

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—JUNE 30, 1847.

PRIVILEGE!—PRIVILEGE!!—PRIVILEGE!!!

Justum et tenacem propositi virum
Nec civium ardor prava jubentium,
Non vultus instantis tyranni,
Mente quatit solidâ—

THE Horatian maxim has been our law, and in some measure its observance has been our solace; it has often enabled us to contemplate with calmness the puny and ill-directed attacks, however violently and tyrannically made upon us, and—the onslaught passed—we have pressed forward with perseverance to repair the breach which ignorance, sycophancy, and slander, have united to cause in the citadel of English Masonry.

What says De Foe? Hear him. “If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolves to venture on the dangerous precipice of telling unbiassed truth, let him proclaim war with mankind. If he tells the crimes of great men, they will fall upon him with the iron hands of the law; if he tells them of their virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless; and this is the course I take myself.” And De Foe was right. He suffered more than once for what was then termed—Breach of Privilege.

Dr. Johnson, when a reporter of the proceedings in parliament, carried in his head, as he left the house, the subject matter that was afterwards to be known to the public. He found himself so much inconvenienced and annoyed by want of accommodation, that he wrote very bitterly on the subject; the consequence was, that notwithstanding the standing orders of the house against the admission of strangers, the doctor and others were actually accommodated with proper seats. Dr. Johnson was a good hater, and on finding that he had succeeded thus far, he said, “Now I can abuse the Whigs with comfort,”—and he kept his word.

We merely quote Dr. Johnson, not in approval of his character as a “good hater,” but to show how consistency can beat expediency. In the late houses of parliament the reporters, *malgré* the standing

orders, were permitted among strangers in the front of the gallery, and much pushing and squabbling often occurred, to the frequent interruption of members—yet no one ever dared to move that reporters should be “expelled.” In the present house their accommodation has been improved; but in the new houses of parliament an acknowledged separate place is prepared for them; and all this in the very teeth of “standing orders” against the admission of strangers. Now and then a little fanfarronading about a question of “privilege” will occur, and for the information of the right honourable member for the fair city of Perth, and who is also Provincial Grand Master for Elgin and Moray, as well as heir-apparent to a peer, we subjoin from *The Times* of the 23rd of April last, a little coquetry on “privilege” that occurred on the previous day.

“In the House of Lords, last night, the Marquis of Westmeath rose to complain of the reports which had appeared in *The Times* and *Sun* newspapers respecting his motion for leave to bring in a bill to restrain the waste of land in Ireland. The passage in *The Times* ran thus, ‘The Marquis of Westmeath complained of the ridicule with which his proposal had been received.’ Now he had complained of no ridicule, though he admitted that he had felt hurt by the way in which the Lord Chancellor had replied to his motion. If this system of malicious misrepresentation, for he was convinced that it was malicious, were permitted to proceed, it would end in the destruction of all liberty of discussion; he should therefore move that the printers of the two papers in question be called to the bar of the house.

“Lord Brougham allowed that it was absolutely necessary that the proceedings before their Lordships should go forth to the world with fairness and accuracy, and would agree with the Marquis of Westmeath that the misrepresentation complained of was worthy of censure. But he would advise the noble Marquis to follow on this occasion the rule which he (Lord Brougham) had invariably pursued for thirty years, and that was, not to interfere needlessly in such a case. He put it to the house whether the reports of their proceedings in nine hundred and ninety-nine cases out of every thousand were not given, not only with signal ability, but with the most admirable impartiality? No good had ever arisen to either House of Parliament from a needless contest with the press, and he trusted that the noble Marquis would be satisfied with having called the attention of the house to the matter, and that he would refrain from pressing his motion.

“The Marquis of Lansdowne also dissuaded the noble Marquis from pressing his motion, and advised him to give the papers complained of an opportunity of correcting their report.

“The Marquis of Westmeath again expressed his conviction that the misrepresentation was deliberate and intentional, but would not persist in his motion against the opinion of the house.

“The subject then dropped.”

“But now to the question of the “Privilege Masonic.”

The Right Honourable Brother on the memorable 2nd of June last entered the lists, as he thought, *cannily*, against the *Freemasons’*

Quarterly Review, quoting from the Book of Constitutions the following extract :—

“ No Brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge or any part thereof, or the names of any person present at such Lodge, without the direction of the Grand Master or Provincial Grand Master, under pain of being expelled the Order.”

But the Right Honourable Brother did not state any particular grievance caused by the *Freemasons' Quarterly Review*, he simply stated that he had scarcely ever seen it, and that it contained reports that were garbled and false.

It is not difficult to deal in generals, but the Right Honourable Brother's experience of Freemasonry, vast as it no doubt is, could not discover any particular passage that was either false or garbled, possibly because he felt that to be satisfied on the point, he must read the *Review*, and he would, in such case, find that he had uttered at random what he would stand self-convicted of, viz., *having of himself stated that which was not true*. He concluded his address by suggesting to the Grand Master, in order to put an end at once to false and garbled statements, that reports of the proceedings of Grand Lodge should be authorized to be taken.

A debate ensued, and the Right Honourable Brother in reply, was much more subdued in his tone, for he had heard some wholesome truths from below the bar, at which he must have felt corrected; still he gave himself credit for forbearance in having acted on a question of privilege in the way he did, instead of moving, as he said he could have done, for a committee of inquiry, by which the Editor of the *Freemasons' Quarterly Review* could readily have been discovered.

Are we under the protection of the laws of the British empire, or are we to be frightened by the old Bogie of a star-chamber? We beg to tell the worthy right honourable that he has altogether mistaken himself, his subject, and the Craft. Himself no Solomon, his subject uncaninie, and the Craft too intelligent for him—he may smile at this, but he will also wince.

The law he quotes is like the standing orders of the *other* house, unimportant to us, or rather it is utterly at variance with the law of the land, enforce it, and—

How it came to blot our *Constitutions* is not our present business, we may hereafter enter at large into the subject. Finally, we tell our Right Honourable Brother, that to take Grand Lodge by surprise was uncandid, ungenerous, and unmasonic; we do not envy him for the part he has acted. In March, 1841, a similar *ruse* was played by a noble Brother, who has since retired from the active duties of Freemasonry. His lordship never recovered from the consequences of placing himself in a

false position ; it will be pleasant, however, to hear at some future day, that a gradual recovery of the confidence of his Brethren, may reward the return of the Right Honourable Brother from the devious path of error.

The Grand Master followed, and agreed in all that had fallen from his right honourable friend, and would meet his views—indeed, he had directed a Master of a Lodge, accustomed to the business of reporting, to attend that evening. He (the Grand Master) would examine the report, and what he thought proper to be printed should be immediately circulated among the Lodges. In the course of the evening the Grand Master was reminded, that although there was no penalty attaching to any mistake on his part, yet there surely was a responsibility that devolved on him ; to which the Grand Master replied, that when he first accepted office, he stated that when he should fail in giving satisfaction, the Grand Lodge at the proper period could elect another Grand Master in his stead.

One or two other Brethren, who acknowledged that they were not in the habit of reading the *Review*, quite agreed with the Grand Master.

Our next remarks will be directed to the address of another Right Worshipful Brother, who had hardly looked at the *Freemasons' Quarterly Review*, but had no doubt that its reports were garbled—and false ! When reminded that the term “false” was an improper expression, he replied—“No one denies that the reports are false,”—as if the writers of articles in a periodical were to be at hand to parry the attacks of sudden malignity ! He, forsooth, did not envy the feelings of the author, who must be ignorant of the holy principles of brotherly love, relief, and truth. In this strain did the Right Worshipful continue a tedious address, until the auditory yawned. There was a singular contrast in his movements, for with a nosegay in his hand, he was continually imbibing the sweetness of poetical aspirations, which became so changed on the sudden as to remind us of some barrister browbeating a witness and charging a jury—*Iras et verba locant*. His ignorance of the contents of the *Freemasons' Quarterly Review*, and his vaunting declaration that the author of some article therein (he could not tell what article) did not dare to avow himself, were admirably met by four Brethren below the dais, who did not contradict him, such being unnecessary, they merely put him clean out of court.

It was marvellous to hear some of these Brethren. History has proved that time was when “the fool and the sycophant were for centuries the appanage of high folk,” the office of the former has been abolished, however he may quietly exist as an individual ; but Grand Lodge seems to rejoice in its sycophants, who may be noticed both on and below the dais by the gaudy plumage of the peacock, although they

have not the power to expand the tail in the rays of the sun with the gracefulness of that bird.

Turn we now to those Brethren who boldly, fearlessly, and successfully vindicated the glorious principles of Freemasonry by bringing to the rescue honourable and truthful statements in contradiction of every argument brought against our reports—annihilating, with fearful demolition, the frothy verbiage, the pusillanimous *persiflage*, and the fawning sycophancy of those who would shield themselves under the words of a law the spirit of which they could neither understand nor explain.

Thanks to those Brethren, not for ourselves—for we have no fear—but for the great moral principle involved in the debate, which was made to shine forth in happy contrast with the degrading effrontery of ignorance.

We and our predecessors have been nearly thirteen years before the Masonic public, and are proud of our position. We know we are needed by the Craft, and shall not shrink from our duty; and as one proof of the many of our usefulness, we extract the following from our number for June, 1846:—

“*A Masonic Anecdote, founded on fact, and conveying a most instructive moral.*—Some five years ago a certain Lodge in a certain province received a circular from head quarters denouncing the *Freemasons' Quarterly Review*, and prohibiting its perusal. The mandate was religiously obeyed. That Lodge has been gradually declining, in a great measure from the want of some intellectual impetus. Two other Lodges in the immediate neighbourhood have regularly subscribed to, and read the excommunicated and inhibited periodical organ of Masonic intelligence. Those two Lodges are in a particularly active and thriving condition. The inference may fairly be drawn in favour of a publication that visibly unites a widely scattered host by one wide channel of useful and interesting information, so peculiarly necessary to the Fraternity and so well adapted for the library of every Lodge.

“A PROVINCIAL GRAND OFFICER.”

Again and again have we urged on the authorities to give reports of the proceedings of Grand Lodge, instead of the *garbled* and *false* statements made in the circulars issued when it pleases the Grand Secretary so to do—statements which have sometimes been withheld for nearly two years, and at other times issued with ludicrous haste when they were calculated to affect private character! It is of no use now to conceal facts—all this we can prove, and will illustrate these proofs to others, when properly called on so to do.

And now that we have prevailed on the Grand Master to pay back one small instalment of a great debt due to the English Craft, by a promise to publish the proceedings of Grand Lodge, we sincerely thank him for that promise, and trust he will redeem it, and without delay,* so that we

* 23th June—as yet the promised report has not appeared.

may give to our readers the reports from Grand Lodge, by which we shall not only be saved much space, but equal trouble, in having to eliminate the gist of much irrelevant matter, and to give, as we have often been obliged, a seeming decency of speech, to parties whom natural disqualifications or ignorance have denied the power.

May we not say, "let the galled jade wince, our withers are unwrung."

BOARD OF GENERAL PURPOSES.—The late election to this Board was marked by a very significant expression of the public opinion of the Grand Lodge, by the return of every candidate on the independent list; it is also worthy of remark, that between the lowest candidate on the independent list and the highest on that of the Grand Officers there was a very considerable difference, not even a close approach. We must, however observe, that both lists contained two of the candidates—but the remaining twelve names were unequivocally rejected: this as regards a few Brethren may be considered somewhat unfavourable as they are highly honourable—still having been the nominees of the purple, they shared the luckless fate of others who truckle to the powers that be. At no former period was the power of the Grand Lodge so perfectly in its own hands, and could the Grand Master but disenthral himself from the too close embrace of some six or eight parasites, he would possess the undivided esteem and affection of the English Craft. The election of Bro. John Savage as Vice-President of the Board on the 22nd is an additional proof of right working. The Grand Master and the other Grand Officers constitute one half of the Board, including the President, the remaining half are elected by the Grand Lodge, and it is but right that such half should elect their own Vice-President. Possibly on no previous occasion did the Grand Master, with two or three exceptions, ever nominate ten more unpopular members. The success attending the recent election is the more satisfactory because the parasites essayed their utmost endeavours to obtain proselytes; and we regret to observe that one Grand Officer, from whom better things had been expected, should have lent himself to the toadying system. Another Grand Officer who puts all decency at defiance, even went so far as to call on private individuals and ask them to support the attack against the *Review*. A scavenger is a useful functionary in a literal sense, but in a Past Grand Officer, we denounce such conduct as indecent and unmasonic—yet he enjoys the confidence of the "Purple,"—so let him.

We must repeat our opinion that the mode of electing the Board of General Purposes is radically wrong; it may be according to the Constitution, but the law as regarding it is bad, works badly, and brings forth bad fruit. It would be more correct that the Grand Master should previously nominate his section of the Board; this course would enable the Grand Lodge to judge better how to act. Next, it would be more decent—we use such term emphatically—that no Grand Officer, not even the Grand Master himself, should vote for the fourteen members to be elected by the Grand Lodge. The purpled Brethren having already one half, including the President, are surely more than amply represented. And let us ask, without offence—are they of a higher class, are they of a more intellectual class, are they of a more numerous class, are they of a better class of Masons? The answer will be readily supplied—they do not fall within any of these ranks; and it is full time that a bold

expression of Public Privilege, *versus* the dictum of power, should be declared.

We are aware that the *Freemasons' Quarterly Review* is in advance, possibly too much so for its puny detractors; it has soared above the narrow policy that has impeded the best interests of Freemasonry. Byron has said—

"He that surpasses or subdues mankind,
Must look down on the hate of all below."

Our contributors and supporters may fairly apply this quotation to themselves, for the merit is theirs—we are but their instrument.

Experience reveals much truth which earlier Masons knew not. We are not better, but wiser than they were—aye, and bolder, too; and for this we may thank the public press, which the witless may attack in Grand Lodge, under a law that *sneaked* into the Book of Constitutions; but even those who differ with us know full well that, as members of the popular world, they must respect the honest opinions of the public press.

PROVINCIAL GRAND MASTERS.—A curious debate took place on the suggestion "that any Provincial Grand Master that should not hold, or cause to be holden, a Grand Lodge at least once in two years, should be considered as having vacated his office." Nothing very hard in this; but the motion was rejected on very frivolous grounds, viz. that it was difficult in some districts to find noblemen or gentlemen to fill the office—that in others it was impossible to convene a Grand Lodge—in some there were inadequate numbers—in others none; and so for these reasons a number of useless magnates are permitted to rule by seniority over the Grand Lodge of England, who in their provinces, by their own showing, are absolutely incapacitated. We remember some years since, when the subject was first mooted, the then Grand Registrar opposed it in a namby-pamby speech, which he thus perorated:—"Tremble, ye Grand Masters of Yorkshire and of Hertfordshire—tremble, Grand Master of Sumatra—if this bill do pass"—the laughter that followed shielded the speaker from further derision at the time. He is now a Provincial Grand Master himself, having been rewarded with that honour, we presume, as a signal reward for his non-services.

That the Provincial Grand Master for Sumatra on the 2nd of June should not aid to sign his own death-warrant was natural—Lord Rosse's telescope would fail to reach the proof of his Masonic services, so we abide his future promotion, that the past may be thereby eclipsed.

It would be offensive to enumerate the splendid exceptions to the non-essentials. Look at Durham, East and West Lancashire, Cheshire, Yorkshire East and West, Northamptonshire, Oxfordshire, Cornwall, Staffordshire, Dorset, Somerset, Hants, and Essex, do they lack Provincial Grand Masters worthy of Freemasonry? Look at them, ye magnates of Sumatra and the like, and blush. No, don't blush, but resign—resign, and give your provinces a chance to better themselves. We would promise that even from the skeleton Lodge of Fort Marlborough a wee bit round robin should be sent to the P. G. M., as first and final proof that he had ever existed as such.

BRO. JOHN SAVAGE.—This worthy Brother, the late and present Vice President of the Board, is about to receive a public testimonial, to mark the high sense entertained of his independent conduct. We cordially wish every success to the praiseworthy object.

BRO. GENERAL COOKE.—The Grand Master has done himself honour by conferring on this distinguished American Brother high Masonic rank, and by naming him as his representative in the Grand Lodge of New York. This tribute to Masonic excellence is equally honourable to both.

THE CHARITIES.—How abundant have been the gleanings during this Masonic session ; at a time, too, when, from the numerous calls on the Brethren from the poor of every country, and especially of Ireland, is almost surpassing credence. The Boys' Festival produced nearly 600*l.* ; that of the Girls nearly 1200*l.* ; the Benevolent Annuity Festival nearly 800*l.* ; and that for the Asylum, 500*l.*—in all upwards of 3000*l.* ! We are among those who remember the interdict placed on the Asylum, on the plea that it would injure the School Festivals. The refutation of the fallacy was so decisive in the improved collections for those institutions, that the Benevolent Annuity Fund started into existence at the command of charity ; and after prosperous appeals to the liberality of the Craft, its first festival was held on the 9th instant, and well was this first social meeting approved by a prize of 800*l.*

It could have been wished, for the sake of Masonic honour, that it had followed the Asylum, even for a week, instead of having preceded it by that period, because it betokened a jealousy which the supporters of the parent institution would have spurned to have themselves exhibited. The excuse for this unseemly haste is attempted to be fixed on the Grand Master (who presided), whose convenience would, it has been said, not permit his remaining in town after the 9th.

We do not believe in this report, because we have such a reliance on the Grand Master's amiable disposition as to feel that if he had been told that the Asylum Festival was by its regulations fixed for the third Wednesday in June, he would not have permitted the ungenerous act of anticipating it by one week. Good, however, came of evil ; for, notwithstanding this most untoward circumstance, the Festival of the Asylum passed off with more than its usual *eclat*—there was a better attendance, and a generous subscription. Neither do we subscribe to the supposed convenience of even the Grand Master, which should not have been made to militate against the interest of an existing Masonic charity, which had received the sanction of Grand Lodge long before he was elected Grand Master. The late royal Grand Master publicly stated that he felt bound to support existing institutions of Masonry ; and however he differed in opinion, he never expressed at the social board any other sentiments or opinion than what harmonized with them.

While we thus do honour to the principle of the Asylum, we cannot refrain from doing justice to the noble sentiments expressed by the Chairman of the day, Brother Alston, Jun. Well did he sustain the cause entrusted to his advocacy ; there was no shrinking—all was open, honest, and disinterested. God bless him ! He clearly proved that the supporters of the Asylum merited his approbation, because they had unflinchingly followed the direction of Grand Lodge. His manner inspired other Brethren, whose addresses were all to the point. The announcement that the building should be forthwith commenced, was received with acclamation ; and the hope that some noble or other wealthy Brother might give some land, was warmly welcomed.

OBITUARY.—This department will be perused with melancholy interest ; it embraces the departure to the land of shadows, of estimable Brethren of every grade of the Order, from the lowest to the highest.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, W.M. OF THE OAK LODGE, S. G. I. G. 33^o.

CHAPTER IV.

RESULTS OF RE-DISCOVERY OF HIEROGLYPHICAL KNOWLEDGE CONSIDERED WITH REGARD TO THE HISTORY, GOVERNMENT, PHILOSOPHY, SCIENCE, CHRONOLOGY, LITERATURE, AND RELIGION, OF ANCIENT EGYPT.

THE antiquities of ancient Egypt, whether considered historically, theologically, or masonically, deserve our most particular attention ; for, if not the nation in which science, literature, and the arts of civilized life first attained great perfection, it is perfectly clear, from what has been before observed, that the ancient Egyptians concentrated all the knowledge of the post-diluvian world, and were the means by which that knowledge became subsequently diffused over different nations.

In continuing the *speculative* portion of our subject, I must necessarily allude to the *Egyptian mysteries* ; but before doing so, it becomes essential, for the better understanding of the matter under consideration, to describe more particularly some of the leading results flowing from the newly-discovered art of deciphering the hieroglyphics, and to consider each point under its separate head. I therefore purpose to make some remarks, as concisely as the nature of the subject will admit, on the important accession of knowledge which these long-hidden, but now available sources, throw upon the history, laws, scientific attainments, literature, and religion of ancient Egypt.

And first as to HISTORY.

From these sources the *Caucasian* origin of the Egyptians is now clearly established, and the hypothesis so recently entertained of their *Ethiopian* origin is shown to be perfectly groundless. In what way, or at what particular time, the founders of this mighty empire wound their way across the wilderness to the fertile banks of the Nile, it is at present impossible to determine ; whether their primogenitors progressed slowly westward as a pastoral people, or were driven by political convulsions or intestine feuds from their earliest domicile, (although the former supposition bears the strongest impress of probability,) cannot now be ascertained ; but their *Asiatic* origin is now satisfactorily established, in opposition to the hitherto generally received notion ; and this important fact, developed from hieroglyphical knowledge, will be found, on strict examination, more in accordance with natural deduction and scripture history.

With regard to LAWS and GOVERNMENT, it is perfectly evident that the first general form of government was that of a *priestly aristocracy*. This was before, in some manner, deducible from traditionary legends floating in the works of the Greek writers, and inferences gleaned from those mythological doctrines wherein truth was concealed beneath a *veil of allegory* ; it is now, however, rendered manifest from *monumental evidence*. This form of government was created gradually out of the union of those patriarchal heads of villages, who each governed his own particular family, in precisely the same manner as does an Arab Sheikh

at the present day ; an oriental custom but little varied since patriarchal ages. This hierarchy, unquestionably the first form of general government in that primeval period, preceded the establishment of a monarchy, and ruled Egypt for at least several centuries before the accession of Menes, the first Pharaoh. Champollion Figeac states—“ A theocracy, or a government of priests, was the first known to the Egyptians ; and it is necessary to give this word priests the acceptation that it bore in remote times, when the ministers of religion were also the ministers of science (and knowledge), so that they united in their own persons two of the noblest missions with which men can be invested, the WORSHIP OF THE DEITY, and the CULTIVATION OF INTELLIGENCE.” This is truly a Masonic union well worthy of our consideration ; but to continue. This priestly aristocracy had existed some time—how long cannot be accurately determined, there being no means of arriving at dates during their rule so accurately as under the Pharaohs—when a rivalry sprung up between the two ruling powers, the *priestly* and the *military* ; and the latter wielding the elements of physical power, enabled a military chieftain to assume the reins of government, who established a kingdom, and made the throne hereditary in the line of the Pharaohs. Thus the social condition of Egypt was altered at a very early period of its history ; but the priesthood did not lose the influence which superior knowledge always confers upon its possessors ; the *sacerdotal* power became united with the *regal* ; the two principles were interwoven and perpetuated for many centuries ; and the Pharaohs, initiated by the priests in the higher mysteries, display the origin of a *royal priesthood*.

AS TO PHILOSOPHY AND SCIENCE.

It has already been shown that that aggregation of human knowledge, emphatically denominated “ the wisdom of the Egyptians,” supplied the copious sources from whence the sages of Greece and Rome derived mainly if not entirely their knowledge. Of the depth of this wisdom, the world has for centuries remained in ignorance ; and but for the truth which now glimmers from imperishable records, it would have been lost to the present age. The recipients of that wisdom give us but crude and distorted notions of it—sullyng the purity of the original fountain, the stream became polluted. Thus we see how necessary it is to trace the elements of knowledge to their source, in order that we may be enabled to comprehend somewhat of that wisdom, the profundity of which even present enlightenment scarcely enables us to appreciate. We shall hereafter (in the course of the present chapter) have occasion to remark how valuable, and indeed essentially important this enquiry is to our present subject. The perfection to which the ancient Egyptians carried all the arts and sciences of civilized life, has been already adverted to ; and it may be observed as a matter deserving particular remark, that to the most remote period to which our investigations enable us to penetrate, the arts and sciences seem to have then attained as perfect a state as at any subsequent period. We are unable to trace anything like a gradual rise, or mark the progress of a nation through its various stages from barbarism to civilization. The lights of Egyptian knowledge burst upon us at the very commencement of our enquiry.

Of the profound skill of the ancient Egyptians in the sublime science of ASTRONOMY, we have only within a comparatively recent period been enabled to form the slightest notion. If developed during the darkness of our middle ages, it would have been utterly incomprehensible. Until the days of Newton, Egyptian astronomical knowledge was far in advance

of all modern discovery. Indeed there are many circumstances which show that they entertained the idea of a central sun ; such a supposition is far from improbable.

With regard to GEOLOGY, it is a remarkable fact recorded by Plato, that when Solon visited Egypt, and conversed with Egyptian priests upon the beginning of all things, they observed—"You mention *one deluge only*, whereas *many* happened." (See Wilkinson, vol. iv. p. 169.) Upon this, Mr. Gliddon, in his erudite work on ancient Egypt, which I have referred to in the previous chapter, remarks—"I leave it to *geologists* to define the *true meaning* of the priests, and to concede the correctness of the Egyptian record." The Egyptian priests, as Mr. Gliddon observes, "told Solon many things that must have humbled his Athenian pride of superior knowledge." And with regard to GEOGRAPHY, there are several circumstances, and one in particular, relative to the transatlantic world, worthy of our peculiar notice. Tangible reasons can be adduced to show that Africa was circumnavigated by the orders of Pharaoh Necho, and the Cape of Good Hope *actually doubled* about six hundred years before Christ. This is a startling fact. In our schools, geographical beginners are taught that the Cape of Good Hope was discovered by Diaz and Vasco de Gama, A. D. 1497. And with regard to the far west, it is a fact no less startling, that when Solon was receiving that instruction in the Egyptian sacerdotal colleges which rendered him the "wisest of mankind," (among the Athenians,) besides gleaning that insight into primeval history and geology, which subsequently induced him to compose a great poem, wherein he treated on Africa before the OGYGIAN FLOOD, and on the VAST ISLAND which had sunk into the Atlantic Ocean, he was informed by "*Sonchis, one of the priests, of the existence of the Atlantic Isles, which Sonchis said were larger than AFRICA and ASIA united.*" On this interesting subject, see Wilkinson's "*Thebes,*" p. 254, extract from Plato.

It is thus perfectly manifest, that until the *re-discovery* of America by Columbus, the Egyptians possessed a much greater amount of geographical knowledge than was possessed by the most learned modern nation. At a period so remote as six hundred years before Christ, they had intercourse with India, the Spice Islands, and China ; and in maritime skill equalled, as in geographical knowledge they excelled, all the other nations of antiquity.

With regard to their SOCIAL CONDITION, it is apparent that all the arrangements of their domestic economy were conducted with the utmost order and regularity, and that they enjoyed in abundance not only the comforts but the luxuries of life, whilst the respect which they paid to the female sex affords an unfailling test of superior civilization, in which their conduct and customs contrast most advantageously when compared with their oriental nations, both ancient and modern.

AS TO CHRONOLOGY.

We now approach a part of the subject which is deeply interesting ; for whilst hieroglyphical discovery shows that it is impossible at such early periods to define dates with indisputable accuracy, it also proves that the dates recorded in the Septuagint version of the Bible are unquestionably more correct than those founded on the authority of Archbishop Usher, and appended to the edition of the sacred volume in general use. *It is now clearly shown that a much greater period must have elapsed between the deluge and the advent of the Messiah than is assigned by Archbishop Usher.* Wilkinson, and other writers upon

Egyptian antiquities, feel themselves compelled to assign dates to post-diluvian facts and occurrences, which, if Usher be correct, must have preceded the deluge; and as they all, except Mr. Gliddon, fail to enter into any explanation of the apparent discrepancy, it becomes necessary at once to grapple with the difficulty, lest it may be imagined that hieroglyphical archæology presents results at variance with Holy Writ. This it does not, when Biblical dates are correctly understood. It merely corrects the errors in computation, which an uninspired human mind may have committed in common with many others, who have given their interpretation as to dates and occurrences in history, both sacred and profane. Indeed, as will hereafter be shown, our hieroglyphical researches tend to throw much light on sacred antiquities; but it is totally impossible to reconcile the monumental evidences of remote antiquity still existing in Egypt, with Usher's chronology, and all attempts to confine the early history of the land of the Pharaohs within such circumscribed limits, must be abandoned as altogether untenable.

In conducting this investigation, it should be borne in mind that *antiquity* is merely a relative term. A thousand years are but as a drop in the great ocean of Eternity, and countless ages but fleeting moments in the estimation of Omnipotence.

The period which elapsed between the deluge and the birth of Christ, is unquestionably much greater than that assigned by Usher. This is a fact which is now incontrovertible;* and as we thus clearly perceive the existence of a discrepancy, it becomes important to ascertain in what way it originated. This was a task undertaken by the Rev. Dr. Hales; and we may therefore avail ourselves of the result of his investigation. Having patiently, and with great labour, weighed the various evidences in favour of the *longer* and *shorter* computations of patriarchal genealogy, he established the untenableness of the *shortest* or Hebrew computation.

It appeared that the apparent discrepancy had proceeded from a manifest corruption of the text about the time of the Seder Olam Rabba, (the great Jewish system of chronology,) A. n. 130, when the Scriptures were altered, interpolated, and curtailed by the Jews themselves, to confuse the dates, because they found "their own Scriptures" turned by the Christians into arms against themselves, and were confounded by the proofs drawn from their own archives that the Saviour's advent at the exact time of his appearance, was prophesied from *patriarchal times* in the ancient Hebrew text. The computation, however, from this spurious source was adopted by Archbishop Usher, and the older translation of the Bible, the Greek, made about B. C. 250, disregarded. But as Dr. Hales observes, "Usher's date attached to our English Bible, has been relinquished by the ablest chronologists of the present time,

* The accession of Menes cannot be brought within a less period than 2400 years before Christ; the erection of the palace of Memphis within less than 2300 years before that event; and the erection of the pyramid of Suphis within a less period than 2120 years before Christ. The latter date corresponds with the chronology of Josephus; and Sir John Herschell observes, that if the inclined passage into the largest pyramid of Gheezah (which could never at the time of its building have been pointed at the polar star, that is, at *α Ursæ Minoris*), was made at an angle to correspond to *α Draconis*, this pyramid must have been built about the year B. C. 2123. The date assigned by Josephus, however, would alone be sufficient to destroy Bishop Usher's chronology; for, assuming the deluge to have occurred at the time he mentions, two hundred and twenty-eight years would be too brief a period for the Caucasian children of Ham to migrate from Asia into Egypt, there to acquire such a perfect knowledge of the arts and sciences as they possessed, and such mechanical skill as to construct a work so enormous as to contain 6,848,000 tons of wrought stone, brought fifteen miles from the quarry.

from its irreconcilableness with the rise of the primitive empires; the Assyrian, Egyptian, Indian, and Chinese, all suggesting earlier dates for the deluge." And it may be added, "now that we can bring *Egyptian positive annals, derived from writings on existing monuments, the chronology of the Hebrew version of the Bible is, in the opinion of the learned, altogether exploded.*"

It may be here observed that no less than three hundred systems of chronology have been constructed at various periods, all of them differing in results, and many materially so.

Let us compare a few of the dates with regard to the deluge. This event occurred,

	B. C.
According to the Septuagint version	3246
“ Hales	3155
“ Josephus	3146
“ Samaritan text	2998
“ English Bible	2348
“ Calmet	2344
“ Hebrew text	2288
“ Vulgar Jewish computation	2104

These chronological differences are to be regretted, but they in no manner affect the validity of any scriptural fact, being mere deductions drawn by different individuals from their various interpretations of the original text; and we are aware that in points of interpretation as well as chronology, many eminently learned and pious individuals have entertained opinions of the most adverse description. In the present investigation, the TRUTH alone should be our study. Being one of the *grand principles* upon which our fraternity is founded, it is the point to which we should strenuously seek to arrive; and it is of the utmost importance here to observe that the truth which we seek to establish is in accordance with Revelation, and is antagonistic only to the opinions of those who place on Holy Writ a false interpretation. In thus showing that the chronology in general use, though appended to our Bible by act of parliament, contains computations based on erroneous data, we merely prove that Archbishop Usher was wrong in his calculations, and do not seek to impeach the reality of any scriptural occurrence. Biblical chronology, indeed, is so uncertain, that among thirty-six Christian authorities who have computed the epoch of our Saviour's nativity, the *year* itself is a disputed point, and cannot be defined within *ten* years, so that whilst the whole of our dates are dependant upon the precise period of Christ's birth for accuracy, *we cannot for a certainty say whether this year, which we term 1847, should be 1842 or 1852*. Our present Christmas day was not determined until three hundred and twenty-five years after our Saviour's birth; and if the *year* cannot be accurately determined, still less can we hope to define the precise day. Hales quotes Scaliger to the effect that "*to determine the day of Christ's birth belongs to God alone, not to man.*"

On the importance due to the evidence resultin g from hieroglyphics, Mr. Gliddon observes—"The monuments of Egypt, whereon are chiselled the glowing chapters of her history, presenting to us the *records of events coeval with their erection*, are, apart from the reverence due to inspiration, and the undoubted collateral testimony that demands our belief in Holy Writ, of interest next to the Bible in importance; while, in *authenticity of record*, (due allowance made for possible exaggeration

and a national vanity, with the evils of which every history of every age on earth is more or less pervaded,) *these legends are as satisfactory as the Old Testament itself*, because the Pentateuch, though preserved by the hand of Providence, has not reached us in *one single original copy, written at the time of the event's occurrence*, and the text we make use of is acknowledged to be the result of varied and laborious comparisons, made and collated by learned divines of all nations and ages, from the most perfect editions obtainable at the several periods of their respective examinations, of the Masorete Hebrew, the Greek, Samaritan, and other versions."

The investigation of this part of our subject therefore clearly shows these results, viz. :—that the computation of the Hebrew text was rejected by the early Christians at its outset—renewed in the middle ages by some Roman Catholic authority—adopted by Usher, and appended to our Bible by an act of the legislature—but analyzed and overthrown by Hales, and other orthodox protestant churchmen—and now placed beyond further question by the unanswerable evidence resulting from the monumental and hieroglyphical annals of Ancient Egypt.

Upon this most important point much more might be said, but I trust I have entered into a sufficient explanation to define my present meaning, which is to show that the remote dates to which we must necessarily refer many important events in the history of Ancient Egypt, are not *really inconsistent with Scripture History*, though they may be at variance with generally received opinions, which in the great majority of instances are formed without sufficient investigation, but being placed in apparently an authorized position are hastily adopted as verities, without further question or enquiry.

With regard to LETTERS

Results are arrived at no less important and interesting. The word Hieroglyphic, in its correct sense, means strictly "sacred writing," but regarding it in its popular meaning as "picture-writing," we have evidently the *mode adopted by the earliest nations of the world for the communication and perpetuation of ideas*—a mode which unquestionably preceded all other written characters. The earliest records of each nation would thus be recorded in pictures or hieroglyphical characters, long before the invention of letters; and it is not improbable that as language and customs gradually varied many simple primeval alphabets may have been invented, at first consisting of a few letters, but gradually receiving additions as necessity required. It is evident that alphabetical characters were not invented by one individual, or at one period, but each nation would possess traditionary notions of some mythical personage to whose inventive genius they were indebted for the rudiments of their alphabet, *which in each case would probably be formed or derived from some combinations of the pre-existing hieroglyphics*. As each tribe or nation possessed its original picture-history, it is manifest that in some the original ideas would be either lost or perverted in the event of their retrograding in knowledge, whilst in other countries, as in Ancient Egypt, the art of picture-writing would be carried to a high state of perfection. Thus, in Egypt, the important discovery of *phonetic characters* was made, at a period so remote as to be lost in the mists of antiquity; and, as observed by Dr. Lamb in his work on Hebrew Hieroglyphics, "when once this important discovery was made, these characters would shortly be reduced to the same, or nearly the same, as we now find them. *The number of consonants does not depend upon*

the genius of each particular language, but upon certain organs of the animal man, and as these are uniform throughout the whole race, the same alphabet would be applicable to every language. This discovery would soon be known by the neighbouring nations, and in no very long time it would be generally adopted. Each separate people would not repeat the process by which the first inventor had arrived at so happy a result, but each would (if I may be allowed the expression) translate their own pictures into the two-and-twenty sounds already provided for them; and hence it is that we find almost every nation claiming to itself the discovery of letters. Each one no doubt may put in a claim for this honour, as far as it consists in having reduced pictures to a phonetic language, after the first discoverers had given them the key."*

Dr. Lamb's work goes to show, and that in most instances very satisfactorily, that each Hebrew character was derived from an hieroglyphical original; and, as the sacred books of the Jews were undoubtedly first represented in hieroglyphics, before their transition to alphabetic characters, this part of the enquiry becomes of more than ordinary importance, by enabling us to ascertain the correct meaning of many expressions, of which, for want of the original pictures we are now entirely ignorant; whereas the exhibition of those original pictures may lead to the explanation of many difficult passages in the Bible, and to the confirmation or illustration of those important truths in which the whole human race are so deeply interested.

I may here take occasion to observe, that the immediate reference of many of my remarks to Freemasonry, as generally understood, cannot at once be comprehended by every Brother, inasmuch as it requires a full acquaintance with the sublime and ineffable degrees to arrive at their ultimate meaning,—but those who have passed the Holy Royal Arch will be enabled to apprehend their reference—and one of the principal objects of the present investigation is to lead the enquiring Brother to the consideration of subjects so intimately interwoven with the sublime mysteries of Freemasonry, and of themselves so essentially important to his present and eternal welfare. Our Reverend Brother, DR. WOLFF, states that he entered our venerable fraternity for two reasons—

1. In order to increase his usefulness for the benefit of his fellow-creatures.
2. To be enabled to enter more fully into the depths of sacred antiquity.

These are rational inducements, and in precise accordance with the objects of the present enquiry. But to proceed.

In reference to the Volume of the Sacred Law it will be perceived on careful perusal, that the Book of GENESIS contains two histories, which are perfectly distinct. One, the account of the creation and the general history of mankind up to the dispersion, terminating in the ninth verse of the eleventh chapter,—and the other, comprising the history of Abraham, from the call of the patriarch in the Land of Ur, to the death of Joseph: Between these two Histories a long period intervenes, during which the Scriptures are silent as to the history of mankind,—and the interval can only be supplied by deeply pursuing such investigations as those in which we are now engaged.

* This is generally true, for although the number may be increased to a certain extent by the nasal and guttural organs, they can be reduced to about twenty-two distinct sounds.

The Israelites thus, before the Exodus, would possess two books—one GENESIS, properly so called,—and the other the HISTORY OF ABRAHAM. In addition to these they had another, entitled “MILCHAMOTH-JEHOVAH,” the wars of Jehovah, from which a quotation is given in Numbers xxi., v. 23,—and probably another, being a collection of national songs, entitled “Sepher-Hajashar.” At all events the two sacred books before alluded to were preserved to us by Moses; and Dr. Lamb remarks, “I am inclined to think that Moses, when under the inspiration of God he indited the books of the law, prefixed to them the history of Abraham and his posterity, as preserved by the children of Israel, and, at the same time, rendered their sacred records of the Creation and history of man up to the dispersion at Babel into the Hebrew language as we now have them. And as the Israelites no doubt, like all other nations, held their ancient records in the highest veneration, their lawgiver would preserve as much of the original as he consistently could; and hence it is that we have the early part of the book of Genesis so concise, and evidently partaking of the nature of an hieroglyphic narrative. And it may here be remarked that passages which now appear obscure to us, were probably perfectly intelligible to those who, with the Hebrew Text, had before them the ancient pictures from which it was derived. Upon the books of Moses becoming the sacred writings of the nation, the ancient hieroglyphics would be discarded, and, in the course of a few generations, be totally forgotten.”*

In thus tracing the origin of written characters, and particularly of those comprising the *Ancient Hebrew Alphabet*, we can appreciate the great importance of hieroglyphical knowledge, as connected with sacred

* The reader's attention is directed to the following sensible remarks in Faber's Origin of Pagan Idolatry, pp. 202, 203.

“These observations necessarily lead us to adopt the opinion which Dr. Allix, though from a different train of reasoning, was induced with so much sound judgment to advance; namely, that in writing the Book of Genesis, *Moses declared nothing but what was generally known.* Inspiration is of a two-fold nature, agreeably to the circumstances of those matters respecting which it may be concerned. Sometimes it enables a prophet to reveal things with which neither he nor any other human being was previously acquainted; at other times it only directs him to give a perfectly accurate statement of points which in the main were already known. The first kind of inspiration comprehends the whole of prophetic and doctrinal theology; the second kind comprises every thing of an historical nature. To this latter sort I refer the greatest part of the book of Genesis. *It is impossible that man should have known nothing of the deluge till Moses gave an account of it: and it is utterly incredible that all the early patriarchs, from Adam to the Hebrew legislator, should have been profoundly ignorant of the history of the creation. Moses therefore did not now for the first time reveal the origination of the world and its inhabitants, neither did he now for the first time declare that the whole race of mankind, except a single family, had been swept away by the waters of a flood: he simply rectified the mythological errors which had been superinduced over the primitive account of those great events, as possessed by Adam and Noah; and while others had disfigured the truth by the wildness of philosophical and idolatrous fiction, he was taught by the Holy Spirit of God to give a clear and perfectly unerring recital of early history. In fact had Moses been the first who asserted a cosmogony, and a deluge, and had such events never been heard of until he, in the full sense of the word, revealed them, it is easy to perceive that he must have been immediately rejected as an impostor, even by the Israelites themselves.*”

Mr. Gliddon thus sums up the result of his investigations on this subject—“That to suppose Hebrew to be the most ancient language, and the one spoken by Adam and Noah, is a matter of opinion; *contrary to evidence*; immaterial in itself, as regards Christian belief; and non-essential to any view of the case; but to suppose that, within a comparatively few years after Noah, the Jewish annals were the only written chronicles, and that Hebrew was the only language in which histories of antediluvian events were, by the immediate descendants of Noah—those whose movements were affected by the dispersion—preserved, is at the present time an untenable fallacy. ‘L'on est revenu de tout ça.’”

