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As it is more than probable, that the close of this year may terminate our labours, we consider it only courteous to announce such intention.

The especial causes that point to this result have nothing in them of a discouraging nature, for old friends are firm, and fresh ones have brought us Masonic herbage “from pastures new.”

Our storehouse is garnered with numerous papers of high interest—our staff is strong. Neither has our circulation sustained any depreciation, rather the contrary.

The reader will, doubtless (under such circumstances), inquire the reason of our retiring from service; at present we cannot gratify his curiosity, but must request him to wait patiently until he shall peruse our valedictory address, when all mystery will be solved, if not to his satisfaction, certainly not to our own, for leave-taking has a painful foreboding.

It is consolatory, to reflect that we shall leave no arrear of accounts unsettled as regards subject matter of engrossing interest—A new Grand Master has commenced his protectorate, and the Charities are flourishing, which speaks well for the past; and we leave the union of the Asylum with the Benevolent Annuity Fund, and the successful adoption of a fund for the Widows of Freemasons, to the grateful consideration of the forthcoming future.

THE
FREEMASONS'
QUARTERLY REVIEW.

NEW SERIES.—JUNE, 1844.

A GRAND MASTER of the United Grand Lodge of England has been installed—a new æra has commenced, may it be equally propitious to the governor and the governed!

If we glance at the past year, its history will furnish a gratifying anticipation of the future; not but it has presented a few awkward points—yet these were in some measure unavoidable.

Our society is peculiarly formed; it is an instrument made up of a great variety of strings, which, if well tuned, “discourseth most excellent music”—but as occasionally some two or three of these strings either relax or snap, the vibration produces discordance; it is well they have not been sufficiently audible to cause other effects than what may readily find refuge in Masonic forbearance.

The Earl of Zetland is now no longer the pro-Grand Master appointed by a superior officer, nor the Brother provided by the Constitutions to preside merely in case of need, but he is the Brother elected by the fraternity, to rule over them. In his recent capacity he probably was in

a degree fettered by a moral construction of his office to carry out the views and objects of the illustrious individual who appointed him; for although the supreme power became vested in him during the interregnum occasioned by the lamented decease of the late Grand Master, he could not but follow the steps of that illustrious Brother; and in proof of this, we are reminded, that his Lordship stated at the especial Grand Lodge in April 1843, that the appointments he then made, were from the list selected by H. R. H. the Duke of Sussex.

At the especial Grand Lodge in April last, the appointments were all his own; and however we may question the probability that he could acquaint himself with the respective merits of all whom he has named for promotion, still the responsibility rests entirely with himself—for the powers granted him by the Constitutions are sufficiently arbitrary to require no other reference, unless, indeed, we may quote from page 6 of that book, wherein it states, that “all preferment among Masons is grounded upon real worth and personal merit only.” Some excellent words follow, and the charge concludes with observing that if otherwise qualified, a Brother may at length become “the Grand Master of all the Lodges, according to his merit.” We will now advert to the appointments of the year.

THE DEPUTY GRAND MASTER.—In the selection of the estimable nobleman, who has been invested with the dignity of this distinguished office, public opinion, we will venture to say, is unanimous in its favour, and the Grand

Master has done himself high honour by the selection ; nor has Earl Howe gained less honour by his acceptance of the office ; we have heard, and we do believe, in fact, that the correspondence on the subject between two such distinguished noblemen, who, differing on other subjects, thus unite in Masonic sentiment, was worthy of each other.

THE WARDENS.—As Brethren of ability and station, the Craft will probably view these appointments with satisfaction ; we hope they will attend regularly, and leave their successors an example of emulation, not of regret.

THE DEACONS.—The usual course of selecting from particular Lodges, has this year been altogether departed from ; the “Lion and Lamb” and “Caledonian” Lodges can now boast among their senior members, an elect of the purple—both are veterans in Masonry—one, to the best of our recollection, is the first instance of a promotion from the late Athol Section, who, to the very best of his power, has done suit and service ; and if there be any trifling stain on the purity of the Masonic escutcheon, let us remember Sterne’s aspiration to the recording angel, and also that even the sun is said to have a spot on its disc ; in the case of the second, the appointment is as graceful as it is grateful.

THE GRAND SWORD BEARER is but a very young aspirant to the purple, both as to years and service ; it is always said, and with truth, that if there be no other fault than youth it is one that grows less by degrees, and as we

desire the advantage of age and experince, we heartily wish our Brother the attainment of both.

THE OTHER APPOINTMENTS.—With the exception of the Rev. Bro. Hayes as one of the Grand Chaplains, and Bro. Thomas Cooke, who succeeds Sir George Smart as Grand Organist, the others are all re-appointments, on which no opinion need be expressed. The Grand Treasurer was unanimously re-elected. The Grand Secretary is an heir-loom, whose successor to it will be difficult to find, and who cannot be dispensed with; and the Grand Master only followed the usual course in not changing the others, although some change in the ministry was expected; probably because it was hoped for.

We now approach a subject of considerable importance, and one which we are certain disturbs the mind of many a contemplative Mason, and it is this: *The secret power that has for a long time existed, and even now exists.* Why this was ever permitted is among the anomalies that is difficult to account for; but to break it up by all means, and even expose it if necessary, is essential to justice, and by speaking out, to prevent the Grand Master from being placed in a false position, is equally our duty and our determination.

The Grand Master cannot of himself become perfectly acquainted with the best mode of supplying the vacancies as they occur; it becomes, therefore, a matter of necessity, as well as of principle, while these subjects pass in review before him, to seek for information wherever it is to be found, and especially to confer with such Brethren as

may supply such information as character and experience enable them to do. We do not doubt but that the Grand Secretary has and will continue to place before his superior the just claims of many deserving Brethren; but we do not hesitate to express our regret that the Grand Secretary has suffered his generally excellent judgment to be influenced; and that even in the recent appointments, *the secret power* has, to a certain extent, succeeded. Let there be no more of this; the secret council is confined to three or four, whose claims, by service, or station, if they have any claims whatever, have already been rewarded to excess.

To refrain from a public duty, merely because it is disagreeable, would be to limit the office of a journal within very narrow bounds; to avoid such duty would show a want of moral courage, and to perform it from reflection and conviction, puts moral courage to a severe trial; a consideration of the late election of the Board of General Purposes, is a case in point. We can remember when that section of the Board which was returned by the Grand Lodge, was elected by show of hands, and when, also, the Grand Officers very rarely voted at all—a few, *merely from compliment* to this or that individual, for whom a personal respect was felt. The late Peter Gilkes was thus circumstanced; when his late Royal Highness was present, he held up his hand for Bro. Gilkes, and his election was considered to be carried; and, certainly, the Grand Officers being, as a body, very abundantly represented, through the appointment of the Grand Master, it is scarcely fair that they should exercise any power whatever on the election of the Board of General Purposes.

We often are reminded in our discussion of the analogy existing in certain other public assemblies, but the wholesome truth that in election-matters, the interference of one over the other is lost sight of—let many profit by the truth.

But what is the law at present? Why, that, at the Committee of Masters, on the Wednesday previous to the meeting of the Grand Lodge, the names of those Brethren who shall be submitted for ballot, shall be handed in; well, and so they were on the last occasion; but, be it observed, that two Brethren handed in a list of fourteen (the number required), and, let it also be observed that, at the ensuing Grand Lodge these very fourteen were returned! Some of our readers may remember the remarkable prediction of the overturning of a coach on a particular spot, and at a particular moment.* But let us carry out our position—how came it that the scratched lists presented at the Grand Officers' mess, and in the porch-way of the Grand Lodge, were identical?

We do not deny that there are many Brethren of high honour and strict integrity on the Board, but we are certain that such as we allude to would feel their position be improved by a more honourable approach. Let the list be handed in, and promulgated openly by circular to Lodges, but do not allow Grand Officers to controul such list; it is a discourteous exercise of power which is as un-Masonic as it is ungraceful. As we before hinted, delicacy should dispose the Grand Officers (although the law permits them) not to exercise the power of voting on the election of the Board. We also think that the names of those Grand

* Dickens—Sam Weller.

Officers, whom it may be the pleasure of the Grand Master to appoint on the Board, should be stated at the Committee of Masters; there should be no concealment, no sudden declaration. It might be that the name of a Grand Officer might appear in *both* lists—a fact not without precedent—we remember that a party was not returned by the Grand Lodge, but did afterwards appear in the return of the Grand Master. To one of the appointed we must take an exception, and on the simple ground that, if he can perform any duty whatever at the Board, he can only do so, by the violation of his obligation as the Provincial ruler of a distant colony. Is this a sound system?

THE MASONIC CHARITIES.—In no preceding year has the real principle of our Order been so nobly sustained as in the season 1844—all have prospered. The Boys' Festival in March, returned £500. The Girls' Festival, in May, upwards of £800. The Benevolent Annuity Fund is progressing in a very satisfactory way; and the cause of the Aged Freemasons' Asylum, on the 19th of June, was advocated in a most triumphant manner by Colonel, the Hon. George Anson, *M.P.*, Provincial Grand Master for Staffordshire, whose address was one of the most characteristic of the principles of Freemasonry ever heard in our noble hall. By the report we find that the subscriptions, since the last Festival and on the occasion, exceeded Four Hundred Pounds, including a liberal donation from the Gallant and Honourable Chairman, of Twenty Guineas. Two most important declarations were announced, one, that Brother B. B. Cabbell had consented to take the chair at the

next anniversary; the other, that the prospect of a perfect union between the Parent Institution, the Asylum, with its offspring, the Benevolent Annuity Fund, is now the sanguine hope of the best friends to charity. These intimations were most warmly welcomed and cheered.

MASONIC FUND FOR WIDOWS.—This desirable object is silently but surely making way in the hearts and minds of thinking Masons. We had hoped that the motion of Brother Crucefix would have come on at the last Grand Lodge. The circumstances under which he gave way, for the time, were very creditable, and, in September it will probably be our pleasing duty to announce that the hammer is ready to strike on the anvil, and give a loud note of preparation. We direct our readers to the various reports on this subject, particularly to the proceedings of the Asylum Festival, and to the recent opening of the Masonic Hall at Wakefield, where the generous sentiments of the Masonic Sisterhood will be found to reflect a moral lustre on that Order, with which their brothers, husbands, and fathers are connected.

THE MASONIC OFFERING TO DR. OLIVER.—This distinguished Brother has received from the Freemasons of the world a public mark of their gratitude. The proceedings of the 9th of May, will not readily pass from memory; ample as is our report of them, any report will fail of doing justice to the subscribers, and to the Reverend Friend, who has laboured for the Order, and has gained a reputation that will endure to the end of Time.



THE PRESENTATION CUP.

ACCOMPANYING THE MASONIC OFFERING TO THE
REV^d GEO. OLIVER. D.D.

MAY. 9TH 1844.

*Manufactured by Bro. John
Maddleton, London.
Sketched by Bro. W. Evans.*

R. Martin, Lith. 8 G. Newper St.

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

Admirable! How the grace
 Speaks his own standing! What a mental power
 This eye shoots forth! How big imagination
 Moves on this lip! To the dumbness of the gesture
 One might interpret -----
 * * * * *
 There is a kind of character in thy life,
 That to th' observer doth this history
 Fully unfold.

THE Ninth of May 1844, will stand as a red letter day in the Masonic Annals of the Ancient City of Lincoln, when the several Lodges of the Province of Lincolnshire sent their delegates to an assembly of Masons who were summoned to pay the homage of the heart to the reverend and distinguished Brother who has devoted a youth of manliness, a maturity of thought, and the dignity of age, to the service of his Church, society at large, and the Masonic fraternity to which he is attached equally by principle and by love.

The bells rung merrily, and there was joy in the faces of all, the Brethren felt the moment to be a holy-day, and even the denizens of the ancient city, however they envied them the enjoyment of the day, still it was so far from an ungracious sentiment, for the occasion was welcomed by a unanimous feeling of satisfaction, that, Doctor Oliver, so well known, and so much respected by every class of society, was about to receive a public mark of Masonic gratitude.

Having in various numbers given the several accounts of the meetings, in reference to this "Masonic Offering," it is only needed here to enter into some more immediate explanation of a few material points connected with a matter of such interest and importance.

In the month of January, 1842, Dr. Crucefix addressed a letter to Bro. W. A. Nicholson, Prov. G. Sup. W. for Lincolnshire, on the propriety of presenting a Masonic Offering to Dr. Oliver, from which letter we have been permitted to select the following passage:—

"On my return from Grantham, now more than two years since, where for the first time I exchanged personal relations with our justly esteemed and venerated Brother, Dr. Oliver, I seriously determined to plan, aye, and to execute (D. V.) a design which I had long contemplated, viz., that of causing to be presented to him in the name of Freemasonry, some proper tribute as an acknowledgement of his general excellence. I only waited to see him—much subject matter of deep reflection passes through the alembic of the "mind's eye" in a few minutes conversation, that years of correspondence, however unreserved, often fail to develop. . . . During to me a most eventful period, our beloved Dr. Oliver encouraged and sustained me, and by his presence in London on the 24th of last November, he closed a series of kindnesses, but only to renew them with added fervour. I allude to these particulars, to shew that intensely affected as my spirits have been, they could not earlier permit me to enter on the desirable project. . . . I am aware that the Witham Lodge has paid our friend a compliment, but I am morally assured that an expression of the universal esteem in which he is held by the world of Masons will be regarded by him with feelings of jus-

tifiable pride; he cannot be unconscious of his own exalted merit. Lincolnshire, his homestead, should lead, London should adopt, and the world should confirm the testimony of our order to its most distinguished member, by the purest wreath that should grace the brow of the Freemason of all time. . . . There should be a Provincial Committee in Lincoln to co-operate with a London Committee, and all foreign and district Grand Lodges should be addressed.

"The presentation can take place at the Provincial Grand Lodge at Lincoln in the summer of 1843."

Brother Nicholson's reply was couched in the most affectionate acknowledgement of Dr. Oliver's worth, but regretted that his own indisposition, and the still severer affliction of Mrs. Nicholson would prevent him from taking an active part in so important an object.

Bro. Sir Ed. Bromhead was consulted; and here again a serious obstacle presented itself. Sir Edward was afflicted with so serious an affection in the eyes as to preclude him also from taking the lead. At length a Central Committee was formed at Lincoln, with whom the London Brethren put themselves into immediate communication. The Chairman of the Central Committee, Bro. Hebb, (Mayor of Lincoln,) died during last year, and sometime elapsed before the appointment of his successor the Rev. J. O. Dakeyne. Much delay having thus of necessity occurred, some further time was required to address the fraternity in the East and West Indies, and other distant places. The result, however, has been a triumphant testimony of the love, gratitude, and veneration felt for the distinguished Dr. Oliver, which, however, exhibited in the complimentary offering, derives a higher value from the correspondence that has flowed in from Brethren of social rank and Masonic influence in all parts of the world. We have seen letters which, if published, would form a volume of a most interesting character.

It is important for reasons of obvious delicacy, that the attention of our readers should be drawn to the date of the first suggestion of the offering which was in January 1842, now more than two years since; next, that the delay was accidental; and thirdly, that until the subscriptions should be remitted from the distant hemisphere, the "Offering" itself could not have been commenced.

THE PRESENTATION.

The Witham Lodge, No. 374, in which it had been determined to conduct the proceedings, was opened about one o'clock, by the W. M. Bro. the Reverend J. Osmond Dakeyne; at which were present, in addition to the Members of the Lodge, a considerable number of Visiting Brethren from Lincolnshire and the adjoining provinces, as well as from London. The subject of the Meeting was alluded to; and after an observation from the W. M. that the presentation of the Offering would take place after the Banquet, the Junior Warden called the Brethren from labour to refreshment.*

* A Chapter was opened in the Council Chamber, whereat the first principal of the Witham Chapter, and the second and third principals of the Boston Chapters, were installed by Dr. Crucefix.

A visit to Lincoln, for the first time, is interesting; it is a very ancient city; has many remains of the Roman, Saxon, and Norman times; its Cathedral is an object of peculiar investigation; the ruins of the Old Palace and Keep will rivet the attention of the antiquarian; the Site of the City is unique; the traveller discovers at many miles distance, the grandeur of the Cathedral; and on approaching the City, he views the entire display of it grouped as it were on the side of an elevation, surmounted by the holy edifice that has survived so many ages.

BANQUET.

At three o'clock the Brethren sat down to a sumptuous banquet, provided by Bro. Melton, at the City Arms Hotel. This being only an adjournment to refreshment of the Lodge, all Brethren were in clothing; and the variety caused by the purple and gold of the Grand Officers and visitors, the crimson of the Stewards, and the light blue of the rest of the Brethren had a very attractive effect. Dr. Oliver, as he passed up the room, escorted by the Committee, was most warmly greeted by the company, who rose simultaneously.

Bro. the Rev. J. Osmond Dakeyne, *M.A.*, P. G. C. and P. P. J. G. W. for Lincolnshire, and W. M. of the Witham Lodge, took the Chair, supported on his right by Bro. the W. and Rev. Dr. Oliver, P. D. Prov-G. M. for Lincolnshire. Bro. the Rev. Dr. Slade, P. G. C. for Staffordshire, Bro. Clarke, P. G. Sec. for Staffordshire, and Bro. W. A. Nicholson, Esq., P. Prov-G. Sup. Wks, and P. M. 374; and on his left, by Dr. Crucefix, P. G. D., &c., &c., W. H. Adams, Esq., P. S. G. W. for Lincolnshire, Bro. Ewart, D. P. G. M. for Northamptonshire and Hunts, and Bro. R. Saiton Harvey, Esq., Mayor of Lincoln, P. M. of 374, and P. Prov-G. T., &c.

The splendid banquet, to which Bro. Col. Sibthorp, *M.P.* for the City of Lincoln, and P. M. of the Witham Lodge, very handsomely contributed a haunch and neck of venison, was duly honoured. The room was decorated with laurel, flowers, &c. with great taste and elegance.

The cloth having been withdrawn, the CHAIRMAN rose and proposed the health of her Majesty. Although not herself a Mason, she was the daughter of one, and the niece of four illustrious members of the Craft. Knowing her personal and recognising her hereditary claims upon their affection, the Brethren would, he was sure, joyfully drink—"The Queen, God bless her!"—(Great cheering and Three times three.)

The CHAIRMAN next proposed the "Queen Dowager"—(Cheers). He mentioned her name next after that of the Sovereign not only because she was a lady, but because she had a twofold recommendation to the Brethren irrespective of her personal character and high position. She was the widow of a Mason, the munificent Patroness of the Masonic Female School, and a liberal contributor to the Aged Masons' Asylum—(Cheers). The manner in which Her Majesty had conducted herself in her high station, her unbounded benevolence, her gentleness, had endeared her to all.—"Her Majesty, Queen Adelaide"—(Cheers, three times three).

The CHAIRMAN gave next "Prince Albert and the Prince of Wales." He coupled them together for a particular reason, although he wished the Brethren to consider that they were also drinking the healths of the Princess Royal, the Princess Alice, and the rest of the Royal Family. There had been a rumour that Prince Albert wished to join the Fraternity; it was possible that this might happen. The Sovereign could not, as did two of her predecessors, preside over the Craft, but the Sovereign's consort might—(Cheers). The last Prince of Wales was a Mason; it was to be hoped that the present Prince of Wales would in due time be enrolled a Brother—(Cheers). For these reasons, in proposing the Royal Family, he most especially named "Prince Albert and the Prince of Wales"—(Cheers, three times three).

Dr. OLIVER—Brethren, I feel gratified that the next toast on the list has been entrusted to me: because it will afford me an opportunity of saying a

few appropriate words respecting myself, which will be explanatory of a position in which I find myself placed with relation to the proceedings of this day. The toast is—"the memory of our late M. W. Grand Master, H. R. H. the Duke of Sussex." It is due to the memory of that illustrious individual to say, that during the unprecedented period in which he so ably filled the Chair of Solomon, he evinced a most laudable activity, united with learning, talent, and zeal, in the execution of his high office, from which the institution derived the most essential benefits. Always ready to promote its interests to the utmost extent of his power, (and his was not a limited influence) the Craft prospered, under his auspicious rule, far beyond all former precedent; and it has accordingly attained a dignified station amongst the permanent institutions of the country—(Cheers). You, Brethren, who know me well, will be surprised to hear that I stand accused of offering a premeditated insult to this useful and illustrious individual. I am surprised at it myself. And the report has been propagated in quarters where its contradiction appears impracticable. I am sure that you—at least—will believe me, when I say, that the knowledge of this fact has given me extreme pain—(hear, hear); because it is a charge so perfectly improbable—so perfectly at variance with my habits and disposition—(Hear). You all know that I am incapable of insulting any—even the very meanest of God's creatures—(cheers), much less could I make up my mind to violate a solemn obligation by the most indirect slight upon one whom I have been bound, by the ties of Masonry, to honour and obey, and for whom I ever entertained the highest possible respect. I am glad to have this public opportunity of solemnly asserting that there is not the slightest foundation for the report—(Loud cheers). I never entertained a disrespectful thought of our late Grand Master, and therefore it is impossible that by either words or actions, such a feeling could have been manifested—(Hear, hear). How the report originated it is impossible for me to say; but I learn with extreme regret, that it has been industriously circulated with considerable prejudice to my Masonic reputation. It is true, in Nov. 1841, I consented to preside at a meeting of the Bank of England Lodge, of which I am an honorary member, for the purpose of lending my feeble aid to the merits of a worthy and excellent Brother; but in the discharge of that duty, I offered no disrespect to the Duke of Sussex, either by word or insinuation; and if necessary, I could produce a hundred witnesses to prove the assertion—(Loud cheers). On the contrary, when His Royal Highness's name was proposed as one of the leading toasts of the day, I represented him as a noble, active, and intelligent Brother, who, by his services, was entitled to the esteem and gratitude of every Mason in the universe—(Cheers). Brethren, I have thought it necessary to allude to this subject, because I may not be favoured with another opportunity of entering my disclaimer against an imputation, which, to say the least of it, would have been discreditable, if it had been true. And, under such circumstances, I should have been utterly unworthy of the testimony of respect, which it is your kind intention this day to confer upon me.—(Cheers.)

Drank in solemn silence.

The CHAIRMAN gave the health of the present M. W. Grand Master, "the Earl of Zetland"—(Cheers). He had the good fortune to be personally acquainted with that nobleman, and a more amiable and excellent man it would be difficult to find. He had had peculiar pleasure in being present, with his Junior Warden (Bro. Taylor), in Grand Lodge

when the noble Earl was elected to his high office, for which, in every respect, he was so eminently qualified. His Lordship had since then been solemnly installed; his appointments had given great satisfaction and augured well for the prosperity of the Craft during his Lordship's presidency over it. He had, therefore, great delight in proposing "The M. W. Grand Master, the Earl of Zetland, and the Grand Lodge of England"—(Cheers, Masonic honours and chorus.)

Bro. Dr. CRUCEFIX, as a Past Grand Officer, briefly, but emphatically, acknowledged the compliment.

The CHAIRMAN said that, perhaps, he owed some apology to the Brethren from other provinces for proposing a toast which referred exclusively to his own. But the fact of their meeting at Lincoln gave that province some claim upon their attention. The Prov-Grand Master had written to express his deep regret at being unable to attend upon the present occasion. He had reason to know that the R. W. Bro. most cordially supported the proceedings of this day, and had forwarded the handsome donation of *5*l.** to the Oliver Offering Fund—(cheers); but the state of his health, and the pressure of parliamentary business prevented him from joining the Brethren. The D. P. G. M. was also unavoidably absent, but his heart was with them—(Cheers). He begged to propose "The Right Hon. C. T. d'Eyncourt, P. G. M., and the Grand Lodge of the Province of Lincoln"—(Cheers, Musical honours).

Bro. W. H. ADAMS, P. S. G. W. returned thanks. He stated that the Rev. Bro. Coltman, D. P. G. M., was in Paris, and deeply regretted being compelled to be absent from a meeting which he had looked forward to with great interest—(Cheers). The province of Lincoln was delighted, indeed, to receive Brethren from other parts of the kingdom to do honour to one whom it was its privilege to possess as a councillor, and its pride to love as a friend—(Great cheering). On behalf of himself and the Officers of the G. L. of Lincolnshire, he thanked them for the honour conferred upon them—(Cheers).

The CHAIRMAN then requested that the Oliver Offering should be brought into the room. Accordingly, the large cup and certain other portions of the service of plate, placed upon a platform covered with purple velvet, were borne up to the dais by four Past Masters, viz., Bros. W. H. Adams, 339, W. A. Nicholson, 374, Pashley, 611, and Dr. Barton, 612, preceded by Bro. R. Goodacre, P. M. 374, and A. G. D. C. for the province, bearing his gilt wand of office. The Brethren rose, and the cheering became enthusiastic as the Offering passed up the room. Upon arriving at the dais it was formally delivered to the Chairman by Bro. GOODACRE, who said—

W. Sir and Brethren, in bringing up this Offering to be presented by you, in the name of the subscribers, to our Worshipful and Reverend Guest, it may be necessary to say a few words in explanation as to its origination. It will be in the recollection of several Brethren now present, that when, nearly two years ago, we were met at the banquet in this room, after having set apart and dedicated, for the purposes of Masonry, the hall where we this morning assembled, it was proposed to me (having the honour then to occupy the situation which you now hold), that some testimonial of our love and regard ought to be presented to our Reverend Brother, "the sage of Masoury," in acknowledgment of that light with which he had so long and so ably illustrated the Craft; the proposal was made by Brethren of other provinces, and

it was suggested that such testimonial should be irrespective of province or nation, so that all who had benefited by the patriarchal lessons of Dr. Oliver (as what Mason may not have done so if he would?) might have the opportunity of adding his mite in grateful acknowledgment of the information which he had derived. Circumstances to which it would be improper more particularly to refer, now that the causes of those misunderstandings have ceased—(hear, hear), have in some measure contributed to prevent the Offering attaining to that amount which the proposers desired, and which the services of our very worshipful Brother so richly merited. Still, however, in bringing this Offering for you to present, we are gratified in finding that it is not confined to province or nation; in looking upon this memorial, our reverend guest may say, as of the Craft itself and of our beloved country, that upon the contributors to it, the sun never sets. On referring to the list of subscribers, in whose names we now offer it, we find contributions from both the East and West Indies—and if I may be excused for a moment diverging from the object before us, it is a matter for sincere congratulation that the last accounts from India afford us a flattering evidence of the progress of our Craft; Lodges have long been held there, but they have been almost entirely restricted to natives of Britain settled in India; but this year has witnessed, for the first time, the establishment of a native Lodge, at the request of the natives, and in which some who bear rule are natives of the country. Hitherto the prejudices of caste and tribe have kept from the participation in our mysteries those who, however they may differ in the form of their creed, are not excluded from Freemasonry, inasmuch as they believe in the Almighty Architect of heaven and earth, and practise the sacred duties of humanity and brotherly love. Those prejudices are wearing away, and it is a happy omen to find the natives themselves seeking to participate in the rites of our Craft; how the British sway has been obtained, we as citizens of the world do not discuss, but believing it to be for the welfare of that country it should now continue, I for one hail the introduction of Freemasonry amongst our native fellow subjects of India as but the precursor to that better intercourse which shall terminate in their civilization, and, I trust I am not out of order when I add, their Christianization. Apologising, Sir, for this digression, in the name of the subscribers, I offer you this small token of our Masonic regard, to be by you presented to our Worshipful Brother and guest, Dr. Oliver—(Much cheering).

When the cheering had ceased, the CHAIRMAN rose, and spoke somewhat to the following effect:—

Brethren, I have during my life been placed in positions of considerable anxiety and difficulty, in having to address public assemblies, yet, without resorting to the use of a hacknied phrase, I must say that I never felt a difficulty so pressing as that under which I labour at the present moment; and that, not because I have nothing to say, but because the subject is so full of interest as to make me feel the impossibility of doing it justice. It is, however, a comfort to know that it requires no advocacy to put it forward; our W. Brother, Dr. Oliver, stands too firmly placed in your regard to need any words from me to set forth his merits.—(Cheers.) Yet, upon the present occasion, it is necessary that I should offer some few observations, therefore I beg you to bear with me. I can assure you I am not appointed to present this "offering" to Dr. Oliver on account of my superior fitness, for there are many many Brethren far better qualified to address you; but I owe my

present position to the accident of my having been elected, upon the death of our lamented Brother Hebb, late Mayor of Lincoln, to be Chairman of the "Oliver offering" Committee, because I at the time happened to be, as I am now, Master of the Witham Lodge. I accepted the office with readiness, and I have endeavoured to discharge its duties to the best of my ability. I need not tell you, Brethren, what Freemasonry is: before I was initiated, now some twenty years ago, I had read a good deal about what it *is not*. I allude to a book published by Professor Robison of Edinburgh, towards the close of the last century, entitled, "Proofs of a Conspiracy, &c.;" in which he, with great ingenuity and considerable ability, endeavoured to connect Freemasonry with the worst features of the illuminati, &c., of the continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how? By these books which lie before me!—(Great cheering as the Rev. Bro. held up, splendidly bound, copies of Dr. Oliver's Masonic works.) These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent! *Disloyal!* Was not George IV. our Grand Master. Was not William IV. our Brother and patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood. The King of Hanover is a Freemason! Would all these Princes have belonged to a disloyal society.—(Cheers.) Are we conspirators to overthrow settled institutions? Who is the present head of the army? The Duke of Wellington! aye, the Duke of Wellington is a Freemason!—(Cheers.) Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once Master of a Bristol Lodge!—(Cheers.) But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our Order in its true light.—(Cheers.) And who wrote these books? Our friend and Brother and guest, whom we are now assembled to honour!—(Cheers.) They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our principles have gone thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry; and contributions to this offering from the distant climes prove, in some measure, that his labours are not unrecognized.—(Cheers.) You all, Brethren, are cognizant of the reasons which have led to the offering of this testimonial to Dr. Oliver. They were based in an anxious desire that he should have tangible assurance that his long devotion to our Craft was appreciated and acknowledged; that he might have something to pass to those who should come after him, by which they should know that their ancestor was honoured and beloved by a Brotherhood spread over the surface of the globe, of which he was at once the glory and the guide. Having been requested to write the inscription to be engraved on the Cup, I with some hesitation, have done so. I deemed it better to write it in Latin, but, "for the benefit of the country gentle-

men," I have caused an English translation to be printed on the backs of the cards which have been distributed.—(A laugh.) I will read it. (The Chairman here read the inscription in English.) Now, Brethren, I ask you whether, what I have here written, is false or true?—(Great cheering.) I believe every word of it to be true; if I had not so believed I never would have penned it.—(Cheers.) But, being true, it at once shows why we bring this offering to our reverend friend. I did not intend to say so much as I have done, but the feelings sometimes run away with discretion. I am telling you only what you know, and, therefore, will hasten to put the cope-stone upon our day's work.—(Cheers.)

The Chairman here turned to Dr. Oliver and addressed him—

W. Bro. Dr. Oliver, I would that one more able to do justice to the subject had been selected, but, as the lot has fallen upon me, I hope you will take my desire to express adequately what we all feel as in some degree compensating for my want of power. Bro. Dr. Oliver, in the name of the Freemasons scattered throughout the world, who have subscribed to it, I present you this tribute of regard, gratitude, and affection.—(Cheers.) Receive it, not as being an offering fully representing their perception of the debt they owe to you, but as a token that there are some Brethren who know its amount and feel its obligation, although quite unable to discharge it.—(Cheers.) Receive it as something upon which you may look in after years, and transmit to your children's children. Receive it as a token that we appreciate your untiring energy, and unbaflled acumen; and, more than all, your devotion to a holy purpose, which has led you, from the time when you were an humble curate at Grimsby until now, to dedicate your great powers of mind to the illustration of the moral beauties of our Craft, and to the setting forth the honour and glory of our Creator.—(Cheers.) And now, Bro. Dr. Oliver, may the God of Abraham, of Isaac, and of Jacob, the God of our forefathers, bless and keep you! May he preserve you in peace for long years to come, and guard you in happiness through the evening of life. And when it must be that the night shall arrive, may you pass in faith and pious trusting to the Eternal Lodge above, where the world's great Architect lives and reigns for ever!

The most enthusiastic cheering followed this address, which was continued for a considerable time. When it subsided, the Chairman continued—Brethren, we have presented our offering, let us now drink the health of Dr. Oliver, and wish him many years of life to use what we have given to him, and to continue to be, as heretofore, our instructor, guide, and friend.—(Renewed and prolonged cheers—Masonic honours and chorus, &c.)

DR. OLIVER rose, amidst continued cheering, and said—It was an observation of the best, the most benevolent, and the highest being that ever appeared amongst mankind, that out of the abundance of the heart the mouth speaketh. I am bound to acknowledge the correctness of this observation; and I hope and trust, notwithstanding my present delicate state of health—notwithstanding the interesting situation in which I am at this moment placed, that I shall possess sufficient nerve and presence of mind to verify it. My heart is full, and I hope to be able, through the medium of the Masonic Key, to lay it open before you. My most secret thoughts and feelings are deposited there, and I should be guilty of the basest ingratitude, were I to withhold the expression of them from the best of friends, and the kindest and most sincere of brethren—

(Cheers). Happily Freemasonry has taught me a different lesson. She has taught me Prudence, it is true, but she has taught me also Brotherly Love, and Gratitude, and Truth. She has taught me that hypocrisy and deceit ought to be unknown amongst Masons; that sincerity and plain dealing ought to be their principal characteristics; while the hand and the heart ought to unite in promoting each others welfare, and rejoicing in each others prosperity. This Masonic lesson presses itself forcibly upon my mind at the present moment, and incites me to that straightforward course of sincerity and plain dealing, which cannot fail to be satisfactory to myself, and, as I most sincerely hope, will show you the sense which I entertain of the obligation which you have this day conferred upon me. Every Brother, who is the least conversant with the true principles of the Masonic institution, cannot fail to have discovered that the most prominent feature of the Order is the moral and practical tendency of its symbols. I have studied them with attention for many years, and have found a rich series of practical illustrations embodied in every token, type, and word, by which the science is distinguished. And the conclusion to which I have arrived is this: that they concur in teaching us our duty to God, our neighbour, and ourselves, which is the primary object of Freemasonry; that they concur in teaching us the important doctrine of a resurrection from the dead; and by inciting us to brotherly love, and kindness, and good will towards each other, they show us how to make that resurrection glorious and happy—(Hear and cheers). I can assure you, Brethren, that I have always considered it my duty, whether as the Master of a private Lodge, or in a higher and more responsible capacity, to inculcate upon that portion of the fraternity which has been placed under my especial charge, that Freemasonry is not merely a speculative, but a practical institution;—that its duties are not confined to any particular branch, but extend to all those obligations which may be expected from the Brethren, in every circumstance and situation of civil and social life, whether as masters or servants, parents or children, magistrates or subjects. I have frequently heard—we all have—Freemasonry censured for lending a sanction to habits of dissipation and waste of time. But we all know it does no such thing. On the contrary, it recommends industry and sobriety—it recommends temperance, fortitude, prudence, and justice—and so far from Freemasonry furnishing an apology for evil habits—so far from Freemasonry lending a sanction to slander and defamation, envy, hatred, and malice—like our holy religion, it instructs us to forgive those who have injured us; to do good to those who hate us; and to pray for those who persecute us—(Hear). And are not these lessons creditable to Freemasonry? Throughout the whole of my Masonic career—and it embraces no short period—I have endeavoured to inculcate them both by precept and example; by addresses from the oriental chair, and from that of Hiram Abiff, and in a series of publications in which they are essentially embodied. And it is solely on account of Freemasonry being the vehicle of such invaluable lessons of morality, that I have ever held it up as the best and greatest of all human institutions—(Cheers). And, let me ask, what other society, or scientific institution, would take the trouble to inculcate such doctrines and duties upon its members? I answer, without hesitation, none whatever. Every society has its specific object, which may be extended to the propagation of science and useful knowledge; but it seldom includes any attention to the duties of morality. In Freemasonry, however,

morals and science are so intimately blended, that they cannot be separated. And this indelible connexion arises out of the very nature of the system; for both are veiled in allegory, which is uniform and consistent; and both are illustrated by symbols, which are plain, intelligible, and satisfactory. By applying the system of association, morals inculcate science, and science enforces morals. The advantage is mutual; and the intelligent Brother cannot fail to derive considerable benefit from both. Thus, when we find science, in its allegorical references, teaching us, that while we endeavour to promote our own happiness, we must not interfere with that of our neighbour—(hear); when we find it inculcating, in the language of the greatest of all moral teachers, that, as Masons, we ought to be humble and meek; merciful, pure, and peaceable; patient under adversity and reproach; good and kind to all men, even to those whom we may not consider to be our friends. When we find science thus employed, shall we withhold our approbation? Shall we not rather confess that she is employing her rich stores of knowledge to the noblest purpose, the extension of religion and virtue? Such is the true design of Freemasonry. To trace wisdom, and to follow virtue; to add new charms to science, by investing it with the sanctions of religion; and to promote the general benefit of society, by the dissemination of her purified lessons of conduct.

But I find—and I ought to apologize for it—that I am wandering from the point. I find that I am wandering into the wide field of Masonic metaphysics—which have been the delight of many a weary hour in my eventful life—instead of confining myself, as I ought to do on an occasion like the present, to facts. To facts, then, I will endeavour to confine myself; and if I should again wander, I beg that you will attribute it to a weakness of nerve, or a weakness of intellect, or any other cause, except a want of respect for you. My esteemed and highly-talented Friend and Brother Dakeyne, in his too partial view of what he has been pleased to term my services to Freemasonry, has referred to a series of publications which bear my name in the title page. With respect to those publications, I speak it with candour and with humility, whatever be their demerits, the consequences must be visited on me alone. In their composition I have had no colleague—no coadjutor; and very small portions of the M.S. have been seen by any Brother before publication. I may go one step further, and plainly assert that no portion whatever of the M.S. has been read by any individual before it was placed in the printer's hands, except one; and that is a Brother for whom I entertain the highest possible esteem; in whom I have reposed the most implicit confidence for years, and of whom I am gratified in having this public opportunity of saying, that I never, in any one instance, have had occasion to regret that my confidence has been so placed. The Brother to whom I refer is present, Dr. Crucefix. He only has seen any portion of my M.S. before publication. As I am doubtless indebted principally to these publications for the high distinctions of this day, you have a right to expect that I should give you an account of their origin—(hear); and I am the more willing to comply with such a reasonable demand, because the detail may constitute a piece of literary history—(hear, hear)—which may be of service to the present or future generations of Masons, by inciting others to copy my example. When I was first initiated into Masonry, about the year 1801, I resided at a distance of more than twenty miles from the Lodge; and as facilities for communication between one place and another were not so great then

as they are now, it may be reasonably presumed that I was not very regular in my attendance on the duties of the Lodge. I possessed, however, the advantage of instruction in the lectures from a very intelligent master Mason, and I prosecuted the inquiry with great diligence, and, I may add, with great success, although I was then little more than eighteen years of age—(Cheers). I soon became acquainted with the mechanism of the Order, for the details were very simple, and the lectures, as usually delivered, exceedingly short and common-place. On inquiry, I found that the lectures were, in reality, much more comprehensive; and that they embraced a more extensive view of the morals and science of the Order than was contained in the meagre portions which were periodically doled out to the Brethren in the country Lodges. In fact, at that time, I am afraid a majority of the Brethren thought more of the convivialities than the science of Freemasonry—(Hear). A very short section of the lecture was usually considered a sufficient sacrifice to Masonic labour, while refreshment was commenced with avidity, and often continued to a late and unseasonable hour. And, indeed, this is scarcely to be wondered at, considering the facilities that were afforded for such a course. The appointments and arrangement of a Masonic Lodge-room were very different to our present practice. A long table was extended from one end of the room to the other, covered with a green cloth, on which were placed duplicates of the ornaments, furniture, and jewels, intermixed with Masonic glasses for refreshment—(A laugh). At one end of this table was placed the Master's pedestal, and at the other that of the Senior Warden, while about the middle of the table, in the south, the Junior Warden was placed, and the Brethren sat round as at a common ordinary. When there was an initiation, the candidate was paraded outside the whole; and, on such occasions, after he had been safely deposited at the north-east angle of the Lodge, a very short explanation of the design of Freemasonry, or a brief portion of the lecture, was considered sufficient before the Lodge was called from labour to refreshment. The song, the toast and sentiment, went merrily round, and it was not until the Brethren were tolerably satiated that the Lodge was resumed, and the routine business transacted before closing. On a mature consideration, I felt that this could not be the chief design of Freemasonry—(hear, hear); but a change of situation about that time, and being removed to a distance from my Masonic instructor, drove Freemasonry entirely out of my head for a period of seven years. At the end of this time, I found myself in a position to establish a new Lodge; and I did accordingly establish the Apollo Lodge at Grimsby, and was appointed its first Worshipful Master. Here, then, I had an opportunity of bringing into operation those improvements which had suggested themselves to my mind many years before; and during the ten or eleven years that I presided over that Lodge, I flatter myself it was decently conducted. I am sure it was pre-eminently successful. Still I could not divest myself of the idea that Freemasonry contained some further reference than what appeared upon the face of the lectures, even in their most extended form—(Hear). But of the nature of that reference I was perfectly ignorant. I communicated with my Masonic instructor on the subject, but he was equally at a loss. I consulted other eminent Masons without success. I remained in this state of doubt and indecision for several years; when, at length, an unforeseen accident put me in possession of all the information I wanted. It was about the time when the Union was making a

noise in the Masonic world—in 1813 or 1814 ; a numerous and flourishing Lodge, with which I was in the habit of occasional communication, appointed a committee to revise the lectures, for the purpose of making them palatable to all the Brethren. Amongst the members of the Lodge were several Jewish Masons, and they possessed sufficient influence to direct the committee *to withdraw from the lectures every reference to Christianity*. The attempt was rash ; because, if it had succeeded, the ancient Landmarks of the Order would not only have been removed, but actually destroyed. The committee entered on the work with great zeal and perseverance. But, as they proceeded, unforeseen obstacles impeded their progress. They complained that on a minute analyzation of the lectures, they found them so full of types and references to Christianity, that they could not strike them out without reducing the noble system to a meagre skeleton, unpossessed of either wisdom, strength, or beauty. After mature deliberation, they unanimously resolved to abandon the undertaking ; and pronounced it hopeless and impracticable. This experiment, which I watched with great attention, opened my eyes to the important fact, that Freemasonry is capable of being made, not only more extensively useful, but of great actual value to the moral and religious institutions of the country. I deliberated long on the most feasible method of bringing the Order before the world, as an institution in which Christianity was imbedded, and morals and religion incorporated with scientific attainments ; but without the most remote idea that I was to be the instrument for its development—(Cheers). It is true, I instituted a strict search into Masonic facts ; I penetrated into the dark and abstruse region of Masonic antiquities ; and the further I advanced in my inquiries, the more I became convinced of the absolute necessity of some systematic attempt to identify Freemasonry with the religious institutions of ancient nations, *as typical of the universal religion of Christ*—(Hear). While I was engaged in these investigations, I found an opinion promulgated in several learned writings, that Freemasonry was nothing more than a scion from the Eleusinian mysteries. It was contended that their internal construction, their external ceremonies, and their legend of initiation, resembled each other in so many important particulars, that it was impossible for any candid mind to doubt their identity. This opinion, I regret to say, was hastily taken up, not only by some uninitiated persons, who were very glad of a pretext to throw discredit on the Order, but also—owing to the undoubted resemblance of the legend and ceremonies—by some well-meaning members of our own fraternity. A conclusion, so disadvantageous to Freemasonry, was forbidden ; and I determined, as a Christian divine, to abandon it altogether, if the charge should prove to be true. To satisfy myself on this point, I determined to investigate the evidences of both these institutions. With care and circumspection I waded through all the ancient and modern writers who had treated on the subject ; and, after mature deliberation, on every point and bearing of the case, which occupied my attention, at intervals, for several years of my life, I came to a conclusion which proved the origin of much anxiety and much labour, and ended in the production of those publications to which my worshipful friend has so pointedly referred, and which, I have the gratification of saying, have, by the favour of the fraternity, passed through many editions, and, therefore, I have just reason to conclude they have not been entirely useless—(Cheers). Still the series is not complete. A great principle remains to be established, on which I have bestowed much care and

attention. This principle is intended to show, not only that the legends, symbols, and lectures of Freemasonry bear an undoubted reference to the Messiah promised at the fall of man; but also that the Order itself, in the earliest ages, was a legitimate branch of true religion. To establish these points, I have commenced a periodical work, the first numbers of which are in your hands. Should my undertaking be successful, in the language of Shakespeare's enchanter,—

I'll break my staff,
Bury it certain fathoms in the earth,
And deeper than ever plummet sounded,
I'll drown my books!

