.

“To the Master, Wardens, and Brethren of Masonic Lodge No. 6.

“GENTLEMEN AND BROTHERS,—I receive, with the most endearing sentiments of friendship and satisfaction, the address of LODGE No. 6, on the occasion of my retirement from the high station which you do me the honour to say I have for so many years occupied with advantage to our most ancient and honourable society.

“In the utterance of these sentiments, I perceive the benevolent principles of our Fraternity intimately interwoven with the private affection and esteem with which, as members of my maternal Lodge, you have always honoured me; yet, though I cannot claim to myself to have fully merited the warm eulogium your partiality has bestowed on me, I can most conscientiously declare it has always been my most anxious desire to fulfil the duties of that high official situation in such a manner as might have equalled the most exalted expectations of my most ardent friends.

“I have the honour to remain, Gentlemen and Brethren, your faithful and sincere friend,

“WILLIAM WHITE.”

After the presentation of the Address, the deputation partook of an elegant *déjeuné* prepared for the occasion.

A deputation of the Master, Wardens, and Officers of the Masonic Lodge 245, waited on the R. W. the Deputy Grand Master of the Free and Accepted Masons of Ireland, William White, Esq., at his residence in Dublin, and presented him with an address on the occasion of his retirement from office. A very elegant *déjeuné* was prepared for the occasion, at which the Brethren forming the deputation were most hospitably entertained.

July 14.—Lodge 620, or the First Volunteer Lodge of Ireland, met at their Lodge-rooms, Kingstown, on Thursday, being Installation-day, when Brother Mark Toomey, W.M., was enthroned, and Bro. William Pasley was raised to the degree of S.W., and Bro. John Morgan to that of J.W.; Bro. Henry Humphreys, S.D.; and Bro. William Richardson, J.D. After labour they retired to refreshment, and having spent a delightful evening, separated in “peace, love, and harmony.”

CARLOW.—The County Carlow Lodge met for the installation of officers according to the ancient and beautiful formalities, when the following were installed for the ensuing year: Thomas Crawford Butler, Esq., W. Master; W.R. Fitzmaurice, Esq., S. Warden; W. Fishbourne, Esq., of Hollymount, J. Warden; Robert M’Mullen, Esq., Secretary.

BELFAST.—On Friday, 24th June, being the feast of St. John the Baptist, the Lodge of Concord, No. 40, met at their new Masonic Hall in Donegal-square. The apartments hitherto occupied by the Lodge having been found inconveniently small for the ceremonies of the Craft, as well as of the Royal Arch Chapter, and the Knight Templars’ Encampment connected with it, the Lodge appointed a Committee, three or four months back, to provide and furnish new rooms. The new Masonic Hall is situated in Donegal-square, having a porch inscribed with the mystic words “AUDI, VIDE, TACE,” opening to the square with vestibules, &c.; and having a connection also with the Royal Hotel. The Hall is thirty feet long by twenty-five wide, and is fitted up with an imitation of oak panelling, in Gothic arches of the style of the thirteenth century, with appropriately erected stalls or seats for the

members.* As this part of the arrangement of the Hall has been made with allusion to the period when the Knights of the Holy Sepulchre, or Templars, were patrons of the Order of Masons, an escutcheon with a red cross is emblazoned over the back of each stall; and it is intended that each Knight of the Commandery or Eneampment attached to the Lodge, shall suspend a banner with his coat-of-arms over his stall. The throne of the W.M. is covered also with a Gothic canopy, and is raised on a crimson dais. In the west, at the door, are placed the two mystical pillars, supporting globes of light.

The Lodge was opened in due form and order at four o'clock, by Richard Connery, Esq., K.T., the W.M., who immediately proceeded, assisted by Archdeacon Mant, P.G.M. of Carey and Dunluce, to instal as W.M. for the next six months Bro. the Rev. Frederick W. Mant, K.T. The new W.M. then invested his Officers, who were installed and saluted accordingly; viz. Captain Cortland G. McGregor Skinner, R.A.M., as S.W.; Henry Campbell, R.A.M., J.W.; Samuel Vance, R.A.M., S. Deacon; William Rowan, M.M.; J. Deacon; S. McKibbin, R.A.M. J.G.; J. G. Thomson, R.A.M., Secretary. Two Brethren of the Lodge, R. Davison and A. C. Walsh, Esqs. were admitted to the second degree; and Thomas Grey, Esq., J.P., and Dr. Thomas Read, M.D., were initiated into the mysteries of the Craft, The Lodge was called off at half-past six o'clock to refreshment, when eighteen Brethren sat down to dinner. After dinner, the usual routine of Masonic toasts having been given from the chair, the S.W. Captain Skinner gave the health of the W.M. in very appropriate and complimentary language. The W.M., in returning thanks for the compliment, expressed his obligations to those who had preceded him in the government of the Lodge, whereby the way had been made easy for him, if he only exerted himself with diligence, as he hoped to do. He alluded particularly to the services of P.M. Connery, and called upon his Bro. the P.G.M. of Carey and Dunluce, to propose the next toast.

Archdeacon Mant, in responding to this call, expressed the pleasure it gave him to do so, and thanked his Brother, the W.M., for the opportunity it gave him of testifying his sense of the merits of a very worthy Brother. He stated, that having himself laboured to make the Lodge what a Lodge should be, he had from no person derived such aid as from that individual; who, from the time he joined the Lodge as a private member, as S.W., and as W.M., S.W. had devoted himself to Masonry, and left no opportunity unused of improving himself, and benefiting the Lodge. He alluded to the appearance of the Masonic Hall, the furnishing, &c. of which had been done under Bro. Connery's constant superintendance, and would be a lasting memorial of his services and zeal. But in order that their sense of his services might be deeply impressed also on Bro. Connery's mind, he was now commissioned by the Brethren to request his acceptance of a jewel, as a trifling memorial of their regard. The Rev. Brother then placed in the hands of the W.M. a very handsome Past Master's jewel, being a pair of compasses, set in Irish diamonds, joined with a square of gold, on the back of which was engraved an appropriate inscription; and the W.M. presented it in the name of the Lodge to Bro. P.M. Connery, who replied in feeling terms, expressing his sense of the kindness of the Brethren, and assuring them how much he should value their present. The Lodge was closed in due form and order at ten o'clock.

* We hope to present our readers with a drawing of this Hall.

LONDONDERRY.—Report favours the probability of the revival of that old and respectable Lodge, 93. The Brethren of the North have observed with feelings of much pleasure the activity and zeal of the Brethren of the South; and the old members of 93 look back with pride to the time when their Lodge was in full work, both in discipline and the active exercise of benevolence. May the good old times return!

CORK.—Masonry here is not behindhand; our Lodges are in very fair working; and our "Female Orphan Asylum," of which we are naturally proud, is also looking up. It may not be generally known that it receives the orphans or children of every religious denomination, and its regulations are based, as well as possible, on the London Female Masonic School. The Annual Report of the institution is just published.

NORTH MUNSTER — LIMERICK.—Robert Hunt, Treasurer to the Limerick Masonic Orphan Society, thankfully acknowledges 20*l.* received from John Croker, Esq., of Ballyneguard, Foreman of the County Limerick Grand Jury.

June 24, *Ancient Limerick Lodge, 271.*—The Brethren of the ancient Craft mustered strong last evening to celebrate the festival of their patron saint, John the Baptist. Sir Richard Franklin, *M.D.*, Master, in the chair. At seven o'clock about thirty-five sat down to banquet, and the evening passed off with "that feast of reason and the flow of soul," only to be found amongst the Brethren. Mr. Ranelow presided at the piano, and several songs, duets, and glees, were sung by him and Bros. Swinbourne, Glover, Sullivan, and Haynes. After the last charter toast of "All distressed and oppressed Brothers round the globe, and a speedy relief to them," was drunk, the Deacons made the usual charity collection, and the liberal sum contributed was ordered to be given to a respectable Brother, now distressed, one who in "the changes of this life," had lately been thrown on one "of its quicksands." There were present visitors from No. 1, Cork; 13, Limerick; 47, Charleville; 50, Dublin; 108, London; 225, Glasgow; and 567, Canada.

The following official acknowledgment of the addresses from Masonic Lodges 13 and 271, of this city, on her Majesty's providential escape from assassination, have been received from the Secretary of State for the Home Department, by Michael Furnell, Esq., *D.L.* High Sheriff.

"Whitehall, June 25.

"SIR—I have had the honour to lay before the Queen the loyal and dutiful address from the Mason Lodges No. 13 and 271, Limerick, which accompanied your letter of the 13th inst. And I have it in command to assure you that her Majesty is deeply sensible of the loyalty and affection of her faithful subjects.

"I have the honour to be, Sir,

"Your obedient servant,

"JAMES GRAHAM.

"M. Furnell, Esq., &c. &c. High Sheriff,"—(*Limerick Chronicle*)

June 25, *the Ancient Union Lodge, No. 13*, met at their hall, Henry-street, to instal officers. Previous thereto, Bro. Furnell, *P.M.*, addressed Bro. W. S. Tracy in the most impressive language, requesting, in the name of the Lodge, his acceptance of a handsome Past Master's jewel, as a small token of the universal esteem and love of the Brethren, so justly due to his care, urbanity, kindness, and firm decision as Master, and congratulated him sincerely on the prosperity and high *reclut* that the Lodge attained under his rule. The Worshipful Master returned

thanks in most appropriate and feeling terms, when Bro. Furnell delivered a very instructive and pathetic lecture, which was throughout received with profound attention, and requested to be printed and attached to the new edition of the by-laws; when, after some other important business, Dr. R. Gelston, high sheriff of this city, was installed Master, according to the beautiful ancient ceremony; Francis Spaight, Senior Warden; John Gleeson, Junior Warden; the Hon. John O'Grady, Senior Deacon; Dr. Jas. Frazer, Junior Deacon; the Rev. H. De L. Willis, Chaplain; Robert Hunt, Treasurer; George A. Dartnell, Secretary; John Crips, W. Williams, W. Evans—the Guards.