“That to suppose Moses to be the inventor of letters is an illusion; though he may have modified the Hebrew alphabet; and there are some inferences, to be drawn from similarity of alphabetic characters, that he may have adopted some Egyptian phonetic improvements in the primitive Hebrew method of symbolic writings—like the engravings of a signet—inasmuch as the Egyptians, for more than one thousand years before his time, had used the same symbolic, figurative, and phonetic signs, that were in popular use in his day; for, according to Acts vii. 22, ‘Moses was learned in all the wisdom of the Egyptians.’”

history ; and before quitting the subject I will give one or two illustrations of the mode in which such knowledge is susceptible of practical illustration. These I have selected from Dr. Lamb's work before alluded to.

Let us now take the word אֱלֹהִים (ELOHIM) and see how each letter comprising that word would be compounded from the hieroglyphics.

“In the beginning ELOHIM created the heavens and the earth.”

The word is here written in full, with the ם, as it ought to be written. In rendering this word into the corresponding pictures from whence the letters of which it is composed were derived, it will be found, according to Dr. Lamb, that we shall have nothing less than “a translation into phonetic characters of the image by which our first parent communicated his knowledge of the Creator to his descendants.”

But to proceed with the illustration.

It has been shown in the previous chapter (ante p. 13) that

א In ancient Hebrew would be represented in hieroglyphics by the figure of “A MAN,” and the transition from the original picture to the written character is there shown.







The derivation of the other letters can be similarly manifested. Thus—

ל Is derived from the figure of “A LION.”

ך From “a feather,” which in the earliest hieroglyphics represented a bird—“AN EAGLE.”

ח Signifying “breath,” which in like manner represented “nostrils” “life”—“living creature”—“a living animal”—“A BULL.”

The derivation of the three last letters will be better shown by the following comparative view—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
		ל	לֵי LI.	A LION.
		ך	ךַ VAV.	A FEATHER.
		ח	חַ HEI.	THE BREATH.

In the two last examples we shall not fail to perceive that the *alphabetical character, though of early date, was not invented until after a considerable change had taken place in the hieroglyphic*—not only as regards form, but in its meaning; thus in the primitive picture, “a feather” would represent a feather only, but before the formation of letters it had obtained an ideal meaning, and represented a bird—the bird being the original hieroglyphic, which was afterwards denoted by the feather. In like manner, respiration or the expulsion of breath through the nostrils, in its ideal meaning, represented “an Ox.” It is therefore evident that the hieroglyphics had advanced considerably beyond their primitive simple state, and had been used to express ideal meanings, before the time when the alphabetical characters were compounded from them. The termination of the word Elohim,

(עין^*) rendered in like manner, signifies "eyes many," an attribute indicative of "omniscience."

It is thus seen that this sacred name אלוהים would be represented in the earliest hieroglyphical characters by the figures of a MAN, a LION, an EAGLE, and an OX—with the plural termination of "many eyes," expressive of attributes; and herein we are enabled to trace the original phonetic characters of the image under which the knowledge of the name and attributes of the Great Architect of the Universe was communicated in the earliest ages.

In further illustration of this part of the subject, it now becomes important to regard the figures under which the Deity has been manifested under the patriarchal, the prophetic, and the Christian dispensations; and as to this I would refer the reader to Ezekiel, chaps. i. and x., and Revelations, chap. iv.

It will be remarked, Ezekiel i. 10, "As for the likeness of their faces, they four had the face of a MAN, and the face of a LION on the right side; and they four had the face of an OX on the left side; they four also had the face of an EAGLE." And at chapter x. verses 12 and 14—

"And their whole body and their backs, and their hands and their wings, and the wheels, were FULL OF EYES round about. 'And every one had four faces;' the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.—

"And the cherubims were lifted up. This is the LIVING CREATURE that I saw by the river of Chebar."

Now turn to Revelations, chap. iv. verses 6, 7, and 8.—

"Before the throne there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four beasts, FULL OF EYES, before and behind."



"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

"And the four beasts had each of them six wings about him; they were full of eyes within; and they rest not day and night, saying, HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, WHICH WAS, AND IS, AND IS TO COME."

The vast importance of this investigation is now sufficiently manifest, we are shown that hieroglyphical learning carries us a step farther in our knowledge of matters of the most sublime description. In tracing out the elementary figures and ideas, we are enabled much better to appreciate the unity and connexion of various portions of scripture difficult of interpretation—as for instance, in the illustration selected the allusions to the figures of which the cherubim were compounded are now rendered perfectly intelligible.

The Great Architect of the universe appears to have been known only under the name " עלמ ," until the days of Seth, when he was invoked under the name of יהוה . This seems to be the true meaning of

* Take the derivation of the (עין), which is thus shown :—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
		'	עין AL.	THE EYE.

the 26th verse of the 4th chapter of Genesis,* which some biblical commentators have fancifully imagined was intended to mean that men then began to call *themselves* by the name of gods. It is far more likely that the previous emblems which we have considered may have been perverted to idolatrous purposes,† when another name was employed, comprehending precisely the same meaning, but less liable to abuse and corruption; thus, if for (א) “a man,” (י) which constantly signifies “a distinguished man,” is substituted: and if for (ל) “a lion,” we substitute (ד) signifying דויה, ζῷον, “a living creature,” we have then compounded the word,

יהוה (JEHOVAH)

for the name of the Creator, omitting the termination י (im) expressive of his attributes.

In the 49th chapter of Genesis is a remarkable prophecy respecting the Messiah—“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until שילוח (SHILOH) come; and unto him the gathering of the people.”

The word “Shiloh” has been variously interpreted, and by many divines has been rendered “*the Sent*,” but Dr. Lamb’s interpretation is far more consistent with reason and hieroglyphical analysis; he says that the word is literally ש “who,” or “who is,” ילוה (JELOVAH), the very same word as יהוה, “Jehovah,” with the original ל restored; and thus, as he remarks—“Jacob points out the Messiah by a title which could be applied to no other individual, and declared the divinity of our Saviour about seventeen hundred years before his birth.” It is not certainly likely that Jacob would give the promised Messiah a mysterious title, which might be equally applicable to any prophet, or even priest, each of whom might be called “the Sent,” “the Messenger of God.”

The three words, therefore, that we have considered, omitting the termination, which, as has been stated, is indicative of the attribute of omniscience, may thus be rendered—

אלוה, ALOVAH, the Creator.

יהוה, JEHOVAH, the God of Israel.

ילוה, JELOVAH, the promised Messiah.

We need no further comment on the 58th verse of the 8th chapter of St. John—

“Verily, verily, I say unto you, before Abraham was I אֵמ.”

Before closing the remarks on this head, it will be necessary to add, that in order to preserve the similitude of the words, the common pro-

* “Then began men to call upon the name of the Lord;” here for the first time written יהוה, JEHOVAH. The true meaning evidently being—then began men to call upon or invoke the Lord by his name JEHOVAH.

† There can be little doubt that the abuse of the glorious manifestation of the Creator, under the form of the cherubim, led to the origin of that *animal worship*, which prevailed at such an early period. As people multiplied on the earth, they idolatrously made for themselves representations from the picture of ELOHIM, and hence the LION, the BULL, and the EAGLE became especial objects of adoration. See Faber’s Origin of Pagan Idolatry, chap. vi.

St. Paul in the 1st chapter of his Epistle to the Romans, seems unquestionably to have had the very image of ELOHIM before him, when describing the origin and progress of idolatry.

Ver. 20.—“For the *invisible* things of him from the creation of the world are *clearly seen*, being understood by the things that are made, *even* his eternal power and godhead.”

And (ver. 23) “They changed the glory of the incorruptible God into an *image* made like to corruptible *man*, and to *birds*, and to *four-footed beasts*, and *creeping things*.”

nunciation of JE-HO-VAH has been adopted for all. This is the course adopted by Dr. Lamb; but, as stated by him, it is not correct in either case. When the Jews met with the sacred tetragrammaton, יהוה, they read for it אֲדֹנָי (ADONAI), and as a direction, *placed the points of the latter word to the former*, and hence our common pronunciation of יהוה (Je-ho-vah) is derived. This is a question of peculiar interest to those who have directed their attention to the high degrees of the ancient and accepted rite. Space will not, however, permit me now to go further into the various modes of pronouncing the sacred name; I shall, therefore, merely observe, that Dr. Lamb considers that *from the word שִׁלֹה (SHILOH), we may probably obtain the original punctuation of the corresponding word יהוה*. שִׁלֹה (SHILOH) is an abbreviated form of שֵׁיִלֹה (SHE-YELOH), for אֲשֶׁר־יִלֹה (ASHER-YELOH), and according to their proper pronunciation we shall have


אלוה, ALOH, THE SACRED NAME AS REFERABLE TO THE PATRIARCHAL DISPENSATION,

יהוה, JEHOH, TO THE MOSAICAL, and

ילוה, JELOH, TO THE CHRISTIAN.

Much might be added to this important part of the subject, but I trust sufficient has been said to render it intelligible, and as I am exceeding the prescribed limits, I must conclude the present chapter by some observations on the

RELIGION OF ANCIENT EGYPT.

The reduction of various hieroglyphical texts to their true meaning, added to correct explanations of the mythological emblems of ancient Egypt, will disclose a purer faith, and a more correct knowledge of the fundamental doctrines of genuine religion, than is generally supposed to have existed in the land of the Pharaohs. In her long-hidden legends (as remarked in the previous chapter at pp. 17, 18), we are now enabled to trace the articles of a patriarchal creed, and in resolving her mythological emblems to their elementary principles, we discover indications of the knowledge of truths, so awfully stupendous as to have only been capable of originating from a divine source. Thus the nature of the Deity, and the *three-fold distinctions in that nature*, was a sublime truth revealed to the initiated, and this was symbolized by the following universal and significant emblem. 

The *perfection* of the divine nature, of which the sun was deemed to be the brightest, the purest, and most glorious emblem, was designated by the *circle*, and the *distinctions in that nature* were indicated by the *equilateral triangle*. The essences, or divine attributes, were variously distinguished at different periods; but CNEPH, OSIRIS, PTHA constituted the true Egyptian triad of deity. Each represented the *same Eternal power*, though under different attributes.

Thus, CNEPH "the God without beginning, and without end," represented the supreme presiding spirit, the primordial source of life and

matter, the Deity whose creative power fashioned all things according to his mighty will, and whose potent energies pervaded the universe.

OSIRIS was also regarded as a manifestation of the attributes of the supreme deity, chiefly in a two-fold character, typifying the union of *divinity and humanity*. Osiris thus possessed the attributes of Cneph, whilst in his mortal character he was a type of the human race, whom Cneph created. It is also to be remarked that Osiris was invested with numerous characters, among others that of *judge* of the souls of the departed. The name of Osiris was also subsequently applied to the sun.

As heat issues from the solar orb, so PTHA was an emanation from Osiris—equal in divinity, but differing in essence—Ptha, in the Chaldaic philosophy, was the same as the great first principle, the all-pervading fire, which emanating from the central soul, or *primum mobile*, is diffused throughout the boundless universe. Ptha thus represented the divine offspring of the solar fire, the prolific principle issuing from the great fountain of light, from whence all nature was quickened and invigorated, and which diffusing its life-generating impulse throughout the boundless realms of space, was sometimes designated by an appellation consonant to “the *soul of the world*.”

Thus, allegorically to illustrate this triad, *Osiris* was the sun or centre of creation, *Ptha* the divine fire issuing from that central source, and *Cneph* the mighty spirit pervading and animating the material universe. The whole of the emblems, however, are resolvable into *one deity*, comprising in its *triple essence* the supreme creative energy, the beneficent prolific principle diffused throughout nature, and the products of this sublime union in the endless varieties of created matter. Thus, in fact, from the combination of celestial *light, fire, and spirit*, those mighty agents in the system of nature, was formed *one grand collective triad of deity*.

These mighty energies were subsequently allegorized by representations compounded from physical objects; thus Cneph was drawn with the body of a serpent, to which was added the head of the sharp-sighted hawk. The mysterious universal soul of nature was represented by a winged globe, with a serpent emerging from it. The globe denoted the infinity of the divine essence, “whose centre was everywhere and circumference nowhere;” the wings of the hawk represented the divine all-comprehensive intellect; whilst the serpent denoted that creative energy and vivifying power of the Eternal Deity, by which life and existence were given to all created things.

In investigating this important part of the subject, it will be found that *all Egyptian mythology ultimately centres in the representation or illustration of these immortal essences*, and that all the divine attributes, operations, and energies, which created, animated, and preserved both the celestial and terrestrial system, were represented under certain embodiments of form or impersonations, which, not being generally understood, led eventually to the introduction of idolatrous practices, the divine original being entirely lost sight of, and the symbol adored for the reality. Thus superstition was introduced, and eventually darkness laid upon the land. The purity of the original faith being sullied, the whole of the Egyptian mythology was misunderstood, and its tenets and symbols misrepresented and perverted.

Now the Egyptian theology was divided into *two classes*, the *spiritual* and the *physical*. The first was *arcane and esoteric*; it comprised the

stores of Egyptian wisdom, and was revealed alone to the initiated, and then by slow and gradual steps; for it was considered that truths so stupendous could not be comprehended without due preparation, laborious study, and indefatigable perseverance, and should not be revealed until, by previous knowledge, judgment, and reflection, the mind was fully fitted for their reception. The other was *physical and exoteric*, less abstruse, rendered palpable to the senses, and therefore adapted to the capacity of the unlearned and unreflecting; but being thus rendered palpably evident by means of physical representations, it was open to abuse and misconstruction, and eventually concealed beneath a cloud of darkness the spiritual nature of the original references. Speaking allegorically, the primeval theology peculiar to ancient Egypt in the earliest ages, and approaching the purity of the patriarchal religion, may be deemed the *spiritual*—the less refined system prevalent in later times, and from which most of the writers on Egypt, both ancient and modern, have drawn their inferences, may be termed the *physical*.

I have deemed it right thus to draw particular attention to the preceding results, because, being understood, they will save much difficulty in the subsequent part of our inquiries; and that more particularly as the same leading and elementary principles will be found existing in the early literature and mythology of almost every nation of antiquity. When, therefore, the Masonic investigator has made himself acquainted with Egyptian antiquities, he will find his subsequent labours materially lightened, most of the difficulties in his way will vanish as he approaches them, and the true meaning of many things, which would otherwise remain obscure, will be immediately apparent. This must plead my excuse for having dwelt so long upon the subject, previously to making some observations on the origin of the Egyptian mysteries, which I purpose reserving for the next chapter.

END OF CHAPTER IV.

THE FREEMASONS' LEXICON.

(Continued from page 39.)

Münzen und Medaillen. Coins and Medals.—In honour of the society, and to commemorate particular events, many coins and medals have been struck; they are easily known by the Masonic tools there are upon them. We even have a Masonic ducat, one of the oldest medals which was struck in Florence in honour of a Lodge founded there in 1733. There is also a Hamburg one, struck by the Lodge Absalon in 1740; another Hamburger, in answer to the accusation that the Brethren assembled at night; a third Hamburger, by the Lodge St. George, 1743. Three struck in Brunswick in 1744, one of which is the Freemasons' ducat; on one side is Hercules, adorned with Masonic tools, on the other side a hand in the clouds, from which a triangle is suspended. A medal of the Lodge in Halle, in 1774; a new Hamburg one, in honour of Duke Frederick of Brunswick-Oels, and of Prince Charles, Landgraf of Hesse, 18th May, 1766. There are more of the same description of medals in Hamburg, Darmstadt, &c.

Musikalische Brüder. Musical Brethren.—No Lodge is willingly held without songs and music, of a piano at least. If there are many Brethren belonging to a Lodge who can contribute to the musical entertainment, they form themselves into a musical society, and then, without any pecuniary motive, provide both social and sacred musical entertainments. In such Lodges as have no musical members, they generally initiate poor but respectable musicians, who are exempted from fees, Lodge dues, and contributions, for their music; but the greatest number of musical Brethren find their reward in the gratitude of their Brethren.

Mysterien. Mysteries.—The usages and customs of the ancients in their secret societies are called Mysteries. If by mysteries we merely understand a secret religion then in the civilized part of the globe, there can be no mysteries, for God may be openly worshipped everywhere; but if by mysteries we understand secret ceremonies and doctrines, then we may say that there are still mysteries among Freemasons. But we do not call our secrets mysteries, and we thereby prove that with us there can be no secret religion. No one among us is a mystagog, and our outward appearance has nothing mysterious about it. The ancients had both greater and lesser mysteries, the lesser mysteries were communicated unto nearly every believer, and if they were denied unto any one, it was only to increase their value in the eyes of the masses. Their forms were various, according to the necessity of the country, the genius of the people, or much more according to the dogmas of the prevailing superstition, and they consisted in ceremonies and pageantries. The greater mysteries everywhere contained an elevated reference unto the wonderful works of God and of nature.

Mystisch, Mysticismus, Mystik. Mystic, Mysticism, Mystical.—Denotes a secret doctrine which works especially upon the feelings of the heart, or of feelings which cannot be expressed by words. The mystic is a man who believes himself exalted above the material world, and feels himself united with the immaterial and spiritual. We may call mysticism the feeling of faith, or living and moving in supernatural and immortal life. Every man ought to be somewhat mystical, but ought to guard against that coarse mysticism, which believes in intercourse with angels, and to be able to penetrate into the third heaven.

Namen der Logen. Names of the Lodges.—Every Lodge, as well St. John's as Scottish, has a name. The name is chosen at the formation of the Lodge, and has generally a reference in Freemasonry to some local circumstance. The first Lodges had either no name at all, were merely called Freemasons' Lodges, or were named after the house in which the Brethren assembled.

Napel und Sicilien. Naples and Sicily.—In those two states there is at present no trace of Freemasonry to be found, and the members of the Order who go there as strangers, must not make an outward show of Freemasonry if they value their ease and welfare. The persecutions and oppressions which our Brethren have suffered there are horrible, especially from 1776 to 1783. In the year 1731 the Lodges were prohibited from assembling, and this prohibition was renewed in 1775. On the 26th March, 1776, a Lodge was surprised in Naples, and the members were thrown into prison; but the queen, a daughter of Francis I., who remembered that her father was a Freemason, interposed on behalf of the members with her husband, and the condition of those unfortunate men was made more endurable; notwithstanding this, new disturbances were got up against the Brethren, much more by the bigotry and cabals

of the priests than by the will of the government. We are enabled to see this, and also how deplorable the condition of the Brethren must have been there, by a new rescript, published in the name of the king on the 28th January, 1783, to the president Marchese Cito. It is therein said—"The king, our gracious lord, caused to be laid before him the two so very different memorials which the ministers of state have caused to be prepared, concerning the accusations brought against Dr. Januarius Pallas, in connexion with the suppressed Freemason's Lodge. The king's majesty perceiving the difference of opinion which exists, even among his ministers themselves, upon a case of itself so important, and finding from the nature of the accusations that it is impossible to come to any decision, with that clearness and certainty which are the most necessary properties of a just judgment, and without which the conscience must ever remain disturbed by the fear of having pronounced an unjust sentence, the principal evidence being extremely doubtful. The king having reflected, with paternal compassion, upon the miseries which so many men have suffered through imprisonment, fines, and other heavy losses, after having invoked the assistance of the Holy Spirit, hath finally determined to put an end to the prosecution, with that grace, justice, and mercy with which God has inspired him. He wills, therefore, that all fines and imprisonment, which have arisen out of this case, shall be entirely abrogated; and that any crimes which may peradventure have been committed by the accused parties shall be forgiven; and that they shall not be subject to any further damage or disgrace. But as he knows how much the sect of Freemasons may be suspected of plotting against religion and the state, so he wills and commands, that the junta should closely and continually watch over the same, to prevent or severely punish any disturbances it may give rise to." When Naples was under the usurpation of Napoleon Bonaparte the Lodges were re-opened, but they were afterwards obliged to close them. There was formerly an English Lodge at Messina, in Sicily, and another called *de la Reconciliation*. In the city of Naples there were also an English and five other Lodges.

Neuplatoniker. New or Modern Platonicks.—This was a theosophical school, formed from the mysteries of all nations and the works of all the philosophers of antiquity which professed to possess the pure hermetical sciences, and through those the most sacred mysteries of theurgy and magic; and, enlightened or dazzled by a supernatural light, boasted of being able to practise the most exalted virtues, or to perform the most godlike actions. This school originated in the times of heathenism, went over unto Christianity, found acceptance every where, and when it was finally persecuted, found a refuge in the cloisters of the monks. New Platonism originated in Alexandria in Egypt, and its founder was Ammonias, surnamed Sakkas of Alexandria, who lived between the second and third centuries. He was born of and educated by Christian parents, but his love of philosophy causing him diligently to attend the schools of the heathen philosophers, he soon gave himself up entirely to them, and went from the religion of his parents to heathenism. He then commenced a school of his own, which he called a Platonic school, for which reason his scholars were called Platonics, and we call them Modern Platonics, to distinguish them from the true disciples of Plato. From his adherents he required a solemn oath that they would not disclose to any one the truths he taught them, neither did he commit anything to writing. The concourse unto him was

very great, and he died about the year 243. His doctrines were widely propagated by his disciples, amongst whom was Longin, from whom we have still a work extant upon the *sublime*. This scholar was also surnamed the Golden Chain. Under Constantine the Great the Modern Platonics were scattered into every corner of the earth, until under the Emperor Julian their condition was made more supportable; finally, Athens was the chief seat of this school, and in the sixth century it was quite destroyed, Christianity had got the upper hand of it. The scholastic philosophy of the fifteenth century awakened the doctrines of the Modern Platonics in the west by Georgius Gemistus Pletho, who died in 1451, but it was without success.

Nicolai Christian Friedrich, commonly called *Friedrich Nicolai*, was born at Berlin on the 18th of March, 1733, and died there on the 8th of January, 1811. He was a bookseller and member of the academy of sciences there. Friedrich Nicolai has not only made himself conspicuous in the learned world, but also in the Masonic Order, by his works upon it, and the ingenious and subtle inquiries which are therein contained. His father was a bookseller or publisher in Berlin, and he learned the same business in Francfort-on-the-Oder, while he at the same time devoted all his spare time to incessant study, and would most willingly have devoted himself entirely to the sciences, if the death of his elder brother, and the small fortune which belonged to himself and to his sister, had not compelled him to carry on his father's business. We can say here but little of what he has accomplished as a publisher and learned man, when we name Lessing, Mendlesohn, and other great men, and gratefully acknowledge their important services unto literature, we must dearly ever prize our Fr. Nicolai as their associate. Who does not know the "Universal German Bibliothek," founded by him? a work which appeared regularly from 1765 until nearly the time of his death, which was edited by him, and which has contributed so immensely to explain every science. He wrought equally as powerful against Obscurantism as against Catholicism. His description of Berlin has become a model for all future typographers; and through his excellent romance, "The Life and Opinions of the Magister Sebaldus Nothanker," he endeavoured to show the spirit of prosecution of the orthodox in all its naked deformity, to recommend freedom of thought, to unmask hypocrisy, to lead fanatics to sound reason, and to cure the age of its morbid sensibility. He was an active member of the Lodge the Three Globes at Berlin. His work under the title of "Enquiries into the accusations which have been made against the Order of Knights Templar, and into its secrets, with an appendix upon the origin of Freemasonry," is strict and well grounded in its citations, but the superfluity of learning he brought unto the task led him to dangerous inferences and hypothesis. The first part of this work is against Anton's defence of the Order of Knights Templar, and the second is against the doubts raised by Von Herder on the same Order. A great deal of his time was devoted to able inquiries into the nature and origin of secret societies, and we principally find the results of those inquiries in his remarks upon the origin and history of the Rosycrucians and Freemasons. He, also, in common with Biester, raised his voice upon the Order of Illuminati, and we have from him an open declaration of his secret connexion with this Order. We may maintain that he has rendered undoubted and great services to the fraternity. Through his writings he has driven out the whole regiment of, for the

greatest part, dreaming secret chiefs,* and has assisted to give vitality to a spirit of free inquiry and of free constitution. His writings contain a great deal of valuable information regarding the history of the Brotherhood, and we have him to thank for many literary notices. Those his services are entirely independent of his hypothesis of the history of Freemasonry.

Niederland und Holland. Netherlands and Holland.—The kingdom of the Netherlands consists, as is well known, of Holland and the greatest portion of that which was formerly the Austrian Netherlands. Previous to the year 1735 there were Lodges in Holland, and Johan Cornelius Rademacher, general treasurer to the Prince of Orange, was their Grand Master. But the States of Holland soon issued very strong decrees against them, and a Lodge in Amsterdam was broken up by force. Those persecutions soon ceased, and in the year 1756 a Grand Lodge was formed in the Hague, with the consent and assistance of all the working Lodges in the then United Provinces, which on the 25th of April, 1770, concluded a treaty of union with the Grand Lodge in London, and has since then founded many new Lodges both in Holland and the colonies. Lodges were formed in Amsterdam, and in nearly every other Dutch city, and they still continued to increase when Holland came under the dominion of France. In those times many Lodges were formed in what was formerly the Austrian Netherlands. Since that both States have come under one government, and has taken the common name of the Kingdom of the Netherlands, Freemasonry has maintained a firm footing. In 1816 the Lodges petitioned the king (and with success) that his second son, Prince Frederick, might become their Grand Master.

Norden. North.—The operative mason is accustomed to lay the foundation-stone of a new building on the north side, and for this reason all those who have not been initiated amongst us have their place in the north. The light streams from the east unto the north, as all our knowledge has been obtained from the orient.

Nostradamus Michael. or really called *Michael Notre Damus*, was born at St. Remi, in France, in 1503, and died at Salon in 1756. He studied medicine, but became a quack doctor and fortune teller. As a master of the last art he obtained so much celebrity in his days that he forced his way to court, notwithstanding that his prophecies commonly failed. His work, *Les vraies Centuries et Propheties*, must have been very celebrated, for a new edition was printed at Amsterdam in 1668. Astrologers continue to honour him very much.

Nothzeichen. Distressed sign.—In a society whose members ought fraternally to love and assist each other, it is to be expected that they should have a sign whereby they could make themselves known immediately to their brethren, in however distressed circumstances they might be placed, and thereby at the same time claim their assistance and protection. This is the sign of distress, in conjunction with a few words. He who falls into the greatest difficulty and danger, and supposes that *there is a Brother within sight or hearing, let him use this sign, and a true and faithful Brother must spring to his assistance.*

Obelisk.—A high, square-sided and sharp-pointed pillar, which is com-

* *Freemasonry upon the Continent and in England are two very different things. We never had (at least so far as I know) any secret chiefs or leaders: it appears they have had upon the Continent. We never denied admittance to Jew or Mahometan: it appears they do this still.*—TRANSLATOR.

monly erected in commemoration of some celebrated person or remarkable event. They are to be found among the Masonic emblems.

Oberleit, Jacob Herrman, was born at Arbon, in Switzerland, the 2nd December, 1725, and died at Jena, 2nd February, 1798. He was a doctor in philosophy, surgeon, chemist, alchemist, &c. &c., without any diplomas. His head was formed by nature for speculation and acute investigation, and having been induced by intercourse, example, and reading, to have a firm faith awakened and supported in him in all that was wonderful and extraordinary, caused him to devote himself incessantly to the search for the philosopher's stone, and drew him into a mystical Masonic union. It is not possible to determine whether he ever was really a Freemason or not, nevertheless he has written upon it, upon rosiereucianism, jesuitism, mysticism, alchemy, and had many literary controversies upon those subjects.

THE SCAMANDRIAN SPRINGS.

HORACE somewhere says, or sings, that even great Homer sometimes is found nodding. He does not, however, condescend to particulars. Not so with the author of the "Gallery of Nature," a popular and recently published work, who pronounces prompt and positive judgment in the following special case:—

"Homer," says he, in the chapter upon springs, "in describing the flight of Hector before Achilles, attributes to the Scamander two fountain heads, the one hot and the other cold:

' Next by Scamander's double source they bound,
Where two famed fountains burst the parted ground.'

POPE.

Homer is wrong in assigning such a source to this particular river, which bursts at once from a chasm in the Idæan mountains, amid scenery of the grandest description."

This is pretty authoritatively pronounced; but let us inquire if Homer does really assign such a source as these fountains to the river. He tells us that Hector and Achilles in their course "reached the fair-flowing fountains (or out-gushings) where two springs burst forth from the whirling Scamander," and these, he subsequently says, were collected into stone troughs or reservoirs, in which the Trojan maidens washed their clothes. He does not call them "Scamander's double source," as Pope gratuitously designates them: he speaks not of sources at all relative to the Scamander, but simply of two springs, with their out-pourings that bubbled and trickled into the whirling eddies of the river. Such appears to be the true interpretation of the expression, because Homer himself, in *Iliad* xii. ver. 19, distinctly states, that the Scamander, along with other rivers, *rose in mount Ida, a fact which the critic forgets to state*, but which could be the only authentic source of his own knowledge of the river's origin; as at the present day it is almost impossible to identify any particular river in the Troad.

Pope, in the licence he too frequently takes with the text, has led many a one astray unaware; but the reverend author of the "Gallery of Nature," as a scholar, ought to have been more cautious. (Cowper, a

much better classic than Pope, and a more correct critic than Broome or Fenton, never thought of terming these founts or springs the sources of Scamander's stream; on the contrary, he treats them as subsidiaries, or derivatives—

“ And now they reached the running rivulets clear,
Where from Scamander's dizzy flood arise
Two fountains.”

In a note to the small edition of Cowper, whence this quotation is taken, it is stated that “the Scamander ran down the eastern side of Ida; and at the distance of three stadia from Troy, making a dip, it passed under the walls, and rose again under the form of the two fountains, here described, within them; from which fountains these rivulets are said to have proceeded.” We know not upon what authority this is given; but were it the case, it might have justified the poet in assigning them as a source of the river, that is, its origin in the plain.

Again, Wood informs us, in his Essay on Homer, that “he saw the Scamander in its lowest state, when it had not water sufficient to support one continued current from its source to the sea. It consisted of a succession of several small streams *produced from different springs*, all which were absorbed in the gravelly channel after a short and languid course.” Here, then, we have springs or fountains feeding, or rather forming it in the dry season, when its sources in mount Ida had failed; hence it might be described as having different sources during the wet and during the dry season; and thus also Homer's seeming inconsistency (if he did attribute to it different sources) might be reconciled.

But we prefer taking the meaning as before stated, without equivocation, namely, that the poet alludes to the two springs or fountains simply as being beside the river, and receiving their name from their locality, without any reference to them either as primary or secondary sources of the “vortiginous Scamander,” as he emphatically terms it, and which peculiar characteristic it could only assume when swoln by the mountain torrents poured down from Ida's side, high above the plain and far from Troy. The explanation above given is as ancient as Strabo.

TOXOTES.

EARLY TALENT AND PIETY.

In the previous part of the seventeenth century there lived, in an obscure village near Liverpool, a young gentleman named Horrox. The astronomical tables of Kepler had indicated a transit of Venus in 1631, but none was observed. Horrox, who had a fondness for the science, set himself to correct the error of the tables; and, without much assistance from books or instruments, found that such a phenomenon might be expected to occur in 1639. He repeated his calculations with all the ardour and zeal of a youthful enquirer, and, confident of the result, imparted his expected triumph to a friend in Manchester, desiring him to watch for the event and take observations. So eager and anxious was he to see his predictions fulfilled, and be the first to observe the passage of the planet, that he commenced his observations the day before the calculated time, in case of the possibility of error, and he resumed them at the rising of the sun the next day. That day was Sunday, the 4th December, 1639; and the very hour of the expected visible appearance

of Venus, was the hour appointed for the performance of public worship. The loss of a few minutes might deprive him for ever of the interesting sight; clouds might intervene after the commencement of the transit, and continue till the sun set. He had been waiting for the event for about eight years—what a disappointment to the young enthusiast should he miss the observation! Nay, the result promised much utility to science. Nevertheless, conscientiousness prevailed over every temptation, and twice he suspended his observations to repair to the house of God—the Great Architect of that wondrous universe which he delighted to contemplate.

Horrox had his reward. When his duty was thus performed, and he had returned to his chamber the second time, his love of science was gratified with the fullest success, and all his ardent anticipations were realized. He beheld what the eye of man had never before contemplated.

Horrox wrote an account of this celestial phenomenon, under the title of “Venus in sole visa,” which was afterwards published by the astronomer Hevelius. The manner in which he speaks of the incident above narrated, is creditable alike to his modesty and piety.

“I observed,” says he, “from sunrise till nine o’clock, again a little before ten, and lastly at noon, and from one to two o’clock—the rest of the day being devoted to higher duties, which might not be neglected for these pastimes.”

Horrox died at the early age of twenty-two; and, had he lived, he would probably have become one of the most eminent men of his time. The precocious talent and studies of this youth, remind us of one of the present time; we allude to Mr. Adams, of St. John’s College, Cambridge, who, while yet an under-graduate, began those profound and ingenious calculations, which have distinguished him as the *first* theoretical discoverer of the existence and place of the new planet. In this he certainly anticipated Le Verrier; and his country may yet look to him for further discoveries and distinction. Henceforward, let no *Professors of Trinity* pretend to despise a *Johnian*.

FREEMASONRY IN THE IRISH COURTS OF LAW, 1808.*

(Continued from page 49).

GRAND LODGE OF IRELAND.

At the monthly meeting of the Grand Lodge of Ireland, held at the Taylors’ Hall, in the city of Dublin, on Thursday, the 7th day of April, 1808, the Earl of Donoughmore, Grand Master of Ireland, in the Chair, his lordship having, by circular letters to the different Lodges, signified his intention of presiding in person on that day.

Present—Alexander Jaffray, Esq., Deputy Grand Master; Francis Fetherstone, Esq., acting Senior Grand Warden; Henry Bunbury, Esq., acting Junior Grand Warden; John Boardman, Esq., Grand Treasurer; John Leech, Esq.; the Hon. Francis Hely Hutchinson; the Hon. Abraham Hely Hutchinson; the Hon. and Rev. Lorenzo Hely Hutchinson; and several other members of the Grand Master’s Lodge, together

* We are requested to acknowledge, which we do with great pleasure, that these extracts are from old files of the Globe newspaper, to which we have had access.

with a most numerous attendance of the Masters and Wardens of the several Lodges of Ireland.

The Grand Master having called upon John Cuthbert, Esq., of the Grand Master's Lodge, to act as Secretary for the day, in order that the proceedings might be signed by a person who had not taken any part in the differences that had unhappily subsisted, and that nothing might appear to be done that should call in question the rights of the parties who had appealed to a court of justice, he took his place at the table accordingly.

The Grand Master having desired to be informed whether the several books, papers, seals, and other muniments of the Order, had been laid upon the table of the Grand Lodge, pursuant to the orders he had caused to be served for that purpose, and the same having been presented to his lordship, and laid upon the table accordingly, his lordship caused to be read a communication from the Provincial Grand Lodge of Munster, and numerous communications from the several Lodges in the other provinces, in reply to his circular letter of the 26th ultimo, expressive of their full confidence in the interest his lordship has always shown for the welfare of the Order—calling upon him to interpose his authority to put an end to the existing differences, and assuring him of their full concurrence in such measures as he should think proper to adopt for that desirable purpose.

His lordship, from the chair, proceeded to deliver his sentiments at considerable length upon the various subjects by which the harmony of the Order had been so much disturbed; and having animadverted upon the conduct of the different parties, and explicitly delivered his opinion as to their respective rights; and having stated to the Grand Lodge the only grounds on which, as he conceived, any just hope could be entertained of an amicable and permanent adjustment of these contentions, which had so unhappily interrupted the harmony of Masonry—by mutual sacrifices on the part of those whose contests had nearly severed the Order into two opposite interests—armed against each other with a spirit of the most direct and avowed hostility; and, above all things, by placing the offices of Grand Secretary and Deputy Grand Secretary in such hands as to avoid the giving of a victory either to one party or to the other. And his lordship, for the accomplishment of this object, looking only to the general meeting of the Grand Lodge, at the regular and accustomed period for the annual election of Grand Officers, which period now so nearly approached; and having communicated his intention of selecting, for the purpose of presiding at the election, as Deputy Grand Master, a member of the Grand Master's Lodge most near to himself in blood, in feelings, and affection, who had been unmixed in any of the late differences, and around whom, therefore, all the brethren of the Order, however they may heretofore have differed in opinion, might assemble with the surest confidence, and the certainty of meeting from him the most cordial efforts for a general and complete accommodation, his lordship declared his Brother, the Hon. Abraham Hely Hutchinson, his Deputy Grand Master accordingly; distinctly stating, at the same time, that such appointment was not to be understood as conveying, in the remotest degree, any imputation upon the conduct of his late respectable deputy, or as the withdrawing from him of that confidence and regard, to which his zealous intentions towards the honour and interest of the Craft, had at all times so fully entitled him.

And the Grand Master, not thinking that any good would be likely

to result, at the present moment, from an attempt on his part to bring the subject of the existing differences before the Grand Lodge, in the shape of any substantive resolutions, affirming or denying the rights of parties, which were at issue in a court of justice—although, by the unanimous resolution of one entire province, and by those of many other and most respectable lodges, his lordship had been armed with full power to decide finally thereupon for them, and in their name—his lordship concluded with proposing the following Resolution, which being seconded by Alexander Jaffray, Esq., late Deputy Grand Master, received the cordial approbation of every member present, and was unanimously adopted:—

Resolved—“That it be strongly recommended to the members who compose the Grand Lodge, when they assemble together on Thursday, the 5th day of May next, for the election of Grand Officers for the ensuing year, to bring with them to this place that spirit of mutual conciliation, friendship, and brotherly love, which alone can heal those wounds, by the late unhappy contentions, so deeply inflicted on the Order of Freemasonry in Ireland.”

The Grand Master having called the attention of the Grand Lodge to a proceeding of theirs at a former meeting, respecting an expulsion voted against Bro. Alexander Seton, under circumstances on which the Grand Master thought it his duty to animadvert, but which had now ceased to exist—all the muniments of the Order, of what kind soever, having been produced and delivered over to his lordship’s custody, as the head of the Order—his lordship proposed the following Resolution, which being seconded by Brother John Williams, who avowed himself the mover of that expulsion, stating the circumstances under which he had then acted, as well as those which influenced his present conduct, the same was adopted without a dissenting voice.

On a reconsideration of all the circumstances which led to the Resolution of the Grand Lodge, for the expulsion of Bro. Alexander Seton, and from the discussions which have taken place this day, and all the books and muniments of the Order having been now committed to the hands of the Grand Master, and the Grand Lodge being desirous to give an earnest of their cordial disposition to concur in those sentiments of conciliation, so strongly recommended and impressed upon them by his lordship,

Resolved—“That the said Resolution be rescinded and expunged.”

Resolved—“That the proceedings of this day be printed and transmitted to all the Lodges of Ireland.”

The Grand Master having communicated several applications from military brothers and others, for new warrants and reviving old ones, the same were approved, and ordered to be issued accordingly, on payment of the usual fees.

Ordered—That the several petitions laid on the table this day be referred to the Committee of Charity.

And then the Grand Master closed the Lodge till Thursday, the 5th day of May next, then to be here held, for the election of Grand Officers and other business, at twelve o’clock at noon.

Signed, by order, JOHN CUTHBERT, Acting Secretary.

GRAND LODGE OF ULSTER.

Pursuant to a requisition, signed William Irvine, Grand Master of Ulster, by whom a meeting was called for the purpose of vindicating the rights, and for establishing the future meetings of this Grand Lodge, at such times and places as should be then and there agreed on, and for the regulation of such other Masonic business as should be deemed necessary for the preservation of the ancient and general principles of Masonry in Ireland—A meeting was held at Dungannon, on Monday, the 6th June, 1808, at which 311 Lodges were represented, when

Bro. William Richardson, Esq., (in the absence of the Grand Master of Ulster) was unanimously called to the chair; Bro. William Bateman, Esq., Senior Grand Warden; Bro. John Taylor, Esq., Junior Grand Warden; Bro. Alexander Saunderson, Esq., Secretary.

It was unanimously Resolved, "That a Committee, consisting of a Chairman and two Representatives from each county, be formed, to report their opinion on the best mode of accomplishing the objects of this meeting.

The Committee having made its report, the following Resolutions were severally agreed to:—

"That a Grand Lodge be forthwith formed in the Province of Ulster, and that the said Grand Lodge will not be governed by the Grand Lodge held in Dublin: the conduct of the said Grand Lodge having been entirely repugnant to the opinion of the Brethren of this province."

"That if the Grand Lodge in Dublin shall, at any future period, make such concessions to us, with respect to the election of officers and those other points on which we hold a different opinion, as shall be reasonable and satisfactory, the door of reconciliation shall be opened, and we will be happy again to meet our Brethren of Dublin."

"That a fund be forthwith formed for the relief of indigent Brethren, and the support of an Orphan School in this province, and that the fund so formed shall be expended on these purposes by a Committee of thirty members, appointed by the country Lodges, which Committee shall meet once in each month."

"That for the formation of said fund, all dues and arrears of dues, &c., shall be paid on or before the 6th day of July next into the hands of the Treasurer, to be this day appointed."

"That the different Lodges of Ireland, not present at this meeting, be and are hereby requested to accede to these our resolutions, and to assist us in the accomplishment of the above objects."

"That we will not hold Masonic communication with any Lodge in the Province of Ulster which shall not accede to these our resolutions."

"That the town of Dungannon is a fit and proper place to hold the meetings of the Grand Lodge."

"That said Grand Lodge shall hold Quarterly Communications, the first to be on the first Wednesday in July next."

The undernamed persons were unanimously elected Grand Officers for this present year, viz. :—Bro. Colonel William Irvine, Grand Master; Bro. the Hon. John B. O'Neill, Senior Grand Warden; Bro. the Right Hon. Archibald Earl Gosford, Junior Grand Warden; Bro. Gorges D'Arcy Irvine, Esq., Grand Secretary; Bro. William Brownlow, Esq., Grand Treasurer.

"That the thanks of this Grand Lodge be presented to our worthy

and revered Brother, Colonel William Irvine, for his promptitude in calling this meeting."

"That the warmest thanks of this Grand Lodge be and are hereby presented to our much esteemed Brother, Gorges D'Arcy Irvine, Esq., for his uniform, persevering, and spirited conduct, in defending the rights of the Order."