(Continued cheering.)

Before I conclude, I shall take the liberty of laying before you a brief sketch of my connexion with the Provincial Grand Lodge of Lincolnshire—(Hear). I have already said that I was initiated a minor, and have made a few observations on my Masonic feelings at that period. But it was not until the year 1813 that I attained provincial rank. In that year P. G. M. Peters made me a present of a Steward's apron. Three years afterwards, his successor, P. G. M. White, appointed me to the office of P. G. Chaplain, and I preached my first sermon before the P. G. Lodge at Barton upon Humber. The next P. G. Lodge was held at Spalding, in 1818, about which time I was taken into the councils of Bro. Barnett, D. P. G. M., and the sole manager of Masonry in the county; for neither P. G. M. Peters, nor his successor, held a P. G. Lodge in my time. Thenceforward Bro. Barnett never convened a P. G. Lodge, or took any step in the execution of his office, without consulting me, although he did not always follow my advice. It was, however, at my recommendation that annual P. G. Lodges were brought into operation; and they were carried on with tolerable regularity until the appointment of the present P. G. Master. Thus a P. G. Lodge was held at Lincoln in 1820, at Sleaford in 1821, and at Grantham in 1822. Owing to the increasing infirmities of Bro. Barnett, these interesting meetings were obliged to be temporarily suspended; and it was not until the year 1825 that the D. P. G. M. found himself capable of convening another P. G. Lodge. It was holden at Boston on the petition of the Brethren of the Lodge of Harmony. About this time, Bro. D'Eyncourt was appointed to the office of P. G. Master; and, owing to circumstances which he was probably unable to control, no P. G. Lodge was convened for seven years. During this inauspicious period, Freemasonry declined so much that there was scarcely an efficient Lodge in the province. The St. Matthew's Lodge at Barton, the Doric at Grantham, the Apollo at Grimsby, and the Hope at Sleaford, had entirely discontinued their meetings; and even the Witham, at Lincoln, and the Lodge of Harmony, at Boston, were extremely feeble. At length, the P. G. M. saw the necessity of doing something: and accordingly he convened a P. G. Lodge at Lincoln in 1832, and another at Horncastle in the following year, at which my Deputation was confirmed by patent—(Cheers). Thenceforward mine was an authorized interference, and I set myself seriously to the work of regenerating Masonry in the Province. And the process I adopted was this. The P. G. Officers had not been changed for years, which constituted a just ground of complaint. I determined to reform this abuse. I then framed a code of bye-laws for the government of Masonry in the province; and frequently held two provincial Grand Lodges within the year, although I resided, for a great length of time, a hundred miles out of the province—(Cheers). I

advanced active and intelligent Brethren to the purple; I distributed honours with impartiality, and, I trust, with a strict regard to justice; I instituted an inquiry into the state of the Lodges, and introduced a discipline which operated so effectually, as not only to revive most of the old Lodges, but to cause new ones to spring up in every part of the province—(Cheers). During the progress of these measures for the purification of the Order, I assure you, Brethren, most solemnly, that I never sought for popularity at the expense of principle: I never sought for popularity by the infringement of any Masonic law, or a dereliction of any Masonic duty. In a word, *I never thought of popularity*; I thought only of a strict and conscientious discharge of my duty. I flatter myself that I improved the details of Masonry in the province. I remodelled the ceremonial of the introduction and departure of the P. G. M. into P. G. Lodge, which had been very loosely and inefficiently conducted before my time. I re-arranged the order of public processions; so that regularity and decorum succeeded carelessness and disorder, and, I am happy to add, that other provinces have adopted my arrangement. Thus Masonry became respected; and, instead of continuing to be a by-word and a reproach, it is now considered a title of distinction—(Cheers). A system of lecturing has begun to prevail in the Lodges, and the Brethren have shown a disposition to become acquainted with the philosophy of the Order. I had other projects in view, which could not have failed to operate well; and I was making arrangements for opening new Lodges in two or three additional towns, when my unexpected dismissal frustrated the design—(Hear). And now, Brethren, I am anxious that you should not misunderstand me. I am not saying this from a principle of ostentation. I do not mean to infer that I have done more than my duty; but I thought it necessary to give you a brief sketch of my exertions for the benefit of Masonry in the province, as I may not be favoured with another opportunity of doing so. Every thing I did was part of a system prescribed in my own mind for elevating Freemasonry to a high rank amongst the literary and scientific institutions of the kingdom. The plan was in progress, and, though it worked well, I admit was far from completion. And it never could have been completed without the kindness and co-operation of the fraternity at large. Yes, Brethren, I am proud to have an opportunity of admitting, that if I had not been encouraged by your approbation—if I had not been assisted by your zeal—I could never have succeeded in placing Freemasonry in the high rank which it now sustains in public opinion—(Loud cheers). It is more than thirty years since my connexion with the P. G. Lodge of Lincolnshire commenced. During the whole of that period Freemasonry has been my constant and unremitting care. Expense has not been spared, and much personal inconvenience has been sustained for the benefit of the Craft. I have had no common feeling on the subject. It has been a kind of monomania which I have never endeavoured to suppress—(Cheers). The time has at length arrived when I feel myself called on by years and infirmities to bid adieu to practical Freemasonry. You have this day pronounced that I have discharged my duty, during my official rule, like a good and worthy Mason; I shall therefore have the satisfaction of retiring from the scene assured of your approbation. I confess it is painful to sever the link which has cemented me to the Craft for so many happy years; and to mitigate my regret, I must throw myself on your indulgence—(Cheers). Your approbation of what I have done will hallow the remembrance of our

connexion when our Masonic union has ceased, and we regard each other only in the light of private friends. To the subscribers to the Offering my thanks and gratitude are peculiarly due; and to withhold them on the present occasion, would be a violence to my feelings. For more than forty years I have been a labourer in the forest, the quarry, and the mountain, for the advancement of the Order. Your sympathy and approbation have well rewarded my toil, although I have borne the burden and heat of the day. But I fatigue you—(No, no). I confess, that the very idea of a last word—and that word Farewell! to Brethren with whom I have acted so long and so cordially—whose zeal has given instant effect to all my plans and all my wishes—is exceedingly bitter and painful. But my Masonic course is nearly run. I have told you how I began—I have told you how I continued—I have no occasion to tell you—for you all know too well—how I ended. There are many Brethren present whom, it is highly probable, I may never see again in this world. But there is another and a better. There, I trust, we shall all meet never to part again. There, amidst the Masons of Heaven's high arch, we may practise our system of universal love, and rejoice in the blessings of unadulterated Masonry for ever and ever! Brethren, farewell! and may God be with you all!—(The Rev. Dr. then sat down amidst loud and continued cheering.)

The CHAIRMAN remarked upon the zeal and brotherly feeling shown by the Brethren who had come from considerable distances to attend this festival, and concluded by proposing the healths of "Bros. Ewart, Dr. Slade, &c., &c., and other Officers of Prov. Grand Lodges who were present."—(Cheers and Masonic honours.)

Bro. the Rev. DR. SLADE, P. G. C. for Staffordshire, returned thanks—Very Worshipful Sir, Officers, and Brethren, I rise with the greatest alacrity to acknowledge, on the part of myself and the other visiting Brethren, the compliment you have conferred upon us in drinking our health. Brother Clarke and myself have travelled hither on this joyous occasion thus far from the west towards the east in search of that which has been too long lost to us at Wolverhampton, the presiding genius of the illustrious Mason to whose unparalleled industry, learning, and wisdom, as our philosopher and historian, we have come to pay the homage so meritoriously due. We attend in a threefold character. As personal friends of our venerable Brother we undertook this long journey, to testify our individual and private respect and esteem for him; but, I am also proud to say that we come here as a deputation from St. Peter's Lodge, in our town, of which Dr. Oliver is an honorary member, charged to convey to him the unanimous sentiments of respect and regard entertained for his character and erudition by the Brethren of that Lodge; and I may almost presume to add, as Grand Officers of the province of Staffordshire, respecting that feeling of admiration and applause which was elicited in our Provincial Grand Lodge, when, upon a recent occasion, I had the honour of proposing the health of our illustrious Brother. Our W. Brother, Dr. Crucifix, who is on your left hand, V. W. Sir, and who was present on that occasion, can bear testimony to the enthusiasm with which that toast was received by nearly 150 Brethren of that and the adjacent provinces assembled on that particular occasion. It is most gratifying to find our excellent friend and Brother so highly respected and estimated as he is among you. Such intelligence will communicate an agreeable feeling of pleasure among your distant Brethren, on our return home, to give an account of our

mission. And it will increase the satisfaction of our report to hear he is enjoying an improving state of health. May that supreme incomprehensible Being, at whose fiat we frail creatures of the dust were made, and by whose power we are sustained—the Almighty God—restore our beloved and venerated Brother to perfect health, and grant him such a renewed lease of years, that the latter days of his life may often be enlivened by contemplating the honours his vast Masonic career has so justly earned him, and among them the fraternal offering which has this day been presented to him as a tribute of the universal attachment of the Masonic fraternity. Dr. Oliver has elevated Masonry to a position in the scientific and literary world which it never at any period before occupied, and, therefore, every truly and enlightened Mason must rejoice in having this opportunity of acknowledging the benefit he has conferred upon the society.

The Rev. Doctor concluded amid the cheers of the company, but overpowered by his own feelings.

BRO. DR. CRUCEFIX then rose and proposed the health of the Chairman, the W. M. of the Witham Lodge—referring in a very happy manner to the leading points of his address, and expatiating on his general qualifications, which had that day been so admirably proved. “Whether,” said Dr. C., “I look on my Masonic friend in the character of Chairman of this Meeting—as the Master of the Lodge, or as the Chairman of the Offering Committee—I find him in every position acting on the square, adding dignity to his office, and gracing that dignity by a courtesy which renders him beloved as well as respected. But, Brethren, you know him too well to require of me to say more than that he has won the best laurels our gratitude can offer in return for his kindness on all occasions, but more especially for the happiness he has this day been the means of affording us. We Londoners must occasionally visit the Provinces to mature our imaginings—to improve our mental powers, and to gain substantial knowledge. Lincolnshire has evidently profited by the example of her great historian, of whom Bro. Dakeyne is an honoured disciple.”—(Great cheering, Masonic honours and chorus—“Prosper the art.”)

THE CHAIRMAN returned thanks. He had, in conjunction with his Brethren, done his best to give them a fraternal reception, and he was indeed glad to find that they deemed his exertions not inefficient. To himself it was, in truth, a proud day; for, upon the record of it his humble name would be associated with that of the great light of Masonry, Dr. Oliver. He owed much to his Rev. Brother—he never should have had courage to print the sermon he preached before the Prov. Grand Lodge last year, had it not received the *imprimatur* of Dr. Oliver. He would, however, leave off speaking about *self*, it was always a disagreeable subject. “But,” continued the Chairman, “I have a word or two for my good friend Dr. Oliver. He has been somewhat doleful in stating that this was his leave-taking of the Craft; that he must prepare for the closing scene. Why, our excellent Brother seems to have forgotten that he has a father living hearty and well!—(Cheers.) Yes, Brethren, our Brother’s father, himself a Brother, upwards of ninety years of age, is not so down as his son, for his motto is, like Barnaby Rudge’s Raven’s, ‘never say die.’—(Great laughter and cheers.) Dr. Oliver’s son, himself the father of *Lewis*, is present, making three generations of Masons now living of that one family.—(Cheers.) We will drink the health of the patriarchal Craftsman, and hope that he may live many years to enjoy

himself as he does at present ; and that his son may long survive him. 'The health of Bro. the Rev. Samuel Oliver, the father of all the Olivers.'"
—(Great cheering—Masonic honours and chorus.)

The Rev. DR. OLIVER returned thanks. He expressed his great delight that his venerable father having arrived at such an advanced age, could yet enjoy life with comfort. He still was inclined to think, notwithstanding what the Chairman had said, that his venerable father would "see him out," but whether that were the case or not, if he could but tread in the steps, and equal the excellencies of that good old man, he should not fear to pass away.—(Great cheering.)

Bro. W. H. ADAMS,* rose to propose "the Masonic Charities." The learned Brother invoked the spirit of charity in all things in very glowing terms, forcibly reminding the Brethren, of the necessity there was for exercising such spirit not merely in acts of benevolence as alms giving, but in reconciling differences of opinion. He would not enter further into some circumstances that were now by-gone, except to congratulate the meeting which had assembled to do honour to a venerable and a venerated friend on the result of their labours in a duty of such paramount importance ; whenever they should hereafter reflect on that day's proceedings, it would be in a spirit of thankfulness they had been allowed to be present.—(Great Cheering.) His duty was to advert to the Masonic Charities. The Schools for the young were touching evidences of the anxiety of Masons, that youth should be directed in the paths of virtue and honour, and it was a subject of heart-felt gratitude to know that these Institutions had affected in a singular degree all that was expected, nay, even hoped for ; many a boy became by education the man of honour and integrity ; and many a girl became the happy mother of a family in whom she instilled those excellent principles she imbibed in her youth under the fostering care of a Masonic Institution.—(Cheering.) Lately, however, there had sprung up an Institution of a still more extensive nature, embracing the intention of providing a home for the aged Mason in the winter of life ; for him, who having passed through the storms and vicissitudes of the world, which if he might not term ungrateful, was at least often unmindful of merit, might in that asylum retire from future anxiety, and direct his remaining powers to the peaceful contemplation of his duty to God.—(Much Sensation.) There was a Brother present, Dr. Crucefix, who had supported these charities by contributing to them, but still more so, by many years of active and devoted service ; indeed, the Asylum might be said to owe its existence to his untiring zeal, which instead of succumbing to opposition, appeared to rise the more determined and resplendent.—(Cheers.) Indeed, what could better prove the great value of the services of his excellent friend, that not only the Asylum, the child of his hope, promised at no distant day, to adorn the Annals of Masonry in a two-fold sense, operative as well as speculative ; but another Benevolent Institution growing out of this parent stock was already like an infant Hercules, betokening future health and strength. He should conclude, by proposing "The Masonic Charities," and to couple with the toast, the health of Dr. Crucefix, one of the most distinguished

* We have to apologise for the omission of our reporter, who having retired under an impression that the Lodge was about to close, did not take notes of the very eloquent address of Bro. Adams. The few points given to him by a Brother, do not present even the faintest outline of an address in which the power of oratory was surpassed by its beauty.

Freemasons of the day, and more especially as the energetic supporter of Masonic Charity.—(Long continued Cheering and Chorus.)

DR. CRUCEFIX.—W. Sir, and Bro., our learned friend has embodied in very thrilling language the characteristic principles of Masonic charity, he has boldly asserted her rights to your consideration, and her claims to your sympathy ; his address delivered this day will long live in your recollection ; on my own part, I can assure my excellent friend and Brother, that it will be my study to merit some share of the *encomium* he has so generously bestowed on my humble endeavours in our glorious cause, in which I shall be stimulated by the remembrance of the very cordial manner in which you have welcomed the generous sentiment.—(Cheers.) I might content myself with the expression of my truly grateful thanks, did not a stern necessity exist in my mind that on such an occasion as this meeting presents, there should be nothing left undone or even unsaid which justice may require or gratitude demand. I have listened with breathless interest to what has fallen from the Rev. Chairman, and the other Brethren who have addressed you ; their sentiments do themselves as well as our distinguished Brother, Dr. Oliver, the highest honour, and I tremble at the responsibility I shall incur in attempting to follow them ; they have woven a garland of moral eloquence, and scarcely left me a stray waif to present you. I have, however, an auditory worthy of the occasion, and shall dismiss all pretence, and throw myself unhesitatingly on its indulgence. How truly may I state that, from the earliest moment, when the "Light" of Masonry first dawned upon me I have been indebted to our historian for whatever Masonic knowledge I have been able to acquire, which has enabled me to pass through a moral alembic of self-examination which justifies me in venturing to present myself before you on this occasion with an unaffected sincerity of purpose. I eagerly sought for such books as treated of Freemasonry, the first I obtained was Dr. Oliver's edition of Preston's illustrations, which I found to be a casket of surpassing beauty ; as I read I became an enthusiast, and as often as I returned to the invaluable page, I felt my heart yearning with gratitude to the author who had removed all my doubt by expanding my mind. One by one I procured every emanation of his gifted pen, and at length I dared to contemplate and eventually execute that bold project, which, as I now reflect upon it, I wonder at my courage to incur so fearful a responsibility, but I have told you that I was an enthusiast, and what will not enthusiasm dare ! I launched my bark on the wide waters of public opinion, and the *Freemasons' Quarterly Review* was published. I was its editor and proprietor during many eventful years, and even now if I decline responsibility, for reasons which I trust are as honourable as they are obvious, I may observe that, like a certain great Duke, I yet have a considerable say in the cabinet. This reference is almost too personal, but it is in some measure necessary to complete the explanation of the connexion between Dr. Oliver, my elder Brother in Masonry, and myself. I trust, therefore, you will excuse it. I ventured, after the appearance of the first number to write to Dr. Oliver, through our mutual publishers, and regret that I did not write in manifold—for at this moment it would give me much satisfaction to be reminded of the exact mode in which I approached him—but I have his first letter to me, dated May 30, 1834, in which he not only approved the object, but promised a support that has increased in interest, until it has ripened into an affectionate friendship.—(Cheers.) Dr. Oliver and myself have secrets of no common nature.

Five years passed ere we met; as yet my dear friend had been only painted by imagination on the mind's eye; at length, at Grantham, in the autumn of 1839, we met in the Provincial Grand Lodge, and thus became indelibly fixed on my physical retina the impersonation of this truly noble-minded Brother. Can it ever be effaced!—no; for, if even deprived of the blessing of physical vision, the moral retina will still retain the impression, deep, lasting, ineffaceable. Again we met in London, on a day consecrated to friendship, when he threw over me the mantle of his protection; the remembrance of that day has but one alloy to perfect happiness, and that arises from the circumstance that your dear friend has sustained much disquiet from the un-Masonic misinterpretation of his generosity. Again we met in Spalding—some vivid remembrance of that meeting flit on the memory, but they pass away in the happiness of another meeting at Peterborough in his mother Lodge, and in the delightful sensations of the present moment. R.W. Sir, and Brethren, who can with greater sincerity or so much propriety endeavour, gratefully, to acknowledge the unceasing kindnesses of such steady, undeviating friendship. Great has been the consolation derived from a correspondence that served to steady a mind which might otherwise have yielded, and which taught at the same time the lesson of purification.

My dear Dr. Oliver, pardon me, if you think I exceed the limit of propriety; I am impelled by a resistless impulse. If I could, I would offer to you the homage of a most extensive community, conveyed in those grateful acknowledgements which I have been directed to deliver, not only from the London subscribers, but from those in every part of the world, expressed in language of fervent truth, but which, alas! so far from being refined by the organ of transmission, will require you to imagine what I am incompetent to perform.—(Great Cheering.)* I look at your Masonic labours from the edition of Preston, which is the cabinet; your signs and symbols as the appropriate lock and key—lifting the lid.—what mental stores are presented, what moral gems of exquisite lustre, which if he would but read, mark, learn, and inwardly digest, would lead man, erring man, imperceptibly into the paths of Masonic Virtue; and these gems are the produce of your herculean labours. But, you have not confined yourself to the publication of your own inestimable works, for with a true sense of Masonic duty, you have snatched from undeserved oblivion, the memory of authors who in their day did good suit and service. You have made Time as it were to give back to us their thoughts and imaginings, nay, even more, like a skilful artist, you have so arrayed them that they reappear to us with even more than their original lustre. Shades of Preston, Hutchinson, and Ashe, look down on this Meeting with approbation. I could almost wish that Smith, Calcott, and other Masonic worthies might also be snatched by the same hand from the womb of Time, and also be given back to us as renewed lights to adorn our modern hemisphere, and thus render the classic literature of Masonry complete. There is, however, extensive labour yet in active progress. "The Mason's task is not done." The Land-marks of the order will, I predict, be the most interesting and the most essentially useful legacy which you can bequeath to an admiring Fraternity, unless, indeed, if it were possible that the Grand Lodge could be induced to avail itself of your powerful aid in com-

* Dr. Crucefix held up a large packet of letters from Provincial Grand Masters, Deputies, and other Brethren.

piling a new edition of Anderson's History of Masonry, to crown the pillar ; then, indeed, my dear friend and elder Brother in the bosom of your thought, you might say to yourself, " *EXEGI MONUMENTUM !*" May future years of peaceful serenity attend you in this life, and when the awful secret of the future is unfolded, may it ensure your eternal happiness in the Grand Lodge above.

Brethren, I should have observed, that as our Masonic authors were consigned to the tomb, there was a " lull " in the Masonic atmosphere. *For many years we did not advance ; indeed, I question whether the Union of the two English Societies, excellent as it was, produced a tithe of the expected advantages, for, with the exertions of each Society separately rivaling the other in Masonic interest, there was always a proportionate excitement : but we find no improvement of importance until Dr. Oliver commenced his labours, and the best proof of the value of a Masonic Press, is, that since that powerful organ has been propitiated, it has, to use the words of the late lamented Earl of Durham, so mirrored the talent, energy, and principles of the order, as not only to have restored it, but to have placed it more firmly on the record of Time. By pervading the universe, it realized the words of our immortal Bard, and made the " whole Masonic world akin." Dr. Oliver has materially aided Freemasonry by dispelling the doubts of the Sceptic, and teaching its persecutors a moral lesson ;—let me not be misunderstood, — I allude to those opponents of our order who anathematise, what they lack a sense of justice to examine. I am reminded of a few words expressed by H. R. H., our late Grand Master, many years since in the House of Lords, when advocating the claims of his Catholic fellow subjects, which bear some analogy to my present subject. — " Here," said H. R. H., " Bigotry must skulk to the dark and loathsome recess of ignorance, presumption, obstinacy, and ill-nature, making room for truth, knowledge, reason, and generosity." I shall conclude by observing that our Brother is one of those " master spirits who stamp their name upon the age in which they live," and he is also " one of those stars of our moral firmament, which, as in time must sink below the horizon, will rise in another hemisphere, as they set to us ; and the youth of other times will gaze on their lustre as he learns their names and marks them clustering into constellations which will recall some interesting event of their earthly existence." Brethren, for the patience with which you have heard me, I am very grateful, but I am still more so, for having been permitted to join this meeting, to partake its mysteries, and to mingle my aspirations with yours in accordant sentiments of veneration and love for the distinguished Brother, whose learning, honour and virtue, we have met to commemorate—(Continued Cheering.)*

Permit me, Sir, before I sit down, to propose the next toast on the list, it is one that I can offer with great pleasure, and which you will receive with unmixed satisfaction ; it is the health of the worthy Treasurer to the Masonic Offering to Dr. Oliver, a resident medical practitioner well-known to you, and who is also the Worshipful Mayor of this Ancient City.—(Cheers)

In the presence of a gentleman whom I have met this day for the first time, sincerity might prevent my doing him fair justice, but that having been in correspondence with him as a co-treasurer in this happy partnership, I have found such kindness and courtesy that I am glad of the opportunity to testify to both ; you Brethren who meet him in the Lodge, the Council Chamber of Justice, and to whom as a profes-

sional friend, it may be, under Providence, you owe the blessing of health, can appreciate all I ought to say when proposing the health of the Mayor of Lincoln, to whom we are also indebted for the use of the Hall on this day.—(Great Cheering.)

BRO. HARVEY, the MAYOR OF LINCOLN, in returning thanks, observed, that he could not forget that the First Meeting of the "Oliver Offering" Committee, held in the room in which they were assembled, was presided over by a Brother who then held the office he at present filled; the late worthy Bro. Hebb; than, whom a more amiable man, and more zealous Mason never existed.—(Cheers). As Mayor of the City of Lincoln, he was always glad to prove his good-will to the Brotherhood, by rendering them any service in his power; and it gave him unmixed satisfaction to act as Treasurer to the "Oliver Offering."—To have been in any manner associated with that excellent Brother, was a source of pride, and he should ever look back with pleasure to the part he had taken in the proceedings connected with the festival and ceremony of the day.—(Cheers.)

The CHAIRMAN then gave the health of one of the City Representatives in Parliament, Bro. Colonel Sibthorp, a Past Master of the Witham Lodge.—(Cheering). The gallant Brother was unable to leave his Parliamentary duties, but he had not forgotten the present Meeting. He had sent the splendid present of venison of which they had partaken, and also forwarded a handsome subscription to the "Offering" fund.—(Great Cheering.)

The CHAIRMAN was, upon the motion of Bro. Adams, seconded by Bro. Dr. Slade, requested to notify to Bro. Col. Sibthorp, *M. P.*, the thanks of the Meeting for his kind attention.

The CHAIRMAN then, as *W. M.* of the Witham Lodge, called the Brethren from refreshment to labour; when the Lodge was closed in due form, and with solemn prayer.

The Chairman and several Brethren then retired to an adjoining room to coffee, and Dr. Crucefix took the vacant Chair, when many toasts were given, viz., The Earl Howe, Deputy Grand Master, &c. "Mrs. Oliver and family," responded to by Bro. George Oliver, as follows:—

W. Sir and Brethren—In the name of my mother, myself, and the other branches of Dr. Oliver's family, I thank you for the compliment which you have paid us. This day's proceedings have been long and anxiously anticipated, and I assure you they will leave a lasting impression of gratitude upon our minds for the honour you have this day conferred on my beloved parent. The handsome Offering you have just presented to him will be handed down to succeeding generations, and will, I hope, act as a stimulus, if any should be wanting, to excite his children, and his children's children, to follow in the steps, so far as they are able, of their revered ancestor: and so long as the name continues, I doubt not, it will be found connected with Freemasonry, and its members doing all that good and true Masons can do, to uphold its ancient Landmarks, and support it in Wisdom, Strength, and Beauty.

After a short time, the *W. M.* of the Witham Lodge resumed the Chair, and acknowledgements of their services were toasted in connection with the names of several Brethren, viz., Brother Spencer of London, Bro. John Middleton, *P. G.*, Steward, the maker of the "Offering" plate; Bro. Goodacre, *A. P. G. D. C.*, the Hon. Sec. to the "Oliver" Committee; Bro. Goddard, *P. P. G.*, Sec.; Bro. W. A. Nicholson, *P. M.*

Witham Lodge; Bro. Vinning, (father of the infant Sappho, and who had kindly sung several songs during the evening); Bro. Hawson, the respected veteran Tyler of the Witham Lodge, and P. P. G. Sword B.; Bro. Whitehouse, P. G. Purs., &c., &c.

The proceedings of the day were concluded in harmony and brotherly feeling, leaving an impression which will not readily fade from the memory of those who had the good fortune to be present.

It is only due to Brother Goodacre, the director of the ceremonies to add, that his efficiency in giving the honours and accompanying the Masonic chorusses, tended very materially to add to the effect, as well as to the harmony of the Meeting.

THE SYMPOSIUM AT SCOPWICK VICARAGE.

The public demonstration having passed, the Committee, with the London visitors, Bros. Crucefix and Spencer, were invited to spend the next day (Friday) at the vicarage to handsel the cup—a ceremony, it was the Doctor's wish should have been performed in public, but the Committee ruled that the offering should pass in its purity to the care of Mrs. Oliver and family. The previous meeting had certainly been a joyous one. Of the Symposium, we may truly term it a happy one. The doctor was no longer nervous, but more than cheerful, he was himself, his excellent wife and charming daughters elevated the scene; his two elder sons (the youngest was absent) joined the merry throng, and shared the proud moment of their sire's happiness, in entertaining his friends on such an occasion. The Chairman of the Committee, Bro. Dakeyne, and Bro. Adams, enlivened the meeting with social wit, in which each gave evidence of sparkling thoughts. Bro. Goodacre was not lacking in repartee. Bro. Nicholson had anecdotes at command, and Bro. Spencer proved that a London bibliopolist is no mean addition to a friendly circle. Bro. Crucefix was by the hostess invested with the dignity of master of the revels—by whom all homage was exacted, and to whom it was most readily paid. There are secrets in Masonry, but of Scopwick secrets we were unaware. Birch and Gunter might take lessons—and some London importers of the veritable Sillery—would do well to know what really was drank worthy of the creature comforts; even that rare luxury the “Loving Cup,” was surpassingly good. Mirth and good humour presided, and the joyful occasion introduced an old-fashioned visitor yecept “forgetfulness of time,”—but we will not profane the mysteries of Scopwick.

Sunday came! and then, reader, the historian of Freemasonry—the learned classic, assumed the sacred character of his ministry—the Vicar of Scopwick, a parish containing scarcely 200 souls—entered the little rustic church, where his flock were assembled to hear the word of God delivered to them in language easy and comprehensive, with an earnestness that convinced them of their pastor's sincerity, to which they paid an attention that betokened their increased desire to observe his directions. The village choir, assisted only by a clarionet, altogether so simple in its melody, was not lost on their hearts, and the children, male and female, who, ever and anon peered at the strangers, betokened that if curiosity for the time prevailed, the “mind” was cared for among the lowly and the young.

We have now seen Dr. Oliver in every stage of his high calling—friend, may God bless you! Thus endeth the presentation of the Masonic offering.

DESCRIPTION OF THE PRESENTATION CUP.

(With an Engraving.)

It is a large cup of exquisite workmanship, and reflects great credit on Bro. Middleton, of Lincoln, who has executed the task with equal taste and judgment. The body is embossed with cherubs' heads, and festoons of roses; the cover and stem with emblems of corn and acacia; the cover is surmounted with a double triangle, and the five points of fellowship intersecting at right angles; on one side of the cup is the inscription in Latin, which we give with its translation; and on the other the arms of Dr. Oliver, from which depends the emblem of a Past Prov. D.G.M., viz.—

ER. on a chief sa. : 3 lions rampant of the first.

CREST, a demi-lion rampant erased er : collared and ringed ar :

INSCRIPTION ON THE CUP,

Part of a Service of Plate presented by his BROTHER MASONS to
the Reverend and V. W. Dr. OLIVER, P. D. P. G. M. for
Lincolnshire, &c. &c. &c., written by the W. M. of the
Witham Lodge, No. 374.

A. D. 1844. May 9th. A. L. 5848.

GEORGIO OLIVER,

S.T.P. ET S.A.E.S.

VICAR DE SCOPWICK PRESBYT : DE WOLVERHAMPTON

NUPER IN COMITE LINDI-COLONIÆ

LAPICIDARUM

PRO-ARCHIMAGISTRO

NECNON ET CÆTUS DE WITHAM 374 SOCIO ET SACERDOTI

PHILOSOPHO ARCHÆOLOGICO

NULLI SECUNDO

REBUS HISTORICIS OPTIME PERITO

ORATORI VEL IN ECCLESIA VEL IN CONSILIO

ET DOCTRINA ET ELOQUENTIA PRÆSTANTISSIMO

UNIONIS MYSTICÆ

IN CARITATE BENEVOLENTIA ET VERITATE FUNDATÆ

PER QUADRAGINTA ANNOS EXPOSITORI ERUDITISSIMO

FRATRI REVERENTIA NUNQUAM NON DIGNISSIMO

FRATRES PER UNIVERSAM TERRARUM ORBEM

LATAMORUM RITUS CELEBRANTES

ET HONORIS ET AMORIS CAUSA

DEDERUNT.

A. D. MDCCCXLIV.

A. L. 1000CCCXLVIII.

Offering to Dr. Oliver.

TRANSLATION.

TO GEORGE OLIVER,
 Doctor in Divinity and Fellow of the Society of Antiquarians Edinburgh,
 Vicar of Scopwick, Incumbent of Wolverhampton,
 Lately in the County of Lincoln
 Of Freemasons
 Deputy Grand Master,
 Also of the Witham Lodge, 374, a Member and Chaplain,
 A Philosopher and Archæologist
 Second to None,
 In Historical subjects most learned,
 An Orator whether in the Church or in our Councils
 Both in Knowledge and in Eloquence most excellent,
 Of the Mystic Union
 Founded in Brotherly Love Relief and Truth
 For Forty Years the most Erudite Expositor,
 A Brother of Reverence unceasingly most worthy :—
 The Brethren throughout the whole surface of the Earth
 Celebrating the Rites of Freemasons ;
 For the sake both of Honour and of Love,
 Have given this
 Offering.

A. D. 1844.

A. L. 5848.

VALE.

The warrior may boast of the laurels he's won,
 The poet exult in his echoing fame,
 But far more ennobling the meed that the son
 Of the widow, when Brothers reward him, may claim.
 Those laurels are dimm'd with humanity's tear,
 That fame and its echoes will both die away :
 But the good Mason never oblivion need fear,
 As long as his emblem the sun rules the day.

E. R. MORAN.

GLEANINGS FROM MASONRY.

THE exemplary and unspotted life of a good Mason, and true, would unquestionably be the best treatise that could be written in the defence of our beautiful system, against the attacks of the bigot, and the evil-minded, would the world attribute his many virtuous actions to the moral perfection he had attained, while treading the chequered, though beautiful pavement of Masonry's most holy temple. But, unfortunately, prejudice and bigotry are ever ready to seek, and imagine they find, the source of his virtues in some other spring. The wickedness of undeserving Masons, they are ever ready to imagine, as springing from our mysterious rites and ceremonies; but our good works cannot be allowed by them to arise from the same source. Such being the case, Masonry not only requires us to act up to her promptings, and consequently be good men and true; she requires more, she requires that we should rouse ourselves from the apathy which holds us silent; while foes decry, and false friends shame her, and boldly and fearlessly speak out, and declare to the world that, while our vices are our own, our virtues are gems, gathered in the rich and lustrous storehouses of her immaculate science. Does the friend of your soul thank you in accents of gratitude for the support you have given him in the hour of adversity? Tell him he owes it to Masonry. Do your parents mention with pride the prop and stay of their declining years? Tell them you learned the lesson of filial duty in the records of Masonry. Does a wife cling to your bosom, and confident of the fidelity of your affection, find a haven there, amid the jarring and contending elements of this mortal existence? Bid her behold in Masonry the oasis in the desert of human passion, from whence you have culled the soft affections and the love unstained, which, summed up, compose the heaven of her existence. Do children cling to your knees and bless you for the light you have shed upon their souls, the precepts, illustrated by example, you have given them, which enable them to steer the bark of this life over the rough seas of passion, without quitting the helm of rectitude? Tell them Masonry pointed out to you the advantages of education, and bade you tend with vigilance and care the unfolding instincts of your offspring's mind, and guide it to the paths of virtue and honour. Act in this manner; give to Masonry the honour which is her due, and the wretched cavilling of her opponents will be drowned in the applause of an admiring world. In accordance with this plan, I shall from time to time, give the public such practical lessons, as I may be enabled to glean from the rich harvest before me; leaving to more metaphysical temperaments the task of unravelling its more subtle and abstruse secrets; while, I fancy, I shall be able to prove, even from the few scattered grains, the produce of my gleaning, that Masonry is very far from being the useless system which some would intimate. I will commence with that, which all men, from the philosopher with spectacle on nose, to the unwashed artisan—alike profess to seek and admire; but which has been tortured, strained, and perverted, in exact proportion with the expressed desire of the world for its possession—truth. What is truth! A Mason would tell you that it is the foundation of every Masonic virtue. And so it is. It is the basis on which the Mason rests that ladder, by which he hopes to ascend to those blessed mansions, from whence all goodness emanates. It is the written word

of the true and living God Most High. Am I wrong in my assertion? Assuredly not! for I have the authority of Him, who is the fountain of truth and wisdom, for what I affirm; for, at that last supper which he gave to his disciples, he prayed fervently to the Father to sanctify them through his truth; and that there might be no error in divining what that sanctifying essence could be, he immediately added—"Thy word is truth." Here, then, I rest—God's word is truth! That spiritual tracing board of the Great Architect of the universe, from which all our doctrines, precepts, and commands are taken, to enable us to build the spiritual temple of the mind, and dedicate it to His glory, and the welfare of our fellow creatures. This truth, which inspires us with Faith, Hope, and Charity, and their attendant graces, is the constant and inseparable companion of Masonry; her wisdom, her strength, and her beauty! without which she does nothing; without which she commands nothing; and with which she fears nothing.

Are we absorbed in the cares of the world! Are we, in our every-day intercourse with man, hurried from enterprise to enterprise, with scarcely one moment that we can snatch from turmoil and business, to look upon light, until we almost forget that there is light! Masonry—when we avail ourselves of a few short moments to retire from the hurry of the world, unto the peaceful calm of her holy temple—directs our eyes again to the all-refreshing stream; says to the whirlwind of the mind "be still," and teaches us to feel that, the more we are adherent to the light of truth, the more we advance our present and future felicity. Is this truth—which I have gleaned from the fields of Masonry—a mildewed ear? Nay, 't is a portion of the bread of life! 'T is the eye of Faith—the anchor of Hope—the heart of Charity; and the vivifying essence of all virtue. Seek not to build upon any other foundation, or the structure you raise, though built of adamant, will crumble to decay, ere the wing of time hath brushed it. Truth is eternal; but the word of folly shall not stand.

This truth leads us to a knowledge and contemplation of its divine author, as far as He has been pleased to reveal His divine nature, and awful attributes to the eye of Faith. It is by His will that the desire of knowledge is awakened in our hearts; it is by His aid that we are enabled to cross the threshold of Masonry to seek it; it is by a sincere trust, and unshaken reliance on His infinite goodness and mercy that we, step by step, advance to a participation in the secrets and mysteries preserved in the archives of Masonry; while an expressive symbol continually reminds us, that the Omnipresent Deity continually observes us, and records our thoughts and actions; before whose glance the hidden secrets of the heart, and the minds remotest thought lie open and exposed. What a contemplation for the inquisitive spirit of man! What an august range for the most expansive intellect! The mind which, from its vast researches into the hidden mysteries of nature and science, is looked upon by its less gifted brother spirit with a feeling of awe and veneration—here beholds its insignificance, and sinks before the awful attributes of the Deity, into a creature, who, conscious of defect, finds its best virtue is humility. By the aid of those reasoning powers with which the Almighty, in His goodness, has indued us, we may imagine the Creator of the vast worlds which circle us in the glorious realms of space—the wonderful author of our being—to be indeed Omnipotent. But to be morally, palpably convinced, that in the vast realms of space we cannot find a spot where He is not; that He is here, and in you apparently

remotest star, at one and the same moment of time, is a theme beyond the powers of reason to demonstrate, and the province of Faith alone. And yet it is an attribute of the Deity so confessedly requisite—so in accordance with that which we should pronounce necessary to the preservation of harmony in the complicated machinery of nature; the rewarding of virtue, and the punishment of vice, that reason when guided by the light of truth readily assents to the fact. Masonry, by divine mercy, hath become possessed of this necessary and important truth, and assiduously endeavours to impress us with the awful fact. Th's ought to silence for ever the tongues of those who accuse us of practising evil within the tyled recesses of our temples; for what greater check can there be upon the perpetration of our evil desires, than the consciousness that the Being, whose laws we are about to violate, is observing our actions, and will visit them with the thunders of His wrath. The contemplation of this expressive symbol must make us more fearful of disobeying any of those divine laws, written for our guidance by Him, whose we are, and to whom we must answer for every action done in this life. Would to heaven Masonry were possessed of some all-powerful charm, capable of transforming us into her divine similitude! She, however, leaves us *free*, but exhorts us, with the accents of a parent, to shun the evil, and to choose the good; with one hand uplifted to warn us from the ways of sin and misery; while the other points to that path which leads to those ethereal mansions, that Grand Lodge above, where the just shall be eternally happy with the Great I AM.

Few, indeed, compared with the vast multitudes which time is hurrying to an eternity of bliss or misery—seem either anxious of avoiding the one or procuring the other. The majority, indeed, outwardly regard the laws of their human rulers; and if they practice vice, do so in secrecy and darkness; giving no heed to the fact that, though they escape the detection of man, there is an eye which sees, though hypocrisy may spread her veil in the vain attempt to shield them from its glance. Masonry is not to blame, if the end of their career be weeping and gnashing of teeth; her voice is always raised while there is a hope remaining, to warn us of the perils which beset us, and the miserable end of sin. She it was that told us darkness could not hide us from, nor intensity of light dazzle His all-piercing eye. She permits none of her disciples to plead ignorance as an extenuation of guilt. She infuses her spirit into everything which surrounds us; into the air we breathe, the earth we tread—into every atom of created matter; she gives them a tongue to incite us to virtue, and a voice “like angels trumpet-tongued,” to warn us that there is no dealing with God as with man; that the sinful thought, and the sinful deed are equally perceptible to our Divine Master, whose all-seeing eye, though the grave hide us, and the depths conceal us, searcheth the heart, and with whom the night is as the noon-day.

CATO.

(To be continued.)

ESSAYS ON EDUCATION.—No. II.

BY THE REV. H. R. SLADE, D.D.

INCALCULABLE is the mischief resulting from the recklessness with which some parents, to free themselves from the inconvenience occasioned by the immediate proximity of their children, dismiss them to the apartment of the individual charged with their superintendence; while it not unfrequently happens when the child, expelled from the maternal chamber, arrives at his place of destination, that he is received there with an ill-grace, because his presence proves to be importunate. Hence, if he venture to ask a question, his inquiry remains unanswered: if he indulge in mirth, he is enjoined forthwith to silence: if he weep, he meets but with abuse; and if he become irritated, his irritation is speedily surpassed by that of others: so that by degrees he is rendered to the full as melancholy, disagreeable, and choleric, as previously he had shewn himself lively, amiable, and patient. On the other hand, if his superintendent be of a mild and docile disposition, possessing affection for her charge, there are equal dangers, though of an adverse nature, to be apprehended; for in this case, the domestic is apt to flatter the child's caprices; to stimulate his inclinations; to applaud his very passion, and to submit entirely to his dictum; so that, if in the first hypothesis, she acquires a passive slave, in the second, she no less assuredly acquires a perfect tyrant.

Hitherto, I have been speaking but of pure errors, it being perfectly obvious from the little that has been said, how *peril-fraught to the child is a system which proves of so much convenience to the parent*. But, if the individuals to whom the precious charge of childhood is confided, are imbued with real vices, as mostly proves to be the case, then is the mother guilty not only of neglect, but of a flagrant crime in regard to her abandonment of her offspring. Lying, from its prevalence among servants, who possess no other means of palliating their weaknesses, is ordinarily the most common failing of children; for as these are much more feeble than their guardians, and have already found, on various occasions, that by means of a falsehood they can extricate themselves from a dilemma, they no longer hesitate in case of emergency, to avail themselves of a mode of defence, at once so commodious and so easy; while the consequence invariably is, that they thus contract an habitual habit of lying, which is not, afterwards, easily to be eradicated. It is futile in us to tell a child, that lying is a low and hateful vice, neither, at the least, does he comprehend the meaning of such words; what, however, he right well understands, is the means he acquires by lying of doing his behest, without the fear of punishment.

It is by no means an uncommon error, that of attributing to bad disposition, certain defects which, without a doubt, the child has contracted through either the neglect, the ignorance, or the vicious system of the individuals charged with the superintendence of his education: yet, would we, instead of calumniating nature, but apply ourselves to the deriving solid advantages from the great means which she places at our disposal, we should then behold wonders. Nature ingrafted in man a love of self so efficacious, as to impel him irresistibly to seek whatsoever may contribute to his preservation, and his happiness. It admits not of denial, that we very frequently deceive ourselves in our selection of the means which we employ, yet this must be considered less the fault of

Nature, than of man himself, who does not always impel in a right direction the first energies of inclination. *He who works evil, does it not, because in his heart he prefers evil to good, but simply because he thinks it will prove to him a source of greater profit. No child will continue to be a liar when he knows that truth will be more useful to him than will falsehood; but for this, it will be necessary that he see not lying indulged in by others, and that his personal interest excite him to speak, at all times, the truth.* By a steady adherence to this precaution, there will no longer exist a necessity for bringing before him the horror of a vice of which he could not form even an idea. We know full well, that precept is easy, and practice difficult; but it is this very reason which renders still more imprudent our trusting implicitly to unskilful and unrefined hands. Can we, forsooth, reasonably expect from the care of a strange female, or of a common servant, the results which the utmost vigilance of a mother will not accomplish without a world of labour? Better would it be to confess honestly that *pleasures*, (more especially amongst people of fashion), are, for the most part, held in higher estimation than are *obligations*; and that they are infinitely less anxious to mould the minds and manners of their progeny, than to revel in what are usually termed the pleasures of society. It must, however, be admitted that, notwithstanding its prevalence amongst those *matrons*, even who *pique themselves the most upon being exemplary models*, such a line of conduct is, to say the least of it, highly reprehensible.

