THE

FREEMASONS'

QUARTERLY MAGAZINE

AND

REVIEW.

1850.

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THE

FREEMASONS' QUARTERLY MAGAZINE AND REVIEW.

MARCH 30, 1850.

ADDRESS TO THE CRAFT.

THE difficulties of commencing any new publication, though not insuperable, are of such a nature as to call for apology on the one hand, and sympathy and consideration on the other. For the one, we feel confident we may throw ourselves unreservedly upon the Masonic Fraternity; for the other, we must beg to be allowed to say a few words, because, we cannot but fear that our undertaking may cause disappointment to many, who are as yet unacquainted with the impediments that have unavoidably been thrown in the way of making our introductory Number all that we ourselves deem to be necessary.

It is well-known to the Craft, that the FREEMASONS' QUARTERLY REVIEW was brought to a conclusion with the last Number that issued from the press. With that publication, the Proprietors and the Editor of the FREEMASONS' QUARTERLY MAGAZINE AND REVIEW had no connection whatever. It did, however, appear desirable to certain individuals, that the Masonic Fraternity, at home and abroad, should be put in possession of information respecting the proceedings of the Craft; and that an organ of communication should be provided, which would assist this desirable end, and also be a representation of brotherly feeling, sympathy, and regard.

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With this view, efforts were at once made to carry out intentions, which we have reason to believe, will be regarded by the Masonic body with satisfaction. Considerable obstacles were encountered at the outset; but wherever the principles of the Order are fully carried out, difficulties speedily vanish; and although at times such difficulties seemed to be almost insurmountable, yet the fruit of perseverance is now demonstrated by the appearance of the First Number of this periodical. That it is perfect, or approaches perfection, cannot be fairly premised; that it should be so, is impossible, as may be easily inferred, when it is frankly stated, that till within three weeks of the day of publication, no final arrangement had been made with the Editor, scarcely a single contribution had been sent in, and not a single type of the letter-press had been set. The earnest manner, however, in which the work has been undertaken and assisted, is a sufficient evidence, that whenever heartiness of purpose and determination of will are brought to bear, nothing is impossible amongst men, and especially amongst Masons; and although rude matter is not at present reduced to due form, as it is hoped may eventually be effected; yet some progress is at least evident, that the rough and imperfect literary Ashler may yet become smoothed and squared, so as eventually to bear the searching trial which the Masonic jewels alone can test with accuracy and certainty.

In order, however, that the Brethren may form some idea of the design and plan, by which this literary structure is intended to be reared, it is necessary to state briefly, what are the principles upon which it is to be conducted.

As it has already been announced in the circular, calling attention to the appearance of the FREEMASONS' QUARTERLY MAGAZINE and REVIEW, the primary "design of the work is to supply valuable and important information to the Craft, and to make it, as far as possible, the organ of the Order."

In these days of progression it is impossible that Masonry can stand still. It must advance in usefulness with the movements of the times, with which its principles must be identified and its practices interwoven, if stability to order, adhesion to integrity, and preservation of the "light" of truth are to be preserved.

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Masonry was the brilliant source of knowledge and of refinement in morals in those days, which, in other respects, were justly denominated "dark." From Masonry originated those arts and sciences which are the adornments of civilisation, and without which a people would wander in obscurity and continue degraded and debased. From this science sprang those monuments of antiquity in every land which yet beautify the cities of the world, and stand as specimens of mighty genius, unshorn of their primæval dignity and glory, in an age which professes to be capable of great things, but which has as yet to emulate the magnificence of intention, and the capability of carrying out similar stupendous labours, if it is ever to be considered worthy of comparison with the efforts of the past. Masonry was once, in fact, the mainspring of everything that was great and glorious—the nurse and patron of every effort to raise mankind in the scale of humanity. Her high and noble principles, based upon the only infallible revelation of light and truth—"the Volume of the Sacred Law," wherever introduced and understood, conferred a lasting benefit upon mankind, and knit them together in one universal and comprehensive brotherhood. Those privileges yet remain intact. The deficiencies of later times have not arisen from any defalcation of their "Wisdom, Strength, and Beauty," but rather from an observance of ritual than of intention—from the care taken of the outer shell, whilst the safety and preservation of the inner kernel has been too much put out of sight and forgotten.