"That the warmest thanks of this Grand Lodge be, and are hereby presented to Brother, Alexander Seton, Esq., for his uniform, persevering, and spirited conduct, in defending the rights of the Order, and we strongly recommend him to the Grand Secretary to be continued in the office of Deputy Grand Secretary."

"That we entirely approve, and hereby return our thanks to those Brethren who attended the Grand Lodge in Dublin, on the 5th of May last, for their very proper and spirited conduct in refusing to acknowledge as Treasurer an individual who had previously been disqualified to hold any situation in the Order."

"That the proceedings of this Grand Lodge be published, and circulated to all the Lodges in Ireland, and that Bro. William Canning, of Dungannon, be appointed Printer to this Grand Lodge."

Bro. Richardson having left the chair, and Bro. the Reverend Francis Burrows been called thereto, it was unanimously Resolved—

"That the thanks of this Grand Lodge be presented to Bro. Richardson, for his proper conduct in the chair."

Signed by order, A. SANDERSON, Secretary.

A FRAGMENT.

TAKEN FROM A PAPER DATED WEDNESDAY, MAY 1, 1765.

TO THE PRINTER,—Looking over your paper of Saturday last, you mention that a sprightly young girl found means artfully to introduce herself into a Freemason's Lodge in the Strand, disguised in man's clothes, and being initiated into that sublime mystery and arcana, so inseparable from the fair sex. Whosoever furnished you with that admirable piece of intelligence imposed on you and the public, as I assure you, for certain it is, that people who know nothing of these affairs, are yet satisfied that they cannot get into the Lodge, as there is always a man with a drawn sword to examine every person that goes in; likewise no person can be initiated into that art and mystery except known by somebody present, and regularly proposed on a Lodge night before by his friend, when a deposit of five shillings at least is paid down, in order that the Brethren of the Lodge should not be disappointed; for if the person proposed does not attend, they dispose of his deposit money as they like best. Now, Mr. Printer, after what I have said, which is a fact, how do you, or any reasonable person, imagine such an affair could possibly happen? I am sorry your paper, which is so universally liked, should be so imposed on by any of your correspondents, and hope you will as soon as possible publish this, that he who gave you that piece of information may be ashamed of his falsity.

A GRAND OFFICER OF FREEMASONS.

COLLEGE MUSINGS.

BY LITHOURGOS.

THE IDLER AT PARIS.

(Continued from page 49.)

CHAPTER IX.

IN what a strange unaccountable mood I am! I dare be sworn, not one of those halcyon schemes will be executed. It is all the result of chagrin and disappointment. Enough of this melancholy strain! Now martial sounds in this city of national guards break upon mine ear. My whole soul is in arms! How transient the fit of heroism! As the rolling of the drum dies away in the distance, so fades my evanescent military ardour. Real soldiering is a doubtful occupation in the mind of a moralist. Playing at soldiers *à la Français* decided tomfoolery.

Listless, inert, devoured by *ennui*—oppressed by a multitude of imaginary cares, I exist, until the hour arrives to lounge along the fashionable promenade of *les beaux Parisiens*. This is another specimen of the rationality of a certain set of people *yclept exclusives par excellence*, who are always to be found wherever there happens to be an aggregation of those human animalculæ who possess more money than wit, or more time on their hands than they know how well to get through in the course of every twenty-four hours. One goose leads another in the circles of the *beau monde*, as much as the real animals decoy one another to the meandering circles of the farmer's duck-pond.

A description of the public buildings and other places of note in this emporium of pleasure, trinkets, and baubles, I shall not trouble my reader to peruse, nor myself to write. The task would be quite supererogatory, and a dull detail of what there are innumerable publications upon. Suffice it to say, they merit the encomiums bestowed on them by most travellers for their style of architecture, taste of decoration, grandeur of design, and utility of purpose. They combine massive solidity with embellished splendour, great adaptation of design with the most classic ornament, and eminently distinguish the French people as *une grande nation*.

Polemics and politics too are subjects I seldom touch upon, and I flatter myself the judicious portion of my readers, who may light upon these papers, will judge I act discreetly, especially in a country where free discussion is prohibited, and opposition to the "powers that be" visited by no very agreeable consequences.* I am not in the least degree disposed to have those polite, tender-looking, gentlemen *les gens d'armes* just dropping in, as poor Liston would say, to inquire after my health, and suggesting the air of St. Pelagée, or some such dismal abode, as more salutary for my dyspepsia, or more conducive to my political ease of mind. No, no, I am not quite so great a gull, or so absolutely perplexed how to enjoy my liberty, as to desire in the remotest degree

* This was in the reign of Charles the Tenth.

to exchange my present situation for one so pregnant with misery. I have suffered reverses enough already at my *green* youth, without putting myself into jeopardy on the score of *political* opinion.

Quis bonus est,
Qui, &c. &c. &c.

says the hackneyed example in my old Eton grammar, and it is a maxim of the ancient poet claiming consideration.

I have often heard people in England talk prodigiously fine about *French politesse*, and the *elegant example* they set other nations in *refinement of manners, good-breeding, &c. &c.*; but, to speak candidly and without prejudice, no very lively specimens of such an attribute have fallen beneath my own observation. An exception may be pleaded in favour of the *ancien regime*, whose members indubitably exceed *jeune France* in the chivalry of high-bred politeness and deportment. The deterioration of good manners in the modern generation of Frenchmen, probably is owing to the anarchical principles imbibed during the reign of terror, and the old revolution; so that, perhaps, what they lost in *external* blandishments they gained in *intrinsic* qualities of the head and heart. Memento, obliging reader, I confine my critique to the male part of the population; for, without any mawkish scruples or dread of being cashiered for want of gallantry, I declare the crania of the feminine gender seemed to me not to teem with one idea beyond adorning their toyty forms, and making the nobler order of the creation slaves to their selfish caprices and whims. This judgment may be condemned as too severe; and I freely admit, to the superficial observer, it will appear so. Unhesitatingly I allow there are innumerable amiable exceptions, but the rule is as I have applied it.

Albeit, I suddenly find myself treading on the brink of a precipitous precipice, and in immediate danger of falling under the ban of the fairest of nature's gifts. So, so, I must venture no farther in my censorship over such an absolute body. It is as imprudent and indiscreet as meddling with politics and religion, weapons that, like women, are very dangerous to touch, unless with well-skilled management. However, thus much I will splutter despite all gagging, or the formidable array of indignant gestures and fire-lit eyes it may incite, that the tongues of those Parisian demoiselles at the vaudeville last night, bespoke all that can constitute rudeness of behaviour, or narrow-minded national prejudice. Fair reader, they were instituting invidious comparisons with my countrywomen, and hence my pique and gall, or my just vituperation, as you like it.

But to turn to a more facetious topic, and expunge all angry recollections of an instance of bad taste and bad manners, though exhibited by French women, I will relate a curious dialogue, which occurred between myself and a humourous Abbé I casually encountered in one of my diurnal peregrinations. The conversation turned in a singular manner, I say singular, because I universally make it a point never to discuss such subjects, on the peculiar tenets he professed to believe. I observed—"then, my reverend friend, you really do believe when you receive the elements at the sacrifice of the mass, you virtually take into your intestines the real body and blood of Christ?" "Oui, monsieur,

veritabement," he replied. "Then, I presume, my good sir, you have studied our learned metaphysician, Dr. Berkley, on the powers of the imagination." This was a poser, as my reader may suppose, to the worthy man, and the only reply was a vacant and ludicrous stare. Man is yet the greatest mystery in creation, and difficult as it is to know yourself, it is immeasurably more difficult to know another.

The hypocrisy of the world is to censure each other, and condemn the vices and follies of your compeers, as if immaculate yourself, and quite unconscious of any demerits or misdemeanors of your own. This error, like the rest of the world, I find myself continually falling into. I can only account for it on the ground of the general frailty of human nature, and an innate aversion to acknowledge personal delinquencies.

O world, how empty are thy attractions! O pleasure, how delusive thy garb! Bear with me, benign reader. A sudden fit of retrospection has seized me. I am led to contemplate the events of only the past week. What a variety of incidents are crowded into that brief period! Peccadilloes repented, resolutions of amendment passed *nem con—mentally*—atonement for manifold offences earnestly *intended*, errors of conduct again renewed, poor weak mortality bemoaned, disgusted by the hauteur of certain *parvenus*, sympathising, with most benevolent complacency of feeling, in the distresses of an unfortunate fellow-countryman, despising the treachery and dishonesty of others, who pass for reverend and honourable seignors, tired and chagrined with myself and the world, and determined to emancipate myself from its ignoble and enslaving customs. These are the troubles of the man of feeling. Well says our royal Grand Master Solomon—"All is vanity and vexation of spirit." Nothing is certain on this side of the grave but death and *taxation*. 'Faith I'll turn *ranter*. Seriously, my good genius could not have suggested a better method of mending my shattered fortunes. When trade fails, a *call*, or an *academy*, is the last expedient. Preach unto the multitude. Pretend to deliver them from the thralldom of secular cares, and involve them in others of a spiritual metaphysical nature. This is the *practical wisdom* of man!

(To be continued.)

REMARKS ON THE SYMBOLICAL NATURE OF JEWELS AS CONNECTED WITH FREEMASONRY.

BY MRS. COLONEL MARY ANNA HARTLEY.

As Freemasonry has the pious honour and glory of first commencing the predicted Millennium by perfecting *peace, good will, and brotherly love upon earth*, so the fraternity in their joint fellowship allegorically continue the true and *first precious jewel* that shone in the Urim and Thummin; whose dictates were invariably followed by the Israelites before the veil of the covenant was lifted to the eyes of humanity.

Some eastern writers affirm that there were two precious stones added to the other twelve, by the extraordinary lustre of which God marked his approbation of a design, and by their dimness his disallowance of it. Others, that the name of Jehovah was inscribed upon a plate of gold

and therein fixed. Some, that the letters of the names of the tribes upon the Urim and Thummim were allegorically styled jewels, and that the letters standing out, or by extraordinary illumination, marked such words as contained the answer of God to those who consulted this oracle.

However various their opinions, it is certain that the Urim and Thummim was pure in the sight of the Almighty, and paramount over all things, until the arrival of the jewel of jewels and perfection of precious stones, when the holy breastplate was condensed into one glorious light from Bethel, and afterwards continued by the twelve Apostles, who handed down to the world the Word of God, which was the *true seal of the wisest King*. God's spirit in Hebrew is called a *seal*, because by the gracious inhabitation and influence thereof, men are marked out for God's property, *distinguished from the world at large*, and secured against apostasy and ruin.

There are a great many mysteries conveyed by stones. In referring to the sacred volume—"and Joshua set up twelve stones in the midst of Jordan,"—"and Moses previously rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel,"—it must be remembered that Gilgal derived its name from *unhewn stones*. Exod. xxiv. 4.

The pure Hebrew knife, for raising the altar, was made of *stone*, (Tzur); but this word signifies also edge.

The use of graving tools, for erecting high altars, was forbidden, because no human inventions were acceptable in the worship of Jehovah; and was intended to show *symbolically* that his *true shrine was made without hands*, being that of a purified heart. Our Saviour was the most perfect offering for man, and as a priest after the order of Melchizedek, and as the chief corner-stone, connecting and establishing the church and all her concerns, and by which all, both Jews and Gentiles, angels and men, are as it were joined into one, he thus spiritually constituted the first and only perfect *order and altar*.

It is this *spiritual building* which constitutes *Freemasonry*. By copying divine example, the fraternity allegorically rise above their mundane brethren as true workmen of stone and tile, and when thus masonically employed, they hew, cut, and square, new altars and buildings to the Lord of Hosts, by perfecting his spiritual works. Freemasons should be engaged in promoting friendship, virtuous society, mutual assistance, and good fellowship.

Although the world is indebted to Pythagoras for the demonstration of the 47th proposition of the first book of Euclid's elements, relative to the square of the hypotenuse, and history tells us that he was so elated after making the discovery, that he made an offering of a hecatomb to the gods, yet it was reserved for a Christian to bring the honour and triumph of explaining the *true jewel and seal of Solomon*.

The figure appended to the Master Mason's square beautifully expresses the Trinity. We must in contemplating this problem feel persuaded that it conveys the idea of some self-existent and absolutely eternal power, continued by one equal square, immediately proceeding to two, then a third, and finally terminating in the central celestial figure. It shows us, that God necessarily in and of his own infinite, but simple and undivided essence, subsists in three distinct persons,—the Father, the Son, and the Holy Ghost. Here, indeed, by an emblem which sets at naught all irregular angles, and assists in bringing rude

figures into a divine form, we have the Freemason's spiritual square in perfection.

Pope Innocent III., from the letter which accompanied his presents to King John, appears to have understood Freemasonry; for he therein expresses himself in the following terms:—

“ Among the riches that mortals prize as the most valuable, and desire with the greatest earnestness, it is our opinion that *pure gold* and *precious stones* hold the first rank.

“ Though we are persuaded your Royal Excellence has no want of these things, we have thought proper to send you as a mark of our good will, four rings, set with stones; we beg the favour you would consider the *mysteries* contained in their *form*, their *matter*, their *number*, and their *colour*, rather than their value; their *roundness* denotes *eternity*, which having neither beginning nor end, ought to induce you to tend without ceasing, from earthly things to heavenly, and from things temporal to things eternal.

“ The number four, which is a square, signifies firmness of mind, not to be shaken by adversity, nor elevated by prosperity, but always continuing in the same state. This is a perfection to which yours will not fail to arrive, when it shall be adorned with the four cardinal virtues, *justice*, *fortitude*, *prudence*, and *temperance*; the first will be of service in your *judgments*, the second in *adversity*, the third in *dubious cases*, the fourth in *prosperity*.

“ By the *gold* is signified *wisdom*; but as gold is the most precious of metals, wisdom is of all endowments the most excellent, as the Prophet witnesses in these words, ‘The spirit of wisdom shall rest upon him,’ and indeed there is nothing more requisite in a sovereign; accordingly, Solomon, that pacific king, only asked of God wisdom to enable him to well govern his people. The *green* colour of the emerald denotes *faith*, the *clearness* of the sapphire *hope*, the *redness* of the ruby *charity*, and the *colour* of the topaz *good works*, concerning which our Saviour said, ‘let your light so shine before men that they may see your good works.’ In the emerald, therefore, you have what you are to *believe*, in the sapphire what you are to *hope*, in the ruby what you are to *love*, and in the topaz what you are to *practise*,—to the end you may proceed from virtue to virtue, till you come to the vision of the God of Gods in Zion.”

The most holy stone was the emerald, because it denoted faith; it was the fourth foundation-stone in the “new Jerusalem,” and perhaps the fourth in the high-priest's breastplate. The bow that surrounds the holy throne, St. John tells us, displayed no other shade of glory, but that which encircled it was *like unto an emerald*. It is an oriental tradition that any serpent will grow blind at the sight of that stone if held near its eyes. Figuratively, Satan in his fallen state cannot bear its refulgence. It was the type of Christ's coming, David's tribe being descended from the *fourth* son of Jacob by Leah.

The *common emerald* is ranked among the gems, but is now found only in Peru; it is green, harder than quartz, and always in crystals. The *oriental emerald* is a green sapphire. The beryl is a variety of the emerald of a paler green or blue. The emerald of Brazil is a tourmaline.

THE LATE BROTHER DANIEL O'CONNELL.

ONE of the most gifted and greatest men of the age, Daniel O'Connell, has fallen asleep.

His character, and the circumstances of his eventful life, become now the property of the future historian; the word "future" may be well used, for it will be hopeless, for many years, to expect between the malignant diatribes of his opponents, or the ultra-laudation of his admirers, a just balance of the character of "the man," who possessed a power over the Irish nation far surpassing that ever possessed by a prime minister or crowned head. For good or for evil Daniel O'Connell was a great man. We have waded through the numerous articles of the press, and select the following from the *Daily News*, which we believe to be the most considerate. In future we may devote more time and space to the "character" of this great man.

"Plutarch's portraits are but those of heroic personality. In the life of O'Connell, his own personal character and endowments, however interesting, are of minor consideration. It was the age and its necessities that called forth O'Connell—not O'Connell who created the age and worked its moral revolution. With England in full career of the development of liberal opinions—to allow Ireland to lag behind it, and rot in bigotry and oppression, was impossible; and had not Ireland found its own regenerator, there would not have been wanting Englishmen to undertake—with far less skill and power, perhaps, but still we have no doubt with final success—his great task.

"O'Connell, however, entered upon it, and this is his great merit, at a time when not only no Englishman dreamt of even the necessity, but when no Irishman durst face it, or entertain the hope requisite for such daring. No one, indeed, in the upper walks of political, or even social life, would have yoked himself to such a trial of Sisyphus. Perhaps the young Catholic barrister himself had not much hope; as the *régème* of the day barred against him every avenue to fortune and power, he was driven to advocate the great popular cause of the Irish Catholics, in pursuit of vengeance and retaliation, if not of eminence. The result was, his obtaining all.

"From first to last Mr. O'Connell has been the enemy of rebellion, the antagonist of the sword, the deprecator of civil war. Many thought that his late campaigns against the physical force party were suggested by envy and by age. On the contrary, it was but the following up of his long career. O'Connell was never a man of ninety-eight, never a dreamer of fraternization with France, never a radical foe to British connexion. His efforts to discountenance those absurd aims, and the pestilent party who cherish them, are not sufficiently counted to him. The difficulties of his position are fully understood only by those who know, that in combating the obstinate and unjust prejudices of Englishmen by the only means in his power, the effervescence of Irish passions, he was, at the same time, obliged to restrain and guide those passions, so as not to place the two countries in a permanent and sanguinary state of antagonism.

"The merits and demerits of Daniel O'Connell form, however, a theme on which one might expatiate through volumes, and which one

vainly seeks to condense into a column. A few traits can alone be seized—a few reflections made. O'Connell's is not a name which we can write an epitaph upon, and then have done with it. Day after day it will recur, bound up as it is with the fate and fortunes of Ireland; and will thus live in our arguments, as in our memories, years taking from our antipathies, adding to our reverence, and swelling still the magnitude of his gigantic fame."

Private information from those immediately about the illustrious deceased had prepared us for the lamented event. When at Hastings his recovery was hopeless. He was enabled with great difficulty to falter through the forms and ceremonies of introduction at Paris; but which he left with the conscious feeling of his friends that the parting was for ever.

One hope he prayed to be realized—that he might reach the "Father of Rome," and receive his blessing. Nature, however, was too exhausted, and this last great effort was too much for him.

He died at Genoa, on Saturday the 15th of May, an hour and a half after sunset, at the Hotel Feder.

Particulars of his Decease.—"For two days after his arrival here from Marseilles by the Lombardo steamer, the friends of the illustrious pilgrim observed with joy that the improvement in his health, which they began to date from Avignon, went on increasing; but on Saturday, the 8th, it became necessary to have recourse to the same aperient remedies which had been for some time past adopted to relieve him, and always with complete success. Diarrhœa, however, set in some time after the remedies applied on Saturday night had produced the desired result, and as it still continued on Monday morning (after a partial cessation on Sunday), it was deemed expedient to call in additional medical aid. The English physician resident here, Dr. Duff, and Dr. Berretta, of this city, met in consultation with Dr. Lacour, the physician who had accompanied O'Connell from Lyons. The diarrhœa was regarded as rather fortunate than otherwise, as helping to relieve the head, where they were of opinion the chief danger was to be apprehended.

"With this view (which coincided exactly with that taken of O'Connell's case from first to last by the most eminent physicians of France), their remedies were mainly directed to check the congestion, which they judged to have been gaining ground in the brain from a period considerably distant. The success with which their efforts were attended was not lasting. However, even after a fourth physician, Dr. Voviani, was called in on Friday, there still were hopes. Nevertheless, it was judged prudent to be prepared for the worst; and on Friday night the last rites of the church were received by the illustrious sufferer, with a serenity and a fervour of piety which produced upon the members of the clergy and his friends, who surrounded his bed, the most profound and edifying impressions.

"Towards three P. M. on Saturday he called his own man, and, taking him warmly by both hands to acknowledge the rare fidelity with which he had served him, he said—'As yet I am not dying;' but two hours later he called for the Rev. Dr. Miley (his chaplain), to whom he said, when he had bent down over him, the better to hear his fast sinking voice—'I am dying, my dear friend!'

"The physicians were still in attendance; but from that moment the prayers and other offices of religion, which had not been interrupted

from the preceding night, were pursued with redoubled earnestness by his friends and the chief members of the clergy. At first his voice was united in the prayers and responses; but, as it became less and less distinct, his hands clasped in fervour—his eyes, his countenance revealed how his soul responded to the litanies for the dying, which they were mingling with their tears around his bed.

“Occasionally, during this his last illness, as the brain became more and more invaded, there was a momentary wandering of the mind, from which, however, the slightest word recalled him. He never murmured, though his internal sufferings, at times at least, must have been great. Every one was struck with his serenity, his recollection, and fervour in receiving the last rites of religion. The adorable name of Jesus, and the prayer of St. Bernard to our blessed Lady, mingled from time to time with verses from the Psalms, and the most earnest and contrite aspirations, were almost perpetually upon his lips. Up to a few moments before he expired he continued to recognize his confessor, and to respond to his suggestions.

“Far from surprising him, he had been long, long familiarized with the contemplation of his last end, prepared for it perfectly, and almost eager for its advent. When that spirit, so mighty, which seemed to glory in and to sway the tempests which agitate our being, took its flight, there was no more trace or sign of pain or struggle than when the babe, in smiling, sinks to slumber upon the mother's breast.

“It will be a lasting, though still a sorrowful consolation, for his friends and family, that no resource of skill or climate, calculated to prolong the existence of this extraordinary man, has been left untried. The professional advice obtained for him was always the best that could be procured.

“His body is to be embalmed and conveyed to Ireland. His heart he bequeathed to Rome. The autopsy demonstrated singularly the correctness of the view taken of his case, and how wonderfully successful had been the remedies recommended in postponing the fatal event.

“His obsequies commenced from the moment of his decease, and are still continued with princely pomp in the church of our Blessed Lady delle Vigne. They are to close to-morrow with a grand requiem mass, at which his excellency the governor-general, the foreign consuls, and Mr. R. Cobden are invited to be present.”

Letters from Rome, dated the 27th May, state that the Rev. Doctor Miley and Mr. Daniel O'Connell had arrived there, bearing with them the heart of the late Mr. O'Connell, enclosed in a silver urn. “No words can describe,” say those letters, “the grief and disappointment that was experienced at the announcement of O'Connell's death. A triumphal entry was prepared for him. The compartments of the arch under which he was to pass were ready, and every other arrangement made to receive him, rather as a prince than as a pilgrim. The stroke which crushed all our hearts has deranged all this, and the glowing enthusiasm which busied itself about his triumphal entry is sorrowfully but earnestly engaged in preparing for the grand requiem which is to be celebrated for his eternal repose on the 15th June, in one of the chief basilicas of Rome. Padre Ventura, the brightest ornament of the pulpit in Italy, is preparing the funeral oration. An audience is to be granted to the Rev. Dr. Miley and Mr. Daniel O'Connell immediately on the return of Pius IX. from Sulicco, for which place his holiness started this morning at three o'clock. Half Rome has followed him. The

Pope's own suite and guard were small, but their deficiency was more than compensated for by the sixty or eighty young Roman nobles and gentlemen who turned out, splendidly mounted and appointed, as a volunteer body-guard for their sovereign, who reigns supreme in every heart. His holiness is not expected to return before Tuesday next. In the interim, the heart of O'Connell is deposited in the ancient church of St. Agatha, which is served by the Irish college; where, on Monday next, a solemn requiem is to be celebrated for the departed, whose death has plunged the venerable prelate, the very Rev. Dr. Cullen, who presides over the college, and his community, into the bitterest grief."

Public Prayers for Mr. O'Connell.—The following notice is affixed to the doors of the metropolitan church, Marlborough-street, Dublin:—"R. I. P.—Pray for the repose of the soul of the late lamented liberator of our altar, for whom the masses of to-day and the two next days will be offered in this church.—Wednesday in Pentecost week."

MASONIC PARTICULARS OF BRO. DANIEL O'CONNELL.

It is said that he was initiated in the year 1799, in Lodge 189, Dublin, and that he filled the chair in 1800; no Mason ever went through the duties of Master of a Lodge with greater brilliancy. He professed himself warmly attached to the Order, and his actions proved it, until a dark hour came upon him, and he then shunned the light.

Among the vicissitudes attending Lodges, No. 189 has been long transferred to a rural district, and the members may probably be ignorant of the honour they possess in ranking among their Past Masters the distinguished name of the liberator, Daniel O'Connell. Others say that he was not initiated in 189, but that he only joined the Lodge, having been apprenticed in France; certain, however, it is, that he was a most prominent, accomplished, and practical craftsman, working well in all the ceremonies; and that he continually introduced several excellent men of the present day. It can be readily believed how impressively Daniel O'Connell must have delivered the beautiful ritual of the several degrees, and with what intoneness the candidates must have listened to that bewitching voice, that in after days captivated his delighted hearers at the bar, at public meetings, and in the senate. Yet, who is perfect? few can be weighed in the balance and not be found wanting; as in the political so in his Masonic career, the flood and ebb tide were in singular contrast. Even O'Connell listened to the tempter, who poisoned the ear, and gave to the lessons of truth a construction inimical to holiness—Daniel O'Connell was expelled from the society of Irish Freemasons. We shall extract from our former numbers the admitted particulars of the case, repeating our opinion, that not only the policy but the propriety of expulsion was at best but very questionable.

As the cause of his expulsion may be interesting, we shall extract from our former numbers some interesting particulars.*

"Daniel O'Connell, Esq., M. P. This distinguished Mason passed the chair of a Lodge in Dublin many years since, and fulfilled the duties of his office with exemplary fidelity, but the claims which public business necessarily made upon his time, precluded the possibility of further active service; he therefore very reluctantly retired. Bro. O'Connell

* *Vide* Freemasons' Quarterly Review, 1837, p. 35.

is desirous that this, his *only* reason for absenting himself from meetings wherein he has derived so much social pleasure, and the still higher gratification arising from the instructive union of a moral with a scientific pursuit, should be generally known. We can state from good authority, that both in public and in private, he always pays homage to Masonry, by the declaration of its inestimable value to society, and thus cheerfully and thankfully adduces an additional instance of the power of Masonry, to retain by its native grace and purity the true allegiance of a singularly gifted Brother, who, when in the society of his Brother Masons, whatever may be the difference of opinion upon other subjects, can, and does, ever and anon, discourse most eloquently upon the moral beauty of our mysteries."

The above paragraph found its way into the public press of the triple kingdoms; and we again quote from ourselves*—

"In justice to our readers and to ourselves, we feel compelled to insert the following letter to the Editor of the *Dublin Pilot*, which subsequently appeared in the *Morning Herald*, *Times*, and other London papers of the 27th of April.

"MR. O'CONNELL *versus* FREEMASONRY.—*To the Editor of the Pilot, London, April 19.*—'Sir, A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic Lodge in Dublin, and still continue to belong to that society.

"I have since received letters addressed to me as a Freemason, and feel it incumbent on me to state the real facts.

"It is true that I was a Freemason and a Master of a Lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic church in Ireland prohibiting the taking of the Masonic oaths, or at least before I was aware of that censure. I now wish to state, that having become acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Freemasonry. I offered the late archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

"Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudable and useful institutions—institutions deserving of every encouragement—the temperance societies.

"But the great, the important objection is this—the *profane taking in vain the awful name of the Deity*—in the wanton and multiplied taking of oaths—of oaths administered on the book of God either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

"My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and consequently becoming a Freemason, which I certainly would not now do.

"I have the honour to be your faithful servant,

"DANIEL O'CONNELL."

* *Vide* Freemasons' Quarterly Review, 1837, p. 200.

"It is our pleasing duty to promote our Brother from the Masonic Chit-chat to a more distinguished position in this Review, an advancement which he will doubtless the more readily appreciate, inasmuch as he has himself courted it. The *pilot* generally directs the *steersman*—and we but emulate our gifted Brother in the course he has pointed out; we shall be careful that our good humour, although it cannot exceed his own, shall at least follow in his wake.

"The letter to the *Pilot* contains, as above, various paragraphs, which we shall notice *seriatim*, merely desiring the reader to re-peruse our former observations at page 85.

"Par. 1. This in no manner alters the case.

"Par. 2. Requires no comment.

"Par. 3. The great point is substantiated; Mr. O'Connell is a Freemason, and has passed the chair.

"However it may be regretted that the ecclesiastical censure of his church has visited an institution of so truly sacred a character, and that the warm-hearted feelings of a youth of promise have submitted to a domination of any kind, we cannot but feel that our Brother *knows*, and knows right well too, that the 'late Dr. Troy' was too politic a pastor not to have counselled the counsellor against taking the step alluded to, had he thought the same was seriously contemplated. But '*tempora mutantur.*'

"Par. 4. Freemasonry is here placed in opposition to Temperance Societies. If this be intended as a joke, it is a poor one; if as satire, it is unworthy the Brother who has hazarded an experiment to little purpose. Indeed, it is pretty clear, that in taking aim, our Brother winced at the target, and his shot fell far a-field from 'the point in the centre.' He had forgotten, for a moment, the beautiful lesson of his youth.

"Par. 5. Certain words that are printed in italic, have, we fear, an end and aim not easily seen through. Why taunt Masons with mockery and derision of God? the rather let the principles of peace and good-will which it inculcates, be impressively disseminated through the millions of his countrymen, and let them become sensible of the inestimable value of a society whose principal aim is to humanize the heart of man. Ministers of God are Brethren of the Order; sovereigns of Europe, Catholic and Protestant, are Brethren of the Order; and the monarch to whom our Brother O'Connell owes the dutiful homage of a subject, is the Patron of the Order.*

"Par. 6. In reply to this paragraph we claim the acknowledgments of our Brother for having been the unintentional means of furnishing him with an opportunity of declaring himself. That persons hitherto did not become Freemasons as following Mr. O'Connell's example, may be inferred from the general ignorance of his being one.

"We incline to an opinion that his present address will be serviceable to the Order, and anticipate that many will, in consequence, be emulous to join it, and therefore express our thanks to him for the service he has probably intended to render it. There are more ways than one of doing good; and we are inclined to think, after all, that our Brother may have only been practising a cunning device in our favour, and may be now laughing in his sleeve to think what will be made of the quarry he

* "This was written before the death of King William the Fourth."

has started. If otherwise, do we forgive?—yes, with all our heart—his private virtues would redeem even a greater error—for *error* it is; and, after all, Mr. O'Connell is a Brother.

“ We have purposely avoided any allusion to the controversial arguments which the partisan in politics or the bigot in faith has adduced, or may think fit to bring forward; our business rests only as between Bro. O'Connell and Freemasonry; and in this spirit we shall refrain from republishing the great mass of papers which have appeared on the subject of Bro. O'Connell's ill-timed letter to the *Pilot*, which has merely tended to cause an angry feeling, without the possibility of doing any service.”

In 1838, Bro. O'Connell was expelled from the Grand Lodge of Ireland! for the publication of his letter to the editor of the *Pilot*. We refer to our past Correspondence, and find the following brief announcement:—

“ *To the Editor of the Freemasons' Quarterly Review.*—Dear Sir and Brother,—I take the earliest opportunity of sending you a copy of the report of the Grand Lodge of Ireland, wherein you will find the expulsion of our friend,* Daniel O'Connell; and what makes the circumstance more particular, it was moved and seconded by two Roman Catholics, and passed in a very full room without one dissentient voice.

“ Yours fraternally, P. G. O.”

When Bro. Daniel O'Connell lived we reproved his defalcation from the standard of Freemasonry, now that he is numbered among the departed we revere his memory.

Among the great faults committed by the Grand Lodge of Ireland was the expulsion from their ranks of this gifted and illustrious Brother—did they attempt one step to admonish him? no—impressed with an unseemly desire to exercise a prerogative, the Grand Lodge paused not to inquire into its nature or effect—in a full room† they passed his expulsion, because he objected to the required oaths! forgetting that over the conscience of man, man has no power whatever.

REV. DR. JOSEPH WOLFF.

We extract the following from the Provincial Press.

“THE celebrated oriental traveller, Dr. Joseph Wolff, who was initiated into Masonry in the hope of being thereby made more serviceable to his fellow-creatures, has written “ to the Masons in England, Scotland, and Ireland,” stating that he is ready (provided he is paid his expenses for travelling by *third class* carriages on rails) “ to deliver lectures during the week days in the different towns in England, for the purpose of contributing towards the relief of the starving population of England, Ireland, and Scotland, let them be Protestants, Roman Catholics, Jews, or

* We had never the opportunity to exchange one word with the deceased Brother, and, therefore, cannot lay claim to the privilege of a “ friend.”

† A curious expression for Masons—there was room for a better course.

Mahomedans," and several other suggestions for increasing the fund for this purpose have been made by Brethren of the Order, such as the appropriation of the cost of a single banquet by each Lodge, the holding Masonic balls, &c. In some instances this has been tried, but nothing effective or creditable to the Craft will be done unless the subject be taken up by the Grand Lodge of England. If a request were to emanate from that influential quarter, something after the manner of the Queen's letter to the clergy, subscriptions would become general, and the sum of 5,000*l.* could be easily and speedily raised. The Lodges throughout the country are waiting instructions from their superiors. The Chapters, there can be little doubt, would willingly adopt a similar course."

The labours of Dr. Wolff have been productive of much good wherever he has presented himself; during his visits various towns have felt a lively interest in his lectures, and the poor have been blessed by the relief afforded to them. In Sherborn in particular, bread was distributed to several thousands.

The Doctor is of opinion that the lower classes in this country, and especially the populace in the outskirts of London, might be interested to sympathize with their Brethren in Ireland and Scotland, and he is willing to deliver in large halls every day to the poor in the environs of London five lectures daily, so that, after one party has heard him another may come; this he could do easily for several successive days. The charge to be threepence per head; the entire proceeds to be for the Scotch and Irish poor.

We quote his own words on this Herculean task; "do not think that it would be too much for me; I lectured at Calcutta in 1833 twelve hours a-day for a whole week, and with an Indian sun over my head, and I frequently preached whole days when in Persia; my great aim is to make myself worthy of the Brotherhood by activity, but especially to promote more than ever the glory of God!"

The Doctor is now in London, and has been lecturing in Pimlico with his usual success, dividing the profits of his lectures between the poor and a building fund for the erection of a parsonage house in Isle Brewers, Somerset.

He entertains a sanguine hope that some means may be contrived and steps taken to induce the whole body of Masons to establish committees in different places, which should have for their object, the abolition of slavery in Bokhara-Khiva and the deserts of Turkistan. The slaves are not blacks, but consist of about 200,000 Persians, among whom are many learned, clever, intelligent men of high spirit. Besides this vast number, there is a regular traffic carried on with the so-called Kaffr Seyapoosh descendants of the army of Alexander the Great, who are white like Europeans, and are publicly sold as the Persian slaves all over Turkistan.

Worthy Mason, may the great Architect of Heaven and Earth reward thy labours!

MAJOR-GENERAL GEORGE COOKE, U. S. A.

THIS distinguished Brother, who has been sojourning some time in England, is about to return home; he will carry with him the unaffected regard of the English fraternity, the prayers of the orphan, and the blessings of his poor and aged Brethren.

Beyond all praise has been the active benevolence of this truly charitable Mason. His chief object in visiting England this year was to be present at the anniversary festival of the Girls' School, of which he last year was constituted a vice-president by a donation of fifty guineas; he repeated a similar donation this year, and became a life governor of the Boys' School and the Benevolent Annuity Fund. General Cooke, on the 16th instant, completed his Masonic pedestal by becoming a life governor to the Asylum for Aged Masons.

The Grand Master has appointed General Cooke to be his representative at the Grand Lodge of New York; and as a mark of his appreciation of his charitable disposition, has also promoted him to the rank of Past Senior Grand Warden of the Grand Lodge of England.

At the present moment we are only enabled to present this brief outline of the good deeds of this noble-minded Brother; we shall hope hereafter to do him better justice. General Cooke was born, we understand, in New York, in 1784, was initiated in 1822, passed the chair, and was exalted to the R.A. He received the degree of LL.D. from the university of Ripley, U.S., of which he is the Chancellor. Kind hearted and noble Brother, may thy years be years of peace and happiness!

TO THE EDITOR.

ON THE HIGH DEGREES OF MASONRY.

SIR AND BROTHER,—My attention has been directed to a very silly, contemptible, and ill-intentioned lithographic circular, together with some extracts from the almanack published by an "expelled mason," and having no doubt on my mind that its author will carefully avoid sending you a copy, I forward you the following outline of these precious documents, simply observing that while, for the honour of Freemasonry, I fear the concocters of the trash are Masons, I would they were gentlemen, because in such case they would wince under the castigation of their impudence and imposture.

The attack on Dr. Crucefix in the circular is very tame: it merely charges him with being "*une espèce de Leblanc de marconnay, en de plus un marchand de maçonnerie.*" What this jargon means is of little importance, as the Doctor himself probably will think as he reads this re-publication of his slanderer. Still, the venom is directed against him, however harmless it be.

The Grand Commander for the Northern Jurisdiction of the United States is the next object of the slanderer's insolence. He is represented as a clerk in a packet-boat trading from New York to Havre and Liverpool; and, moreover, a Jew. As a Mason, he is termed "*un intrigant.*" If he be a Jew, he is an honour to his faith; if he be not, he does honour to whatever faith he may profess. I have sound reason to know that he believes in the Eternal God, whom he worships with humility and adoration. Would I could say as much for his slanderers.

This missive is a poor attempt to disparage the Supreme Council of the Grand Inspectors-General for England and Wales, and to palm on the credulity of such as believe in slander, for the sake of its venom, the legitimacy of what should be altogether scouted as a disgrace to our Order.

As there are noxious weeds in most gardens, it may not be expected that the garden of Masonry is altogether free from them. A brochure, professing the title of "Les Suprêmes Conseils de la Grande-Bretagne," would cause a smile on perusal, were it not that a spirit of apostasy prevails. Truth appears an affair of indifference. Dublin is *honoured* by the laudation of the author of this creditable (!) brochure, who states that, previous to 1808, the first British Supreme Council was erected by patent from that of Charleston, United States.

Dr. Arnott, of Arlary, next comes in for some left-handed compliments on his mode of erecting a Supreme Grand Council of Rites for Scotland. The Doctor is acknowledged as a distinguished professor in a Scottish university; but he is taxed directly with assuming to have been initiated in the Thirty-third Degree by Brother Deuchar, who died some short time previously. The chivalric author of this precious brochure having, as he states, proved to Dr. Arnott that Bro. Deuchar himself did not belong to the Order,* it is asserted that the Doctor then posted off (or, possibly, railroaded it) to London, where he met accidentally with General Jubé, a member of the Supreme Council of France, by whom he was initiated. This is humorously termed "falling on Charybdis, by avoiding Scylla;" for it is avowed that General Jubé never set his feet on English ground.

And now comes the flourish of trumpets.

Under these misdoings, *our honourable friend* le frère Morison de Greenfield, honorary Member of the Supreme Council of France, arrived in Edinburgh. His presence created a great sensation among the Masons in that city! Then follows a slavering laudation of thirty years' labour—sacrifice of time—the richest collection of Masonic MSS. and books in the world, and all that sort of thing. And then, that on the 14th July, 1846, "our honourable friend was memorialised in his territory of Greenfield, a dozen leagues from Edinburgh, where he was reposing, after the fatigues of his voyage!" (*risum teneatis*) by A, B, and C, &c., who begged him to examine into the titles, memorials, &c. This act of the farce ended by his triumphant entry into Edinburgh on the 4th of August: that then and there he conferred the Thirty-third Degree on the said A, B, C, &c.†—of course, himself being the self-constituted Grand Commander.

The Supreme Council of the Grand Orient of France was repudiated, as was that of London, the Grand Commander of which, it is declared, had been illegally authorised by the Grand Council for the Northern Jurisdiction of the United States. But the chief objection appears to be, that the Supreme Council of London have entered into alliance with the Supreme Council of the Grand Orient of France, *hinc ille*

* The consistent *soi-disant* has stated that the deceased Bro. Deuchar was not a S. G. I. G., how then came his name introduced as an honorary member of the Ninetieth Degree in Mizraim, as appears by the manifesto dated 17th June, 1825? Nay, more—in the Tableau des Membres de Mizraim pour La France, dated 1820, Bro. Deuchar's name appears as an honorary member, whereas that of "our honourable friend" does not. I may have more to say anon.

† I purposely avoid giving the names of the otherwise respectable parties who were thus bamboozled.

lacrymæ. Further, the brochure observes, that Dr. Arnott continues to act as Grand Commander in Scotland, but that he is in disrepute; the Duke of Leinster, and Bro. Fowler, in Dublin, having declined honorary membership; and even Bros Gourgas and Yates, in New York, are as little inclined to accept such favour!

Like other missives of this nature, there is a little semblance of truth mixed up with much falsehood. It will be admitted that Dr. Arnott has committed a great mistake; but does that make the other party pure? "Two blacks do not make a white." I should like to know by what authority C. Morison de Greenfield ever became a S. G. I. G.? and next, will he publish the day and date of the authority by which he was authorised to commit such a depredation on the good sense of her Majesty's lieges in Edinburgh, by deceiving them, as he has done? He has been a denizen of Paris for upwards of twenty years. Let him quietly go back, and remain there quietly, if he can, and quietly keep his temper, and not bother himself about what does not concern him. I have no wonderful opinion of the vastness of his Masonic knowledge; and the proof of his energy in endeavouring to set folks by the ears is, I think, a pretty conclusive one that he has yet to learn that the first approaches to the vestibule enjoin the practice of brotherly love, relief, and truth. When the *soi-disant* Grand Commander has accustomed his lips to the use of these words, he may venture to comprehend that our Order is based on Charity, and is graced by Wisdom, Strength, and Beauty. Books and manuscripts are well enough; but the knowledge required of a Mason is, that of duty towards his God, his neighbour, and himself.

FIDUS.

TO THE EDITOR.

June 15, 1847.