The whole root of the evil is their not duly reflecting on the importance of the obligations appertaining to their condition, and on the misfortune they expose themselves to, by abandoning those obligations in the manner they are wont to do; thereby leaving the tender susceptibility of childhood exposed to the contact of the most evil propensities.

Finally, however, let us by way of argument, suppose that the female to whom a mother entrusts her child, be gifted with every virtue. Let us suppose her to be a lively, without being of a boisterous disposition; to be good, although not weak; to be upright, but not severe; to be condescending, without being abject; still no progress would be made, insomuch as it would be impossible to prevent her from associating either at home or abroad, with other individuals of her own rank. And what a school, truly, is this for the rearing of a child! One, thinking by this means to please, flatters, and loads him with the grossest adulation: another, either for sheer amusement, or from malice, opposes him in every trivial thing he does, and derives pleasure from witnessing the impotency of his rage; while some there are not wanting whose entertainment consists in provoking him to launch out in imprecations, oaths, and other expressions, of a nature equally reprehensible. With all this, however, such pastimes as these are not always the worst: because, how can we be exact from persons devoid alike of education and of knowledge, to what degree, soever, we may suppose them to be gifted with the good qualities peculiar to their condition, that they be exempt from the vices that are so rife and prevalent in those assemblies, even which we hold to be of the most cultivated and refined?

Are we to seek in the anti-chamber for virtues which are not, at all times, to be met with in the drawing-room? Nevertheless, it must be owned that in the latter, at least, observances are better adhered to than in the former; it, also, not unfrequently happening *that he who in reality*

is the most corrupt, is, in appearance the most honest, which is all that we require at an age when we are incapable of seeing and of judging save only by appearances; and, inasmuch as a child can have no matters upon which to enter, or subjects to discuss with those by whom he is surrounded, it is of little consequence to him that they be really upright men; all that he can require being that they should seem such. Needing only good examples, he finds them in the company of persons, either really virtuous, or assuming for worldly purposes, the outward garb of virtue. I am, of course, here assuming that the parents themselves be honourable and judicious persons, admitting into the interior of their dwelling none but who are equally, or appear to be so. It is alone, indeed, for such individuals as these that we can write upon the subject of education, insomuch as others of a different stamp would be utterly incapable of understanding us.

Vainly should we seek this burnish of honour and of virtue, as well as of good breeding in persons who have never possessed it; and although true it is that servants are oftentimes at bottom less vicious than their superiors; still, at least, to appearance, they are worse, for they know not how, neither do they care to dissemble. They speak, for the most part, as they think, without *détour*, or the garnishment of chosen phrases: and as the grossest expressions are generally the most energetic, it follows, as a consequence, that the child acquires them with corresponding promptitude, and retains them without difficulty on the tablets of his memory.

Such, then, are a few of the dangers to which the culpable neglect of parents exposes the hearts of their children; neither less sensibly felt is the fatal impression that pre-possession and error contribute to stamp upon their minds. If death lay his icy hand on any member of the family or of the immediate neighbourhood, we may be sure that for many days afterwards the engrossing topics of conversation amongst the child's attendants will be the departed, and souls writhing in purgatory; for these are the favourite themes of persons of this description. Each individual delivers his peculiar version of the story, the most marvellous and terrible obtaining the greatest share of attention, and receiving the most implicit belief; while, in the midst of the profound silence which is preserved by all during the harrowing recital, the mere creaking of a door, or falling of a key suffices to fill with trepidation the heart of the most courageous child, and begets immediately a dispute as to who is bold enough to go and ascertain what has happened. If, from a corner of the apartment, we could at this moment behold the poor affrighted infant, we should see him with his outstretched eyes rivetted on the countenance of the speaker, his mouth distended, his cheek blanched with fear, and himself, from the horror with which his mind is filled, scarce venturing to breathe; while placing our hand upon his heart, we should discover by its palpitations the internal agony he is enduring. With night commences a task of no little difficulty, that of inducing the scared youngster to retire to rest; but even then a considerable time elapses before he can compose himself to sleep, which is, after all, doomed to be broken by hideous dreams wherein again appear before him all the horrors he had previously imagined, so that he may be heard venting his soul's agony in sighs, and the most piteous lamentations, if indeed he be not half suffocated with fear. Many are the years which must of necessity elapse ere he can succeed in convincing himself by the *exercise of his own reason* that, never do the departed take delight in re-visiting the earth with the view to terrify the living.

As a second illustration of my argument I may instance the occurrence of a tempest ; when, at the first flash of lightning, the child's attendant begins mechanically to scream, and, on hearing the rolling of the thunder, drops in trepidation from her hand the work on which she may be engaged, to abandon herself wholly to the workings of her dis-tempered fancy. The child, who is compelled to remain a witness of this most extraordinary conduct, concludes immediately that some terrible disaster, if it have not already befallen, is about to happen to him ; and hence so coupled in his untutored mind is the idea of danger with the indescrivable sensation produced in him by an exhibition to which he is unaccustomed, that the probability is that a tempestuous day will, for some time forward, nay, very possibly during the whole term of his existence, be to him a day of fear, of horror, and of tribulation. Another habit, too, not less prevalent among nurses and servants, than it is pernicious in its effects to children, is the very reprehensible one of menacing them when they cry, or prove in any way disobedient, with the speedy coming of ghosts and hobgoblins ; for, however they may succeed in temporarily appeasing them by the employment of such violent means, it is at the very dear price of their victims' peace of mind and future tranquillity.

In this manner is the heart of the child progressively vitiated, and his mind enervated and impaired by the error of assigning to him hirelings as his primitive guardians and preceptors. Even in his language may be discovered the nature of the society to which he has been accustomed ; he having insensibly imbibed, by association and the force of example, various extravagant phrases, vicious expressions, and ungrammatical terms, of which he cannot afterwards divest himself without an immensity of labour and attention. How often do we here the questions mooted ;—whence did that child derive the expressions he makes use of ? How is it that he speaks not as ourselves ? The answer will be found a ready one :—how else should it be but because he associates constantly with other people, and is accustomed to look up to them far more than to his parents ; because he enjoys with them a greater share of liberty, and knows that they are far more ready to converse with him. Such, then, being the case, where is the wonder that he should learn with greater facility their mode of speaking than that of his own parents ? While, how many are the motives which should induce a mother not to allow her children to be withdrawn from the shelter of her maternal wing !

Enough, probably, having been here said to form the subject of a single essay, however little it may appear if measured by the importance of so vast and fertile a theme, I shall defer any further observations for another paper.

FREEMASONRY IN EUROPE DURING THE PAST CENTURY.

(Continued from page 21.)

FRANCE.

THE settlement in France of the abdicated King of England, James II. in the Jesuitical convent of Clermont, seems to have been the introduction of Freemasonry into Paris, and here it was (as far as we can trace) the first Lodge in France was formed, Anno 1725. In the years 1737, 1744, and 1745, during the reign of Louis XV., several decrees against the practice of Freemasonry were published, making it punishable by a fine of 5000 franks or imprisonment; as, however, neither the one or the other were rigorously enforced, little notice was taken, as the fact of the Prince of Antin having received, in 1738, the title of Grand Master for life, will prove, which title he accepted in opposition to the wish of the king, who had previously made known publicly that members of the Order would not be received at court. The death of the prince, in the year 1743, compelled the members of the Craft to look about for a successor, and in the same year, Dec. 11, a prince of the blood royal, Louis of Bourbon, Duke of Clermont, was elected.

During his Mastership he attended but very little to the duty, which in this, as in all cases where duties are neglected, was productive of great injury to the Order. The officers that he appointed were equally negligent; his first deputy, a banker of Paris, named Baure, following the example of his superior, allowed the greatest irregularities; and in 1761 the duke named Lacorne to his place, this celebrated dancing-master had obtained the ear of the duchess, and that was thought the means and reason of his appointment; the Freemasons, however, particularly the Grand Officers, refused to acknowledge him, or meet in any assembly at which he presided, and in revenge he formed a new and independent Grand Lodge, appointing the officers from among his personal friends, and men of his class; by these means the bitterest enmity was caused in the Brotherhood, and it became ridiculous in the eyes of the nation. The Duke of Clermont hereupon, and at the frequent and earnest solicitations of the members, found it necessary to remove Lacorne, (after one year's mismanagement), from the false position into which he had thrust him, and in 1762 Chaillou de Jonville became Deputy Grand Master, who exerted himself to reunite the divided parties, in which he (at least in appearance) succeeded. The seeds of dissension had been unhappily too far scattered to be thus easily eradicated, and the government was obliged to interfere to quell the animosities, (the report of which sounded far over the country), strengthened thereto, no doubt, by the bull of Pope Benedict XIV., issued July 22, 1751, and carried into effect by the Bishops of Avignon and Marseilles. To complete the divisions and disorganization, the members of the Order in Lyons, Marseilles, Orleans, Bordeaux, &c. &c. disagreed, forming associations for local or party purposes, thus making "confusion worse confounded."

At so inauspicious a moment, the Duke de Chartres, the subsequently well-known "Egalite," and father of the present King of the French, (for reasons that it is not my place here to investigate), became the head of the body, appointing the Duke of Luxemburg as his Deputy. The Duke of Chartres, afterwards of Orleans, induced the withdrawal, on the part of the state, of the obnoxious laws against the Freemasons; but

he did not fare so well in the disputes of the party itself, although his guidance was admitted, and also his title of Superior of all the higher degrees; his installation to the latter was publicly celebrated, with great pomp, on the 28th of October, 1773. This prince was beheaded on the 6th of November, 1793, and during the revolution the Lodges were closed.

The Constitution of the Grand Lodge of France was so far assimilated to the English, that all Lodges were there represented, and every Lodge, no matter what its mode of work, or separate laws, was obliged to be registered in the books of the Grand Secretary; among the registered were Arch and Templar *degrees*. With the re-establishment of good order the Masonic meetings took place, and, although gradually, yet firmly, were the ramifications of the Craft extended. From 1805 to 1812 1200 French Lodges were established (of which about 130 existed in Paris), under Joseph Buonaparte and his Deputy, Cambaceres. It is not, we think, demonstrable where or when the King of Spain, the above named Joseph Buonaparte, was made a Mason, indeed doubts are entertained if he ever answered to his own free will and accord; one thing is certain, that Napoleon, jealous of shadows, managed to inculcate his spy and police system into Freemasonry, and one or more of his emissaries were present at every Lodge; it is therefore not strange that he should cause his brother to be appointed the head of so extensive a body, it is no less certain that he never had any cause to interfere by legal enactment, or from personal motives, with the meetings of the Brethren. Interruptions, caused by the political events of 1814 and 1815, are not to be wondered at, yet they had no material influence on the Fraternity, beyond the suspension for a time of the assemblings. Joseph Buonaparte left the kingdom of Spain and head of the Craft for the shores of America, and the superintendence was vested in a triumvirate, consisting of the Duke of Tarent (Macdonald), Marquis Bournouville (Peer of France, and one of the ministry), and the Marquis of Valence (likewise a Peer, and Marshal of France.)

The Grand Council of Charlestown, in America, granted to the Count Grassi Tilly permission to give the degrees of the Superior Order in any places he might visit; he availed himself of it, by forming in all the towns he had opportunities, Lodges and Chapters up to the 33d degree, agreeably with his Charter. In the year 1804, after his return to France, he joined with Brothers Pyron and Hacquet, for the purpose of spreading on the Continent of Europe these hitherto unknown secrets, but called "the old English system;" the Supreme Council was established in Paris, at which he presided as chief until 1806, then Cambaceres was elected. All the degrees to the 18th were under the control of the Grand Orient of France, but the next 15 were under the dictatorship of the Grand Council, by this means opening the way to continual differences, bickerings, and quarrels, which continued until 1841. We hope the feelings of party spirit are now merged in the desire to benefit the Order, and extend its assistance and charity to the Craft at large.

HOLLAND.

In modern parlance we should call the first Lodge held in Holland a Lodge of Emergency, the Freemasons being called together at the Hague to witness the initiation of the Duke of Tuscany, afterwards Francis the First, and husband of Maria Theresa, which ceremony was performed by the Earl of Chesterfield in 1731; the Lodge was then closed.

The first of a series of regular meetings took place at the Hague in 1734, under the direction of Bro. De la Chapelle, but in the third year of their establishment, proclamations were issued against them, which were followed by the order of the Emperor Charles VI. in 1738, prohibiting the continuation of Masonic assemblies in his Netherland dominions, or any part of Flanders. Despite these edicts, the Lodge at the Hague continued its work, and adopted, in the year 1749, the title of "Mother Lodge;" diffusing in all directions its kindness, and disseminating to all who required it, assistance. In 1759 the Baron Aerssen Beyeren became Grand Master of the Brethren, and established the National Grand Lodge, which continues to this time; the second Grand Master elected was the Baron Charles von Boetzelaer, in 1759; he retained the office thirty-nine years. To his interference and management much of the fortune of Masonry in Holland may be ascribed. He continued an uninterrupted and profitable correspondence with the Freemasons (Modern Masons) of England, who acknowledged the independence of the Dutch Grand Lodge, which undertook, in consideration of such acknowledgment, never to establish, either in England or her colonies in the east or west, any Masonic Lodges.

The Grand Officers from the Hague opened the first Lodge in Amsterdam, 24th October, 1735, but it was among the interdicted, the well-known characters of the subscribers, prevented however, any of the stringent enactments against them being harshly enforced, when some of the members were taken before the Magistrates for contempt of authority; they induced those worthy gentlemen to join the Order.* The effect has been that a Prince of the blood (the present king) presided since the year 1816 as Grand Master of the Craft.

In the year 1808, "the Order" gave the first public intimation of its character, by founding and building the Blind School of Amsterdam; since which it has deserved the protection and support it has received from the State, and the public, by its continued acts of charity, benevolence, and general conduct. The working is the English system, and all nations and religions, if possessing the proper qualifications, are admissible. Holland boasts seventy-five Lodges, the majority are in the Colonies.

BELGIUM.

The history of Belgium is of so modern a date, that memory will at once supply all that can be ascertained or known of its Masonic career. The clergy is its enemy, and that powerful body uses its force to injure our Brethren in Belgium upon every occasion; it has not quite succeeded, but its interference is unpropitious. About thirty Belgian Lodges exist, and five Dutch, but the latter have been declared irregular by the Grand Orient of Belgium.

POLAND.

The King, August II., to assist the Bull of Clement XII., caused, in 1739, enactments to be published, forbidding, under pain of his severe displeasure and punishment, the practice of Freemasonry in his kingdom, which had been introduced there about 1736.

As Elector of Saxony he, however, acted differently; but we have to do with him as King of Poland, after the union of that kingdom and the Electorate, which took place in his person in 1698. In German

* See page 394, vol. x. "During the troubles in HOLLAND," accidentally omitted.

history he is better known as Frederic Augustus I.; by the Turks he was named Iron-Handed. Perhaps his enmity to the Craft was more political than personal, he having made a public declaration of his recantation at Baden in 1797, his being a Protestant, interfering with his claim to the Polish throne. The historical reader will recollect that he was compelled, at a later period, to retire to his Saxon dominions and swear that he would respect the creed, and support the faith of the Protestants.

The Lodges in Poland were closed in consequence of his proclamation, yet one can be traced to have existed in 1742. In 1747 we find a Lodge at work in Limburg, and in 1749 the Lodge at Warsaw was in existence, and afterwards became (when joined with others) the Grand Lodge of Poland; this occurred sometime in 1769. The Grand Lodge of England acknowledged the first Grand Master in the person of Bro. *Moszynski*, who, in a very short time, granted a great number of warrants for the formation of subordinate Lodges.

The misfortunes and dismemberment of the kingdom, naturally operated upon society generally, and more particularly upon such portions as sought to build their superstructure of happiness, upon a foundation of charity and brotherly love. With the partition of the empire, in 1794, the meetings of the Freemasons ceased, those who became Prussians ranged themselves under one or other of the Grand Lodges of that kingdom, and became incorporated with its history.

After the year 1807, changes again took place, and we find the Grand Orient of France playing its part in Poland. One of its public laws there being, that every Lodge must be either in the register of France or—closed—this was promulgated in 1811. We need scarcely record all the varied fortunes of the Brotherhood, but every few years a change came over “the doings of the Order.” In 1813 *all* the meetings were suspended, and even the Grand Lodge ceased to exist.

The *chequered* annals of Freemasonry in Poland are regular, and succeed each other with the precision of the figures of a chess-board, for scarcely had onestorm subsided ere another arose, giving just time enough to make the light and dark more evident, thus forming the alternate space to complete the picture.

The death of the Prince Poniatowski was lamented in a Mourning Lodge, held in March 1814, and the mother Lodge of Poland boasted an offspring numbering nearly fifty. Yet it will cause but little trouble to find the law of the Emperor Alexander, dated 12th August 1821, forbidding entirely Freemasonry in Warsaw or elsewhere in the kingdom. We must admit that several attempts were made to engraft secret societies upon the parent stem, the objects of which societies were different to ours, and if not of a political tendency, still sufficiently unpopular to induce the authorities to watch them carefully and put them down as soon as opportunity could be found. It is only necessary to mention, that the Neapolitan Académie des *Secrets*, and Swedish doctrines were introduced, to find some excuse for the jealousy and interference of so absolute a government as the Russian. We believe it is only in Prussian-Poland that Lodges now exist.

GERMANY.

The independent city of Hambro' led the way for the dissemination of Masonic knowledge in Germany, where its future course was either fostered or opposed as the various religions, politics, or interests of each particular state were effected. From the great variety of Sovereignties,

of which Germany was composed, it was not to be expected that one system of Masonry, or one general law upon the subject would be sanctioned. All the people, therefore, who speak the German language will come under the present heading. However much they may be divided upon general matters, the language is one common bond of union, and wherever it is spoken on the Continent, is understood to be included under the term "Germany."

HAMBRO' AND PRUSSIA.

A warrant was granted from London in the year 1740, for the purpose of forming a Grand Lodge in Hambro', in which place the first Masonic meeting had been held in 1737. Seventy years elapsed without any necessity being found for dividing the interest, but the political affairs of 1811 compelled the Grand Lodge of Hambro' to sever the connexion, and declare itself independent, having at that time five subordinate Hambro' Lodges, and a number in various other localities.

Up to a comparatively recent period, a strange mode of workings and ceremonials had been introduced into the Hambro' Lodges, and those under its controul, called the Strict Observance; but the indefatigable spirit of that well-known philanthropist, and highly esteemed mason, Bro. Schroeder, could not countenance the disfigurement of Freemasonry by such innovations, and he gently, yet successfully, introduced such reforms, as were needed to reinstate the pure and holy doctrines of the Order; they have likewise been adopted by the Lodges in Saxony, Brunswick, Mecklenberg, Wirttemberg, &c. The manner of work is, what is by us understood as Craft Masonry; higher degrees are obtainable, for which different arrangements are made. Several charitable institutions were founded by the masonic body of Hambro', principally suggested by Schroeder. Many Lodges exist in Hambro' independent, and unconnected with the one of which we have been speaking, they are under the command of either one of the Prussian Orients, or Saxon Lodge. One of the first events of the Hambro' Lodge was the Initiation of Frederick the Great, while Crown Prince, (see vol. x., page 502), a lengthened account of which we have given, as extracted from Campbell's *Life and Times of Frederick the Great*. This monarch, in the year 1740, authorised the establishing of a Grand Lodge in Prussia, under the title of the Grand Lodge of the Three Globes,—in 1744 it commenced extending its powers by the formation of Lodges,—two other Grand Lodges exist (with the above named) in Berlin—the Royal York, founded 1752, and the National Lodge of 1770, this last holding its patent from the Grand Lodge of England. The Royal patronage and support has at all times been given to the Freemasons in Prussia, and every sovereign since Frederick the Great has been a member of the Order. No Lodge dare exist in the kingdom, unless under warrant of one or other of the Grand Lodges, and no candidate can be received under the age of twenty-five. It is said that the late king was initiated by the Emperor of Russia (Alexander) in Paris. The *Latomia*, No. 1., page 34, remarks, "It is strange that the Freemasonry of one of the most enlightened countries in Europe, should be the most intolerant on the earth, and in preventing the admission of Jews into its halls, place itself in an insulated position as regards the Freemasonry of the world, it would lead one to suppose that the Prussians regarded Freemasonry as an entirely Christian institution, we cannot trace any reason for this. They decline not only to initiate the members of the Jewish faith, but refuse admission as visitors to

such as have been regularly made free of the Craft in other countries, whether Germans or not, insulting by such means the members of Lodges with whom they are in closest intimacy, and offending the Grand Lodges with which they stand in correspondence, undoing one of the principal points and objects of our institution, universal benevolence, and Brotherly love. The members of the Prussian Lodges admit and feel the invidiousness of this law, particularly as the Lodge of the Rising Sun, at Frankfort-on-Maine, consists entirely of Jews, and is under the Grand Lodge of England. The Lodge, the Frankfort Eagle, under the Grand Orient of France, consists of members of various persuasions and creeds, yet those of the Jewish faith are not permitted to visit a Lodge of Prussia, this anomaly must soon be annulled, and we sincerely pray that the singleness of purpose which constitutes the primary object of the Masons, may soon extend itself to our Prussian brethren, and induce them to unite to form a law for the admission of *all* worthy and honourable men."

SAXONY.

In the year 1841, the Lodge of Minerva, in Leipzig, celebrated its centenary, and the following year the same happy ceremony was performed in the Lodge of Altenburg, it is pretty clear that Masonry has progressed in an undisturbed state in this kingdom. The introduction took place by an officer in the French service, the General Rutowsky, at Dresden, the first assemblage of foreign Brethren having taken place there in 1738, who formed a Lodge called the Three White Eagles, the subscribers numbered upwards of a hundred the first year. Royal support was never publicly conceded to the fraternity, but they were never molested by the police or government. It would be tedious and out of place, in so slight a sketch of Continental Masonry, to re-capitulate any of the details of "the Craft," but we cannot silently pass the charities and institutions of which our Saxon Brethren have been founders and supporters, their charities are as numerous, and as well maintained as any, and reflect alike honour on the Craft, and on the State, among the most prominent are The Educational Institution—The Sunday School—The Children's Charity—Clothing Orphans, &c. The Grand Lodge in this kingdom was formed in 1812, and one universal system is adopted by its subordinates, namely, Craft Masonry, known as St. Johns, two exceptions exist, one working (or professing so to do,) according to the old Scotch system—all the other Lodges acknowledge the Grand Lodge as their head; the Lodge at Weimar (Amalia), is constituted from the Grand Lodge of Hambro'.

FRANKFORT-ON-THE-MAINE.

The Lodges of Nurnberg, Erlangen, Worms, Mayence, Offenbach, Darmstadt, and Alzey, are under the controul of the Grand Lodge at Frankfort-on-the-Maine, which was acknowledged as a Provincial Grand Lodge of England in 1766, but according to a previous arrangement, it became independent in 1782. Its officers refused to place themselves under the Grand Lodge of Prussia, from a dislike to the intolerance of its laws, and therefore, with others, under the management, and through the indefatigable exertions of Zinnendorf, formed the present Lodge.

AUSTRIA, BAVARIA, AND BADEN,

Are under Catholic sway, and although Freemasonry established itself in those countries, the clergy opposed it with ultimate success. The first law against the practice of the Craft is, that of the Empress Maria Theresa in 1764, in consequence of the refusals of three masters of Lodges to make her acquainted with the secrets and arrangements of the Order, it does not appear that she was aware of her husband being a member, we mentioned it under the head of "Holland." That enlightened monarch, Joseph the Second, allowed the Freemasons every indulgence and privilege, restricting the number of Lodges to three in large towns, but giving distinct instructions to all departments in the State, to support and assist the Freemasons. He publicly patronised them, and a Masonic Journal was published in Vienna, the enthusiasm of the people was at the highest, and daily prayers were offered for the prince; when Leopold the Second ascended the throne, affairs altered, the meetings were prohibited, his successor, Francis the Second, went still further, requesting all the German princes to extirpate all secret societies, by whatever name they might be called; the ambassadors of Hanover, Brunswick, and Prussia, protested against the request, saying, the Emperor might do or order as he pleased in his country, but beyond his dominions he had no right to attempt to legislate. His wish in this respect was confined to Austria, but to be certain of its results, he insisted that every man officially employed should swear, that he was not, and never would become a member of either of the secret societies of Freemasons, Rosicrucians, Illuminati, or whatever other name they might bear. No alteration has taken place, and Freemasonry is not tolerated in Austria. In Bavaria, masonic matters were very similar, it appears to have been introduced from France in 1737. The Prince Frederick of Pfalz was master in 1766, and caused several Lodges to be formed in various places, but as several Jesuitical enactments were attached to the laws of the Craft, and the Illuminati were becoming obnoxious to the state, Charles Theodore, the reigning Duke, ordered on the 22nd June, 1784, the suspension of all meetings. Maximilian Joseph, king of Bavaria, renewed the orders of suspension in 1799 and 1804. In the dukedoms of Bayreuth and Anspach, which were ceded to Prussia, Freemasonry was assisted, the initiation of the reigning Duke being performed by his brother-in-law, Frederick the Great. In Baden, Freemasonry was at all times looked upon as useful and praiseworthy, receiving great protection and consideration from the Duke Charles Frederick, the government supporting the formation of a Grand Orient, a Duke Charles of Ysenberg being the first Grand Master, he formed on behalf of the Lodge an intimate connexion with the Grand Orient of France. The new Duke Charles Lewis took opposite views to his predecessors, and ordered the closing of all Lodges, these edicts were made known 1813 and 1814, and remain in force.

In Wurtemberg, precisely the same fortunes awaited the Masonic body as in Bavaria. The previously mentioned Vienna Masonic Journal contains an advertisement from Wurtemberg, stating the regret of the Brethren to be compelled to discontinue their meetings, and offering to refund the money in hand, the difference between this kingdom and Bavaria is, that in 1836 a Lodge was formed in Stuttgard, with the consent of the king, since which, a second has been arranged under warrant from Hambro'.

HESSE.

In this dukedom, Masonry has always boasted among its members, the reigning Dukes. The Grand Duke Frederick of Hesse Cassell was Protector of the Dutch Masons in 1780. Lewis VIII. tried by every possible means to spread the knowledge of the Craft in his dukedom. The Duke Lewis George was Grand Master of one of the Prussian Lodges, and the Duke Charles was Grand Master in Danemark and Holstein, and Patron of the Hambro' Lodges, to which he added one. Of late all the Lodges have been closed.

BRUNSWICK.

IN 1744, the Lodge of Brunswick, (which still exists) was formed, and of which the Duke was a member,—Ferdinand of Brunswick was a conspicuous Mason, being the introducer of the Order of Strict Observance, he commenced several Lodges upon that ritual, but was unsuccessful, he officiated personally at all the meetings. His successor, Frederick Augustus, was Grand Master of the National Lodge of Prussia, which office he sustained from 1772 to 1797. The Prince Maximilian Julius Leopold, a general in the Prussian service, was with his regiment in Frankfort-on-the-Oder, and filled the chair of the Lodge there with honour and satisfaction to himself and the Brotherhood; he died while performing an act of Masonry and humanity. He was drowned attempting to save the lives of the inhabitants from an overflow of the river. The Brotherhood has a handsome institute for children.

HANOVER.

The Grand Lodge was constituted from London in 1755, and boasts of some of the most distinguished names among its members; it has never been interfered with except in some notable sermons and charges from a neighbouring Catholic Bishop, which have had but little influence on the members of the Craft.

H. F.

THE FREEMASON'S LEXICON.

(Continued from page 25.)

Beamten. Officers.—Every Lodge has officers, viz., 1. W. M.; 2. S. W.; 3. J. W.; 4. Secretary; 5. Lecturer; 6. Master of the Ceremonies; 7. Two Stewards; 8. Treasurer. In most Lodges, there are, besides those, a Past Master, a Preparer, an Almonier, a Hospitalier, and a Decorator. Many of the first officers have their deputies or substitutes, and, if they are officers of a Grand Lodge, they are called Grand Masters, &c., &c. The officers of Scottish Lodges are commonly called Worshipful Master, &c., &c. Those officers, particularly the first three, are of great importance to a Lodge, especially if they have another, and a better motive for accepting office, than merely to wear a decoration. It is their duty to propagate Wisdom, Strength, and Beauty, and like the Sun and the Moon, to lighten the paths of the Brethren; but they will not be fit to do this, nor to gain the love and

respect of the members of the Lodge, if, as before stated, they are not endowed with a zeal for the real objects of the Society, and well acquainted themselves with the means the society takes to accomplish those objects. And it ought to be something of great importance which detains them from the regular meetings of the Lodge. The W. M., and his W.'s, should diligently strive to obtain a thorough knowledge of the mental capacities of all the Brethren of the Lodge, in order that he may know how, with the greater certainty and security, to instruct and improve them in Freemasonry. They ought not to delegate the performance of their duties to their deputies, and thus neglect their own share of carrying on the great work; but they both may and ought to allow their deputies to do the work in their presence, in order that they may obtain a certain degree of practice and skill.

Beamten Collegium. Officers' meetings—It is not customary, in all Lodges, for the Officers to hold meetings, but they ought to do so, at least, once a month. The Officers should there consult and practice the labour they intend to do on the next Lodge night, and to inquire into the merit of the candidates, and generally to canvass over all things which may conduce to the welfare of the Lodge in particular, and the Craft in general. Where the Officers of Lodge hold such meetings, there the work may be expected to be carried on in order, and regularity.

Beamten Installation. Installing of Officers.—This ceremony takes place in every Lodge at the commencement of the Masonic year. The Officers are installed, and diligently instructed in their respective duties, from the ancient statutes of the Order. It frequently happens that, on those occasions, the newly installed Officers prove to the Brethren their qualifications, and it is well for the Lodge when they show that they are duly impressed with the importance of the trust reposed in them by their Brethren.

Beamten Wahl. Electing Officers.—In most Lodges, the election of Officers takes place upon, or near to, St. John's day, when either new Officers are chosen, or the old ones are re-elected, although in some Lodges the W. M., and the Treasurer are elected for life, and the W. M. ever has it in his power to nominate his own deputy. The power of electing Officers is in the assembled Master Masons, with whom those who are in office have a right to vote, but the election must at all times be free from any undue influence by the past Officers. No one but a Master Mason can be appointed to any office, and all Master Masons are eligible to be elected as Masters of the Lodge, no higher degree being required, and it is strictly prohibited to canvass the Members for their votes in favour of this or that Brother; indeed, in a society of Brethren, who know, respect, and esteem each other properly this cannot happen. The majority of votes carries the election in most Lodges, but there are some Grand Lodges which have reserved it as their right to reject or confirm the choice of the Brethren. Whether it is good or not frequently to re-elect old officers, especially the W. M., is left to the discretion of the Lodge. He who aspires to fill any of the chief offices of the Lodge, must not only possess the necessary Masonic knowledge to enable him to assist in carrying on the Lodge work with order and harmony, but he must be a man whose general knowledge, skill, and experience, has gained the esteem and confidence of his Brethren; rank, titles or riches, should never be taken into account, unless the possessor is also endowed with the former qualification, nor, on the other hand,

should any Brother be elected, whose situation in life will not allow him to devote the necessary time to the duties of the Lodge, without injury to himself, his family, or connexion. Should the election have fallen upon any Brother who feels himself unable to perform the important duties which would devolve upon him, it is his duty immediately to decline the proffered honour. The welfare of the Lodge should be his sole object, and if he feels that he is not able to promote the object so well as he ought to do as an Officer, it is much more creditable to him to continue to do his utmost as a private member.

Beforderung. Promotion.—Every man strives for promotion, either in office or in knowledge. It is for this reason that the Apprentice strives for the Fellowcraft degree; the Fellowcraft for the Master degree, and the Master for a still higher degree, or state of knowledge. Those who really and zealously strive to obtain a correct knowledge of all that is truly good and valuable in the Craft, will not fail in their endeavours to obtain Masonic promotion. But promotion, when obtained by a false profession of zeal for truth, or by a superficial appearance of knowledge, can never succeed in gaining the approbation of the Brethren, for sooner or later the truth is sure to be discovered, and it is then much more honourable to be an Apprentice diligently pursuing his inquiries after truth, and proceeding slowly, but surely, step by step, as it were, until his mind is duly prepared for receiving an increase of knowledge in a superior degree, than to be adorned with the clothing of a Master Mason, if obtained by false pretensions to skill or knowledge. The time which must elapse between one degree and another, varies in different Lodges, some requiring six months, some twelve, and some still more, according to their own laws, and according to the zeal and ability of the candidate; it is also customary to examine him in one degree before promoting him to another.

Begrabniss eines Freimaurers. Funeral of a Freemason.—It is not commanded by the laws of any Lodge in Germany, that the members should accompany the corpse of a departed Brother to the grave, much less that they should use any masonic ceremonies. The last event never occurs in Germany, the first frequently, for the command to do so lies in the breast of every faithful Brother. Who would not willingly pay the last token of respect to the memory of a Brother, with whom he has lived for years in the habits of friendship and intimacy. The public are frequently astonished at beholding a large funeral procession, and cannot conceive how the deceased, who lived in a state of comparative obscurity, could have had so many friends, amongst whom some are of the highest rank in society, and from those friends, one of them advances to the brink of the grave, and addresses the assembled multitude upon life, death, and immortality, in such a touching and feeling manner, that Brethren, relations, and spectators, are bathed in tears. He who can flatter himself that he will have such a funeral, and that he is worthy of it, can go down to the grave in peace, certain that he will receive the reward of all his labours from the Great Architect of the Universe. In England, there is a regular ceremony which takes place at the funeral of a Freemason, any member of the Craft can send for the Master of the Lodge of which he is a member, and request from him that he may have a masonic funeral. The Master must then apply to the Grand Master or his Deputy for a dispensation for a procession, and as soon as he has obtained it, he sends invitations to the Masters and Brethren of as many Lodges as he thinks fit, and the Officers and

Members of those Lodges are then at liberty to attend the funeral in full Masonic costume, the Officers being distinguished by carrying white wands, and wearing their jewels, which no one else is permitted to do. In the procession, the Lodges are arranged according to their numbers, and the Master of the Lodge, to which the deceased Brother belonged, has the Holy Bible, square and compass, and constitution book carried before him.

Behanenden. A persevering Man.—He who perseveres to the end in a good cause, will finally overcome all difficulties; and those men who are not to be deterred from persevering to the end in a good cause, neither by weakness nor by fear, those are the men whom the Order justly prizes. He who is duly announced as a persevering candidate, and who receives for answer, "He is worthy," will assuredly not be debarred from participating in the light.

Bekleidung. Clothing.—This consists of an apron, gloves, sword, Lodge jewel, and in many places a cockade. The Officers in open Lodge must be adorned with their official jewels.

Benedict der Vierzehnte Pabst.—Pope Benedict XIV., born 1675, and died 5th May 1758. He confirmed the bull of his predecessor, according to which, Freemasons were excommunicated, for at that time it was not permitted for one pope to annul a bull which had been published by another. In the present day, he would probably have acted as Pius VII. did with the Jesuits. But it is well known that Benedict XIV. soon adopted more rational feelings towards the Order of Freemasonry. One of his favourite courtiers, who was much attached to the Order, endeavoured to change his opinion of the Order, by preparing a serenade of such music as Benedict liked, and as he could not sleep at the time, he went to the window, where he heard the words,—

"O Thou our Shepherd, wilt thou forsake thy faithful sheep?"

No, cried he, from the window, and when he was afterwards informed that the serenade had been given by Freemasons, he determined to convince himself of the nature of the Order by being initiated into it. Which actually took place in private, after which he ceased to prosecute the Freemasons in his territory.

A Roman, Br. Tripulo, delivered an address at his initiation.

Berlin.—The Lodges at Berlin may be best described in the four following rubrics:—

A. Lodges of which there are no traces left.

1. De la Fidélité founded in the seven years' war, and consisted chiefly of French officers who were prisoners of war.
2. La Candem, a French Lodge, founded about 1770, and shortly after closed.
3. African Master Builders' Lodge, founded about 1767—closed.
4. A, so called, Toleration Lodge, which admitted Jews as members.

B. Grand Lodge at the Three Globes, founded 13th September, 1740, and its Daughter Lodges working in the same hall.

1. The Universal Ancient Scottish Lodge at the Three Globes, founded 1797.
 - a. De l' Union, founded 30th November, 1742, from which were formed
 - b. De l' Harmonic, 1758. Both were afterwards united under the name of the

- c. De l' Union, the 13th March, 1761. This took
 d. The name of the Red Lion, the 6th March, 1767, and at last, from this was derived the above-mentioned Universal Ancient Scottish Lodge in 1797.

There further belong to this Grand Lodge the following Lodges, held at Berlin:—

2. St. John's Lodge, the Union, also called Concord, founded 9th December, 1754.
3. St. John's Lodge, The Flaming Star, founded 5th March, 1770.
4. St. John's Lodge, The Three Seraphins, founded 19th March, 1774. The Lodge was originally called Frederic aux trois Seraphins, and wrought many years in the French language, but now works in the German.
5. St. John's Lodge, Secrecy, founded 2nd September, 1775, was formerly called Secrecy at the Three Clasped Hands.

The Grand Lodge, The Three Globes, must be considered the Mother Lodge of all the above-named Lodges. She is the oldest in Berlin, and when founded, on the 3rd September, 1740, had the French name, "Aux trois Globes." It is true that she existed previous to 1740, but without a name, and was first called Loge Premiere. Frederick the Great must be considered as the real founder of the Grand Lodge, The Three Globes. Immediately after his accession to the throne, he united himself actively to the Lodge The Three Globes, as W. M., and in 1744 he made her a Grand Lodge. The Baron of Bielfeld relates the following account of him in his friendly letters, in the 13th letter, 20th June, 1740:—"The king has openly declared himself a Freemason, and a few days ago his Majesty held a most splendid Lodge, of which I had the entire arrangement. His Majesty himself filled the W. M's. chair, and I assisted him as S.W.; the curiosity of the court was excited to the very highest degree. We initiated Prince William, Margrave Charles, and the Duke of Holstein into Freemasonry, and they testified the greatest pleasure at being admitted into our Order." In 1774, they received from him a Protectorium in due form, and in 1777 he presented his half-length portrait in life size. The Protectorium was renewed and confirmed by King Frederick William II., the 9th of February, 1796. Since her foundation, this Grand Lodge has founded both in and out of the Prussian kingdom, some hundreds of St. John's and Delegated Scottish Lodges. Until the 9th of August, 1766, they wrought in the system as commonly in use at that time; they then adopted the system of the Strict Observance. At the extinction of this system they formed one of their own: in doing which they were greatly assisted by the then Grand Master, Tellner, Provost and Chief Consistorial Councillor, by which system they still work, as well as in the higher degrees. The Lodge possesses two exhibitions, and several free boarding scholarships for students, particularly the sons of poor brethren.

In the large and beautiful hall which belongs to this Lodge is carried on the labour, not only of the Grand Lodge itself, but of the before-named Scottish and four St. John's Lodges. They also possess a good library, and an excellent museum of coins, medals, natural curiosities, antiquities, and ancient urns. The following is a list of Grand Masters and Deputies:—

1740—Grand Master, King Frederick the Great.

1747—Deputy G. M. the Duke of Holstein, at that time Governor of Berlin.

1754—G. M. Privy Councillor, Von Bielfeld.

1757—G. M. Margrave, Charles von Brandenburg.

1761—G. M. Baron von Prinzen.

1772-97—G. M. Frederick August Herzoy von Braunschwig Oels.

D. G. M. John Christopher von Weollner, Royal State Minister.

1798-1805—G. M. John Frederick Zeollner, Dr. of Theology. Provost and Chief Consistorial Councillor.

D. G. M. Doctor Martin Henry Klaproth, Chief Medicine Councillor and Professor of Chymistry.

1805—G. M. Ludwis Aug von Guionneau, Royal General Major and Knight of the Order of Merit.

D. G. M. Klaproth continued, and after his death

1807—D. G. M. George Frederick Ebertard von Beyer, Privy Chief Minister of Finance.

On St. John's-day, 1816, this Grand Lodge had upon its books Sixty-nine St. John's Lodges, forty-three Scottish Lodges, and 6,182 members.

C. Royal York Grand Lodge, Friendship. Founded in 1752, and formed into a Grand Lodge, 1790, under which Grand Lodge, and in the same hall, are held the following Daughter Lodges:

1. St. John's Lodge, Frederick William, Crowned Justice.

2. St. John's Lodge, Urania, Immortality.

3. St. John's Lodge, The Conquering Truth.

4. St. John's Lodge, Pythagoras, The Flaming Star.

Those four Lodges may be said to have been founded on the 11th June, 1798, *inasmuch as, before that time they all wrought together as one Lodge, and were divided into four Lodges on the day of the formation of the Grand Lodge.* The formation of the Royal York Grand Lodge, Friendship, is ascribed partly to native and partly to French Brethren, whom Frederick the Great had invited to Berlin as Statesmen, shortly after his accession to the throne. This took place in 1750, under the name of St. John's Lodge, l'Amitie aux trois Colombes, on the 12th April, 1761; they took a warrant from the Berlin Grand Lodge, The Three Globes, but separated from that Grand Lodge again in 1767. In 1765, on the 27th July, they initiated the late Duke of York, who was travelling through the city, into the three first degrees of the Order, and from that time have called themselves the Royal York de l'Amitie. In the year 1767, on the 12th June, they joined the Grand Lodge in London; remained in connexion with it until 11th June, 1798, and then came forward as a Grand Lodge with a Royal Protectorium, dated Jan. 4, 1798. Until towards 1796 they had wrought for the most part in the French language, and quite according to the French Ritual, in both the lower and higher degrees of the Order, but, about this time they adopted the ritual of Bro. Fessler, and introduced it in December, 1796; after Bro. Fessler left the Lodge, about the end of 1800, this ritual was abandoned and the English ritual, previous to 1717, was introduced for the three St. John's degrees. Besides those degrees there are higher degrees, which are only communicated to the initiated Grand Masters and Deputy-Grand Masters (or Appertained Grand Masters.)

1796—G. M. John Peter Delagranere, General Excise Director.

D. G. M. Ignatz Aurelius Fessler, Doctor and Professor.

1798—G.M. Frederick William Augustus Von Selentin, Royal Privy Councillor.

1801—G. M. Ernst Ferdinand Klein, Privy Chief Tribunal Councillor.

1805—D. G. M. George William Rettscher, Master of the Mint.

1810—G. M. John Gotthilf Hey, Minister of State.

D. G. M. Carl Augustus Frederick Amalary, Councillor of War.

In 1816 this Grand Lodge had nineteen Lodges on its books.

D. Grand Lodge of the Freemasons of Germany, and Native Grand Lodge, both of which names are given to its yearly communications. It was founded in 1796, and on the 30th December, 1773, was constituted, from London, as a Grand Lodge of Germany; this constitution was withdrawn in 1788. This is thus according to its date the third Grand Lodge in Berlin, to which the following St. John's Lodges belong, and which work in the same hall:—

1. St. John's Lodge, The Three Golden Keys, founded 11th Aug. 1769.
2. St. John's Lodge, The Golden Ship, founded 11th March, 1771.
3. St. John's Lodge, Pegasus, founded 27th Sept., 1772.
4. St. John's Lodge, Constancy, founded 12th October, 1775.
5. St. John's Lodge, The Pilgrim, founded 1st Nov., 1776.
6. St. John's Lodge, The Golden Plough, founded 8th Nov., 1776.
7. St. John's Lodge, Aries, or the Ram, founded 15th Nov., 1776.

This Grand Lodge was founded by two Brethren, who declared off the Grand Lodge at the Three Globes in 1767. After they had separated from the Grand Lodge in London, they adopted a system somewhat altered by Brother John William von Zinnendorf, General Staff Surgeon. They wrought also in the higher degrees, with a Royal Protextorio, dated 16th July, 1774.

GRAND MASTERS.

1770. Martin Kronke, Director General of the Mint.

1773. Lewis George Charles, Prince of Hesse Darmstadt.

1774. John William von Zinnendorf, General Staff Surgeon.

1775. Ernest, reigning Duke of Gotha.

1777. Jacob Mumsen, Doctor of Medicine, Hamburg.

1780. Von Zinnendorf, again.

1782. Frederick von Castillor, Professor and Member of the Academy of Sciences.

1789. Charles August von Beulwitz, Captain and Chief of the Cadet corps.

1799. Von Castillon again.

1814. Joachim Friedrick von Neaader, General Major.

This Grand Lodge had at St. John's day, 1816, forty-three Lodges on its books.