July 11.—The Ancient Union Lodge, No. 13, having fixed the Monday of the Assizes week for the celebration of the festival of St. John, that favourable opportunity was taken to instal the officers of the Provincial Grand Lodge of North Munster. His Grace the Duke of Leinster having been pleased to appoint Bro. Furnell, S.P.G.R.C., high sheriff of the county, Provincial Grand Master, Bro. Norman, P. Asist. Dep. Grand Master of the Grand Lodge of Ireland, and President of the Council of Rites, was deputed to induct Bro. Furnell to his exalted office, which imposing ceremony he performed with that tact and propriety so peculiar to him, and he was ably assisted by Bro. Brereton, Representative of the Grand Master of England, and Representatives from Lodges 13, 49, 60, 107, 208, 271, and 305, being those under the control of the Provincial Grand Lodge, as well as by distinguished members of Lodges from other provinces of the kingdom. As soon as the Right Worshipful Grand Master was installed, he proceeded to form the Grand Lodge, when the following Grand Officers were appointed and saluted in due form:—

W. S. Tracy, S.P.G.R.C. P.M. Lodges 13 and 20, D.P.G. Master; Sen. P.G. Warden, Hon. J. O'Grady, 13; The O'Gorman, W.M. 60; P.G. Treasurer, Watson, P.M. 13; P.G. Sec. John Boyse, jun., P.M. 271 and 50; Sen. P.G. Deacon, Sir Richard Franklin, W.M. 271; Jun. P.G. Deacon, Hamo De Massy, P.M. 49; P.G. Director of Ceremonies, J. Dempster, W.M. 208; P.G. Standard-Bearer, J. S. O'Gorman, 107; Pursuivant, William Glover, P.M. 271; P.G. Chaplains, Rev. H. Willis, 13, Rev. J. Elmes, 271, Rev. J. Locke, 13; Inner Guards, R. Gelston, W.M. 13, Russell O'Shaughnessy, P.M. 49, and Thos. Wallnutt, P.M. 13.

The business of the day having been disposed of, the assembled Brethren, over eighty in number, adjourned to the banqueting-room of 13, to refreshment.

Aug. 5.—On Friday the Right Worshipful the Provincial Grand Master of North Munster, M. Furnell, Esq. *D.L.*, high sheriff, commenced his Provincial tour of duty by inspecting the books, minutes, and transactions of Lodge 107, Kiltrush. The order, regularity, and Masonic zeal manifested by the proceedings of this young Lodge, not quite two years established, elicited from the Right Worshipful the P.G. Master the warmest encomiums, and a minute to that effect, attested by his signature, and by the seal of the P.G. Lodge, has been placed upon their books. At seven o'clock the P.G. officers were entertained at dinner, together with the visiting Brethren from Lodges 13, 271, 108, and 242, by the W. Master and Brethren of 107, and after a rare display of the "*Feast of reason and flow of soul,*" separated in peace, love, and harmony. On Friday next, with a suitable staff of Grand Officers, the Provincial Grand Master will visit 209, at Nenagh, where no doubt he will be equally well pleased as with his visit to Kiltrush.

NENAGH, *Aug. 12.*—St. James's Lodge, No. 208, was visited by the Right Worshipful Provincial Grand Master of Munster, Michael Furnell, Esq., D.L. and high sheriff, County Limerick, who was accompanied by the D.P.G.M., and the Staff of Officers of the P.G.L. After opening the Lodge in due form, inspecting the books and minutely investigating all matters relative to the due working of No. 208, the P.G.M. was pleased to express his entire approbation, and in testimony thereof, recorded a minute, and affixed his seal on the books of this young Lodge, scarcely twelve months in operation, after which, by permission, 208 was opened in the first degree for initiation, and at seven o'clock the Brethren were entertained at dinner, the W.M. (Dr. Dempster) in the chair, when a very delightful evening was spent in the greatest harmony. There were many members of the Craft belonging to other Lodges who favoured the company by their presence.

CHARLEVILLE, *Aug. 20.*—The Right Worshipful Provincial Grand Master, M. Furnell, visited Emerald Lodge, No. 49, accompanied by the Brethren of Ashhill Towers, expressed much satisfaction at the zealous care the Emerald Lodge evinced in the very perfect preservation of their warrant and records, from the year 1736 to the present. The Right Worshipful Master visits Lodge 60, Ennis, to-morrow, at three, r.m., and we are happy to congratulate the Order on the supreme Grand Royal Arch Chapter having conferred on him the honourable appointment of Grand Inspector of Royal Arch Masonry for North Munster.

CLARE, *Aug. 21, Lodge 60.*—This most ancient and respectable Lodge, now 107 years in existence, met to receive the deputation from the Provincial Grand Lodge of North Munster, headed by a gentleman to whom Masonry owes so much, Bro. Michael Furnell.

On this grand occasion two most estimable Brethren were raised to the sublime degree of Master Masons, by the Provincial Grand Master, to whose superior merit and knowledge the arduous duty was willingly conceded.

No 60, though inactive, was never dormant, and though death, the cholera, and the various casualties to which human nature is subject, had so thinned its ranks, that some months ago there were scarcely a sufficient number of Brethren to open Lodge, yet, it has arisen like another Phœnix, and from the number and respectability of those who are crowding to its ranks, no doubt can be entertained of its attaining its former celebrity, and when we consider that on its registry are numbered the first, the highest, and the best names of this country, and of many other localities, who were members, it will not be too much to presume that the addition to its numbers will comprise the worth, the intelligence, and the liberality of the country.

It is most truly gratifying to behold the great progress of this most invaluable institution; the battle-field, the ocean, the land, attest its worth. The Brother is found and welcomed in the frozen regions of Denmark and Norway, in the sands of Egypt, in the burning climes of India and the Cape, in the vast America; even in the bush of Sydney, everywhere and in every country where civilisation prevails, or even marks its first footsteps. Let it be recollected how often the uplifted sword has been stayed in the heat of action—how often the captive has been liberated from the dungeon by the hand of a Brother.

With Lodge 60, the arduous duty of Provincial Grand Inspectorship concluded, and it will not be too much to say, that for knowledge, intelligence, and brotherly affection, the Provincial Grand Master cannot be exceeded, perhaps equalled.

FOREIGN.

PARIS.—If we cannot congratulate the Order on the perfect re-union between the *G. Orient* and the *Rit Ecossais*, we at least can testify that the approaches to a perfect re-union, have a satisfactory prospect. One advantage is lost sight of by those who have the power to influence the general bodies of each system, which is the probability that when the *G. Orient* and *Rit Ecossais* shall become one Grand Lodge, there can no longer exist any doubt that Representatives between the Grand Lodges of England and France will be exchanged, to the manifest advantage of both Masonic powers.

A Masonic *brochure* of some pretension, has appeared in Paris, written with considerable force, and addressed to the Brethren of the higher degrees, by N. C. D. ancien ven des *Trinosophes*.

Upwards £5,000 sterling, appears to have been distributed to the indigent.

The author, as wisely as truly declares the true Mason to be a Brother of the world. His position is not limited to any country.

That without true *love, conviction, and truth*, Masonry is a vile speculation—a miserable buffoonery. The Masonic legislation has two grand land-marks:—

Not to do to another that which you would not wish him do to you.

To do to others as you would wish them to do unto yourself.

The postscript is quaint.—“The G. O. is about to give us a new G. M. Let us hope that he will learn to comprehend the importance of his functions, and to employ himself in desirable improvements.”

We recommend the *brochure* to the intelligent Mason.

SYDNEY.—STATUE OF SIR RICHARD BOURKE.—Masonic gratitude is about to be displayed in the most gratifying manner, on the 11th of April next, when the foundation of a statue, in honour of this most distinguished soldier, and eminent ex-governor of this colony, will be laid with Masonic honours. The attendance of the Lodges of Sydney, Paramatta, and country Lodges is expected.

“FREEMASONIC REVELATIONS.”—Under this title the *Sydney Gazette* of the 24th of March, gives copious extracts from the *Monthly Magazine*, a periodical that rejoices in the deliverance of absurdities, which may provoke a smile, but ought not to disturb complacency. The Freemasons of Sydney regret that the columns of an old-established newspaper cannot find matter more important, or more interesting to their readers, than what must be looked on as discourteous to a society whose precepts tend materially to support the principles of social morality in this distant colony of the British empire.

GRENADA.—MOUNT HERODIM ROYAL ARCH CHAPTER, No. 54.—On Monday, the 2nd of May, a convocation of this Chapter took place, when Bros. H. Barrow and R. G. Barrow, both of the *Albion Lodge*, 232, Barbados, were exalted, and admitted to a participation of the mysteries and privileges of that sublime degree of Masonry.

CALEDONIA LODGE, No. 324, *May 12*.—The stated meeting of this Lodge took place on last evening, when Bro. W. K. Ward, of Lodge of Edinburgh, Mary's Chapel, No. 1, was elected an honorary member. The M.W.P.G.M. Bro. Dr. Stephenson, visited the Lodge on this

occasion, and was received on his entrance in a manner suitable to his high rank in the order.

CALEDONIA LODGE, 324.—It affords us much pleasure to record the increasing prosperity of this respectable Lodge. On Thursday evening last, the stated meeting, at which the M.W.P.G.M was present, several applications for admission into the Order were presented—these, with some on the file, for initiation, will add considerably to the already numerous body, and will make up for any decrease that may have occurred—a necessary consequence attending upon all human institutions.

It has escaped us hitherto to mention the circumstance of the M.W.P.G.M., the first Master of the “Caledonia,” having some time ago presented an elegant large quarto Bible, with a suitable inscription thereon, for the use of the Lodge, Mount Herodim Chapter and Grenada Priory, as well as the Pr. Gr. L., Pr. Gr. R.A.C., and Pr. Gr. Conclave.

BARBADOES.—We learn that a Lodge is shortly to be opened here, under the sanction of a warrant from the Grand Lodge of Ireland, to be called the Shamrock, No. 282, and that a Provincial Grand Lodge, under the auspices of the same Grand Lodge, is also about being established in this island.

JAMAICA.

KINGSTON.—The Craft will, no doubt, be pleased to learn that Freemasonry in this island is much esteemed. In the county (Surrey) there are three working Lodges, all held in this city. In Middlesex it is to be regretted that the Lodges have lapsed into abeyance, and in Cornwall there is but one working Lodge, with one R. A. Chapter; but our great lament is in the want of a Parent or Provincial Grand Lodge, to which we could apply in case of emergency; for that aid, which the Constitutions provide, can be extended at present by the Grand Lodge alone.

It is a matter of astonishment to us, that we receive no information from the Grand Lodge on many important matters submitted to it for many years past, and that to letters regularly repeated, we receive no reply.