SIR,—Having had my attention so pointedly directed by Bros. Fox Maule, Humfry, and others, at the last Grand Lodge, I could not resist the impulse caused by those Brethren, and I purchased the number for March last; it is a most valuable publication. Our Lodge have resolved to subscribe to it, and four of us also unite for that purpose. Individually I have derived so much pleasure in perusing the Review, that, although my finances are not over flourishing, I purpose to commence with the first number, and gradually to possess the entire volumes.

P. G.

TO THE EDITOR.

SIR AND BROTHER,—As the Grand Secretary (so says rumour) is about to have a deputy, and as there are two clerks in the office, will you kindly inform us, country yokel Brethren, why some one of this *cortège*, who are well paid servants, cannot attend by TEN o'clock in the morning. I have called twice (certainly not following days) at half-past ten A. M., and found no one in attendance; but what is more, the strong-room was OPEN on each occasion. Can this be right?

A COUNTRY MASON.

[Notwithstanding we have the fear of the fox and the ferret before us, we venture to say, that the conduct alluded to is altogether disgraceful.—ED.]

TO THE EDITOR.

Sydenham, June 12, 1847.

SIR AND BROTHER,—I attended the Festival of the Royal Masonic Benevolent Annuity Fund on the 9th instant, from a consideration that having been, with others, the first to promote the extension of Masonic Charity to our aged Brethren in distress, I had too long delayed supporting an Institution established by Grand Lodge for so worthy a purpose; but on the occasion was surprized, that during the evening much was said contrary to good taste, if not to truth.

The time of holding a festival to support a charitable institution is not the time to comment on the value of other charities of a similar nature, yet our Brother, B. B. Cabbell, *M. P.*, &c., in the presence of many strenuous advocates of an Asylum for their Aged Distressed Brethren, made a long speech calculated to awaken feelings of discord where unanimity should alone prevail. The Brother alluded to had and took the opportunity of saying just what he pleased, but he must not suppose that because the friends of the Asylum were obliged to hear him, and could not, at such a time, in courtesy answer his assertions, that they are not prepared to prove the Asylum to be as valuable a Charity as the one he was advocating on so much what he called principle. Our Brother said a great deal about principle; but I understand the word, as derived from the Latin, to signify a beginning, hence there are good and bad principles; indeed, it is seen whether a man has been properly instructed in his youth or otherwise by his actions in after life, and he is called a good or bad principled man accordingly. Now, I contend that the beginning of Masonic Charity to our distressed Aged Brethren was caused by the original promoters of the Asylum, and that the Royal Masonic Benevolent Annuity Fund is only an extension of the principle or beginning (a child, as it were, of that Institution) and as such, commands the protection of those who were first instrumental in awakening the Craft to the sense of a duty too long neglected. I do not think it necessary for me to enter into the merits of the Aged Freemason's Asylum at any length, it having so many able advocates and supporters to protect its interests, but must remark, that the Asylum is not to be regarded as a workhouse more than *Les Invalides at Paris*, Greenwich Hospital, or other similar institutions; neither is intended for those distressed Aged Brethren who have friends and relatives from whom they would not wish to separate; but it is intended for Poor Aged Members of the Craft who are friendless and require an Asylum, where the want of friends in their declining existence would not be felt from the ease and comfort provided for them by the liberality of their more fortunate Brethren. In conclusion, I wish the Asylum every success, and merely hope, that should there be, when the building is erected, more candidates for admission (of the class for whom it is intended) than the funds at command will maintain, the Grand Lodge will, *from principle*, supply the deficiency.

I remain, Sir and Brother, yours fraternally,

JNO. HODGKINSON, P. M. 113.

TO THE EDITOR.

June 15, 1847.

DEAR SIR AND BROTHER—I lately dreamed a dream! there was much mystification which I scarce remember; but I thought that the statue of the late Grand Master and Brother Benjamin Bond Cabbell were hob and nob over a flagon.—“Bro. Cabbell,” said the Statue, “that wasn’t a clever trick of yours after all on the 9th of June.” Would you believe it? the statue winked knowingly and touched the tip of his own nose; but that was not all, for he intimated a doubt whether Bro. C.’s mother knew he was out—*Credat Judeus—non ego.*

FIDUS.

TO THE EDITOR.

SIR AND BROTHER,—Looking over the papers a few days since, the following struck my attention. I thought of enclosing it to a certain Brother, but I was fearful he might find me out and pounce upon me instead of yourself.

The Jackdaws and the Nightingale.—Once upon a time all the wild beasts of the forest were assembled at a concert given by jackdaws, who pretended they had some great secrets to reveal in the Art of Music. The ass vociferated loudly in praise of the chattering choruses of the new musicians, and all the audience were in raptures, except the lion, the elephant, and the horse, who after listening awhile, departed silently together, and took the nearest way to the forest, where a nightingale was singing all alone amongst the trees. And whilst the foolish herd were regaling themselves with the noise and grimaces of the jackdaws, these noble animals were first transformed into the likeness of gods by the wondrous melody of the invisible stranger.

“How strange,” said Pan, who understood these things very well, and came up at the moment of the transfiguration with his water pipe—“that all the beasts should run after jackdaws, when they might listen to nightingales.”—G. S. P.

But oh, pray be careful, for I hear that a Cowan has been bribed to turn Queen’s evidence against you.

A GOOSE THAT DREADS THE FOX.

P O E T R Y.

AN ADDRESS,

FOR THE TWEFTH ANNIVERSARY FESTIVAL, IN AID OF THE ASYLUM
FOR AGED FREEMASONS, HELD ON THE 16TH JUNE, 1847, IN FREE-
MASONS' HALL.

WHEN some grand structure, falling to decay,
Rocks 'neath the winds that 'mid its turrets play—
Tho' late the Storm King with his frantic train
Swept all unheeded thro' the mighty fane—
How mourn ye, and with pitying pious care
Strive once again the lordly pile to rear!—
With veneration prop its ancient walls,
Give strength and soundness to its mould'ring halls;
Preserve with reverent hand each Coigne, to tell
The builders' care had mark'd its Order well:—
Then gaze with raptur'd eye from Base to Crown,
Content so well to earn a proud renown. . . .

Lo ye! God's noblest edifice—a white hair'd sage—
Totters beneath Time's storms in want and age,
Fast sinking to decay, whose touch uncouth
Mars, one by one, the glories of his youth—
His tow'ring stature, and his strength of frame
That seem'd immortal as JEHOVAH's name;
The lorn survivor of the loved and young,
Haply, his heart by wrongs or treachery wrung,
His bent form trembling 'neath the chills of woe,
Adown his furrowed cheek the salt tears flow:
The rude winds sport amid his scanty hairs,
The young—the jocund—seldom heed his prayers!

But once it was not so:—his nervous form
Could well sustain life's changing sky, and storm;—
His open hand was stretch'd to aid the weak,
His step was first misfortune's haunts to seek,
His heart was kindly as the genial sun;
But now his useful race is nearly run.
His form ye cannot renovate again,
Nor o'er Destruction's work success attain;
For it *will* steal, remorseless—span by span—
Till it has made its *own* the *clay* of man!
But round the noble ruin ye *can* raise
Fair walls, to shelter in its failing days—
Like some loved relic of imperial Rome,
Shrine it within the precincts of a HOME!

He is your Brother ;—shall he shiv'ring stand
 While *Masons* have a voice—a heart—a hand?
 Ye have done *much* to memorize the name,
 Rear now the highest pillar of your fame,
 THE “ OLD MAN’S REFUGE IN DECLINING YEARS,”
 And earn a title to his grateful tears.

Oh, Love fraternal!—principle divine!—
 One touch of thee makes erring nature shine
 With the pure radiance of angelic grace
 That ting'd with glory Adam’s undimm’d face,—
 Bids strife depart to reign with fools and slaves,
 Whose *creeds* are narrow as their *joys* and *graves*!
 By thy bless’d pow’r behold one common bond
 More wonders working than a fairy’s wand—
 Colombia, Albion, Caledonia, Gaul,
 Erin, and Cambria, bid their banners *fall* :
 ALL Lands wherein thy influence is felt
 Into one *universal nation* melt!

The tawny SAVAGE—nature’s unschool’d child,
 But half develop’d—by his impulse wild
 Is taught to love thee as the source of good,
 And build thine Altar in his deep green wood :
 Then, sinks his hatred to the “ pale faced” race
 Within the mystic folds of thy embrace.
 The NOBLE of fair lands and lofty name
 Deems *thee* the dearest portion of his fame—
 Bright deeds achieved beneath his knightly vow
 Adorn him well, but *thine* shall crown his brow ;
 The PEASANT’S hand he grasps in faith sincere,
 And holds *his rights* as his *own honour* dear!

How doth thy voice, Oh Love fraternal! pierce
 Thro’ the dull brain of Interest, factions fierce,
 Customs corrupt—from Time’s abuses stored
 And o’er the Million like a plague-spout poured :
 As flies the pen that dares be *true*, and *free*,
 Sending its missives over land and sea.
 When *he* whose mind of light, with courage bold,
 Alike the *Clown* and *Scholar’s* annals told,
 Bade “ Lord and Beggar” with no fav’ring hand
 Stand forth in bold relief at his command,
 Thy spirit nerved him in his noble aim ;
 And thou shalt bless him more than all his fame.

The SOLDIER, too, though deck’d with laurels, won
 By his unfaltering arm, not yet has done—
 He *must* not rest while Veteran heads are bare,
 They challenge him, and *he has learn’d to dare* !
 Not now his *sword* must fly its scabbard’s hold,
 He *wins* the battle when *their cause is told* :
 Victorious RIGHT a bloodless triumph gains,
 He an *unspotted coronal* attains!

And ye, who skilful to assuage the pains,
 The irksome heritage each mortal gains,
 No drug like Love fraternal e'er will find
 So apt to heal the sickness of mankind—
 No famed elixir to prolong the span
 E'er death shall close the short career of man—
 Like HOME's dear comfort, earn'd, in days gone by,
 Before the nipping hand of Want was nigh,
 By lib'ral deeds in holy Mercy's name,
 Whene'er a Brother felt misfortune's bane.

When the GREAT ARCHITECT earth's fabrick piled,
 With skill divine, from atoms floating wild,
 The meanest creature of creation's morn
 He made a *shelter* from the coming storm :—
 The *leaf* the fragile insect safe embowered,
 Within a *rock* the panting tiger cower'd,
 The finny tribes their *coral caverns* sought,
 The birds the *mossy dell's soft bosom* caught,
 All, all were cared for in the wondrous scheme,
 Too high—too mighty—for a mortal's theme!
 Though we must mourn that *human skill* still fails
Perfection's mark to reach, it yet avails
 To *feebly* shadow forth the Art supreme—
 CREATION !—like the dimness of a dream,
 Imperfect; or the semblance of a *truth*
 But ill developed, as the thews of youth!

That structure is at fault, abortive, void,
 Or by a passing gale too soon destroy'd,
 Whose *base* extends not on a *just* design,
 Where *wisdom*, *strength*, and *beauty*, all combine—
 Wisdom, whose piercing eye beholds the *end*;
 Strength, that unswerving principles can lend;
 Beauty, whose form harmonious ever charms,
 And cynic Discontent at once disarms!
 Then, *shall* the *moral* fabrick Masons teach
 Be long deform'd by an unsightly breach—
 The *vacant spot*, whereon the "OLD MAN'S HOME"
 Should raise to heaven its venerable dome,
 To point Time's finger to *one* sacred spot
 Where Man his Brothers' wants had not forgot!

One voice her summons sends to bid ye speed,
 For reverend heads a peaceful shelter need,
 Fraternal Love, her aged votaries' cause
 Pleads with a fervour that admits no pause!
 Then take your "level" (Justice!) and supply
 A minaret, that, tow'ring to the sky,
 Shall nobly *crown* fair Charity's abode,
 And rest the weary pilgrim on his road
 To the bright land where Mercy's deeds are sung
 With raptur'd eloquence by *old* and *young*!

JANE DAVIS.

SONNET.

OH give me light ! the thirsting soul exclaims ;
 Panting amid the drought of earthly things.
 Light such as lives upon angelic flames
 And o'er the scrapp host, its radiance flings.
 Light ! such as in its vastness heaves and swells
 Around the Majesty of God's high throne ;
 And by the mildness of its lustre tells
 Of Him whose mercy clasps us as a zone.
 Light ! light ! Immortal and undying light
 Be mine, oh God ! Thy own eternal truth
 Pour on my soul ; that from the murky night
 Of Sin and Error which have sapped my youth,
 I may emerge, and by its cheering ray
 Press to the regions of eternal day.

W. SNEWING.

Festival of Corpus Christi, June 3, 1847.

DOMESTIC HAPPINESS.—“ The sweetest of human enjoyments are those afforded by a happy family circle. Community of interests, judgment, and feeling, among those who are bound by the ties of blood, should make all the members of the same family as one body, animated by the same life. Besides the respect due to parents, there is veneration for grand-parents. The child who perceives himself separated from the ideas of his grandfather by two generations, is too frequently inclined to ridicule the old customs of the grandsire, and to despise counsels, which, according to his opinion, do not harmonise with modern times. All of us should bear in mind that wisdom is the appendage of years, and that experience may be gathered from every furrow on every old man's countenance. Friendship between brothers is a feeling so natural that it is useless to dilate upon it ; but we cannot too strongly urge *concord*, which is often disturbed by misdirected rivalry during youth, and by question of interest in maturer age. But above all, the eldest of every family should contribute to the care of younger brothers and sisters, as they themselves received it from their parents. If the mother, wife, or daughter supply the domestic superintendence necessary to a well-regulated household, also labour and anxiety during sickness, together with kind consolations in the day of trouble, the brother, husband, and son ought never to forget that, in addition to supporting the household, they have on all occasions to protect the weaker and younger branches of the parent stem. Respect for wives is recommended by all our sacred books. The virtues of Sarah, Rebecca, and Rachel shine with those of Abraham, Isaac, and Jacob. It is a rabbinical maxim, that *the approach of a wife to a house is an omen of felicity.*—*Moral and Religious Tales for the Young of the Hebrew Faith.*

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May 5, 1847.*—Present, M. E. C. the Earl of Zetland, Z.; T. H. Hall as H.; R. Alston, J.; also E. Companions W. H. White, M'Mullen, Adamthwaite, Baumer, Acklam, and various other Companions.

The Chapter was opened in ample form, after which the minutes of the last Grand Chapter were read and confirmed.

Companion the Right Hon. the Earl of Yarborough was duly installed into the Third, Second, and First Principal Chairs, by Companion T. H. Hall, the Grand Sup. for Cambridgeshire, and his lordship was then placed in the Second Grand Principal Chair.

The report of the Committee of General Purposes was read, and the other business completed.

The M. E. Z. nominated Comp. Dobie as President, and Companions M'Mullen and James Savage as members of the Committee of General Purposes.

The Grand Chapter elected Comps. John Savage, Patten, Parkinson, Gibbins, Acklam, and Havers, as members of the same committee.

The Grand Chapter was then closed.

UNITED GRAND LODGE OF ENGLAND.

ESPECIAL GRAND LODGE, *April 28, 1847.*—Present, the Right Hon. the Earl of Zetland, M. W. G. M., on the Throne; Right Hon. the Earl of Yarborough, D. G. M.; Right Hon. Lord Suffield; and a very numerous attendance of the Brethren.

Among the new appointments were the following:—

Senior Grand Warden, Bro. J. C. Morris; Junior Grand Warden, Bro. Hon. — Callaghan; Senior Grand Deacon, Bro. A. Henderson, P. M. No. 2; Junior Grand Deacon, Bro. Laurence Thompson. The other appointments are unchanged.

The names of the Grand Stewards for the year were read.*

The Grand Master addressed the meeting, and at the conclusion adverted to the very improper conduct of some Brethren at the last Grand Festival, observing that he had forwarded his directions to the Board of Grand Stewards, and suggesting, as a general principle, that if every

* We have mislaid the list, as well as the names of the Brethren nominated by the Grand Master on the Board of General Purposes.

Brother would be a steward over his own conduct, there would be no interruption to the peace and harmony that ought to prevail.

The banquet was well attended, and offered a singular contrast to that of last year, but, as our reporter was not invited, we are unable to give the particulars.

COMMITTEE OF MASTERS.

May 26.—Present, Bros. M'Mullen, Crucefix, P. Thomsqu, Rule.

The report of the Board of General Purposes was read. Scrutineers were appointed for the hall-door, and others to receive balloting papers.

The list of Brethren nominated for the Board of General Purposes was read, as also those of the ten Brothers nominated as the Committee of Management for the Royal Masonic Benevolent Annuity Fund.

Among the pecuniary votes of the evening, was a recommendation to Grand Lodge for a grant of fifty pounds to the widow of Brother Pattock.

RENEWED NOTICES OF MOTION.

BRO. CRUCEFIX.—Annuities for widows. Grant to the poor in Scotland and Ireland (vide p. 61).

QUARTERLY COMMUNICATION.

June 2, 1847.—Present, Bros. the Earl of Zetland; M. W. G. M., on the Throne; the Earl of Yarborough, D. G. M.; Lord Suffield; J. C. Morris, and Hon. — Callaghan, (Grand Wardens), and various other Present and Past Grand Officers, with a numerous attendance of Masters, Past Masters, and Wardens of the Craft.*

Grand Lodge was opened in ample form.

Brother Major-General George Cooke was then introduced, as the Representative of the Grand Master in the Grand Lodge of New York, on which occasion he was also invested with the rank of a Past Senior Grand Warden of the Grand Lodge of England, to mark his exemplary conduct in the practice of Masonic charity.

Brother Boronandi was then introduced as the Representative from the Grand Lodge of Switzerland.

Both Brethren addressed Grand Lodge on their respective appointments.

BRO. the HON. FOX MAULE, P. S. G. W., immediately rose on a question of privilege.

Substance of his address.—The *Freemasons' Quarterly Review* was in the habit of giving garbled and false statements of the proceedings in Grand Lodge; he had seldom seen that publication, but he had one in his hand. Read the law against printing any transactions in Lodges (vide art. iii. p. 80, Constitutions) under pain of expulsion. Suggested that some qualified Brother should be nominated by the Grand Master

* For obvious reasons we depart on the present occasion from our usual mode of reporting—it may be as well to act thus as a foil to the inceptive labours of the New Grand Reporter; and as the Grand Master has kindly promised to revise the labours of his reporting officer, we abide the effect of their concurrent report of one of the most *outré* debates that probably ever occurred in Freemasonry.

to take notes, and submit them to him for approbation. Sat down amid partial cheering from the daïs.

The GRAND MASTER perfectly agreed with the previous speaker, and had requested a Brother to attend on the occasion and take notes, so that correct instead of garbled notes of the proceedings in Grand Lodge should be circulated. Seldom read the *Freemasons' Quarterly Review*—(partial cheers from the daïs).

Bro. SCARBOROUGH was much pleased to hear what had been stated; for, although he did not read the *Freemasons' Quarterly Review*, he knew that many speeches were reported that had never been delivered, and others that were delivered had been suppressed—(no cheering from the daïs or elsewhere).

Bro. PHILIP DE RHE was glad to hear of the proposition; the *Freemasons' Quarterly Review* gave garbled statements—(no cheering).

Bro. CRUCEFIX congratulated the Grand Lodge on the promise of some reports, instead of the infinitesimal nothings that emanated from authority; differed with all the speakers as to the merits and the power of the *Freemasons' Quarterly Review*, to which he chiefly attributed the great improvement, morally and financially, that had taken place in the English Craft. Would not touch at length on the mover's address, which came by surprise; but reminded him that the *Freemasons' Quarterly Review* would possibly not be indifferent to all attacks on its honour, which it would no doubt protect—(applause in the distance, not from the daïs).

Bro. HUMFREY had not heard any defence of the *Freemasons' Quarterly Review*. He had never read it, but had once or twice seen the cover. The author of such garbled and false statements was not to be envied—would he dare to stand up and avow himself—he could know nothing of brotherly love, relief, and truth—Grand Master must be supported—dignity of Grand Lodge, et cetera—(partial applause from Bro. M'Mullen and others).

Bro. NASH addressed the Grand Lodge at considerable length. The *Freemasons' Quarterly Review* in every Masonic district known to him, whether in the northern or western counties, was looked to with deep interest for information, which was, in his opinion, neither false nor garbled, and was well known to support and sustain the principles of Freemasonry, and the dignity of Grand Lodge—(applause).

Bro. WHITMORE agreed with Bro. Nash, and added, that in his position as Secretary to the Asylum for Aged and Decayed Freemasons, he well knew that the *Freemasons' Quarterly Review* was an uniform supporter of that institution as well as of all the Masonic charities. He spoke the sentiments of the Craft in almost every foreign district—(applause).

Bro. HAVERS.—The *Freemasons' Quarterly Review* was a malignant publication, and gave only garbled and false reports; but its enmity to him was a matter of indifference—(immense sensation but no applause).

Bro. BIGG differed from Bro. Humfry, although his position was so near the bench; but justice should teach a clearer view; the reports might sometimes possibly appear garbled, and then not strictly correct; but the difficulty was great, a Masonic organ was necessary, and the *Freemasons' Quarterly Review* was their only organ—(applause).

The GRAND MASTER made a few remarks for the second time.

Bro. Dr. LANE spoke energetically in favour of the *Freemasons' Quarterly Review*, which he knew was supported by many Brethren of first-rate character for knowledge, zeal, and intelligence—(applause).

Bro. FAUDEL was of opinion that the *Freemasons' Quarterly Review* did its duty as correctly as could be expected; and it should be borne in mind that while expulsion was threatened to one party invading the law, there was no law to control the irresponsibility of the Grand Master—(applause).

The GRAND MASTER rose for the third time—was aware of his responsibility, and observed that the Grand Lodge had the power to commit the authority to other hands whenever they chose; he had told them as much when he first accepted office—(vociferous cheering from Bro. McMullen and others).

Bro. FOX MAULE, in reply, took credit for the lenient manner in which he had mooted the subject; for had he chosen to have moved for a committee of inquiry, to have searched out the Editor of the *Freemasons' Quarterly Review*, he could have done so—(questionable applause). The subject then dropped.

The proposed alterations in the Book of Constitutions were agreed to, excepting that relating to Provincial Grand Masters vacating office if they suffer two years to pass without holding Grand Lodge.

Fifty pounds were voted to the widow of Bro. Puttock, the Grand Registrar observing, that as the precedents had become frequent, it would be better practically to adopt such recommendation.

The following Brethren were elected on the Board of General Purposes:—

MASTERS.		PAST MASTERS.	
I. T. Archer . . .	No. 108	John Bigg . . .	No. 109
Rev. I. E. Cox . . .	82	R. Cross . . .	234
A. J. D. Filer . . .	275	John Hodgkinson . . .	113
R. Levick . . .	85	F. J. Marillier . . .	264
J. W. Mountain . . .	12	J. F. Mathews . . .	201
J. Savage . . .	19	T. Scrivener . . .	30
R. J. Spiers . . .	425	T. Tomleson . . .	25

The Grand Lodge was at length closed in ample form, and adjourned.*

GRAND CONCLAVE OF ENGLAND AND WALES.

March 26, 1847.—Present—Sir Knight C. K. K. Tynte, M. E. G. M.; E. C. Sir Knights Stuart (D. G. M.); B. B. Cabbell (G. P.); — Robb, Second Captain; Rev. G. Fallofield, Prelate; W. H. White, Chancellor; — Claydon, Vice-Chancellor; T. H. Hall, Registrar; J. Vink, Treasurer; — Goldsworthy and Baumer, Experts; R. T. Crucefix, Director of Ceremonies; — Alston and Howe, Aides-du-Camp; H. B. Leeson, M. D., 1st Captain of Lines; J. Wyld, Sword Bearer; Acklam, Herald; Crouch, Organist, &c.

The Grand Conclave was opened in ample form. The minutes of the several meetings of the Committee of General Purposes were read and confirmed. The Treasurer's accounts, as audited, were read, by which there appeared to be a balance in his hands exceeding 30*l*.

The Grand Master appointed his Grand Officers for the year.

The Grand Conclave was then closed in due form.

* We have already stated that the list of names of the Grand Officers appointed by the Grand Master has been mistak.

At six o'clock the Sir Knights partook of banquet. The number was limited, and the evening passed off but indifferently well; indeed, as compared with the *réunion* of last year, we may say "Quantum mutatus ab illo." Last year was certainly a novelty, and there were some stirring spirits that this year were wanting. If it be intended or hoped for that the Grand Conclave is to flourish, there must be general union, promptitude of action, and timely preparation for the annual festival.

Grand Officers for the year commencing March 23, 1847.—Sir Knight Colonel C. K. K. Tynte, Most Eminent and Supreme Grand Master; Sir Knight W. Stuart, Deputy Grand Master.

Sir Knights B. B. Cabbell, Grand Prior; J. C. Burckhardt, Grand Sub-Prior; Rev. W. Fallofield, Grand Prelate; R. G. Alston, Grand First Captain; H. Udall, Grand Second Captain; W. H. White, Grand Chancellor; C. B. Claydon, Grand Vice-Chancellor; Thodey Smith, Grand Registrar; J. Vink, Grand Treasurer; M. Dawes, Grand Chamberlain; I. Llewellyn Evans, Grand Hospitaller; George Wackerbarth, Grand First Expert; H. Burchell, Grand Second Expert; W. Tucker, First Grand Standard Bearer; J. Ellis, Second Grand Standard Bearer; H. Emly, Grand Almoner; R. Dover, Grand Director of Ceremonies; Captain G. A. Vernon, First Grand Aide-de-Camp; How, Second Grand Aide-de-Camp; J. Gibbins, First Grand Captain of Lines; J. Braithwaite, Second Grand Captain of Lines; M. C. Maher, Grand Sword Bearer; A. Henderson, First Grand Herald; S. H. Lee, Second Grand Herald; F. N. Crouch, Grand Organist.

Grand Conclave Committee for the year commencing March 26, 1847.—The Most Eminent and Supreme Grand Master, the Deputy Grand Master, the Grand Prior, the Grand Chancellor, the Grand Vice-Chancellor, Sir Knights G. Wackerbarth, H. Udall, James Gibbins, Dr. Crucefix, W. Thodey Smith, J. Astell Cox, and John Henderson.

PROVINCIAL GRAND COMMANDERS.—Herts, Sir Knights W. Stuart; Somerset, William Tucker; Kent, R. T. Crucefix, *L.L.D.*

SUPREME COUNCIL 33RD DEGREE FOR ENGLAND AND WALES.



WE understand that the correspondence between this Supreme Council and the high authorities with which it is in alliance is in every respect satisfactory, and that the interchange of communications for the general benefit and advancement of the Supreme Order is proceeding with due order and regularity.

Circumstances have hitherto delayed the general meeting for the purpose of conferring the degrees of dignity, but on or about the 15th of July it is expected that such meeting will take place.

THE CHARITIES.

ROYAL FREEMASON'S SCHOOL FOR FEMALE CHILDREN.

THE Anniversary Festival of this Institution was held in Freemasons' Hall on Wednesday the 12th May, the Right Honourable the Earl of Zetland in the chair.

The arrangements were conducted under the following Board of Stewards, viz. :—

- Bro. The Right Hon. Fox Maule, P. S. G. W., No. 6, President.
- „ Thomas Parkinson, J. G. W., No. 54, Vice-President.
- „ W. H. Smith, P. J. G. W., No. 2, Treasurer.
- „ Charles Robinson, No. 8, Secretary.

Bros. Samuel Rawson (1), John Braithwaite, Prov. G. Sup. (4), Charles Jacomb, Jun. (5), James Fletcher (11), Henry G. Gridley (14), Thomas Gole (18), Henry Donaldson (32), George Moore (72), William Palmer (109), Robert Melville (116), James Hunt (188), Charles G. Lacey (211), Major-General Cooke (229), J. T. Darvill (237), F. W. Beadon (324), Ed. Mullins (329), R. E. Spiers, Prov. J. G. D. (425).

About two hundred Brethren sat down ; there being no Grand Chaplain present, grace was said by the Grand Master.

The subscriptions were worthy of the Order, nearly 1200*l.* being collected.

The portrait of Mrs. Crook was exhibited in the ante-room.

BOYS' SCHOOL.

A General Court will be held at the office of the Institution, No. 7, Bloomsbury-place, on Monday, the 5th of July, when eleven candidates out of the sixteen on the approved list, will be elected on the Institution.

ROYAL MASONIC BENEVOLENT ANNUITY FUND,

For the Relief of the Poor, Aged, and infirm Freemasons, allowing the annuitants to reside where they please.

At the Annual General Meeting of this Charity, held at the Freemasons' Hall, London, on Friday, the 21st of May, 1847, John Savage, Esq., in the chair.

After the general business was disposed of, the *Governors and Subscribers* proceeded to the election of Twelve Annuitants, when the following were declared the successful candidates :—

Samuel Mills, James Deards, Thomas Hughes, Robert Hutton, William Duckworth, William Horrocks, William T. Foster, William Chinn, Ralph Speedy, Samuel Wood, John Lamb, John Keen.

Thirty-nine candidates were unsuccessful ; of these, however, it is

gratifying to know that two have, in consequence of the success of the Festival on the 9th of June, been placed on the list.

June 9.—A Festival was held on this day at the Freemasons' Hall, under the guidance of thirty-five Stewards, many of them among the warmest supporters also of the Asylum for Aged and Decayed Freemasons. The Earl of Zetland, M. W. G. Master, presided. The collection amounted to nearly 800*l.* As in the case of the Festival for the Girls' School, our reporter was not invited to attend; we must therefore await the publication of the proceedings by the Grand Reporter, who was present.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

ESPECIAL COMMITTEE, May 11.—The Committee entered into the consideration of the propriety of carrying out the objects of Charity by the purchase of ground, and building thereon; and the Treasurer was requested to intimate the prayerful hope of the Committee, that some noble or wealthy Brother might, in their benevolence, present a plot of ground whereon the Asylum might be erected.

At the same time it was considered expedient to make inquiries by advertisement or otherwise, as may enable the Committee to form estimates as to the purchase of land, and of erecting cottages or other building accommodation.

June 8.—The Special Committee met and examined into numerous offers of freehold ground; and a Sub-Committee of Selection was appointed to examine into, and report on the most eligible situation, and also as to the cost of erection of cottages or a general building.

THE Twelfth Annual Festival was held in Freemasons' Hall, London, on Wednesday, the 16th of June, 1847.

Right Worshipful Bro. ROWLAND GARDINER ALSTON, P. G. W. in the chair.

STEWARDS.

Bro. The Right Hon. Lord Southampton, No. 652, President.

„ S. H. Lee, No. 107, Vice-President.

„ H. B. Leeson, M. D., No. 324, Treasurer.

„ J. Whitmore, No. 329, Hon. Secretary.

Bros. Geo. Cooke, Major-General, U. S. A., P. S. G. W., James Harmer, P. G. D., William Pringle (Canongate Kilwinning Lodge, Edinb.), J. J. Blake, P. G. W., Surrey (No. 1), Francis Crew (1), W. E. Walmisley (1), William Rayner (3), J. A. Joseph (4), T. B. Barnard (49), Douglas Jerrold (49), P. F. Marlin, (103), Z. Watkins (108), T. M. Bacon (108), Richard Farmer (113), W. Foster White (229), S. Scoltock (328).

The Brethren were not in costume; in consequence, there were many gentlemen present who were not of the fraternity.

The following ladies and gentlemen volunteered their gratuitous services in the concert, which, as usual, was a most delightful entertainment, and most admirably directed by Bro. Blewitt (who gave several

humorous songs), the Misses Turner, Bros. J. O. Atkins, Brizzi, Binge, and Turner, Bro. Jolley's pupils, and Bro. Distin and his accomplished sons. Mr. Broadwood generously contributed the use of two grand pianos. Mr. Lumley having interdicted the attendance of some ladies and gentlemen of Her Majesty's Theatre was of course a disappointment, but the native talent never shone more conspicuous.

About one hundred and twenty Brethren were present. The Chairman was supported, right and left, by Bros. the Rev. Erskine Neale, Rev. S. Ramsay, Major-General Cooke, S. H. Lee, J. Bigg, Hodgkinson, Faudel, Leeks, Brewster, Crucefix, J. Savage, J. C. Bell, Walmisley, Blake, T. B. Barnard, Farmer, Rayner, &c.

The cloth being removed, *Benedictus* was chaunted by the vocal choir.

The CHAIRMAN then rose and said;—Brethren and gentlemen—Before addressing you on the toast I am about to propose to you, I must request your indulgence on my own account in consequence of labouring under a severe cold, which will prevent me from discharging the duties of chairman in a manner that will be satisfactory to myself, and I fear pleasing to you. Gentlemen, I have to propose to you the health of a lady who is dear to us all, and who is as illustrious for her virtues as for her imperial rank, and whose charity is as prominent as her position is distinguished. Without further preface, I beg leave to propose the "Health of her Most Gracious Majesty Queen Victoria"—(cheers). Drunk with three times three. Air, "God Save the Queen."

The Chairman—Brethren and gentlemen, I have now to offer to you a toast which you will receive as joyfully as the last—it is, the "Health of the widow of the Mason King"—(great cheering). A Royal lady whose exalted position is her smallest merit. The name of that royal lady is associated with every thing that is noble and exalted, and is particularly associated with the charities of this country—(cheers). I not only propose the health of the Queen Dowager as Queen Adelaide merely, but as connected with the Masonic Order and charities of the country. Her Majesty is a patroness of the Girls' Charity, and a life governor of this charity—(cheers). Drunk with the usual honours. A glee.

The Chairman—Brethren and gentlemen, I have now to propose to you the health of his Royal Highness Prince Albert, as well as that of his Royal Highness Albert, Prince of Wales; and although I cannot hope to live to see him king of England, and succeed his mother in governing this country, I hope I shall live to see him on the throne of the Masons—(cheers). I have much pleasure in proposing the "Health of Prince Albert, Albert Prince of Wales, and the rest of the Royal Family." Drunk with all the honours. Bro. Distin and his sons performed on the Sax-horns.

The Chairman,—Brethren and gentlemen, the toast which I have to offer to your notice is one to which you will, I am sure, give a most cordial reception; it is the health of a nobleman who, I will not shrink from saying, is one of the most distinguished men in England, and occupies one of the most august positions in the country as the superior ruler and Grand Master of the Masons of England—(cheers). In proposing the "health of the Earl of Zetland" I propose the health of a nobleman who in his public capacity discharges every act belonging to his high office in the most excellent manner, and who displays a heartfelt interest and a due sense of, and attention to, the great interests confided

to him. Having had the good fortune from early life of enjoying the acquaintance of the noble earl, I can bear testimony to the amiable qualities and excellent disposition of the worthy Grand Master of England—(cheers). Drunk with all the honours.

The Chairman,—Brethren and gentlemen, I have the greatest pleasure in offering to you another toast which I am sure you will respond to with enthusiasm, and that is the health of the Earl of Yarborough, a most excellent and amiable man and a most zealous Mason. I offer this toast with the greatest confidence, because I can do so with the name of a Brother Mason, and I shall associate with that nobleman that of the Provincial Grand Master of Bristol, Bro. Major Shute—(cheers)—a most influential member of the Craft, and one who has largely subscribed to the cause of charity; and I last week received a letter in which his exertions in that cause are highly and justly spoken of, and which showed the feelings of the Order respecting him. I, therefore, propose to you the “Health of the Earl of Yarborough and the Grand Officers of England, and I shall associate with that the name of Bro. Shute”—(cheers). Drunk with all the honours.

Bro. SHUTE.—Brethren and gentlemen, I assure you that if I had been aware that my health would have been proposed, I would have been better prepared than I am to acknowledge it in suitable terms. It is, however, more than I can at present do, especially as my name has been connected with the Grand Lodge of England. Without reference to my own Lodge, I may say that charity is one of the principal features of Masonry, and in support of which Masons have always exerted themselves. Although I am the only Provincial Grand Master present, I should have been happy to have seen others present; and I hope that the provincial Masons will be better and more numerously represented on a future occasion. It is very gratifying to me, as has been so flatteringly stated by the chairman, to think that I have the favourable feelings of the Craft generally in my favour. After the able manner in which the Chairman has introduced every toast to your notice, I am painfully sensible of my own inability to address you effectively. It is now twenty-five years since I became a Mason; and I hope that as a Provincial Grand Master, I shall never disgrace the Craft or the honourable position which I hold—(cheers).

The CHAIRMAN.—Brethren and gentlemen, all Masons know that although there are distinctions as to the names of different Lodges, there is no difference in principle and object, and that in fact we are all one (cheers); and that we wish success and prosperity to every Lodge, wherever situated and under whatever name; and I have therefore much pleasure in proposing to you, with all due deference and respect, the “Health of the Dukes of Leinster and Athol, the Grand Masters of Ireland and Scotland, and success to all Masonic Lodges all over the world”—(cheers). Drunk with three times three.

The Chairman.—Brethren and gentlemen, the next toast I have to propose to you is one to which I am sure you will do justice—it is all the Foreign Grand Lodges; and I wish to couple with that toast the name of a distinguished Mason present, who is connected with the Masonic Lodges of America—(cheers),—and one who has shown the greatest degree of liberality and support to our English Lodges. He has on many occasions shown his true appreciation of the principles of Masonry by becoming a member of several Lodges in England, and doing all in his power to promote their interests. The gentleman to

whom I allude is the representative of this country in the Grand Lodge of New York—(cheers)—a gentleman who has been with us on every occasion, and on whose presence and influence we can always depend, and to whom we wish every health, happiness, and prosperity, and that he may long continue to discharge his important duties. I propose, “Prosperity to all Foreign Lodges, and in particular the Grand Lodge of New York, and I shall associate with the toast the name of our esteemed Bro. Major-General Cooke.”—(Great cheering). Drunk with three times three, and one cheer more.

Major-General COOKE.—It is with no ordinary pleasure that I rise to acknowledge the very kind manner with which you have drunk the toast of the Foreign Lodges, and in particular that of New York, and especially for connecting with that toast the name of so humble an individual as myself. I regret, however, that I cannot find terms sufficiently strong to express my feelings on this occasion, and I must therefore throw myself on your kind indulgence. I cannot describe to you the pleasure which I feel in seeing so many Brethren and friends round this festive board, assembled to promote the cause of charity. I very much regret that I have been so unexpectedly called upon to offer a few remarks to the meeting. As a foreigner, I have much pleasure in seeing so many friends connected with the British Lodges round this board, and I hope I may not be charged with any departure from the truth, in expressing my admiration of the conduct of British Masons, and the gratification I have always experienced from my intercourse with them. The respect which I have always received from them I am indebted for as an humble friend to the Masonic charities of the metropolis—(cheers)—and I feel not a little proud of the handsome manner in which the able and worthy Chairman has proposed my name, and the manner in which you have been good enough to receive it. I have been an aproned Mason for many years, and I feel not a little proud that I have been chosen as the representative of the Lodges of England in the state of New York. Our rule should be, and it is the foundation of the principles of Masonry, to be uniformly guided in our actions by hope and brotherly love, which are not ephemeral qualities; and if that rule be adopted at all such festivals as the present, we shall be able to leave a noble lesson to our posterity, and secure to the aged, the infirm, and the unfortunate, an Asylum in which they can take refuge in the day of misfortune, without being dependent on precarious charity. If this be our rule, we shall not only have the pleasure of seeing others happy and comfortable, but we shall also enjoy the gratification of having contributed to the happiness of others—(cheers)—we shall not only be promoting the happiness of our species, but if we pursue that course with determination, we shall have the satisfaction of reflecting that we have approved the confidence of others, and promoted the interests committed to our charge, which will yield us enjoyment here and hereafter.—(Great cheering).