Besuchende Bruder. Visiting Brethren.—If a Freemason is a member of any Lodge, he has a right to be admitted into all other Lodges as a visiting Brother, but a visiting Brother must either be introduced by a member of the Lodge, or he must be able to legitimise himself, by producing his Grand Lodge certificate, and proving himself by his work. At labour, as well as at the table, a visiting Brother having duly proved himself, and gained his admittance, should always be

treated with greatest kindness and civility by the members of the Lodge.

Bewaffung oder Degen. Arms or Swords.—In ancient times, every Brother was obliged to be armed in the Lodge to protect himself, in case the Lodge was assaulted, and as a symbol of manly strength. At present, swords are not necessary in many Lodges, and in others, they are only used as symbols of obedience, in case that one should be necessary, and to be regarded as the sword of justice. For the protection of his fatherland, every faithful Brother ought to draw the sword of defence cheerfully, but he ought never to stain it with a Brother's blood, even though that Brother is a foe.

Bewegungsgrunde. Motive or Reason.—He who wishes to enter into the Order of Freemasonry, should first be able to render unto himself a good and satisfactory account why he wishes to take that step. This is not easy. A man who is not a Freemason, can only know the Order by hearsay, or by reading masonic books, and it is rather a dangerous undertaking to join a society, with which a person is totally unacquainted. It is quite different to joining any other select society, who publish their rules and regulations, and the names of all their members, and by those means invite others to join their society. Freemasons, on the contrary, try to persuade no one to join their society, do not publish their rules or regulations, and the names of the members are very rarely known, and what is more, the candidate must submit himself to rules and regulations, the purport of which are entirely unknown unto him; it is true, that there is nothing in those rules contrary to the laws of God, or to his duty to his king and country, as a good citizen of the state; but he who is not a Freemason, cannot have any clear idea of what those duties are. What then are the motives sufficiently strong to induce a free man to offer himself as a candidate for admission into a comparatively unknown society. It is a pity that those motives are not always pure, but can the Brother, whose duty it is to examine the candidate as to his motives, penetrate into the deep recesses of the candidate's heart? This one seeks pecuniary assistance, another, high connexion in the order. Here is one who was made a mason because his father was one, another to enjoy the sweets of the banquetting table; a third is induced to join the society from reading the printed addresses and songs of the Brethren. Many believe they will increase their worldly riches by joining the Order, but they ought to reflect that the initiation is expensive, and that we do not wish to make a profit of mankind, but rather that we should freely communicate to them of the good things of this world with which God has blessed us. Those parties act the most prudently, who admit that they wish to join the Order, because as a useful and innocent society, it has enjoyed the protection of the State for such a number of years, because so many prudent men are members of the Order, and because, in general, the members distinguish themselves by the propriety of their manners, the uprightness of their business transactions, and the correctness of their moral conduct in life. Those, on the contrary, act the most unworthily who are induced by their curiosity to join the society, in the vain hope of being enabled to pry into singular, nay, even supernatural things. We seek, and we find only the truths of Nature in our Lodges, namely, a natural and uncorrupted man.

WINGED WORDS OF ANCIENT ARCHERS.—PART III.

"Certa quidem nostra, est certa tamen una sagitta
Certior, in vacuo quæ vulnera pectore fecit."—*OVID*;

HOMERIC HEROES.

FIRST duly celebrating, in the song of Naso, the arrowy attributes of the Archer-god—who, unpropitiated, no feathered shaft sped ever to its mark—venture we forth with grey-goose point, prepared to single out those heroes for our aim who drew the bended bow on Ilium's plain.

And first the gallant Pandarus appears; a Lycian he

"Of royal blood,
To whom his art Apollo deigned to show,
Graced with the present of his shaft and bow."

Beautiful, divine indeed seems that weapon which he holds in his hand! Yet, we have Homer's word for it, that it is of the earth, earthly: and, perhaps, the owner purposely left the heavenly one behind him (like his horses) at home, lest it should be spoilt. But behold the Bow—

"T' was formed of horn and smoothed with artful toil;
A mountain goat resigned the shining spoil,
Which pierced long since beneath his arrows bled;
The stately quarry on the cliffs lay dead,
And sixteen palms his brow's large honours spread.
The workmen joined and shaped the bended horns,
And beaten gold each taper point adorns."

A model, doubtless, of that of the Pœan god; strength, elasticity, and splendour conjoined! Five feet long at least—four inches more if the goat's cranium be counted as the handle—and, in such hands, no play-thing; for well its force could drive through coat of steel, as any drawn at Agincourt or Cressy.

"This, by the Greeks unseen the warrior bends,
Screened by the shields of his surrounding friends.
There meditates the mark; and crouching low
Fits the sharp arrow to the well-strung bow."

So says Master Pope—but Homer does not say, "there meditates the mark," nor anything like it. He was then too busy with closely inspecting the new-nocked noose to see that all was right—that there was not a twitch to the right side or to the left; and that the whole string, or thong, or gut, was straight as the arrow to be stuck on it, without a twist from one end to the other. Besides, Pandarus was still close shut in by his comrades shields, and had not yet stepped aside to look out, as he must have done, more or less, to take his aim at Atrides. He had not had time even to uncover his quiver, as Cowper correctly depicts him doing, deliberately searching for a maiden shaft; for some of these sharp barbs had been fleshed before in the foe.

"His quiver's lid displaced, he chose a dart
Unflown, full-fledged, and barb'd with bit'rest wo;
He lodged it on the cord, but, ere it flew,
To Lycian Phœbus vowed, at his return
To Zelia's walls, in honour of his aid,
A hecatomb all firstlings of the flock.
Then, seizing fast the reel, he drew the barb
Home to his bow—the bow-string to his breast.
And when the horn was rounded to an arch
He twang'd it, whizz'd the bowstring, and the reel
With full impatience started to the goal."

Pope, who excels in adapting the sound to the sense, finely says here—

"The impatient weapon whizzes on the wing,
Sounds the tough horn, and twangs the quivering string."

Altogether this portrait of Pandarus is, perhaps, the most minute we can have of an Ancient Archer and his accoutrements—*artillerie*, as the old English term went—and hence the designation of the honourable Artillery Company of London, who were, we believe, all, or part of them, originally Archers. Without elaborating, like Wilkie or Sir William Allen, Homer touches off each detail of his piece with a single stroke; yet is all apparent, and filled up, and in keeping throughout. The only part that does not seem perfectly distinct to our distant and imperfect vision, is the position of the Archer, the precise attitude he assumes when taking aim. That he placed himself at first in a prone posture is indeed specified—“*ad terram inclinans*,” literally in the Latin—but then this was when stringing the bow and ordering it aright; if he continued so stooping when he took aim, the attitude must have been highly constrained and unfavourable to the free use of his arms. Apollo sat—Ulysses sat—but Lycaon’s son did not assuredly sit; but being, from the first in a somewhat stooping posture, he would, very naturally, kneel down on one knee, on which he would find himself much more steady than when half doubled up, or down. In an engraving we have seen, after the antique, of Greeks and Trojans contending for the body of Patroclus, but, out of four Archers, all in the act of loosing, two are down on the knee, with the bow-string drawn to the collar bone. Neither Greeks nor Trojans, it may be remarked, pulled to the ear—always to the breast—and that, too, with the fore finger and thumb, as some Orientals yet do. This method must have required great power of arm to have been effectual at a distance, as we know it was—“*experto crede Pandaro*.”

But we must follow his arrows to find that out. In the *gold* it will be fixed, though not in the exact central point where it was intended—the heart of Menelaus—blown aside from its true course, as by one of those provoking spirits of air, or invisible causes, which the steadiest Archer must at times have experienced. Here, however, it was no less an interloper than Minerva herself, for—

“Pallas, huntress of the spoil
Approaching, half suppressed the cruel shaft,
And as a mother waits the fly aside
That haunts her slumbering babe, she gave its course
A downward slope, directing it herself
’T’o his belt’s golden ringlets, where the fold
Of his strong corslet should oppose it most.
The bitter weapon plunged into the belt,
Transpier’d the broider’d cincture, thro’ its folds
His gorgeous corslet; stayed not even there
But next encountering his interior quilt,
Deemed *Arrow-proof* and his *securest guard*,
It passed that also, with its point inscribed
The hero’s skin, and dived at last so deep
That life’s warm current sallied from the wound.”

But for that side-wind of the unseen one, that shaft had drunk his heart’s blood to the dregs. As it was, the wound looked ominous. Go, call the doctor! cried the King of Men:—

“Summon the sacred *Æsculapius’* son,
The Prince Machaon, whom my brother needs,
Brave Menelaus, by an archer pierced.”

and he, the Baron Larrey of the Greek army, forthwith arrived—a king among surgeons, and a surgeon among kings. Unlike the modern *military medico’s* he fought himself in the midst of the *mêlée* and could use the lance, perhaps, better than the lancet, cutting out work

for his brother-leeches on the opposing side. For he, along with Podalirius—both

“Divine professors of the healing art,”

as well the born sons of Æsculapius might be—brought a trim fleet of thirty well-manned barks to take Troy-town, heading their followers in the field. Somewhat more we may have to see or say of this worthy hereafter: meantime it may be curious to view him, for a moment, in his professional capacity. But where be his surgical instruments? Ten useful ones had he, five on each hand, possessing one great recommendation, that they were always at hand. Nay, he had an eleventh, at the tip of his tongue, between his lips. Approaching hastily the wounded hero, who still stood steady on his legs, showing his blood and game.—

“He strove
To draw the bearded weapon through the belt,
But, drawing, bent the bars; he therefore loosed
The broider'd zone, the corslet, and the quilt,
Work of the armourer, and, laying bare
The wound inflicted by the bitter shaft,
Sucked forth the blood, then spread it smoothly o'er
With balms, the gift of Chiron to his sire.”

Liston himself could not have done better with such “appliances and means to boot;” and thus ended the delicate operation, to the great relief of the patient, and the credit of the performer,—though to the deep and poignant disappointment of another actor on the scene, the baffled Pandarus, who, at the distance of some five hundred yards off, from “behind the shields of his surrounding friends,” witnessed the failure of his very best intentions. How it happened—whether some breath from heaven, or blast from hell, had blown aside his well-aimed shaft—he could not tell; it was unaccountable to one who never missed his mark, even to a hair; and many a hare and wild goat had he hit, when roving but a boy in Lycian land. Not the first Capricorn bow was that he used. But fate was now against him; and like a true philosopher—and all Archers and Anglers are, and must be, such—he abode in patience, determined the next time to do execution; or else that fleecy hecatomb were vowed in vain, and the god had deserted his most devoted votary. Some misgivings, perhaps, had he at the moment about the soundness of his theology; but his creed being polytheistical, he knew that the deities did sometimes fight against one another like demons, or mortal men; and therefore, possibly, some hostile god or goddess had prevented Apollo from favouring his present prayer. Now, again, his eye, like the eagle’s, scanned keenly the wide field, in search of further quarry for his aim; nor long sought he for head of noble game.

“In every quarter fierce Tydides raged,
Amid the Greek, amid the Trojan train,
Rapt through the ranks, he thunders o’er the plain.”

The Lycian leader saw, and marked his man.

“His bended bow against the chief he drew,—
Swift to the mark the thirsty arrow flew,
Whose forky point the hollow breast-plate tore,
Deep in his shoulder pierced, and drank the gore:
The rushing stream his brazen armour dyed—
While the proud archer thus exulting cried:—
Hither ye Trojans, hither drive your steeds!
Lo! by my hand the bravest Grecian bleeds.
Not long the deathful dart he can sustain;
Or Phœbus urged me to these fields in vain.”

Alas, poor Pandarus! that "deathful dart" was doomed to be thy death, recoiling on thy head in shape of dread Tydides' spear. Galling it must have been to thy gallant spirit, to be a second time frustrated—yet so it was: that meddling Pallas, who before had turned thy dart, breathed straight a balm into the bitter wound, and Tydides was himself again! nay, better than before, with tenfold fury fired.

Æneas did not know the true state of the case, when he harrowed up thy feelings with such words as these:

"Where, Pandarus, are all thy honours now,
Thy winged arrows and unerring bow,
Thy matchless skill, thy yet unrival'd fame,
And boasted glory of the Lycian name?
Oh pierce that mortal! if we mortal call
That wondrous force by which whole armies fall."

To which the chief replied,—'tis Diomed or the Devil!

"I winged an arrow which not idly fell,
The stroke had fixed him to the gates of hell,
And, but some god, some angry god withstands,
His fate was due to these unerring hands.
Skilled in the bow, on foot I sought the war,
Nor joined swift horses to the rapid car,
Ten polish'd chariots I possessed at home,
And still they grace Lycaon's princely dome;
There veiled in spacious coverlets they stand;
And twice ten coursers at their lord's command.—
I thought the steeds (your large supplies unknown,)
Might fail of forage in the straitened town,
So took my bow and pointed darts in hand,
And left the chariots in my native land."

Pandarus! we admire thy frankness more than thy thrift: it was, to say the least, injudicious discretion. Yet it would have been all one in the end, whether thou didst fight with buckler or with bow—some god, some angry god, was clearly against thee. Still it was trying to the temper; Job himself could scarcely have refrained exclaiming—

"In evil hour these bended horns I strung,
And seized the quiver where it idly hung.
Curst be the fate that sent me to the field
Without a warrior's arms, the spear and shield!
If e'er with life I quit the Trojan plain,
If e'er I see my spouse and sire again,
This bow, unfaithful to my glorious aims,
Broke by my hand, shall feed the blazing flames."

Alas, again, poor Pandarus! but we excuse thee for thy passion; for great, grievous indeed, was the provocation. We would we had thy bow! it would be worth all that Waring ever made or imagined. Farewell, brave Bowman! Fraternal feeling for an unfortunate Archer follow thee to thy tomb!

THE ORDER OF THE TEMPLE.

To the Editor of the Freemasons' Quarterly Review.

SIR AND BROTHER,—The exertions which I understand to be now making in London to revive the Grand Conclave of the religious and military Order of the Temple, and the prospect which appears of these exertions being successful, have seemed to me to give a good opportunity for laying before the Brethren of the Order some remarks concerning its constitution, such as may perhaps assist those who are engaged in the work of revival, and make their performance more complete. It is acknowledged, I believe, by all intelligent Knights Templars, that many irregularities both in government and practice have crept into the Order, connected as it is with the Masonic fraternity; and it seems clear to me, that in order to get rid of many of these it is necessary to look back and revert as much as possible to the ancient statutes and constitution, under which the Order of the Temple spread over the whole of Christendom.

I cannot but admire the zeal and energy with which, since 1837, the Scottish Templars have engaged themselves in remodelling and reviving the Order in their country; but there are several important particulars in which I so decidedly differ from them, that I desire to do what lies in my power to prevent the Grand Conclave of England, in any revival or remodelling of the statutes and usages in England, from falling into similar mistakes, which may be more easily avoided at first than amended afterwards. As however it is not my purpose to make an attack upon the Scottish Templars, for whose zeal and chivalrous bearing I have a high esteem, I shall only notice such mistakes as I must think they have made incidentally and when they fall in my way; and then as gently as I can.

I will take it for granted that the Order of the Temple has been perpetuated from the days of Jacques de Molai to our own, and that it has been preserved by the concealment of its peculiarities under the veil of Masonic secrecy. I know no other way of accounting for the existence of small bodies of members of the Order in different parts of England, Ireland, and Scotland, except by believing that some few of the Knights, and probably very many serving Brethren, sought the protection of a body so widely spread, and so greatly privileged as the fraternity of Freemasons. Whether any connexion had, previously to the persecution which caused the Templars to seek the protection of Freemasonry, existed between them, it is not easy to determine; and each Brother will form his own opinion on the subject; for my own part, I think there are very strong *esoteric* reasons to decide me in the affirmative. At any rate, there has been such a connexion for centuries; and an attempt now to sever it, and to admit into the Order of the Temple any person without his having a certain degree in Masonry would, in my judgment, be most unwise. It is not, however, to be considered a *degree of Masonry*, but an Order *per se*, which has been long connected for convenience and security's sake with Masonry; although in many particulars of its constitution, rituals, &c., much of Masonic or Mason-like matter has been introduced; which I, for one, would wish to see corrected.

I. The Order then consisted, and *ought again to consist*, of three *classes, not degrees*: the distinction being, that a person from *one degree* may rise to a higher, but a person in *one class* does not (ordinarily) leave that class for any other; I say *ordinarily*, for there is an exception which I shall notice presently. The three classes are the Knights, the Chaplains, and the Serving Brethren.

1. The KNIGHTS.—Into this class are admissible all persons who would have been capable of the honour of knighthood in the days of chivalry; in different countries the qualification varied as regarded the number of armorial quarterings to which the aspirant was entitled. In England it was sufficient to have four quarterings, that is to say, that one's father and mother should each have been of a family entitled to bear arms; and I should consider that *now*, any gentleman using armorial bearings, by right would be admissible to the class of Knights in the Order of the Temple. There is no authority whatever for the Scottish arrangement which I consider a decided innovation on the simplicity of the Order, of making three degrees of knighthood, Knights Companions, Commanders, and Grand Crosses. These three degrees have been borrowed from the modernized Order of the Bath, together with the "tight white pantaloons, buff boots with red tassels, and gilt spurs with red leathers," which form part of the "Costume;" and the object for which (I understand) this novel distinction has been introduced into the Order in Scotland might have been as well attained by observing, that no person, whatever he may claim, can really be a *Knight Templar*, unless he be by birth and position in society a *gentleman*. The fact was, that the "Knights of the Temple," so long as history mentions them, were all of one grade, the only distinction being that of "Knights Preceptors," which was a distinction of authority and power, not of order or degree.

2. The CHAPLAINS.—Into this class were admissible any clergymen in priest's orders who desired to belong to the Order of the Temple. Their vows, and the mode of their admission were the same as those of the Knights, excepting only such parts as referred to military service. As the first class were either knights or entitled to be knights before they joined the Order; so *generally* the priests were priests before they become Chaplains of the Temple, although in old times persons were sometimes ordained for the office. The exception which I noticed just now to the rule that a member of one class does not leave that class for any other, applies to this of the Chaplains; when a person who had been admitted as a layman to the Order *as a Knight* afterwards is ordained, he should then be considered as belonging to the class of Chaplains, his knighthood notwithstanding. The title given frequently to Chaplains of the now existing bodies of Templars, namely, *Prelate*, is an exceedingly incorrect one; and I am sorry to remark that the Scottish Templars as well as the English and Irish, denominate the Chaplain of their Grand Conclave, the "Grand Prelate." The title *Prelate* means a *Bishop*, and is applicable to no clergyman of inferior order; the clergymen of the Temple *never* had any higher title than *Chaplains*, and even if one of them became a Bishop, which sometimes occurred, he did not assume any title of *Prelate* of the Order of the Temple. The fact is, this also has been borrowed from the Order of the Bath, and other similar orders of courtly knighthood, which have an officer called *Prelate*, who is actually a Bishop. It is even more remarkable that the

“Grand Prelate” of Scotland is actually a *layman*, Wm. Edminstou Aytoun, Esq.

3. THE SERVING BRETHREN.—All persons who were desirous of joining the Order, and who were neither of noble or knightly family, “gentlemen of blood and coat armour,” nor clergymen, were admitted under the third general head of Serving Brethren. The mode of admission was the same as for the other two classes, except some necessary differences; they enjoyed the same privileges and advantages as Knights and Priests; lived in the same houses, ate at the same tables, and were only excluded by birth from knighthood, and thereby from the higher offices of the Order. From knighthood they were excluded by birth, and could never attain to it by any valour, or talent, or high character; and it was therefore one of the mistakes of the Scottish Order to reduce the classes of the Order to *two* (omitting entirely the Chaplains), calling those two Knight and Esquire, making the class of Esquire *preparatory* to knighthood, and at the same time reckoning the “guards, band,” and other inferior officers of a priory, members of that class. In fact, they have actually dispensed with two of the three classes; and substituted partially for the Serving Brethren the Esquires, who were formerly *aspirants* for knighthood; it being a principle of chivalry, that no person can be an Esquire, who is not also capable by birth of knighthood.

I am convinced that a return to the ancient system of the Order would be attended with excellent results: *viz.*, that all gentlemen belonging to the Order should, in assemblies of Templars, be dignified, as now, with the rank of knighthood; that all clergymen belonging to it should be simply called Chaplains; and that the very respectable Brethren who may now or hereafter belong to the Order, being only tradesmen or the like, should, instead of being designated Sir John or Sir Thomas, be content with the title of “Brother” this or that.

II. The costume of members of the Order requires regulation. The proper costume of a Knight is a close fitting white tunic, reaching nearly to the knee, with a red cross on the breast; this was worn by knights of old over their armour, or over such ordinary dress as was commonly used when the armour was not worn. I see no impropriety in its being worn over the dress of the nineteenth century, or any propriety in assuming a dress which belonged to the fifteenth or sixteenth. The tunic should be without sleeves, and the Knights should wear gauntlets of leather. Over the tunic should be worn a white mantle of woollen cloth, having on the left breast, a red cross of four arms, the under one being the longest. The dress of the Chaplain is similar to that of the Knight, only that instead of the mantle he should wear a surplice with wide sleeves, having also the red cross on the left breast. The academical cap would not be an improper head dress for the Chaplain, in place of the cap of scarlet cloth which belongs to the Knights. The old statutes also specially enjoined that the Chaplains should wear gloves. The dress of the Serving Brother should be a tunic, either of white, which was the original colour, or of black or brown, which was adopted for special reasons afterwards; in either case having the red cross on the breast;—the Serving Brethren wear no mantles. According to the ancient statutes, the dress of the members was supplied out of the funds of the Order, not by private expence.

The *Jewel of the Order* requires also some careful consideration. I have no hesitation in denouncing the Seven-pointed Star, worn commonly by Knights Templars in England and Ireland, as an absurdity of *very*

modern introduction. There is no trace of any thing of the kind in any early records concerning the Order. We have the authority of Andrew Favine, (Theatre of Honour, B. ix. ch. 7.,) a writer, whose testimony is unquestionable, that the Templars having made their profession in presence of Guarimond, the Patriarch of Jerusalem, "he granted their habit to be white, and thereupon *Une Croix Patriarchale*, in the same form as you see it here figured." And he accordingly gives in a plate the Cross of the Knights Templars, a patriarchal cross, that is, a cross with two transverse bars, *gules, enamelled or*. But afterwards, says Favine, "they exempted themselves from obedience to the Patriarch of the Holy City, and changed their cross, rejecting the patriarchal, and taking one blacke with eight points, like to that of the Hospitallers of St. John, with an *Urle (orle)*, and *bordure white*." This black cross, with orle and bordure white, has been resumed by the Scottish Templars; but they have reserved it for the Esquire, who has no right to wear a jewel at all; and have added a red cross enamelled thereon for their Knights Companions, and surmounted it with a gold crown for Commanders and Grand Crosses: for all which, I apprehend, there is no authority but their own fancy.

The question appears to lie between the Eight-pointed Black Cross, with orle and bordure white, and the Red Enamelled Patriarchal Cross; in either case, suspended round the neck by a scarlet ribbon. I should be strongly inclined to advise the adoption of the Black Cross for Knights not in office, and to give the Patriarchal Cross to Knights Preceptors of houses or bodies of Templars. The Jewel, however, whatever it be, ought only to be worn by *Knights*, or by such Chaplains as were Knights before they were ordained.

III. In a revival of the Grand Conclave, the Offices of the Order, and the titles of the Officers, as well as the proper designation of regular bodies of Templars, ought to be carefully considered.

It is my opinion, that until the different bodies of Templars in different countries shall unite to elect one, no Grand Master of the Order, *strictly speaking*, can exist; and I cannot yield to the assumption of the Scottish Templars, that the head of their body is the rightful Grand Master of the Order. But, as there is historical authority for giving the title of Master, or Grand Master, to persons in England, whose real rank was only Grand Prior of England, and even to persons in Ireland, who were only deputies in that country of the Grand Prior of England, I see no positive objection to the title being used in any country, though I consider Grand Prior would be a more correct, and less assuming one. The other Officers of a local, provincial or *national* Chapter or Conclave, are the following. The Seneschal, (or Vice Prior); the Marshall; the Treasurer; the Draper; the Chancellor (or Secretary-General); the Almoner. Under a Provincial, i.e. National Grand Master, or Grand Prior, may be several Priors, or "Preceptors of districts," having superintendence over several Temple houses. The proper designation of the great representative body is a "Grand Conclave or Chapter:" the proper designation of a regular body of Templars, is a "Preceptory" or "Priory." I consider "Preceptory" the most correct, though there is authority for the other; the title "Encampment" is quite incorrect and modern.

The proper title of the governor or president of one of these bodies is "Preceptor" or "Prior:" he may be either a Knight, a Chaplain, or a Serving Brother; but a Serving Brother should only be allowed to pre-

side over a small Preceptory, and cannot admit *Knights* into the Order. The proper appellation of a Preceptor, if a Knight, is "Noble and Venerable;" if a Chaplain, "Venerable." The appellation and title commonly in use, "Eminent Commander," or "Grand Commander," is incorrect: "Commander" was the title of the Knights Hospitallers, not of the Templars.

The common mode of addressing or describing a Knight Templar in use in England is incorrect; namely, Sir Knight Crucefix, or Sir Knight Goldsworthy: the practice in Ireland is more correct, Sir William White, Sir George Crichton*, or *Brother White, &c.*; as is also the usage in Scotland, *Fra*: Deuchar.

The proper officers of a Priory or Preceptory should be similar to those of a Grand Chapter; Preceptor or Prior, Seneschal, Marshal, Draper, Secretary, and Almoner, besides Chaplain. The Sword-bearers, bearers of the Beauseant, and other similar officers, are proper to both Grand Chapters and private Preceptories.

These observations may perhaps shock the prejudices of some worthy Brethren, who are disposed to consider the arrangements and system they have been used to as the best possible, and to dread any departure from established usage; but I thought it right to lay them before you, and my Brethren, as the result of much and long investigation, in the hope that some of the hints they contain may be useful in placing the Order of the Temple on a footing more agreeable to its original constitution and form.

I remain, Sir and Brother,

Your very faithful Servant,

BROTHER WALTER, a Chaplain.

May, 1844.

"BROTHERLY LOVE, RELIEF AND TRUTH."

Few there are, (among our Brethren at least,) I think, who will deny the *Universality* of Freemasonry; that it is to be found in each quarter of the globe, flourishing in countries, almost inaccessible to Europeans, and even working onwards (though silently, and sometimes secretly,) in the midst of danger, enmity, and persecution; or that it exists amongst the Caffres, and the *Druses*, † Arabs and Moors; the priests of Persia, and the Bramins of Hindoostan.

We know, indeed, that it has left in all ages, and in all portions of the globe, its peculiar emblems, and mighty monuments, such as, the Pyramids of Egypt, the Cave of Elephanta, temples, and mystic caves, tombs, and monuments in former ages; and in more modern times, cathedral upon cathedral of stupendous grandeur, and yet perfect beauty, that handing them down to future generations of Brethren, as wonderful tokens of its mighty skill, and inexhaustible commentaries on

* Surely to address the members as Sir William or Sir George, is more like an assumption of "courtly knighthood," than to address them as Sir Knight so and so.—*Ed.*

† The *Druses*, that peculiar people, whose religion none have hitherto been able to ascertain, are divided into Aehal initiated, and Nachal uninitiated, and no Nachal can enter into the place of worship of an Aehal, or even sit at meat with him.

its own holy love. And, though we may believe this, aye, and much more, the world may not, and will not, for it may say, how do you know that these signs and symbols which you fondly fancy are proofs of your antiquity and truth, are not accidental, and used by *profanes*, for things in no way connected with your mystic secrets.

We may answer, wonderful indeed would it be, if such was the case, in sooth, and that these Holy symbols, which are found in every country, were in truth, merely accidental, and perchance local.

We may refer to one emblem in particular, which is to be found (a wonderful fact) in regions the most remote, and most opposite. I need not say, I imagine, I mean the XX , which has been found in the Cave of Elephanta, on the great image of the Deity; at Ghuznee, in the wall of the Temple; in Normandy and Brittany on medallions; on the breasts of Knights Templars, as they lie in their recumbent effigies, in their priories, in Litchfield Cathedral, and on the *far fumed* gates of Somnauth, and in innumerable other monuments of by-gone ages. With these facts before us, we may safely assert, that this *one emblem* is not merely accidental, and when we know, that their did exist a body in England (a fact which the Cambridge Camden Society fully admit,) which built all the Cathedrals in England, and very many in France, and had the sole superintendence of the building of religious edifices, and that this body was called "the Body of Freemasons," and we know from our own oral traditions, how we are descended from these men, we may account very satisfactorily for the existence of signs and emblems, well known to us, in the cathedrals of our own and other lands. We had thus, though very cursorily "broken ground," before the formidable fortress of the visible proofs of Masonry,—little indeed has been our progress, but we hope on some future opportunity, "to lay the first parallel," by reconsidering the original, and the general proposition, and commenting on other significant emblems. Humbly do we hope you will criticise with mercy, and Brotherly tenderness, this our humble effort, to assist that most excellent journal, the one in which this trifle has the honour to appear.

A. F.

April 13, 1844.

WATERLOO MASONIC ANECDOTES.*

June 18, 1815.—A Belgian officer during the engagement recognized in the opposing army, about six in the evening, a former associate and Brother Mason, member of the same Lodge; they were at such distance apart, that he feared the chance of a mutual greeting was impossible, but he dreaded more the possibility of a personal conflict; at length he saw his friend attacked and wounded—he forgot every thing but that they were Brothers.—The Belgian rushed into the *melée*, and at the risk of being considered a traitor, he protected him—made him prisoner—placed him in safety—and, after the battle, renewed his friendship.

* Clavel.

On the same evening, about nine o'clock, about fifty men, nearly all wounded, the miserable remains of two French regiments, found themselves encompassed by a considerable party of the enemy; after performing prodigies of valour, finding retreat impossible, they decided on laying down their arms; but the enemy, irritated by their obstinate defence and the havoc they had made, continued to fire on them. The lieutenant in command, as well as the men, considered that nothing but a miracle could save them; a sudden inspiration seized the officer, he advanced to the front in the midst of the firing, and made the sign of distress. Two Hanoverian officers observed him, and by a spontaneous movement, without consulting their commander, ordered the troops to cease firing, and, after securing the prisoners, they placed themselves at the disposal of their general, for the breach of military discipline; he also was a Mason, and instead of punishing he approved their generous conduct.

MASONIC ANECDOTE.

June 14, 1823.—The *Minerva*, a Dutch merchantman, returning from Batavia to Europe, with several rich passengers, nearly all of them Masons, among others, Brother Englehardt, Deputy Grand Master of the Lodges in India, arrived on the coast of Brazil, where it encountered a corsair,* under Spanish colours. The Dutchman was attacked, and after a bloody engagement was obliged to strike. The corsair, irritated, ordered pillage and massacre: the conquerors had fastened one party of the vanquished to the masts, but the passengers, by prayers and tears, at length obtained permission to be taken on board the corsair. They were received on board, but nothing could assuage the fury of the captain. In this extremity, Brother Englehardt made the sign for aid, and on the instant the same man, who the moment before was insensible to prayers and entreaties, became moved even to softness. He was himself a Mason, as well as several of his crew, who were members of a Lodge at Ferrol. However, although he acknowledged the appeal, he doubted the truth of it, for the *signs, tokens, and words* agreed but imperfectly with his—he demanded *proofs*. Unluckily the Dutch Brethren, fearing, and with some reason, to excite the anger of pirates, whom they considered to be the enemies of Freemasonry, had thrown overboard, previous to the battle, all their jewels and Masonic papers; it was, however, providentially ordained, that among some fragments that were floating was a torn parchment diploma; it was seized, and on being shown to the captain of the pirate, his doubts ceased; he acknowledged the Brethren, embraced them, restored their vessel and property, repaired the damage, demanding as the only remuneration, affiliation with a Dutch Lodge; he then gave the ship a safeguard against the Spaniards for the remainder of the voyage.†

* Qu. privateer.

† Clavel.

THE GOVERNESSES' BENEVOLENT INSTITUTION.

In our last number we called the attention of the Craft to this institution—one certainly most entirely deserving of the attention of all persons who are desirous either to alleviate human sorrow, or to aid in bettering the condition of a class of individuals, whose most valuable services are too often not only rewarded insufficiently, but whose existences are rendered less happy than they ought to be, by the want of proper appreciation, on the part of their employers, of the high qualities of mind and the moral excellencies of character necessary to fulfil their important offices, even with common propriety. We are glad to announce that since our last, the first dinner of the society has taken place, under the personal presidency of His Royal Highness the Duke of Cambridge, supported by a large number of noblemen and gentlemen, and also to state that a most liberal list of subscriptions was announced. There has also taken place the first election of an annuitant on the funds of the society; at the meeting for which purpose the report of the society was read by the Rev. David Laing, *M. A., F. R. S.*, the Honorary Secretary, and, in fact, the founder of the society in its present aspect, from the ashes of an abortive attempt some years ago. Of the two meetings, the latter was perhaps the more interesting, from the large attendance of ladies, some of high rank and fortune, and very many members of the honourable profession it is the object of the society to assist.

We have great faith in this institution, and hope to see it equal the Literary Fund, to which it is a sister. If, however, it shall not reach that high destiny, still, beyond its mere monetary aid, it will be useful to the amiable individuals it desires to succour, in calling attention and sympathy to their claims, their virtues, and their endurance, most forcibly stated in the list of cases on the polling list, which are delicately and properly given, with initials instead of names in full.

E. B.

TO THE EDITOR.

Vindication of the Character of a most deserving Brother from the supposition of having committed a Murder.

SIR,—A public dinner was given this day at the White Swan Inn, Market-place, Nottingham, to Mr. John Spencer, of Adbolton, on the occasion of his good name having been most providentially rescued from the foulest stigma that could be cast upon man. More than fifty highly respectable individuals sat down on the occasion. It may not be without interest to advert to the circumstances which had cast suspicion upon a worthy Brother of our Craft, and the providential manner in which his fair fame has been effectually cleared from the vile suspicion which ignorant and censorious people attached to his name.

In the month of November, 1842, Mr. Spencer, who is a market-gardener and a nursery-man, living at Adbolton, four miles from Nottingham, was returning home from the latter place, when, at the bridge over the river Trent, he found a young man, gardener to the clergyman of Holme Pierrepont, (the village a mile further on,) who was about to be

married, and had been to Nottingham, to draw his savings out of the bank, and to make purchases for the wedding. He perceived that the young man was somewhat intoxicated, and persuaded him to go home, instead of remaining at the Trent-bridge tavern to get more drink. They walked together for a considerable distance, and he parted from Mr. Spencer at the garden-gate of the latter, and was never afterwards seen. The young man's road lay along the bank of the river Trent to Holme Pierrepont, and the waters were dragged to discover his body, but without effect. His basket was found near the river bank; the bottles of wine and spirits which he had bought were emptied. This was near a place where the river makes a great sweep, and a canal has been cut to shorten the navigation. It was supposed that some boatmen had found the liquor and drank it, but did not venture to appropriate the basket or bottles, which might be owned. Time rolled on, and nothing transpired to clear up the mystery; the young man had some few sovereigns, which rumour magnified into a large sum. Mr. Spencer was frequently insulted by insinuations that he had murdered his young friend, and even his children were taunted with the suspicions that accident had thus thrown upon their father. During the month of May last, the long drought had lowered the waters of the Trent below what had been known for many years, and a man fishing in the unfrequented reach of the river, observed something in the shallow water which he supposed to be the carcase of an animal; he drew forth a bone with his stick, and took it home, which he was told, on exhibiting it accidentally, was that of a human being. A medical gentleman, residing in the neighbourhood, having heard of this discovery, immediately repaired to the spot, and after an hour and a half's assiduous labour, succeeded in rescuing the entire body from the bank of sand in which it had become embedded. Personal identification was impossible; but portions of the apparel were recognized as those of the young gardener who had disappeared eighteen months ago, and what was much more important, his watch was found, and as much money in gold and silver as he would be likely to possess after the purchases it was ascertained that he had made. He had stumbled on the bank, let fall his basket, and had fallen into the water; his body had been washed over the Weir, and had been buried in the shifting sands till recently discovered in the late unusual drought, and the objects for which it was insinuated he had been murdered were found safely buried with him, all being recovered through scientific zeal and diligence. The accidental circumstance of being last seen in his company, with one or two trivial incidents, had caused too many to look upon Mr. Spencer with suspicion, and his own consciousness of integrity, and his general rectitude of conduct, were not sufficient to protect him from the injurious effects of the imputation. At the dinner, in the native eloquence of unsullied innocence, Mr. Spencer described the pangs that he had felt from this suspicion thrown upon him, and the conscious rectitude that prompted him to endure them, rather than remove to another country to avoid these taunts, and thereby possibly to give stronger grounds for suspicion, after all hope of solving the mystery had ceased in his mind. To a man who has received many public testimonials of approbation in regard to his avocations in life, none could be so truly gratifying as that in which his friends met publicly to congratulate him on the wiping away of that stain, which had appeared for a considerable time to have sullied his fair reputation.

THE HISTORICAL LANDMARKS OF MASONRY.

To the Editor of the Freemasons' Quarterly Review.

Scopwick Vicarage, June 10, 1844.

SIR,—I have had rather an extensive correspondence respecting the manner in which it is my intention to treat the subject proposed for the twenty-fifth lecture of "The Landmarks;" viz., "A general view of all the Orders and Degrees which are practised at the present time." I am told that this title is too vague to convey any definite idea of an inquiry so interesting to the fraternity at large. Anxious to afford every facility in my power towards the comprehension of the entire science of Freemasonry, I have determined to give a brief reply through the medium of your widely-circulated periodical.

I candidly admit the impossibility of doing ample justice to a subject of such vast extent as a history of all the "hauts grades" of continental Masonry within the compass of a single lecture. Being in possession of the names of nearly eight hundred degrees, the simple enumeration of such a host would occupy all the space usually appropriated to that purpose. It is my intention, therefore, to trace their origin, and describe their tendency, by a general analysis of "Sublime and Philosophical Masonry," as it was enunciated during the last century; with a corollary displaying the practice of the Order as it now exists in every country of the habitable globe. During this process, I propose to notice the respective systems of Prince Charles Edward Stuart; of Ramsay, of the Jesuits; of Hunde, Swedenborg, Zinnendorff, Rosa, Scarpfer, Gugomos, Stark, Bedarride, Fessler, Scæder, Cagliostro, and Bahrdt; including the Eclectic, the Hermetic, the Mizraic or Egyptian, the Scotch, the Cabalistic, the Swedish, the Adonhiramite, Templary, and Androgyne Masonry; altogether containing the above number of degrees, more than three hundred of which will be named and illustrated. The pretensions of the several governing bodies in the two hemispheres, under whose sanction the "hauts grades" are worked, will be briefly investigated; viz., the Grand Orient, the Supreme Council of the Rite ancien et accepte, the Metropolitan Chapter of France, the Mother Lodge of the Scotch Philosophical Masonry, the Grand Lodges of Germany, Prussia, Sweden, America, &c. &c.

Such a course, it is freely admitted, is too comprehensive for a lecture of the usual dimensions; and, therefore, some latitude will be necessary to afford me an opportunity of doing justice to the subject. I am at present undetermined whether it will not be expedient to divide it into two lectures; but, however this may be, I shall endeavour to produce such an authentic and perspicuous account of the degrees of high Masonry as may be satisfactory to every class of inquirers, and augment their love of the pure and ancient system, by a comparison with the inflated rituals and absurd nomenclature by which the continental innovations of the eighteenth century were distinguished.

I am, Sir, yours faithfully,

GEO. OLIVER, D. D.

TO THE EDITOR.

DEAR BROTHER.—I have long been an admirer of Freemasonry, and have read much on the subject, but regret to add that I have failed to discover the secret, although the penetration of female curiosity has been elevated into a proverb. My curiosity is sufficiently keen, but it has not been gratified; and you, my good sir, must have experienced what the bitterness of disappointment is. Your Quarterly Review has not escaped my notice; but although it contains some very curious matters, it has not enlightened me in the slightest degree. The great secret of Masonry is what I am anxious to know, in common with thousands of my sex, and I cannot but think it unkind that you do not strain every nerve to induce the fraternity to comply with our wishes. Cannot we keep the secret? O fie! Do not believe it. Why should not our minds be as firm as yours, although you do (I know not why) arrogate to yourselves the proud title of lords of the creation? Your periodical, however, has advanced the inquiry one step—a very small one—it informs me that females are not denied this privilege on the Continent: and, therefore, I must say, it is extremely selfish in you to withhold it from us. Can you give any substantial reason why an Englishwoman, free equally by birth, and by the institutions of her country, is denied a participation in those intellectual enjoyments which are liberally conceded to the sex in other countries? and under the most exalted patronage too? I find that the late celebrated Duchess of Bourbon was the Grand Patroness of the female Lodges in France; and that the Empress Josephine, the Princess de Carignan, and many other females, were initiated into the Order of Adoptive Masonry. Is it because an English woman is less capable of estimating the civilities and courtesies of life than a foreigner? Or is it because the influence of the latter over the other sex is greater than our own? I flatter myself that neither of these is the cause of our exclusion. How then can it be accounted for? We are anxious to participate in the mysteries of Masonry;—we have minds (I should hope) to estimate its beauties; and the day is past when a selfish policy can be tolerated in this enlightened country.

Let the fraternity ponder on these few brief observations, and weigh them well. A female governs this great and powerful nation; and she is too amiable—too feelingly alive to the dignity and privileges of her sex, to look quietly on an exclusion, which reflects discourtesy, if not disgrace, on a large portion of her dutiful subjects, whom the laws of gallantry entitle to favour and protection.

In the hope of receiving an assurance from you that the invidious distinction is likely to be withdrawn,

I beg to subscribe myself,

With anticipations of the title being duly legitimized,

Your faithful Servant,

A SISTER.

June 13, 1844.

[Our Sister's letter will doubtless receive more answers than one; we regret that the lateness of its arrival limits us to the grateful acknowledgement of its receipt.—ED.]

TO THE EDITOR.

SIR AND BROTHER,—I venture to address you *privately* upon a subject which has long occupied my mind, hoping that you may be induced to notice it, and aid the object I have in view, with your powerful pen.

It has occurred to me that it would be most desirable to establish a "Freemason's Club," upon a scale similar and equal to the great clubs which are so numerous in the Metropolis. There can be no doubt, that the Craft is sufficiently strong in point of numbers, and affluence to carry out this design. I have mentioned this project to a few Brethren only, who tell me that it could not succeed, as there would immediately arise dissensions, which would infallibly defeat it,—also, that there would be strong opposition made by self-interested parties. In reply to the first objection, it appears to me that the establishment of a club would be the means of reconciling these differences, which, among Masons, more particularly, ought not to exist; and in reply to the second objection, I presume the opposition could only proceed from the Licensed Victuallers; but I contend that a "Freemason's Club" would not affect them at all, as the banquets which usually take place in their houses, would still continue to be held there.

I propose that the club should consist of a refreshment room, library, and reading rooms, as in other clubs; but in addition, that a Lodge of Instruction and Improvement should be provided, which might be held every day in the club house—so that Brethren from the provinces, (members of the club,) might obtain the benefit of instruction and improvement in the mysteries of the Craft. The establishment of a Freemason's Club would add to the respectability and advantage of Masons in every way. It would inspire the uninitiated with a belief that Freemasonry was of more moment than a mere affair of guttling and guzzling, by which, at present, they do attempt to ridicule the Fraternity. I am convinced there are many Brethren in the provinces, of high standing in society, clergymen and gentlemen, who do not belong to any club, who would cheerfully join this; besides, many who are at present deterred from entering the Craft, might be influenced (from the respectability guaranteed by the club) to become Masons; and thus strengthen the bonds of unity and Brotherly love, which should ever prevail amongst us.

A much respected Brother wished to know how my project could be sustained. I do not think it would prove a difficult task, provided, our new Grand Master, the Earl of Zetland, could be persuaded to commence his *official* rule by lending his sanction to the scheme. A thousand members paying an entrance fee of 10*l.* each, would give a fund of 10,000*l.*, amply sufficient for the formation of the club; and a house might be taken for three years, or for a longer period, whilst a building fund was accumulating.

I will not now occupy more of your time than is necessary to apologise for this trespass; and to repeat my earnest hope that you may be induced to enter upon this topic in your next publication, and I have no doubt that it will be favourably received by the Brethren throughout the kingdom.