The power, however, is still inherent in the Craft, which wrought such mighty wonders in the past. It is with a view to aid the development of that power and to endeavour to advance the principles of the Order that we now commence our labours, and plead with the brethren who feel as we feel, and possess the same earnest desire to inculcate and carry them forward, to give our publication that countenance and support, which such a design can only accomplish.

It will be evident to all who take an interest in so important a work, that it can never become effectual, unless the observance of the ancient Landmarks of the Order be carefully and conscientiously maintained. In order to preserve those time-honoured boundaries intact, it is scarcely necessary to observe, that we have only to keep our solemn obligation ever in re-

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membrance in order to be successful. Nothing but the strictest impartiality can ever secure this desirable end; and if "the points of fellowship," which were intended to promote, and have in all ages of the world promoted, "brotherly love, relief, and truth," be engraven on our hearts,—whenever we may be compelled in justice to the Order to condemn or to find fault,—the Brethren may be assured that we shall strive "nothing" to "extenuate, nor set down aught in malice," but to be as careful to maintain the integrity and the honour of each individual member of this great Fraternity as we would desire to preserve our own. Partisanship we shall altogether eschew and avoid. In true Masonry, the word is as unknown as the existence of the feeling which it designates. That noble society, wherever its intentions are strictly carried out —and nowhere are they more so than in the British Islands and their dependencies—not only inculcates the golden rule, "Bear ye one another's burdens, and so fulfil the Law of Love," but insists upon the practice. Whilst, therefore, this rule is the guiding motive of our actions, we cannot doubt of success; the moment that is laid aside, we shall forfeit all right to consideration, and meet with that reprobation and withdrawal of sympathy and support which we no longer should deserve to claim.

Whilst, however, we thus state frankly and openly what our designs and intentions are, we must ask forgiveness, if we shall ever seem to come short of them. It is the lot of men sometimes to err, and Masons are but men. If, ever, it should so happen, the error will be that of human fallibility, not of Masonic purpose; it will be attributable to the imperfection of our nature, not to the principles of the Order.

Thus, we have in all candour and ingenuousness avowed our purpose. If it can only be fulfilled, as we shall strive to fulfil it, it will command approbation; under such circumstances, we have no fears for the future. We here launch our vessel in the confident anticipation, that we shall, of necessity, meet with some difficulties, and have to contend against circumstances, over which no human being can ever have control; but, possessing the—

"Mens sibi conscia recti,"

we shall pursue our voyage fearlessly and with undiminished zeal, nothing doubting but that our venture will have a prosperous completion.

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ON THE

LEGEND OF THE M.M. DEGREE.

BY BRO. THOMAS PRYER, *F.S.A.*,

P.M. OAK LODGE, S.G.I.G. 33°.

THE origin of the legend of the M.M. Degree is a subject, which has at various periods received much consideration, but does not appear to have been satisfactorily explained.

That the principal rites in the celebration of the ancient mysteries assumed a *funereal* character, is a fact sufficiently well known; but the particular period when the legend in question was incorporated into the general system of Freemasonry, as well as the reasons which induced such incorporation, remain as yet unknown to a great majority of the Brethren.

The subject is one, which, for evident reasons, can only be fully elucidated within the "tyled recesses" of the lodge. Although, however, a full revelation cannot be given, there are many facts, which may, with due caution, be submitted to the consideration of inquiring Brethren, and which, it is apprehended, will tend materially to assist them in arriving at just conclusions upon this highly interesting and most important subject.

I am induced to believe that the legend in question was interwoven with our peculiar system, at the period when ancient *operative* and *speculative* Masonry first became united — an union which, it is generally admitted, was perfected at the building of King Solomon's Temple. It is, therefore, to this period that we must particularly direct attention; and we must look around, and endeavour to become acquainted with the peculiar mysteries practised by those people, who rendered the most material assistance at the erection of that sacred and glorious structure.