Could we obtain answers, there can be no question but that the well-being of our Order would profit. It is impossible to say what individual is in fault by suppressing our correspondence, but we look to the “*Freemason's Quarterly Review*” for making our grievance known; that those whose laxity of discipline has thus seriously inconvenienced us, may be aroused to a proper sense of duty. In September last year, the F.Q.R. announced the opinion of its correspondents in Montego Bay to be unanimously in favour of the appointment of a Provincial Grand Master for the counties of Surrey and Middlesex, and another for

Cornwall, to avoid the great distance in travelling ; the Brethren in this city coincide in this suggestion, and hope that the subject may meet consideration at HOME.

The value of the *Freemasons' Review* is most sensibly felt ; we learn matters of high importance from its pages ; and are grateful for the stand it has made in defence of our true privileges.

FRIENDLY LODGE (291), PROV. 2, KINGSTON, Dec. 13.—The Brethren met pursuant to notice. The retiring Master, Bro. N. Nathan, after an appropriate eulogium, installed Bro. D. Martin as W.M. for the year ensuing, who afterwards returned his thanks in a very neat address for the honour conferred, and installed the following Brethren as officers.

Bros. Sigismund Schloss, and Edward Pearson, Wardens ; G. Emerson, Tr., T. S. Cushnie, Sec. ; A. E. Robins, P. Belenfaute, Deacons ; A. Depass, J.G. ; J. Chaves, Tyler.

After the banquet, which was attended by upwards of eighty Brethren, Bro. Martin, W.M. in the chair, many loyal and Masonic toasts were given, which called forth as many eloquent addresses and replies ; the harmony of song enlivened the scene, to which social conviviality lent its kindest pleasure, until the "harbinger of morn" admonished the Brethren, who separated in love, peace, unity, and concord.

AMERICA, (UNITED STATES).

NEW YORK.—GRAND LODGE, December 1, 1841.—Present R. W. WILLIS, Deputy Grand Master.

Letters read from the National Grand Lodge of Switzerland, stating "they were equally desirous of strengthening the great Masonic chain on the two hemispheres ;"—mutual Representatives were appointed.

A communication was received from l'Union Française Lodge, (17), informing the Grand Lodge, that on the 25th of June last a *Gold Medal* was voted, and subsequently presented, to a beloved member of that Lodge, Bro. John Peter Marcellin Henry, captain of the brig Georgette of Rochelle, as a reward for his noble and courageous conduct in saving the ship Alexander, dismasted at sea, and towing said ship upwards of 2000 miles, to the port of Rochelle in France, the place of their common destination.

June 1, 1842.—Present Bro. WILLIS as G.M., and Representatives from the Grand Lodges of Ireland, Columbia, Hamburgh, New Jersey, Georgia, and South Carolina.

RESOLVED, that Brethren residents of this city, and not members of any Lodge, shall not be permitted to visit the Grand Lodge, except by special invitation.

Bro. WILLIS read a communication from the chair, embracing various topics, couched in energetic language.* From this valuable document we take the following extracts :—

* The document would be worthy of perusal by the Grand Lodge of England ;—firm in its principle—temperate in its tone—fearless because true—admonishing with caution and kindness—no sophistication—no tergiversing of the question—all manliness.

"Amongst the evidences abroad of the active interest which pervades the Fraternity, and the increasing desire after information, I cannot omit noticing the Masonic periodicals which have but recently sprung into existence. The eldest of these, 'The Masonic Register,' published at Albany, by our W. Bro. Hoffmann, has reached its third year. In the course of the past year 'The Freemason's Magazine,' edited by the R. W. Grand Secretary of the G. L. of Massachusetts. 'The Masonic Journal,' published at Augusta, in Georgia, and 'The Masonic Mirror,' published at Maysville, Kentucky, have commenced their career. These periodicals, if conducted with a careful regard for the Landmarks of the Order, by experienced and thoroughly instructed Brethren, may be valuable auxiliaries for the diffusion of TRUTH AND LIGHT; they will win their way to favour with the Fraternity, and secure their own reward; and it is to be hoped they may never become the vehicles of crude opinions, or, through a love of novelty, which is a marked characteristic of the age, tamper with the venerable usages of the Order, established by the wisdom of our fathers, and approved by the experience of ages."

"I have a pleasure in informing you, that at the present time, there is a strong desire amongst our Brethren that the G. L. should recommend some general plan for the improvement of those leisure hours which occur occasionally in every Lodge. No new regulation is necessary. The opinion of the G. L. plainly expressed in the annual circular I have proposed, will be more effective than legislation."

A Report, signed by Charles W. Moore, chairman of a committee of delegation, to the convention of Grand Lodges, recently held at Washington, was received with general applause. Among its points was the consideration of an irregular Grand Lodge held in Michigan.

The committee on "uniform working," also presented a very able and satisfactory report. The following extract is worth attention:

"Your committee have therefore agreed to recommend as the best plan for accomplishing the object contemplated by the M. W. Grand Lodge of Alabama, and for preserving according to a pure and unchangeable system, the ceremonies and lectures of the Ancient Craft, that every Grand Lodge in the United States appoint one or more skilful Brethren, to be styled Grand Lecturers, who shall meet and agree upon the course of instruction necessary and proper to be imparted to the Lodges and the Fraternity, in their several jurisdictions, and who shall be required to convene at some central place, at least once in three years, to compare their lectures and to correct variations."

The Grand Secretary and Grand Treasurer reported their accounts, giving the most ample details.

June 2.—The M. W. MORGAN LEWIS was unanimously re-elected Grand Master.

The committee on foreign correspondence delivered a very elaborate report, from which we extract the following:

"Your committee would respectfully recommend, that some definite action be taken with regard to 'French and Scottish Rites,' as information on this subject is called for from various quarters.

"Your committee are highly gratified in reporting, that the Representative System is becoming better understood than at its first institution in this country; and that it is strongly recommended by many of the Grand Lodges. As its benefits are obvious, and of great moment, it only requires a little reflection to see its vast importance; and we hope, and confidently believe, that, ere long, it will be generally adopted."

"Your committee have looked forward with anxious solicitude to the time, when every known Grand Lodge would have a representative in this Grand Lodge, through whom we should receive an annual report of the affairs of each Masonic Government, and everything within the range of those important and interesting departments; but if the credentials are withheld from the representative, or having his credentials, if the body he is appointed to represent, treats him, or rather his Grand Lodge, with utter contempt, by failing to recognise him, or notice him in any way, then the system becomes a mere farce, and the sooner it is abolished the better. These strictures are occasioned by the singular and outrageous conduct of the Worshipful _____, of the city of Dublin, in Ireland. That individual was nominated as our representative, by the Grand Lodge of Ireland, in 1838, and confirmed by this Grand Lodge; who at the same time recommended Worshipful Brother Boyd, of this Grand Lodge, as the representative of the Grand Lodge of Ireland; who soon after transmitted the regalia of this Grand Lodge to Worshipful Brother _____, by a confidential agent, which agent soon afterwards returned to this country and stated that he had delivered them. Now the remarkable and outrageous conduct complained of by your committee, is this: That worthy Brother _____, whom the Grand Lodge of the State of New York had honoured by making him its representative, and who was complimented with the regalia of the body so honouring him, and who has received letter after letter from Worshipful Brother Boyd, besides valuable printed documents, has never written one word in reply, or taken the least notice either of him or of the Grand Lodge, or transmitted, as in duty bound, the regalia of the Grand Lodge of Ireland, in return for the one received by him. Failing in all attempts at recognition through this Brother _____, the Worshipful Brother Boyd then addressed the Right Worshipful Grand Secretary of Ireland, Brother J. Fowler, but with as little success, as no answer has been received from him in reply.

"In the month of February last, a letter, which is on file, was received from Bro. Wright, who is the representative of the Grand Lodge of Virginia, at the Grand Lodge of Ireland,

in reply to one from our Right Worshipful Grand Secretary Brother Herring, which states that he had called on Brother ———, who stated that he *had never opened a single letter or communication* of Brother Boyd's, and that they were all in his office just as he had received them. Such conduct requires no comment from your committee. Brother Boyd has since tendered his resignation to the Grand Lodge of Ireland, as their representative in this Grand Lodge."

A very singular account of a correspondence of the Masonic DIRECTORIUM of Prussia was read, but which, from its especial difference in the principle of *universal* Masonry, we do not, at present, republish.

Dr. ROGERS, as the Representative of Connecticut, was introduced and addressed; he replied in a very animated manner.

June 4.—Extract from Report of General Regulations :

"3rd.—In reference to the several Masonic Periodicals named by our D.G. Master, if judiciously conducted, as your committee entertains no doubt they will be, they are calculated to accomplish a vast amount of good, by diffusing more extensively those sound, moral, and benevolent principles, which so eminently characterize this venerable Institution; your committee, therefore, recommend those publications to the liberal patronage of the Fraternity."

[We most earnestly recommend the publication of the transactions of the Grand Lodge of England on the very principle of that of New York. We should have, let the practice out of Lodge be what it may, at least the semblance of propriety; no one would then dare to speak what would not bear reporting.—ED.]

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 MASTER MASON.—While we cannot but agree in the opinion of our Correspondent, and regret that the unpleasant affair occurred, we, for obvious reasons, decline any further allusion to it; and hope the good sense of many, and a sense of honour in others, will co-operate to bury it in oblivion.

Our despatches have at length reached us, but their details are mere general accounts of meetings of Lodges, which, as our space has been pre-occupied, we shall briefly dismiss:—That the Calcutta Lodges are in a very fair state of discipline—the country Lodges still labouring under the effects of thinned ranks, owing to the absence of the military. Arch Masonry is not yet in the ascendant; and Templar Masonry altogether at a stand-still. These latter points are mainly, if not entirely, owing to the unreasonable conduct of the Executive in England towards Anglo-Indian Freemasonry. It also to be regretted that the important subject of the initiation of the Hindoos and Musselmans, referred for the consideration and advice of the authorities in England, has met with no attention. The advocates for the admission of natives, are of opinion that Freemasonry would do more to improve their social condition than any known code of amelioration; and yet the subject is treated with apathy and indifference.

We have had frequently to animadvert on the supineness of the administrative department towards this important province, and have foretold, that unless some relaxation of this studied neglect took place, evil consequences would result. To some extent our prophecy is realised.