I beg to subscribe myself,

Sir and Brother,

Yours fraternally,

W.

TO THE EDITOR.

WILL you, Mr. Editor, be good enough to inform the subscribers to the Testimonial presented to His Royal Highness the Duke of Sussex, R.W.G.M., a few years since, what has become of such tribute of respect, and in whose custody it is at present?

A SUBSCRIBER.

Southampton, June, 1844.

[We understand the "offering" is in the possession of Her Grace the Duchess of Inverness.—ED.]

TO THE EDITOR.

SIR AND BROTHER.—In the last number of your truly valuable publication, there is a letter signed Philo-Masonicus. The writer has touched upon some topics which seem well deserving of the attention of the HIGHER POWERS. I more particularly allude to what he says upon the subject of a *uniformity in the working of our Ceremonies and Lectures*. This want of uniformity is in *direct violation* of the ARTICLES OF UNION, which provide, that "there shall be the *most perfect unity of Obligation, of Discipline, of working* the Lodges, of MAKING, PASSING, and RAISING, *instructing and clothing* the Brothers, so that but *one* pure and unsullied system, according to the genuine landmarks, laws, and tradition of the Craft, shall be maintained, upheld, and practised, throughout the Masonic world." This want of uniformity, as Dr. Oliver justly observes, is much to be lamented, because the remedy might be very easily applied. Let a *well selected* Committee be appointed to revise the Ceremonies, Lectures, Charges, and explanation of Tracing-boards; and when done, let the M.W. G. M. call upon his Provincial Commanders to *enforce uniformity* in their respective districts. The sooner something of the kind is *ably and energetically* carried into execution the better; particularly as regards the Lectures. I have given a good deal of time and attention, in endeavouring to make myself master of the correct form; but such discrepancies are constantly starting up, as to render the pursuit almost hopeless. The two great sources, from which the younger Brethren seek to make themselves proficient, are the G. S. L. and a good Lodge of instruction. I have heard the Lectures worked in both, and in some parts give a *decided preference* to the *latter*. Take, for instance, the explanation of F. H. and C., as worked in the G. S. L. Lock at the *superfluity of words, and paucity of any definite meaning*, which they convey to the mind. Whilst these various readings continue, and each Lodge assumes a right to use its own version, how can we expect the lectures to be well worked in any private Lodge. The W.M. may have learned what has been pointed out to him as a good version; the respondent may have been trained in some other school. Well—questions are put, and answers made, so at *variance* with what the parties expected, that they become *mutually confused*, and make *shipwreck* of the whole; and all this for want of an *authorised version*, and the command of our head to observe UNIFORMITY.

Another topic in your correspondent's letter is, the limiting the office of the M.W. G. M. to a certain number of years. A measure much deserving adoption; but, I say, go *further*—put an incapacitating terminus to the situation of SALARIED OFFICERS, by length of service, or age. They can become *old ladies* as well as others; and, forgetting they are *only* the SERVANTS of the Craft, *aspire* to be its RULERS. We

are entered upon a new reign. Let the Augean stable be cleansed. The sooner all *abuses, anomalies, and irregularities* are swept away the better. There is much in the provinces calling for the early attention of the M.W.G.M. Many of the P.G. Chairs are vacant, and the sooner they are filled, *if* filled by *active* and *EXPERIENCED* men, the better. If our noble head is a true and zealous Mason *at heart*, he will set about the work immediately; and follow it up, by *superseding* every P.G.M. who does not hold, or cause to be holden, *at least one* Provincial Grand Lodge in every year, in his province.

I am, Sir, yours fraternally,

A SEN.-WARDEN.

[We insert the above as the most clearly defined of a number on the same subject; and, without, however, pledging our opinion on any given point, we may hint that a faithful servant on retiring from office merits ample provision for old age—first, as an act of justice, and, still more so, as an act of gratitude.—*Ed.*]

TO THE EDITOR.

THE MASONIC PROVINCE OF SUMATRA.

Excerpta quadam—
* * * * *
Risum teneatis.

“FORT MARLBOROUGH, or BENCOCLEN—ceded to the Dutch on the 5th April, 1825—a most useless and unprofitable colony.”—*Hamilton's India Gazetteer.*

Previous to the cession—the late Colonel Macdonald was Provincial Grand Master.

The name of the party stated to be P. G. M. of the colony ceded to the Dutch, (who had at the time, and still have a Grand Lodge of Freemasons,) first appears in the circulars issued by the Grand Lodge of England, on the 25th April, 1827, two years after this “*cessio bonorum*,” as Provincial Grand Master of *Sumatra, et cetera.*

What was comprised in the “*et cetera*?”

If the “*et cetera*” were correct, why were the words dropped in the circular of 5th December, 1827, and since discontinued?

No Provincial Grand Lodge has been held since the assumption of title.

The fees of honour remain to this day unpaid.

Are the cases of Col. Hamilton and Bro. Goff analogous?

Under these circumstances, does the office now exist—could it exist after the cession of the colony on the 5th April, 1825? I think not.

QUID NUNC.

[We agree with Quid Nunc—for the following reasons:—

Not a single article of the constitution has been complied with, not even the first—no installation took place—for no P. G. L. was ever held. Because the fees of honour have not been paid. Because we question the legality of any appointment by the Grand Master of England in colonies belonging to, or ceded to a kingdom, in which a Grand Lodge existed.

The cases of the late Col. Hamilton and the late Bro. Goff are not analogous—there did not exist at the time a Grand Lodge either in Columbia or Hayti, when those brethren were appointed.—*Ed.*]

FREEMASONRY IN WARWICKSHIRE.

TO THE EDITOR.

DEAR SIR,—Although the Brethren in Warwickshire have not received any official announcement of Earl Howe's appointment as their Provincial Ruler, in the room of the late Earl Ferrers, I would beg to invite his Lordship's serious consideration to the following suggestions:—

1. That diligent inquiry be made as to what gentleman of courteous manners, easy of access, and of independent property, is willing to accept the office of Deputy Provincial Grand Master; so that by possessing the two first-named qualifications, he may gain the universal respect and confidence of his Brethren, and by his standing in society, the latter qualification would give him an opportunity of raising the Craft in the estimation of the uninitiated. That it be well understood, the D. P. G. M. should make a point of visiting the subordinate Lodges in the province, very frequently. Thus sanctioning, by his presence, the discipline and practice of each Lodge, and effecting that uniformity of working which is so essentially necessary.

2. Are *two* a sufficient number of Provincial Grand Stewards in a province containing *nine* Lodges? [Constitutional law: he (the P. G. M.) may also appoint Provincial Grand Stewards not exceeding *six* in number.]

3. That at a Provincial Lodge of Emergency held at Birmingham on the 30th of March, 1841, it was resolved, that it was expedient that a code of laws be framed for the government of the Provincial Grand Lodge for Warwickshire: that the D. P. G. M., the Masters, and Past Masters, and Wardens of the several Lodges of the province be a committee for the purpose of framing such laws, and that they submit their report to the next general meeting. That on the 30th of October, it was announced that the committee had not completed their task, owing to a new *Book of Constitutions* having been published, and the committee wishing to have the benefit of the constitutions, in order that the by-laws might be framed in strict accordance with the former. [Let it be borne in mind that the new *Book of Constitutions* was, according to its date, already in circulation when the original motion was carried in March; and yet another six months formed too short a period of time for a suitable code of by-laws to be prepared for the Provincial Grand Lodge of Warwickshire!] In April, 1843, (a lapse of two years), the original motion was continued, with the addition (as far as memory carries me) of these words, "the first meeting to be held in Birmingham *as soon as convenient*, and that the D. P. G. M. be empowered to call such meeting, and all future meetings." It is now June, 1844, and it has not yet been *convenient* to those "high in office," to hold a committee meeting. Surely those who wear "the purple," should, by their circumspection of conduct, and zealous exertions, evince to the fraternity that they richly deserve the honour.

I sincerely hope that this letter will meet the eye of our newly-appointed Provincial Chief, who will at once clearly perceive that it is of essential interest to the honour and success of the Craft, that whoever is to hold office next in rank to himself, should be such an one as I have

pointed out. Neither will his Lordship think it undeserving of his consideration, that his Provincial Grand Officers should, *one and all*, be men of education and gentlemanly habits, and (following the example set in other Provincial Lodges) capable of, at least, speaking their mother tongue with accuracy and propriety.

Yours, faithfully,

A WARWICKSHIRE PAST MASTER.

June, 1844.

POETRY.

THE FOLLY OF PRIDE.

STUDIOUS of Life, of human things,
 Not borne away on Fancy's wings,
 To worlds unknown—unseen—
 But with a mind serene
 As is the silence of the Summer lake,
 That Nature's melody delights to break,
 An aged man, who, both in peace and strife,
 Had known and watched the varying scenes of life,
 And meditated much through many years,
 On all he saw within "the vale of tears"—
 A sage in knowledge, as he sat reclined,
 Thus spake of human things and human kind :—

"Men are the slaves of men—a race
 That cherish passions mean and base,
 To the wild *brute* unknown,
 And felt by *man* alone—
 The being that can boast of Reason's power,
 Yet violate her laws, and every hour
 Disdain to listen to the voice divine,
 Yet bow in homage at an earthly shrine !
 Passion and selfishness, despising worth,
 And all that can ennoble man on earth,
 Are cultured oft so deeply in the mind
 That man forgets his duty to his kind.

What is that duty ?—'Tis decreed,
 By Him who giveth all we need,
 That Nature shall possess
 The power to cheer and bless,
 Or curse, by her perversion, every heart
 That in the gift of Life shall share a part ;
 It is decreed, by Mercy's voice of love,
 And by Eternal Justice from above,
 That he who freely giveth to the poor,
 From his own ample and o'erflowing store,
 Shall be repaid for all that he hath given
 By endless joy, prepared for him in heaven.

And is that sacred promise vain—
 The promise of eternal gain,
 And everlasting bliss?
 In such a world as this,
 Where selfishness and passion have control
 O'er all the nobler feelings of the soul,—
 Where splendid Vice may smile and be caress'd,
 While pining Virtue, wounded and distress'd,
 Crush'd down by sorrow, and deprived of health,
 In vain may plead to pamper'd Pride, and Wealth.—
 In such a world—*deny it, ye who can!*—
 Man is a tyrant to his fellow-man.

The being but of transient breath,
 This hour in life—the next in death—
 May proudly domineer
 O'er all *beneath* him here,
 As if his wordly pow'r were his for ever!
 Forgetting that an hour the tie may sever—
 Forgetting that his wealth is *nothing* worth,
 When he shall be a lifeless clod of earth!
 O Pride! thou enemy of human kind!
 To reason and to truth for ever blind!
 Deign but to think and feel, and thou wilt learn,
 That *thou* art but a wretched slave in turn!

Thou art a willing slave of self,
 In thy desire of wordly pelf,
 And well may pity smile
 To see thy senseless toil;
 For gain of what thou never can'st enjoy!
 The love of self must weaken and destroy
 The love of others; thou can'st never know
 The sacred blessings that exhaustless flow
 From Charity's pure fountain, ever bright,
 The *only source on earth of true delight!*—
 Would'st thou be happy?—Learn to raise and bless
 Thy fellow-man, and live in happiness!

Seek mental harmony divine,
 To prove a feeling heart is thine,
 And then this life will be
 A scene of joy for thee.
 And joy for others; Heav'n upon thy way
 Will give thee peace and blessings through the day,
 And thou, a steward of the riches giv'n,
 May'st humbly hope for thy reward in Heav'n.
 O man! thy folly and thy pride of birth,
 Prove thee the weakest creature on the earth!
 Goodness is greatness, if but truly known,
 And worth is not in worldly rank alone;
 For God may give, as boundless wisdom can,
 The noblest feelings to the poorest man." W. H.

MASONIC INTELLIGENCE.

MASONIC TESTIMONIAL TO THE MEMORY OF H. R. H.
THE DUKE OF SUSSEX, M.W. G. M.*

THE artist selected for the execution of this tribute is Bro. Bailly; the model-figure was highly approved by the Committee, and is an admirable likeness of the deceased Grand Master. It is expected to be completed in about two years, by which time the hall will be splendidly re-decorated, and, with the erection of the statue, will present a magnificent appearance.

It is probable that the placing of the statue will be commemorated by a public meeting.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, MAY 1, 1844.

Present, M. E. C. J. Ramsbottom, *M.P.*

“ J. C. Burckhardt and Satterley, as Z. H. J.

There was no matter of particular importance, unless, indeed, that the report of the Committee could not be received, by reason that the Chairman had omitted to sign it, and not being present in his official capacity as Grand Registrar, the several points could not be entertained, except as regarded certain new warrants which the Grand Chapter granted. Other matters stand over for three months! Is it too much to hint that, “ignorantia legis non excusat culpam?”

ESPECIAL GRAND LODGE.

April 24th.—Present—The Right Honourable the Earl of Zetland, M.W. G. M. on the throne; Bro. J. Ramsbottom, *M.P.*, as D. G. M., and a very large assembly of present and past Grand Officers; together with Masters, Past Masters, and Wardens, from the Metropolitan, Provincial, and District Lodges, exceeding four hundred members of the Grand Lodge.

The Grand Lodge was opened in ample form and solemn prayer. Such portion of the minutes of the last Grand Lodge as related to the election of Grand Master and the business of the day, was read and confirmed.

* *Ibid.*, p. 60, also, p. 384, 1843.

The solemn installation of the Right Hon. and M.W. the Earl of Zetland, was then conducted by the R.W. Bro. J. Ramsbottom, Prov. G. Master for Berkshire, assisted by the V.W. Bro. the Rev. William Fallofield, Grand Chaplain, in the most impressive manner.

As the Earl knelt, in the presence of the assembled Grand Lodge, and took the solemn obligation of a Grand Master, the scene was most interesting and effective. The ceremony was impressively grand. At its conclusion the Earl was proclaimed Most Worshipful Grand Master of the United Grand Lodge of ancient Free and Accepted Masons of England, and saluted accordingly.

The Grand Master then appointed and invested the Grand Officers for the year ensuing:—

The Right Hon. and R.W. Bro. Earl Howe, (P. G. M. for Warwickshire), Deputy-Grand Master.

The Hon. and R.W. Bro. Ridley Colborne, S. G. Warden.

R.W. Bro. Thomas Smith, J. G. Warden.

” R. Percival, jun., (P. S. G. W.) G. Treasurer.

” T. H. Hall (P. G. M. Cambridgeshire) Grand Registrar.

V.W. Rev. W. Fallofield, and } Grand Chaplains.
 ” ———— Hayes,

” W. H. White, Grand Secretary.

W. Bro. Peter Thompson, S. Grand Deacon.

” Chas. Baumer, J. Grand Deacon.

” P. Hardwick, Grand Sup. of Works.

” R.W. Jennings, Grand Dir. of Ceremonies.

” Thory Chapman, Assistant ditto.

” W. B. Webb, Grand Sword Bearer.

” Thos. Cooke, Grand Organist.

” W. Rule, Grand Pursuivant.

” T. Barton, Grand Tyler.

The GRAND STEWARDS, viz.:—W. Bros. Bellville, Scott, Dobree, Wyld, Wood, Mountjoy, Else, Murillo, Woods, Pollock, Carlin, Coakley, Halton, Forman, Rushton, Haughton, Alexander, and Humfry—were then presented.

The Grand Lodge then walked in procession to the hall, in which was assembled a number of Brethren, who rose respectfully as the Grand Master and his Officers walked round the hall. The banquet, provided by the Grand Stewards, was a most liberal entertainment, and gave the highest satisfaction. The Grand Master presided, and delivered his various addresses with considerable animation and Masonic feeling. The vocal department was admirably conducted by the new Grand Organist, Bro. T. Cooke, and the arrangements for the ladies in the gallery were complete.

AN ESPECIAL GRAND LODGE was held on the 17th May, to lay the foundation of a new building, intended to be erected in connexion with the present structure of the CALLEDONIAN ASYLUM, in the New Road from BATTLE-BRIDGE to HOLLOWAY.

The Most Worshipful the Grand Master (the Earl of Zetland), attended by the R. W. Colonel Tynte, P. G. M. for Somersetshire, and many present and past Grand Officers, with about 300 members of the Grand Lodge, assembled at COPENHAGEN-HOUSE TAVERN, at THREE o’CLOCK in the Afternoon, when the Grand Lodge was opened, in ample

form and solemn prayer; after which the Brethren were marshalled in order, and proceeded to the site of the proposed building (a distance of 400 yards), in Masonic form and procession, headed by the members of the Caledonian Asylum, and accompanied by Highland pipers, whose bag-pipes resounded grandly. On approaching the Asylum the boys were marshalled, clothed in the tartan, and saluted the Brethren as they passed, in clan-like respect. The platforms were filled with ladies elegantly dressed, and the Brethren, being in full costume, the scene that presented itself was very animated. The ceremony of laying the foundation-stone, by the Grand Master, then took place, and the Grand Chaplain delivered the following

INVOCATION.

"Vouchsafe thine aid, Almighty Parent of the Universe, to this our present undertaking. Grant, we beseech Thee, that upon the foundation laid this day, we may be permitted to erect such a superstructure which shall not only illustrate the benevolence of man, but, by its pious and charitable objects, redound to the glory of Thy holy name. Sanctify our purpose, we implore Thee, with Thy heavenly grace: Strengthen it with Thy Almighty power; and so direct the hearts of those who shall partake its benefits, that, having here imbibed the precepts which make men wise unto salvation, they may be finally admitted to those heavenly mansions, where the world's Great Architect lives and reigns for ever."
—AMEN.

The Brethren, after the conclusion of the ceremony, returned in procession to Copenhagen House Tavern, where the Grand Lodge was closed in ample form, and with solemn prayer.

UNITED GRAND LODGE.

COMMITTEE OF MASTERS.

29th May. Present—Bros. Lewis, P. Thomson, Baumer, Crucefix, M'Mullen, Savage, Webb, Rule.

The scrutineers appointed for the ensuing Grand Lodge were, Bros. Marriott, 12; Culverhouse, 15; Fregan, 33; Dawes, 227; Spaul, 237; W. G. Clarke, 329.

NOTICES OF MOTION.

By the Grand Master.—To confer permanent rank on Bro. Sir George Smart, late Grand Organist,—the same on Bro. J. L. Evans, late Grand Sword Bearer.

That the thanks of the Grand Lodge are due to Sir George Smart for his efficient services as Grand Organist during a period of twenty-six years.

By the Grand Registrar—a renewal of the motion respecting Provincial Grand Masters.

THE REPORT OF THE BOARD OF GENERAL PURPOSES, stated that the expenses for distressed Brethren greatly exceeded the income,—and proposed several changes in the present mode of distribution,—that notwithstanding the application of four hundred pounds per annum from

the fund of Benevolence to the Benevolent Annuity Fund—there had been no restraint to the liberality in monthly casual grants. A change was suggested by the appointment of a monthly Committee in lieu of the present board—and that grants over five pounds should wait for confirmation—but that sums of five pounds should be paid immediately. That Brethren under the constitution of the Grand Lodge of Scotland and Ireland, as well as of foreign Grand Lodges, should only be relieved for the purpose of assisting them to quit England, and the qualification for relief in all cases, should be three years' membership; also, that all expenses of whatsoever kind should be paid out of the fund of the Board of General Purposes.

That, as the committee appointed by Grand Lodge to conduct the arrangement of the Masonic testimonial to the memory of H. R. H. the late Duke of Sussex, had selected Bro. A. H. Bailly as the artist; the Board had paid six hundred pounds to that Brother on account.

That five hundred pounds, consols, had been purchased on account of the fund of the Board of General Purposes.

That fifty-four pounds ten shillings and eight pence was in the hands of the Grand Treasurer, on account of the Fund of Benevolence, and upwards of a thousand pounds on account of the funds of the Board of General Purposes.

Some alterations in the By-laws of the Royal Masonic Benevolent Annuity Fund await the sanction of the Grand Lodge. Five quarters salary at £50 per annum had been paid to Brother Farnfield.

The unanimous thanks of the Board had been passed to the President, Bro. A. Dobie, P. G. D., for his assiduous and devoted attention during two years official services.

Bro. White read the former notice of motion by Bro. Crucefix, *vide* p. 404, 1843, on which Bro. Crucefix reminded the President that he claimed (by consent) precedence of the report of the Board, in virtue of the proceedings at the last Grand Lodge.

QUARTERLY COMMUNICATION.*

June 5.—Present—The Rt. Hon. Earl of Zetland, M. W. Grand Master, on the throne.

- Bro. H. R. Lewis P. G. M. of Sumatra, as D. G. M.
 „ J. Ramsbottom P. G. M. for Berkshire.
 „ The Hon. Ridley Colburn S. G. W.
 „ T. Smith J. G. W.
 „ Rev. Hayes, G. Chaplain, T. H. Hall, G. Registrar.
 „ W. H. White, G. Sec., P. Thomson, S. G. D., C. Baumer, J. G. D.
 „ P. Hardwick, G. Sup. W.
 „ R. W. Jennings, G. Dir. Cer., T. Chapman, Ass. ditto, W. B. Webb, G. S. B., T. Cooke, G. Organist, W. Rule, G. Purs., T. Barton, G. T.

* The circular, with the proceedings of the Grand Lodge of March last, has been issued some time since; but no circular of the Grand Chapter has been issued since August, 1841. Report says, that the Grand Superintendent of all Sumatra is most indignant at this neglect.—“Tremble all those who do such course pursue.”

Several Past Grand Officers, six Grand Stewards, and about fifty Masters, Past Masters, and Wardens of Lodges.*

The Grand Lodge was opened (at half-past eight) in ample form, and with solemn prayer.

The Grand Master stated the regret of Earl Howe, that his necessary attendance on Queen Adelaide prevented him from being present this evening.

The reading of minutes of preceding meetings, and reports of Benevolence, Board of General Purposes, and Annuity Fund, was not concluded until past ten o'clock.

After which a discussion arose as to priority of Bro. Crucefix's motion, first delivered to Committee of Masters on 30th of August last (*vide*, p. 404, 1843); but to relieve the Grand Master from a probable difficulty, Bro. Crucefix proposed the deferring of his motion.

The first suggestion of the Board to change the Constitution of the Board of Benevolence was then moved and seconded; to which an amendment was moved and seconded, that "the consideration of the subject should be postponed until the next Grand Lodge," which amendment was carried by a majority of *three*.

The time for new motions having expired, the Grand Lodge was closed in ample form and solemn prayer.

THE NEW BOARD OF GENERAL PURPOSES.

GRAND OFFICERS.—Bros. Dobie (President), Lewis, Hall, M'Mullen, Bossy, Jennings, Baumer, Lawrence, Savage Jas., Webb, Evans.

MASTERS.—Clarke, W. G., Cubitt, Daws, Foreman, Klein, Manico, Marillier.

PAST MASTERS.—Gibbins, Havers, King, Lee, Parkinson, Truman, Walton.

GRAND CONCLAVE OF THE RELIGIOUS AND MILITARY ORDER OF MASONIC KNIGHT TEMPLARS.

We regret to state that the Committee have not met since our last report.

A warrant for an encampment to be held at Axminster has been granted to Sir Knight Tucker.

* There was a grand review at Windsor, which probably had more attraction for the Brethren, and caused the paucity of attendance in Hall, where the June meeting is usually the most numerous.

THE CHARITIES.

ROYAL FREEMASONS SCHOOL FOR FEMALE CHILDREN.

April 11.—GENERAL COURT.—The attendance of governors was but limited; the candidates were admitted without ballot.

April 25.—GENERAL COMMITTEE.—The following Brethren elected:

AUDIT COMMITTEE.

Bros. Acklam, Cleghorn, Daly, Read, Gibbins, Giles, Harman, Taylor, Miles, Norris, Patten, Wackerbath.

HOUSE COMMITTEE.

Bros. Acklam, Baumer, Bossy, Chandler, Dobie, Lewis, M'Mullen, Patten, Shadbolt, Taylor, Vink, C., White, W. H.

FESTIVAL ANNIVERSARY.

The annual celebration of the festival in aid of this institution, was held at Freemason's Hall on Wednesday, the 15th of May, under the superintendence of the following:

BOARD OF STEWARDS.

Bro. John Ballard Byron	No. 2, <i>President.</i>
„ William Gray Clarke	329, <i>Vice President.</i>
„ John B. Bellville	1, <i>Treasurer.</i>
Bro. Rev. W. J. Carver	No. 4
„ John French	5
„ William Mardon	8
„ Geo. H. Marriott	12
„ Wm. Stephenson	14
„ T. R. White	21
„ John S. Robinson	30
„ Henry Tipper	32
„ Andrew Holman	54
Bro. Frederick Vink	No. 66
„ Charles Milner	85
„ James Russell	108
„ John E. Body	116
„ Jeremiah Pilcher	218
„ George Alexander	233
„ Stephen Henry Lee	237
„ W. G. Thiselton Dyer	324
„ John Mahon	663

The Right Hon. and M. W. Grand Master, the Earl of Zetland, took the chair, supported by the newly appointed Grand Chaplain, Bros. Cabbell and Pollock, Past Grand Wardens; Bros. P. Thomson, and Baumer, the Grand Deacons, and many other Past Grand officers.

After dinner, a letter was read from Earl Howe, D.G.M., enclosing a draft for 10*l.* 10*s.*, expressing his regret at being absent, in consequence of being appointed the director of the concert of ancient music on that evening.

The Earl of Zetland gave a very satisfactory detail of the objects and success of the Institution, and evinced the most considerate kindness and attention to the business of the day. The Countess, with a party of friends, honoured the meeting with their presence, and expressed themselves highly delighted with the scene, particularly at the interesting procession of the children, attended by the Matron and assistants, escorted by the House Committee and Stewards.

The collection was most liberal, exceeding 800 guineas, embracing, among others, from the list of the Grand Masters' Lodge, 12*l.*; Antiquity, 112*l.*; St. George's, 100*l.*; Bank of England, 70*l.*; Jordan, 60*l.*; Among the donations were the following:—Queen Dowager, 10*l.* 10*s.*; Earl Zetland, 10*l.* 10*s.*; Earl Howe, 10*l.* 10*s.*; Bro. Edwards, G. M. L.,

(per Bro. Crew,) 25*l.*; Bro. French, St. George's Lodge, 31*l.* 10*s.*; Bro. C. Andrews, (same lodge,) 21*l.*; Burlington Lodge, 10*l.* 10*s.*; Grand Masters and Prince of Wales' Lodges, each 5*l.* 5*s.*; Bros. Cabell and Pettit, each 10*l.* 10*s.*; and the Stewards generally, 10*l.* 10*s.* each.

The musical department was most ably conducted by Bro. T. Cooke, the Grand Organist.

A medal was presented to Fanny Tucker, with a most affecting address by the Grand Master.

There were ninety ladies present in the gallery.

THE BOYS' SCHOOL.

A GENERAL COURT will be held on the 1st of July, at seven o'clock in the evening, at which six of the eight candidates will be elected.

ROYAL MASONIC BENEVOLENT ANNUITY FUND

FOR THE RELIEF OF POOR, AGED, AND INFIRM FREEMASONS.

*Allowing the Annuitants to reside where they please.**

At the Annual General Meeting of this Charity, held at Freemasons' Hall, London, on Friday, the 17th day of May, 1844,

The Right Hon. the Earl of Zetland, M. W. G. M., in the Chair.

After the general business was disposed of, the Governors and Subscribers proceeded to the election of twelve annuitants, and the following was the result of the poll, viz. :—

† Sharp Maxfield †	4644	William Horrocks	446
† William Bridle	3889	Matthew Naylor	432
† William Raby	1721	Thomas Hobson	430
† John Martin	1547	William Riding	387
† John Cook	1492	Thomas Miller	363
† John James Bird	1468	William Yates	350
† James Cheetham	1366	Peter Diamond	334
† William S. Swendell	1325	John Clegg	316
† John Morris	1315	Edward Lainton	304
† Joseph Williamson	992	James Seddon	286
† John Cook	867	Phineas Elton	180
† Robert Buddock	762	Robert Stuart	121
Richard Maryon	700	Samuel Hunter	71
George Broughton	646	James Crampton	69
James Swiman	586	Edmund Edmundson	64
Richard Clark	578	James Harrold	58
John Durnford	574	Mark Noble	45
Thomas Spenceley	573	John Sketchley	38
Robert Hutton	452	John Hogg	26
Richard Howell	449	Thomas Robertson	22

WILLIAM FARNFIELD, Secretary.

* Could not this be phrased with more propriety? as it stands, it might be that some of the poor fellows should take a fancy to Windsor Castle, Bushy Park, or Aske Hall; in such case, what chance would they have of residing "where they please?"

† Those marked thus † were declared to be the successful candidates.
‡ Among the successful candidates those in Italics are country Brethren. Some further particulars will be found at page 195.

NINTH ANNIVERSARY FESTIVAL OF THE ASYLUM FOR
AGED AND DECAYED FREEMASONS.

ON Wednesday, the 19th June, the Ninth Anniversary Festival in aid of the funds for erecting an Asylum for Worthy Aged and Decayed Freemasons, took place at the Freemasons' Hall, Great Queen-street, Lincoln's-Inn-Fields.

Bro. the Hon. Colonel ANSON, *M.P.*, Provincial Grand Master for Staffordshire, presided at the banquet, to which 130 gentlemen, the majority of whom were Brothers of "the mystic tie," sat down shortly after six o'clock.

The galleries were occupied by a number of elegantly dressed ladies, who, by their presence, gave an additional interest to the proceedings of the evening. The musical arrangements had been made with great liberality and good taste, and both the business and pleasure of the evening passed off with much *eclat*. Among the professional Brethren and ladies who had kindly volunteered their services on the occasion were, Signor Fornasari, Signor Brizzi, Signor L. Negri, (piano); Signor Emiliani (violin); Mr. and Mrs. Seguin, Mrs. Chatfield, the Misses Turner, Brother Horn, Brother Collyer, Brother Jolley and pupils, Bro. Signor Negri, Brother Crouch, and Brother Kingsbury.

After dinner, which consisted of all the delicacies of the season, and was served in Brother Bacon's best style, had been concluded, the cloth drawn, and the *Benedictus* sung by the musical Brethren present.

The R. Worshipful CHAIRMAN rose and said, he was sure they would all anticipate the toast which he was about to give as the first of the evening—it was the health of our gracious Sovereign the Queen and her illustrious consort Prince Albert.—(Loud cheers.) They must not forget that, although she filled the highest station in the realm, her Majesty had, equally with us all, many duties to perform—(hear, hear)—and he felt confident that there would not be one dissentient voice in that company, or throughout the whole kingdom as to the excellent manner in which those duties were performed by our amiable Sovereign, who, not only conferred a lustre on the crown itself, but gave the highest satisfaction to all her subjects.—(Protracted cheering.) He would now, without further preface, ask them to join him in the pleasure of drinking to the health of the Queen and her illustrious consort, Prince Albert, with three times three.—(Cheers.)

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

The Worshipful CHAIRMAN, after a short interval, again rose and said, the next toast which he had to propose to them was the health of her Majesty the Queen Dowager, who was a liberal benefactress to this institution, and also patroness of the Girls' School.—(Cheers.) He was quite sure that it was not necessary to do more than state these circumstances to induce the company to receive the toast with all that cordiality and enthusiasm which it so well deserved at their hands.—(Loud cheers.)

The toast was drunk with three times three hearty cheers, and followed by the glee—"Health to Queen Adelaide."

The Worshipful CHAIRMAN said, he would now give them the health of his Royal Highness the Prince of Wales, and the rest of the Royal Family; and, all that he would add in proposing this toast was, a hope that many of them would live to see the day when the name of his Royal

Highness should stand at the head of the Masonic body of this country.—(Cheers.) He called upon them to drink the toast with three times three.

The toast was duly honoured, and followed by a glee.

The Worshipful CHAIRMAN said, the next toast which he had the honour of proposing was, the health of the Most Worshipful Grand Master the Earl of Zetland, and his Deputy, Earl Howe, with three times three.—(Loud cheers.)

The toast was drunk with all the honours, and much enthusiasm. Song—Mrs. Chatfield—“The spring time is coming.”

The next toast given by the Worshipful Chairman was, the health of the Grand Masters of Scotland and Ireland, which was drunk with three times three hearty cheers. Song—Brother Crouch—“Kathleen Ma-voorneen.”

The Worshipful CHAIRMAN again rose and said, it was now his duty to propose what they must all agree with him in considering the toast of the evening, namely—“Prosperity and success to the Asylum for Aged and Decayed Freemasons.”—(Loud cheers.) In proposing this toast he felt that it would be necessary to offer to the company a few remarks, and he trusted that they would be kind enough to receive these remarks with that indulgence of which they would stand in need.—(No, no, and cheers.) In the first place, he must explain to them that he did not stand in the position in which they now saw him from his own seeking; he should not himself have presumed to think of taking that chair, for he did not think that he was the most proper person to fill it on such an occasion—he did not think he was the most proper person to explain to them the merits of an institution with which he had himself only so recently become acquainted. It was, however, to the kindness of those gentlemen who had asked him to preside at their Festival to-night that the fact of his occupying the chair was to be attributed—(Cheers). He was also much indebted to them for having introduced him to the knowledge of an institution which had for its object the provision of comforts in declining years for those who had not the power or the means of obtaining them for themselves—(Loud cheers). He felt that it was a part of his duty, or he should not do so, to allude to the circumstances which had attended the origin of this institution—(Hear, hear). It had had to contend with difficulties of no ordinary character—with difficulties which, to any less ardent or less generous supporters than those whom he saw around him, might have been considered insurmountable—(Cheers). He trusted, however, that the day would soon arrive when those difficulties might no longer exist—(Renewed cheers). It had been considered the privilege of Grand Lodge to originate all propositions which had a tendency to promote the interests of Freemasonry at large. The other charities which had been established, and which flourished under its parental care, had received the praise to which they were entitled—(Hear). The principle on which they were founded was excellent, and the manner in which they were carried out deserved the praise of every body—(Cheers). But charity did not always stop at one particular point—(Cheers). In fact, it had no limits in the breasts of the really benevolent; and, in some instances, its ardour could not well be restrained—(Renewed cheers). There were those among our Brethren who thought it expedient and advisable to establish a permanent home for some of those who had long been united

with them in prosperity, and to erect an asylum which might vie with the other institutions which we see around us in various parts of this great metropolis—(Cheers). There could not be any doubt (continued the Honourable and Worshipful Brother), that if they looked around and within the circle of the spot on which they were assembled, they would find many institutions which had been established, and were now flourishing, which had commenced under circumstances of difficulty as great as those in which they had been placed—(Hear, hear). Those institutions excited our admiration, and the admiration of every foreigner who visited our shores—(cheers)—and was it not natural that so ancient a body as the Freemasons—a body foremost in the cause of benevolence, and whose very foundations were based upon the distresses of human nature—(cheers)—and united the people of every clime and country—was it not natural, he asked, that they should be anxious to see a permanent establishment founded, which should be handed down to future ages as really worthy of the principles they professed?—(Loud cheers.) There was no doubt that every one had a perfect right to exercise his benevolence in the manner best suited to his own views, and most beneficial to the purposes for which it was intended. He would not quarrel with the manner in which any one chose to exercise his benevolence, nor would he deprive another charity of one single shilling which was requisite for the purposes which its founders had in view—(Hear, and cheers). But, suppose they were to announce that the project for building was at an end; why, not one sixpence the more would be added to the funds of any of the long-standing charities of the Masonic body—(Loud cheers). The stream of charity would not flow stronger in other channels because theirs was closed up—(Cheers). Those who might be disappointed by such a course, would reserve the distribution of their alms until some other object in accordance with their views presented itself—(Hear, hear). He knew it would be presumption to offer any advice, or to lay down any rule for their guidance; but, at the same time, standing there as he did among a number of gentlemen, with whom he was not acquainted before, occupying that chair, he declared himself the fearless advocate of the cause which had been presented to his notice. He flattered himself that, although this was the beginning of his connexion with the asylum, it would not be the end—(Cheers). He flattered himself that, at some future time, he might see many others associate with him, not only attending to advocate what they had in view, but taking an active part permanently to establish the same—(Cheers). Let them all be united in their one object, and, by perseverance, by cordiality, and by a softening of those asperities, which might have crept in among the advocates of this charity, and some other Freemasons, they would, doubtlessly, succeed in accomplishing their great and good object—(Loud cheers). But, without union and some concession, such an object was difficult of attainment. There was, however, that good sense among Englishmen which would always guide them to the goal at which it was desirable to arrive—(cheers)—and when they once got funds sufficient to enable them to lay the first stone of their edifice, from that moment all doubt as to its ultimate success and speedy completion would be at an end—(Renewed cheers). He concluded by thanking them for the kind manner in which they had received the few observations he had ventured to address to them.—(Great cheering.)

The toast—"Prosperity and success to the Asylum for Aged and Decayed Freemasons," with three times three, which was drunk with the greatest enthusiasm.

In the interval between this and the succeeding toast, Signor Emiliani played a concerto on the violin, which elicited much applause.

The Worshipful CHAIRMAN again rose, and said, he would, with the permission of the company, confide the next toast to Brother Brewster, —(cheers)—who, he felt, would be much more competent than he should to do it justice. He, therefore, with the greatest pleasure, called upon Brother Brewster for that purpose—(cheers).

Brother BREWSTER rose amid cheers, and said, he felt that the worshipful Chairman had done him great honour, not only in entrusting him with the pleasing task of proposing the next toast, but also by announcing it to the company as he had done—(cheers). It would, however, be both ungracious and ungrateful in him, if he offered the toast to the notice of the company, before he had tendered his sincere thanks to their worshipful Chairman, for the exceedingly gentlemanly manner in which he had that night performed the duties of the chair, and said, how much the company appreciated the humble estimate which he had been pleased to make of himself, while all around had regarded him with the greatest and most sincere admiration—(loud cheers). In tracing the history of the Asylum, the worshipful Chairman had regarded the difficulties experienced by those with whom it had originated, and had encouraged them to look forward to that day, when those difficulties should be at an end, and when its walls should glisten in the light of Masonic benevolence—(cheers). The Chevalier Ruspini had had the honour of having commenced the Girls' School. Preston and Oliver of shedding the light of Masonic science over all the earth; and Bro. Dr. Crucefix had undoubtedly had the honour of being the originator of the Asylum—of the notion, that some day the old man should be taken care of, as well as the young child—(cheers). The credit and the honour of this could never be taken away from him—(renewed cheers). There were two other Masonic charities; he wished there were a dozen—if there were twenty he should rejoice—(cheers and laughter). This, however, was the first in honour—(cheers)—and there was now reason for hoping that the greatest success would crown their efforts, and surmount all difficulties. He (Bro. Brewster) had been, for some time past, in communication with a most efficient Mason and worthy Brother, he meant their worshipful Bro. Benjamin Bond Cabbell—(cheers). He had, before he knew that they were to be honoured by the presence of their worshipful Chairman of this evening, requested him to preside on the present occasion—he had made it a matter of personal request, that he would do them the honour of presiding—(hear). He (Bro. Brewster) was told that he should not succeed, but the result showed that he knew their worthy and worshipful Brother better than those who so admonished him. For although Bro. Bond Cabbell had declined to preside this year, he had promised that he would do so next year, "if he could in the slightest degree promote the object they had in view"—(loud cheers). The letter which contained this communication, he (Bro. Brewster) said, he considered no longer his property; he looked upon it as forming a portion of the archives of the Aged and Decayed Freemasons' Asylum—(loud cheers). He now begged to inform the company, that he had this day taken the liberty of handing in to the Secretary's office, a notice of a motion for

the next meeting of Grand Lodge, for the amalgamation of the two Charities—the Annuity Fund, and the Asylum—and let those who had the love of the Asylum and Freemasonry at heart, and viewed things as he did, give him their aid—(cheers). Let them hope for a little longer, and the constitution of their Order would convince them, that, although there might be some difficulty, there would not be much—(renewed cheers). He now came to the toast which he had been kindly permitted to propose to them; it was the health of the Treasurer of the Asylum, their worshipful Bro. Crucefix—(loud cheers). He begged to include in the toast, the Committee and Secretary.

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

Bro. CRUCEFIX then addressed the company—“Right Worshipful Chairman, Gentlemen, and Brethren, I avail myself of the privilege which my position as your Treasurer gives me of returning thanks for my colleagues, the Secretary and myself, for the very kind manner in which our healths have been proposed by Brother Brewster and received by you. It is hope of reward that sweetens labour; so it was the anticipation of some such compliment as the present that encouraged us. We feel our position, as the humble instruments of your benevolence and liberality, to be one of equal honour and confidence; and are so hopeful to maintain it, that I beg to remind you of the forthcoming Annual General Meeting, and being eligible for re-election, we now beg to canvass your votes and interest, in our own behalf—(laughter and cheers)—and, with the hope of success, I beg again to return our united acknowledgments.”—The Doctor then read the following

REPORT.

It is with a deep sense of gratitude to the Great Architect of the Universe, that the Committee are permitted to announce their Ninth Annual Report; and to show that the funds of the Institution equally justify their hope, and the liberality of the Brethren. The following is the statement of the funds:—

	£	s.	d.
Three-per-Cent. Consols.	2,066	1	0
Dividend due in January	31	0	0
Exchequer Bills	1,200	0	0
Saving's Bank	119	5	8
At the Bankers.	79	6	2
In the Treasurer's hands.	66	5	9
	<hr/>		
	3,561	18	7
An unsettled Account	306	6	2
	<hr/>		
	£3,868	4	9

By the above statement it will be seen that, after payment to annuitants, and all contingent expenses, there has been a considerable increase in the funds of the Asylum since the last Report. The increase has been partly caused by the payment of a bequest of £50 (less the legacy duty) by the executors of the late Mrs. Hannah Waldo Astley, widow of the late Brother John Astley; and also by the profits of a ball in January last, which realised £60.

It has been a subject of the highest satisfaction that many ladies, and

also gentlemen, not of the Order, continue to illustrate the principle of Masonic charity by practical example, and the committee congratulate the friends of the Institution on such a disinterested proof of its utility.

The committee have to report that since the last festival one of their aged friends, Brother Thomas Horth, a most estimable man, together with his wife, have paid the debt of nature, in the full hope of a blessed eternity.

Lastly. The committee beg to observe with unmixed satisfaction, that however the final object of their wishes may have been deferred, yet the gradual approach to it has been marked by such a union of the Masonic virtues as to stimulate them to prosecute their labours with the humility that FAITH directs, the cheerfulness that HOPE inspires, and the confidence that CHARITY encourages.

“In that report, Brethren, there is an important reference to the bequest of an amiable and benevolent lady, the widow of a Mason, which is an additional proof, were any wanting, that Freemasonry is highly esteemed by that better sex, without whose powerful aid this Institution could never have reached its present state. Do not all our festivals record subscriptions from the wives and daughters of Freemasons? Are not our balls, to us a very productive source of income, patronised by them; and do they not always show an anxiety to be present in the gallery, to approve our labours and reward us by their smiles?

He said well, who apostrophised woman, as the morning-star of our youth, the day-star of our manhood, the evening-star of our age. We know that her first duty is to mould the plastic mind of early youth to virtuous conduct, and that on the cultivation of her mind depends the wisdom of man; and it was Sheridan, I believe, who truly observed, that it is by woman that Nature herself writes on the heart of man—(great cheering). Brethren, I must draw your attention for a moment to the first bequest to this Charity, and to remark that it has flowed from the benevolence of woman—not in the moment when she was sharing in joy like the present, but when communing with herself on the graver contemplation of a change of worlds—(hear, hear).

Brethren,—I must dwell a little longer on this subject, and I hope, without fatiguing you. Among other ladies, who took our cause in hand, was the venerable mother of our present Chairman—the Dowager Viscountess Anson—the daughter and mother of Provincial Grand Masters, who, approving, nay, blessing the cause of the Asylum, on finding that the late Brother Horth was a deserving object, personally canvassed the subscribers, and succeeded in placing him on the list. The protectress and the protected now sleep in peace.

Brethren, I will not weaken the effect which the presence of our honourable and gallant Brother in the chair, must exercise on this meeting. I am certain he will not be offended when I say, that the cause which such a mother has blessed, will not only entitle the son to your respect, but endear him to your affection—(great cheering).

Brethren, is it not time that we should be honest to the other sex—somewhat more unselfish in ourselves? Should we not endeavour to repay some small instalment of the great debt we owe to our best friend—whether we view her in the character of sister, wife, or above all, in that of mother? Is it not high time to remove those moral stains from our Masonic escutcheon—a disregard for her interests, and a selfishness for our own? From this moment may there go forth an ennobling sentiment that shall swell into one burst of universal acclamation in

favour of a fund for the widows of Masons—loud cheering). I am not a young man, but I am not too old to hope that I may live to see the accomplishment of what I believe to be a general desire—and which it only requires moral courage to ensure—for the means to such an end are abundant.