The CHAIRMAN.—Brethren and gentlemen, I am quite satisfied that when you have heard the toast which it is now my duty to propose to you, you will drink it with enthusiasm; and if any gentleman has not filled his glass I must request him to do so. I have to ask your particular and patient attention, because the toast which I am now about to propose to you is emphatically the toast of the evening—it is “prosperity to the Asylum of Aged Freemasons”—(great cheering). Gentlemen, your enthusiasm shows me that you appreciate the merits of this excel-

lent Institution, and yet, in discharging my duties as Chairman, I am called upon to make some observations on the subject of the toast. That it is our duty to labour for the benefit of the aged, and to urge that obligation whenever an opportunity occurs, no one will, I am sure, deny. We live in a time when the circulation of knowledge and intelligence is daily becoming more extensive, and it therefore becomes us the more to promote the cause of kindness and charity, and in particular, to contribute to the comforts of the aged; and we find that that principle was advocated even in the darkest ages. This was particularly the case in the ancient Grecian Republics, where the first lesson that was taught was to honour and venerate age. It was that principle that made Sparta the admiration of Greece, and we find that it prevailed even amongst the barbarians. If then this principle has been so universally acknowledged and acted on during thousands of years, and by various classes, how much more is it the duty of Freemasons to practice it. I need not tell you how strong and sacred it is to all true Freemasons. I need not tell you that if we do our duty to the superstructure we rear, we shall have faith for the foundation, the stones will be hope and truth, and that it will be completed with mercy and charity—(cheers). It is for that purpose that we are met here this day—(cheers). It is for the purpose of advancing the cause of charity, not only that we should contribute to comfort the Aged Freemason, but that we should provide him with a proper Asylum. I feel it impossible that anything that I can say will add to the cause which, I am sure, you have warmly at heart. We have been entertained in this room with everything that could gratify taste or sight or sound, and amidst so much enjoyment I am sure you will not forget the Aged Freemason—(cheers);—for we ought to remember that all these enjoyments will not last for ever, and that some of us may, in the declining years of old age, require an Asylum for ourselves. The very youngest of us must after a few passing years decline into old age, and none of us can tell how long or how short it may be before we are afflicted by the dispensations of Providence by sickness or poverty—(cheers). And if that day shall come when we shall stand in need of an Asylum, what must the feelings of sorrow of that man be who, in the hey-day of youth, has neglected to contribute to Institutions like the present. It is to avert such feelings and to provide for the aged that we are here this evening. I have, gentlemen, carefully examined the principles of this Institution, and they appear to me to be most excellent; but before I deal with the obligations which we are under to support it, I wish to make a few remarks to my Masonic Brethren as to the propriety of establishing such an Institution—an Institution which shall be an Asylum for Aged, Worthy, and Decayed Freemasons, and which shall, while it confers benefit on the aged, keep the young in mind of the true principles of Masonry, and by the good it confers, inculcate in them the necessity of supporting Institutions for the aged before decay has seized upon themselves. It appears to me, that on every principle of charity, and on the great principles inculcated by Masonry, a charitable Institution such as the proposed Asylum, is one of the most important and the most legitimate objects of charity, and it is on that ground that I seek your support on this occasion—(cheers). Now, I have heard it urged against this Institution that an Annuity Fund should be first supported before the Asylum would be required; that we should have an Annuity Fund as a matter absolutely necessary, and that, if such an Institution were established, the recipients of its benefits would,

in the absence of an Asylum, live with their friends. In my opinion no argument could be more fallacious—(hear, hear);—it is an argument contrary to all we know of the rules of arithmetic, for we know that by taking one from three we do not increase the amount—(cheers). It is said that the two Institutions are competing Institutions, and that, whatever is given to the one is so much taken away from the other. I deny that assertion, and I do not do so on mere theory, but from practical knowledge; and I feel convinced that two Institutions, both having charitable objects in view, but proposing to carry them out differently, and indeed necessarily different in the mode of carrying out, but yet dependant to some extent on one another, I am satisfied that instead of producing injury to either they are producing mutual good—(cheers). It is said, what is the use of expending your money on bricks and mortar when the same object can be attained by the Annuity Fund without the sinking of capital in mere buildings. I cannot for the life of me see the force of this argument; and if I look around me, I find a practical contradiction to it in the acts of all our great charitable institutions, amongst which, I may particularly mention Christ's Hospital, where an enormous sum has been expended on buildings. The objections urged against the principle of building alms-houses appears to me so absurd that I cannot conceive how any person can be found to support such an argument—(cheers). But it is also said, that an Asylum is unnecessary, because every Freemason who can avail himself of the Charity has a family or friends with whom he can live, and to whom an Asylum would be almost, if not altogether useless and unnecessary. I cannot agree with those who assert this, for are there not many who have no family and no friends in the world but God, and although Brethren, it becomes us to hope that God will protect them, still it is our duty to lend our efforts and our means—(cheers). Gentlemen, while we are arguing questions of this kind, while admittance to an Asylum is impossible from the impossibility of erecting one until the controversy is terminated, a Brother expires, and will any one here I ask, refuse to contribute to the relief of those who, without such a Charity, must always be exposed to the utmost sorrow and inconvenience. I am certain that there is no such person, and that all of you have made up your minds not only in favour of the establishment of an Asylum, but also to contribute liberally towards it—(great cheering). Let us, therefore, gentlemen, remember that we have enjoyed much, and let us feel most thankful for that enjoyment; but let us not in the midst of that enjoyment forget the claims of the aged, the infirm, and the unfortunate; let us rather determine in our hearts to reduce their miseries, to extend to them under their afflictions and miseries comfort and consolation, and in no way can we do so more effectually than by liberally supporting the Asylum for Aged Freemasons—(cheers). Brethren, I thank you for the patience with which you have listened to me. I hope you will liberally subscribe to the Charity, and I am sure you will enthusiastically join me in drinking "Prosperity to the Asylum for Aged Freemasons"—(great cheering). Drunk with three times three and one cheer more.

The CHAIRMAN.—Brethren and gentlemen, the toast which I am now about to propose to you is intimately connected with the last, and is one to which I am sure you will respond with an enthusiasm worthy of the toast. It is the health of one who has devoted much of his labour, attention, and talent to the promotion of the object which we are met here to support—the health of one who to indefatigable exertion in the cause of

the Charity, has combined with his perseverance and labour high talents, and to whom we owe principally the prosperous state of the Charity.—I have to propose the health of our excellent Treasurer Bro. Dr. Crucefix—(great cheering). Brethren, I give you that name with the perfect conviction that it is dear to every true Mason, and that you will concur with me that there is no Mason who has exerted more heartfelt zeal in the cause of Masonry, or who is more sincerely desirous to carry out the true principles of Masonry than our estimable Bro. Crucefix—(cheers). In his presence I refrain from speaking of his great talents, and how long and successfully he has laboured in the good cause. If the Asylum will prove a good institution (and I cannot doubt it) it is to the labours of Bro. Crucefix that we are to ascribe its usefulness—(cheers). In the presence of any man it is difficult to speak of him as he deserves, but the difficulty is greatly augmented when one has to speak of a man who has rendered such services, and possesses such excellent qualities, as our friend Bro. Crucefix—(cheers). I have known him for many years, and of course, being a mortal, I cannot suppose that he has always been infallible; but I can truly say, that I have never known an act of his that was not right. I may truly make this declaration, that had there been no Dr. Crucefix, you would have had no Mason's Asylum—(great cheering)—and consequently no Benevolent Annuity Fund—(cheering repeated). His labours have already been crowned with great success, and I hope that success will continue until he has succeeded in placing the arch key-stone on them—(cheers). Brethren and gentlemen, I propose with much pleasure the "Health of Bro. Crucefix, the Treasurer of the Asylum, and the Committee"—(immense cheering). Drunk with all the honours.

Bro. CRUCEFIX.—A compliment has been offered by the Chairman, and welcomed by the company, in a manner that demands the grateful acknowledgments of all who are included in the sentiment, and as their organ I return you our united heartfelt thanks. My next duty will be to read the annual report.

REPORT.

"The twelfth Annual Report of the Asylum for Aged and Decayed Freemasons will, it is hoped, be received with satisfaction by its patrons and friends.

"The great value and importance of the Charity has been tested by time and circumstance.

"It has become the Masonic parent of many similar institutions, thereby conducing to the great end of charity, by proving that pure benevolence cannot be too expansive.

"Since the last Festival several of the pensioners on the Asylum fund have been removed to the Grand Lodge above; when living they were estimable as Brethren, in memory they are revered as examples.

"The vacancies caused by their decease have not been filled up, by reason that as the Benevolent Annuity Fund is in active operation, the Committee of the Asylum are better enabled to direct their attention to the erection of the building.

"The Committee are not without hope that the benevolent disposition of some noble, or other wealthy Brethren, may prompt them to place at their disposal ground whereon they may commence operations; and if disappointed in this view, they purpose to purchase land, and erect thereon the Aged Mason's Home.

“The Committee entertain no doubt on the subject, and hopefully abide the generous aid of an Order, whose watch-word is ‘charity,’ and whose peculiar objects are ‘brotherly love, relief, and truth.’”

Financial Account.

	£	s.	d.
In the 3 per Cent. Consols	3553	18	11
Savings' Bank	126	0	0
Dividend due in July	50	6	2
In Banker's and Treasurer's hands	385	14	11
	<hr/>		
	£4116	0	0

“The Committee consider that they would not be justified in advising any further delay in perfecting the great object for which they were first associated, and which object received the unanimous recommendation of Grand Lodge, they therefore purpose to lay before the general meeting in July such plans as, they trust, will meet approbation.”

A few remarks, Brethren, will, I presume, be expected from your Treasurer, and as time is precious I will be as brief as possible. I hail this the second presidency of our excellent Chairman as a most auspicious omen, for it proves incontrovertibly that the supporters of the Asylum have merited the approbation of so accomplished and distinguished a Brother; it also proves that we have carried out, as far at least as possible the unanimous recommendation of Grand Lodge—(cheers). I renew our thanks to him on behalf of the Asylum for the lucid Masonic opinions he has so admirably delivered this day—(cheers). I remember to have said that the greater difficulty would be to come, when we should have surmounted what appeared at the time to be insurmountable, and I now find that I spoke prophetically, for we have defeated, although we may not have crushed, that hydra-headed monster, prejudice; and that this the parent institution has given rise to many others, among them to one of giant proportions, and the chorus of grateful veterans is hymned on the gentle breezes of Masonic benevolence—(great cheering). We may well pray for aid in the time of our wealth, that we may not become regardless of our duty; the difficulty is now to be honest and true to each other, to encourage no other rivalry but what flows from the most generous impulse, from the most extensive benevolence.

Agreeing, then, in all that has fallen from our kind-hearted Chairman, the supporters of the Asylum fervently, devoutly hope, that such a federal union, or amalgamation (the term is immaterial), of the two charities for the support of aged Masons may be effected, as shall best conduce to the perfection of every useful object contemplated. I readily admit, that among the annuitants on the Royal Masonic Benevolent Annuity Fund there are many who, having sons or daughters to cheer their solitude, may be indisposed to enter the temple; but I declare, because I know the fact, that there are many of those annuitants who have prayed, and who continue to pray, for the erection of that temple, which has been already too long delayed. I avow myself to be one who, if deprived of the greatest blessing granted to man, would hopefully enter those portals that promise a sacred retreat from the ills of the world, and from future disappointment. I speak for a class of Brethren who have seen better days than I have, and you would not condemn

such Brethren to the questionable comfort of the cellar or the garret—no—you would give them a home in the temple, and you would do more, you would visit them in that temple, to satisfy yourselves they were contented, if not happy. Let me ask who is free from the invasion of calamity and misfortune? He that thinketh he standeth, take heed lest he fall.

My friends,—the whirlwind, the simoom, the hurricane, and the avalanche, threaten and dismay the traveller—are they not the elemental types of those calamities that befall man in the social state, calamities which possibly no foresight, no industry could prevent? You will not refuse a shelter for the Masonic pilgrim; you are, I trust, desirous that among the noble fanes that surmount temples to charity in this empire of wealth and power, there shall at least be one practical illustration of our noble profession.

Should we fail, it will not be a monument of our folly, but of our disgrace, for our means are boundless—I speak advisedly. But it will not be so. I quote the prophetic words of a master-mind of the age, who would have been present this day, had not severe domestic affliction prevented him, I allude to Brother Douglas Jerrold, who in his beautiful poem of the palm-tree, written for a former anniversary, thus observes,

“ In time our palm may grant as great a meed
To needy man in man’s worst time of need;
Its boughs so fruitful, and its shade so wide,
‘Twill give him bread, and give a home beside.”—(Cheers)

and I also gratefully quote from the address, written by a lady, and circulated this day. Bless her muse for the inspiration—hear her—

“ Ye have done much to memorize the name,
Near now the highest pillar of your fame,
The old man’s refuge in declining years,
And earn a title to his grateful tears.” (Great cheering)

Brethren—it will probably be expected of me to say something as to the recent festival held on the 9th of this month, in aid of the Benevolent Annuity Fund. It was a noble meeting—not great in number, but the subscription generous. The Grand Master presided. Among those present I was not the least of the happy; certainly a passing thought, a wish escaped me, that in the present day of free trade I could have preferred, for the honour of Freemasonry, that they had not run the Asylum so hard, as to have held their first festival within one week of ours; however, the best proof I can give of Masonic principle is to glance very tenderly on an evident want of generosity and kindness. Notwithstanding this untoward circumstance, I hope this day, as your treasurer, to glean some stray waifs, and garner them up as stores in aid of the Aged Masons’ Asylum.

Finally, my Brethren.—The fair tenants in the gallery have often heard of our institutions for aged Brethren, but have they yet heard of one for the widows of Masons? No—and we must appear to be somewhat selfish. It is due however to say, that the Masonic pioneers, who when they took up the axe to hew their way in the forest of prejudice, contemplated at the time shelter for the widow also, and now they purpose to use the axe again, and venture to hope that they may clear away obstacles that have hitherto opposed them, by shamefully procrastinating a consideration of the subject in Grand Lodge. It is high time that the friends to the widow should bestir themselves, and should

we again be foiled by delayed hope in September, I am of those who wish that the question should be decided by a public meeting, in which case I have little doubt but that effectual success would reward the effort. May we not then prayerfully hope "to cause the widow's heart to sing for joy."

Permit me respectfully to direct your attention to the subscription lists, and once more gratefully to thank you in the name of the committee, and especially for your patient forbearance towards myself—(Great cheering).

Brother Bagg.—Brethren and gentlemen, in proposing the next toast I must be permitted to make a few observations in the presence of the worthy Chairman, who is the subject of it, but he may depend upon it that they are the compliments of sincerity. He deserves our best thanks for his attendance here this evening, and for the admirable speeches which he has addressed to you—speeches characterized by judgment, and which I am sure came from his heart; and our best thanks are due to him for the way in which he has conducted himself; and I know that you will do the toast full justice—(cheers). On all possible occasions in which his valuable services are required, he has been ready to lend a helping hand, and it is on that ground that we are now called upon to testify to him our appreciation of his merits—(cheers). I am certain that it would not be possible to have any one in the chair who could have been more successful in promoting the cause of the Asylum, or who could have advocated its claims with greater power or greater effect, and for his valuable efforts I am sure you will cordially respond to the toast—(cheers). The Chairman, as you are aware, wears the apron, and he proudly wears it; and I am sure that you will agree with me in saying that he is not one of those creamed-coloured horses that appear on state occasions only—(cheers and laughter)—for the mere purposes of show, but he wears the apron for the purpose of promoting the cause of Masonry, and his readiness to lend his aid to that cause gives an additional lustre and dignity to the position which he occupies. Gentlemen, I have much pleasure in proposing, "A bumper to the health of the Chairman."—(great cheering). Drunk with all the honours.

The CHAIRMAN.—Brethren and gentlemen, language is very poor and very inadequate to convey to you my feelings for the toast which has just been proposed in such very flattering terms, and which has been received by you with such extraordinary kindness. I can assure you in return, that you can always reckon on anything that I can do to promote the Asylum, and it has afforded me pride and pleasure to preside over such an assembly on the present occasion. I am sorry that no more able person occupies this chair to aid your efforts, but when Brother Crucefix informed me that some of the Brethren wished that I should do so, I did not feel it my duty to pause; I felt that as others of the Brethren were doing the work, that I should do so also—(cheers). Many of our Brethren have passed away from the chequered journey of life since we last met, to whom such an Asylum as is proposed would have afforded shelter and comfort, and as many are now living who have much need of such an Asylum, I felt that I should not refuse to give my assistance to the cause. A Masonic charity was not formed without much labour and without the lapse of years, and the greatest credit was due to those who had perseveringly applied themselves to promote it. The proposed object was one of the most exalted and useful charity, and I cannot express to you how proud I am to be one of

you in so noble a cause—(cheers). I am sure you have received with as much gratification as I do the announcement made by Bro. Crucefix, that it is intended to proceed immediately to erect the Asylum—(cheers). I hope you will be successful in adding to your funds, that you may be enabled to erect an Asylum, which, while it will show the munificence of the Brethren, will be amply sufficient to accommodate such of them as shall be compelled to resort to it. I do not wish that any other institution should suffer by the erection of the Asylum; and while, therefore, I do not wish to take anything from the Annuity Fund, I wish to proceed with the Asylum—(cheers). Gentlemen, it has been my good fortune to enjoy the particular regard of our noble Grand Master, and I am sure that it is to that circumstance more than to any merits of my own, that I have been able in some degree to advance the cause of Masonry. I have to thank you most warmly and cordially for the honour you have done me, and I can only again assure you that you can always reckon on my assistance—(cheers).

Brother BREWSTER.—Brethren and gentlemen, at this late hour I will not detain you, but at once propose the health of the Past Chairmen of the anniversary festivals, who have discharged their duties with so much ability—(cheers). In particular, however, I must mention Bro. Bond Cabbell. I thank him for becoming a trustee—I thank him for presiding as chairman—and I also thank him for not forgetting to mention us on the 9th instant, in his speech at the festival of the Annuity Fund.—Drunk with three times three.

Brother BELL.—I am most unexpectedly called upon to respond to the toast which has just been proposed to you. I have long been a steady supporter of this institution, and I have regularly attended here through good report and evil report, for we have had to contend with evil reports, but I have never shrunk from giving my support to the society; and it is greater pleasure to me to know that the gentlemen connected with the institution have strenuously performed their duty. Gentlemen, I beg to return you my best thanks for the kind manner in which you have drunk the toast.

The CHAIRMAN.—Brethren and gentlemen, after all that has been said, I am sure that I need not say one word to you to recommend to you the toast I am now about to propose. We have met for the purposes of charity, and connected with our own institution there are others. I have now to propose to you “The Boys and Girls’ Schools, and the Royal Masonic Benevolent Annuity Fund, and may prosperity attend them”—(cheers). Drunk with applause.

The CHAIRMAN.—As the time is so far advanced I must be brief; I will therefore without further preface give you the “Health of the Ladies present,” many of whom have been such liberal contributors to the charity—(immense cheering)—and I am sure you authorize me to tell them that we are truly truly thankful to them—(cheers). Drunk amidst most enthusiastic cheering.

Brother HODGKINSON, in a neat and appropriate speech, proposed the “Health of the Clerical Brethren who had honoured them with their presence,” and to whom they were on all occasions so much indebted. He adverted especially to the Rev. Dr. Oliver, the historian of the Craft, who had so nobly sustained the honour of Freemasonry. Drunk with all the honours.

Brother the Rev. ERSKINE NEALE, in an eloquent speech, returned

thanks for the compliment, and said, that as the cause of Masonry was the cause of charity, it was the duty of the church to come forward in its support and lend its co-operation; and an instance had recently occurred in which Brother Crucefix had in Grand Lodge moved for a vote of 100*l.* for a most deserving family, and as a clergyman of the church he did not hesitate to say, that if there was one useful act of that gentleman's life which deserved the approbation of the church, that was one—(cheers).

The CHAIRMAN.—I propose now the "Health of Bro. Blewitt, who has so ably conducted the concert, and that of the ladies and gentlemen who have so ably seconded him"—(cheers).

Bro. BLEWITT returned thanks.

The CHAIRMAN.—Brethren, in proposing the next toast, I am sure you will agree with me that a more sumptuous public entertainment was never offered; neither upon any previous occasion have I witnessed such order and decorum; this may be attributed in great measure to your own desire to be happy, but I am also of opinion that the arrangements of the stewards have mainly contributed to this pleasing result. I therefore give the "Health of the noble President of the Board of Stewards, and the other Members of the Board." Drunk with enthusiasm.

Brother S. H. LEE.—Brethren, in the absence of our noble President, the duty of returning thanks devolves on myself, and I do so in the name of the Board, thanking the Chairman and the company for their kind appreciation of our endeavour to emulate the example of our predecessors in office—(cheers).

We should be omitting our duty did we pass over the great attention and liberality of Brother Bacon, who in his double capacity of host and steward, was the theme of general praise.

The company then retired to the ladies' room, where they were entertained by the vocal and instrumental friends.

In the ladies' room was exhibited a very elegantly emblazoned vote of thanks passed to Dr. Crucefix, bearing the following inscription:—

"As a memorial of the services rendered to the Asylum for Worthy, Aged, and Decayed Freemasons, by its much esteemed and valued Treasurer, Bro. Robert Thomas Crucefix, *M.D., LL.D.*, Past Deacon of the Grand Lodge of England, the governors and subscribers at their annual general meeting, held at Radley's Hotel, Bridge-street, Blackfriars, on the 8th day of July, 1846, UNANIMOUSLY RESOLVED to present to him this record of their thanks for his foresight and philanthropy in the suggestion of this charity, the unremitting zeal and devotion with which he has at all times watched over and protected its best interests, and for the persevering application of those talents which have mainly contributed to its progressive and permanent advancement."

It is not in our power to describe the effect of the day's proceedings, otherwise than to observe, that, to the hilarity of a public festival, there was united such cheerful attention to the orders and regulations, that it might be truly characterized as a meeting of gentlemen. Need we say more? Yes—we hail the day as auspicious of the comfort and happiness of the future tenants of the Asylum for Worthy, Aged, and Decayed Freemasons.

THE REPORTER.

THE LATE BOARD OF GRAND STEWARDS, *April 8.*—At a meeting of the Board, several Brethren were desirous that some public aid should be given to the poor of Ireland and Scotland suffering by famine, the following resolution was moved, but was not seconded:—"That the Board of Grand Stewards, considering the great distress and famine prevailing among their Brethren and fellow-creatures in Ireland, feel that they cannot celebrate the Grand Festival of the Freemasons of England more to the honour of the Craft than by uniting with the Grand Master and the Officers of the Grand Lodge in making an effort for its alleviation worthy of Freemasonry. This Board of Grand Stewards, therefore, resolve that, with the permission of the Grand Master, a collection shall be made among the Brethren who attend the Grand Festival of the Order on the 28th instant, towards the relief of the suffering Irish, and pledge themselves to use their best exertions for promoting a liberal contribution." The argument against the motion was, that the Grand Festival was a continuation of Grand Lodge, and that the subject, therefore, could not be entertained. [In Grand Lodge the Pharisees have contrived to burk these matters; and thus Freemasons are permitted to profess great things and perform little or nothing.—*Ed.*]

CITY OF LONDON MASONIC HALL.—(*Circular.*)—Sir and Brother,—I beg to call your attention to the annexed copy of a resolution passed at a general meeting of Brethren favourable to the establishment of a Masonic Hall for the City of London. This resolution has been deemed necessary, in consequence of many Brethren expressing their readiness to join in a subscription list who declined affixing their names as shareholders, from an apprehension of incurring further responsibility; and the lists already received will be altered in conformity. Allow me, in handing you a revised list, to express a hope that you will use your utmost endeavours to procure as many subscribers as may be in your power, in order that the required number of 150 subscriptions, of which upwards of 100 are already taken, may be obtained as speedily as possible, to enable the committee to call a general meeting for the immediate carrying out of the objects stated in the report.—I am, Sir and Brother, fraternally yours,
S. H. LEE, Chairman.

Resolution,—Moved by Bro. Alport, seconded by Bro. Darvill, and carried unanimously—"That in order to prevent liability attaching to any Brother beyond the amount which he affixes to his name, the word *subscription* shall be inserted in the lists instead of the word *share.*"

Committee Room, Guildhall Coffee House, May 7, 1847.

TESTIMONIAL TO BRO. JOHN SAVAGE, Vice-President of the Board of General Purposes.—On the 2nd of June it was arranged by several influential Brethren that a testimonial should be presented to Bro. John Savage, as a mark of their personal respect for him, and to record their sense of his zealous and independent conduct as a Mason, whereby the craft has derived manifest advantages, which are by no means confined to the metropolis, but which are shared by all distant Brethren, by the promulgation of the genuine tenets and principles of the Order, as also by his regular attendance on the Board of General Purposes and other public meetings. A committee has been formed, with power to add to their numbers. Bros. Dr. Crucefix, H. Faudel, and T. Scrivener are

the President, Treasurer, and Secretary. The sub-committee met on the 25th at the Freemasons' Tavern, to make preliminary arrangements. Individual subscriptions are limited to half a sovereign.

TESTIMONIAL TO BRO. JOHN WHITMORE.—The Stewards of the late ball in aid of the Aged Masons' Asylum have marked their approbation of the valuable services rendered by Bro. Whitmore, their Honorary Secretary, whereby the profits have exceeded any previous ball, by presenting him with a piece of plate; and what enhanced the value of the compliment was the liberality of the President of the ball-stewards, who entertained the board in the most hospitable manner on the day of presentation.

CHAPTER OF FIDELITY, May 7.—Bros. Rayner, Levy, Brizzi, Mullins, and Graves were exalted with the usual *éclat* that attends the proceedings of this excellent Chapter. The after-dinner proceedings were admirably conducted.

OAK LODGE, No. 225.—The W. M. Bro. Pryer is continuing his interesting series of Lectures on Masonic Antiquities. On the 21st April the previous lecture was repeated at the request of the Lodge. Several Grand Officers were then present, and numerous visiting Brethren. The lecture occupied more than two hours in the delivery, and was listened to throughout with the most marked attention. Bro. Pryer commenced by stating, that having been requested by the Brethren to repeat the previous lecture, he with pleasure acceded to the request, but not having taken any notes on the former occasion, he would endeavour to give the various points as he best could from recollection. We regret that we cannot give more than a statement of the principal points of his observations, but he intimated that the various subjects to which he was directing attention, would be further illustrated by him in the pages of the *Freemasons' Quarterly Review*.

Attention was then drawn to the distinction between *Masonry* and *Freemasonry*, and it was explained, that from the most remote antiquity a fraternity of builders had always existed, who were connected with the various orders of priesthood, and devoted themselves exclusively to the cultivation of science and the erection of sacred edifices. As various religious rites were known only to the priests, they alone were capable of erecting temples adapted for their solemnization.

The earliest of these fraternities appeared to be the Hiero-Laotomi, or Sacred Builders, of ancient Egypt; they were of the first caste, connected with the government and priesthood, being, in fact, "Masons of the priestly order," and were entirely distinct from ordinary masons and artificers, who were of inferior caste. They enjoyed considerable privileges and power, and possessed the most profound skill in architecture, being the designers and architects employed in the construction of the marvellous pyramids and temples, and other wonderful structures of ancient Egypt. The architect of the great pyramid appears to have been Eimei, who was then Grand Master or Chief of the Sacred Builders, being described in hieroglyphics "as chief of the habitations of King Saphis." This pyramid was built about 2360 years B. C. The Hiero-Laotomi initiated none but those who were free by birth. The Dionysians, of Asia Minor, were next described as a body of priests, who had derived their knowledge from Egyptian sacerdotal colleges, and having devoted themselves particularly to the study of architecture, were incorporated in Asia Minor as a fraternity of builders at a very early period,

having their principal lodges or colleges at Tyre and Sidon. They brought with them from Egypt the rites of Dionysius, and flourished to such an extent, that they became the nursery, or parent stock, from whence the most celebrated architects of antiquity derived their knowledge. These were the men who assisted King Solomon in the building of the temple, when presided over by Hiram, King of Tyre. They had three degrees equivalent to E. A. P., F. C., and M. M., used their working tools as *moral* emblems, and distinguished themselves, both by night and day, by tokens, passwords, and signs. They were particularly attentive to the duties of benevolence, and were distinguished for their spirit of fraternal union and brotherly love.

Bro. Pryer then traced the introduction of hodies of these fraternities into Greece and Rome; in both countries they received great encouragement from the state, and carried architecture to an admirable pitch of perfection. In Rome they were associated in colleges, called the Colleges of Free Builders; and, as in Asia Minor, possessed the exclusive privileges of erecting all temples and palaces. They were in like manner free from all taxes and talliages, exempt from military and state service, and subject only to their own regulations, which were defined in the law of the twelve tables. Under the Grand Mastership of Augustus Cæsar they attained a palmy state, and adorned Rome with those splendid edifices, the ruins of which still excite the attention of the traveller. In their government and peculiar system the Roman Freemasons assimilated entirely to their predecessors the Dionysian Brethren; they practised the same principles; recognized the same degrees; were similarly distinguished by grip, sign, and word; made the same moral use of their operative instruments; and were particularly distinguished for their fraternal union, their spirit of toleration, and practice of benevolence. A great variety of interesting facts were adduced as to the history, government, and proceedings of the Roman builders, and the analogies which these fraternities presented to Freemasonry as practised at the present day, were particularly striking.

On the invasion of Rome by the northern barbarians, it appears that the fraternity followed the fate of the Roman empire; scattered abroad, and deprived of their peculiar privileges, their art eventually declined; still, however, they formed themselves into particular bodies, cultivated their ancient craft, and in Italy and Normandy attained to somewhat of their former excellence. The style of their building, however, was evidently debased, and far inferior to the excellence which characterized the Augustan era; and new principles of building were introduced, adapted to the wants and conveniences of a new form of worship. The ancient basilica were converted into Christian temples, and the assistance of the Freemasons in the erection of religious temples was again called into active operation. By papal bulls, in the early part of the tenth century, the fraternity was again constituted as a recognized body, under their distinctive appellation of Freemasons, and to whom was exclusively entrusted the erection of all Christian edifices; and so indefatigably did they apply themselves to the work, that almost every part of Christendom is at the present day filled with evidences of their superior skill.

Bro. Pryer traced the progress of the fraternity in various parts of the continent, in England, Scotland, and Ireland, and gave interesting details as to the erection of many of the most important structures of the middle ages, and particularly Strasburgh cathedral. Numerous records of the fraternity were adduced, and it was shown that the ancient Brethren

possessed the same passwords, signs, and tokens, and used the same emblems as are known and practised at the present day. The progress of the fraternity in our own country was shown with great accuracy, and it appeared that the cathedral of St. Paul in our own city was the last great work constructed by them in their operative character, under the auspices of our distinguished Brother, Sir Christopher Wren, the Deputy Grand Master. Thus the lecture contained a history of the fraternity, regarded in its operative character, from the building of the pyramids to the erection of St. Paul's, a period exceeding four thousand years; and during the whole of that period it was shown, that the Order was distinguished by the same characteristic marks as those which distinguish it at the present day.

The preceding remarks contain but a brief outline of the various topics touched upon, a great mass of evidence being adduced in illustration and support of each particular point.

Having given this explanation, Bro. Pryer proceeded to the second part of his subject, which consisted in adducing corroborative evidence in favour of his argument, in the shape of a series of "marks" which were used by the building fraternities he had described, in all countries and ages, and tended to prove incontrovertibly the universality of the system adopted from the earliest times.

These marks, it appeared, were compounded, in all instances, from the triangle, square, and circle; and the lecturer explained, at great length, the sacred references attached to these emblems by the principal nations of antiquity—the triangle appeared to represent the triumphant nature of the Deity, and the meaning was the same among the Egyptians, Indians, and Celts, and among those countries, in connexion with the circle, it was an emblem of the sacred name of the Deity. It thus appeared that all the emblems used had a religious reference, and that each mark compounded from these sacred emblems was used to distinguish the work of a particular craftsman, to whom the "mark" had been entrusted with peculiar solemnities, and who was compelled to use it upon every perfect ashlar he might shape.

Diagrams illustrative of these particular marks were exhibited, and these were taken indiscriminately from Egypt, Asia Minor, India, Rome, and from numerous cathedrals and ecclesiastical structures, both on the Continent and in this country and Scotland; and it was shown that all were derived from the same common source, and bore the same universal reference.*

These marks it appeared were not only used by the fellow-craftsmen to distinguish their particular work, but had a higher and more important signification, being used, in fact, by the Masters as the elementary principles of their designs. Among the craftsmen these marks had the same references as heraldic badges; but when by unremitting application to geometry, and those sciences which particularly distinguish his degree, the craftsmen had attained to the Master's skill, it was then found that these marks had a latent meaning, of which he was before

* Of the marks exhibited, the following were discovered and drawn by Bro. Pryer, viz., those from Rochester Cathedral, Canterbury Cathedral, Maidstone Church, Holyrood Chapel, Roslin Chapel, Winchester Cathedral, Peterborough Cathedral, Malmesbury Abbey, Tintern Abbey, Ilfley Church, and Christ Church, St. John's College, and New College, Oxford. The following were discovered by Bro. Godwin, viz., those from Poitiers, St. Radegonde, Cologne Cathedral, Church of the Apostles, St. Andrew's and St. Cunibert's, Cologne, Furness Abbey, Cheetham College, Manchester; Gloucester cathedral, St. Mary, Redcliff; and Bristol Cathedral.

ignorant, as they furnished him, in fact, with the very elements of design. This was illustrated by diagrams of several cathedrals, and other structures of the middle ages, in which the application of the mark to the original design was very distinctly shown, and rendered perfectly clear to every one present.

Bro. Pryer then placed the results of the various topics embraced in his lecture before the Brethren, and concluded by some impressive remarks upon the spirituality and high importance of Freemasonry, and the necessity which existed for regarding it in a religious as well as moral and philosophical character.

The delivery of this lecture gave great satisfaction, and at the conclusion Bro. Pryer was warmly commended; an especial vote of thanks was moved and carried by acclamation, and ordered to be entered on the minutes of the Lodge.

May 19.—The Lodge is rapidly advancing under Bro. Pryer's direction. At this meeting Bro. Single was passed, Bro. Danson initiated, and five gentlemen proposed. The W. M. delivered a lecture on Masonic Antiquities, comprising interesting particulars relative to Egyptian hieroglyphics. At the banquet Bro. Blewitt presided over the musical department; Bro. Naylor, P. M. of the Scientific Lodge, Cambridge, Bro. Thomson, of the Moira Lodge, and several Brethren from the St. John's Lodge, between whom and the Brethren of the Oak the most fraternal feelings are reciprocated, were present; and from the admirable manner in which all the proceedings were conducted, it is not too much to say that the Brethren of the Oak Lodge never enjoyed a more delightful meeting.

LODGE OF INSTRUCTION UNDER SANCTION OF THE LODGE OF STABILITY, No. 264, *April 30.*—The anniversary meeting for the session 1846-7, was held at the George and Vulture Tavern, Cornhill, London, this day, at seven o'clock, when Explanations of the Lodge or Tracing-boards in the three degrees were given by the W. Bro. Peter Thomson, P. G. D. and his pupils; viz. Lodge Board, third degree, Bro. J. F. White; second degree, Bro. H. Muggeridge; first degree, Bro. J. T. Danvill. The working was admirable. The banquet took place at nine o'clock; the W. Bro. J. C. M'Mullen, P. G. D., in the chair. About one hundred Brethren were present.

PRINCE OF WALES LODGE, No. 324.—At the April meeting Lord Reddlesham was initiated, and passed in the following month; the Grand Master was present. The Prov. Grand Master for Cambridge-shire performed the ceremonies. Some curious *on dits* are afloat that await confirmation.

NATIONAL POLISH LODGE, No. 778, *June 17.*—The inauguration of this new scion of the Masonic tree took place this day, amid the approbation and admiration of a very numerous meeting of the Brethren. Among those present were the Earl of Yarborough, Deputy Grand Master, Lord Dudley Coutts Stuart, and other distinguished Masons. The ceremony was admirably conducted in the English language, which was in fact the only language spoken. But what especially delighted the assembled Brethren, were the many excellent Masonic addresses delivered in the English language, with a fluency and elegance of diction that greatly added to their effect. It was scarcely possible to believe the Brethren to be natives of Poland. Several noble and other Brethren sent letters of apology for their absence. It is confidently expected

that the National Polish Lodge will take a high position in the Order. It is, we understand, to work always in the English language, and according to the English ritual. The warrant was signed by the Grand Master on the 27th of May last.

LODGE FRANCAISE DE LA TOLERANCE, No. 784.—This Lodge is now in full operation, and meets, we believe, on the first Tuesday in the month, under the able presidency of Bros. Caplin, Armand, and Nardin, the officers named in the warrant as the Master and Wardens. The proceedings are conducted in the French language, and embrace much of the English ritual. Many points of the French ritual are however retained, in particular the "Chamber of Reflection." Bro. Boura is the Treasurer, and admirably seconds the Master and his Wardens in their praiseworthy efforts to advance the objects of Freemasonry.

CHIT CHAT.

THE BISHOP OF EXETER, BRO. DENIS MOORE, AND THE CHARITY BALL.—A curious correspondence between the Bishop of Exeter and Mr. W. Denis Moore, Mayor of Exeter, relative to a public ball announced to take place in aid of the distressed Irish and Scotch, is published in the *Exeter Gazette*. The bishop wrote to the mayor on the 24th of March, expressing his "very strong opinion on the painful incongruity of such a mode of testifying sympathy for famishing millions;" and stating that he had animadverted on the contemplated enormity in a sermon which he had that day preached. Mr. Moore replied by avowing his "regret and surprise," &c.—"Though humbly sensible of the great superiority of your lordship's judgment, I am unable to discover any sound objection to such mode of disposing of the surplus receipts arising from a harmless amusement. I am very far from thinking that the end, however good, can sanctify objectionable means; but when the means are blameless in themselves, I am at a loss to comprehend how their character should be changed by an ulterior benevolent purpose. . . . The promotion of the intended ball is a course directly sanctioned by the personal example of her Most Gracious Majesty." The bishop published his sermon at the charge of one shilling. To the title-page he appended a foot-note, stating that the "proceeds" of the sale were to be given to the relief purposes for which the proceeds of the ball were destined; and hinting that those charitably disposed could give as much as they liked beyond the shilling. On the sermon and note Mr. Moore founded a long letter to the bishop, written in exceedingly respectful but very direct language. He asks—"Was it necessary that your lordship should stigmatise with such terms as 'selfishness,' 'degrading,' 'low,' 'miserable frivolity,' 'mockery,' and 'dissipation,' the feelings of those who in a different sphere have come forward to devote their talents to the like purpose?" then comes a home-thrust. "What was the shield which in 1841 sheltered your lordship's name from the like aspersion, when it stood high among 'full half the aristocracy of Devon,' not unaccompanied by others of clerical and even episcopal dignity, in the list of stewards of a festival, in which the ceremonies of the day, consisting of: a procession, a sermon, and a tavern dinner, were terminated by a public ball? I may be permitted to ask, were these in themselves 'in-

nocent festivities ;' and did they become evidences of 'dogged, wilful, systematic resistance of everything like denial of self,' when devoted to the ulterior purpose of increasing the funds of the Devon and Exeter Hospital ?”

NOTHING NEW UNDER THE SUN.—An ancient Greek manuscript (of the sixth century) has been discovered at Athens, which besides a treatise on Byzantine painting, is said to contain an account of the Daguerreotype process, and hints for the manufacture of gun-cotton. In this manuscript the art of producing photographic pictures is called “*Helio-type.*”—*Caledonian Mercury*, 1847.

A PREPARATORY STUDY.—Before any man sets out to invent perpetual motion, we recommend his practising the trick of getting into a basket and lifting himself by the handles. When he succeeds at that, he can go a-head with perpetual motion with some prospect of success.

HER MAJESTY'S HOUSEHOLD.—The following order has been issued by the Lord Steward of the Queen's household :—“ Her Majesty, taking into consideration the present high and increasing price of provisions, and especially of all kinds of bread and flour, has been graciously pleased to command that from the date of this order no description of flour except seconds shall be used for any purpose in her Majesty's household ; and that the daily allowance of bread shall be restricted to one pound per head for every person dieted in the palace. By her Majesty's command. **FORTESCUE.** Board of Green Cloth, May 12, 1847.”

FAMOUS ADVICE.—The King of Holland has strongly recommended the Emperor of Japan to throw open his country to Europeans, so as not to run the risk of being bombarded into civilization like the Chinese.

A CURIOUS DISCOVERY.—There was lately discovered, in opening a quarry at the island of Grand Canary, the skeleton of an enormous dog, in a good state of preservation. It was purchased by the consular agent of France and sent to the Museum of Natural History at Paris. It is an object of the greater interest to science from the fact that it belongs to that enormous race of dogs which, according to Pliny, gave the name to the Canaries, and which, for some centuries, have disappeared from the face of the globe.—*April*, 1847.

FACTS.—At twenty years of age the will reigns ; at thirty the wit ; and at forty the judgment.

QUITE TRUE.—To be afraid of death is to be long a-dying. To live well is the best and only safe preparation for dying well.

CONTRADICTION.—Men resent nothing more than contradiction on a point which they themselves feel uneasy about. Truth may be disputed with impunity, a sophism can only be torn from out the mind with a violence that lacerates and embitters.—*Ranthorpe.*

JEWISH EMANCIPATION.—*Berlin.*—We have already informed our readers of an address being circulated here, thanking the Chambers of Baden for their vote in favour of Jewish Emancipation ; we now learn, that the address has received numerous signatures, among which there are some Christian firms of the highest respectability.

It is gratifying to observe, that similar addresses are set on foot in all parts of Germany, and that all the people, without regard to difference of creed, take a deep interest in promoting the object of the address, viz., to demonstrate that the equalisation of the Jews with their Chris-

tian brethren, is no more an affair of Jews alone, but has actually become the cause of the German people, just as the German people have raised the Sleswick-Holstein question to a national cause.—*Der Jude*.

JEWISH SOLDIERS.—*Berlin*.—Among the nine hundred men whom our city has this year drawn for the military service, there are sixty Jews.

RUSSIAN POLICY TOWARDS THE JEWS.—*Courland, Oct. 4.*—The Prussian Gazette (*Zeitung für Preussen*) contains the following paragraph:—"That government is earnestly intent on the denationalization (?) of the Jews, is hardly to be any more doubted. The teachers of the Jewish youth in their respective districts have announced, that if the pupils will not attend the school on the Sabbath, they may stop away altogether." Judaism being thus attacked in its vital point—the sanctity of the Sabbath—resistance could not be avoided. The Jewish parents do not send their children to school at all now, as we hear from the teachers of the neighbouring districts.—*Allgemeine Zeitung des Judenthums*.

JEWISH TOWN COUNCIL.—*Cologne, Oct. 18.*—At the recent struggle for the election of town-councillor for this city, the banker, A. Oppenheim, of the Jewish persuasion, and candidate of the conservative party, was elected to the office.—*Ibid*.

Koblenz, Oct. 6.—Here also an Israelite has been appointed town-councillor. At Baumholder (district St. Wedel, formerly belonging to the Duchy of Coburg, but now to Prussia), where, of the one thousand four hundred inhabitants, thirty-five are Jews; two of the latter were appointed town-councillors at the recent election.—*Der Jude*.

JEWISH STUDENTS.—*Breslau.*—During the last summer term there were eighty-four Jewish students at this university. From an official report, it appears that seven are studying law, forty-eight medicine, and twenty-nine philosophy. The students of Jewish theology are counted among those of the faculty of philosophy.—*Ibid*.

JEWS AND CHRISTIANS CHANGING FAITH.—A foreign journal states that the Jews in one of the Prussian or German states have evinced their willingness to change their Sabbath for the Christian Sunday; and this has been thought to be a sign of their coming over to Christianity altogether. Then what shall we say of the aspect of affairs at home when we find that the Jewish Baron and Baroness Lionel Rothschild entertained the Christian Marquis and Marchioness of Lansdowne, Marquis and Marchioness of Clanricarde and Lady Emily De Burgh, Marquis and Marchioness of Normanby, Viscount and Viscountess Palmerston, Earl and Countess of Lincoln, his Excellency Count Kielmansegge, Mr. C. Buller, and the Jewish Sir Anthony and Lady Rothschild, and a distinguished party to dinner on the Christian's Sunday evening at their residence in Piccadilly?