At home, an Executive may be watched—dictation, if too arbitrary, may be checked, and apathy aroused. It is otherwise in the distance. In return for protection, kindness, forbearance under errors, the well-regulated mind, returns subordination—gratitude—charity; but it is too much to expect such results from discourteous indifference, and neglect. A Provincial Grand Master may be appointed, but unless he is properly supported at head-quarters, his discipline is unacknowledged, and subordinate Lodges will break through regulations, from the notion that there must be something wrong where so little respect is paid.

We call the attention of the Grand Lodge to the subject of Freemasonry in India, and trust that as that able champion of its cause, Brother Alexander Grant, has arrived, he will set about the performance of his high duty with all the zeal with which he is endowed—in conformity with the powers with which he is invested; and we conclude our observations with imploring our Brethren in the East to *unite firmly together*, and not permit any minor differences to sully the purity of the Order.

We refrain from further remarks at present, hoping that the attention of the Grand Lodge of England may be awakened in time to prevent those consequences which threaten the Eastern hemisphere.

At the Quarterly Communication in March, at Freemasons' Hall, Calcutta, the following list was announced:—

OFFICERS OF THE GRAND LODGE OF BENGAL FOR 1842.—R. W. J. Grant, Grand Master; R. W. R. Neave, Deputy Grand Master; R. W. W. Burlton, Pro-Deputy Grand Master; R. W. G. Playfair, S.G. Warden; R. W. H. W. Birch, J.G. Warden; V. W. John King, Grand Treasurer; V. W. R. Sivenhoe, Grand Registrar; V. W. A. H. E. Boileau, Grand Secretary; W. H. W. Torrens, S.G. Deacon; W. A. B. Clapperton, J.G. Deacon; W. J. Chaunce, G.S. of Works; W. J. A. D. Fergusson, G. Dir. of Ceremonies; W. F. G. B. Siddons, Deputy G. Director of Ceremonies; W. L. Clarke, G.S. Bearer; W. W. H. Hammerton, G. Organist; W. B. W. Lazarus, Grand Pursuivant.

GRAND STEWARDS.—W. R. S. Thomson, J. J. L. Hoff, A. Broome, E. T. Downes, F. Moccat, M. S. Staunton, E. B. Ryan.

The late storm has so seriously damaged the Freemasons' Hall, that until the edifice shall be repaired, the Grand Lodge, and all subordinate meetings, usually held there, will remove to the rooms of "True Friendship."

BRO. ALEXANDER GRANT.—Previous to the departure of this esteemed Brother, the following Addresses were presented to him, most superbly emblazoned:—

To the Very Worshipful Bro. Alexander Grant, Past Grand Secretary of Bengal.

VERY WORSHIPFUL SIR AND BROTHER,—The Worshipful Master and Brethren of St. John's Lodge, cannot allow you to quit their Lodge for your native land, without expressing their regret, and recording their

esteem for you. The interest you feel for Masonry at large, has been particularly exhibited towards Lodge St. John's. Your Masonic knowledge has been unsparingly imparted to its members; your presence, steady and constant, has been an example to them of perseverance in the study of Masonry, and your life has been an actual comment to them on the practice of it.

The undersigned Masons of St. John's feel assured, that this brief expression of their good-will, regard, and esteem, will not be ungrateful to you. May the Almighty Architect grant you health, peace, and prosperity, with every social benefit which Masonry, in its true sense, can afford you.

We are, Very Worshipful and dear Brother,

Your affectionate Brothers,

(Signed)

R. SEVENHOE, Master.

H. TORRENS, P.M.

ARTHUR BROOME, S.W.

A. WALLACE, J.W.

With the signatures of thirty-six other Members of the Lodge.

Address to the Very Worshipful Brother Alexander Grant, by the Members of Lodge Anchor and Hope.

VERY WORSHIPFUL AND DEAR BROTHER,—We, the Worshipful Master, Wardens, and Members of Lodge Anchor and Hope, would, on your secession from the Master's chair and approaching departure to your native land, beg your acceptance of the accompanying P. M.'s jewel, as a small token of our high esteem and respect for your character as a man and a Mason, but above all for your exemplary conduct as a Christian, in the discharge of every moral and social duty; these, added to your high talents and enthusiasm in the cause of Masonry, have endeared you to every Brother who has had the happiness of your acquaintance. Your revival of Masonry in India, and of this Lodge in particular, will be remembered when you and we, who address you, shall have passed to "that Lodge above not made with hands, eternal in the heavens;" and it will be a source of honest pride and satisfaction to us as well as to you, that for a period of two years while you ruled this Lodge, there is not on record a single instance of misunderstanding among the Brethren. These, V.W. Brother, are qualities which none can so well appreciate as Masons, and while we deeply regret the loss which we shall sustain by your departure from India, we know that we shall not be forgotten by you, but that the truly Masonic feeling which you have displayed on all occasions while amongst us, will still continue to actuate you in a distant land, and that we shall occasionally hear that we continue to enjoy your Masonic regard. That the blessing of God, the Great Architect of the universe, may attend you and your family, guide you through the dangers of the deep, and restore you in health and happiness to the friends of your youth, and the joys of your native land, is the most sincere wish of, V.W. and dear Brother,

Yours very fraternally,

DUNCAN MONTEITH, W.M.

LONGUEVILLE CLARKE, S.W.

JAMES WALSON, J. W.

For themselves and Brethren of Lodge Anchor and Hope, No. 284. Calcutta, December 16, 1841.

POSTSCRIPT.

THE REV. GEORGE OLIVER, D. D.

WE have waited so long for the expected announcement of the promised meeting of the Provincial Grand Lodge for Lincolnshire, that we are compelled to use a privilege usually conceded only to the fair sex, of giving our most important intelligence in a postscript, and we trust our amiable Brother, Dr. Oliver, will not be displeased with the course we are compelled to take.

Dr. Oliver has very recently published "*An Account of the Centenary of the Witham Lodge, No. 374, holden in the City of Lincoln, June 9th, 1842, with the ceremonies used at the dedication and consecration of a new Masonic Hall, and the Oration delivered on that occasion; including a narrative of the circumstances attending the Author's removal from the Deputy Grand Mastership of the Province, drawn up at the express request of all the Brethren present.*"

In our last, both in the leading and provincial articles,* we entered at considerable length into this important case, and feel greatly obliged by the Doctor's compliance with a request so generally preferred. He has executed the task with great forbearance—this was to be expected from such a character; justice has been rendered to circumstances involved in the subject, and we honour Dr. Oliver for the manliness with which he has unravelled the entangled web, and even for the tenderness he has shewn towards the delinquents—for there is clearly more than one concerned—who feel no tenderness for the Doctor as a man, a gentleman, a clergyman, or as a Brother Mason!

Having, as we have already stated, entered largely into the circumstances of the case, we shall now confine ourselves to remarks on points not previously noticed.

An article from the *Lincolnshire Chronicle* is given *literatim*. That article, we presume, may not have been written by a Mason, as, although pretty correct as to many facts, and in the inferences drawn, yet some general as well as constitutional (Masonic) grounds, are not quite tenable—*c.v. gr.* The members of the Bank of England Lodge, although highly respectable, are not restricted to those connected with the national establishment so named; nor has the Provincial Grand Master an "undoubted right" to remove his Deputy. With these exceptions, we agree with the Editor of that paper. The Provincial Grand Master has a patent (*during the pleasure of the Grand Master*†), which in his district confers rank and power similar to those of the Grand Master himself. He has no power to expel a Mason; but, on the contrary, has power to restore to his privileges (until the next Quarterly Communication), any Brother who may have been unjustly deprived of them.‡ He may appoint, *during pleasure*, a Deputy Grand Master,§ but does any man of common sense, suppose that himself only holding office during pleasure, and thereby having only the power to grant his patent during pleasure, gives him the "undoubted right" to dismiss a Brother of high reputation, as if he were a renegade? We deny his right to do this without cause, as we would call upon him to exercise the right, "proper cause existing."

We question even Dr. Oliver's view of the power possessed by a P.G.M., to remove his Deputy at his discretion. Suppose a P.G.M.,

* Page 193, vol. ix.

† Constitutions, page 46.

‡ Ibid 47.

§ Ibid 49.

to become lunatic—and such a case is *possible enough*, is a Deputy to be dismissed by a lunatic? The laws of Masonry do not distinctly confer that power; unluckily the clever council of five who *over-looked* the laws a short time since (by the way all of them lawyers in some shape or other), left the matter so questionable, that a lunatic may be permitted to put his own construction upon what a man of sense would see clearly gave no power, but in case of flagrant delinquency, and even then such power should be exercised not *AT*, but *WITH*, discretion.

Hear the Doctor:—

“Such a capricious exercise of authority is happily of rare occurrence. I was requested to preside over a Lodge of the highest respectability, on a great occasion—a Lodge composed of Brethren who deservedly hold an elevated position in the Craft—and because I responded to the call, I am victimised and disgraced. Nothing occurred at the meeting which the most sensitive and fastidious critic would disapprove. It was simply a ‘feast of reason and a flow of soul.’ Yet it is denounced by the punishment of its President.

“Here an important question presents itself. Can a man be termed a *Free Mason*, if he be subject to a thralldom which controls his actions, deprives him of personal liberty, and leaves him not the privilege of attending a public dinner, legitimately held in accordance with the Constitutions of Masonry? This is a curious specimen of freedom—a singular illustration of ‘meeting on the level and parting on the square.’ Such occurrences—if they were to become general—would throw us back five or six centuries, into the darkness and ignorance of barbarism, and assimilate the principles of Masonry with the subservience of the feudal system. The P. G. Master, like the feudal Baron, would exercise supreme and despotic authority; the inferior Officers would merely occupy the place of his *domestic retinue*, whose tenure of service would depend on ‘the breath of his mouth;’ and the common Master Mason, like the ancient serf, would be a creature of no account or consideration whatever. Instead of being *free*, he would be nothing better than ‘an hereditary bondsmen.’ But the intelligence of the age will not permit this state of society to return. If an institution be *FREE*, its members must be independent in thought, word, and action, and even Freemasonry, pure as it is in principle, would soon be subjected to public condemnation and contempt, if, in practice, it were made a vehicle to illustrate a doctrine so humiliating to our nature, and so repugnant to reason, religion, and common justice, as—PUNISHMENT WITHOUT TRIAL.

“When I received the P.G. Master’s last letter, I lost no time in communicating my dismissal to the several Lodges of the Province; and it affords me sincere gratification to find that my services were rewarded by a strong feeling of regret, which manifested itself amongst the Brethren. Meetings were convened, and votes of sympathy and confidence unanimously resolved.