Experience, it is true, has proved, that in searching the bowels of the earth for the precious metals, the speculator often exhausts all his means, and failure results from the want of a proper adaptation of the means, and also that, in one principle of hydrostatics, you must turn on the great power of water itself, ere the machine can bring up the element—but in such a cause as ours, prove but the necessity to be a principle of Virtue based on Charity, you reverse the order of work, and Relief is placed in your hands. I may speak somewhat enigmatically, but I shall be happy to solve the problem in Grand Lodge, for I am confident in my hope.—(Great cheering.)

The observations of the Chairman add new vigour to our moral courage; he has nobly emulated his predecessors. We must all be delighted with the prospect of a dignified union with the parent institution and its offspring. Brother Brewster has admirably seconded these observations, and the announcement of Brother Cabbell as the Chairman of the next anniversary, is a surety that we are in the right path of charity. May we not hope that every one of those Brethren, whose age and poverty are natural claims on our sympathy, but who cannot all find refuge in one home, may succeed in the other.

I beg to advert to the allusion in the report as to the delay that has attended the completion of our object. Time will not permit (if propriety would) that I should enter into a full explanation. But there is no cause for apprehension, and had there been, the addresses of the honourable Chairman, whose sentiments have been echoed by Brother Brewster, would have dispelled it. Providence has blessed our labour. The first hopes of the originators of the Asylum were limited to the moderate sum of 4,000*l.*, before they should apply to Grand Lodge in aid. It is not too much to hope that your liberality this evening will complete that amount. Is not this very gratifying? It does not often happen that our first hopes are realized.—(Cheers.) The next point to attain is a site, and then, with perfect respect and hopeful confidence, to ask Grand Lodge to aid us in the endowment.—(Hear, hear.)

Brethren, these practical proofs of the necessity of our contemplated Asylum will not be lost on you; they will link it more closely to your heart of hearts, and inspire you with increased moral courage in the cause of our holy crusade, directing you onward and upward, until you shall plant the standard of the Asylum on the loftiest turret of universal charity, and there may it wave for ages in token of your untiring zeal. Masonry is an ark of refuge, where—

“The hearts that had been mourning o’er vanquished dreams of love,
Should see them all returning like Noah’s faithful dove,
And Hope should launch her blessed bark on sorrow’s dark’ning sea,
And Mis’ry’s children find an ark, and saved from sinking be.”

Brethren, I have pleaded successfully for eight years; shall I fail on the ninth? I do not fear I shall, and I leave the cause in the hands of faithful Brethren, who have hearts that feel for the wants of others, and hands to supply those wants. May Heaven sanction the object of

this meeting, and may those fair tenants of the gallery, like spirits of a better world, reward your labours by their approbation. How true it is that,—

“ Want is a bitter and a hateful good,
Because its virtues are not understood.”

(Loud and long continued cheering.)

Brother SHAW next rose. He said that it was an old and trite saying, that good wine needed no bush, and it might, with equal truth be averred, that a good toast needed very little compliment—(cheers). He should not, therefore, preface the toast further than by saying that he was confident that it would be responded to with that spirit which always animated them when assembled together for so sacred a purpose as the present—(cheers). He would at once propose to them the health of their Worshipful Chairman—(loud cheers.) He knew full well how that toast would be received—(renewed cheers). The remarks which their excellent Chairman had addressed to them, they had already received in such a manner as convinced him (Bro. Shaw,) that his merits and talents had made a sensible impression upon them; and he knew at once how they would respond to his call—(cheers). Those among the company who were not members of the fraternity, but who attended there that night in the high and holy cause of charity, though a charity exclusively devoted to one particular class of men—felt gratitude to their Worshipful Chairman, for the manner in which he had presided over them,—(cheers)—and how much more deeply ought the Brethren, so far as the Institution was concerned, to feel towards him for his conduct in the chair this evening—(renewed cheers). It had been well said, that the time seemed to be approaching when they should attain to that object which they all had so much at heart—(cheers). Now, he begged to say, that he had never been absent from an anniversary festival of this Institution since the project of the Asylum had been first set on foot—(cheers). But he must say, that his hopes had never been so much brightened with the prospect of success, as at the present moment—(loud cheers)—and this was not only because all difficulties were likely henceforward to be removed, but because no one who had previously come among them had produced such an effect as the Worshipful Brother who now presided—(protracted cheering). The rank and standing, and further, the honest disposition which he possessed, ought to strengthen their confidence,—(cheers)—their Chairman was another and important addition to their strength, for he had the means to do them good, and the will to apply the means to proper purposes—(renewed cheers). Without one word more, he would call upon them to return their grateful thanks to the Chairman for presiding over them, and to join him in expressing a hope that he would continue to the Institution his valuable support, and thus help them to accomplish the very desirable object they had in view. He concluded by giving the health of the Worshipful Chairman, with three times three.

The toast was drunk with all the honours, and the loudest demonstrations of enthusiastic and fraternal feeling.

The Rt. Worshipful CHAIRMAN rose to return thanks. He was indeed most grateful for the kind reception which they had given to this toast—(cheers). He could not but say that he felt very much flattered, but he should be ashamed of taking all the honour to himself, because he had only done that which every person in his position ought to do

when the opportunity offered—(loud cheers). Until his reverend friend on his right (Dr. Slade), and his friend opposite (Dr. Crucefix), had suggested to him to preside on this occasion, he was hardly aware of the existence of the institution. He was sorry to hear that there had been some disagreement on this point among the members of Grand Lodge and their late illustrious Grand Master; for he had great respect for his Royal Highness, having, in fact, known him since he was a child—(cheers). The very manner, however, in which the matter had been placed before him, put it quite out of his power to refuse to preside—(cheers). Although there might have appeared to be reasons for his declining to come among them, when he came to inquire and ascertain the ultimate object which they had in view, and found that it was solely the erection of an Asylum for Worthy Aged and Decayed Freemasons (loud cheers), how could he, as a man professing to hold those principles which are deeply engraven on the heart of every Freemason, refuse compliance with such a request—(protracted cheering)? He therefore claimed no merit for the assistance that he might have rendered them this day; if that assistance should be beneficial to the institution, that would amply repay him for any trouble he had taken, or for any apparent sacrifice which he had made on this occasion.—(renewed cheers). He now told them fairly, that having once taken the chair, so long as the object was well followed up, so long would he support it and be its friend, as far as lay in his power—(cheers); and if the matter should be brought forward in Grand Lodge, and he could be of use, or if it were their pleasure that he should attend another anniversary, he should be most happy to give them his services—(loud and continued cheering). He would, in concluding, take this opportunity of proposing a toast, which must be highly gratifying to them all. His worthy Brother (Crucefix) had alluded to the great benefits which had been conferred upon their body by the ladies, and the pecuniary obligations which they were under to them—(loud cheers).

At this juncture the ladies began with one accord to leave the gallery, apparently mistaking the toast as a notice to quit. But Brother Dr. Crucefix, with great promptitude, "passed the sign" to them, and they resumed their seats; the Chairman informed them that a song was about to be sung, which would be more pleasing to them than speeches. Brother Fornasari thereupon approached the pianoforte and sung an Italian song (accompanied by Signor Negri), which called forth the most rapturous applause, followed by a general cry of "*encore!*" to which the worthy Brother very good-naturedly and promptly responded.

At the conclusion of the song,

The Worshipful CHAIRMAN said he would now give "The Ladies," with three times three. Drunk with all the honours and much applause.

After a song from Brother Signor Brizzi,

The Worshipful CHAIRMAN gave "the health of the Past Chairmen," with three times three, which was duly honoured; and next, "Prosperity to the other Masonic Charities," which was drunk with the same honours.

Song, Bro. Horn—"Stand to your guns, my boys."

The Worshipful CHAIRMAN again rose.—The toast which he had now to propose was the health of the Rev. Dr. Oliver and the Rev. Visitors—(cheers). The Rev. Dr. Oliver, he believed, was better known to many of them than he was to him (the Chairman), and he was quite sure that he was fully deserving of the reception that they would give to his name

—(loud cheers). With regard to one of his Rev. Brethren present he might safely aver, that there was not a more zealous Mason than Dr. Slade—(cheers). He would conclude by giving the toast, with three times three—(loud cheers).

Rev. Dr. SLADE.—“Honourable Sir and gentlemen, I am peculiarly happy in being present at this the Ninth Anniversary Festival of the Aged Masons’ Asylum, by the side of the distinguished Grand Master for Staffordshire. His presence on this occasion is a harbinger of peace and cessation to the cavils of those who oppose this righteous cause. Intimate as the honourable Chairman was with the late princely leader of our Craft whose remains repose in the bosom of our common mother, and whose spirit, I trust, revives in the regions of immortality, it is gratifying to infer from that fact and his presence amongst us, that all the irritating objections to our charitable project lie now buried in the same silent tomb of oblivion. Requiescant in pace! I may be permitted to say, without courtly flattery or sycophant adulation, that the Chairman is a Mason of that honourable and manly cast of character, who only requires evidence of the just claims of this contemplated charity, upon the universal contributions of the Brethren to be laid before him, to give it his warmest support and encouragement. It was only needful for him to see he was simply following the line of his Masonic duty and obligation, by presiding at this festival, to secure his ready attendance and cordial co-operation with a benignant purpose. It was only necessary to remind him that Masonry knows no bounds to her relief of the worthy aged, decayed, and way-worn Brother but those of domestic prudence—knows no rivalry in her sacred institutions for aid and sympathy to distressed Brethren but that of virtuous emulation, to secure his attendance here this day. The occupation of that chair by my honourable friend is a triumph to Masonry. It is the victory of her benevolent impulses over the baser passions which darken the human mind with prejudice, and alienate the humane from the influences of our better nature. It does infinite credit to the heart and understanding of our Right Worshipful Brother; and we must feel in return deeply indebted for his very able presidency. It confers honour upon the Craft, and upon this increasing branch of its charitable institutions, and a ray of that honour I would snatch to myself. When I received, last autumn, my honourable friend’s commands to summon a Provincial Grand Lodge in Staffordshire, I took the opportunity, respectfully, to solicit him to fill the chair at the present festival. It was perfectly natural, as a personal friend of the late M. W. G. M., and filling a Masonic rank and station conferred upon him by the illustrious dead, to request time to deliberate upon the propriety of acceding to my solicitation. Gentlemen and Brethren, you behold the joyful result of that deliberation. It ought to fill our hearts with the most sanguine expectation of ultimate success. It must hasten our anticipation of the time when the grey hairs of the worthy decayed and aged Mason shall find a refuge from the pelting storm of adversity—that tranquil abode where the wicked cease from troubling, and the weary are at rest, where all tears shall be wiped from every eye; a building not made with hands, eternal in the heavens, whose founder and architect is God. [This address created much sensation, and was followed by cheers.]

Rev. Bro. Dr. KNAPP rose and said, he ought to apologize for adding any remarks to those which had been made by the distinguished clergyman who had just sat down; but associated as he was with this ancient

and excellent body in London, and having had the honour of being attached to Freemasonry now for forty years—(cheers), he could not help offering a few observations on the beneficial effects of Masonry—(cheers). He, and his father before him, had frequently felt, however, the necessity of the benefits of such an institution as this—(hear, hear). He (Dr. Knapp) had taken every opportunity of showing the effects which such an institution must produce, and he begged to tender his thanks, and to acknowledge the obligations which the Masonic body were under, to the founders of this truly useful and charitable association—(cheers). To those who had commenced it, was to be attributed the highest praise; and he hoped, and doubted not, that it would be carried out to a complete realization of the intentions of those benevolent Brethren—(renewed cheers). Encouraged and fostered by such a Brother as they saw in the chair this evening, it could not but prosper—(loud cheers).

Bro. LANE rose to propose the next toast. He said, however anxious every one present might be to contribute towards the prosperity and success of this admirable institution, all together, they could not do anything to be compared with that which would be effected by the power of that engine which he was about to make the subject of the next toast—(hear). They would readily anticipate that he meant "the Press"—(cheers). In every good deed that was done, and in every act of satisfaction performed towards an aggrieved person, the press of England was foremost with its aid, without regard to political principles or private feelings—(cheers). He concluded by giving "the Press," with three times three.

The Rev. Mr. RICHARDSON very briefly returned thanks.

The next toast was, "Our Musical Friends, and thanks to them for the excellent entertainment they had afforded," which Dr. Crucefix prefaced in a neat speech, in which he thanked them for the aid they had so handsomely and gratuitously given to the institution—(loud cheers). The toast was responded to with much warmth of feeling, and drunk with three times three.

The CHAIRMAN now gave a toast, in which he was sure all the company would share the pleasure which he experienced in proposing it, namely, the health of the Stewards of the day—(loud cheers). They must all feel with him how much they owed to those Brethren for the excellent arrangement made on this occasion, and that their best praises were due to them for the good taste and good management which they had displayed—a proof of their cordial feeling towards this excellent institution—(cheers). Without such management it would be difficult to preserve the perfect order and harmony which had marked that night's proceedings, and he therefore tendered to them his personal thanks for the assistance they had given him—(cheers). Without further remark he would call upon them to do honour to the toast which he had proposed, namely, "the health of the Stewards of the day"—(loud cheers). The toast was drunk with three times three hearty cheers.

Bro. J. HONGKINSON, President of the Board, returned thanks for the honour done himself and his Brother Stewards. He could assure the company that they felt the utmost gratification in having rendered some service to a charity so highly deserving of support as the Asylum for Aged and Decayed Freemasons—(cheers). So many excellent sentiments had been uttered with regard to this institution, by those who

had preceded him, that little was left for him to add; and those sentiments, he begged to remind them, were not empty words or mere professions, but sentiments accompanied by corresponding actions—(loud cheers). Among Freemasons were to be found the first nobles of the land, who had “this world’s goods,” and on the present occasion they had a bright example in their excellent Chairman, to come forward and give their influence in the cause of charity—(cheers). It was by supporting such institutions as this that they carried out the first principles of Freemasonry, and he trusted that ere long they would be enabled to raise a structure, “perfect in its parts, and honourable to the builder”—(loud cheers). What was more honourable than old age? Surely, then, those actions must be deemed honourable which contribute to its support, when attended, moreover, by poverty, brought on by uncontrollable circumstances—(renewed cheers). He need not say more to influence them in favour of the institution, and he now again returned his most sincere thanks for the honour done them.—(loud and general cheering).

The Chairman and the majority of the company shortly afterwards retired from the hall, and joined the ladies in the music-room, where the musical and vocal friends continued their delightful services. Quadrilles concluded one of the most delightful entertainments ever recorded, even among the annals of the Asylum for the worthy Aged and Decayed Freemason.

It is due to Mr. Harker to state that he acted as toast-master on the occasion, and gave the “fire” in a powerful manner, with distinctness of voice and precision of time peculiarly his own.

THE REPORTER.

THE MASTER MASONS’ LODGE OF IMPROVEMENT continues its meetings every Friday, without interruption, at the Freemasons’ Tavern.

THE STABILITY LODGE OF INSTRUCTION, held at the George and Vulture, Cornhill, closed for the season in April last, on which occasion there was a very numerous meeting of the Brethren, who attended in compliment to Bro. Peter Thomson, the newly appointed Senior Grand Deacon, who has for so many years presided over the interests of the Lodge.

CROSS OF CHRIST ENCAMPMENT.—A report from this Encampment is necessarily postponed.

LODGE OF HONOUR AND GENEROSITY (No. 194). *May 6.*—This day the Lodge closed its meetings for the season. Though not very numerously attended they have been very agreeable, and have been much enjoyed by the members and visitors. It is a singular occurrence that there has been only one initiation in this Lodge for upwards of four years. Its principal Officers for the past year were—Bro. Jas. Parkinson, W. M.; Bro. Davyd Wm. Nash, S. W.; Bro. Daniel Keith, J. W.; and Bro. Henry Emly, immediate P. M. If report says true, Bro. Davyd Wm. Nash, the S. W., will be elected to the chair next year, in which case, we certainly shall do ourselves the pleasure of attending his installation, *if we are fortunate enough to get an invitation!*

MOUNT CALVARY ENCAMPMENT.—The warrant for this Encampment

was granted by his late Royal Highness the Duke of Sussex, and his signature to the document was, we believe, one of the last Masonic acts which he performed. The Encampment was opened on Sunday, the 29th of October last, at West Drayton, being the place named in the warrant; upon which occasion several Companions of the R. A. received the honour of Masonic knighthood. On the 26th of last month a Conclave was held at the George Hall, Aldermanbury, when the Grand Sub-Prior of England, and Sir Knights Goldsworthy, Gibbins, Robinson, Pryer, Berkeley, Beaumont, Guyon, and others, having assembled in their field of encampment, proceeded with the preliminary arrangements, and installed Comp. Lec and several others. The Encampment is about to be removed to the George Hall, London, for the better convenience of the members.

☞ *Many other reports of Lodges and Chapters (sixteen in number) came too late.*

MASONIC CHIT-CHAT.

THE DUKEDOM OF SUSSEX.—The House of Lords met on Thursday, May 23, and sat in a Committee of Privileges. The attendance of peers was exceedingly numerous, and the space below the bar was literally crammed with barristers and strangers.

The order for taking the petition of Sir Augustus D'Este claiming the Dukedom of Sussex into consideration, was read, after which Sir Thomas Wilde (with whom were Mr. Erle, Q.C., and Mr. Wilde, jun.) said, he had the honour to appear, with his learned friend, before their lordships in support of the claim of Sir Augustus D'Este to the Dukedom of Sussex, and he trusted that the evidence and circumstances he should lay before the house would fully establish the claim of his client. The learned counsel said, their lordships no doubt recollected that his late Royal Highness the Duke of Sussex, son of his Majesty George III., was born in the year 1773; that, when travelling, at an early age, his Royal Highness, in 1792, met with Lady Augusta Murray and her mother, the Countess of Dunmore, at Rome. At this period the Duke of Sussex had not attained the age of twenty-one; an intimacy took place, and the result was a private marriage between his Royal Highness and her ladyship, at Rome. In 1793 his Royal Highness and her ladyship were again publicly married by banns, at the Church of St. George, Hanover-square, London; but he considered the principal question for their lordships' decision would relate to the marriage at Rome, whether that could be considered a legal and valid ceremony or not.

The learned counsel then proceeded to read portions of the correspondence between the late Duke of Sussex and Lady Augusta Murray, previous to, and after their marriage at Rome, and in London, in all of which his Royal Highness contends for their validity, and appears anxious that it should be generally known that he considered the present claimant, Sir Augustus D'Este, to be his lawful and legitimate child.

At the conclusion of Sir Thomas Wilde's argument, their lordships adjourned.

Thursday, June 13.—Mr. L. Walker, late comptroller of the household, produced the patent of his late Royal Highness the Duke of Sussex,

which was read ; various documents and letters, which were put in at the previous Committee, were again read, and other papers were produced and read, the case was then adjourned to the 25th instant ; on which day, after hearing further evidence, the case was postponed until the production of evidence as to the marriage-law valid in Rome.

THE LIBRARY OF THE LATE DUKE OF SUSSEX.—It is at length definitively arranged by the executors that the late Duke's library shall be submitted to public competition, and Messrs. Evans, of Pall-mall, have been entrusted with its disposal. The first portion will include his late Royal Highness's extraordinary collection of Bibles, and a large number of theological works. Among the most remarkable books in this division, are a copy of the *Biblia Sacra Hebraica*, a splendid volume printed on vellum, of which only one other copy is known to exist, and that is in the library of the Duke of Parma. A copy of the first edition of the Latin Bible, the first book ever printed with moveable types. The New Testament in the Ethiopic languages, with all the Epistles of St. Paul. The first edition of the Polish Bible, printed at the expense of Prince Radziwick, a work extremely rare, the copies having been bought up and burnt by the Prince's son, when he turned Roman Catholic. The first edition of Coverdale's Bible (date 1535), and early copies of the Scriptures in every known language, are to be found in this division. The second portion of the sale will contain the late Duke's valuable collection of ancient manuscripts ; and the third portion will consist of historical works. The divisions above described have been rendered necessary by the enormous extent of the library, which exceeds 50,000 volumes. The catalogue has been a work of great labour, but it is at length completed, and will be issued in a few days. Much regret is felt by many persons that this magnificent library should be dispersed, especially as his Royal Highness expressed a wish in his last will that Government should purchase the collection for the British Museum. The Duke ordered that the library should remain untouched for twelve months after his decease, to give Government the option of making the purchase, and if not completed by that time, the collection was to be sold by auction. The prescribed period has, of course now elapsed, Sir Robert Peel has declined to recommend the purchase, and thus the public will be afforded the means of possessing themselves of some of the rarest treasures in bibliography ever offered for sale.

Many Brethren have expressed great anxiety as to the probable fate of the Masonic books and manuscripts, collected by their late Royal Grand Master.

THE POLLOCK FAMILY.—LONDON SHOPS.—Let us resume our stroll, and our casual observations as we proceeded along the leading line of the world of shopkeepers. There is one historical shop—a shop that has made a fortune and founded a family. There it stands, a monument of the supremacy of honest, humble industry in this great and powerful country. There you see it, an estate of five or ten thousand pounds a-year to the tradesman, and the means of a decent livelihood to numbers of industrious heads of families, and yet it is only a saddler's shop. Out of that shop have been turned boys, sons of the sadler who stitched therein. These boys have gone to school and college, and have returned with all the honours that intellectual labour can extort from colleges and schools. The eldest son of that saddler has pushed himself through the several gradations of an arduous profession to a highly

respectable station ; the second son of that saddler is at the head, and is confessed worthy to be at the head, of a profession the most distinguished by public honours and rewards of any in this country. He has long been a senator and an advocate, and before these pages see the light, may probably be a peer. The third son of that saddler has extended in distant lands the power and glory of his country by force of arms, and stands confessedly one of the most distinguished warriors of his time. What an accumulation of honours in one family ! What an illustration of the height to which, in this country, the son of the humblest man may, if he is worthy, attain.— *Bentley's Miscellany*.— [Mr. David Pollock, the elder, is a Past S. G. W. of the Craft ; and Sir Frederick Pollock, the Lord Chief Baron, is also a Freemason. We are not certain if the General is a member of the fraternity.— Ed. F. Q. R.]

BRO. STUART WATSON.—We have been highly pleased with a large picture, "The Festa of St. Peter, in the Church of St. Peter, Rome." It is very elaborately sketched, and the scenes (for there are several) are well constructed. The colouring of some parts is worthy of great attention, and the grouping of the figures is highly characteristic.

DUELLING—THE NAVY.—The following order is in the new Admiralty instructions, in reference to this matter :—" 1. Every officer serving on board any ship or vessel of her Majesty's fleet, is hereby positively ordered neither to send nor accept a challenge to fight a duel with any other person of the fleet. 2. Every officer of the fleet, on becoming privy to any intention of other officers to fight a duel, or having reason to believe that such is likely to occur, owing to circumstances that have come under his observation or knowledge, is hereby ordered to take every measure within his power to prevent such duel, having recourse, if necessary, to the captain or commanding officer. 3. Every officer of the fleet is hereby ordered, in no manner or degree, to evince dissatisfaction with, or to upbraid another officer for refusing or not sending a challenge, and all officers are strictly enjoined neither to reject, nor advise the rejection of, a reasonable proposition for the honourable adjustment of differences that may have unhappily occurred. 4. Any officer of the fleet who may be called on to act as second or friend to an officer intending to fight a duel, is to consider it to be his imperative duty, and he is hereby ordered strenuously to exert himself to effect an adjustment between the adverse parties, on terms consistent with the honour of each, and should he fail, owing to the determination of the offended parties not to accept honourable terms of accommodation, he must refer to instruction No. 2 of this order. As obedience to orders is the essential and governing principle of the naval service, those officers may rest assured of the support and approbation of the Admiralty, who, having had the misfortune of giving offence to, or having injured or insulted others, shall frankly explain, apologise, or offer redress for the same, or who, having had the misfortune of receiving offence, injury, or insult from another, shall cordially accept frank explanation, apology, or redress for the same, or who, if such explanation, apology, or redress are refused to be made or accepted, shall submit the matter to be dealt with by the captain or commanding officer of the ship or fleet ; and every officer who shall act as hereinbefore directed, and consequently refuse to accept a challenge, will be deemed to have acted honourably, and to have evinced a requisite obedience not only to this order, but also to the pleasure of the Queen."

TAUNTON.—We have been much gratified by the inspection of another successful work of art, by a distinguished native of our town, to whom a prize was awarded for the cartoon of "The Fight for the Beacon." Mr. H. Townsend has added another laurel-leaf to his already honourable wreath, by the accomplishment of a group in composition, which is now exhibiting in the Royal Academy; the model details the reception by Cromwell of the famous intercepted letter from Charles to the Queen, taken from the saddle-skirt of a messenger at "The Blue Boar," which letter acquainted the Queen that "he was now courted by both factions, the Scots and Presbyterians and the Army, and that which of them bid fairest should have him; that he should close sooner with the Scots than with the others." Cromwell, in relating this to the Lord Broghill, remarks, "Upon which we speeded to London, and finding we were not likely to have any tolerable terms from the King, we immediately resolved to ruin him." A duplicate of this exquisite model has been taken by the gifted artist, and presented to his friend Mr. Eales White, of this town, in whose possession it is, and is courteously shown to those who are interested in artistical excellence.

ANECDOTE OF BURNS.—Being in church one Sunday, and having some difficulty in procuring a seat, a young lady who perceived him, kindly made way for him in her pew. The text was upon the terrors of the gospel, as denounced against sinners, to prove which the preacher referred to several passages of scripture, to all of which the lady seemed very attentive, but somewhat agitated; Burns, on perceiving this, wrote with a pencil on a leaf of her Bible the following lines:—

"Fair maid, you need not take the hint,
Nor idle texts pursue;
'Twas only sinners that he meant,
Not angels such as you."

A CAUTIOUS JUDGE.—The late Chief Baron O'Grady, father of the gallant officer, Lord Guillamore, Aide-de-Camp to her Majesty, tried two most notorious fellows at the Carlow Assizes for highway robbery. To the astonishment of the court, as well as of the prisoners themselves, they were found not guilty! As they were being removed from the bar, the judge, in that manner so peculiarly his own, addressing the jailor, said, "Mr. Murphy, you will greatly ease my mind if you keep these two respectable gentlemen until seven or half-past seven o'clock; for I mean to set out for Dublin at five, and I should like to have at least two hours' start of them."

A curious instance of Russian justice is alluded to in the journals. An old man, a Russian, has just published his memoirs, in which he declares that he passed fifty-two years of his life in toiling in the mines of Siberia, but that he was never tried, never condemned, and never even was informed why he was punished. What a very pleasant country that Russia must be to live in, when such justice is dealt out to the people!

THE PRESS.—In the back woods of America a newspaper appears, in whole or in part, as it suits the health, convenience, or pleasure of the editor; he gives one half of a sheet, and assigns as a reason that he has been out shooting or fishing; the paper does not appear for a fortnight, and he states, for a sufficient apology, that he had got married and had been enjoying himself in a trip to Saratoga Springs. In England,

neither birth, marriage, or sickness, are known to editors; death itself is no apology: you may die, but you must publish.

BIRTHS.—*May 3.*—At Sydenham, the wife of Bro. Charles Toller of a son.

June 4.—The wife of Bro. Edward Brewster, P. M. of the Lodge of Concord, of a daughter.

MARRIAGES.—*March 30.*—At Sevenoaks Church, by her father, the Rev. H. Creed, Julia Creed, niece of the Right Hon. J. C. Herries, to Frederick, eldest son of Sir Frederick Pollock, now Lord Chief Baron.

Lately, Henry Mayhew, Esq., to Jane, daughter of Bro. Douglas Jerrold, of the Lodge of Concord, No. 49.

MARRIAGE OF THE EARL AND COUNTESS OF ABOYNE.—*Easter Monday.*—The church of St. Martins-in-the-Fields was filled at an early hour to hail the nuptials of the Earl of Aboyne, eldest son of the Marquis of Huntley, with the beautiful and accomplished Miss Pegus, daughter of the Countess of Lindsey, and half sister to the Earl of Lindsey. It was observed that the bride and her six bridesmaids were the most beautiful young women ever seen on one occasion; and the happy event imparted an additional grace to their loveliness. The noble bridegroom was the widower of Lady Elizabeth Conyngham, sister of the present Marquis of Conyngham. His Lordship is favourably known to the fraternity as P. G. M. for Northamptonshire, and as a patron of the Asylum for Aged Masons.

Obituary.

Feb. 16.—At Boston, Brother GEORGE NORTHOUSE, aged 45, artist, a Member of the Lodge of Harmony, No. 339; formerly a highly esteemed comedian in various dramatic companies travelling in Lincolnshire, Nottinghamshire, and Yorkshire.

April 18.—Bro. GEO. DICKENSON, at Kentish Town, of a rapid decline, Past Master of the Bank of England Lodge, No. 329.

Lately, Bro. Roger Nunn, M. D., Colchester.

Lately, Bro. GEO. PHILIPPE, junior, the son of Bro. G. P. Philippe, P. G. S. B. Some few years since a dispensation was granted by the late Grand Master for the initiation of Bro. G. Philippe, who proved himself to be worthy of the confidence reposed in him. His conduct as a Mason was, as far as human nature could permit, perfect; we could expatiate on his moral worth with all the sincerity of a friend that knew him well, and who was not unfrequently consulted by him on topics of no common interest,—to a high sense of honour, he added the humility and meekness of a Christian. He was a Past Master, we believe, before of age, in consequence of the dispensation. He was bred to his father's profession, the law, which, however, he left, and engaged in that of medicine, but in which he had scarcely examined the rudiments, before he was attacked by that ruthless disease, consumption, the malignancy of which, appears to baffle human aid. We most sincerely condole with his parents on this second severe visitation of the Almighty.

June 19.—Brother THOMAS HUDSON, æt. 54, at his house, Museum Street; the cause of his death was consumption. He was of a very nervous temperament, and very sensitive; but his character was marked by honesty of purpose and strict integrity. What Lodge meeting has not been enlivened by his song? Let the memory of past joy remind the Brethren that he has left behind a widow and a musical daughter, who now require their patronage and support.

April 29, at her son's residence in Paris, aged 58, after a long and painful illness, borne with Christian fortitude and resignation, JULIA, the beloved sister of A. B. Granville, M. D., of Piccadilly, and relict of the late Charles de Lafolie, formerly Secretary to Count Mejan, Minister of Napoleon for the kingdom of Italy, afterwards Prefect of Rimini, and lastly Conservator-General of the Public Monuments in France.

James Rivers, Esq., late Major 91st Foot, at his residence, Westminster, London, Upper Canada, was buried with Masonic honours. The remains of the gallant officer, which were interred in the Episcopal Churchyard, were accompanied to the grave by the Masonic body of St. John's Lodge, No. 209, and by a large circle of friends, by whom the deceased was beloved for his many virtues. Too much credit cannot be given to the body of St. John's Lodge, for the prompt attention to the request of their deceased Brother, from the shortness of the notice given them—nor to the generous conduct on the part of Major Holmes, of the 23rd, for the use of the band which, on this as other occasions, he so generously granted for the use of the Lodge.

UNITED STATES.—Bro. DR. CRAGHEAD, an exalted citizen and distinguished Brother.

Bro. Gen. T. J. PORTER, a sincere friend, a patriotic citizen, and a worthy Mason.

Bro. Major Ed. COBB, a kind Brother, and a true friend.

Bro. THOMAS WHITNEY, æt. 73; beloved when living by those who now lament his departure.

Bro. LUTHER HORNE, æt. 56; he lived without reproach, and died universally respected.

Bro. Captain J. MITCHELL, æt. 63; he was Tyler for thirty years, an upright Mason and benevolent man.

April 7th.—The much loved and venerated MORGAN LEWIS, most Worshipful Grand Master of the Freemasons of New York, in the 90th year of his age, the 60th of his Brotherhood; he was buried in public with full Masonic honours.

PROVINCIAL.

GRAVESEND.—The Hon. Twisleton Fiennes, R. W. Prov. G. Master for Kent has appointed his Grand Lodge to be held in the Lodge of Freedom, in this town, on Monday the 1st of July. Bro. Carlin, the W. M. has, we understand, invited many friends; and from his zeal and Masonic reputation, there is very sanguine expectations of a full attendance and a happy meeting.

CANTERBURY, *May 6.*—The Brethren of the province met at the Fountain Hotel, to enter into arrangements for holding a Grand Provincial Lodge at Canterbury on Whit-Monday. Deputations from all the Kentish Lodges attended, with the exception of that of Canterbury. Freemasonry is at a low ebb at the present moment in the “ancient city,” and a desire pervades the sister Lodges to restore it once more to the high and palmy position it formerly held here.

EWELL, *March 30.*—GROVE LODGE, No. 593.—Bro. the Rev. Stephen Lea Wilson was duly installed W. M. by his Bro. Richard Lea Wilson, P. S. G. W., Surrey, and a Past Master of the Lodge, and appointed and invested the following officers:—S. W. Bro. Jas. Mason Andrews, J. W. Bro. Jas. Josh. Blake, S. D. Bro. Watts, J. D. Bro. Lyon, I. G. Bro. Banks. There was a more numerous attendance of the Lodge than usual, and the W. M., by his suavity of manners, and excellent management, contributed much to the comfort of the Brothers assembled, who passed a most pleasant evening.

April 27.—GROVE CHAPTER.—Comps. the Rev. Charles Vink, M. E. Z., Jno. A. D. Cox, H., Robt. Dever, J. It is rather a singular coincidence that the present Chiefs of both Lodge and Chapter at Ewell are clergymen of the Church of England. Bro. the Rev. Stephen Lea Wilson being W. M. of the Lodge, and the Rev. Charles Vink First Principal of the Chapter.

CROYDON, *June 26.*—FREDERICK LODGE OF UNITY, No. 661.—Brother John David Kincaid was this day installed W. M. for the second time, having been unanimously re-elected, he re-appointed his Wardens, viz., Bro. H. V. de B. Taylor, S. W., and Bro. Frederick Chester, J. W. We are glad to see this Lodge so strong in numbers again, and must say that mine-host of the Greyhound certainly does put on most splendid banquets. We hope the venison too, will be as good this season as last; in our opinion it is a great improvement to a dinner in the country. This Lodge bids fair to keep the high position it has held ever since its establishment some years since, under the late Lord Monson's superintendence, by Bro. Richard Lea Wilson, in spite of certain *untoward* conduct of one or two, who have now resigned.

REIGATE, SURREY LODGE, No. 603.—We regret that we have no report from this Lodge.

UXBRIDGE.—ROYAL UNION CHAPTER.—This Chapter still continues to progress in a satisfactory manner. At the last convocation, Bro. John Jeffkins, and John Hancock (of the Oak Lodge), were exalted, and several companions from London joined.

OXFORD, April 2.—The proceedings of the Masonic fraternity in this city, more especially of the Alfred Lodge, are gaining additional interest at every meeting, and the large accession of new members since the present Worshipful Master succeeded to the chair, is the strongest proof that the science is gaining ground; while the full attendance of Brethren, whenever the Lodge is opened, cannot fail to give a stimulus to the exertions of the Brother who so ably presides, and the Officers who assist him. The Lodge was attended by a large number of Brethren, when no less than four new members were initiated by the Worshipful Master, Brother Haskins, who took the opportunity of communicating that he had that day received from the Grand Lodge the appointment of Brother Charles Ridley, of University College, to the high and distinguished office of Provincial Grand Master of Oxfordshire, an announcement which was received with the greatest satisfaction and delight. The labours of the Brethren having terminated, they proceeded to refreshment in the banquet-room. At the conclusion of the repast, the Worshipful Master entered upon his social duties by calling on the Brethren to assist him in their usual loyal and appropriate manner in doing honour to the toast of the Queen and the Craft, which was succeeded by the other loyal toasts customary on such occasions.

The health of the Grand Master of England, the Earl of Zetland, was paid due honour to.

The Worshipful Master then alluded to the appointment of Brother C. Ridley to the high and distinguished office of Provincial Grand Master of Oxfordshire—(cheers). An appointment merited alike by his zeal and ability in the cause of Masonry, and the high esteem in which he was held by the Brethren, on account of his character and conduct—(loud cheering). The Worshipful Master concluded by giving the health of the P. G. M., which was received with every demonstration of respect and enthusiasm.

The Worshipful Master then gave "The Worshipful Master and Officers of the Apollo University Lodge," and paid a well-earned compliment to them.

Bro. HITCHINGS acknowledged the toast.

The W. M. said he was honoured with the presence of a Brother who held a high station in the Warwickshire Lodge (No. 51)—(The toast was enthusiastically received).

Bro. WHEELER, P. G. S., rose to acknowledge the toast, and said it would be but flattery if he assured them that the mark of respect which they had paid him was unexpected, for it had been his lot to visit various Lodges, and they had invariably paid him that compliment which was usual to visiting Brothers. On no occasion, however, had he felt the compliment so much as at the present moment, for the tongue of good report he had heard in the London and Provincial Lodges in favour of the Oxford Lodge, and he had fondly anticipated that at some future time he might have the good fortune to witness in his own person the zeal, the kindness, and the truly Masonic feeling which characterised it. Brother W. concluded a very eloquent address by wishing prosperity to Masonry in the province of Oxford particularly, and sat down amid loud cheering.

The W. M. then proposed the health of the newly-initiated Brethren, and complimented the Lodge on the accession of four members, who stood high in the esteem of all who were acquainted with them—(loud cheers). In one case they had initiated a Brother who, whether as a

county gentleman or magistrate, was looked up to with respect. Another was a member of the University, seeking for honours in the path of learning; and the other two were connected with the peaceful but no less honourable pursuit of trade—(cheers). He trusted that their connexion with Masonry would be long and lasting, and that they would endeavour to the latest period of their lives to carry out those just and sacred principles upon which it was founded—(loud cheers).

One of the newly-initiated Brethren returned thanks, and expressed the gratification it afforded them in being initiated in a system that was distinguished not only for its antiquity but likewise for the soundness of its principles.

Bro. MUSGROVE, P. M., proposed the health of the Worshipful Master, which was very cordially received, and acknowledged in his usual eloquent and appropriate manner.

The W. M. then gave the health of the Officers of the Alfred Lodge, responded to by Bro. Hewitt, S. W.; “the Past Masters,” acknowledged by Bro. Musgrove; and “the Visiting Brethren present.”

Some excellent songs were introduced during the evening, and the Brethren separated, after a most delightful and social meeting.

HUNTINGDON, *May 7.*—A Provincial Grand Lodge for the counties of Northampton and Huntingdon, was held in the Socrates Lodge room, at the Institute, the Earl of Aboyne, P.G.M., presiding. His Lordship was supported by the D.P.G.M., the W.M.'s and P.M.'s of the several Lodges in the province, the D.P.G.M., and other Officers and Brethren from the county of Cambridge, and several other visitors. We understand that, previous to the commencement of business, the Lodge room was visited by a number of ladies, who expressed themselves much pleased at its appearance. The appointment of the various Officers for the ensuing year, and the initiation of a candidate then followed, and occupied upwards of two hours: after which, the Brethren adjourned to the Fountain Inn, where dinner was provided, the Earl of Aboyne again taking the chair. About seventy Brethren sat down to enjoy the festivities, and many loyal and fraternal toasts were given, enthusiastically received, and appropriately responded to. The whole proceedings terminated early, and to the entire satisfaction of all present. The meeting for next year was fixed to be held at Towcester, in May.

YARMOUTH, *May 8.*—No. 392.—A Lodge of Emergency was held for the purpose of having two initiations. In the unavoidable absence of the W. M., J. C. Smith, Esq., the ceremony was very ably performed by Brother P. M. Whitby, (the Peter Gilkes of Yarmouth), who also gave the tracing board of the first degree; and subsequently round the banquet board, worked a considerable portion of the first lecture. On the arrival of the W. M., he called the attention of the Lodge to a subject which had frequently occupied it, namely, the want of a Provincial G. M. for the county of Norfolk, and read a communication from Brother Dr. Crucefix, to his friend Brother Robert Field, a visitor from London. Several Members addressed the Lodge upon the subject, and what had occurred on a former occasion, when it was first mooted—noticing the want of courtesy which had been exhibited on the part of other Lodges, in not even replying to their letters. When it was resolved, That the W. M. be requested to communicate personally with the Masters of the other Lodges, and in concurrence with them, act upon the suggestions of the letter just read,

recommending an application to the Board of General Purposes for advice in laying the matter before the Grand Master, or otherwise, as might be considered advisable.

LINCOLN.—The presentation of the Oliver Offering will be found in preceding pages.

BOSTON, *June 11.*—The Royal Arch Chapter of St. Botolph, attached to the Lodge of Harmony, No. 339, Boston, was solemnly consecrated this evening, at their private Lodge-room in Church Street. The ceremony was performed by M. E. Companion Goodacre, Z., assisted by the Rev. J. Osmond Dakeyne, H., and Companion Whitehouse, J., of the Chapter of Concord, Lincoln; the other offices being filled by Companions Taylor, E., Bromehead, P. Soj. Cotton as N., and Hawson Janitor of the Lincoln Chapter. The D. P. G. M. of the province, the Rev. Geo. Coltman, was installed First Principal of the new Chapter, he having been on the continent at the time that Comps. B. Williamson and Woodward were installed as Second and Third Principals, at the "Oliver offering" meeting, at Lincoln. Three Brethren were afterwards exalted as Companions; viz., Bros. Poppleton, W. M., Rice, S. W., and Broughton, of the Lodge of Harmony; Comp. Goodacre occupied the First Chair, and Comp. Taylor officiated as Chief Sojourner during the exaltations, which were very imposingly conducted. The new Companions were immediately appointed to office as scribes and P. S. Other candidates were proposed, but could not attend at this meeting. It is expected that Brethren from Spalding and Spilsby will avail themselves of a Chapter being thus established in south Lincolnshire. The Companions then adjourned to the Woolpack Inn, where they were joined by a number of the brethren of the Lodge, the D. P. G. M. presiding, and the interchange of Masonic feeling was duly observed.

ROBERT-TOWN.—On Easter Monday, a very large concourse of persons (8,000 to 10,000) assembled at Robert-town, in the parish of Birstal, to witness the ceremony of laying the first stone of the new Church (All Saints,) intended to be erected at that place, on a site of land consisting of two acres, given by Sir Joseph Radcliffe, Bart. for that purpose. The Prov. G. Lodge of West Yorkshire assembled in the Lodge-room of the Amphibious Lodge, No. 322, at the Globe Inn, Millbridge, and the Masonic body afterwards formed on the highway, and the procession then moved forward to Robert-town in order. On their arrival at the site, the ceremony commenced by the Rev. W. M. Heald, vicar of Birstal, reading the service selected for the occasion. He then delivered a short address. The stone was then laid in the usual manner by H. Roberson, Esq., Healds Hall. The old hundredth Psalm was then sung by the whole assembly, after which Mr. Roberson delivered a most eloquent and impressive address. At the particular and urgent request of a great number of the gentry and clergy who were present, Mr. Roberson has kindly consented to publish the address. The remainder of the service was read by the Rev. T. Atkinson, incumbent of Liversedge. The Freemasons then went through their usual routine of ceremonial. Bro. Charles Lee, Deputy Provincial Grand Master of West Yorkshire, directed the P. G. Wardens severally to prove the correctness of the stone with the plumb and level, after which he applied the square to the four corners thereof, when, addressing the

Right Hon. the Earl of Mexborough, he said, "My Lord and Right Worshipful Sir, this corner stone has been proved with the plumb and level, and the square, and found to be correct; and to some it may appear strange that we, not being operative Masons, should thus interfere with the work; but as Freemasons these very implements are significant symbols which constantly put us in mind of our moral duties." The Right Hon. the Earl of Mexborough then stepped upon the stone, and striking it three times, declared it duly laid. Then making a happy allusion to the sun, which was then shining forth in brightness, he invoked a blessing on the undertaking, and declared that to be one of the happiest moments of his life. Corn was then strewed around the stone by the Hon. and Rev. P. Y. Savile, who, in very appropriate terms, expressed his hope that the seed of the word hereafter to be sown there in the hearts of men might bring forth fruit abundantly. Wine and oil were afterwards sprinkled on the stone in a similar manner by the Rev. J. Senior, LL.D., one of the Chaplains. The Vicar then pronounced a benediction, and in conclusion "God save the Queen" was sung by the vast multitude. The procession then left the ground in the same order as they arrived, the band playing "Rule Britannia." About five o'clock the noble Earl, and about fifty Freemasons sat down to dinner at the Yew Tree Inn. The dining-room was tastefully decorated, and lit with gas. A large number of Freemasons also dined at the Globe Inn, Mill-bridge; and Mr. Roberson entertained a numerous party of gentry and clergy at Healds Hall. About thirty constables and workmen had a most substantial supper provided at the Star Inn, Robert-town.