PANNUS CORIUM.—We feel it to be a duty to direct the attention of our readers to what has so much benefitted ourselves, and certainly many years' relief from the most distressing presence of corns had much wearied us, and we can walk now with ease and pleasure. A singular instance occurred lately of the value of Mr. Hall's inestimable leather-cloth. A member of the Grand Lodge (below the dais), who is ever foremost on certain occasions, was urged by the Brother near him to sit down, but he kept his standing position, notwithstanding a continual pressure on what was considered a foot studded with corns; but the Brother, smiling in content, whispered, "I wear leather-cloth!" The secret was out.

GIBRALTAR.—“I have to announce the death of an eminent Jewish merchant of Tetuan, in Morocco, of the name of Solomon Levy, who has left a considerable fortune. The poor of the town, Christians, Jews, and Moors, are said to have been perpetually aided by the purse or the counsels of this truly benevolent man, whose liberality to the necessitous was estimated to cost him several thousand dollars per annum. To the military and naval officers of this country, who passed the town in route for the interior of the states, either to enjoy its sports, or for purposes of science, his establishment was always hospitably open in truly eastern style. His influence with the Emperor of Morocco and the chief men, also made him an object of some political importance to the British government. Men like this should not pass hence without a tribute of commendation.”—*Private Letter.*

ST. ANN'S SOCIETY SCHOOLS.—The anniversary dinner of this excellent charity for clothing, educating, and wholly maintaining the children of those once in prosperity, was held last month, at the London Tavern; Mr. Cabbell, *M.P.*, presided, and was supported by Sir W. H. Joliffe, *Bart.*, *M.P.*, the Very Rev. the Dean of Hereford, Sir E. Pearson, Sir J. Phillippart, and about two hundred of the governors and their friends.

After dinner, the chairman announced that this charity had been selected as the first charity for the patronage of his Royal Highness the Prince of Wales, on whose account a first donation of 250*l.* had been transmitted. Mr. Leeks, the secretary, announced a *second* donation of 250 guineas from Miss Burdett Coutts; from her Majesty, 10*l.* 10*s.*; the Queen Dowager, 10*l.* 10*s.*; the Chairman (Mr. Cabbell), 2*l.*; Mr. M. Attwood, *M.P.*, 2*l.*; Mr. E. Brewster and friends, 62*l.* 10*s.* &c.

The total number of children in the society's two establishments (the Royal Asylum at Brixton and the town school) is two hundred and ninety-four. During the evening the children entered the room, and the modest and ingenuous manner and appearance of both sexes elicited the warmest commendations of the company. A donation of 40 guineas was, in the course of the evening, received from four young ladies; and a large subscription was made by the ladies in the galleries. The Duke of Cambridge will take the chair at the society's dinner next year.

GOVERNESSES' BENEVOLENT INSTITUTION.—“The anniversary festival of this charity was held yesterday at the London Tavern, where a highly respectable company assembled to celebrate the occasion. His Royal Highness the Duke of Cambridge presided, and with great earnestness advocated the claims of the institution. From the report, it appears that during the past year four hundred and twenty-two applications have been made for temporary assistance, and to two hundred and seven of these grants have been made, to the extent of 560*l.* The investments of the institution now reach the amount of 8,900*l.*, securing thereby permanent annuities to sixteen aged governesses. The provident fund of the society amounts to 27,262*l.*, and the committee of management still anticipate being able from the contributions to this fund to grant a bonus upon the savings which have passed through their hands. During the six months since the home for disengaged governesses was opened, fifty-two governesses have been its inmates, and the system of registration without expense in connection with that establishment, is found to afford an early opportunity for re-engagement. During the evening, subscriptions to the amount of nearly 700*l.* were announced by the Rev. D. Laing, honorary secretary. His Royal Highness was supported in discharging the duties of the chair by

Lord Ingestre, General Rolt, Mr. Brewster, Dr. Crucefix, and other gentlemen. The dinner arrangements were perfectly satisfactory, and Mr. Higgins made an effective toastmaster. We must not forget to mention, that the presence of ladies gave animation to the festivities of the evening."—*Times*, April 29.

Such is the brief outline of the proceedings of the anniversary festival of this praiseworthy institution—an institution that claims the first rank of all honourable tributes to excellence. The Royal Duke truly observed that he had presided at many public meetings, but there was not one to which he brought so entirely his heart, with his best feelings of gratitude as a man. All honour to him for that sentiment. To what does man owe every sentiment of honour and of virtue but to the mother who taught his infant lips to lisp, as his heart imbibed the precious words from her to whom he looked as to his God? Woman has hitherto been altogether forgotten. One would be tempted to refer this fact to the supposition that she did not require the aid of man. Possibly she might not, were she, like man, fitted to profit by the world; but her sphere is home—and who has a home without woman? The time has arrived when a class of educated ladies, whose earlier years have been devoted to form the youthful mind and train it by lessons of excellence, and who, by neglect of the world or by misfortune, have in their old age become acquainted with dire adversity, may find protection; yet the promised work proceeds but slowly, for out of a list of one hundred and twelve honourable candidates for the benefits of the institution on the 20th of May, only *three* could be elected, leaving no less than one hundred and nine ladies hopeless of aid, unless from *Him* to whom they may address their prayer, that the generous and the grateful portion of mankind may press forward to support this most useful, because most needed sanctuary.

We cannot conclude better than by stating that an institution has been established at Liverpool, which, taking the present one as its model, affords great promise in aid of the class of ladies to whom we have alluded.

SINCERITY does not consist in speaking your mind on all occasions, but in doing it when silence would be censurable and falsehood inexcusable.

THE PARSEE merchant, Sir Jamsetjee Jeejeebhoy, has contributed 500*l.* to the Bombay subscription for the Irish.

FROM THE LIMERICK CHRONICLE.

My *first* doth comfort yield whene'er 'tis cold,
My *second* tells when death takes young or old;
My *toute*, a name the Brethren all revere,
For truth, fidelity, and heart sincere.

To the Editor of the *Limerick Chronicle*.

Charles Fort, May 6, 1847.

SIR,—In your *Chronicle* of yesterday's date appears a *jeu d'esprit* to which I imagine but one answer can be given—our truly respected Brother "Michael Furnell." His love for our Order will not require the *first* to nourish it. May it be long before the *second* tells us another great light has departed from us.

Your obedient servant,

E. B. HODGKINSON.

Quarter-Master Sergeant, 35th Depot, H. K. T. and Kt. of Malta.

MARRIAGE.—*April 17*, at Leamington Spa, by the Rev. John Craig, vicar, Mr. JAMES SHARP, jun, editor of the *Leamington Spa Courier*, to Henrietta Elizabeth, youngest daughter of Mr. John Gearing, of London.

BIRTHS.—*May 15*.—At Oxford, the wife of Bro. RICHARD JAMES SPIERS (W.M. Alfred Lodge, No. 425, Prov. S.G.D., Oxfordshire), of a daughter.

Lately, the wife of Bro. FRED. MAY (P.M. 327, Prov. G.D.) of a daughter.

April 10.—The wife of Bro. J. B. BELVILLE, No. 1, of a daughter.

April.—The wife of Bro. W. H. CARLIN (P.M. No. 30), Ludgate-street, of a son.

Obituary.

GRAVE IMPERTINENCE.—In a village of Suffolk is the following epitaph on a tombstone. It has no name, no date, and no one knows over whose remains it was placed.

“Reader, pass on, nor idly waste your time
On bad biography or bitter rhyme;
For what I am—this cumbrous clay ensures;
And what I was—is no affair of yours.”

THE following inscription is copied from a stone lying in the chancel of the church of Conway, Carnarvonshire:—“Here lyeth the body of Nicholas Hooks, of Conway, gent., who was the 41st child of his father, William Hookes, Esq., by Alice, his wife, and the father of 27 children. Who died the 20th day of March 1637.”

March 15, æt. 73.—Bro. JOHN DYSON, formerly a painter, was initiated, 1803, in No. 168, Chelsea—a contributing member for seventeen years—unfortunate in business—and visited by several attacks of illness, and some severe wounds. His case was approved, and in July, 1839, he was admitted to the benefits of the Asylum for the Worthy Aged and Decayed Freemason.

The misfortunes of life have generally a tendency to depress the animal spirits, but our Brother had much elasticity in his nature, and looked on his altered position with some philosophy. He had not only encountered the misery which want of success in trade entails; but when he would gladly have fallen into the ranks as a journeyman, he became totally incapacitated by having been twice bitten by mad dogs; in one instance he himself cut out a large portion of flesh much larger than was necessary—the dog *died*, our Brother recovered. Some few years after he was bitten by a large Newfoundland dog that had bitten several, two of whom died afterwards; our intrepid brother was again his own surgeon, and boldly cut down upon his wrist to the bone, inflammation ensued, and Messrs. Astley Cooper and Brodie (it was before these eminent surgeons were raised to the dignity of the bloody hand) visited him and performed a difficult operation, to which he not merely submitted with patience, but held his own wrist and explained the manner in which he had previously operated. The two gentlemen were much pleased with

him, and left him other marks of their visit than came from the knife. Poor Dyson told us these facts with simplicity and gratitude. In his earlier years he was a member of the Queen's Loyal Volunteer Association at Chelsea, and was a steady, regular soldier, as corporal from 1798 to the year 1814, when the general peace rendered the services of the corps no longer needed. The late Countess of Harrington, as the representative of Queen Charlotte, presented the colours in 1804.

Bro. Dyson preserved the several documents of the corps, with the copies of sermons preached before it, and felt in their remembrance much pride and comfort. As a Mason he was sincere in his vocation; as a man humble, it is true, but honourable in his principles, and therefore he conferred honour upon the Asylum, the benefits of which he was entitled to enjoy.

In 1838 he was candidate for the office of sexton to St. Luke's parish, Chelsea. His placard was a curiosity, "Happiness to those who wish it to others. Freedom of election and no oppression. John Dyson, thirty-five years an inhabitant and rate-payer of the parish, twenty-five years a subscriber of one guinea annually to the Parochial Schools, fourteen years ditto to the Licensed Victuallers' School, twenty-one years a Freemason, &c. &c." But poor Dyson did not succeed to the office of sexton.

March 31.—Lord SAYE AND SELE, æt. 49, after a few days' illness. His lordship was unmarried. He was Prov. Grand Master for Kent, but entrusted his worthy deputy with full powers to act. It is due to the deceased nobleman to state, that since he came to the title and estates, he performed very many acts of charity. The present lord, on hearing the appointment of his successor to the office of Prov. Grand Master, presented that Brother, L. C. Humfry, Esq., with the Masonic paraphernalia of the deceased nobleman.

April 16.—Suddenly, of apoplexy, at Bombay, the wife of Bro. W. A. Purnell, Esq., P. P. G. D. (President of the Medical Board).

April 23.—At his residence, Oakhill's House, near Taunton, Brother HENRY SULLY, *M.D., M.R.C.S.*, surgeon extraordinary to his majesty the King of Hanover. The deceased Brother had been ever a most zealous and devoted worker of the Craft, and was distinguished by having conferred on him the important trust of Deputy Prov. Grand Master of Somerset. He was the father of the province, being (since the lamented death of the venerable and venerated Bro. F. A. Stradling) the oldest Mason in the county, having worn the *distinguishing badge* for more than half a century. His professional skill was of the first order, and many hundreds can now gratefully testify to the eminent benefit of his services; the poor were amply supplied both with medicines and food as well as advice, and time was very often given to their claims with loss and inconvenience to himself. As a friend and "boon companion," he was much esteemed, and the hospitalities of his house were awarded with unsparing hand and heart. He lived to a "ripe old age," nearly 80, and the writer of this feeble tribute (Bro. Eales White) has a note written to him by his deceased friend, *without the aid of spectacles*, a few days only previous to his death.

St. Lucia, May 8.—"At his residence in Castries, after an illness of a few days, Brother CHARLES MACNAMARA, harbour-master and colonial landing-waiter of this port. He was in the 61st year of his age, and a native of Grenada, had seen some service in the naval wars of the

country; and the gallant act is recorded of him in history, of having saved the life of an officer (Capt. Clement) at Trafalgar, in a manner highly creditable to his heart. He lived here sixteen years, and enjoyed the confidence and esteem of all classes. Not only is his death the cause of much sorrow in this island, but abroad many an English heart will be affected by the sad news of good 'Old Mac's' departure.'

May 31.—Suddenly, at Edinburgh, Bro. the Rev. Dr. CHALMERS, *et. 74.* This celebrated divine was initiated at Dundee. (We shall be thankful for any Masonic particulars).

Bro. Major Sir WALTER SCOTT, who died on his passage from India, was initiated in the Canongate Kilwinning, Edinburgh.

Lately, Bro. Major DEUCHAR, late of the 1st Royals, (a brother of the late Alexander Deuchar). He was a zealous Mason. As a soldier he had seen much service.

Bro. WM. DOWNE GILLON, *Prov. G. M.* for Linlithgowshire.

Bro. PATRICK MAXWELL STEWART, *M.P., Prov. G. M.* for Renfrewshire, the fourth member of his family in succession who had filled that dignified office.

PROVINCIAL.

KENT.—Lebbins C. Humfry, Esq., the New Provincial Grand Master of Kent, has re-appointed Joseph Ashley as his Deputy Grand Master, an auspicious commencement of his Masonic government. The inauguration of the new Provincial Grand Master is postponed until the 9th August, it not being convenient to him to attend earlier, on the account of circuit business.

GRAVESEND, June 14.—The Lodge of Sympathy, No. 709, held its anniversary, on which occasion Bro. E. A. Hilder was installed as Worshipful Master by Dr. Crucefix, in the presence of Bro. J. Ashley, Esq., the Deputy Provincial Grand Master, the mayor, and many visitors. There were two initiations and two passings, which, with the various charges and addresses, were conducted in a very effective manner. It was expected that the Provincial Grand Master, Bro. Lebbins C. Humfry, Esq., and Bro. James Harmer, Esq., would have been present, but the former was prevented by important business, and the latter, we regret to say, by indisposition. The banquet was liberal, nay, elegant in every respect, and the several after-dinner addresses by the Brethren were marked by even more than customary effect.

CHELMSFORD, May 27.—At a meeting of this Lodge, held at the Lodge-room, White Hart Hotel, the Rev. Thomas Harvey, *M. A.*, of Thaxted, was duly initiated into the Order. The usual quarterly banquet afterwards took place, at which a goodly number of the Brethren assembled. Upon the health of the reverend gentleman being proposed by the Worshipful Master, in the course of his reply Bro. Harvey spoke at very considerable length, and in the most fervid language. We regret that the report reached us too late to insert the address; we will endeavour to

do so in cur next. We have much pleasure in announcing that several influential Brethren of the Lodge of Good Fellowship, held in this town, have liberally subscribed towards forming a library of Masonic works; they have already collected all Dr. Oliver's writings, the *Freemasons' Quarterly Review*, and other interesting works on Freemasonry.

ROCHFORD, ESSEX.—*June 9.*—The Right Worshipful Rowland Alston, Esq., P. G. M., held his annual meeting in this town, which was well attended, upwards of eighty Brethren being present. There was a procession to church, where a sermon was preached for the benefit of the Hewlett Fund. The congregation testified their feelings on the occasion by a liberal contribution in aid of the orphan children of their deceased and reverend friend; nor were the Masonic Brethren behind hand. The Brethren on their return transacted the routine annual business, and afterwards dined together. The addresses, more especially that of Bro. Alston, Jun., P. G. W., were admirably delivered; and the musical arrangements were conducted by Bro. Blewitt, with his customary success. Many London Brethren were prevented from attending in consequence of the festival in aid of the Benevolent Annuity Fund being suddenly fixed for the same day.

EWELL, SURREY.—*Grove Lodge, No. 593, June 26.*—The foundation stone of the intended new church at Ewell was laid, with Masonic honours, by Brother Sir John Rae Reid, Bart., M. P. The Grove Lodge met on the occasion at three o'clock precisely, at the Spring Hotel, Ewell, when the Right Worshipful Bro. Dobie, Provincial Grand Master, presided, and with the Lodge and Brethren present proceeded, according to Masonic order, to assist in the above interesting ceremony. The Brethren after the ceremony banquetted at the Spring Hotel.

WATFORD.—At a meeting of the Brethren of the Watford Lodge, held at the Essex Arms, on the 9th of April. Bro. W. S. Tootell, of Edgware, was installed Worshipful Master for the ensuing year, who afterwards appointed and invested his officers. About forty of the Brethren, among whom were H. H. Burchell, Esq., High Sheriff for the county, Captain Foskett, J. P., T. Warp, Esq., &c., sat down to a banquet.

OXFORD.—One of the most brilliant Masonic meetings which has ever taken place in this city occurred on the 4th of May, when the Past Junior Grand Warden of England, Bro. R. G. Alston, formerly of Christ Church, accompanied by his brother (Bro. F. Alston), Bro. Pryer, Master of the Oak Lodge, London, and Bro. J. Blewitt, the distinguished musical composer, came from London expressly to visit the Masonic Brethren of this province.

A considerable number of the members of the Alfred City and Apollo University Lodges assembled to do honour to these Brothers, and it being the regular monthly Lodge night of the former, the attendance was unusually large. At the conclusion of their Masonic labours the Brethren adjourned to the banquet-room for refreshment, when the W. M. of the Alfred Lodge, Bro. R. J. Spiers, presided. The usual Masonic toasts were very happily introduced, and responded to with the utmost enthusiasm.

The Prov. Grand Master, Bro. Rev. J. C. Ridley, took the opportunity, in returning thanks on his own behalf, to propose the health of the W. M. Bro. R. J. Spiers, which was cordially responded to.

Bro. SPIERS rose and said—"Right Worshipful Sir and Brothers, indeed you have done me but justice in saying how much I desire the prosperity of the two Lodges, which, it has been truly said, in feeling are but one. Although I desire so much that Masonry may flourish, not only in my own Lodge, but also in the sister Lodge, I cannot take credit for doing all that you have assigned to me. I have endeavoured to follow the example set me by my predecessors by imitating their zeal, but being called on to take the chair of this Lodge when it was in a state of unexampled prosperity, it was no slight task to keep it in that proud position; it has, however, been my earnest endeavour to merit your approbation, and nothing is more gratifying to me than to see so large a number of the Brethren present on this occasion. I take it as a personal compliment, which is heightened by the presence of several distinguished Brethren, whom the members of the Alfred Lodge, in common with myself, are delighted to come forward to honour. Although we commenced the year most auspiciously, I hope that the future will show that we have still more prosperous days in store; and with such support and countenance as I receive, and with such favourable circumstances around me, it will be my own fault if Freemasonry does not prosper in my Lodge as it deserves. I thank you again for the complimentary manner in which you have received my name, however little I deserve it, and beg to assure you that I will do all that I can to repay the great kindness which I have ever received at your hands." (Loud cheers).

The W. M. again rose and said—"We have the great pleasure of welcoming within our walls one who returns after many years of absence—one who was initiated in our sister Lodge, and served several important offices in it in a manner highly satisfactory to the Brethren, and with great credit to himself. As a further proof of the esteem which was entertained for Bro. Alston (loud cheers), I may be permitted to mention that he was selected to preside over the Apollo Lodge at the time when he was but an Undergraduate, which you are aware is not an ordinary occurrence. On leaving this university, he proceeded in his Masonic course, and was promoted to other offices, which he discharged with equal zeal and fidelity, and, after a useful career, was selected by the Grand Master for the distinguished office of Junior Grand Warden of England. I have had the honour of seeing him act in that capacity, and also the great gratification of witnessing his exertions in his own province, where he spoke in terms of affectionate regard of the Apollo and Alfred Lodges. This was in the presence of above a hundred Brethren, and it was with extreme delight I heard him speak of days spent in Oxford, of his initiation in the Apollo Lodge, and of the lessons he had learnt in the Alfred Lodge. It is with great pleasure I remember those words, because they were spoken with such sincerity; and I call on you to show how grateful you feel for this recognition, and how happy we are to have him once more amongst us, and proud that so distinguished a Mason has emanated from this province.

The W. M. then gave the health of Bro. Alston, which was received most enthusiastically.

Bro. ALSTON—"I do assure you I am using no idle form of words when I tell you how incompetent I am to express my feelings at this moment. It is a very easy matter to say, 'I thank you, and to express how grateful I am for the kindness you have shown me;' but it is not so easy to tell you what I feel, when, after an absence of eleven years,

I find myself a guest at that Lodge where I first received the hospitality of Masonry, and where my earliest Masonic lessons were learnt. (Cheers). This alone would have been a sufficiently gratifying circumstance, but it is rendered doubly so by the extreme kindness and favour which you have all evinced towards me. I do assure you, that after a long period spent in Masonry, I never felt so much gratification as in coming back to the place where some of the happiest moments of my life were spent, and where, through the instrumentality of our Order, I never found myself without friends—(cheers). I am delighted to find Masonry in this place, not as I left it, but in a tenfold more flourishing state than when I took an humble part in it. I was prepared by the knowledge that your two Lodges were under the guidance of such efficient officers, and the spirit which characterised the Brethren, to find that Masonry had flourished, but did not expect to see it in its present palmy prosperity. In days gone by, we looked upon a Lodge numbering twenty members as flourishing, but now it would be considered nothing less than struggling; and this change in the aspect of Masonry is delightful to me, because I am every year more strongly impressed with its excellence and usefulness—(cheers). I love Masonry, because I believe it is practical and founded on the purest principles which can adorn and elevate human nature, and render mankind more useful to each other—(cheers). I must briefly revert to the observations which fell from the Provincial Grand Master, relative to my father's conduct in the government of his province; those expressions are very dear to me, because my father is as sincerely attached to Masonry as I am. His office is comparatively an easy one, for the Brethren do not assemble in such large numbers as in this province, nor can it be expected where the Lodges are spread over a large agricultural district; still he derives every countenance and support from the Brethren, who feel, as Masons should do on all occasions, that it is not only their duty to make themselves acquainted with the real principles of Masonry, but to carry them into effect—(cheers). I should not, however, do justice to your kindness, if I did not express to you how deeply gratified the Rochford Lodge in Essex feels, for the complimentary vote passed at one of your recent meetings. It is equally gratifying to them, and will be to you, to know that that great cause of charity has prospered to a degree that was scarcely thought possible; but the exertions commenced by the Rochford Lodge have been followed up in so noble and liberal a manner (not only by the Lodges in this province, but by the Grand Lodge and others in different parts of the kingdom), that the result will be to rescue the nine orphan children of Brother Hewlett from destitution, to give them an excellent education, and restore to them in some measure the comforts and happiness of which they were bereft by their bitter bereavement—(cheers). I believe that the movement which has taken place throughout the length and breadth of the land in behalf of the Hewlett Fund, will have the effect of showing where assistance may be relied on in the trying hour of need, and it will also display to the popular world, the beauty, uniformity, and sincerity, which characterise and adorn our ancient Order—(cheers). Once more I thank you, from the bottom of my heart, for all your kindness, and I shall never cease to be a well-wisher for your prosperity till I shall cease to live—(loud cheers).

The W. M. then proposed the health of the W. M. of the Apollo Lodge and its Officers, which was briefly responded to by the W. M. Bro. Burstall.

The W. M. gave the health of the Past Masters; acknowledged by Bro. Thompson.

In proposing the healths of the Visiting Brethren, the W. M. mentioned that they were not only honoured with the presence of Bro. F. Alston, brother to the J. G. W. of England, but with that of Bro. Pryer, Master of the Oak Lodge of London, and the contributor of frequent papers in the *Masonic Quarterly Review*, distinguished for their researches into the origin and early history of Masonry.

Bro. F. ALSTON returned thanks, and said, that although he did not visit Oxford with the same feelings as his brother, not having the same associations, he should ever revert with intense pleasure to all he had seen and heard, and the pleasing reception which the Brethren had given him.

Bro. PRYER acknowledged the compliment paid him, and said that this was the first visit he had ever paid to this seat of learning, and he should not easily forget it. He was delighted in witnessing the working in the Lodge, which was admirable; and if there was one circumstance more than another upon which the Brethren of this province might pride themselves, it was that they assembled not in a tavern, as was too frequently the case, but in a splendid Lodge of their own, and on consecrated ground—(cheers). He rejoiced to hear that Masonry had progressed ten-fold in this province within the last few years, and he hoped that its fame as the seat of learning would be only equalled by its fame as the seat also of Masonic knowledge, whence missionaries might go not only to all parts of the kingdom, but of the world, taking as their watchword universal charity, and inscribing on their banners peace on earth, good-will towards men—(cheers). No place was so calculated to further the Masonic cause as this, and the present assemblage was the best evidence of the zeal, spirit, and ability which characterised the Brethren of this province. In conclusion, he gave them a pressing invitation to the Oak Lodge, over which he presided, and assured them that he would endeavour to repay the kindness he had that night received at their hands.

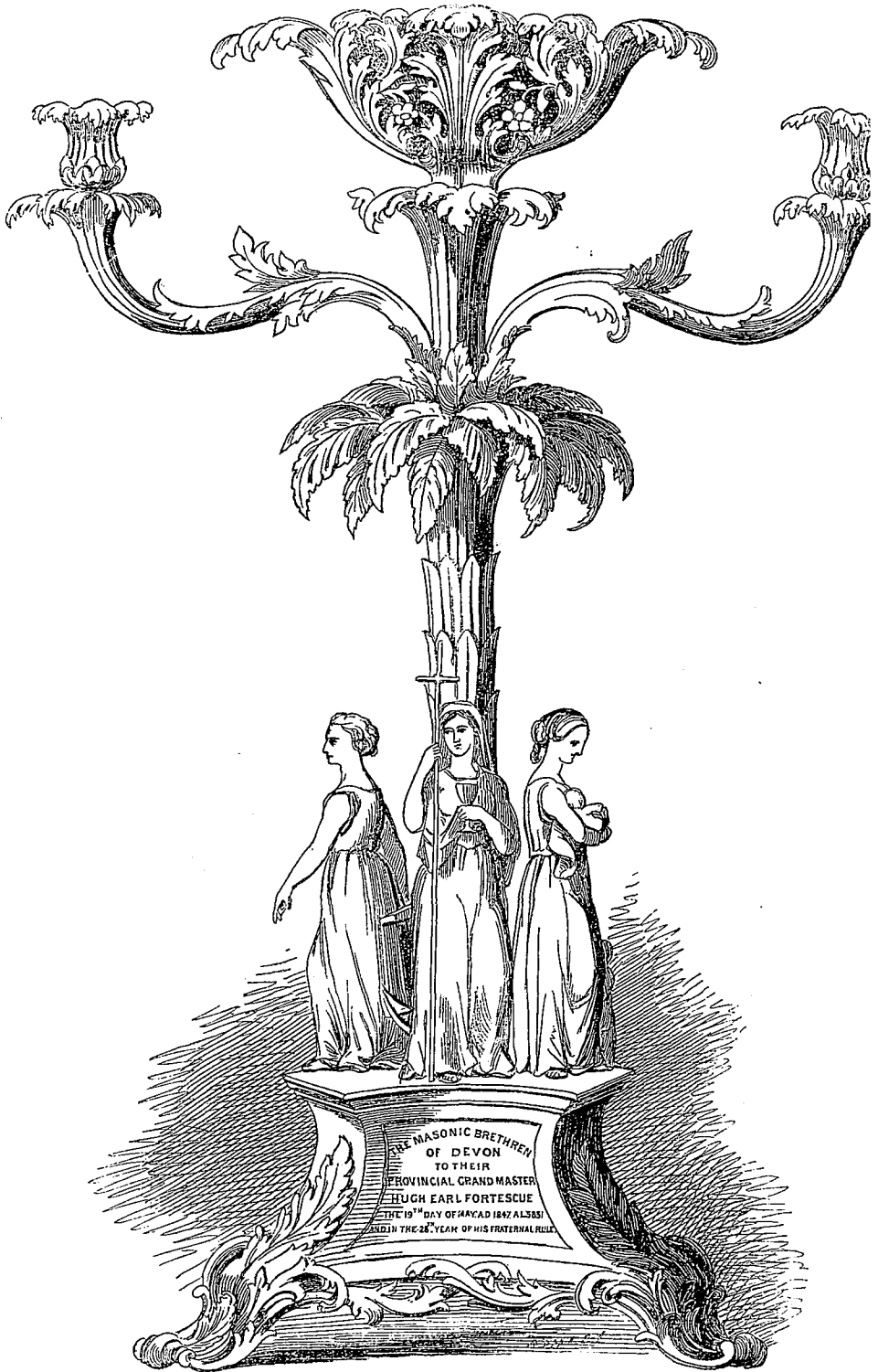
The health of Bro. Blewitt was given, with many thanks for his musical services.

Bro. BLEWITT returned thanks in a highly humorous speech, which he concluded by saying, that any deficiency of words he would endeavour to make up by the piano; and, suiting the action to the word, sat down to that instrument, and gave, "Let us drink to old friends," in a most effective style.

The "Health of the Officers" (responded to by the S. W. Bro. Jas. Wyatt), and "Success to the Masonic Charities," concluded the toasts of the night, and terminated the labours of the Chairman.

The meeting was admitted by all to be one of the most successful and delightful that has ever occurred within the walls of a Masonic Lodge. The musical arrangements (under the direction of Bro. Blewitt) were admirable, and his songs, humourous and sentimental, as well as the glees and duets, so well sustained by the musical brethren, gave great *éclat* to the proceedings, and afforded a musical treat of the highest order.

The following evening the Apollo Lodge met for Masonic business, when four initiations and one raising took place. Bro. J. Blewitt presided at the organ, and the anthems, which were introduced and well sustained, gave additional effect and solemnity to these impressive cere-



monies. A banquet on a magnificent scale was given on the occasion, at which the Prov. G. M. (Rev. Bro. J. Ridley), the P. J. G. W. of England (Bro. R. Alston), Bro. F. Alston, Bro. Pryer, with a large number of the Brethren of the Apollo and Alfred Lodges were present. The W. M. of the Apollo Lodge, Bro. Burstall, presided, and by some eloquent and impressive speeches, as well as songs, duets, and glees, the Brethren were highly entertained for a few hours. Bro. Blewitt contributed greatly to the pleasures of the evening, and the Brethren are much indebted to the W. M. of the Alfred Lodge, Bro. R. J. Spiers, for his spirit and liberality in securing the services of this distinguished composer.

DEVON.—*Masonic Testimonial to the Grand Master of Devon*.—This elegant piece of plate, manufactured by Ellis and Son, of Exeter, was presented to Earl Fortescue 19th of May, at the annual Masonic Festival for the province over which he has so long presided as noble Grand Master. The design for this splendid ornament for the table, as candelabrum or epergne, is exceedingly chaste, and has been executed with great care, and most elaborately finished. In its latter character, the spreading arms, surrounded by ruby-coloured cut glass dishes, produce a very rich and pleasing effect. From a pedestal of three sides, on each of which respectively is inscribed the presentation, the Masonic Order of his lordship, and, lastly, the arms of Fortescue, arises a spreading palm-tree, beneath the graceful depending foliage of which, corresponding to the three sides of the pedestal, are placed three figures, Faith, Hope, and Charity, in frosted silver. The design, altogether, is a classical conception, and reflects great credit on the taste that selected, and on the artistic skill of the firm that has produced, this pleasing testimonial of a beloved nobleman's popularity and worth. We have much pleasure in presenting to our readers a wood-cut, being a copy of that which appeared in the *Pictorial Times*.

On the 19th of May a Provincial Grand Lodge was held at the Masonic Hall, Exeter. After the officers for the year had been chosen and the other business transacted, the Brethren assembled at the New London Inn, when the Right Honourable the Earl Fortescue, Lord Lieutenant of the county, Steward of Her Majesty's Household, and Prov. G. M. of the county, presided at the feast prepared for the occasion. The cloth having been removed, a number of ladies were admitted by tickets, and sat at tables laid out with wine and fruits; the usual loyal toasts having been drunk with cheers, the Right Worshipful D. Moore, Mayor of the city, and P. G. M. of the Province, in a speech characterised by his known ability presented, in the name of the Lodges and Brethren of the county, the splendid silver candelabra to the P. G. M. as above described.

The reply of the Prov. G. M. was in the purely unadorned style of the noble lord, delivered with much feeling; his lordship's son (Lord Ebrington) was present, and about seventy altogether partook of the pleasures of the event. The Rev. Dr. Carwithan, D. P. G. M. of Devon, amongst others, proposed the health of the Prov. G. M. in a speech of some length, and deservedly eulogised the noble earl for his qualities in all the relations of life. The Rev. John Huyshe who has, with so much zeal and ability filled the office of Prov. G. Warden, was again chosen, and sat as Vice-President till after the cloth was removed, when he was pleased to leave the duty in the care of Bro. John Ellis, the

D. P. G. M. of Cornwall, we believe the only visitor from any other province on the occasion.

The business passed off to the satisfaction of the assembled Brethren as well as the ladies; the latter retired after being gratified with the ceremony of presentation and having their healths drunk; and the party broke up at an early hour full of cheerfulness and good order.

BRISTOL.—We have been much surprised to hear of the silly crusade against the *Freemasons' Quarterly* on the 2nd of this month, but hope with confidence, that it will not alter its useful course. The only intelligence that presents itself is the appointment of Bro. Powell as D. Prov. G. M. vice Bro. W. D. Bushell resigned, in consequence of having left the province.

SHERBORNE, *May 11.*—The poor of the town received, through the Lodge of Benevolence, a timely gift, when upwards of one hundred heads of poor families received a loaf each, proportioned to their families; the bread was purchased by the third part of the produce of Dr. Wolff's gratuitous lectures. The W. M. Bro. E. T. Percy attended at the Town Hall, assisted by five of the Brethren of the Lodge, distributed it with regularity and order by tickets in about an hour; we need not say how gratefully during the high price of bread it was received. We understand the portion for Ireland is placed at the disposal of his Grace the Duke of Leinster, the Grand Master of Ireland. And the portion for Scotland at the disposal of his Grace the Duke of Athol, the Grand Master for Scotland.

MONMOUTH, *April 13.*—The Brethren of the Loyal Monmouth Lodge dined together at the *Freemasons' Hall*, in this town, to celebrate the installation of the Worshipful Master, Thomas Swift, Esq., Mayor of the borough. The chair was taken by T. Swift, Esq., W. M.; Benjamin Swift, Esq., officiating as vice-chairman. Upon the removal of the cloth, the usual loyal and Masonic toasts were given, and cordially responded to. Bro. Wakeman, in an appropriate speech, proposed the W. M., which was drunk with enthusiasm. Bro. T. Swift, in returning thanks, expressed a hope that he should, at the termination of his office, have merited the confidence which had been placed in him by the Brethren. "The Duke of Beaufort" was the next toast, and in succession were those of "The Past Masters," "The Wardens," and "The Chaplain." The Rev. R. Chatto returned thanks. Several other appropriate toasts were then given, some excellent songs were sung, and having spent a delightful evening, the Brethren retired at eleven o'clock, highly pleased with their pleasurable entertainment.

CARMARTHEN.—Bro. Ribbans' son, one of the Masters in the Northern Church of England College, has lately been presented with a handsome gold pencil-case by the pupils of Sir Thomas Powell's Endowed Grammar School. A numerous meeting of those instructed in the school took place on the 12th of April, H. Lawrence in the chair. Many ladies were present. The proceedings were highly interesting, and high compliments were paid to Bro. F. B. Ribbans, the Head Master, for his great practical services, and for the advantages effected by his system. Resolutions, embodying the thanks of the meeting to Bro. Ribbans, were passed unanimously. Thus, both father and son have received the merited reward of industry and perseverance.

PENZANCE, *April 13.*—A meeting was held at the Masonic Hall, to

celebrate the annual festival of the Provincial Grand Lodge of Cornwall. A very large number of people assembled to witness the proceedings. Soon after eleven o'clock the procession proceeded to St. Mary's Church, where service was performed in the cathedral style by the clergy, &c. of the place, and a sermon was preached by the P. G. Chaplain, the Rev. H. Grylls, vicar of St. Neot, from the Ephesians, chap. ii. v. 19-22. After divine service, the Brethren returned to the Masonic Hall, where the P. G. Officers for the ensuing year were installed, and invested with the various insignia of their offices by Sir C. Lemon, Bart., P. G. M., and addressed by the Deputy P. G. Master, Bro. John Ellis, viz.,—Past Deputy P. G. Master, Bro. Richard Pearce; P. G. Senior Warden, Bro. Francis J. Hext; P. G. Junior Warden, Bro. Edmund Carlyon; P. G. Chaplain, Bro. the Rev. Henry Grylls, A. M.; P. G. Treasurer, Bro. B. B. Falck; P. G. Registrar, Bro. Christopher Childs; P. G. Superintendent of Works, Bro. William Kitt; P. G. Director of Ceremonies, Bro. Reginald Rogers; P. G. Senior Deacon, Bro. T. P. Tyacke; P. G. Junior Deacon, Bro. Robert Allen; P. G. Sword Bearer, Bro. Capt. Reid; P. G. Pursuivant, Bro. T. P. Dixon; P. G. Stewards, Bros. J. Richards and F. Boase; Past P. G. Stewards, Bros. W. B. Forfar, and J. D. Henwood.

The banquet was provided by Bro. Ball, in the Assembly Room of the Union Hotel, which was tastefully decorated, and hung with the flags of different nations, kindly lent by Bro. Pearce, the Past P. G. M., Alderman of the borough and Consul for the various foreign nations, &c., and forming (as was truly stated by him in the course of the day,) symbols of the universality of Freemasonry. Upwards of sixty of the Brethren partook of the feast, Sir C. Lemon, Bart., P. G. M., occupying the President's chair, and Bro. F. J. Hext, P. G. Senior Warden, and Carlyon, P. G. Junior Warden, acting as Vice.

Grace having been said by the P. G. Chaplain, and the cloth removed, the P. G. M. proposed "the health of the Queen," expressing a hope that one of her sons might become as efficient a Grand Master of England as her father and uncles had been—(loud cheering, the music playing "God save the Queen.") The P. G. Stewards, Bros. Richards and Boase, and the P. G. D. of Ceremonies and Pursuivant, now introduced into the room a large number of ladies, amongst whom were many of the most beautiful of Cornubia's daughters. The next toast proposed from the chair was "the Duke of Cornwall," to whom we all owe allegiance, not only as Masons, but in every other way. "The Queen Dowager and the rest of the Royal Family," was the next toast given, and this was followed by "the Earl of Zetland, M. W. Grand Master of England," which was drunk with the full honours. The P. G. M. then announced that the Brethren would pledge a bumper to the ladies; and he introduced the toast in terms of glowing eulogy, and in the happiest style we ever recollect to have heard him. Bro. Boase, as Junior Steward, returned thanks on behalf of the ladies, in a most felicitous manner.

The health of the P. G. M. Sir Charles Lemon, Bart., was next proposed by Bro. ELLIS, Deputy P. G. M., to the following effect:—He thanked the P. G. M., not only in the name of the Officers, but also in the name of Freemasonry, for the interest he takes in the Institution, and for the inconvenience to which he has subjected himself by being detained in the province from parliamentary and other duties of considerable moment. The Honourable Baronet's career had been of con-

siderable duration, and his public character was now so well known that he (Bro. Ellis) need not enlarge upon it. His private worth was also as conspicuous as his public virtues, and he therefore felt great pleasure, as he was sure all the Brethren would, in doing honour to them.

The P. G. M. returned thanks, and took a hasty glance at the Institutions of the Craft. In the course of his observations he noticed the flattering prospects of Freemasonry in the province, since his accession to the office which he then held. For himself he could say that the more he saw of the Order the more he liked it. He then referred to some deviations from the regularities of the Order that had taken place in one or two Lodges in the province, and hoped that the slight notice now taken of them would prevent their recurrence. He also humourously alluded to the fact of ladies not being eligible to become members of Lodges; and he assured them that there was nothing in Freemasonry that should induce them to think unfavourably of it.

The next toast drunk was "prosperity to Masonry all over the world," after which, the ladies left the room, and the Lodge was closely tyled.

"The health of the P. G. Chaplain" was then drunk with Masonic honours, and duly acknowledged.

BRO. RICHARD PEARCE, Past D. P. G. M., then proposed that the Brethren should again drink, for the purpose of doing so with Masonic honours, the health of the P. G. M., which was accordingly done.

"The health of the Deputy P. G. M. Ellis" was next drunk, and was acknowledged by him to the following effect:—He assured them that he felt most sensibly the more than kind and fraternal greetings with which the toast had been received. Ever since he had been called to hold office in the P. G. Lodge—now about thirty years—he had felt the strongest interest in it, nor was it unnatural that he should do so, for besides the general interest which a member of the Brotherhood might be assumed to take, the fraternity in the province, whom he was not unfrequently called on in his official character to represent, considered they had a right to appeal to him on almost all topics connected with its order and well being. How far this might be right, or whether it might not be laying a burden not easily to be borne, he left them to consider, but he felt nevertheless a duty devolving on him, to approach as nearly as his humble attainments would admit, to those bright examples of ancient and modern times whose works appeared resplendent in wisdom, strength, and beauty. With these feelings they might judge with how keen a relish, with what lively emotion he partook in all the prosperity of the Craft. And here he could not help adverting to the circumstance, that from the far-west—the justly admired spot where they were now met—their Order had lately directed its course almost to the eastern extent of our ruler's dominion; and within the last year a "Phoenix" had risen from its ashes, and, he was happy to say, bids fair to equal any of its predecessors, (in allusion to the revival of a dormant Lodge of that name in Truro.) He then said that he trusted the eloquent sermon of their P. G. C. that day would leave an impression upon them far more lasting than the pageant of the procession, and that it would bear the rich fruit of their three grand principles, Brotherly Love, Relief, and Truth. He could not now refer to a speech that he made when they last assembled in Provincial Conclave at that place; but he knew that it was strongly recommended to confine their ranks to the most worthy, and to cultivate the great principles included in their Order, rather than to risk the contrary by indiscriminate admissions. He was happy to know not

only that their numbers had considerably increased, but that this recommendation had been strictly attended to. Could he see before him the whole band of Brethren of every nation and clime, he would recommend the same fraternal caution—(long continued applause). In conclusion, he might be permitted to say that his remarks were not intended to induce popular applause; but, as the senior officer, and perhaps the most acquainted with this ancient fraternity, and the feelings of the public in respect to it in this province, he would say that it was impossible but that nearly eight hundred Lodges under the Grand Lodge of England, with others in every nation and clime, including upwards of one million of members, should have a powerful influence on the general community; and that Freemasonry, increasing as it was in numbers and respectability generally, and in this province in particular, called for all the energy, care, superintendence, and knowledge of the mystic art that could possibly be rendered. The Deputy P. G. M. then called the attention of the masters and officers of Lodges to some matters of a practical nature.