“Still my reputation was suffering in all parts of the Province amongst the Brethren who seldom attend our Lodges, and are consequently unacquainted with our local proceedings; and also in general society. It would never be believed that such a public example would have been made in the absence of some cogent reason commensurate with the magnitude of the sacrifice. And no adequate cause having been assigned, (for the simple fact of having taken the chair at a public dinner was considered too insignificant a circumstance to have excited such a display of arbitrary power,) the most absurd rumours soon got into circulation. Disgraceful practices, and even crimes were imputed to me, which were inconsistent with my habits and character, and at variance with the whole tenor of my life. And in the immediate vicinity of Mr. D’Eyncourt’s residence, these calumnies were most prevalent. As it was conjectured that some of these reports originated with the P.G.M., (although I doubted the fact,) I deemed it requisite to afford him an opportunity of exculpating himself from the imputation. For this purpose I despatched the following letter:—

“‘Scopwick Vicarage, June 10, 1842.

“‘DEAR SIR AND BROTHER,—I was yesterday informed that a report is in circulation at Market Rasen, that your reason for dismissing me from the office of D.P.G.M., is (not what you yourself have assigned, but) that I am concerned in certain illegal and improper Masonic publications. I shall be obliged if you will inform me whether such report is sanctioned by you.

“‘And am, dear Sir, your obedient Servant and Brother,

“‘GEO. OLIVER, D.D.

“‘Past D.P.G.M. for Lincolnshire.

“‘The Rt. Hon. C. T. D’Eyncourt, M.P., P.G.M.’”

“To this letter I received the following reply:—

“‘5, Albemarle Street, 13th June, 1842.

“‘DEAR SIR AND BROTHER,—I have just returned from the Continent, and find yours of the 10th.

“‘I had no reason for taking the course I did but that which was assigned, and never made any statement with regard to yourself but that which was assigned,* and never made any statement with regard to your publications which could authorize the report to which you allude.

“‘I am, dear Sir, your obedient Servant and Brother,

“‘C. T. D’EYNCOURT.’”

* Dr. Oliver presided at the public dinner to Dr. Crucefix, in Nov. 1841.

" Thus unceremoniously dismissed from the high situation which I have held so long, I shall still, in my retirement, feel the pleasing consciousness that I have violated no moral obligation - that I have compromised no virtuous principle—that I have omitted no Masonic duty—or done anything to forfeit the esteem of the Craft at large. My connection with Freemasonry will never raise the blush of shame upon my cheek, however I may regret that the labours of forty years of my life should not have terminated more auspiciously."

A variety of letters from talented Brethren, of high standing and great Masonic attainments, are given, which greatly increases the interest of the narrative. The proceedings of the dedication and consecration follow at length; as well as an oration as delivered by the reverend author, embracing a range of intellectual power, only to be found in a mind so richly stored with the gems of Masonic literature; every line is a symbol and a type; we select the following:—

" We are not possessed of any direct evidence to prove, that the dramatic or symbolical legend which is used amongst us as a memorial of the resurrection of the dead, was known and practised by the artificers who travelled into other countries after the Temple of Solomon was completed, hearing with them the evidences of having been engaged in the construction of that superb edifice. Nor are we able to prove, by any existing records which have come under my observation, that it was known, even so recently as the establishment of Christianity; because any series of facts, transmitted by oral tradition only, how pure and unchangeable soever they may have remained, will scarcely admit of positive proof beyond three or four generations of human life. But that a commemorative legend of a similar character, prevailed in the most early times, even before the deluge, is evident; and, I think, capable of proof. It might, perchance, have a symbolical application to certain appearances in the heavens, and thence be interpreted astronomically; but its leading and principal reference was to real facts, which were thus preserved in the absence of written records, in the minds of the pious race who adhered steadfastly to the worship of their Maker, amidst the apostacy which daily reduced their numbers, until only eight just persons were found upon the earth."

And having thus briefly noticed the narrative, we shall proceed to the consequent transactions.

The provincial press has led the van in raising the standard of honour and virtue.—The Lincolnshire, Nottingham, Warwick, Somerset, Devon, and Stafford papers, with a most honourable unanimity, have spoken out with resistless eloquence, in favour of the truly good man. We know that Dr. Oliver has received from Brethren of the highest standing, letters breathing their regret for the misconduct of his oppressor, and their disgust at such an exercise of power.

We also have received a vast number of letters on the subject; and although to give the names of the writers might be to expose them to the "Familiar," we cannot, in justice to our distinguished historian, omit a few extracts from our numerous communications.

EXTRACTS FROM LETTERS TO THE EDITOR.

" After this stretch of power, I suppose I shall be the next victim. *N'importe*, I shall be in good company. I detest tyranny, wherever or upon whatever occasion, or by whomsoever exercised."

" I have addressed our exalted though persecuted Brother, the *deposed* 'Deputy Provincial' of Lincoln. My veneration for Freemasonry is unchanged, but at my advanced period of life I am disposed, with my present feelings, to renounce all further submission to its dictates under the rule of a despotic 'Few,' who now govern the Craft with the impunity of power. Pray use my name in any article you may send forth to the public. Your views, if carried out, will place the Doctor on the pinnacle so justly his due. Being defunct officially by the 'fiat of nature,' I will not give another chief the opportunity to Lincolnize me."

“ My feelings would prompt me to personally stand side by side with my revered friend, although I know I should be treated exactly in the same way, but public business prevents me ; act for me in any way you desire, I am confident that on this trying occasion you will do everything to support public principle. I hope the ‘ offering ’ to our unrivalled preceptor will be worthy of him. I will bestir myself to effect some solid testimony of that feeling that must pervade every thinking Mason. The treatment of Dr. Oliver is sufficient to shake any fabric ; disheartening as it is, we are bound to observe some forbearance for the sake of the Craft. I owe to him all my Masonic information, and dull must be the Masonic fervour of any one whom his works fail to inspire.”

“ How can I express my feelings of indignation on the disgusting insult Dr. Oliver has received from his weak-headed chief, whose stretch of provincial power sickens me of the present state of affairs ; thanks to past circumstances, or what must have been my position !—Is there to be a London meeting, if so, let me know *instanter*.”

“ I am revived a little by the public doings in the neighbourhood of the second human sacrifice to the insatiate. You have said aright ; I will be up and stirring in the cause of our patriarch : the movement in London will determine me in the subscription, which I trust will be a noble one.”

“ The particulars of the extraordinary proceeding against Dr. Oliver are most strange ; the P.G.M. himself evidently, at one time, favourable to the Asylum, shrank from his duty ; there is little gratification now to be found in public Masonry, but Dr. Oliver must be supported by all who are in their senses.”

“ If a testimonial be started for Dr. Oliver, it shall have my support, but I hope the dastardly conduct of others will be completely exposed.”

“ The laudable object of an ‘ offering to our learned and excellent Brother—in the form of a general Masonic testimonial for the invaluable services he has rendered the Order by his writings, will be most acceptable to us all—that done, can no means be devised to punish the offenders ? ”

“ As a Lincolnshire Mason I feel strongly on the subject, and if any thing were wanting to make the conduct of the offending party more offensive, it is the delay attending the summoning of the P.G. Lodge, at which we should have the opportunity of making those enquiries which would give the Doctor and his *chef* an opportunity of some explanation—but the ‘ offering ’ at all events must progress.”

“ If we are not at liberty to express our opinions, Freemasonry is the worst and most pernicious tyranny at present existing, and the intelli-

gence of the times will not suffer such a state of things to continue. Knowing my opinion, you may reckon on my allegiance to Dr. Oliver and his offering.”

“I deplore that a recent ungracious act has embarrassed the original project, and if the testimonial can be arranged without reference to the Rev. Dr. Oliver, and we are truly glad to observe that such a testimony of esteem and affection was not suggested in reference to the impotent attempt to assassinate his Masonic reputation, but as a mark of gratitude for his undeviating zeal and unremitting services rendered to the Masonic world, by his public writings and private character, in the union of which are blended all the qualifications of an upright and virtuous man.”

“Dr. Oliver is not a common-place Mason; and however I regret his dismissal, the manner in which this has taken place, will make his character shine still brighter; my humble name shall be added to the offering.”

MASONIC OFFERING TO DR. OLIVER.

It may be remembered, that on the 9th of June last a suggestion was publicly* made, “that a Masonic Offering” should be presented to the Rev. Dr. Oliver, and we are truly glad to observe that such a testimony of esteem and affection was not suggested in reference to the impotent attempt to assassinate his Masonic reputation, but as a mark of gratitude for his undeviating zeal and unremitting services rendered to the Masonic world, by his public writings and private character, in the union of which are blended all the qualifications of an upright and virtuous man.

THE LINCOLNSHIRE MEETING.

“A meeting of the Freemasons of Lincolnshire was held at the City Arms Hotel, Lincoln, on Thursday, August 11th, being convened by circulars, which were addressed to all the Brethren who had been present at the Centenary Festival of the Witham Lodge in that city, on Thursday, June 9th, and also by public advertisements in the *Lincolnshire Chronicle*, and other papers of the province. Several of the leading Masons of Lincoln were present; also a deputation from Boston, and individual Brethren from other places. George Wriglesworth Hebb, Esq., the Mayor of Lincoln, was called to the chair, and Mr. Goodacre, as convener of the meeting, proceeded to read over various letters received from different parts of the county; also from the Metropolis, from Wolverhampton, Stafford, Birmingham, Leicester, &c. &c., heartily concurring in the intended testimonial to Dr. Oliver.

It was proposed by W. A. Nicholson, Esq., seconded by R. S. Harvey, Esq., and carried unanimously—

“That in grateful acknowledgment of the learning with which our reverend Brother Dr. Oliver has illustrated Freemasonry, and the unwearied zeal and assiduity with which, during a period of forty years, he has inculcated the genuine principles and tenets of the Craft, it is highly expedient to present him with some suitable testimonial of regard and esteem.”

* A private understanding existed so long ago as January, that the offering should commence; this is merely hinted at to show that however the ‘removal’ may influence, it did not originate the offering of gratitude.