WAKEFIELD, April 10.—Though the annual Provincial Grand Lodge of West Yorkshire has always been held at Wakefield under the presidency of its venerated Chief, the Right Hon. the Earl of Mexborough, yet Masonry has not made that rapid or extensive progress in public opinion, nor has it met with that warm reception from those moving in the higher circles of life, to which it was so justly entitled; while the "fairer part of creation"—"the last, best gift of God to man," have looked upon our Order, if not with contempt, yet assuredly, with "a jealous and suspicious eye." Up to the present period, the town could boast but of "one solitary Lodge," with its Chapter dormant; for this apathy on the part of the Brethren, and indifference on the part of "the popular world," many reasons might be assigned, but probably none more satisfactorily than, that, as in too many instances, the Brethren have been unavoidably compelled to hold their meetings at a public inn, and thus the more serious and religious portion of the Brethren, the clergy and others, though fully aware of the excellence and purity of the Order, and deeply devoted to its interests, still feeling the moral indelicacy of frequenting places of public resort for the celebration of our mystic and solemn rites, were necessarily prevented from taking an active and prominent part, thus leading the "popular world" to infer from their apparent indifference, that Masonry was either "an idle tale and cunningly devised fable," or "the secret school of wild and intemperate excess." Many have been the efforts of the Brethren to raise a Masonic Hall, but hitherto without success. Now, however, a brighter day has dawned; the clouds and thick darkness of uncharitable aspersions upon our Order are dispelled—slander no longer casts the foul and envenomed dart, but Love and Charity reign supreme. Wisdom, Strength, and Beauty dwell together in the Ark of the Lord, which, in Wakefield, is

no longer seated amid the contagion and impurity of the tavern, but rests in its own hallowed and consecrated Temple. Through the exertions of a small but devoted band of Brethren, a warrant was obtained for a new Lodge on the 1st of March, 1844, under peculiar and gratifying circumstances. The Lodge bears the name of "The Wakefield Lodge," number 727; the meetings are held on the Second Wednesday in the month in a convenient and comfortable private house in Thornhill Street, belonging to one of the Brethren, who, in his zeal for the Craft, has spared no expense, and who has moreover displayed considerable taste in papering, painting, fitting up, and adorning the house for its honoured purpose. The tyler's residence and the cellars occupy the lowest story. The steward's and refreshment rooms the second. The lodge and preparation room, the third; and there are attics above. The house is a new one, and is situated in a quiet retired street, near the centre of the town. The Brethren have not only completely furnished the house, but have also fitted up the Lodge room in a very elegant and appropriate manner, the furniture is all new and unique, and the jewels and regalia are of a chaste, correct, and costly description. Thus fully and fitly prepared for the celebration of our solemn rites, the Lodge was duly opened this day, when Bro. William Statter, Esq., surgeon, was installed in solemn form as the first Worshipful Master of "The Wakefield Lodge." After the ceremonial of installation had been heartily paid to their highly honoured Chief, the investiture of the Officers followed, when Brothers Frederic Lumb, Esq., solicitor, and I. Graham, as mentioned in the warrant, were duly appointed Wardens, to these succeeded the other Officers, the appointment of each being prefaced and accompanied by eloquent and forcible addresses. Among the visitors of distinction were the Rev. Dr. Senior, P. G. C., the Rev. G. A. Walker, P. P. G. C. of the province of Durham, the Rev. Thomas Kilby, P. P. G. C., Bro. G. H. France, P. S. G. W., Bro. J. Hargreaves, P. G. Sec., Bro. J. Hill, P. G. O., and several Brethren from the Lodges of Unanimity and Alfred. The more important part of the business being transacted, the Brethren were then called by the W. M. from labour to refreshment, when they sat down to a most excellent dinner. The usual loyal and Masonic toasts were given from the Chair with a fervour and zest, which called forth the most rapturous acclamation. The addresses of the clerical brethren referring to the peculiar circumstances of the occasion, and elucidating the beauty, excellency, moral tendency, and consequent deep responsibility of Freemasonry, elicited the warm and strong admiration of all present, nor ought we to pass over in silence the eloquent speech of the S. W., as well as the apposite remarks of the various Officers and Brethren in general. After having enjoyed themselves as became "men and Masons," and befitting the "hallowed and joyous occasion," the Brethren separated at an early hour, in perfect peace, harmony, and decorum, thankful for the high privilege they enjoyed in being now able to meet in their own private and consecrated Hall, and fervently praying, that e're long Masonry, throughout the length and breadth of the land, might disenthral itself from the contaminating influence of the tavern, and stand like the Ark of the Lord, resplendent in Purity, Wisdom, Strength, and Beauty.

Before closing our report of these interesting proceedings, we must call the attention of the Brethren at large to a most singular and unusual

circumstance connected with "The Wakefield Lodge," which speaks "trumpet-tongued," and is worthy of especial remark; we advert to the peculiarly zealous way in which the "Sisterhood" have pressed forward to testify their cordial approbation of the principles and practices of Masonry—when conducted, as they ever ought to be, "decently and in order." Not only "smiles and honied words," but "free-will offerings" both "rich and rare," from the mothers, wives, sisters, and female friends of the Brethren, have been prodigally showered upon them. From one a splendid dinner service; from another, a beautiful tea-service of appropriate pattern; from a third, some dozens of silver forks, another again, has presented silver knives to match, together with spoons, salts, &c. &c. Some have contributed pieces of work; others—pictures, antique chairs, large mahogany dining-table, ornaments, furniture, and donations of every kind towards housekeeping. In short, the whole house is fitted up and furnished in a most respectable, and even elegant manner: nor has even the Stewards' department been passed over, but his stores have been considerably increased by presents of Champagne, Claret, and other wines, as well as by the more "solid additions of hams, cheeses, &c. &c.; and we understand, that the ladies are still taxing their ingenuity to show by their "splendid gifts" and "labours of love," their intense estimation for the Craft.

But how can we account for this apparent change in the sentiments and feelings of the fairer part of the creation. The high respectability and standing of the founders of this Lodge could not have effected so "glorious a revolution." To the fact then of their meetings being held in a private house, free from the contagion of an inn, must entirely be attributed so remarkable, inspiring, and gladsome a change. We need scarcely remark that many candidates, moving in the first circles of society, have already applied for initiation, and from the ability, talents, and experience of several of the Brethren, as well as from their determined zeal and enlarged and expansive liberality, no less than from the peculiar position of the Lodge, we can confidently point to the "Wakefield Lodge, No. 727," as one which will, ere long, be a bright ornament to the province of West Yorkshire, and a shining light to the Craft in general.

The Campden Lectureship at Wakefield, now worth £100 per annum, founded in 1652 by Lady Elizabeth Campden, and in the patronage of the Master, Wardens, and General Court of the Worshipful Company of Mercers, London, has been presented to our V. W. Brother, the Rev. Dr. Senior, Head Master of Batley Free Grammar School, P. P. J. G. W., Z., K. T., &c. We also understand, that the Right Hon. the Earl of Mexborough, R. W. P. G. M., has been pleased to appoint the worthy Doctor one of the Provincial Grand Chaplains of West Yorkshire, the other Chaplain being his Lordship's third son, the Hon. and Rev. P. Y. Savile, Rector of Methley. Both the Lectureship and Chaplaincy were held by our late revered Bro. the Rev. Dr. Naylor, Rector of Crofton, the first appointment for nearly half a century, the latter for upwards of twenty years. It is a somewhat singular coincidence, that Dr. Naylor was born at Batley, and Dr. Senior at Wakefield, the one received his education at the Grammar School of Batley, the other in that at Wakefield; the one became Master of Wakefield School, and the other having studied for fourteen years under Dr. N., subsequently obtained the Head Mastership of Batley School,

and has now succeeded his venerable master, rector, friend, and Brother, as Campden Lecturer of Wakefield, and P. G. Chaplain of West Yorkshire.

HALIFAX, *May 24*.—About thirty Lodges sent delegates to make preparatory arrangements for a testimonial to Bro. Chas. Lee, Esq. P. D. G. M. for West Yorkshire. As might be expected, the meeting evinced the most spirited determination that the testimonial should be worthy the acceptance of that most excellent man and Mason. We shall hope to render a full account of the proceedings.

DEWSBURY.—The 24th of June will, it is expected, prove a day of joy and rejoicing. A Masonic Hall will be consecrated by the Prov. G. M., the Earl of Mexborough, and his Deputy, Chas. Lee, Esq.; it is also expected that the Hon. and Rev. P. Y. Savile will preach a sermon after a procession to church. The presentation of an elegant silver cup to Bro. T. Hemingway, P. P. J. G. D., will take place.

April 23.—DONCASTER.—The dinner of the Brethren of the St. George's Lodge took place at Bailes's Hotel on Tuesday last, the anniversary of the death of the patron saint of England. Mr. Thomas Naylor, W. M., occupied the chair; and Mr. Henry Mann, J. W., officiated as Vice.

DURHAM.—THE GRANBY LODGE.—Among the members of this Lodge who maintain its character, may be reckoned the veteran Brother Alderman Robson, Featherstonehaugh (University), Foster, John Shields, Horner, Woodford (University), Stoker, and Smith. We look forward with hope.

NEWCASTLE-ON-TYNE.—The ball given by the members, in aid of the funds of the Victoria and Northern Asylums for the Blind and Deaf and Dumb, was held in the Assembly Rooms of this town, on Friday, April 19. There was a fashionable attendance, and the assembled company presented a gay and brilliant scene. By permission of the Deputy Provincial Grand Master, Masonic members appeared in full costume, and the effect resulting from the combination of the various orders was highly picturesque and pleasing. The Masonic costumes of W. A. Surtees, and George Hawks, Esqrs., who appeared as Templars, excited much attention, and were greatly admired. The orchestra was excellent, and the admirable manner in which the whole was arranged, reflects great credit upon its conductors. Captain Ellis presided as Master of Ceremonies, in his usual agreeable and urbane manner. It is pleasing to learn that, after all expenses are defrayed, a considerable sum remains for the excellent institutions for whose benefit the ball was projected. It is also intended by the Masonic body that the present shall be the commencement of a series of annual balls; and the brilliant success attending the first affords every encouragement for the future.

KIDDERMINSTER, *June 12*.—CONSECRATION OF THE NEW LODGE.—The proceedings at the Lion Hotel will be long remembered by the very many and much respected Brethren who, to the number of eighty-six, assisted at the ceremonial, enjoyed the intellectual and social treat, and enlived the *banquet*, which we can truly say was not—as, in some instances, with too much justice has been objected—the *chief* attraction. Nothing could be more impressive than the form and manner of the ceremonial observed on the occasion, with the ancient and solemn prayers and expressive rites introduced. The Rev. Dr. Slade officiated as chap-

lain, with a quiet devotion of tone and manner which added much to the solemnity of the occasion. The new Master, Bro. J. Simpson, was duly installed, as well as the Officers he had selected. Dr. Roden, to whose indefatigable exertions the new lodge owes its present existence, as well as the prosperity which has already so eminently distinguished it, acted as Master of the Ceremonies, and well did he perform his somewhat arduous duties. The banquet took place at six o'clock, in the large Assembly Room. Dr. Slade presided at the banquet, did the honours, and conducted the ceremonial part of it, (for the Lodge was not closed) in a manner which distinguished him as a gentleman and a Mason—two terms which ought to be synonymous. His speech in defence of the moral dignity, and the real worth and efficacy of Masonry in opposition to the cavils of the uninitiated, who form their ideas of Masonry from misrepresentation, or the character of some unworthy Members, was deservedly and meaningly applauded. Mr. Howard, our young and clever musical professor, as well as many amateurs, added the pleasures of song to the entertainments of the evening, which passed off innocently, rationally, and only regretfully at its close and departure of the brethren to their homes.

NEWCASTLE-UNDER LINE, *May 30.*—A new R. A. Chapter was opened in this town. The solemn and imposing ceremony of consecration was most ably performed by Bro. JOHN SAVAGE, (P. M. of No. 19—P. Z. Chap. 7, and M. E. Z. of No. 206, London,) whose zeal and talent as a Mason is well appreciated—on which occasion, eight Brethren were installed.

Amongst those present were Bros. Levean, Savage, and W. Evans of London; Bros. Holland, Mason, Wood, Captain Holms, Cork, Fenton, Ward, &c. &c., of Newcastle, Burslem, and adjoining places.

The interior of the Chapter presented a grand and brilliant appearance. The Principals in their splendid robes, and other insignia, and all the Officers and Members being in full R. A. costume.

At the conclusion of the ceremonies, the Companions retired to the banquet, at which,

Comp. A. LEVEAN, M. E. Z., presided in a most able manner, both in the Chapter and at the Banquet.

DUDLEY, *April 16.*—At the ball held at the Swan Inn, Dudley, the Brethren assembled very numerously in support of the Masonic Charities; the fair ladies of Dudley and its environs also testified their estimation of the true spirit of Masonry by their presence. Messrs. Hayward and Tilley's quadrille band ably performed some of their most appropriate music, and the refreshment and viands comprised every delicacy of the season, and reflected the highest credit upon the liberality and good taste of Mr. and Mrs. Patterson. The enjoyments of the evening were kept up with great spirit and hilarity till a late (or rather early) hour, several Brethren from neighbouring Lodges were present, and expressed themselves highly gratified with the entertainment; and it affords additional gratification to add that a handsome surplus remains for the Charities. We are also informed that an annual ball is contemplated, of which we have no doubt additional numbers will in future avail themselves.

FALMOUTH, *April 16.*—INSTALLATION OF SIR CHARLES LEMON, BART., AS PROVINCIAL GRAND MASTER FOR CORNWALL.—There was a large assemblage of Brethren of the various Lodges. There was also

a large concourse of spectators from the neighbourhood; and the town presented a gay and animated appearance.

The Provincial Grand Lodge was opened in the usual way by Past D. P. G. M. Ellis, at about half-past ten, and at eleven o'clock the Masonic body walked from their Lodge, at Pearce's Hotel, to the church in procession.

At church, the Rev. Hugh Molesworth did duty at the desk, and the Rev. W. J. Coop at the altar. The sermon was preached by the Rev. H. Grylls, A. M., Vicar of St. Neot, Provincial Grand Chaplain, from 1 Kings, 1 ch. 34, 35 v. "And let Zadock the priest and Nathan the prophet anoint him king over Israel; and blow ye with the trumpet, and say 'God save king Solomon' Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah."

The sermon, which was the subject of general admiration, commenced by treating of the anointing of Solomon as typical of the anointing of the Messiah; and then spoke of Solomon's character as exhibiting the virtuous qualities of the Master Mason. It then referred to the building of the temple, affirming it to have been the work of Freemasons, under the direction of Adoniram, as Junior Grand Warden; and asserting that all the tools and instruments employed were designedly typical of the moral duties inculcated among the workmen. Thence the Rev. Chaplain proceeded to a comparison of *Operative* and *Speculative* Masonry, carrying out an analogy between various terms of Masonry and some of the most important moral virtues; and alleging that the object of Masonry "was to form good men; to inspire a love of Fidelity, Truth, and Justice; to promote friendship and social manners; to associate men under the banners of voluntary order and virtue." He then referred to the especial duty which had called the Brethren together that day, enforcing on the Craft the propriety of willing submission to the authority of their P. G. M., and concluded with an eulogy on the Masonic character of the late Duke of Sussex, Grand Master of England. (We understand that the sermon is to be printed.)

The service being concluded, the Brethren left the church in the same order that they had proceeded thither, the band playing the Masonic air. Arrived at the hotel, the ceremony of installation took place. The regularly installed Masters formed a Board in the ante-room, when the usual significant ancient usages were observed.

The W. Bro. Ellis, the presiding Officer, and the D. P. G. M. took their seats on each side the chair. The P. G. M. was announced by the P. G. M. of the Ceremonies, and introduced by the Sword Bearer.

On the Grand Pursuivant's proclamation of silence, and the *Grand Chaplain* having offered prayer, the patent was read by the P. G. S. The P. G. M. of the Ceremonies, supported by the Stewards, then proclaimed the Installation by sound of trumpet.

The Presiding Officer put the question, "How say you Brothers? Do you accede in fraternal regards and respect?" And the assembly answered "We do."

The Grand Chaplain then said, "And may the Great Architect of the Universe make the Union perfect." To which all the assembly replied "So mote it be."

The P. G. M. was then conducted to the chair of State by the Past

D. P. G. M., &c., after which the appropriate salutations were given; the P. G. M. (having previously gone through the peculiar ceremonies in the ante-room) was then invested with the Ensigns of Office; after which the P. G. Chaplain delivered an appropriate oration. The Past D. P. G. M. Ellis then delivered an oration.

The Cup of Brotherly Love was then presented by the P. G. S. W. to the D. P. G. M., and by him to the P. G. M. who wished "Peace, goodwill, and brotherly love to prevail over all the world." It was then passed to the assembled Brethren.

The P. G. L. was then adjourned with solemn prayer.

The Brethren shortly afterwards assembled, about seventy in number, at the Banquet, music playing as they took their seats. Sir Charles Lemon, Bart., P. G. M. presided; supported by the P. G. Chaplain, and by P. D. P. G. M. Ellis, and the Wardens' chairs were occupied by Brothers Pearce and Cornish. The cloth being removed, the President gave the Queen, the daughter and neice of several Grand Patrons and Masters, and who, if the laws of the Craft allowed, would, no doubt, honour us by becoming our Royal Grand Mistress; the Earl of Zetland, M. W. G. M.; the D. G. M., and other officers of the Grand Lodge of England; the Grand Masters and Officers of the Lodges of Scotland, Ireland, and other countries.

A large party of ladies were then admitted. They were, of course, most courteously received by the Brethren, and were greeted with cheerful music from the orchestra. The P. G. M. then said, "We are now honoured with the presence of the ladies, and I propose to drink their health."

The Provincial Grand Master prefaced the compliment with a very fervent and elegant address to the ladies.

The thanks of the ladies for the compliment paid them in drinking their health, and for the sentiments expressed towards them by the P. G. M. were tendered though the Rev. Hugh Molesworth, and D. P. G. M. Robinson.

The ladies then retired.

The P. G. M. proposed that they now drink in silence and in sorrow to the memory of the late Provincial Grand Master, Sir John St. Aubyn.

P. D. P. G. M. ELLIS related the gratifying circumstances under which a portrait of the late Sir John St. Aubyn, which adorned the room, had been presented to the Lodge by Lady St. Aubyn. It had been Sir John's desire, shortly before his death, to present his portrait to his Brother Masons, during his life time. Her ladyship, aware of this, had afterwards sent to Clowance, for the portrait by Opie, and employed a celebrated artist in town to make a copy expressly for the Provincial Lodge.

It was resolved, on the proposition of P. G. S. PEARCE, seconded by P. G. S. CORNISH, that the picture be henceforth considered as part of the regalia of the Province, and that at the several meetings, it be forwarded to the various towns where such meetings may be held, to be exhibited in their Lodge room.

The P. G. M. proposed the health of the Provincial Grand Chaplain, who had that day given them one of the most impressive sermons he had ever heard. He would add to the toast, especially the Rev. Mr. Coop.

The P. G. CHAPLAIN returned thanks.

The P. G. M. proposed the health of the Deputy Provincial Grand

Master (P. V. Robinson, Esq). That worthy Brother had been called away from them in the morning by business; but his zeal had induced him to return to join in the latter part of their proceedings. In consequence of his absence, however, a portion of their ceremonies had been necessarily omitted—the investiture of the D. P. G. M. with the jewel of his office. The P. G. M. therefore called on the Past Deputy Provincial Grand Master, and now newly appointed P. G. Secretary, to bestow the investiture, as he had done the others on his behalf.

The health was drunk with loud applause.

D. P. G. M. ROBINSON thus returned thanks—"R. Worshipful Master, and Brethren all, I beg to offer you my most sincere thanks for the honour you have conferred upon me in drinking my health in so distinguished a manner. I also beg to offer my grateful and respectful thanks to our Most Worshipful P. G. M. for the eulogy he has been pleased to pass upon me. I also wish to express my gratification at the kind and complimentary manner in which my too indulgent Brother, Ellis, has invested me with the jewel I have now the honour of wearing. He himself, however, could better tell you that the merits he has been pleased to ascribe to me, should more justly be attributed to that spirit of Freemasonry which inculcates every Christian virtue, and induces us to unite in that bond of fraternal friendship which should always draw man towards his fellow-man. I will admit, however, that my disposition in early life linked me in bonds of friendship with those of my associates whose sentiments were congenial to my own. Still, what merit is there due to me for this feeling? I sought my own gratification and happiness. I need not, I think, on this occasion, remark to you that happiness is sought after by every rational man, from the early budding of his maturity to the last days of his earthly pilgrimage. Still the question is, where is it to be found? Neither the high-born sons of ambition, nor the low-bred children of avarice, nor the slavish votaries of dissipation had ever yet found it. It is to be sought only in efforts to make others as happy as we would be ourselves.—(Applause.) Self, my Brethren, is an idol that can no more contribute to its own well-being than could the idols worshipped of old. Take a man out of the world, and place him in solitude, and you will see that all his hopes of felicity fail him at once. The gifts of heaven itself would be unprofitable to him, if not diffused by him to others.—(Hear.) Sentiments like these, my Brethren, first induced me to enter a Freemason's Lodge, in search of social happiness; and I rejoice to say I have been amply successful in my search.—(Cheers.) Here, all are on a level; all unite in efforts to make each other happy. Each Brother sympathizes with his fellow in his misfortunes, and rejoices with him in his prosperity. Charity, benevolence, and brotherly-love form the main-spring which impels the whole system of Freemasonry.—With these feelings, Right Worshipful Master and Brethren, I again beg to thank you for the honour you have paid me, and to drink your healths in return."

The P. G. M. proposed the health of the Masters, Past Masters, and other Officers of the Lodges in this Province.

Bro. CORNISH, as Master of the Mother Lodge of the Province—the Lodge of Love and Honour—returned thanks.

The toast was also acknowledged by Brother Lakeman, of the One and All Lodge; Brother Pearce, of the Mount Sinai; Brother Edwards, of the True and Faithful; by Brother Cornish, of the Lodge of Fortitude; and by Brother Hodge, of the Lodge of Love and Harmony.

The P. G. M. next gave the health of the P. G. Stewards, Brothers Clarke, Edwards, Wright, and Johns.

Brother CLARKE, P. G. S., returned thanks.

The next toast from the Chair was the health of all the private members of all the Lodges in the Province.

Brother ROBINSON, D. P. G. M., begged the attention of the Brethren whilst he proposed the health of their distinguished and Most Worshipful Grand Master, and congratulated him on the cheering ceremony of the day. The worthy Brother then turned to the President, and said—Right Worshipful Master, taught by the principles of our Society that all its members stand on a level, we now assume that station, and approach you with a freedom which, while it lessens our difference, in no wise mitigates the respect we entertain for you in the various exalted duties of your position in public life. Anxious to renew and extend every boundary of social happiness, and to pass them on unbroken to future ages, we, your Brethren here assembled, representing the whole body of the fraternity of Freemasons in the Province, convinced of your attachment to the principles of Freemasonry, and of your anxious desire to encourage its benevolent designs, hail you with those sentiments of attachment and regard which, if converted into language, would lose half their intrinsic meaning, force, and beauty. Knowing your acknowledged labours in ameliorating the condition of the destitute, and in promoting the general welfare of mankind, we have drawn you within the sphere of our fraternal regards; and we would fain assure ourselves that your attachment to our principles will increase, and that under the auspices of your liberal encouragement, Freemasonry will regain that eminence which, under the mild, paternal rule of your exalted and revered predecessor, was wont to be the pride and boast of every member of our fraternity. The health of the P. G. M. was then drunk with loud cheers.

The RIGHT WORSHIPFUL P. G. M. returned thanks. He began by saying that he felt he might perhaps be chargeable with some degree of blame for not having met the Brethren earlier, to celebrate the ceremony in which they had that day been engaged. But, as they were aware, very shortly after the seat of the Grand Master of this Province was vacant, the seat of the Grand Master of England also became vacant, so that there had been considerable delay in filling up the Patent of his appointment. From that time, there had been some hesitation about the appointment of the Duke of Sussex's successor; since which, his own engagements of a public nature in another place, had made it impossible for him to meet them earlier. At the same time, they would give him leave to wish them joy—not of the appointment of their P. Grand Master—but of the re-edification of the P. G. Lodge of this Province.—(Hear.) The structure now stood complete, as part of that edifice, the antiquity of which no man could well deny; though he did not mean to rest its claim to their approbation on its antiquity only. Their excellent Chaplain had that morning pointed out its high moral attributes—piety, love, charity—virtues most acceptable to God, and most conducive to the happiness of man. But there was another consideration which did not come within the scope of the reverend gentleman's observations. The fact to which he alluded was, that so far as his knowledge of history went, the Brotherhood to which they belonged took its rise in this country at that interesting period of English history which laid the foundation of English liberty.—(Hear.) It was in the cradle of the Saxon free institutions that Freemasonry established itself in this country. He spoke of the

guilds, established at a time when, as Sharon Turner informed them, the tradesmen of all kinds were a servile class, more *adscripti glebæ*, conveyed and passed with the lands in which they resided. Carpenters, architects, and smiths, were then men in the retinue of the great nobles, or attached to the monasteries. [Sir Charles quoted from Sharon Turner a law of Edgar's, obliging the clergy to learn some handicraft; and next referred to the gradual formation of a class of independent artisans.] To have been then a *Freemason* was a real distinction; and they (the present brethren of Freemasons' Lodges) were the representatives of those men who, by their association, bore up against the feudal tyranny of their age. Subsequently, the *talents* of the brotherhood obtained for them respect, and honour, and power, in times when power was almost exclusively obtained by superstition or by military rapine. Then it was that the *good* were associated with the Brotherhood, to enable them to carry out their pious designs; while *evil* men sought relief from their superstitious fears, engendered by the violence of their conduct, by favouring the art to which the Brotherhood devoted themselves—sacred architecture. And it was quite impossible to look at the magnificent structures which marked that period of our architecture—Salisbury Cathedral, for instance, built as was known by a company of *Freemasons*—without wondering at the gigantic talents possessed by the Brotherhood which they now represented. Who could see that beautiful spire, pointing to the sky, and directing man's attention heavenward, as undoubtedly the emblem was intended to do,—and see it, too, resting on piers almost too slight to support an ordinary roof,—who could look on this and not admire the scientific skill and hardihood of those who planned and erected it? Freemasonry, then, in the earliest period of its history in this country, having represented the *freedom* of their ancestors, in the subsequent period to which he had just now referred, represented their *science*. And he felt justified in saying, that in the earlier period, it represented only the *freedom* of their ancestors, because they had scarcely any remains of *Saxon* architecture, most of that which went by that name being, in fact, Norman. Both those periods, however, had passed away. Freemasons were no longer the representatives of the existing science of the country. He believed any one intending to build a church would hardly think of sending for the Earl of Zetland—(laughter)—and incompetent as he himself felt to preside over that august society in the province of Cornwall, he should feel infinitely more so, if it was part of his duty to construct the public buildings of the country. Well, then, those eras to which he had referred having passed away, what remained? Why, those *moral* qualities which his reverend friend had pointed out. They were, to a certain degree, representatives of these; and it would be a dereliction of the character of Freemasonry, grossly to sin against any of those high moral principles, to which his reverend friend had pointed attention. They were connected with a glorious past; they were associated with *great deeds* gone by. With reference to its antiquity, they could but wonder at the unshaken stability which had distinguished their Order from its origin down to the present time. A traveller in the East, happening to be in Egypt at the time of a great storm, was struck by the contrast between the scattered sands of the desert and the stability of the pyramids, which for ages had reared their mysterious forms amid the changing scenes around them. This, to him, seemed very much like the position Freemasonry maintained in this and other countries.

Its origin unknown;—amid the changeful circumstances of human life, keeping its ground — its purposes but dimly guessed at; but possessing the charm of a reverential antiquity that connected it, he had almost said, with the origin of the human race—(Hear, hear). Sir Charles concluded by again expressing his thanks, and sat down amid the cordial cheers of the Brethren.

Brother ROBINSON, D. P. G. M., proposed, in terms of high praise, the health of the zealous and efficient Past D. P. G. M. the P. G. Secretary, Brother ILLIS. Brothers CORNISH and PEARCE also expressed their sense of the deep obligations the P. G. Secretary had conferred on the Lodge, and the toast was drunk with long and hearty cheers.

The P. G. SECRETARY returned thanks in an appropriate speech. He felt honoured by being appointed the Presiding Officer on this important occasion, and having officiated as Deputy to two Hon. Baronets, P. G. Ms. of the province; but the duties consequent upon this meeting had so exhausted both his bodily and mental energies, that he could now say no more than quote the testimony in favour of Freemasonry from a speech by the late Lord Durham:—"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections, because it mitigates without and annihilates within, the virulence of political and theological controversy, because it affords the only neutral ground on which all ranks and classes can meet with perfect equality, and associate without degradation and mortification, whether for purposes of moral or social intercourse. Upon such grounds I take my stand, and reply to the cavils of any one without the boundary of our 'mystic circle' who may ask me my reason for being a Freemason, and for such a similar reason it behoves every good and true Brother to cultivate and propagate the principles of our moral allegory."

This concluded the business of the evening, or, at least, such as we are at liberty to publish. The greatest harmony and pleasure reigned throughout the happy day.

BIDEFORD, April 25.—This day was appointed by the R. W. Provincial Grand Master (Earl Fortescue), for the consecration of the Lodge of Benevolence, No. 719, recently established at Bideford. The Brethren assembled in considerable numbers to the highly interesting ceremony of consecration, which, with the installation, were most ably and impressively performed by the Noble Earl, assisted by the Deputy Provincial Grand Master (Dr. Carwithen), and the other officers and members of the Provincial Grand Lodge. Great effect was given to the ceremony by a beautiful Masonic Hymn, composed by Brother Moxhay, of Exeter, being sung by a full church choir introduced for the purpose, under the superintendence of Brothers Edwards and Wickham, and accompanied by Brothers Edwards on the seraphine. The oration delivered on the occasion, by the Provincial Grand Chaplain, Brother the Rev. H. T. Templer, was so admirably appropriate to the occasion, so eloquent, and so truly Masonic, as to receive the thanks of the Provincial Grand Lodge; and it was likewise requested to be printed, for general circulation, at the expense of the Provincial Grand Lodge. After the Lodge had been duly consecrated, brother J. R. Chanter was installed as the First Master, and Brothers Charles A. Caddy and Captain Pyke appointed and invested as Wardens. At four o'clock the brethren adjourned to the Assembly Rooms, where nearly fifty sat down to

banquet. The chair was taken by the R. W. Provincial Grand Master, supported by the Rev. W. Carwithen, D.D.; the Hon. Bro. Butler, Past G. Treasurer for Ireland; Dr. Heywood, Rev. H. S. Templar, P. G. Chaplain; R. Bremridge, Esq., P. G. Treasurer; G. E. Kingston, Esq., P. G. Registrar, and other Present and Past Provincial Grand officers. J. R. Chanter occupied the S. G. Warden's Chair: and W. Tucker, Esq., of Coryton Park, that of J. G. Warden. Immediately on the cloth being removed, about seventy ladies were admitted, and accommodated in temporary galleries erected for the purpose. *Non nobis* was sung by the musical Brethren, and several professional assistants; after which, "The Queen," "The Grand Master," and other usual Masonic toasts were given. Refreshments were, from time to time, handed round to the ladies by the stewards; and their healths, with thanks to them for honouring the Masonic festival by their presence, was proposed by the Hon. Bro. Butler, and replied to in a humorous address by the P. G. Secretary, W. D. Moore. Several highly interesting addresses, applicable to the occasion, were delivered. The parting toast, "To all poor and distressed Masons throughout the world, wherever dispersed, however distressed," was given by the Noble Chairman at nine o'clock, when the ladies retired; and the Brethren separated highly delighted with the proceedings of the day, and trusting that the light thus kindled is but the commencement of a bright Masonic era in Bideford.

BARNSTAPLE, *May 6.*—The Devon Provincial Grand Lodge was held in Barnstaple by the Right Hon. Earl Fortescue, Provincial Grand Master. The Assembly Room was magnificently decorated with the paraphernalia of the Lodge, which is of the most costly description. The respectable part of the public were admitted to view it on the previous day, and some hundreds, we believe, were gratified with the sight. There would have been a procession to the church intended to have been arranged with great splendour; but this part of the usual proceedings on such occasions was prevented by the refusal of the vicar to allow a sermon to be preached. This is the more to be regretted as it would have been for the benefit of those useful institutions, the North Devon Infirmary and Barnstaple Dispensary. The Brethren dined in the evening at the Fortescue Hotel.

AXMINSTER, *May 29.*—The consecration of the new Lodge was completed in a manner well worthy the Order, and alike complimentary to the excellent Mason and man (Bro. Tucker), who had been the chief means of restoring its valuable operation there. Colonel Tynte arrived at eleven, when an encampment of Knight Templars was immediately formed by the M. E. Commander, Sir Knight Tucker, assisted by the Grand Prior of the province of Somerset, Col. Tynte, Sir Knights Carwithen, Randolph, Eales White, Still, and Hayman. Companions Templar, Maher, and Herniman, were solemnly received into this interesting degree, and knighted accordingly. The noble G. M. of Devon (Earl Fortescue) opened the Grand Lodge soon after twelve, when the Grand Lodge of Somerset, with their G. M. (Colonel Tynte) were received with all the honours; and all Master Masons were admitted to witness the solemn and impressive ceremony of dedication and consecration, which was admirably done. The new W. M. Bro. Tucker, was also installed after the ancient manner, the whole was superintended by Dr. Carwithen.

We must not omit to mention the singularly-eloquent oration delivered on the occasion, by the Rev. H. Templer, P. G. Chaplain; and we need but mention it because it is wisely requested to be printed, so that *all* may have the benefit of reading and knowing on what principles Masonry is founded. We venture to hope that some Brother will send a copy each to the vicar and his bishop, who managed to offend Freemasonry, as unnecessarily as singularly.

On the closing of the Grand Lodge, the whole body of assembled Masons, about 150, proceeded, fully clothed and jewelled, to the large area of the Market-place, which had been prepared for the dinner, the decorations and arrangements doing infinite credit to the persons to whom this part of the goodly work was entrusted. Earl Fortescue took the chair at four o'clock, supported by Brothers Carwithen, Tucker, Moore, Cann, Randolph, Maher, Eales White, Sutton, (from G. M.'s Lodge, No. 1), Cridland, Templer, and other distinguished Masons. On the removal of the cloth, the ladies were admitted, and we were pleased to see upwards of 100 of the fairer portions of God's creatures take an especial interest in the proceedings.

The first toast of "the Queen," elicited the Masonic version of the National Anthem, exquisitely sung by Brothers Spark, Risdon, and Carpenter.

"The Earl of Zetland and the Craft."

"The Grand Masters of Scotland and Ireland." Acknowledged by Brother Dr. WOODFORDE, of 327, Taunton, late of the Celtic Lodge, Edinburgh.

The W. M. of the Lodge of Virtue and Honour, Axminster, then called on the Brethren to prepare themselves for a toast which he would offer, and as it would be almost impertinent in him to attempt any eulogy on a name which resounded so widely with everything that was excellent, he would at once propose "our Brother, the Earl Fortescue."

The noble Brother, in acknowledging the fervent manner in which the Brethren responded to the toast, took the opportunity of congratulating the town and neighbourhood of Axminster on the acquisition which they had that day obtained, and expatiated on the benignant influence which Masonry was calculated to produce, especially under the auspices of their valued neighbour—(cheers)—who was so zealous and discreet of the varied duties of his office. The noble Lord warmly and eloquently detailed the merits of Col. Tynte, who had done the new Lodge the marked honour of his attendance at the consecration, and proposed "the P. G. M. and the Grand Lodge of Somerset."

Brother RANDOLPH, the D. P. G. M., returned thanks.

Brother RANDOLPH, in an exceedingly apt address, detailing the Masonic as well as other rare acquirements of Dr. Carwithen, proposed his health.

The worthy Doctor made an exceedingly humorous speech, ever and anon raising the curiosity of "his fair audience" by promises of revealing the grand secret, which he assured them, was to teach all, as well as each other, to lead better lives—(cheers); he proposed "the Grand Wardens of Devon."

Brother TUCKER returned thanks.

"The P. G. Chaplain, Brother Templer;" who eloquently acknowledged the toast.

"The Grand Secretary, Brother Moore;" whose gallantry in ad-

dressing the ladies who had illuminated the festival by their presence, was both eloquent and elegant.

“The Lodge of Virtue and Honour.”

The W. M. in returning thanks said, that it had been a proud day indeed for him; he had employed his best endeavours to perfect the blessings of Masonry in this his native neighbourhood, and how well he had succeeded, he thought, could be ascertained by the brilliant appearance of the day.

“The Musical Brethren.” Acknowledged by Brother SPARK.

“The ladies who have kindly honoured us with their presence.”

“Brother Eales White, whose name was so well-known in Masonry as to require no more than the mention of that name.”

The worthy Mason acknowledged the high compliment by a very happy address.

The noble Chairman then took his leave, when Brother Tucker was vociferously called to the chair.

“The health of Mrs. Tucker” was proposed, and received in a manner testifying that the benefit which had accrued from this lady’s exertions in the cause of charity, was abundantly and properly estimated.

The healths of Sir W. Pole—Mr. Richards—Brothers Cridland, Langworthy, Farnell—Keech (the respected remnant of the old Lodge of Axminster)—and many other local compliments, with an abundance of exquisite singing, completed this important day. It is seldom that a period embracing so many combinations, and so much caution in the varied details of arrangement, has been finished without one, at least, circumstance to mar the order, and consequently the enjoyment; but on this occasion it exhibited a master mind directing the whole, and it went off altogether most satisfactorily.

JERSEY.—ROYAL SUSSEX LODGE, 722.—The members have presented to Bro. T. O. Lyte, W. M. of the Farmer’s Lodge a very handsome Past Master’s Jewel, in testimony of their respect for his zeal in Masonry, and especially of his valuable assistance in the ceremony of the consecration of the Sussex Lodge on the 27th December.

SCOTLAND.

TO CORRESPONDENTS.

The letter of a “Scottish Knight,” although correct as to facts, might not be agreeable to some of our readers, and would not, probably, interest many; we, therefore, decline to insert it. The reports of M. S. and H. require authentication. The animal version contained in the letter of “Marcus” is too vague; hints and innuendoes, worry, it is true, but do not convince the peccant. The poetry of “Emma” is not suited to our columns.

Our intelligence from Auld Reekie is literally a blank. Even the Templars have betaken themselves to the Highlands, and are waging war against, and committing havoc among, black cock and moorgame.

EDINBURGH.—A Masonic funeral service was lately held in the Freemasons' Hall, by the Edinburgh Lodge of St. Andrew, on the occasion of the lamented death of Bro. G. M. Kemp. A large and respectable attendance of Brethren from all the Lodges honoured the ceremony. R. W. Bro. Stevenson presided. The Rev. Bro. Boyle, of Portobello, delivered the oration in a style of impressive eloquence, calculated to bring home the solemn character of the event to the hearts of all. He offered a beautiful and touching tribute to the talents and memory of the deceased architect. Messrs. Kenward and Keizer conducted the musical arrangements in a highly effective manner.

ABERDEEN, May 1.—The St. Nicholas Lodge of Freemasons held a special meeting in their hall, Adelphi, to honour and receive light from the worthy Proxy Master and Brother, Morris Leon, Esq., from Edinburgh. A scheme for life assurance, and for granting annuities and endowments by the Grand Lodge to members of the Craft, on a much more moderate and economical scale than has ever yet made its appearance, was, amongst other matters submitted to the meeting, and received the cordial and unanimous approbation of the Brethren. On the business being finished, the Brethren sat down to an excellent supper, prepared by their kind hostess, Mrs. M. Hardy, and spent the evening in true Masonic hilarity, enlivened by many excellent songs from Bro. Cooper, of the Celtic Lodge, Edinburgh.

IRELAND.

TO CORRESPONDENTS.

The second letter of "Fidus" to the Grand Lodge is deferred. W. J. (Nemagh), S. P. R. C. (Dublin), "Verax," "A Provincial of Cork," and an "Unintelligible," will perceive that all their opinions and views have been carefully examined and acted on, with the exception of "An Alarmist," in regard to a diploma from Edinburgh, on which subject we are silent for the present for obvious reasons.

TO THE EDITOR,—Sir and Brother,—I think it necessary to bear my weak testimony to your candour, and while, therefore, I agree to your confidential request to defer for a time the further progress of my forthcoming "Exposition," to be addressed to his Grace the Duke of Leinster, I reserve to myself the right to preserve my incognito, less from any fear of consequences, than from the probable inconvenience I may sustain from publicity.

VERAX.

DUBLIN.—Although we have not the happiness to announce the restoration of unanimity in the higher sections of Irish Freemasonry, the following documents will prove that there is a considerable advance made towards so desirable an object, and we unaffectedly congratulate the Brethren who have in so Masonic a spirit, made the first advances:—

To His Grace the Duke of Leinster.

"MY LORD DUKE,—In compliance with the wish of the Grand Chapter of Ireland, it becomes my duty respectfully to announce to your Grace that on Tuesday, the 16th instant, that body was convened, upon the summons of the M. W. S., for the consideration of matters of the utmost

importance to the Free-Masonic Order; and upon that occasion the following resolutions were unanimously agreed to, of which resolutions, and of the spirit which dictated them, we shall all rejoice to hear that your Grace approves:—

1. That the Grand Chapter of Prince Masons of Ireland has upon all occasions been most anxious to establish, by every means, the harmony of the Masonic Order in general, and especially in this Christian Order to promote peace, good-will, and unity.

2. That the dissensions which have distracted the whole Masonic body in Ireland, in consequence of the contending claims of the G. C. and those of the Council of Rites, since its formation in the year 1838, can never be contemplated by us without the most poignant feelings of regret, and the most anxious desire that they may not be perpetuated or renewed.

3. That we are most desirous to aid in the removal of all those unhappy dissensions by every means that can be adopted or devised, without dishonourable compromise, or the abandonment of the principles which we have always professed and maintained.

Thus, my Lord Duke, the G. C. has displayed its anxiety to convince your Grace, that there is not a single member of it who is not ready, in the most cordial manner, to reciprocate every proffer of Masonic feeling, and even to anticipate and be the first to offer all reasonable proposals of peace.

My Lord Duke, it has been further entrusted to me to forward to your Grace the within memorial, in the framing and revision of which I beg to assure your Grace, that the utmost anxiety has been felt to meet your Grace's wishes, as expressed in your Grace's letter of the 14th of April, and altogether to avoid standing upon punctilios in preliminary matters. I have the honour to be,

My Lord Duke, your Grace's most obedient Servant,
Signed, H. O'Connor, M. W. S."

April 18, 1854

To His Grace the Duke of Leinster, Grand President of the Council of Rites, &c. &c. &c.

"We, the M. W. S. and Princes Rose Croix of the Grand Chapter of Ireland, most respectfully address your Grace, earnestly requesting that your Grace's fraternal assistance may be afforded to us in our present attempt to heal the unhappy differences which at present distract the whole Masonic Order in this kingdom, in consequence of the disputes which have for some years been subsisting between the Grand Chapter and the Council of Rites.

Anxious to leave no means untried by which that harmony, which has been disturbed, may, if possible, be restored to the Free-Masonic community, we respectfully urge, that these differences and dissensions might, with the utmost propriety, and with honour and credit to all parties engaged in them, be submitted to impartial arbitration.

We therefore take the liberty of requesting your Grace, as Grand President of the Council of Rites, to consider of the propriety, and also of the mode of appointing as an arbitrator, to examine into and report upon the respective titles and pretensions of the Grand Chapter and of the Council of Rites, to the rank of Princes Grand Rose Croix, some Prince Mason of foreign initiation, and acknowledged and agreed upon by both parties, whose decision shall be final, and whose recommend-

ation towards the promotion of peace, the Grand Chapter will pledge themselves to give the most attentive consideration.