The health of the Past D. P. G. M., Richard Pearce, was next drunk, and was suitably acknowledged by him. Bro. PEARCE then proposed “the Clergy of Penzance, with thanks to the clergyman of St. Mary’s, for the loan of his church, and for his officiating on the occasion of their annual assembling.” The next toast given was “the Mayor and Corporation of Penzance,” which was acknowledged by Bro. Pearce, as being an alderman of the borough. “The Provincial Grand Officers” was then drunk, and was acknowledged by Bros. Ellis, Hext, Carlyon, Tyacke, Childs, Allen, Rogers, and Reid. The P. G. M. here stated his regret that he was obliged to leave the Lodge so early, in order to attend to his parliamentary duties, which rendered it necessary for him to proceed many miles on his journey that night. The P. G. M. then withdrew, and the chair was occupied by the V. W. Bro. Ellis. “The Masonic Charities” was then given, viz.—Boys’ and Girls’ Schools, the Benevolence, the Asylum, Benevolent Annuities, &c. The next toast was “the health of Bro. Wing,” which was proposed by Bro. Pearce, who spoke in flattering terms of him as a soldier, and alluded to his services in the campaign at Afghanistan, and to the fact of his being the only surviving member of the Lodge of his regiment. Bro. Wing acknowledged the compliment paid him in a short but characteristic speech. After two or three other toasts had been drunk, the Lodge was closed, and the Brethren retired about eight o’clock.

MANCHESTER, Dec. 26.—The Brethren of the Lodge of Integrity, No. 189, met at the Bush Inn, Manchester, to celebrate the festival of St. John, and were honoured with the presence of Stephen Blair, Esq., D. P. G. M. The W. M., Joseph Smith, after the usual routine of business, proceeded to instal Bro. Wm. Stagg to the Office of W. M. for the ensuing year, and to invest the officers with their badges and jewels. The Lodge was adjourned from labour to refreshment, when thirty of the Brethren partook of an excellent banquet. Bro. Wm. Stagg, W. M., ably presided at the festive board; the evening was spent in Brotherly love and harmony.

Jan. 28.—A Grand Masonic ball, in aid of the funds of the Infant Female Orphan Asylum, intended to be established in East Lancashire, was held in the Assembly Rooms, Morley-street, Manchester, under the distinguished patronage of Right Hon. the Earl of Ellesmere, P. G. M.;

Right. Hon. the Viscount Combermere, P. G. M., Cheshire; Hon. Wellington Cotton, and Stephen Blair, Esq., D. P. G. M.; Right Hon. the Countess of Ellesmere, Right Hon. Viscountess Combermere, Hon. Mrs. W. Cotton. The company numbered about three hundred. Dancing commenced at nine o'clock, when fair forms threaded the intricacies of the quadrille, whirled through the giddy round of the waltz, and revelled in the all-absorbing polka. This is the first Masonic ball which has been given in Manchester for fifty years, and was regarded by the uninitiated as quite a novelty. The diversified appearance of the Masonic costumes of the various degrees, added to the valuable and sparkling jewels worn by several of the Brethren, presented a *coup d'œil* at once novel and attractive to the brilliant eyes of the gentler sex who honoured the ball with their enlivening presence. The arrangements were in every respect most excellent, and reflected great credit upon the committee for their good management. As this Masonic *réunion* has met with such unqualified approbation from all parties, it is intended annually to hold one of these meetings, in hopes it will prove a source of income for such a benevolent purpose.

June 18.—A Provincial Grand Lodge was held at the Town Hall, and a banquet at the Free Trade Hall; the particulars reached us too late for insertion.

KETTERING, *May 19*.—The Prov. G. M. for the provinces of Northamptonshire and Huntingdonshire, the Right Hon. the Earl of Aboyne, held his annual Provincial Grand Lodge in this town, in the room belonging to the Lodge of Perseverance, No. 666, which was elegantly decorated.

The P. G. M. presided, supported by Bro. Ewart, the D. P. G. M.; Bro. the Rev. — Downes, the P. G. C.; Bro. Wm. Strickland, P. G. S.; and a numerous muster of the P. G. officers, and other members of the Craft.

The minutes of the Prov. G. L. having been read, and other business transacted, the appointment of the officers was proceeded with.

The Grand Lodge having been called off, the Brethren proceeded to view the fine old church of Kettering, standing most advantageously upon a gentle eminence, the west front, over which rises the magnificent tower, being approached by a carriage-drive, whence a flight of steps leads to a gothic doorway of the thirteenth century. Some of the Brethren appeared much interested in an old painting, discovered on the north wall, when the white-wash was partially removed about thirty years back. A curious old oak chest, and an antique desk, to which the covers of a Bible and Prayer-book still remain chained, also excited much attention.

At four o'clock, after a blessing had been craved by the P. G. C. in a most eloquent, appropriate, and impressive manner, the Brethren sat down to an elegant banquet, at the George. The cloth being drawn, the R. W. G. M. rose, and, after a few remarks, proposed, as the first toast, "The Queen," and other loyal and Masonic toasts, which were enthusiastically cheered.

The P. S. G. W. Bro. INNS then rose, and in a very neat speech proposed the health of the R. W. P. G. M. the Earl of Aboyne, and from the affectionate manner in which it was received, and the plaudits which hailed every allusion to his lordship's love of Masonry and exertions for its welfare, testified most strongly to the estimation in which he is so justly held in the province.

The next toast given from the chair was "the health of the Prov. G. Chaplain."

The Rev. Bro. Downes responded in a most eloquent speech, to which we regret our limits do not permit us to do justice. Having adverted to the principles of Freemasonry, he stated that the more he studied them, the more he was impressed with their beauty, and how utterly impossible it was for any Brother, acting up to them, to be other than a good citizen, a good husband and father, and an honest man. The Rev. Brother concluded his speech by expressing a hope, that at the end of the year he should return into the hands of the G. M., the Jewel of the office, as unsullied as he had received it; and thanking the Brethren for the warm manner in which they had welcomed the toast, most strongly impressed on them ever to bear in mind and act up to the principles of Brotherly Love, Relief, and Truth.

The healths of the D. P. G. M. and P. G. S. were received in a manner which evinced how highly they are valued, and their merits appreciated by the Brethren. These toasts were responded to by both these Brothers, on having completed the circuit of the province, in a most feeling and Masonic strain, and both wished to resign their offices, in order to make room for other Brethren, but consented to retain them in deference to the command of the Grand Master.

The healths of the Grand Officers and the Masters and Brethren of the various Lodges in the province followed, and were suitably acknowledged. But perhaps the toast which caused the greatest enthusiasm of the evening was, "The Countess of Aboyne, and the infant son and heir of the noble house of Gordon." Indeed, nothing could have borne stronger testimony to the respect entertained to the Prov. G. M. than the interest evinced by his Brethren and neighbours in his domestic happiness.

The noble Earl, in returning thanks on behalf of his lady, alluded to the great anxiety entertained by her for the prosperity of the Craft, and the gratification she would feel at being thought of by those, whom he must term her Brethren, as the wife of a Mason and the mother of the young Lewis, whom he hoped some day to introduce to the Craft.

In the course of the evening a very handsome silver snuff-box, with an appropriate inscription, was presented to Bro. Wm. Strickland, the P. G. S., by the Prov. G. M., in a most complimentary speech. This box was unanimously voted to Bro. Strickland in testimony of the great exertions made, and eminent services rendered by him in furtherance of the establishing and carrying out a fund recently started in this province, and well worthy of imitation by every other, viz. an annuity fund for the widows of deceased Brethren, and never was such a compliment more justly merited. Our worthy Brother having, by his zeal and attention to the interests of the Craft, united the suffrages of all the Brethren in his favour. We shall not advert to this matter further than by wishing it every success, and mentioning amongst many other donations and subscriptions, one of 25*l.* from the R. W. P. G. M. and 5*l.* from the D. P. G. M. towards its support.

After a most delightful day, the pleasure of which was enhanced, not only by some excellent Masonic and sentimental songs, well given by some of the Brethren, but also by the beauty of the weather and vivid green of this, perhaps the most picturesque part of the county, the Lodge was closed in due form with solemn prayer, and the Brethren

(many of whom had come very long distances to attend the Prov. Grand Lodge) returned to their homes, highly delighted with the proceedings of the day.

We were inclined to find fault, the only possible excuse we should have would be the excess of kindness of the Prov. G. M., in being almost too desirous of consulting the wishes of the Brethren; still we have reason to know, when occasion requires and the ancient blood of the Gordons prompts, he can be and is both decided and firm.

We are glad to say, that five guineas were unanimously voted towards the Hewlett fund.

We were altogether so well pleased with the reception we experienced from our Northampton and Huntingdon Brethren, that all we can say is, we hope when they hold their next Provincial Grand Lodge, "that we may be there to see."

LEICESTER, *June 24.*—*St. Augustine's Chapter*, No. 766.—Comp. William Kelly, M. E. Z. A Chapter of Constitution for the formation of this Chapter having been granted, a Convocation was holden at the Three Crowns Hotel, when the Chapter was consecrated, the Principals installed, and several Brethren exalted.

June 24.—*John of Gaunt Lodge*, No. 766.—Bro. William Kelly, W.M. The Brethren of this Lodge celebrated the Festival of St. John the Baptist at the Three Crowns Hotel, when the installation of the Worshipful Master elect took place, and the banquet was well attended.

LANCASTER, *May 26.*—The Provincial Grand Lodge of Free and Accepted Masons, for the western division of this county, was held in the Assembly Room for the first time in Lancaster. The Brethren, after the Lodge had been opened with the usual ceremonies, proceeded to the parish church, where Divine service was celebrated. After the sermon a collection was made for the benefit of the Dispensary, amounting to 10*l.* The banquet was provided and served at the Old Sir Simon's, Market-street, and was replete with every delicacy in season. Eighty-five of the Brethren partook of it.

YORK.—*Extract from a Past Master's letter.*—"We are free to confess that in this district we might work better; perhaps a hint from the Editor of the *Freemasons' Quarterly* might excite a little emulation."

DONCASTER, *Whit Monday.*—*Ceremony of Laying the Foundation Stone of the New Markets.*—The foundation-stone was laid in the presence of an immense number of spectators, including many from the surrounding neighbourhood. The day was delightfully fine; and all the shops having been closed, Whit Monday was kept as a holiday. The bells of the parish-church rang merry peals during the day; and the whole of the proceedings went off with much *éclat*, and to the perfect satisfaction of, we believe, all parties.

The time fixed upon for breakfast was half-past ten, but it was nearly eleven before all the company arrived. The gentlemen were ushered into the ball-room, where they were joined by the members of the St. George's and some other Lodges of Free and Accepted Masons, headed by the Rev. G. Fardell, Rector of Sprotborough, in his canonical robes, and decorated with several Masonic honours. Sir William Bryan Cooke, as Master of the Doncaster Lodge, was prevented from indisposition from attending; but it was stated, in answer to numerous inquiries, that the worthy baronet would be in attendance at the time appointed for laying the stone. At a little before eleven o'clock, it was announced that the

breakfast was ready, and the numerous party, comprising nearly three hundred persons, proceeded through the saloon into the banquetting-room. The Mayor took the chair. The Brethren of St. George's Lodge, with Sir W. B. Cooke, Bart., as acting W. M.; Rev. J. G. Fardell, P. M., Chaplain; and the Brethren of the Britannia Lodge, Sheffield, were present.

After breakfast, the Mayor proposed "the Queen;" and stated, that this being Her Majesty's birthday, they would feel greater pleasure in doing justice to the toast. "Prince Albert, the Queen Dowager, and the rest of the Royal Family," was the next toast. Other toasts followed. The company then proceeded down stairs, to join in the procession to the market-place.

The procession was formed opposite the Mansion House, in a very few minutes, and proceeded in order. Before the Freemasons, the banner of St. George's Lodge, Doncaster, accompanying the Masons' two banners belonging to the Royal Arch Chapter of Paradise of the Britannia Lodge, 162, Sheffield, representing "the Horse of Gad," and "the Lion of Judah." Where the stone was laid floated the Union Jack, and at the Woolpack was exhibited a large blue flag, with "Success to Agriculture and the Town and Trade of Doncaster."

On arriving at the place, which was in the Corn Market, almost on the spot where Mr. Bullas' shop formerly stood, the sight was very imposing. Some hundreds of ladies had taken their places on the platform, all of whom had an excellent and unobstructed view of the proceedings. Sir W. B. Cooke, the W. M. of the St. George's Lodge of Freemasons, clothed in the Provincial Grand decorations of the Order, was seated in his open carriage, close to the stone, which was suspended from a crane ready to be lowered. The worthy Baronet, who was accompanied by Lady Cooke and Miss Middleton, looked very ill, and was unable to alight from his carriage to perform the ceremony which had been allotted to him. The flags and banners, on which were inscribed various mottoes, &c., were placed near, and these, with the gay dresses of the ladies on the platform and at the windows of the houses, the sashes and paraphernalia of the Masons, with the fineness of the weather, aided by the ringing of the bells of the parish church, formed a spectacle at once to be admired and not easily to be forgotten.

The Mayor, on presenting Sir W. Cooke with the mallet and trowel provided for the occasion, the former of which is a beautiful piece of workmanship, said—"Sir William Cooke, in the name of the corporation, and also in the name of the burgesses of the borough of Doncaster, I have the honour to present you this trowel and mallet, with which to lay the first stone of the new markets about to be erected in this town. It is a high satisfaction to us to know that this most important duty is about to be performed by one who has ever manifested a lively interest in the welfare of the town and the prosperity of the inhabitants, and by one also whose ancestors have been associated with Doncaster for generations almost beyond the memory of man. That the work may prove beneficial not only to the inhabitants of this town, but also of the district, and that you, Sir William, may long live to witness those benefits, is the sincere wish of the corporation and the inhabitants of Doncaster."

Sir W. M. COOKE having received the implements of the Craft, spoke as follows:—"Mr. Mayor, and Gentlemen of the Town Council, in compliance with your request, I have now the honour, in my capacity of Worshipful Master of St. George's Lodge, to lend my aid towards

laying that stone on which it is your intention to erect a new market. The attentions to the improvements of the town manifested by the present mayor and corporation, and your predecessors in office, have for years past excited the admiration of your fellow-townsmen; and your exertions have merited and obtained general approbation. The business of this day will long be remembered in the annals of the town; and in the name of the Craft of Free and Accepted Masons, and in my own, I sincerely implore the Supreme Architect of the Universe to prosper all your undertakings. Gentlemen, the Mayor has been so kind as to allude to the association which has so long existed between the family of Wheatley and the corporation and inhabitants of Doncaster. Born and bred amongst you, I have every incitement to take an interest in all your proceedings. All my ideas—all my dearest recollections of my youth are associated with this town; and if ever I can make myself useful, it is a great satisfaction to me to do so, and to promote your comfort and happiness." (Loud applause, followed by three cheers for Sir William Cooke.)

Sir Wm. COOKE then said—"Permit me to request the Mayor to act as my deputy in going through the ceremony of laying this first stone, as I feel myself unable to get out of the carriage."

Immediately on the stone being raised to a considerable height, and then lowered to the place for its reception, Sir W. B. Cooke offered up a prayer.

The Rev. J. G. FARDELL then offered up the following prayer:—"O Almighty God and Supreme Architect of the Universe, we most humbly beseech Thee to pour Thine abundant blessing upon all those who may assemble in the building about to be erected over the stone we are now laying, and grant that they may conduct all their dealings with honesty of purpose and uprightness of mind; and grant also that we who are assembled on this happy occasion, whether the Worshipful Master or Brethren of the Craft of Freemasons, whether the worthy Vicar or clergy around him, whether the corporation or magistrates of the town or neighbourhood, or whether tradespeople or inhabitants of the town, may all receive Thy heavenly benediction, and finally come to that building which Thou hast prepared for all who love Thee—a building not made with hands, eternal in the heavens. Grant this through Jesus Christ."

Several cheers were then given for Sir William and Lady Cooke, and the proceedings terminated a little before one o'clock.

The Brethren of the Britannia Lodge of Freemasons, of Sheffield, dined together with some of the Brethren of St. George's Lodge. Bro. Wheeler, the W. M. of the Britannia Lodge, ably occupied the presidential chair, and was well supported by Bro. Eadon, S. W., as his vice. The routine of loyal toasts was given, together with the healths of the Grand and Deputy Grand Masters of England, the Right Hon. the Earls of Zetland and Yarborough, and the usual Masonic sentiments. Several excellent songs were sung by Brothers Ibbotson and Young; and the evening was passed in that excellent feeling and harmony which ever attend the meetings of the Craft.

It is intended that the compliment paid by the Britannia Lodge on the present occasion, will be reciprocated by the Brethren of St. George's Lodge, on the laying of the foundation-stone of the viaduct or bridge over the Wicker, Sheffield, by the Manchester, Sheffield, and Lincolnshire Railway Company.

NOTTINGHAM, *April 12.*—The Commercial Lodge of Freemasons met for the last time this season at the Lodge-room, Flying Horse Hotel, under the presidency of the W. M. Bro. R. Allen, when Bro. Colonel Chatterton, of the Fourth Dragoon Guards, honoured the Lodge with his presence; there was also a large muster of the Brethren. The business of the Lodge having been dispatched, the W. M. took occasion to introduce the subject of the charitable appeal, recently made by the Grand Lodge of Essex, on behalf of a deceased Brother, the Rev. J. Hewlett, Prov. Grand Chaplain of that province, who, after ineffectually striving to provide for his numerous family, had been overtaken by sickness, and was eventually called from his earthly labours, leaving *nine orphan children totally unprovided for*. On the particulars of this distressing case being made known, the Brethren, emulous of that beautiful trait in Freemasonry, “charity,” immediately entered into a private subscription, which amounted to upwards of seven pounds. We feel much pleasure in making mention of this honourable act on the part of the Commercial Lodge, and sincerely hope that the example will be followed by every member of that body in this province, to the best of his ability; and not only by them, but by the charitably disposed in general. Subscriptions will, we understand, be received by Bro. T. Danks, Timber-hill, Senior Grand Warden, and Bro. R. Allen, Long-row. The amount subscribed to the present time by the Masonic body is, we understand, upwards of 700*l.*—*Nottingham Mercury.*

WAKEFIELD, *May 3.*—Provincial Grand Lodge, West Yorkshire, Present, the Right Hon. Bros. the Earl of Mexborough, P. G. M.; C. Lee, D. P. G. M.; and many present and Past Prov. Grand Officers, and the Masters and other Brethren from nineteen Lodges in the provinces, and several Visiting Brethren. The Rev. Bro. A. Cassels, vicar of Batley, was appointed Prov. Grand Chaplain, *vice* the Rev. P. Y. Savile, who had resigned, conceiving that as there were so many other clerical Brethren, it was but just to leave open to them the attainment of Masonic honours. A Past Master’s Lodge was appointed, to promote uniformity of work in the provinces. Fifty pounds was voted to the Royal Masonic Benevolent Annuity Fund, to constitute the Earl of Mexborough, P. G. M., a Vice President; and also ten pounds to constitute the Deputy P. G. M. Bro. C. Lee a life governor of that institution. The balance in hand was 481*l.* 13*s.* 2*d.* The next Provincial Grand Lodge will be held on the 5th of July at Dewsbury, when the by-laws will be discussed. At the banquet Bro. C. Lee, D. P. G. M. presided (in the absence of Lord Mexborough), to the moral and physical gratification of the company.

NORWICH.—We are gradually emerging from comparative darkness to light, and could we but have an active and intelligent Deputy Prov. Grand Master to aid Lord Suffield, the result would soon be evident, and Norwich might resume its former Masonic splendour. It is worthy of remark that Bro. Jeremiah Howes, the W. M. of the Lodge of Perseverance, No. 258, in this city, continues his unwearied exertions in furthering the interests of Masonry; and we are happy in stating that his name was announced as a subscriber to the Aged and Decayed Freemasons’ Asylum, at their festival on the 16th instant. A Masonic library is forming in this city under his auspices, and Bro. Wm. Marks, and other influential members; such zeal is worthy of emulation by the other members of the province.

NEWCASTLE-ON-TYNE, *April 23.*—St. George's Day the Brethren of the Northern Counties Lodge of Freemasons, No. 586, held their anniversary meeting at their Lodge-room, Bell's-court, Newgate-street, when the selected Brethren were duly installed officers for the ensuing year, viz.:—R. Thos. Branding, W. M.; Wm. Berkely, S. W.; Geo. John Fenwick, J. W.; John Wilkinson, P. M.; Rev. T. C. Smith, Chaplain, &c. After the ceremonies of the day, the Brethren dined at the Assembly Rooms. Bro. R. T. Branding, Esq., presided, supported on his right and left by Sir Cuthbert Sharp, Sir John Fife, Rev. A. F. Woodford, and other Brethren of the neighbourhood.

Bridge over the Tyne.—The ceremony of laying the foundation-stone of the high-level bridge over the Tyne is to be performed shortly by the Earl of Zetland, Grand Master of the Fraternity of Freemasons.

WALSALL.—The Lodge of St. Matthew, No. 786, has lately received a magnificent present from a lady, Mrs. John James of Rushall Hall. It is a copy of Barker's fine old black-letter folio edition of the Bible, printed in 1617, most elegantly bound in blue Turkey morocco, with gilt Masonic emblems on the sides and back. The cost of binding was five guineas, the artistical arrangement of which does infinite credit to the skill and taste of Bro. Richard Spencer. This kind consideration of a lady in favour of Freemasonry is a proof that our system is based on the high principles of piety and virtue.

COWES, *April 8.*—That very neat specimen of architecture, the Masonic Hall, the first stone of which was laid by the present Earl of Yarborough, was opened in due form. After the business of the day was completed, the members of the Lodge and visitors adjourned to the Grapes' Tavern, where the excellence of the banquet gave universal satisfaction.

SCOTLAND.

GRAND LODGE OF SCOTLAND.

ELECTION OF GRAND OFFICERS, NOV. 30, 1846.

The Most Noble George Augustus Frederick John, Duke of Athol,
Most Worshipful Grand Master Mason of Scotland.

J. Whyte Melville, of Bennoch and Strathkinness, Deputy Grand
Master.

Hon. Augustus G. F. Jocelyn, Substitute Grand Master.

Hon. the Master of Strathallan, Senior Grand Warden; Col. Kinloch,
of Kilrie, Junior Grand Warden; Samuel Hay (Union Bank), Grand
Treasurer; William Alex. Laurie, W.S., Grand Secretary; James Lin-
ning Woodman, C.S., Grand Clerk; Sir P. M. Thriepland, Bart., Senior
Grand Deacon; Sir William Miller, Bart., of Glenlee, Junior Grand
Deacon; Rev. Alex. Stewart, of Douglas, and Rev. John Boyle, B.C.L.,
Grand Chaplains; Wm. Burn and D. Bryce, Architects; Charles
Mackay, Grand Jeweller; Morris Leon, Grand Bible Bearer; Robert
Gilfillan, Grand Bard; James Robertson, Grand Director of Cere-
monies; William Reid, Grand Sword Bearer; William R. Montignani,
Grand Director of Music; A. Menzies and J. Tinsley, Grand Marshals;

Donald Ross and Jas. Mackie, Grand Tylers; Bro. W. Donaldson (Albion Cloth Company), Clothier and Paraphernalia Maker to Grand Lodge.

PROVINCIAL GRAND MASTERS.—Aberdeen city, Alex. Hadden, of Persley; Argyllshire and Isles, Walter Frederick Campbell, of Islay; Ayrshire, R. W. M. of the Mother Lodge, Kilwinning; Berwickshire, John Campbell Renton, of Mordington; Dumbartonshire, A. Smollett, of Bonhill, *M. P.*; Dumfriesshire, John Babington, of Summerville; East Lothian, Earl of Dalhousie; Elgin and Moray, Right Hon. Fox Maule, *M. P.*; Fifeshire, J. Whyte Melville, of Benrochy, &c.; Forfarshire, Lord Panmure; Glasgow, Henry Monteith of Carstairs; Inverness-shire, William Brodie of Brodie; Lanarkshire, Middle Ward, Marquis of Douglas; Upper Ward, Sir Norman Macdonald Lockhart, of Lee and Carnwath, Bart.; Linlithgowshire, Honourable the Master of Torpichen; Peebles and Selkirk shires, W. F. Mackenzie, *M. P.*; Perthshire, East, Lord Kinnaird and Rossie; Perthshire, West, Marquis of Breadalbane; Renfrewshire, East, Sir John Maxwell, of Pollock, Bart.; Ross and Cromarty, Sir Evan Mackenzie, of Kilcoy, Bart.; Stirlingshire, Lord Abercromby.

Madras, Marquiss of Tweeddale, *K. T.*; Western Provinces of India, James Burnes, *K. H., LL. D., F. R. S.*, Bombay; West India Islands, Hon. W. Stephenson, Grenada; Jamaica, Rev. W. G. P. Burton; Canada, Sir Allan Napier Macnab; Nova Scotia, New Brunswick, Prince Edward Island, The Hon. J. L. Starr, Halifax; Bahama Islands, J. Cooke, Nassau, *N. P.*; Bermudas, Dr. Jos. S. Hunter, Mayor of St. George's; Rep. of Colombia, Senor Jose G. Nunez, Angostura; Australia Felix, J. Hunter Ross, Melbourne; South Australia, Allan Macfarlan of Glensloy, Adelaide.

CHARTERS GRANTED to St John's Operative Lodge, Rutherglen; the Elgin Lodge of Montreal; and the Lodge St. Clair, Edinburgh.

The Faifley and Duntochur Union Lodge has been transferred from the Province of Dumbarton to the Province of Glasgow.

PRINCIPAL MASONIC OCCURRENCES.—*Aug. 3, 1846.*—The Fund of Scottish Masonic Benevolence was this day established, and regulations for the management and distribution of the Fund were enacted by the Grand Lodge. These rules have been extensively circulated among the members of the fraternity.

Nov. 30, 1846.—The election of Grand Officers took place to-day. The names of those elected will be found above.—The Festival of St. Andrew the Apostle, Patron Saint of Scotland, was celebrated by the Grand Lodge in the evening. His Grace the Duke of Athole, *M. W.* Grand Master Mason of Scotland, presided on the occasion.

Feb. 1, 1847.—The Grand Lodge agreed to an interchange of representatives with the Grand Lodge of England, and authorised a commission in favour of Bro. J. Maitland, (late Grand Clerk,) with the rank of a Junior Grand Warden, to be expedite, so soon as the Grand Lodge of England should be prepared on its part to appoint a Representative to the Grand Lodge of Scotland.

April 9.—The foundation-stone of the Caledonian Railway Station, at the Edinburgh terminus, was laid this day by his Grace the Duke of Athole, Most Worshipful Grand Master Mason of Scotland, with

Masonic honours. The various Lodges walked in procession on the occasion; and the Brethren assembled at one o'clock in the Music Hall, George-street, to the number of five hundred and upwards.

May 3.—A Communication from Bro. Em. D. Faure, of the Lodge United Brothers, Trinidad, in relation to the installation of R. W. Masters, having been read and considered, the Grand Lodge pronounced the following deliverance, which was ordered to be communicated:—

“The Grand Lodge of Scotland, since its establishment, has never acknowledged, as connected with Masonry, any degree, or secrets of any degree, but those imparted to every Master Mason, Fellow-Craft, and Entered Apprentice, and reiterates her injunctions to all Provincial Grand Masters not to permit any other to be practised in the Lodges under them in their respective provinces. The Grand Lodge farther considers every Master Mason qualified to be elected to, and fill the chair as R. W. M. without receiving any additional degree or secrets whatever, and that it is inconsistent with the Grand Lodge laws to require such. The Grand Lodge farther declares, that the installation of the whole office-bearers, including the Master, ought to take place in a just and perfect Lodge, opened in the Apprentice degree, where at least three Masters, two Fellowcrafts, and two Apprentices must be present, or, failing Craftsmen and Apprentices, the same number of Masters, who for the time being are held to be only of these degrees.”

The Grand Clerk, seconded by the Grand Secretary, having moved at the Quarterly Communication in January last, that the fees on charters should be reduced from 2*l.* to 1*l.* 10*s.*, the motion was, on 3rd May, 1847, unanimously carried, and the dues were reduced accordingly.

The thanks of the Grand Lodge were at the same time voted to the Grand Clerk and Grand Secretary for the very handsome and disinterested manner in which they had brought forward the above motion.

The Grand Lodge cordially responded to a suggestion emanating from His Grace the Duke of Athole, M. W. G. M. M. of Scotland, that the Grand Lodge should take an early opportunity of visiting the city of Glasgow, and remitted to the Grand Committee to make all necessary arrangements consequent on such visit, which it was anticipated would take place towards the end of the present month.

The Grand Secretary read a communication he had received from the W. Master of the Lodge “Kilwinning in the East,” at Calcutta, transmitting the sum of 3*4l.* 5*s.* towards the mitigation of distress and destitution in the Highlands and Islands of Scotland. The unanimous thanks of Grand Lodge were voted to the W. Master, Office-bearers, and Members of the said Lodge, for their kind and fraternal feelings evinced towards the distressed in the hour of need.*

ANCIENT MEDALLION.—At the Masonic procession on the 9th of April, Mr. Robertson of the New Club, Grand Director of Ceremonies, wore a jewel of great value and beauty. Its history is curious. The grandfather of its present possessor, a Newhaven fisherman, was dredging for oysters in the Firth of Forth, something more than a hundred years ago, and upon hauling the dredge found a pocket-book containing, among other articles, a Masonic medal composed of gold inlaid with

* Query, how much have the Grand Lodges of England, Scotland, and Ireland subscribed?
—*Printer's Devil.*

enamel, and representing the various hieroglyphic symbols of the Craft. It remains an heirloom in the family of the descendants of the finder to the present day.

ROYAL ARCH CHAPTER AT EDINBURGH.—At the election of the office-bearers of the Supreme Grand Royal Arch Chapter of Scotland, the following noblemen and gentlemen were elected for the ensuing year:—His Grace the Duke of Athole, Principal Z.; the Earl of Dalhousie, Past Principal Z.; J. Whyte Melville, Esq., of Mount Melville, Principal H.; Colonel John Kinloch, of Kilmorie, Principal J.; Colonel Swinburne, Depute-Principal; Dr. Walker Arnot, Past-Depute-Principal; Morris Leon, Grand Scribe E.; John Gardner, Grand Scribe N.; Hector Gavin, Esq. of Croft-an-righ, Grand Treasurer; Thomas Boog, Grand Recorder; C. F. Shand, Esq., advocate, Grand Chamberlain; Sir William Miller, of Glenlee, First Sojourner; A. D. Campbell, Esq., Second Sojourner; William Hillhouse, Esq., Third Sojourner; Andrew Murray, Esq., Grand Sword Bearer; Daniel Robertson, Esq., and J. Gellatly, Esq., Standard Bearers; David Bryce, Esq., Architect; John Law, Esq., Grand Jeweller; William Donaldson, Esq., Grand Clothier; J. McLean and William Bryce, Janitors. After the election the Companions sat down to banquet. The chair was ably filled by John Whyte Melville, Esq., of Mount Melville, supported on his right and left by the Hon. Augustus Jocelyn, and Dr. Arnot. After dinner the usual appropriate toasts were given, and the company separated after spending a very happy evening.

GLASGOW, June 1.—A Grand Masonic dinner was given in the 'Trades' Hall, Glasgow, on the occasion of the almost unprecedented circumstance of the Most Worshipful Grand Master Mason of Scotland (His Grace the Duke of Athole), and the office-bearers and members of the Grand Lodge of Scotland, paying a Masonic visit to Glasgow. The dinner, by Mr. McLerie, was of the very best and most *recherché* description, and all his arrangements for the immense concourse of Brethren, which met in Lodge afterwards, were most complete and business-like. At the dinner, the Duke of Athole occupied the chair, supported right and left by Colonel Kinloch, Mr. Sheriff Alison, Colonel Fordyce, of the 74th, Colonel Warren, of the Hon. the East India Company's service, W. A. Lawrie, Grand Secretary of the Grand Lodge, J. L. Woodman, Grand Clerk, J. Robertson, Grand Director of Ceremonies, W. Donaldson, Grand Clothier and Croupier,—R. W. M. Main of No. 4 Kilwinning, Croupier, and various other Masonic dignitaries from all parts of Scotland.

After the repast, the noble Chairman gave the following toasts:—"The Queen;" "The Prince Steward of Scotland;" "The Prince Albert;" "The Queen Dowager, and the rest of the Royal Family;" "The Army," to which Colonel Fordyce of the 74th, at present in this garrison, returned thanks, in a most happy and judicious manner, amidst very great applause. Then followed "The Navy;" "The Lord Provost of Glasgow," in very complimentary terms, by his Grace. Sheriff Alison returned thanks for the Provost, and took occasion to mention that no person felt more anxious for the honour and prosperity of the Craft than his lordship. He begged, at the same time, to express his gratification at seeing the Grand Lodge of Scotland in Glasgow on such a visit, the first time during the last one hundred and ten years, and also to his Grace for honouring them with his presence. He hoped it would not

be long again till they had another visit of the same kind, and that his Grace and the Grand Lodge would be present at laying the foundation-stone of the new college in the course of the ensuing autumn. After a few delicate compliments, Mr. Alison gave "His Grace the Duke of Athole,"—(great cheering). The Duke returned thanks for the manner in which the toast had been received. It had afforded him very great satisfaction to come to Glasgow on this occasion, and whenever the foundation-stone of the new college was to be laid, he would be most happy to perform that service—(great cheering). Some years ago he had passed through Glasgow at the head of his Highlanders, on his way to the tournament, and he should never forget the kindness which he then received. His Grace then proposed the "Health of Sheriff Alison,"—(which was received with thunders of applause)—and mentioned that he had been commissioned to appoint that gentleman Provincial Grand Master of the Glasgow District of Freemasons—(immense cheering).

Sheriff ALISON returned thanks, and gave "Her Grace the Duchess of Athole,"—(cheers).

The DUKE returned thanks, and intimated that his wife would certainly be present at the laying of the foundation-stone of the new college, and probably be attended by some hundreds of her Highland followers—(great cheering).

Colonel KINLOCH gave "The Marquis of Tullibardine,"—(cheers).

The Brethren afterwards adjourned to the Great Hall, which was splendidly set off for the festival, and crowded in every part by Brethren from all the provinces of the nation, and by deputations from other Lodges, in order to do honour to the Most Worshipful Grand Master Mason of Scotland (his Grace the Duke of Athole), and the other Office-bearers of the Grand Lodge of Scotland, for the great and distinguished favour they had conferred on the Masons of the West, in being present at the installation of his Lordship Sheriff Alison as Provincial Grand Master for the province of Glasgow. The following list of the Lodges are placed according to their seniority:—1. Glasgow Kilwinning, No. 4; 2. Hamilton Kilwinning, No. 7; Glasgow St. Mungo, No. 27; Glasgow Thistle and Rose, No. 73; Glasgow Thistle, No. 87; Glasgow St. Mark's, No. 102; Glasgow Union and Crown, No. 103; Edinburgh Defensive Band, No. 151; Edinburgh Roman Eagle, No. 160; Greenock St. John, No. 175; Glasgow Star, No. 219; Edinburgh and Leith Celtic, No. 291.

The Most Worshipful Grand Master then took the chair in Grand Masonic form, and having opened the Lodge in Masonic rule, and being supported by Brothers Colonel Kinloch and John Main, R. W. M. of the Glasgow Kilwinning Lodge, No. 4, as Grand Senior and Junior Wardens, Sheriff Alison was installed into his office with the usual insignia, amid the deafening shouts and approbation of all the Brethren present. The newly-elected Provincial Grand Master then rose and made a suitable and able address, truly characteristic of the historian of Europe; at the same time he also intimated that the following Brethren had accepted of office, to support him in his high and honourable chair:—The Lord Provost of Glasgow, Dep. Prov. Grand Master; Sir J. Campbell, Senior Warden; Professor Ramsay, Junior Warden; the Rev. Dr. M'Leod, as Prov. Grand Chaplain; and Hugh Railton, Esq., writer, Grand Prov. Secretary;—all which appointments were received by the Brethren with long and continued cheering.

During the course of the proceedings the splendid band of the 74th played many beautiful airs, and the piper of the corps, a splendid young Highlandman, walked the dining-hall, sending forth his mountain strains in sublime style.

After all the usual loyal and Masonic toasts, the Brethren broke up about twelve o'clock, when his Grace and the Grand Lodge quitted the hall, cheered by an assemblage who seemed and knew how to appreciate and to feel the honour done them on this ever-to-be-remembered occasion.

Glasgow Thistle and Rose Lodge, May 11.—The anniversary was celebrated in the saloon of the Boot Tavern, Saltmarket-street, when the election of the Office-bearers took place:—John Crauford, the late R. W. M., re-elected; John Gardner, S. W.; John Phillips, J. W.; and Robert A. Murdoch, Secretary. The Lodge was visited by the Masters and Office-bearers of a number of the Glasgow Lodges, who spent a very agreeable and harmonious evening.

Glasgow Kilwinning, No. 4, June 12.—This ancient and distinguished Lodge, under the able and enlightened auspices of its present R. W. M. Brother John Main, has latterly acquired a degree of honour and distinction not surpassed by any sister Lodge in the west of Scotland. Scarcely a week has passed without one or more individuals having come forward desirous of initiation, gentlemen distinguished as much for their talents and attainments as well as for the high and respectable status they hold in society. How much can be effected when the interests of a Lodge are at the hearts of its members and office-bearers! It is worthy of mention, too, that in the early part of the past winter the R. W. M. intimated his intention of giving a series of essays on the origin, progress, and present position of Freemasonry, together with a full explanation of the landmarks of the Order. The series was delivered ably and eloquently, and so successfully, that in the ensuing winter the essays are to be repeated. Great efforts are making to get up a new Lodge room for better accommodation, on the plan of a joint-stock association. It is expected that the construction and beauty of the building will be alike worthy of the Order and the pencil of the artist.

Before closing our remarks, we may observe that the Kilwinning No. 4, is the mother Lodge of Brother Sheriff Alison, the historian of Europe, and who was lately elected Provincial Grand Master for the District of Glasgow, in the room of our respected Bro. Henry Monteith, of Carstairs, who resigned in consequence of his advanced age. Much is anticipated from the known interest and regard held by Brother Alison for the welfare and prosperity of Masonry.

IRELAND.

TO CORRESPONDENTS.

A. O.—Under the impression that when things come to the worst they are likely to mend, we defer any editorial remarks on the schism between certain R. A. Masons and “the Fowler,” who, like the old man that would not quit Sinbad, still exercises a baneful influence. Fearing, however, that premature haste may make matters worse, we advise “caution.” If the parties who are so properly desirous of working *en regle*, and not ridiculously, will give us a dispassionate statement, we will endeavour to point out some course, or at any rate, we can then the better comply with their request, by publishing the state of affairs.

HIBERNICUS.—A Mason of thirty years' standing wishes to be informed if the plan of a Masonic Orphan Asylum, suggested by the Grand Lodge of Ireland in 1812, was ever carried out, and if not—why not. We refer our correspondent to Bro. Fowler.

DUBLIN.—There is a lull in matters Masonic; the depression caused by the famine and disease has much dispirited us; but the prospect improves, and we look forward hopefully. Considerable interest is felt by Masons of the higher degrees of dignity on the establishment of a Supreme Council of the Thirty-Third Degree in London; and as we understand that the Grand Secretary General of the Sovereign Grand Inspectors General in Dublin, Bro. John Norman, has addressed, by order of that body, a letter to the Supreme Council in London—a most amicable and explanatory letter—we anticipate that the advantages will be general and permanent.

Major-General Cooke is we hear about to visit Dublin; let the Masons of Dublin be up and stirring, and welcome their American Brother to the Emerald Isle.

Provincial.—Our Masonic intelligence is unusually bare, even from Limerick we have no other advices than that the indefatigable Grand Master, Bro. Michael Furnell, who was compelled to visit Dublin to recover from serious illness, caused by his unceasing devotion to his duties as a magistrate, and attending hourly duties in alleviating the public distress, is so far recovered as to have been able to pay a visit of some days to his Grace the Duke of Leinster, at Carton. His return to the Masonic district over which he presides is most anxiously looked for. We have been favoured with a printed copy of his excellent address, delivered by him on the 3rd of May last to the Provincial Grand Lodge of North Munster. It is a composition worthy of perusal, and would even enlighten the Masonic Chieftain of Sumatra.

FOREIGN.

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

PARIS.—The receipts of the Benevolence Fund (*Maison de Secours*) for the year 1845 were 6190 frs., disbursements were 5296 frs.; out of three hundred and twenty-nine applicants two hundred and ninety-seven were relieved. Towards the following year (1846) the Grand Orient voted 1500 frs., and intends sending a circular to all the Lodges, calling for aid on behalf of the institution.

BERLIN, *May 21*.—Our affair here stands well. In a short time you will have notice that the doors are opened to us. All Lodges have already received notice not to inquire into the applicant's religion. We shall soon have it black on white.—(*Extract from a private Letter.*)

The Lodges in Prussia have been directed in future not to inquire of the candidate what his religious opinions may be. But does this forbearance equally apply to visitors? If not, the Jewish Brethren will gain nothing; inasmuch as the ballot will quietly settle the question for the candidate. We trust the Prince of Prussia will at least be candid; a direct refusal to admit Jewish Brethren is to be understood, but sophistry is inconsistent with Freemasonry.