It was then proposed by Mr. Jos. Whitehouse, of Waddington, seconded by Mr. C. Pratt, of Lincoln, and carried unanimously—

“That this meeting would not desire to restrict such expression of regard to the province with which Dr. Oliver has been more intimately connected, nor to the Craft of the country in which he was initiated; but as our learned Brother’s writings form the Masonic text-books of the world, so should the opportunity of joining in the tribute of acknowledgment be extended to every clime upon which the sun of Masonry shines.”

“Some conversation then ensued as to the mode in which this public expression of Masonic regard to Dr. Oliver should be carried out; the general opinion expressed in the various letters from a distance was, that the Craft of Lincolnshire ought to take the more immediate management, and that local committees should be formed in other provinces.

It was next proposed by W. H. Adams, Esq., Mayor of Boston, and also resolved unanimously—

“That a subscription be entered into, for the purpose of carrying into effect the foregoing resolutions; that it be entitled, ‘The Masonic Offering to Dr. Oliver,’ and that the following Brethren, connected with the province of Lincoln, be appointed a central committee, with power to add to their number—

“George Wriglesworth Hebb, Esq., Mayor of Lincoln, Chairman; Richard Sutton Harvey, Esq., Lincoln, Treasurer; Robert Goodacre, Lincoln, Secretary; W. H. Adams, Esq., Mayor of Boston; E. A. Bromhead, Lincoln; J. R. Bull, Boston; Rev. J. O. Dakeyne, Lincoln; Henry Goddard, Lincoln; W. N. Jepson, Lincoln; Frederick Mallin, Grantham; W. A. Nicholson, Lincoln; J. W. Pashley, Gainsburgh; Rev. J. T. Pedley, Peakirk, Deeping; Charles Pratt, Lincoln; Joseph Medley, Sleaford; Joseph Whitehouse, Waddington; J. Williamson, Boston; Z. Woodward, Donington.”

It was then proposed by the Rev. J. O. Dakeyne, and in like manner unanimously resolved—

“That this meeting acknowledges with many thanks the communications which have been forwarded to it from different parts of the kingdom, to which replies will be forwarded through the Secretary to the central committee now appointed.”

The business having been concluded, it was proposed by Mr. J. R. Bull, of Boston, and carried by acclamation—

“That the thanks of the meeting be given to our worshipful Brother, the Mayor of Lincoln, for his conduct in the chair, and having presided on this occasion.”—
Lincolnshire Chronicle.

THE LONDON MEETING.

“MASONIC OFFERING TO THE REV. GEORGE OLIVER, D. D.

“2, King Edward-street, Westminster-road,
“September 13th, 1842.

“Many Brethren of the Metropolis having heard, with grateful satisfaction, of the proceedings of the Freemasons of Lincolnshire, have expressed an anxious desire that a meeting of the admirers of their revered, learned, and amiable Historian, should be convened as early as possible, for the purpose of co-operating with the Central Committee at Lincoln, whose preliminary regulations offer an excellent prospect of testifying the gratitude of the Fraternity to the most exemplary Freemason of the age.

“A meeting of Brethren, approving of this object, will be held at Radley’s Hotel, Bridge-street, Blackfriars, on Tuesday, the 20th instant, at seven o’clock in the evening, *punctually.*

“By request,

“J. LEE STEVENS.”

In pursuance of the preceding circular, addressed to a large number of the metropolitan Brethren, a meeting was held at Radley's Hotel, New Bridge-street, Blackfriars, on Tuesday evening, the 20th September, 1842, for the purpose of co-operating with the Lincolnshire Lodges, in the presentation of "some suitable testimonial of regard and esteem."

Bro. E. R. MORAN, of the Grand Master's Lodge, in the chair.

The CHAIRMAN having briefly explained the occasion of the meeting, and expressed his warm concurrence in its object, called upon the convener, Bro. J. Lee Stevens, to read the circular, and also a copy of the proceedings of the Lincolnshire Masons, held on the 11th August last, which having been done,

Dr. CRUCIFIX, at the request of the meeting, read extracts from an extensive correspondence, which proved that the object met with universal approbation; and from which it also appeared that the Masonic offering to Dr. Oliver was in contemplation in January last.

Bro. HENRY PHILLIPS, P.M. of the Moira Lodge, rose to propose the first resolution. He said it afforded him extreme pleasure to partake in such a duty as that the Brethren were assembled to perform; for he thought that the true interests of Freemasonry, which very largely involved the well-being of society, were more likely to be served by the encouragement of Masonic excellence among each other, than by the rigid and too often excessive use of what many were pleased to term Masonic law. And to no one could the gratitude and affection of the Fraternity be more unitedly directed than towards the Rev. Bro. Dr. Oliver—(cheers). That most excellent Mason had done greater and more enduring services to the Craft than any Brother living, or than any who had lived before him—(renewed cheers)—and upon this there could be but one opinion. And he felt satisfied that every Freemason would contribute towards the "Masonic Offering to Dr. Oliver," according to his means, whether a London or a Provincial Mason, or even of whatever Lodge, country, or clime—(loud cheers). He would refrain from expressing his opinion on the recent attempt to lower Dr. Oliver in the esteem of his Masonic Brethren, for two reasons, first, because the attempt would be most abortive, and next, because he thought that the universally admitted merits of Dr. Oliver should alone be considered in the effort then making, that but one feeling of gratification might prevail—(hear, hear, hear). Bro. Phillips then moved—

"That entertaining the highest respect and veneration for the V. W. Brother the Rev. G. Oliver, *D.D.*, and duly appreciating the very important services he has rendered Freemasonry, this meeting entirely approves of the proceedings that took place at a meeting of the Freemasons of Lincolnshire, of the 11th of August last; and will most cheerfully co-operate with the Central Committee then appointed, in presenting to that excellent Mason some suitable testimonial of regard and esteem."

Bro. THOMAS PRYER, P.M. of the Oak Lodge, seconded the motion in a neat and very feeling address, chiefly re-echoing the sentiments expressed by the mover, which comprised, in fact, the opinions of all who were present; and the resolution was carried unanimously.

The following resolutions were then severally put, and carried without a dissentient voice or hand:—

Moved by Bro. Z. Watkins, Grand Steward, and seconded by Bro. J. Lee Stevens, Past Grand Steward—

“That with this view, subscriptions be respectfully solicited from Lodges, Chapters, and Encampments, as well as from individual Masons.”

Moved by Bro. Robert Field, P.M., and Treasurer of the Bank of England Lodge, and seconded by Bro. G. W. Turner, P.M., and Treasurer of the Strong Man Lodge—

“That the W. Brother, Dr. Crucefix, be requested to act as Treasurer to the metropolitan subscribers.”

Moved by Bro. Thomas Pryer, and seconded by Bro. Richard Spencer, P.M., Bank of England Lodge:—

“That the W. Brother J. Lee Stevens be requested to undertake the duties of Secretary to the metropolitan subscribers.”

Moved by Bro. Martin Sangster, P.M. of the Grenadier's Lodge, and seconded by Bro. W. Lee Wright, P.M. of the Bank of England Lodge—

“That it be recommended to the Central Committee, to send circulars to the various Masonic Lodges at home and abroad; and that the Treasurer and Secretary to the metropolitan subscribers be requested to assist the Central Committee, in this or any other means of promoting the success of the “Masonic offering to the Rev. Dr. Oliver.”

A very handsome subscription in guineas, half-guineas, and crowns was then announced, and each Brother present undertook to increase the fund in his immediate circle.

Bro. R. T. Crucefix, *M.D.*, Past Grand Deacon, then moved—

“That the very sincere thanks of this meeting be presented to Bro. E. R. Moran, for his kind and very efficient performance of the duties of chairman,

which resolution was carried by acclamation, and acknowledged by Bro. Moran in his usual strain of epigrammatic good-humour, and the meeting then separated.

THE PROVINCIAL GRAND LODGE FOR LINCOLNSHIRE IS APPOINTED TO BE HELD AT SPALDING, ON THE 29TH INSTANT: WE REGRET MUCH THAT WE SHALL BE PREVENTED FROM GIVING THE PARTICULARS UNTIL OUR NEXT NUMBER.

TO CORRESPONDENTS.

BRO. THOMAS.—A Correspondent thus writes:—"The W.H. White mentioned at page 242, was, I believe, P.G.M. for Lincolnshire; and he it was who appointed the Rev. G. Oliver, P. G. Chaplain. If it be the same person, he was an attorney and parliamentary agent, and lived in Old Palace-yard.

BRO. J. NASH.—We have received several letters of inquiry; but not knowing his address, or object, can give no satisfactory reply. He has been lately at Stafford, Wolverhampton, Birmingham, and other contiguous towns. Another *worthy* is on the alert.

REV. G. POWELL.—The MS. has been returned, with thanks for the perusal.

SIC VOLO SIC JUBBO being coarse and pointless, is declined.

P.G. SEC. DORSET.—Many thanks for the obliging communication.

S.W., 387, who by name would have been more welcome, inquires, "Has any Brother sat in Lodge, either in England or any other country after he has arrived at the sovereignty of a kingdom; and, if so, please to state the name." Perhaps some intelligent correspondent will solve the question.

A FATHER.—If our warning be in time, read the words—"Abandon hope, all ye who enter here." No office is more unsafe.

A DEPUTY P. G. MASTER.—Although there may be no fear of his being LINCOLNIZED, we can tell him he is marked. His chief *must* glance at the barometer, and consequently *must* intimate caution. The motto is no longer "nec aspera terrent," but "cavendo tutus."

CLERICUS not having been present at the Grand Lodge in December, 1840, could not himself declare the report to be incorrect. We assure him that the abuse of the Asylum is understated, and that the words "we have all the money," were actually uttered. The report is but a very moderate account of an unmasonic and intemperate address.

A GRAND OFFICER.—We never heard of any other effusions of the Grand Master, than the letters occasionally addressed to Grand Lodge; probably some of the addresses to the throne are the composition of His Royal Highness.

A DORSET MASON.—It is probable that the late D.P.G.M. resigned; but we have had no intelligence.

A GRAND OFFICER (qv. Ninny) should state the number and page where "lies abound in the F.Q.R." A general accusation is a sure sign that *he* can bring no proof; but let him be cautious; the ye's and yr's will not conceal the cunning of assumed quaintness. Since speeches (bless the mark) have not been reported, the sycophants of G.L. have become as intolerant and rude as they are time-serving.

BRO. HEWETT.—The report of the Cork Female Asylum has been received.

A YOUNG MASTER MASON.—The freedom from the "genus irritabile vatum," makes us yearn for better acquaintance. "The Eulogium" is entitled to a more formal paternity. It shall appear in our next; and, we hope, with name and address.