And we respectfully recommend to your Grace the Venerable Archdeacon Walter Mant, a Prince Mason of the Chapter of Bristol, and now, or lately, an honorary member of one of the Chapters under your Grace's superintendance, and Provincial Grand Master of Craft Masons in Carey and Dunluce, as a person peculiarly qualified to unite in the discharge of the duties of that office the conciliatory disposition of a Christian, the honour and influence of a gentleman of rank, and the intelligence of an experienced and accomplished member of the Masonic body.

Signed on behalf of the Chapter,

H. O'CONNOR, M. W. S."

April 18, 1844.

It may be that after the very strong expressions that have hitherto sullied the discontent in the differing Chapters, that the first advances may not be so cheerfully met as the friends of good order might hope for; or there may arise some questions that require the deepest consideration of the arbitrator to whom this important affair is confided by the Grand Chapter—a mark of confidence coming from a body of Masons hitherto acting on the defensive, and therefore differing materially in opinion with the gentleman, a member of the other section, but now selected by themselves—which is, in our opinion, a moral guarantee of the earnest desire of the Grand Chapter to put an effectual termination to the differences. Indeed, if the Grand Council of Rites be actuated by a desire to support their noble President, they will spare him the necessity of appealing to their consent, by placing the honour of the Council at once in his hands, and thus the arbitrator becomes a free agent, and the peace of Irish Masonry will be placed beyond a doubt. Indeed, the Council have so little to gain by protracted dissension, that we are surprised one moment should be lost in availing themselves of the present opportunity; what they may ultimately lose is of that priceless value, which years of regret may not restore.

Already we find that many Companions prefer to be installed in England, rather than present themselves under doubtful circumstances; others proceed to Paris: thus reverting to a system which, it was hoped, might altogether have been put a stop to.

GRAND LODGE OF IRELAND.—*New Rules.*—"The following resolutions passed the Grand Lodge, on the 1st of February, 1844:—Resolved—That from and after the festival of St. John, in December, 1844, no Brother shall be considered eligible for, or admissible to the office of Junior or Senior Deacon, in any Lodge in Ireland, until he shall have, by a strict examination passed in presence of his Lodge, proved himself able to administer the mysteries of initiation to a candidate for the first or Entered Apprentice Degree; or for the office of Junior or Senior Warden until he shall, by a like examination, have proved that he is able, in like manner, to advance a Brother to the Second or Fellow-Craft Degree; or for the office of Master of a Lodge, until by a like examination in open Lodge he shall have proved himself qualified, in like manner, to initiate, advance, and raise a Brother to the S. D. of a Master Mason.

And, that in each and every case a certificate of such examination and qualification as aforesaid, of the Brother elected to any of the before

mentioned offices (to be signed by the Master and Secretary, and sealed with the seal of his Lodge), shall be returned to the office of the Deputy Grand Secretary, at the same time with the names of the Brethren proposed for approval for offices in such Lodge, for the then ensuing six or twelve months, as the case may be; or in any case, at least one calendar month before the induction or installation to any such office take place, such induction or installation not to be proceeded with on any account, if objected to by the Grand Lodge, or by any Brother or Brethren directed to act for it in this way, until such objection be satisfactorily answered.

This resolution not to affect any Brother holding any of the aforesaid offices previous to St. John's day, the 27th of December, 1843.

Also resolved—That this Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatsoever, purporting to be Masonic, not held by virtue of a Warrant or Constitution from this Grand Lodge, or from the other Masonic bodies recognised by and acting in unison with the Grand Lodge of Ireland.

By order, JOHN FOWLER, Deputy Grand Secretary.”

May 30.—Presentation of an Address and a Service of Plate to William White, Esq., late Deputy Grand Master of Freemasons in Ireland.—On Thursday a most gratifying tribute of respect and affectionate regard was paid to William White, Esq., who for fourteen years filled the highly important and arduous office of Deputy Grand Master of Freemasons in Ireland. The Grand Lodge of Ireland, in token of the long and valued services of their much respected Brother White, appointed a committee to prepare an address and select a testimonial suitable for presentation; and their wishes were carried out on Thursday in the most gratifying and agreeable manner. At four o'clock a deputation, consisting of the Grand Officers of the Order, and other representatives of Lodges in Dublin, composing the committee, waited upon Brother White, at his residence, Rathmines-road, to present the address, &c. Several ladies were invited to be present at the ceremony, and their presence added greatly to the interest of the proceedings. The Brethren from the various Lodges, as well as the members of the committee, appeared in full costume. When the deputation arrived, and were ushered to the drawing-room, the Deputy Grand Master, Bro. Hoyte, expressed his great gratification at having the happiness to be the medium of presenting the address to his valued and respected predecessor Brother White, and called upon the Deputy Grand Secretary to read it, which he did. The address was signed by the Duke of Leinster.

Brother White, in a very feeling and admirable style, delivered a very elegantly written reply.

The service of plate consists of a superb tea and coffee service, salver, &c., magnificently chased after the newest pattern, from the establishment of Waterhouse and Co. It was the subject of very general admiration from the style of the workmanship. After the presentation the company sat down to a sumptuous repast, consisting of all the delicacies of the season. The viands were of the richest kind, and the wines, in great abundance, of the most choice vintages. After devoting some joyous hours in the sprightly dance, the happy party separated at an early hour, highly pleased with the evening's amusement.

CARLOW, *May 15.*—The Lodge met for the appointment of Officers for the ensuing year, and Bro. Thomas H. Carrol was elected Master. Bro. William R. Fitzmaurice, Senior Warden, and Bro. James Porter, *M. D.*, Junior Warden.

NORTH MUNSTER, *April 9.*—Prince Masons Chapter No 4, met for the installation of officers, and to initiate a member into the sacred mysteries; after which they joined The Encampment of Hon. Knight Templars, No. 13, conferring on two members the degrees of Knight of the Sword, East and West, Hon. Knight Templar, and Masonic Knight of Malta, when the united Conclave adjourned for refreshment, to enjoy the pleasures of a society cemented by ties of virtue and love, as those high grades must ever be; and it was resolved that a similar Festival be celebrated every Easter in future.

LIMERICK, *May 15.*—The Union Lodge, No. 13, met in full strength to open their very handsome new establishment, 77, George-street, in this city. At high noon, the sublime and impressive ceremony of consecration of their new Temple (one that cannot be surpassed for chaste classic elegance, and Masonic arrangement) was conducted by their exemplary Chaplain, Brother Willis, and their devoted P. Grand Master, Brother Furnell—subsequent to which, the requisite labours of the day, initiations, election of officers, &c., took place, when Brother Paine was elected to succeed the present excellent W. Master, the Hon. John O'Grady; Brother Ralph Westropp, Sen. Warden; Brother Edward Villiers, Jun. Warden; Brother John Southwell Brown, Sen. Deacon; Brother James Sexton, Jun. Deacon; the Rev. H. D. L. Willis, Chaplain; Brother Robert Hunt, Treasurer, and Brother G. A. Dartnell, Secretary. The Lodge then adjourned, to permit the Chaplain and Treasurer to conduct the Orphans round the room, and nothing could be more creditable than the healthy and neat appearance of those children of their deceased Brethren, whose bodily and mental wants are provided for by Lodge 13. Immediately on their withdrawal, it was magnanimously voted to add *seven* more to this the brightest and most enduring of good works. The day concluded, by about fifty Brethren partaking of an excellent dinner, with that harmony and temperate conviviality which should ever characterize this moral and benevolent society, presided over by their W. Master, the Hon. John O'Grady, with that manly decision and social suavity, so peculiarly his own—and may their Temple, dedicated to Freemasonry, religion, virtue, science, and universal benevolence, long continue what it professeth, a school for morals and manners in our city, where 13 has continued since 1732!

ENNIS, *May 31.*—*Grand Masonic Ball.*—This splendid festival “came off” this evening, at the Ennis Masonic Hall, in a style of magnificence rarely equalled, and we might safely add, never surpassed in this locality.

The promenade-room was tastefully wreathed with flowers, having also four pillars, covered with rosettes; on the south and west were brilliant stars, with swords, pistols, &c., hanging upon the walls, as it were, to guard the sacred emblems. Here was stationed the admirable band of the gallant 82d depot, whose musical powers were unremittingly exercised during the night. The Lodge-room was appropriated as the dancing apartment, being decorated by the shield of each member, having at one end an elegant and accurate likeness of the Provincial Grand Master of North Munster placed over the orchestra, which was

occupied by a quadrille band, under the superintendence of Mr. John Curtin. At the opposite end was the chair occupied by the Master.

About nine o'clock the members of the Lodge in their gorgeous costume, were in attendance to receive the guests in the Hall, who were severally conducted to the Master's chair and presented. After partaking of tea, coffee, &c., in the refreshment-room, quadrilles and waltzing followed alternately. Here a scene presented itself that baffles description. The rich dresses of the Brethren in varied costume, bearing the emblems of their offices. The varied dresses of the "laity," the scarlet of the military rustling with golden ornaments, the profusion of wax-candles that poured a flood of light illuminating all, and bright as anything we could contemplate, save the brilliant orbs that beamed from beauty's peerless brow.

About half-past one o'clock the Officers of the Lodge ushered their guests into the supper-room. Supper being concluded, the Master, after an appropriate preface, proposed the health of her Majesty, which was received with unbounded applause, and drank standing, with all the honours. The national anthem was then sung, by Brother Henry O'Donnell, the entire company joining in chorus.

Then followed in succession—"Prince Albert and the Royal Family," after which the "Grand Masters of England, Ireland, and Scotland," "The Provincial Grand Master." "The Ladies"—which were severally received with enthusiasm and applause.

The MASTER next said he would propose the health of the Lieutenant of the County, who honoured them with his presence. As a country gentleman and a resident landlord he stood almost unrivalled. His grandfather was a Mason, and his father twice filled the chair which he (the Master) had now the honour to occupy.—(Applause, and hip, hip, hurra, with three times three.)

The Hon. Baronet returned thanks.

Sir LUCIUS O'BRIEN then proposed the Master's health, and prosperity to No. 60, which was received with Masonic honours, and duly acknowledged.

Dancing was then resumed.

That the attention of the Stewards throughout was laborious and indefatigable, apparently possessing the ambiguity ascribed to birds, and attending to the comforts of all but themselves.

The company did not separate until Dian had faded in her wane, and Phœbus half-way proceeded towards his meridian career, when the company, still loth to depart, wished

"To all and each a fair good night,
And rosy dreams and slumbers light."

ATHLONE, April 30.—Lodge, No. 101, met for the dispatch of business, for the first time these six years. The impulse given to Masonry of late has been remarked by all classes. The Brethren pledged themselves to meet regularly on the first Tuesday of every month.

LONDONDERRY.—We are progressing as well as may be expected; a change in system requires time to ameliorate the defects of apathy. If we could be aided by some decision at head quarters in favour of improvement, the seeds of error might not be difficult to eradicate. We must abide our time.

COMBER, June 24.—The foundation stone of the monument to Major-Gen. Gillespie was laid by his friend Col. Cairns, K. H., whose excellent address we regret that time will not allow us to give.

FOREIGN.

BAHAMAS.—*Sayings and Doings ; or the Three Black Balls.*—Something less than five hundred years ago, the Union Lodge met one evening for the special purpose of receiving the application of a most respectable gentleman, of unimpeachable character, holding her Majesty's commission in the army, and *he* a "*Lewis*" to boot, desirous of being initiated into Freemasonry.

You can easily imagine the surprise of the Brethren, when at the close of the ballot, three black balls were found against the candidate! "It must be a mistake. It must certainly be a mistake," resounded round the room ; after some deliberation, a second ballot was determined upon by the unanimous consent of the Brethren, and what do you think was the result? Guess. Cannot you guess? Then I will tell you. On examination of the ballot-box, three black balls again appeared,—astonishment, disappointment, and regret, was depicted in every countenance, except three young Masons, whose visages bore rather the appearance of triumph. It is to be hoped that the ballot-box of the Union Lodge will never *again* be used as a weapon, to gratify private pique, was the expression of many of the Brethren.

The next morning, the suspected three went to the W. Master, clothed in innocence as regards the charge of private pique, and made a voluntary confession of the part they had acted on the previous evening, at the same time stating their reasons, which were briefly as follows : That the aspirant had often, in their presence, uttered sentiments in ridicule of the Institution, tending to bring the Craft in general, and the Union Lodge in particular, into disrepute. That he was therefore blackballed by them to prove to him the incorrectness of his assertion, that any scoundrel could become a Mason on paying the initiating fee!

The greatest praise was then bestowed on the Three Blackballers. They were right said one. They deserve the thanks of the Lodge, said another, and *he* deserve to be —, said a third.

It is said that the gentleman afterwards acknowledged having expressed sentiments as above stated ; but that it was all in jest.

Did he merit the treatment he received for his "*joke*?"

NASSAU, May 10, 1844.—*To the Editor.*—Dear Sir and Brother,—We have experienced another disappointment in not having received by a recent arrival from London, a supply of the *Freemasons' Quarterly Review*. By the non-receipt of that, the only source of Masonic information known to us, as a periodical, we have been kept in total ignorance of the proceedings of the Masonic world for upwards of a year. If I knew the name of the gentleman who so kindly undertook to procure and forward the *Freemasons' Quarterly Review* for our Library, I certainly would request the favour of you, to inform me whether he be dead or alive, and if alive, and a Brother Mason, I would invoke the powers that be, to cause the Masonic Attorney-General to institute proceedings against him for his sins of omission ; but as he is beyond the reach of the parties concerned, he must of course escape, even prosecution. If he is still among the living (*I fear he is not*) may he repent, and make amends by being more attentive to his engagements in future,

and relieve the mind of our little Librarian, who is unceasing in his inquiries, "*is there anything for our Library?*"

The first annual meeting of the Provincial Grand Lodge, under the registry of the United Grand Lodge of England, took place on St. George's day, when the appointment and investiture of P. G. Officers for the ensuing year, was proceeded with, and concluded in a manner reflecting the highest credit on our worthy R. W. P. G. M. Brother, the Hon. George C. Anderson, both for ability and true Masonic feeling displayed by him on the occasion, especially as regards the promotions which he was pleased to make.

There is much talk about building a new Masonic Hall, indeed, the increasing number of the fraternity, and the present Hall (being very much out of repair,) renders it necessary either to build or hire another, for really the internal appearance of the Hall, and its furniture, are such as to throw a gloom upon, and tarnish the splendid purple and gold supplied by Bro. Acklam, and the no less beautiful green and gold sent from Edinburgh by Bro. Lawrie. Building a new hall certainly would be preferable; but how to raise a necessary fund, seems to be a puzzler, whether it is to be done by voluntary contribution, by loan, or by shares, I know not. I understand that a scheme has been submitted for carrying so desirable an object into effect, but I believe that no step has yet been taken in the premises.

Fraternally yours,
AN OLD MASON.

AMERICA, (UNITED STATES).

WE received on the 26th June, a packet of very interesting intelligence, several pamphlets, and other miscellanea, of course, too late to furnish even a slight abstract.

The project of a delegate from the Grand Lodge of Boston to that of England is yet in embryo.

Two new State Grand Lodges have been formed, one of them in Wisconsin, both are doing well. Masonry may be said to be looking up in the States generally. The General Grand Chapter, and the General Grand encampment will hold their triennial meetings at the city of New-Haven in September next.

INDIA.

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

TO CORRESPONDENTS.

A BOMBAY MASON.—The brief notice of the ceremony of laying the foundation stone of the "Jamsetjee Jeejeeboy Hospital," in No. 1, New Series, was certainly dated 3d Dec. 1842, instead of 3d Jan. 1843, as furnished by a *London* correspondent, and proves our desire to give the earliest intelligence. Several months afterwards, we received a printed account; but we did not think it necessary to repeat the notice. Our correspondent should bear in mind that we gave an ample account of the Missionary Crusade against Freemasonry, and that in No. 5 (N S), we also adverted, at some length, to the "Rising Star of Western India," so that, instead of passing over the Masonic evolutions of Bombay, we have been pretty industrious. Contrast our industry with the marked silence of those who ought to send us a periodical account.

OUR own correspondence is unusually meagre—nor do we find from some intelligent friends, that they have any communications of importance. It will afford our friends in Bengal much pleasure to know that their esteemed Grand Master is now in renewed health, having recovered from an operation, which he submitted to on the day following the Especial Grand Festival, at which he was present. He is now in Scotland, and on his return, he proposes to leave England, and resume, by the blessing of Providence, his important, social, and Masonic duties.

REVIEW OF LITERATURE, &c.

The Historical Landmarks, and other Evidences of Freemasonry Explained. By the Rev. G. Oliver, D. D. Spencer, London.

Already has a fourth number of this great work found its way into our community, where it will be cherished as it deserves. It concludes the third, and goes far into the fourth Lecture, in which the tracing board is explained.

We may be pardoned for not attempting to review this work of promise, and for confessing that, by confining ourselves to a simple acknowledgment, we trust not to offend the amiable author, or to be thought negligent in our duty. All we can trust ourselves to say to our readers and to the world is, that they should "read, mark, learn, and inwardly digest."

Three Sermons. By the Rev. W. J. Percy, M. A. Spencer, London.

This volume contains a series of three Sermons preached before the Provincial Grand Lodge of Dorsetshire in the years 1841—2—3, and published at their request. The profit of the work is to be devoted to the Masonic Charities. The subjects are—1. The chief corner stone, Mark xii. 10, 11.—2. The only foundation stone, 1 Cor. iii. 11.—3. The spiritual temple, Eph. ii. 19, 22.

In these Sermons the Mason will find admonition and instruction conveyed in the most acceptable words that religion and morality can breathe; there is considerable talent as well as a most refined taste displayed, showing that Freemasonry will bear the strictest scrutiny, and proving its basis to be founded on the principles of piety and virtue. It is refreshing to find such delightful fountains within our reach, more especially just at this moment, when the unkindness of a few ministers of the tolerant Church of England, have followed in the wake of many misguided Roman Catholic priests, who mistake the tenets of a system they have not the moral courage to examine. The reverend Brethren of the Masonic Order, and they are very numerous, need not fear the censure of the world, while their affiliation with us is among the most gratifying sureties of the holiness of our cause. We thank Bro. Percy for his Sermons, the perusal of which will tend to purify the heart and sanctify the soul.

A Selection of Masonic Prayers for the use of the Craft. By the Rev. H. Grylls, A. M., P. G. C. for Cornwall. Helston: W. Penaluna.

This compilation from the Portfolio of our reverend Brother will be found very useful; he justly observes, that it frequently happens that particular prayers cannot readily be found for certain ceremonies. This desideratum is now supplied; there are prayers for every occasion, and we need hardly say they are well adapted to all. We thank Bro. Grylls, who is favourably known to the Craft, and whose Masonic Sermons breathe piety and peace.

The Masonic Trestle Board; adapted to the National System of Work and Lectures. By C. W. Moore, and S. W. B. Carnegie. Boston, N. Y.: Moore.

This work is by authority, and has been revised and corrected by the United States Masonic Convention, who delegated the publication thereof to Brothers Moore and Carnegie; and they have executed the task with careful diligence. Their labours have been rewarded by the recommendation of the Grand and Private Lodges of the United States. Would that the Grand Lodges of England, Scotland, and Ireland would unite and appoint a Committee of delegation, composed of Brethren equal to the task of examination, and desirous of removing animosities, and promulgating some valuable system that shall stand the test of time. What a great moral change would be effected! How much human intellect might be aided, and to what extent Masonic principle might be conducted, it is not possible to conceive. While on this subject, we venture to express a hope that the Grand Lodge will request Dr. Oliver to compile a history of Masonry, in continuation of the last edition of Anderson, revised by Noorthuck, so far back as 1784. We have heard that some Brethren of rank are not favourable to Masonic publications; this we can hardly credit; such an illiberal view can only tend to

dissatisfy the popular world, and prevent the enlightenment of the initiated. However, to our task, The Masonic Trestle Board is precisely such a work as we should like to see emanate from our own Grand Lodge, and of how much greater advantage would the consideration of such subjects be than having our time absorbed in the useless arrangements which at present often render it impossible to bring forward a motion that has utility for its object.

An Oration on Masonry. By the Rev. H. S. Templer, S. C. L., Cheen, Barnstaple.

This Oration was delivered at the consecration of the Lodge of Benevolence, 719, Bideford, on the 25th of April last, printed by request of the Earl Fortescue, P. G. M. Devon, and published by order of the P. G. Lodge. If we view this address as merely the result of a conviction in the mind of the reverend orator of the power of Freemasonry over the heart, it would be sufficient proof of its value; but in conception of thought it is an inspiration—in language, a combination of those beauties which create a powerful interest, and make a lasting impression. The time and circumstance that originated the address are aptly noticed; the principles of Masonry, “*Light, Churity, and Morality,*” are traced by the hand of a master-spirit, and, in quoting a thrilling passage from the work of a great moral master, Dr. Chalmers, of whose connexion with our Order the author was unaware when he delivered the address; he observes of that excellent man (in a note)—“Hence we may easily divine from whence he derived the colouring of the beautiful picture quoted above.” We recommend the Oration of Bro. Templer to the consideration of the Craft, who can appreciate its merits, and still more especially to the Bishop of Exeter, and some few whose conversion from prejudice would not be uninteresting to the popular world.

Constitutions of the Grand Lodge of Massachusetts. Boston, U. S.

Our Trans-Atlantic friends are active. This revised Code of Laws shows evidently that a strict examination has produced considerable advantages. This book is somewhat similar to our own Constitutions, without its defects. The report or preface is particularly worthy of perusal.

Masonic Melodies; adapted to the Ceremonies and Festivals of the Fraternity. By Thomas Power. Boston, U. S.: Oliver Ditson, 1844.

The preface to this little volume is characteristic of Masonry, and explanatory of its title; the Author observes—“No apology is asked for its deficiencies, no forbearance is asked for its errors. It is written for the Brethren of the Masonic Institution; and from them every indulgence will be extended. From its enemies no favours are asked or expected.”

As a repertory of Masonic Lyrics, it is incomparably beyond any previous competitor, and embraces every point it professes to treat of, and may be referred to by every Lodge, Chapter, and Encampment. We consider ourselves fortunate in having a copy, and would advise any Brother desirous of these Melodies to enquire of Brother Spencer, the Masonic Librarian, London, as to the readiest mode of obtaining one for himself.

The Freemasons' Monthly Magazine, Vol. iii. Nos. 2, 3, 5, 6, and 7. Boston (U. S.)

Our contemporary continues to stand forth as the champion of the Order; as an investigator of facts, a reporter of events, and as a literary biographer; we most heartily wish the Magazine may continue to exercise its wholesome influence not only over the wide field of our own community, but over the world. A press of subjects prevents us at present from making extracts, but we hope in our next to do so; and take this opportunity of thanking the editor for having transplanted from our own columns many flowers that will flourish anew in his own luxuriant soil.

Explication du Tableau intitulé Sapientia Generalis. By D. Rosenberg. Paris. Spencer, London.

This work shows the manner of following the systematic course of a tableau, drawn by the erudite author, and comprehending the emblems that are displayed, with the references to all the various subjects. Like all the former tableaux of the author, it is unique, and may take a foremost rank with them; it is Masonic as far as regards the high attributes of supreme power, but it may be termed a truly Christian work, teaching the great moral, to rely through Jesus Christ, on the power and mercy of God. The author is a Hungarian Jew—does the reader start?

Suggestions to the Jews. By a Jew. London: Galabin.

This brochure is intended to direct the attention of the Jews to improvement in reference to their charities, education and general government; and if a clear and candid statement of circumstances can effect so desirable an object, the "Suggestions" will be thankfully received. The author conceals nothing. He states the Jews are not a united body: that they require a head, with a corresponding governing power, and that the mere confinement of certain members to a synagogue is insufficient to effect the moral view of "means to an end;" in fact, that there is a want of moral union and co-operation. It is also well observed, that until a proper reform shall take place in such respects, they must continue to labour under the unmerited opprobrium with which so many of the Christian world visit them, and that they must show a greater desire for intellectual culture, in order to disabuse the minds of their neighbours from prejudice. It appears that the charities of the Jewish nation ought to be amalgamated, and a system of improvement generally adopted. That the author is sincere there can be no doubt; the brochure is well written, and we heartily wish that its benevolent views may be adopted by those for whose moral comfort it is intended.

On the Use of the Sympathetic Nerve and its Ganglions. By T. B. Prockter, M. D. (with Drawings.) Highley, London.

The author of this Treatise on a most important medical subject has dedicated it to the memory of the late Baron Dupuytren, to whom he pays a very grateful mark of respect.

The nervous system of the human economy appears to be less understood than the muscular, vascular, and respiratory systems, which the author attributes, among other reasons, to the difficulty attending experiments, owing to the too probable destruction of essential parts. In

the anatomical examination of the sympathetic nerve the author has been a devoted labourer; and in its physiology and pathology he displays an acquaintance with all those authorities that have thrown light on the subject, particularly Sir C. Bell, Scarpa, and Bichat. The practical deductions are important, and a reference by analogy to light and heat, as performing for the vegetable world what this system of nerves does for the animal, appears to agree with the theory of Liebig, who is no mean authority. The notes appended explain the author's leading principles, and the cases exhibit that powerful agent strychnine as a very useful remedy in disorders arising from derangement in the nerve and its ganglions, and the success appears to have been more especially favourable among females. The work is exceedingly well written.

Travels in Southern Abyssinia, &c.—By Charles Johnson, M. R. C. S., 2 vols. Madden and Co. 1844.

These very interesting volumes are briefly dedicated to the author's father, in the fewest possible words. But what more is required from a son to his parent? In the preface, our young author, who is of the medical profession, which he resigned in favour of an opportunity of exploring regions generally looked upon as impervious to the general traveller, Mr. Johnston acknowledges candidly some embarrassing circumstances, and thereby claims with the better grace a title to respect. He possesses great powers of observation, which he has brought to bear on his subject with very great advantages, and has given in these volumes more practical information on the Abyssinian nation than any predecessor, Bruce hardly excepted: he has also examined into their manners, customs, religious and general ceremonies, with all the ardour of youth, combined with the tact and acumen of experience. During his travels, we observe the marked advantages which the professional experience of the author invested him with, although he nearly fell a sacrifice to the native doctor, who, however successful in the "water cure" among the red Abyssinians, nearly settled the account with the "white European," who found James's powder and quinine the only remedies. The author had some offers of marriage; but the ladies were too unscrupulous; one of them was a powerful woman, and had rejoiced previously in the possession of five husbands! The grander scenes of his observation are described very powerfully, and the minor details of domestic scenes are given with such attention to minuteness, as to bring them before the reader as if he were actually present. In fact, there is no system of the Abyssinian nation that is not explained and discussed; the legist will be as interested as the geologist, and whether the volumes be consulted for information needed by a traveller, or to gratify the curiosity of the general reader, they will equally satisfy both. The concluding chapter is a most important one, containing a summary of the mental qualifications of certain races of man, and opinions are hazarded, which will probably interest some great philosophical inquirer. Altogether, these volumes are remarkable for depth of information and perseverance in a desired object, and will, doubtless, be well received. The author is fortunate in his publisher. Mr. Madden has not merely a relish for travels himself, but he has sufficient power of observation to attract authors by affinity. All his publications have a powerful utility.

Mr. Burford's New Panorama of the Ruins of the Temples of Baulbec.

Having been favoured with a private view of this most interesting picture, we cannot but urge every parent to take his family to this view, which, with others of a similar description, gives the youthful mind a far more correct idea, and more substantial data, than can possibly be conveyed by either a lengthened survey of maps, or tedious perusal of documents; whilst, at the same time, it causes the wholesome reflection to arise as to the transitions which must take place, not only in the current events of life, but in the most grand and solid monuments of antiquity. Independently, however, of these valuable considerations, the picture exhibits that exquisite perspective and aerial effect for which Mr. Burford is so eminently celebrated, and is worthy the inspection of every admirer of the arts, whether as relative to the subject itself, or the way in which it is treated.

POSTSCRIPT.

We regret the late arrival of many papers—among them the *London-derry Standard*, containing an Address to Bro. Alex. Grant from the Hiram Lodge.

We have omitted to state in its proper place, that the reported subscription of the Asylum Festival exceeded £400, including 20 Guineas from the Hon. Chairman, 10 Guineas from Bros. Hodgkinson, Robert Bell, and Turner, 5 Guineas from Bros. Brewster, Carlin, Archer, &c.

TO CORRESPONDENTS.

BARON DE NETTLEBLADT.—We are requested by Dr. Crucefix to acknowledge the letter of Bro. Sansum, conveying the favourable opinion entertained by the Grand Master of Mecklenberg of the *Freemasons' Quarterly Review*, and to assure the M. W. Brother that we shall endeavour to preserve the approbation of so distinguished a Mason, whose future correspondence is respectfully solicited.

VIATOR.—The Emulation Lodge of Improvement for Master Masons is not held under the warrant of No. 21, but under that of 318, and is, therefore, totally unconnected with the squabbles alluded to. As a Lodge of Improvement, it ranks deservedly, in Lloyd's phrase, as A. 1., and may be quoted for sure work by able men.

PAST MASTERS AND OTHERS.—We believe the letter to be a hoax. A hard task-master, not a gentleman of feeling, should rule over such. *Verb. sat.*

A CONSTANT READER.—Many agree with our Correspondent; but there are many difficulties. The interests of our tenants at the hall must be considered.

A. W. will please to accept our thanks.

A MASONIC REPORTER would be still more welcome with name and address.

PRY.—If any such paper was NOT forwarded, the report is discreditable, and is calculated to injure a very harmless creature; but, if really presented, it was as offensive to good manners as to the dignity of the Grand Master, who is entitled to our perfect respect. It is to *services, not to follies*, that his attention should be directed.

A MEMBER OF 302 falls under the class "without name or address." We have been puzzled, and perhaps the names may not be correct.

R. M. B. A. F.—We are requested by Dr. Crucefix to request that all proxies consigned to his care should merely be signed by the subscriber.

SEVERAL SUBSCRIBERS.—Three out of the four candidates were successful.

BRO. GEO. WATSON.—The letter was sent as desired.

P. M. (Devon), is deferred, wanting name and address.

A ROMAN CATHOLIC FREEMASON has been attended to.

CATO complains with too much justice of many blunders in his last paper, entitled *A Short Tale with a Long Moral*. The reader is requested to observe the following *errata*—

Par. 5, line 3, for *have*, read *has*.

Par. 7, line 1, for *layness* read *laeness*.

Par. 7, line 6, omit *and answered*.

Par. 8, line 2, for *scrutiny*, read *serenity*.

AN EXPECTANT.—The office of Grand Sword-Bearer is as much respected as any. The list of those Brethren on whom the honour has been conferred comprises the names of some of our best Masons—Ruspini, Hobson, Simpson, Laurie, and Cabbell are proofs; the latter served in 1826 and 1827. None but a silly goose-cap would refuse the office. We, however, fully agree that the invidious restriction attached to the office should be abolished.

TYRO EXONIENSIS.—"The Principles of Masonry Delincated" were published in 1777, by Bro. R. Trewman, R. W. M., Union Lodge, Exeter. The book is a compilation of practical working at that period, and even now may be consulted with advantage. Bro. Trewman, of Exeter (of the Flying Post), is a worthy descendant of the author. "The Freemasons' Guide for India," published at Calcutta in 1812, proves to what great extent Freemasonry was then practised in the far East.

AN ANGLER.—Angling for an Editor may be very amusing, but it is "No go" now-a-days. Like Isaac Walton of old, you may sit in a punt all day, and not get even a nibble.

A RECRUIT.—The recruiting system for the ——— may be good fun to the panders; but there are some whose disgust makes them loathe the mode of enlistment—Unclean birds defiled the banquet of Bro. Æneas.

A SKETCH. The Colour Serjeant—the would-be Corporal—little Jot (in the distance), and a Clever Logical Rogue, all on the look out, are well grouped. The preparations for a scrimmage between a Sumatra gentleman, and a representative at Hong Kong, is worthy of the Masonic Punch, who offers a million to one on the Chinaman, and no takers.

SLY-BOOTS is not a Jot better than his neighbour *arcades ambo*.

FIDUS, on the Masonic Tontine, in our next.

A KIDDERMINSTER BROTHER We cannot insert the letter, although fully agreeing with the writer on the moral disqualification. What can be expected of the "slanderer?" Place a pigmy on the topmost height—he is a pigmy still.

A WORCESTER BROTHER (June 24) We regret that the late arrival of the *Worcester Chronicle* prevented our giving the excellent addresses of Bros. Dr. Slade, Dr. Roden, Bennett, Simpson, Eckersall, and T. C. Roden; indeed, the very brief report of the interesting meeting at Kidderminster was previously worked off.

ARGUS. One eye would be sufficient to see the unblushing effrontery in packing the board.

A DUTCHMAN is welcome to fly away with the soi-disant of his colony.

SCOTUS inquires, when will "Laurie's History," long since announced as nearly ready, be so? The London publisher refers "Scotus" to Bro. Laurie for an answer.

SEVERAL SUBSCRIBERS to Bro. Percy's Sermons should apply to the W. M., of 459, Sherborn, Dorset, or to Bro. Spencer, 314, High Holborn.—(See *Advertisement*).

P. M. (Cornwall). The sermon preached by Bro. Grylls at the installation of Sir C. Lemon, Bart., P. G. M., will be published in July, and may be obtained from any bookseller in the province, as also from Bro. Spencer.—(See *Advertisement*).

DISCIPLINE AND PRACTICE.

P. M. A Past Master of a Lodge holding of the Grand Lodge of Scotland, joining a Lodge under the Grand Lodge of England, does not thereby attain rank as P. M. in the latter; such qualification can only result from *actual* service as W. M. under the jurisdiction of the Grand Lodge of England, * * * The office of Master can as easily be dispensed with as that of Inner Guard * * * A Past Master may officiate in the Chair, and any qualified Brother as Inner Guard; but both offices should be efficiently filled *pro tem.*, in the absence of the duly invested Brethren.

A DEPUTE MASTER (Scottice) is not analogous with the Deputy Master appointed by a Prince of the Blood-Royal, but merely a Deputy in case of need, and is usually elected W. M. on the expiring of his term; until he has served as an actual Master, he does not attain the rank and privilege of a Past Master.

A NORFOLK MASON. There is no remedy but in the appointment of a P. G. M.; a petition respectfully couched, and addressed to the Grand Master, would, no doubt, meet due consideration.

ARCH MATTERS.

JUSTUS. The Chapters did not suffer by the inexcusable neglect of the President. Why did not "Justus" move an admonition?

A MEMBER. Although we have not room for the descriptive letter relating to the new Chapter at Newcastle-under-Lyne, we readily admit that the splendid, we had almost said unequalled paraphernalia, does great credit to Comp. W. Evans, and the exhibition of which at his show-rooms, in Great Newport Street, London, gratified many visitors.

TEMPLARS.

A LIEUTENANT. The Encampment is not acknowledged by the G. C. of England.

A KNIGHT. The Grand Conclave of England assumes no title of precedence, and is unimpolluted by quarrels.

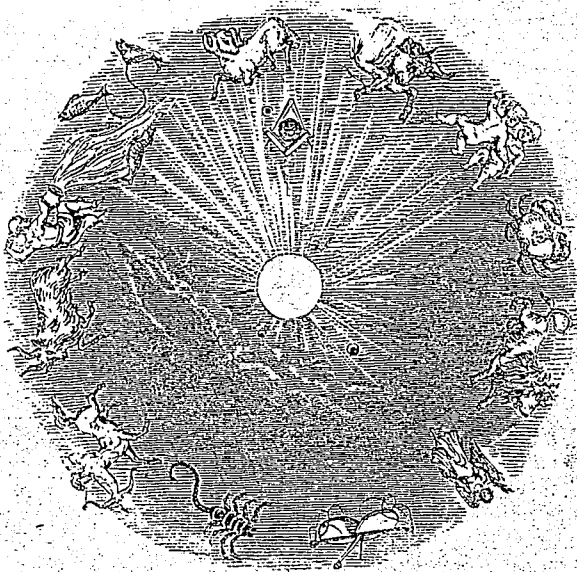
THE ASYLUM.

Faith, Hope, and Charity are inscribed on its banner. FLOREAT.

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NEW SERIES.

No. VI.—JUNE 30, 1844.



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FREEMASONS'
QUARTERLY ADVERTISER.
NEW SERIES.—No. VI.

JUNE 29, 1844.

FREEMASONRY.

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, December 6, 1837.*

THE ANNUAL GENERAL MEETING of this CHARITY will be held at RADLEY'S HOTEL, New Bridge Street, Blackfriars, on Wednesday, the 10th JULY, at Seven o'Clock in the Evening, punctually.

The CHAIR will be taken at SEVEN, and a full and early attendance is earnestly requested.

BUSINESS—a General Report of the Year—Election of Officers, &c., &c.

25, Tibberton Square, Islington,
29th June, 1844.

ROBT. FIELD, Secretary.

The most Ancient and Honourable Fraternity of Free and Accepted Masons of England.

The Right Honourable and Right Worshipful the EARL of ZETLAND, Baron Dundas, of Aske, Lord Lieutenant and Cus. Rot. of the North Riding of the County of York, and a Baronet, Most Worshipful Grand Master.

SIR CHARLES LEMON, Bart., *M. P. F. R. S.* &c. &c. &c. Provincial Grand Master for Cornwall.

A PROVINCIAL GRAND LODGE and Feast of the Order in the Province of Cornwall, will be holden at the New Assembly Room, Queen's Head, St. Austle, on Tuesday, the 16th of July next, A. L. 5844, A. D. 1844. The P. G. Officers, and the Masters, Past Masters, and Wardens of Lodges within the Province, will assemble at 10 o'clock, and the P. G. L. be close tiled at half-past 10 precisely. The preliminary business having been transacted, the Lodge will be adjourned, the Visiting and other Brethren will be admitted, and the Grand Director of Ceremonies, assisted by the Grand Pursuivant, will marshal the procession, and proceed to Church.

A Sermon will be preached by Brother the Rev. H. Grylls, *A. M.*, Vicar of St. Neot, Provincial Grand Chaplain. The Brethren will leave the Church in the same order as they entered, and return to the Lodge Room, where the ceremony of Constituting the New Lodge of “Peace and Harmony,” and Installing the Officers, will take place, by virtue of a warrant granted by the *M. W. G. M.*, &c., the P. G. Organist playing solemn music at intervals during the ceremony. After which the other business will be transacted. The P. G. L. will then be adjourned, when the Brethren, out of office, will repair to the Refectory, and having taken their stations, the P. G. L. will go to the Banquet, in the usual order of procession, the Band playing the Ancient Masonic Air as they take their seats.

The Brethren will be expected to appear in proper full Masonic Clothing, and to wear white gloves. Naval and Military Officers are requested to appear in their Uniforms, and the Clergy in their Gowns, with the Hood appertaining to their Academical Degree, and all other Brethren to wear the distinctive Badges of honour to which they may be entitled.

ELLIS, of Falmouth,

Hon. Prov. G. S., Past Dep. Prov. G. M., &c.

Dated June 27th, A. L. 5844, A. D. 1844.

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☞ "BY ORDER."

It is with extreme regret that the Prince Masons are informed that the PROPOSALS FOR ARBITRATION, suggested on the 28th of April last, by THE GRAND CHAPTER to the DUKE OF LEINSTER, and forwarded by his Grace on the following morning, for the consideration of the body styling itself the "SUPREME Grand Council of Rites for Ireland," HAVE NOT BEEN ACCEDDED TO.

The precise terms of these proposals, as also the particulars and details of the proceedings consequent upon this final effort on the part of the GRAND CHAPTER to restore tranquility to the Masonic Order, being too numerous and extensive for the present announcement, will shortly be published in a more appropriate form.

It is sufficient at present to state, that the "Council of Rites," in withholding its accession to the "proposals" of the Grand Chapter, is acting in direct opposition to the wishes of his Grace the Duke of Leinster.

The usual meetings of the GRAND CHAPTER having been suspended for two months, under the impression that the wishes of his Grace THE DUKE OF LEINSTER, the Grand Master of the Craft, to establish concord, and to enforce measures of justice, would be promoted by such temporary cessation, while the "Council of Rites," on the contrary, has been engaged in opposing those wishes, it is hereby announced, that the GRAND CHAPTER will resume its meetings early in the month of July, at the Assembly Rooms, Grafton Street, Dublin, for the despatch of an accumulated arrear of business.

Preparing for the press.

AN EXPOSITION of the ORIGIN, PRESENT EFFECTS, and PROBABLE RESULT of the Differences between the Grand Chapter (Rose Croix) and the Council of Rites in Dublin, compiled from Records and Correspondence. It will be attempted to divest the Argument of all partial leaning, and to rely on facts for inferential deduction.

Potentiam cautius quam aeribus consiliis tutius haberi.—TACTUS.

Addressed to His Grace the Most Noble Augustus Frederick Duke of Leinster, by
VERAX.

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— *Mutato nomine, de te
Fabula narratur.—HON.*

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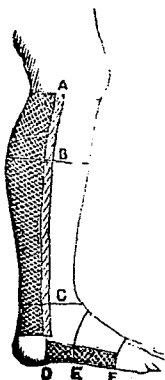
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I remain, Sir, yours respectfully,

To Mr. Betts.

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Long-Acre, Nov. 14th, 1829.

SIR,—HAVING examined and analyzed several Samples of genuine French Brandy, and compared them with the Brandy of your own manufacture, I am bound to say, and do assert it with confidence, that for purity of Spirit, this cannot be surpassed, and that your Patent Brandy is also quite free from those acids, which, though minute in quantity, always contaminate the Foreign Spirit. In obedience to your request I have sealed several bottles of your Brandy, which I shall preserve, for the purpose of comparison, should this be required at any future period.

I remain, Sir, your obedient Servant,

To J. T. Betts, Esq.

JOSEPH HUME, Chemist to his Majesty.

38, Upper Gower Street, Nov. 17th, 1829.

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I remain, Sir, your most obedient Servant,

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YOUTH—MANHOOD—AGE;

ON

INDIGESTION, MENTAL IRRITATION, AND THE MORAL
COMMAND OF THE PASSIONS.

BY ROBERT THOMAS CRUCEFIX, M.D.

MEMBER OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND.

Intus et in cute novi hominem.—PERSIUS.

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OPINIONS OF THE PRESS.

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MARK LANE EXPRESS.—This excellent work might not have been inappropriately named “*Prudence versus Time*,” as showing how much the ravages of time are accelerated or retarded by a prudent course of living; whose readeth let him ponder well. (See other Side)

OPINIONS OF THE PRESS.

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BRISTOL JOURNAL.—Its contents are put forth as the result of a long professional career, and the facts which are communicated are startling, at the same time they are instructive, and cannot fail to awaken serious reflections in the minds of the old as well as the young, who have not yet duly considered their errors and indiscretions. After a cursory perusal of this tract, we must say that it redounds to the credit of the author, that in treating of the several delicate and intricate diseases to which both sexes are subject, they are not only handled with a masterly hand, but in a language which cannot give offence to the mind of the most modest and innocent; and at the same time every opinion is conveyed in that plain and popular form which will come home to the understanding of every one; so much so, that in the many peculiar diseases discussed, there are few but may recognise when his own case is treated of or alluded to: for how few are there that can say they are free from all disease or a tendency to it. As a compendium of the treatment of many diseases incident to the human frame, the discussion of which, from well-intentioned motives, are not often brought under public notice, the present treatise may be safely recommended to all classes of society for its usefulness, its authority, and the experience of the medical and the surgical practitioner who has written it.

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CAMBRIDGE ADVERTISER.—Dr. Crucefix, the author of this publication, (well known to the town and the country press in his literary as well as professional capacity), has produced a pleasant, useful, and somewhat rambling volume, which contains medical experience with scientific discussion and autobiographical reminiscences. Most rational men are coming to the author's main theory, that dietetics are of more importance in remedying the "ills that flesh is heir to" than the whole pharmacopœia; in other words, that the cook is better than the doctor. Cornaro was a proof of this. Though not a science now, dietetics will assuredly become one. We agree entirely with Dr. Crucefix, that ample statistics of the influence of diet on the duration of life remain to this moment a desideratum. Parliamentary returns on the subject would be more useful and seemly than the personal squabbles daily proceeding in the legislature.

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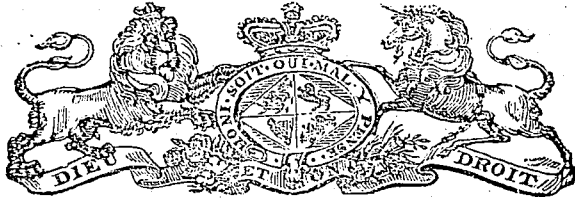
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