Application from the Grand Lodge of Brazil has been made to the three Grand Lodges at Berlin, to enter into a mutual correspondence, which has been agreed to, "until the Grand Lodge of Brazil shall appear to have become a political society."

It is currently reported that the most favourable results may be shortly anticipated in Prussia from the Earl of Zetland's letter on the non-admission of some English Masons.

BRESLAU.—The principal Lodge of the Freemasons of Breslau has struck out of its laws the clauses which prescribed that no person could be received a Mason without belonging to the Christian religion, and which particularly interdicted the admission of Jews. His Royal Highness the Prince of Prussia, Grand Master of all the Masonic Lodges of the kingdom, has consented to this modification of the laws.

BIRKENFELD.—The Lodge here, "True to Duty," holding its warrant from the Grand Lodge of Hambro', initiated a Jew, a few meetings back, upon the proposition of a Christian clergyman.

ALTONA, *March 22*, 1846.—The new Freemasons' Hall was opened this day in due form, and the jubilee of the Lodge, "Charles of the Rock," celebrated; Bro. Peters presided, and initiated his son.

St. LUCIA, *May 10*.—On Sunday morning the mortal remains of Bro. C. Macnamara were conveyed to the place of interment, attended by a numerous concourse of respectable inhabitants; being a member of the Craft, his funeral was attended with Masonic honours, the two Lodges of the place uniting in paying this last tribute of respect to their departed Brother. The members of the Sagessee Lodge (223), on registry of the Grand Lodge of Ireland, and the members of the Albion (762), on

registry of the Grand Lodge of England, assembled at the Sagessee Lodge, where several visiting unattached Brethren also attended. The Lodge was opened by Worshipful Bro. M'Hugh, Master of the Sagessee. The procession being formed, the Brethren proceeded to the residence of their late Brother, where the usual ceremony was gone through; after which the procession was formed as before, two-and-two.

At some distance from the church the corpse was met by the Rev. E. J. Hawkins, who took his place immediately before the coffin, and commenced the beautiful service of the established church, all being uncovered. At the same time the procession was joined by His Excellency Colonel Hay and Colonel Deane. On the conclusion of the service in the church, the Brethren, formed as before, proceeded to the grave, forming a circle around it; when the Rev. Mr. Hawkins continued the solemn service of the church, which being ended, the Worshipful Master of the Sagessee, Bro. M'Hugh, proceeded to deliver an occasional oration, teeming with pathos and those high sentiments of morality and religion by which the Craft has for time immemorial been ever characterized. This was followed by a prayer and the usual invocations, offered up in an impressive tone by Bro. Seon; the responses being made by all the Brethren. Bro. Seon then delivered the usual address; and, upon a given signal from the Worshipful Master of the Sagessee, the Secretaries threw in their scrolls, and all the Brethren their right-hand gloves and a sprig of evergreen. The Masonic service was concluded by the Worshipful Master of the Sagessee in the following words:—"Friend of our hearts, there rest in peace. Raised by the Grand Master's Word, mayest thou share the blessing of immortal life and unfading glory. So mote it be!" The Brethren then retired to the Sagessee Lodge-room, where the Lodge was closed in due form.

It is due to all parties that we should remark here, that the greatest decorum and order pervaded the whole proceeding—the ceremonies being performed with all regularity and solemn bearing, whilst the utmost respectfulness marked the deportment of the populace, attracted by the novelty of a Masonic funeral.

NEW BRUNSWICK.—The Hibernian Lodge of Freemasons of St. John's contributed 30*l.* for the relief of their Brethren in Ireland.

I N D I A.

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

Our correspondence from the sunny East is almost *nil*. We have not even any official report of the return of the Provincial Grand Master, the R. W. Bro. John Grant.

The Brethren of Bengal will, however, be pleased to hear that their agent, Bro. Alexander Grant was at his post in London on the 29th of April, when he attended the especial Grand Lodge on the occasion of the installation of the Grand Master. We have the pleasure of stating that he paid to the Treasurer of the Asylum for Aged Masons a donation from the Lodge of Kindred Hope, 721, at Nusserabad.

MADRAS.—*Lodge of Universal Charity.*—*Anniversary of St. John the Evangelist.*—This Lodge, which was revived in the early part of this year, under the auspices of the late Deputy Prov. Grand Master, J. C. Morris, has assumed a very flourishing aspect. It has had several accessions lately, and under the fostering care of its truly excellent Worshipful Master, Bro. Wight, it has become a good working Lodge. The meetings are regular, the attendance of the Brethren punctual, and good order and harmony characterize all its proceedings.

Bro. M'Dowell, the late Senior Warden, was unanimously elected Worshipful Master for the ensuing year. St. John's Day having fallen on Sunday, the Lodge was opened at daylight on the following morning, for the purpose of installing the Worshipful Master Elect, and investing the new Office-bearers. In the evening the Brethren re-assembled at seven o'clock, to celebrate the anniversary of their patron saint. An excellent dinner was provided by the Steward, Bro. Sterling, and the evening was spent with that cordiality and good fellowship which ever distinguish the convivals of the Craft.

After the removal of the cloth a variety of toasts were proposed and drunk with enthusiasm, many of them being prefaced by neat and appropriate speeches. Several original songs, composed for the occasion, and other Masonic songs were sung. The chair was admirably filled by Bro. M'Dowell, the new Worshipful Master, supported by Bros. Wight and Maskell, and the Brethren separated at "high twelve" in *Universal Charity*. Among the toasts the "R. W. Bro. Morris, late D*P. G. M." was not forgotten.

A periodical has been started here entitled the *Madras Freemasons' Monthly Herald*, under the auspices of the Lodge of Social Friendship.

HONG KONG.—The Brethren of Lodge 735, the Royal Sussex, have subscribed 22l. 7s. 6d. sterling in aid of the Asylum for Aged Freemasons.

LITERARY NOTICES.

The Insignia of the Royal Arch as it was used at the first establishment of the Degree, illustrated and explained in a Second Letter to Robert Thos. Cruceftx, L.L.D., Grand Commander of S. G. I. G. for England and Wales, &c. &c. By the Rev. Geo. Oliver, D. D., Lieut. G. C. S. G. I. G., Past Deputy Grand Master G. L. Massachusetts, &c.

The former letter on the origin of the Royal Arch, written by our learned historian, demanded and received from us the most considerate attention; it was reviewed at considerable length—perhaps no previous work of Dr. Oliver's was more required. The present letter on "the Insignia of the Royal Arch" has equal claims on the considerate attention of the fraternity, indeed it may be looked on as the sequel to the former, connecting and cementing the great subject on which the learned Mason has written. It had been our intention to have given an elaborate review of this second letter, but the subject grew upon us to such extent, that we have found it more convenient, and certainly more to the benefit of those for whom the work is especially written, to confine ourselves to the declaration that it is essential as a key to the comprehension of a

subject more talked of than understood. To speak of its merits as a literary composition, would be merely to reiterate what has been acknowledged to be due to all the numerous writings of Dr. Oliver.

Freemasons' Monthly Magazine. Boston, U.S.

We are in due receipt of the April and May numbers, but not of that for March. They reach us too late for copious extracts, which we more regret, as our private correspondence is not of public interest.

Our contemporary states, with some confidence, on the authority of the Frankfort Gazette, that the Prince of Prussia, as Grand Master of Freemasons in that kingdom, has addressed a circular, declaring that he adopts, without reservation, "the principle laid down by the Masonry of England," that there is nothing in Freemasonry opposed to the admission of Jews. That such a result may hereafter be declared we have much hope, but at present "the wish is father to the thought." The prospect of a General Grand Lodge gains ground, and this desirable end finds an able advocate in our esteemed contemporary. We observe that a special session of the Supreme Grand Council 33° for the northern jurisdiction of the United States, was held on the 15th and 16th of last May.

Golden Remains of the Early Masonic Writers. Edited by the Rev. George Oliver, D.D. Spencer.

The second volume of this work is now complete; it embraces the various papers by Wellins Calcott, and Captain Smith, with the original dedication by the former, and an introductory essay on the social position of Freemasonry in the eighteenth century, by the learned editor, who, to the devotion of a life of personal activity to the interests of Freemasonry, has, as the historian of the Order, conferred on it benefits that will be imperishable.

On the Unlawfulness of attempting to introduce the Christian Religion into Freemasons' Lodges. By George Kless, W.M., of the Lodge of Concord, at Frankfort-on-the-Maine.

The above address, delivered before the Lodge of Concord on the 6th of March, 1844, so highly delighted the members that they caused it to be printed and published. It must be evident to the most superficial reader that the author is well acquainted with the subject he has selected, and thoroughly competent to enter into all historical as well as doubtful Masonic matters, arguing as he does from admitted facts, laws, customs, and charges. We should have been disposed to have made a few extracts had not a work of much greater pretensions by the same author recently made its appearance, into which we purpose also to examine. We shall merely quote one leading point from the brochure, which is to the effect, that if the mere majorities are to govern in all societies they of course should in that of Freemasonry; nothing can, therefore, be hoped for by the one hundred and nineteen Lodges of Prussia, Sweden, and Denmark, to introduce an exclusive system against the vastly superior number of two thousand five hundred Lodges dispersed over the rest of the globe, determined to maintain the ancient landmarks of the Order.

The Fairest Day must have its Night. A Ballad. By Bro. Osmond G. Phipps. D'Almaine and Co. R. Spencer.

This pleasing ballad is dedicated to the Worshipful Master and Brethren of the Lodge of True Friendship, No. 186, Rochford, Essex, and we

feel bound to quote from the circular the peculiar circumstances that originated the poetry.

“The last hours of our late lamented Brother, the Rev. J. T. Hewlett, Provincial Grand Chaplain for Essex, whose graceful and witty works, are so widely admired in the literary world, were imbibed by the sad reflection that he was leaving *nine motherless children, helpless*, and standing close upon the border of *absolute want*. He had laboured incessantly with his pen to support them, till at length the body gave way under continual mental toil: still he refused to loosen the grasp of his pen, and thus went on writing with his very *heart's blood*. Happily the deceased belonged to a society distinguished for its brotherly and benevolent tendencies; and in the hour of his family's sorrow and affliction, when the orphans stood around their departed parent, bewildered by death and want, the Brethren of the Lodge of “True Friendship,” No. 186, Rochford, not only rendered all that temporary aid which the melancholy circumstances required, but promptly raised a considerable sum towards a permanent provision for the bereaved family, and thus commenced a fund for this purpose.”

In expressing a hope that the ballad may find its way to every man's heart, and thereby aid the holy cause of charity, we shall conclude by observing that the accompaniment is good, the air pleasing, and the words poetical.

Ode to Charity. By J. M. Davis.

This truly beautiful Ode was written by Mrs. Davis for the last anniversary Festival of the Royal Freemasons Charity for Female Children. Mrs. Davis deserves the grateful thanks of the patrons of the Institution for her praiseworthy kindness. That it was not performed was entirely owing to the arrangements having been previously settled. The ode is divided into invocation, chorus, semichorus, recitative, and anthem, and is altogether grand and melodious.

The Madras Freemasons' Monthly Herald. J. B. Pharoah, Madras.

The prospectus announces that the profits of this new candidate for literary reputation are to be devoted to the formation of an *Independent Masonic Benefit Fund for Southern India*, for the relief of Indigent Brethren and the support of the Masons' Widow and Orphan. The object is noble, and we most cordially wish success to our new contemporary. The periodical is published under the auspices of Lodge Social Friendship, No. 326; the Editor, Bro. J. G. Laurence, is Secretary to the said Lodge. As a first effort there is much to praise and nothing to condemn; should we be favoured by future numbers, we shall feel pleasure in extracting from its intelligence, and testing its original articles by honourable criticism.

A Sermon. By the Rev. John Francis Robinson, M.A. R. Spencer.

Wednesday, the 24th of March, 1847, was the day appointed by the proclamation of her majesty for the observance of a solemn fast, “that both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and may in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty for the removal of those heavy judgments which our manifold

sins and provocations have most justly deserved, and under which we at this present time labour."

The famine of 1847 had visited the sister kingdoms of Scotland and Ireland—the latter most fearfully; disease and death followed in its train; and by her majesty in council it was considered right, humbly to approach the footstool of the Eternal, to propitiate His mercy. Throughout England and Ireland the knee bent in humiliation, and the heart poured forth its prayer for grace. Churches were thronged—sermons on the subject were delivered, and among them the one now before us, which has been printed and circulated.

The reverend preacher took his text from 2 Chron. xx. 3, 4.—“And Jehosaphat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah, they came to seek the Lord.”

The text was apposite enough, and admitted appropriately the investigation of the dreadful state of famine and its horrors, and if the reverend preacher considered that he was bound by the queen's proclamation to the offering up prayers and supplications for the removal of heavy judgments, he has certainly not faltered in his course, for in obedience to the said proclamation from the privy council, he declares from the pulpit that the present, as well as the previous visitations of famine in 1348, 1438, and of the plague in 1391, 1407, and 1665, as well as the great fire of London, the cholera of 1832, were all judgments of the Creator upon the creatures he had made! Speaking of his congregation he observes, “what is it but a jury empanelled to make inquisition into their own sins, and the sins of their country?” and hear him again anathematizing the scene of this dreadful visitation, “He who was alike a liar and a murderer from the beginning, has been permitted, in the inscrutable judgment of the Lord, to make that land the refuge of lies in its superstitions, and a field of blood in the almost daily deeds of the assassin.” And is this the language of prayer, supplication, and humiliation? No—it is the intolerance of bigotry, and becomes almost an apology for the backslider. Does the preacher examine into natural causes?—does he instance the fable of the waggoner and Hercules?—does he illustrate the universal charity that has been called forth by all classes, especially by the American nation, who, springing from the same stock, and speaking the same language, cast aside the prejudice of opinion, and press forward to the prize of the high calling, and prove that the visitation, although permitted by the Almighty, is a lesson not merely of humiliation to Him, but of self-devotion to the claims of human nature upon the sympathy of man? Our reverend author has altogether mistaken his vocation and subject. The great exemplar has taught us that religion is not ascetic, much less intolerant, and that those who really comprehend His mission, believe that her ways are those of pleasantness, and that all her paths are peace.

Freemasonry, its Objects, Tendencies, and History Shown. By George Kloss, M.D., &c. Leipzig: Kleinm.

This work has great and just pretensions to high consideration; it will become one of the most important Masonic authorities. If praise be any gratification, he must have experienced its true value in reading the criticisms on his work in the *Allgemeine Zeitung, Literaturblatt, &c.*

The title of the work, when verbally translated, would be, "Freemasonry in its real meaning, shown by ancient and genuine records of the Stone Masons, Masons, and Freemasons. By G. K." It contains a frontispiece, being the arms of the Society of Masons in London in 1477, the Fraternity of Tilers and Bricklayers in London in 1568, and the Seal of Grand Lodge of Freemasons of England in 1743 and 1767. It is stated in the introduction that,—“During the past hundred years so many theories have been started, and such strange conjectures hazarded in print, upon the history and object of Freemasonry, that if any person possessed a stock of them, and attempted to gain any information therefrom, he would find himself so mystified and bewildered that it would be hopeless to endeavour to disentangle himself from the labyrinth into which he had been dragged. However well intentioned the object of writers may have been, they could but hope to draw new deductions. Thus, a traditional history has been obtained, which those believed who took for granted what one writer had copied or altered from another. Subsequent examination of original authorities has often shown the later authors to be in error. The principal intention of the present compiler, therefore, has been to give the original sources of Masonic history, comparing, at the same time the contemporary writers, many of them not before quoted, or referred to so loosely as to have been thrown aside by others as unworthy or useless material. The work is divided into six parts. The first, an account of the German and English Stonecutters, Masons, Stone-masons, and Freemasons since the first mention of them in histories, as also to quote the passages and point out the places where allusions to them may be found; the second part details all the known laws and regulations pertaining to the ancient hewers and stone-masons, and which are chronologically arranged and compared: thus showing, without any comments, the gradual changes into Freemasonry. The discerning mind will be enabled to form its own conclusions, and all the prejudiced remarks of an author avoided. In many instances paragraphs are given without any apparent object beyond the fact of their being in existence, but of most important consequence to any historian, which our author does not pretend to be, merely offering to the future compiler stores of knowledge to enrich and authenticate his work. The third period treats of the formation of the fraternity of Stonemasons in Germany until the time of its disappearance as one insulated body. If it has been found impossible to demonstrate the connexion so clearly as could have been wished between the anti-Christian mysteries and the present Freemasonry, it will be evident this was not the place to record fables or fictitious hypothesis. The fourth part introduces us to authorities now for the first time revealed to the general reader, “The collection of statutes of the realm,” published in London in 1817—19, being the acts of Parliament of Great Britain. Like an impartial judge, Dr. Kloss having given his proofs without interruption, sums up the case to the consideration of the jury in the fifth part, and shows the intentions and objects, the commencement and history, of Freemasonry, leaving every one of his readers to give a verdict according to the evidence; but that no doubt may remain as to the opinions of the learned Brother himself, he records briefly his opinions, and the reasons for them in the sixth part, which concludes with the thirty-third section thus:—

“The present Freemasonry is therefore (as has been clearly shown) the transition from the Stonemasonry of former days, without any change of importance. It may be called Templar, Chivalric, Christian, high

grades, or whatever any one may please, it yet remains the same, and contains the old laws, usages, charges, and customs of that corporation, with but few, if any, modern alterations. The distinction which is endeavoured to be set up of operative and speculative Masons cannot be authenticated by proof, and has no foundation in the former laws; it appears to be the attempt of pride, the Freemasons being anxious to throw off their parentage from the corporation of working mechanics. But while ashamed of their origin, they are not above continuing to act by their laws, and to recognise them as their own. If the object be to distinguish operative from speculative as the actual Craftsman because we do not now actually erect buildings, it should be so explained, and not left doubtful whether in former times speculative Masonry existed independent of the operative; such an assertion would be untrue, as abundance of proofs are given in this book that the one existed at all times with the other, and that the speculative is only a part of the whole intimately connected and undividable, at all times well understood by the arrangers of the present Freemasonry, who introduced nothing new but urged only the continuance of Brotherly love, relief, and truth.

“We have thus taken a hasty glance at the origin, objects, and transition of Masonry to the present fraternity. We have produced undoubted proofs and unquestionable authorities, which are now submitted to the Brethren. Our own deductions may be cavilled at by some, and perhaps be attacked by well-informed Brethren, but our witnesses remain firm and unshaken, and should an opponent appear, we shall require him first to produce his vouchers; such, indeed, as will stand the test of an equal examination with our own—nothing on hearsay, no doubtful copies, but authentic, original records, such as belong to our actual existing society—not imaginary papers, that are to be sought for somewhere undefined, in an unheard-of place in some uninhabited part of the globe, copies of which can only be discovered. If such proofs as we bring are produced, and they appear to agree with our ancient charges, they will be worthy of further investigation. If they do not thus far agree with our first principles, they must be considered as fictitious, and be treated with the contempt every instructed Mason will accord to fable and attempts to mislead.”

A popular Atlas of the World. J. Wyld.

In every walk of literature there are enterprising spirits of the age; we are about to remark almost in advance of it—the Editor of the “*Popular Atlas of the World*,” however, at least keeps pace with the revolution of time, for no sooner is a portion of the world we inhabit brought before our notice by stirring events, than with lightning speed is presented to our view, a topographical record of the eventful scene. India, China, indeed every part of the world has been placed before us. At length Mr. Wyld has commenced the first number of a series of twenty-four monthly numbers of detached maps, to include the whole world, each number to be illustrated with letter-press. To say we wish Mr. Wyld success is but to express a desire that “the world” he thus exhibits to the view, were known to all within its orbit. There are secrets in all matters, especially in Freemasonry; but here Mr., or rather Brother Wyld, has arranged such a magnificent illustration for one shilling and sixpence, that must puzzle the most intelligent financier of the day.

A Treatise on Diet and Regimen. By W. H. Robertson, M. D. Churchill.

We have perused two numbers of this medical serial, and are free to acknowledge that we have done so with satisfaction. The author's practice appears to be engaged among a class of dyspeptic and hypochondriacal patients, whose ailments, of all others, baffle the skill of the Esculapian art, and whose diseases are too often considered, both by the faculty and by those in stalwart health, as bordering on the doubtful. Short-sighted is this view, if not unfeeling; regimen and diet form the intestinal discipline, without which man can hardly hope to enjoy moral and physical power; for as even mind will yield to pain, so it becomes a grand point of investigation to determine the best method of directing the natural agencies. As other numbers are to follow, we await their publication, nothing doubting but they will be equally deserving public attention.

A Treatise on Corns, Bunions, &c. By Lewis Durlacher, Surgeon-Chiropodist. Simpkin, Marshall and Co.

The author appears to possess considerable experience in this department of the healing art, and does not confine himself to corns, but to the diseases of nails and the general management of the feet. The plates illustrate the nature of the principal ailments, and the treatment of them appears to be attended with general success. There is much candour in the remarks, and the cases especially are recorded with clearness and simplicity. We recommend the work, not simply as a well-arranged treatise, but as a proof of the author's success in a class of ailments not generally understood, nor sufficiently attended to.

The Herald of Peace. Thos. Ward and Co.

The proceedings of the thirty-first anniversary of the Peace Society are worthy of perusal, as is the address of Charles Hindley, Esq., M.P., on the 18th May, with the remarks of other gentlemen present. In the number for April, in a short article on "the American Peace Society," there appears to be a division on the part of *our* transatlantic friends as to the advocacy of "Defensive War." The editor of the "Herald of Peace" observes that, in the absence of information, the London Committee defer any opinion—this is curious. As a principle, "Defensive War," we consider, may be debated fairly without specific information. Truth is truth—honesty is honesty—and neither admit of delay or compromise.

The Patent Journal and Inventors Magazine.

This number (54), among many new patents, describes one of extraordinary magnitude and importance by Brother Major Bartholomew Beniowski, of Bow-street, Covent Garden, for certain improvements in the apparatus for and process of printing, and should the apparatus be found successful, it will effect possibly the greatest revolution in this intellectual art—an art whereby the moral actions of the universe are directed. It is singular that, at this very time the memory of the immortal William Caxton is about to receive a tribute of monumental respect. His remains for centuries have remained in the tomb—but his spirit probably may observe with complacency, the vast change which Time has effected on his own glorious invention. The sceptic may smile at the present attempt, but such would have spurned with ridicule the power of steam, which acts with almost greater speed than his own thoughts.

TO CORRESPONDENTS.

PAT—Should have paused ere he addressed such a party, who cannot be straight forward; in Lincolnshire they would be termed "Shucky."

BELL THE CAT.—We doubt the moral courage of our correspondent. Some that are obliged to wear the bell, muffle the clapper, and thus bring reformers into trouble, and Freemasonry into disrepute.

A PROVINCIAL WARDEN is too hard on the condensation of his chief, who, if he errs on a point that martinetts consider *infra dig*, still he shows so much kindheartedness that would excuse even serious errors.

OKIPOKI.—The late * * * has returned, but has not publicly stated under what banner he intends to rank. He did not remain long enough at H. K. for his tail to grow, which accounts for his not bringing over some of the Chinese Triads.

H.—We regret his being inveigled into the dishonest scheme, which no time can purify. We could wish, for the sake of the duped, that the dupers should meet early exposure. The piratical grades are privateers, buccaners, pirates.

READER.—No apology is needed; name and address would have entitled the worthy Brother to a letter of explanation. The article was extracted from the "Jewish Chronicle."

CITY OF LONDON MASONIC HALL.—Letters and opinions from anonymous correspondents are rejected as unworthy of notice. The project is alike worthy the gratitude and support of an enlightened age. Dr. Oliver, in his "Golden Remains," highly approves of Masonic Halls. Vide p. 168, vol. ii.

CHRONOS.—We give no opinion on Mackay's Lexicon, having not as yet received a copy.

A SUBSCRIBER.—We are duly obliged by the three numbers of the Jewish Chronicle; we generally receive that periodical, but were *minus* those sent by a subscriber.

MRS. D.—Many thanks for much kindness.

ELIZA.—The poetry was not rejected, but returned for obvious necessary corrections as to the peculiar fact.

A PAST GRAND OFFICER—Send a request for the return of your MSS., decently worded, and you shall receive it without word or comment. But let your threat be put in execution, and we will publish not a garbled, malignant, and false statement, but an elaborate, dispassionate, and truthful expo-é.

P. G. O. is truly contemptible; the hide of the rhinoceros may be impenetrable to the goose-quill when discharged arrow fashion, but only dip the quill in ink, and give it a thoughtful direction, and what would become of poor Philip.

LICHTER MATEY.—All in good time—caustic severity and admonition do not harmonize; explosion attends such collision.

THE MASONIC NOSEGAY has point and frolic, but the satire is not clear; the words should be, "which ever and anon he gave his nose."

THE FOX AND THE JACKDAW.—Inadmissible, as coarse and pointless.

CHRONICLES OF THE LODGE UNDER GROUND.—We will consider.

MASONIC STAR CHAMBER AND ITS JEFFRIES.—Deferred.

L. A.—DOUBLE U.—with some fun and more wit can afford to wait.

A HAMPSHIRE BROTHER.—Not having received Mr. Anti-Humbbug's lucubration, we do not think proper to give the reply thereto.

P. M. (Manchester) will perceive that we have complied with the request.

A SUBSCRIBER TO THE SCHOOLS AND THE TWO INSTITUTIONS FOR THE AGED.—We know no reason why the Asylum was not on the toast-list on the 9th. The Benevolent Fund was given and received with a hearty cheer at the Asylum festival.

A COUNTRY MASON.—We have heard of the informality as to name, and agree in the propriety of taking the next highest on the list. The ten nominated acted wisely in not opposing the fourteen elected, in the Vice-presidentship. The full attendance of the "purple" was, however, significant of their intention to carry the point had they been in the majority—in fact, they had fixed on Bro. Jennings.

AN ADMIRER.—We understand that General Cooke has been requested to sit for his bust, to be placed in the new temple.

DISCIPLINE AND PRACTICE.

G. R.—No election for joining or re-joining can be valid until due notice shall have been given by circular, and the ballot subsequently taken in open Lodge. The confirmation of irregular minutes cannot make them regular, but may lead to the suspension of the Lodge during investigation.

B. S.—The ritual practised by the late Bro. Gilkes is, on the whole, the best to be observed, more especially by all new Lodges. Any charlatannerie of the late "Finch" should be disregarded, and the publications of the "apostate" burnt. Let the tyros of every Lodge be cautioned against them as dishonourable and dishonest.

CRAVAT may appear in black or white at the P. G. L. Fashion and etiquette at present favour the white cravat. The martinet only will question what he cannot exclude. Breeches and buckles are now matters of history.

A Prov. G. M. is most sincerely thanked for his communication; it is the brightest jewel that has glittered in the diadem of Masonic independence since the days of the Earl of Lurham. We reserve its publication for a more fitting opportunity, just now its truthful severity would be misunderstood, when fawning sycophancy threatens to lead the Grand Master into danger. At the fitting hour the letter may save the Grand Master and the Grand Lodge from possible divarication.

TEMPLARS.

ALPHA.—The best reply to an ill-natured inquiry is, that the party is appointed by patent.

A GRAND OFFICER.—General Cooke will, we hope, be appointed as Representative in the Grand Encampment of New York.

SUPREME GRAND COUNCIL 33d DEGREE.

MISRAIM.—We doubt the claim to the title, and decline to give publicity to anonymous abuse, even of the *Scoto-Gallus*.

JACQUES DE MOLAY is out of keeping with either the 33d or even with the miserable attempt to foist "Misraim" on the credulity of Masons.

CONTENTS.

	PAGE
THE GRAND LODGE - - - - -	247
ON THE STUDY OF MASONIC ANTIQUITIES - - - - -	255
ON THE BEAUTIES OF MASONRY - - - - -	264
TO THE MASONS OF ENGLAND - - - - -	259
ADDRESS OF MAJOR-GENERAL COOKE - - - - -	271
FREEMASONS' LEXICON - - - - -	275
ANECDOTES - - - - -	283
THE ANTIQUITY OF THE ARABIANS - - - - -	285
THE GRAND LODGE OF ENGLAND - - - - -	292
THE LATE BROTHER DANIEL O'CONNELL - - - - -	295
MAJOR-GENERAL BRO. GEORGE COOKE - - - - -	297
TESTIMONIAL TO BRO. JOHN SAVAGE - - - - -	298
THE REV. BRO. T. HARVEY AND THE BISHOP - - - - -	299
THE LATE REV. SAMUEL OLIVER - - - - -	301
LETTERS TO THE EDITOR - - - - -	303
POETRY - - - - -	307
MASONIC INTELLIGENCE :	
SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS	
OF ENGLAND - - - - -	309
UNITED GRAND LODGE OF ENGLAND - - - - -	310
QUARTERLY COMMUNICATION - - - - -	311
GRAND CONCLAVE OF ENGLAND AND WALES - - - - -	323
SUPREME GRAND COUNCIL FOR ENGLAND AND	
WALES - - - - -	323
METROPOLITAN CHAPTER OF ROSE CROIX OF H.R.D.M.	323
THE CHARITIES - - - - -	324
ASYLUM FOR WORTHY AGED MASONS - - - - -	324
THE REPORTER - - - - -	326
CHIT CHAT - - - - -	327
OBITUARY - - - - -	334
PROVINCIAL - - - - -	337
IRELAND - - - - -	363
AMERICA - - - - -	366
FOREIGN - - - - -	367
INDIA - - - - -	372
LITERARY NOTICES - - - - -	375
FINE ARTS - - - - -	381
TO CORRESPONDENTS - - - - -	382

CASE OF THE REV. T. HARVEY AND THE BISHOP.

SINCE we wrote an article on this most singular case of oppression,* we have received a mass of papers bearing upon it. We regret that the lateness of their arrival prevents our entering at greater length into the merits, or—shall we write the words?—"demerits" of unchristian intolerance, and must therefore confine ourselves to a few leading points. A "DIGEST" of the conduct of the Bishop towards the Reverend T. Harvey has been published, in which the least possible ground for any charge whatever against him has been triumphantly refuted. If any thing were wanting to prove incontestibly the case of Mr. Harvey to be one deserving the sympathy of the Bishop, it would be the letter of Baron de Larpent, her Majesty's late Consul at Antwerp, on the subject of the removal of the consular seals from the church. The attestations of unblemished character from numerous clergymen, form a bulwark of moral integrity, against which the injustice and intolerance of the Bishop will avail nothing, however he may withhold the means of existence to our ill-used Brother, as well as to his dear wife and daughter. We understand that local and general committees are about to be formed among the Masonic Body to consider as to the best mode of endeavouring to avert the evil consequences that threaten a deserving minister of religion; and we most heartily wish that every success may attend the praiseworthy effort. The following extract from Mr. Harvey's letter to the Editor of the *Hull Advertiser* speaks a language that will touch the heart of the man of feeling, however the Bishop may scoff at its truthfulness:—"To sum up all in a few words—I complain, sir, of judgment without trial, of condemnations upon *concealed* evidence, of acquittals, and *complete vindication*, without the common justice of reparation. I complain that a *spiritual father* has caused the bread of my family to be unjustly taken from them—that he *refuses* to restore it, and that he has thus remorselessly *crushed*, and is hurrying to the *grave*, the man whom he has frequently *injured*! Above all, I *bitterly complain* of the *secret* tarnishing of my name, by the withholding this reparation, which, in ordinary justice, should have immediately followed the vindication afforded by the Bishop's license, bearing solemn testimony to my 'doctrine, morals, fidelity, and diligence!' Under all these circumstances, I entertain the humble hope that, through publicity and the advocacy of the press (from both of which, under other circumstances, I should shrink as a clergyman), some influential hand may be extended to succour and to protect; to place me and my family in that position, as regards my character and interests, to which, without presumption, my sufferings no less than my integrity, give me a claim—a *claim* which, while life and energies are spared, I cannot, will not cease to urge, and which will, I think, find some echo throughout this and other *Christian* lands."

BRO. HUSENBETH.

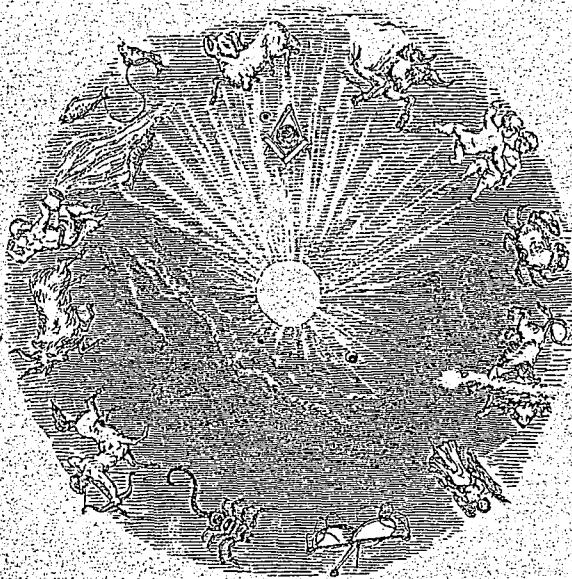
THE case of this eminently distinguished Brother—now aged eighty-three!—is by the Province of Bristol most urgently recommended to the sympathy of the Order of which he has been for upwards of fifty years a faithful adherent, a firm supporter, and a stalwart defender. To recount his good deeds would require a space which the lateness of the afflicting intelligence does not permit; but we will endeavour to do justice to his truly noble character hereafter. Think, Brethren, of this estimable veteran overtaken by a decay not only of nature but of worldly circumstances, at a time when it could have been hoped he might have dropped silently into an honoured grave, leaving behind him a worldly legacy to others, instead of wanting the humblest means of existence himself. Rally round this aged and honoured pilgrim! show how such worth is prized by you, and when the time shall come that he shall "fall asleep," think of the love you bore him, and accept the legacy of his memory as a pearl beyond price. Some resolutions on the subject will be found in the advertising department.

* Vide p. 299.

THE
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QUARTERLY REVIEW.

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No. XVIII.—JUNE 30, 1847.



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SIR, Your Antibilious Pills having been so much recommended to me as a general Laxative Medicine, and for removing obstructions in the Stomach, &c., I was induced to make trial of them myself, and have frequently given them to my family, and poor neighbours, where I have seen their good effects in removing Bilious attacks, and in my opinion preventing serious illness. For the good of the Public, and in justice to so excellent a Medicine, you have my permission to make this public.
I am, Sir, yours obediently, THOMAS WOOD.

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Total additions made to Policies for £5,000, which had been in force for Twenty-one years, on the 31st December, 1845.

Age at commencement.	Gross additions to the Sum Assured.	Annual Premium on the Policy.	Reductions of Premiums equivalent to the Bonus declared.
10	£791 19 1	£85 4 2	£21 11 11
15	930 1 9	96 9 2	28 10 2
20	1,070 19 3	108 19 2	37 7 5
25	1,096 1 10	120 4	43 18 7
30	1,128 7 2	133 10 10	52 14 6
35	1,179 6 5	149 11 8	64 18 0
40	1,271 8 1	169 15 10	84 2 9
45	1,383 16 11	194 15 10	113 11 1
50	1,554 19 9	226 13 4	164 6 8

Tables of Rates, and every information respecting Assurances, may be had at the Society's Office, or of the agents in different parts of the country.

In addition to the ordinary cases provided for in the Society's printed prospectuses, special Policies will be granted to meet contingencies of every description.

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LIFE ASSURANCE SOCIETY.

REPORT OF THE DIRECTORS TO THE PROPRIETORS AND ASSURED,

*Read at an Extraordinary General Meeting, held at the Society's Office,
on the 7th January, 1847.*

In accordance with the provisions of the deed of constitution, the Directors have called the present meeting, for the purpose of laying before the Proprietors and the Assured the result of an investigation of the Society's affairs for the five years ending June 30, 1846.

On that day the Society had been in existence twenty-two years. An investigation of its affairs was made first in 1831, being seven years from the commencement; a second time in 1836; a third time in 1841. The fourth investigation having been just completed, the Directors have now the gratification of communicating the result to the meeting.

In order to present a clear view of the progress of the Society, the Directors will proceed to exhibit the present amount of its funds, together with their state at the last Quinquennial Division.

I. The Society's income for the year ending with June, 1841, was 97,900*l.*; that for the year ending with June, 1846, 116,300*l.* Thus, notwithstanding the many deductions which are constantly taking place, on account of Policies terminated by death, or discontinued from other causes, there is an increase in the annual income of the Society to the extent of 18,400*l.*

II. The amount of the property of the Society, accumulated from the excess of receipts above payments, was, in 1841, 418,903*l.*, and, in 1846, has reached 639,797*l.* Under the head of payments, are included considerable sums paid for the purchase of Policies, and also to annuitants, besides the amount which has become due from deaths and every other demand.

III. After deducting the sum required to meet the liabilities of the Society, there remains a surplus of 155,242*l.*; while in 1841, the corresponding surplus was only 89,400*l.*

This sum of 155,242*l.* has now to be dealt with, being the amount of profit realized by the Society.

In conforming with the provisions of the deed, one-half of the profits is to be divided among the Assured for Life, and one-sixth part among the Proprietors; but, in order to avoid inconvenient fractions, the Directors have resolved to recommend to this meeting to divide the sum of 154,500*l.* This will apportion to the Assured for Life 77,250*l.*, and to the Proprietors 25,750*l.*, leaving one-third of the said profit, amounting to 51,500*l.*, to be laid by, and to accumulate as a reserved fund.

This division will give to the Proprietors a bonus of 5*l.* 3*s.* per Share, and to the Assured a sum of 114,031*l.*, being the equivalent in reversion to the above amount of 77,250*l.*

This sum of 114,031*l.* will be added to the Policies, and be payable at the death of the respective parties, and will form an addition equal, on an average, to more than 36 per cent. on the Premiums received during the last five years.

It may be desirable, however, to remind the Assured that they have the option of having any one or more of the bonuses to which they are entitled applied in reduction of their future payments of premium.

For the further information of the Proprietors, it may be mentioned, that by the deed of constitution, the Proprietors' fund is not to accumulate by the addition of bonuses beyond 50,000*l.*; all subsequent bonuses being paid over to the Proprietors.

The effect of that provision on the present occasion will be, that of the above sum of 25,750*l.*, 17,000*l.* will have to be added to the Proprietors' Fund, which will then have reached its limit, and the remaining 8,750*l.*, being 1*l.* 15*s.* per share, will be paid to the Proprietors in cash at the end of March next.

In estimating the amount of liabilities, it is important to observe that every policy, together with all other risks, has been valued separately, and with great care: that there has been no encroachment upon future profits; but that a mode of valuation has been adopted, whereby a larger sum is retained to meet such claims as may arise than is usual with most other Offices, This will appear by the following examples:—

Sums set aside as the value of a Policy for £1000.	By Offices valuing by the Northampton 3 per cent. Table.		By the mode adopted by this Office.		Difference in favour of this Office.	
	£	s. d.	£	s. d.	£	s. d.
Effected at the age of 40, after 10 years	152	3 7	158	8 5	6	4 10
Do. Do. 50, after 10 years	197	17 3	215	2 0	17	4 9
Do. Do. 60, after 10 years	282	7 5	326	3 0	43	15 7

It is clear, then, that the prospects of Policy Holders at future divisions are most favourable, partly from the unusually large sum retained to meet claims, as shown above, and partly from the reserve of so considerable amount as 51,500*l.* out of profits thus ascertained.

These facts, which have operated to a certain extent in the diminution of former bonuses, will undoubtedly contribute most powerfully to increase the amount of profits to be appropriated to the Assured at all succeeding divisions.

In confirmation of this view, the Directors need only remind the Assured of the statement made at the division in January, 1842, that the two preceding bonuses had averaged 22 per cent. on the Premiums; that the one then divided averaged 23 per cent; and that the future bonuses were expected to exceed that amount.

The most sanguine expectations entertained at that time have been fully realized by the amount of the present bonus averaging more than 36 per cent.; and on precisely the same ground the Directors conceive themselves entitled to assert, with additional confidence, that its farther increase from time to time is almost certain.

The large and increasing amount of the Society's business, and the proportionable diminution of the expense of management (which is now only 3½ per cent. on the income), must also be taken into account in the anticipation of future profits.

The Directors have only to add that they have instructed the Actuary to exhibit to any Proprietor or Policy Holder, or to any person who may be desirous of assuring, the details of all the calculations, with a full statement of the assets and liabilities, and balance sheets of the Society.

GEORGE H. PINCKARD, *Actuary.*

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For the convenience of parties wishing to insure for a specific sum, without a prospective bonus, a new table, at lower rates, has been calculated, in which, as well as on the participating scale, one-half the premium may remain on interest at 5 per cent. for five years, thus enabling a person to assure his life for £1000 on the immediate payment of the premium for £500 only.

The following are the annual premiums for the assurance of £100 for the whole life, one-half of which may remain for five years by merely paying the interest annually at 5 per cent.; and should the policy become a claim in the interim, the amount due will then be deducted:—

Age	without profits	£	s	d	With profits	£	s	d
20	1	13	0		1	18	0	
30	1	19	8		2	5	8	
40	2	14	3		3	1	3	
50	4	3	4		4	9	6	

For short periods the premiums are considerably lower; and for any ages or contingencies not usually advertised, information may be obtained on application to the actuary or secretary.

FIRE DEPARTMENT.

The Company insures houses, furniture, stock in trade, farming stock, and every description of personal property, against loss or damage by fire.

The Directors beg to remind their friends, whose premiums become due at Christmas, that no extra charge is made at this office for the transfer of policies, and that they will be rated on terms peculiarly favourable to the parties insuring.

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JOHN BIGG, *Secretary.*

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And that during the period of five years, as shown at the Annual General Meeting of the Proprietors in November last, upwards of two thousand proposals had been made to the Society, covering Assurances to above One Million.

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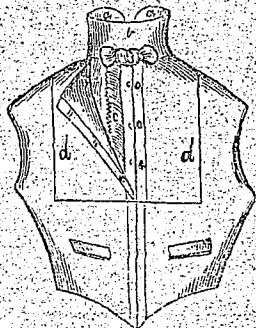
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