A FRIEND intimates that a certain Brother was very *good-natured* on the 7th instant. The widow's petition did not profit by so rare an occurrence.

AN ENEMY TO FRAUD IN ANY SHAPE.—The taunt of a flippant toady who uses the word "ingenuity" as a weapon to ward off a "palpable hit," was ridiculous. Flippant may rejoice in the idea that he belongs to the genus "homo;" but Lord Monboddo described such to be of a different tribe; and a "judge" of these matters, in later days, gave rather an unfavourable opinion of the class.

BRO. GOODVVYN.—The excellent article is necessarily deferred, from press of matter.

A MASON.—We regret to hear of any *supposed* incivility in the G.S. office. A *brusque* manner is not agreeable, but may be overlooked, as arising from the "Constitution." We would acquit the party of *intentional* rudeness.

A SUBSCRIBER.—We differ. Bro. Price's letter was calculated to benefit the Boys' Charity.

A DEVON TYRO.—The pamphlet has not been sent; but we have reported the particulars of the P.G.L., 1841.

AN AGED WIDOW'S SON.—We do not congratulate the S.G.D. on flashing his maiden sword on the 7th instant. He will perhaps look back with regret, and redeem his error. He is worthy of better things, and will appear in due time, “clarior e tenebris.”

BRO. D. MARTIN.—News from the far awa' is always welcome.

BRO. DYKE.—We invoke the continuance of his correspondence.

AJACUS.—Is he aware that his letter, if published, would bring him before the “Familiar”—true as every word is, every word would be voted Masonic treason.

ONE OF THE PROFANE!—No, it was the *coachman*, not the *chambermaid*, of the horrified fledgling Mason, that was in danger of catching “secrets worth knowing,” by peeping into the F. Q. R. The *maid-servant* (and a very pretty one she was) of a legal Brother, now many years deceased, once asked her master some shrewd questions about the *Review*, which she used to examine at *Funnywell*. The good Brother was puzzled, and in the next Grand Chapter he threw up a “sky-rocket,” that caused some sensation at the time; and it is this circumstance, we presume, that has led “one of the profane” into the mistake. Our correspondent will perceive that as the rhymes do not agree with the prose, they must be re-written to match.

A MASTER.—The poor fellow, with seven starving children, followed the suggestion of a high authority and sought “advice”—he asked for bread, and received a stone!—but the same parties spoke sweet-scented words to him of the purple, whose conduct they applauded!

T. P., M. K., and many others, on Dr. Oliver's case, have all been attended to.

A CUMBERLAND MASON should address Brother E. L. B. Dykes, Dep. P.G.M. for the province.

A NON-ELECTED BY GRAND LODGE.—It would certainly have been more correct that the ten members should not only have been chosen without regard to personal subscription, but that the qualification should have been “NON-SUBSCRIBERS.”—The Grand Lodge donation of 400*l.* per annum should have ensured a perfect independent opinion.

A BROTHER.—The “Masonic Ana of the Royal Family” is interesting, and, as requested, we reserve them for a general history; further contributions are solicited.

QUIZ wishes to know where the Masonic Chiltern Hundreds are situate?—There is a wee bit o' dry land in the Dutch settlement of Sumatra, close anent Fort Marlbro', that is said to possess a certain Masonic privilege—somewhat analogous to the ideas of Quiz, who states, among other amusing and instructive anecdotes of the Masonic chief of that ilk, that he has promised personally to teach all his Masonic subjects (ay, has he any?) to write on the Lewisan system, and to hold an inquisition on a new screw plan; meantime, however, he keeps a sharp look-out to qualify as truth-finder in London.—No fool either—to cook curry in London is quite as well as being curried abroad.

ONE PRESENT.—The House Committee of the Girls' School need not have presented any account, the loan having been repaid; “*Cessante causâ cessat et effectus*”—*law maxim*. A little caution would have kept Polyphemus quiet.

BRO. J. L. STEVENS complains that in our last number he is described as “having passed like a meteor through the town” of Wolverhampton, and assumes that this was intended as a quiz upon him. The sentence is certainly hyperbolic; but we are sure that our correspondent wrote it as we inserted it, in a spirit of friendly feeling alone.

BRO. GEO. WATSON, Sept. 20.—The excellent article came too late—it will appear in our next.

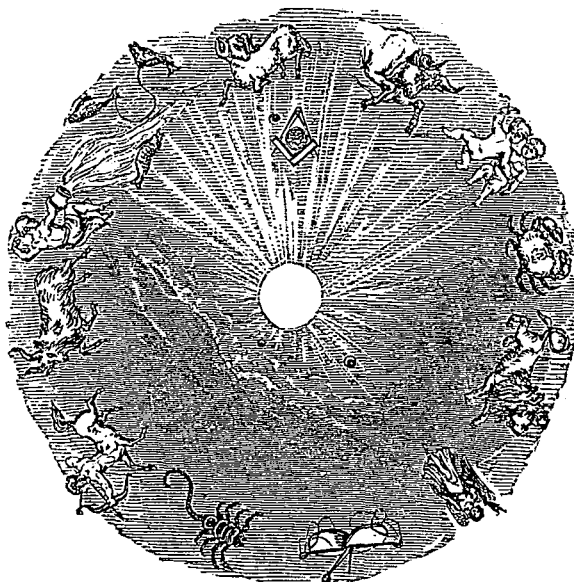
A GRAND STEWARD.—We cannot help you—the remedy is in your own hands.

SIR LUX.—The letter came too late; but it will be found that its purport had been anticipated by many others. Immediate notice should be given of any motion on the subject being about to be brought before the Grand Lodge of England. The sentiments do honour to the writer.

ARCH MATTERS, DISCIPLINE AND PRACTICE, TEMPLARS, THE ASYLUM.

The general correspondence has been replied to, and though altogether satisfactory, has no subjects of peculiar interest.—The **KNIGHTS OF THE ROUND TABLE** (22nd Sept.) are under consideration, (a good story—eh! Sir Knights!)

FREEMASONS'
QUARTERLY ADVERTISER.



No. XXXV.

SEPTEMBER 30, 1842.

FREEMASONS' QUARTERLY ADVERTISER.

No. XXXV.

SEPTEMBER 30, 1842.

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 12th of October next, at Seven o'Clock in the Evening, punctually, when the following Resolutions, unanimously adopted by the Quarterly General Meeting of the 13th of July last, will be submitted for confirmation, 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 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 any resolution relating to the disposal of the Funds of this Charity.
- “ That the proposed amalgamation of this Charity with the one adopted by Grand Lodge, under the sanction of the Grand Master, having been rejected, the following printed laws, viz. XX, XXIV, and XXXI, be repealed, and in rule XXVII, for “twenty” substitute “fifteen,” in rule XXVIII, for “three” charities, substitute “four,” and the whole amount already, and to be hereafter collected, after the payment of the present annuitants, 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 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.”

An early attendance is earnestly requested. The Chair to be taken at Seven o'Clock punctually.

25, Tibberton Square, Islington,
30th September, 1842.

ROBERT FIELD, Sec.

FREEMASONRY.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A GENERAL COURT of the GOVERNORS of this Charity will be holden at the School House, Westminster-road, St. George's, Southwark, on THURSDAY, the 13th of October next, at Twelve o'Clock, at noon, precisely, for the admission of Children (*without ballot*), and for the dispatch of general business.

FREEMASONRY.

THE ROYAL MASONIC INSTITUTION

For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.

H. R. H the DUKE OF SUSSEX, *K.G.*, M. W. G. Master, *President.*

A QUARTERLY GENERAL COURT of the GOVERNORS and SUBSCRIBERS of this Institution will be held at the Office, 7, Bloomsbury-place, Bloomsbury-square, on MONDAY, the 3rd of October.

The hair will be taken at Seven o'Clock in the Evening, precisely.

AUGUSTUS U. THISELTON, *Secretary.*

FREEMASONRY.

L I N C O L N S H I R E.

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.

Just 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 the ORATION delivered on that occasion, including a NARRATIVE of the circumstances attending the REMOVAL of the AUTHOR from the Deputy Grand Mastership of the Province; drawn up at the express request of all the Brethren present.

By the Rev. G. OLIVER, D.D., Past D.P.G.M. for Lincolnshire, and Chaplain of the Witham Lodge; Honorary Member of the Bank of England Lodge; the Shakspeare Lodge, Warwick; the First Lodge of Light, Birmingham; the St. Peter's Lodge, Wolverhampton; the Olive Lodge, Horncastle, &c. &c. &c.

— Hie murus ahenus esto,
Nil conscire sibi. Hon.

London, R. SPENCER, 314, High Holborn; Nottingham, B. S. OLIVER, 14, Long Row.

FREEMASONRY.

BROTHERS BROADHURST and Co. (late TAPP), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent Street, opposite Conduit Street, beg most respectfully to inform the Members of the Craft that they have always a stock of Jewels, Collars, Aprons, &c., by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

138, Strand, opposite Catherine Street.

FREEMASONRY.

28, New Street, Covent Garden, London.

BROTHER WILLIAM EVANS respectfully informs his Friends and the Masonic Craft in general, that he has commenced Business on his own account as a MASONIC JEWELLER and PARAPHERNALIA Manufacturer.

The Craft may rely with confidence on being supplied with every requisite Article of the very best quality, on the most economical terms, consistent with fair profit.

To enumerate a List of Prices is impossible, from the great variety of Articles, and the diversity of patterns, which Brother Evans will be enabled at all times to supply.

Brother Evans begs to draw the attention of such of the Masonic Craft as may be desirous of having Masonic or Heraldic Designs and Emblazonments executed with a careful and spirited display, that he has endeavoured to cultivate this operative branch of the art, and he trusts to be enabled to execute even the most difficult designs with accurate fidelity.

As economy in charge is a principal object, Brother E. respectfully requests that all orders from the Country may be accompanied by the amount required, or by a reference for payment to some House in London.

All letters requiring information respecting any business in his line will be punctually answered, and prices stated.

N.B.—As Goldsmith, Silversmith, Jeweller, and Watchmaker, Brother William Evans requests the inspection of the Public to a well-selected Stock, of the very first-rate character.

FREEMASONRY.

BROTHER W. POVEY,

MASONIC BOOKBINDER, AND BADGE CASE MAKER,

120, FETTER LANE,

RESPECTFULLY solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic embellishments. W. POVEY will feel obliged by a Penny Post Letter from any Gentleman who may have any Orders, however small, which will meet immediate attention.

BROTHER POVEY is enabled to furnish the Selection of Scriptural Readings appointed by the Grand Chapter to be read at the exaltation of Companions, and installation of Principals, neatly bound, 10s. the set, in morocco, and down to 5s.

MASONIC OFFERING TO DR. OLIVER.

AT A MEETING OF FREEMASONS, held at the City Arms Hotel, Lincoln, on *Thursday, August 11th*, being convened by circular, (addressed to all Brethren who had been present at the Centenary Festival of the Witham Lodge, on Thursday, June 9th), and also by public Advertisement, in all the Lincolnshire Papers,

GEORGE WRIGLESWORTH HEBB, Esq., Mayor of Lincoln,
IN THE CHAIR,

Letters in approval of the object of the Meeting were read from

Dr. R. T. CRUCEFIX, Lancaster-place, London,
Rev. H. R. SLADE, Wolverhampton,
THOMAS BRUTTON, Esq., Stafford,
WILLIAM KELLY, Esq., W.M., St. John's, Leicester,
Rev. J. T. PEDLEY, P.G. Chaplain, of Northamptonshire;

Besides various letters from Brethren residing within, or locally connected with the province of Lincoln.

PROPOSED by Bro. W. A. NICHOLSON, of Lincoln, Seconded by Bro. R. S. HARVEY, of Lincoln, and carried unanimously:

1. That in grateful acknowledgment of the learning with which our Reverend Brother Dr. OLIVER has illustrated Freemasonry, and the unwearied zeal and assiduity, with which, during a period of Forty years, he has inculcated the genuine principles and tenets of the Craft, it is highly expedient to present him with some suitable Testimonial of regard and esteem.

PROPOSED by Brother JOSEPH WHITEHOUSE, of Waddington, Seconded by Brother C. PRATT, of Lincoln, and carried unanimously:—

2. That this Meeting would not desire to restrict such expression of regard to the Province with which Dr. OLIVER has been more intimately connected, nor to the Craft of the country in which he was initiated; but as our learned Brother's writings form the Masonic text-books of the world, so should the opportunity of joining in the Tribute of Acknowledgment, be extended to every clime upon which the Sun of Masonry shines.

PROPOSED by Brother W. H. ADAMS, Esq., Mayor of Boston, and resolved unanimously:

3. That a Subscription be entered into, for the purpose of carrying into effect the foregoing resolutions; that it be entitled, "*THE MASONIC OFFERING TO DR. OLIVER*," and that the following Brethren, connected with the Province of Lincoln, be appointed a Central Committee, with power to add to their number:—

HEBB, GEORGE WRIGLESWORTH, Esq., Mayor of Lincoln, *Chairman*.
HARVEY, RICHARD SUTTON, Esq., Lincoln, *Treasurer*.
GOODACRE, ROBERT, Lincoln, *Secretary*.

| | |
|-------------------------------------|---------------------------------------|
| Adams, W. H. Esq., Mayor of Boston. | Nicholson, W. A., W.M., Witham Lodge, |
| Bromehead, E. A., Lincoln. | Lincoln. |
| Bull, J. R., W.M. Lodge of Harmony, | Pashley, J. W., Gainsburgh. |
| Boston. | Pedley, Rev. J. T., Peakirk, Deeping. |
| Dakeyne, Rev. J. O., Lincoln. | Pratt, Charles, Lincoln. |
| Goddard, Henry, Lincoln. | Smedley, Joseph, Sleaford. |
| Jepson, W. N., Lincoln. | Whitehouse, Joseph, Waddington. |
| Malin, Frederick, W.M. Doric Lodge, | Williamson, J., Boston. |
| Grantham. | Woodward, Z., Donnington. |

PROPOSED by the Rev. J. O. DAKEYNE, Incumbent of St Benedict, Lincoln, and carried unanimously:—

4. That this Meeting acknowledges with many thanks the communications which have been forwarded to it from different parts of the kingdom, to which replies will be forwarded through the Secretary to the Central Committee now appointed.

PROPOSED by Brother J. R. BULL, W.M., of the Lodge of Harmony, at Boston, and carried by acclamation:—

5. That the thanks of the Meeting be given to our Worshipful Brother, the Mayor of Lincoln, for his conduct in the Chair, and his having presided on this occasion.

THE LONDON MEETING.

MASONIC OFFERING TO THE REV. GEORGE OLIVER, D.D.

“ 2, King Edward-street, Westminster-road,
September 13th, 1842.

“ Many Brethren of the Metropolis having heard, with grateful satisfaction, of the proceedings of the Freemasons of Lincolnshire, as before detailed, have expressed an anxious desire that a meeting of the admirers of their revered, learned, and amiable Historian, should be convened as early as possible, for the purpose of co-operating with the Central Committee at Lincoln, whose preliminary regulations offer an excellent prospect of testifying the gratitude of the Fraternity to the most exemplary Freemason of the age.

A meeting of Brethren, approving of this object, will be held at Radley's Hotel, Bridge-street, Blackfriars, on Tuesday, the 20th instant, at Seven o'clock in the evening, punctually.

By request,

J. LEE STEVENS.”

In pursuance of the preceding circular, addressed to a large number of the metropolitan Brethren, a meeting was held at Radley's Hotel, New Bridge-street, Blackfriars, on Tuesday evening, the 20th September, 1842, for the purpose of co-operating with the Lincolnshire Lodges, in the presentation of “ some suitable testimonial of regard and esteem,”

Bro. E. R. MORAN, of the Grand Master's Lodge, in the chair.

The following resolutions were unanimously adopted :—

Moved by Bro. H. PHILLIPS, P.M. (Moir), seconded by Bro. T. PRYER, P.M. (Oak)—

That entertaining the highest respect and veneration for the V. W. Brother the Rev. G. Oliver, D.D., and duly appreciating the very important services he has rendered Freemasonry, this meeting entirely approves of the proceedings that took place at a meeting of the Freemasons of Lincolnshire, on the 11th of August last; and will most cheerfully co-operate with the Central Committee then appointed, in presenting to that excellent Mason some suitable testimonial of regard and esteem.—Carried unanimously.

Moved by Bro. Z. WATKINS, Grand Steward, and seconded by Bro. J. LEE STEVENS, Past Grand Steward—

That with this view, subscriptions be respectfully solicited from Lodges, Chapters, and Encampments, as well as from individual Masons.

Moved by Bro. ROBERT FIELD, P.M., and Treasurer of the Bank of England Lodge, and seconded by Bro. G. W. TURNER, P.M., and Treasurer of the Strong Man Lodge—

That the W. Brother, Dr. CRUCEFIX, be requested to act as Treasurer to the metropolitan subscribers.

Moved by Bro. THOMAS PRYER, and seconded by Bro. RICHARD SPENCER, P.M., Bank of England Lodge—

That the W. Brother J. Lee Stevens be requested to undertake the duties of Secretary to the metropolitan subscribers.

Moved by Bro. MARTIN SANGSTER, P.M. of the Grenadier's Lodge, and seconded by Bro. W. Lee Wright, P.M. of the Bank of England Lodge—

That it be recommended to the Central Committee, to send circulars to the various Masonic Lodges at home and abroad; and that the Treasurer and Secretary to the metropolitan subscribers be requested to assist the Central Committee, in this or any other means of promoting the success of the Masonic offering to the Rev. Dr. Oliver.—Carried unanimously.

A very handsome subscription was then announced, and each Brother present undertook to increase the fund in his immediate circle.

Bro. R. T. CRUCEFIX, M.D., Past Grand Deacon, then moved—

That the very sincere thanks of this meeting be presented to Bro. E. R. Moran, for his kind and very efficient performance of the duties of chairman;

which resolution was carried by acclamation.

Bro. R. Spencer, Masonic Librarian, 314, High Holborn, will also receive subscriptions on account of the Treasurer.

FREEMASONRY.

MASONIC CLOTHING, FURNITURE, and PARAPHERNALIA requisite for Craft, Royal Arch, and Knight Templars, supplied on Reasonable Terms by Bro. J. NICHOLLS, 14, Well Street, Jewin Street, Cripplegate.

N.B.—Orders punctually attended to for the FREEMASONS' QUARTERLY REVIEW, and other Masonic Works.

FREEMASONRY.

THE EMULATION LODGE OF IMPROVEMENT,

REMOVED from the Grand Hotel, Covent Garden, to the Freemasons' Tavern, Great Queen Street, will be opened every Friday evening, at Seven o'clock precisely, and a Ceremony, with a portion of the Lectures, worked during the evening.

The Anniversary will be held on the 7th of October, at Seven o'clock in the Evening.

To be published by Subscription, in One Volume, small 8vo., price 7s., under the immediate Patronage of His Grace the Duke of Sutherland, K.G., Lord Lieutenant of the County of Salop,

ESSAYS, MORAL and LITERARY; from the Pen of HENRY RAPER SLADE, LL.B., Incumbent of Kenley, Salop, and a Minister of the Collegiate Church, Wolverhampton; Author of a Translation of Plato's Defence of Socrates, Pulpit Lectures, and other works.

Subscribers' Names received at Bro. Spencer's Library, 314, High Holborn, London.

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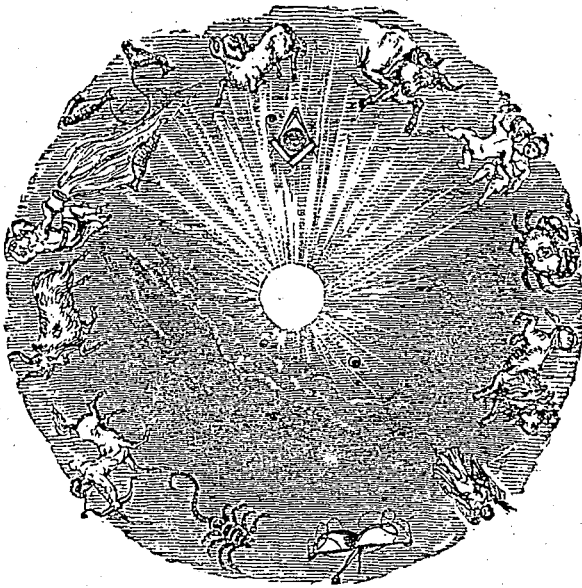
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