The Volume of the Sacred Law, as well as our own traditions, inform us, that *such assistance came from Tyre*. HIRAM the King aided Solomon; and his most skilful architect, HIRAM ABIF, furnished the principal designs, and executed the ornamental portions of the magnificent work.

It thus appears, that the principal architects and workmen engaged in the construction of the Temple were not Israelites, but came from a people, whom we are generally induced to consider as Pagans and Idolators. It is necessary, however, before forming a correct estimate of their system of religious belief, that we should become acquainted with the *esoteric* meaning of the mysteries they celebrated, so as to comprehend how far they had deviated from the primæval truths, on which the whole of the ancient mysteries were based; and we should examine what were the great truths conveyed to the meaning of those, who had been fully initiated into these particular mysteries. Without such knowledge, we can neither form a correct judgment nor arrive at a just conclusion; but, we may reasonably assume, that builders would not have been selected to assist in erecting a Temple to the Living

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God—a Temple called, in Holy Writ, HEKAL ADONAI ("THE PALACE OF JEHOVAH")—unless they possessed a knowledge of His name and attributes, and were free from the gross superstitions which darkened the minds of the uninitiated. Their artificial skill, as builders, would not have been rendered subservient to a purpose so holy, if they had been entire strangers to the fear and worship of the Most High. In this we perceive a striking exemplification of the fact—a fact, indeed, now clear and apparent, that the mysteries, in their origin, were pure; that they contained the elements of the patriarchal faith, and conveyed a system of morals and religious belief, which, when rightly understood, was in accordance with the truths of revelation.

A body of Idolators would not have been selected, as the principal artificers at the building of the Temple. Let us, therefore, ascertain who these Syrian artificers were, and see what peculiar phase of the mysteries was practised by them.

HIRAM, the King of Tyre, was at that time Grand Master of the DIONYSIAN BRETHREN—those skilful architects, who impressed their art upon the world, and formed the source from whence the architects of Greece and Rome subsequently derived their knowledge.

It is interesting to remark upon this body, that their knowledge was originally derived from the land of mystery, of art, and science, and ancient civilisation—the land of Egypt. It does not lie within the scope of the present observations, to trace this peculiar connection—a research of itself abundantly interesting, and opening up an investigation of peculiar interest. It is sufficient now to state, from the testimony of contemporary historians, that "*the Society of Dionysian Artificers*" existed in Asia Minor, previously to the building of the Temple; that they possessed the exclusive privilege of constructing all temples and public buildings; and, that they were unquestionably the most skilful artificers then existing. They were invested with great privileges, and were exempt from taxes and talliages. This fraternity was, in fact, the depository of all geometrical, scientific, and architectural knowledge; and the principles which regulated the design and ornamentation of all religious as well as public structures, were known to them alone. It is also particularly interesting to know, that the Fraternity were distinguished by many peculiarities, assimilating most strongly to our Order. They were divided into lodges, each governed by a Master and Wardens in their ceremonial observances; the implements used in their operative work, were spiritualised; they had a knowledge of certain secret signs and tokens, by which one Brother could distinguish another in the dark as well as the light; and they possessed an universal language or mode of communication, which, notwithstanding the difference of tongue, and birth, and race, united in one common brotherhood all the members of the Fraternity, though scattered through Syria, and Persia, and India. They were also peculiarly distinguished by their strong feelings of fraternal regard, and, in the exercise of all charitable works, the "*more opulent were sacredly bound to provide for the exigencies of their poorer Brethren.*" Such were our ancient Brethren, the Dionysian Artificers;* and it is gratifying now to perceive how truly the great principles of our Order have been preserved from a period so remote, and descended so faithfully to the present time.

* For further particulars relative to the Dionysian Artificers, see Mackay's "Lexicon of Freemasons."

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And now with regard to the *religious rites* practised by that Fraternity. They were various, inasmuch as the rites themselves varied in different parts of the world, though all descended from a common source, and, in their origin, bore the same reference and *esoteric* meaning.

It is, however, to the rites practised in *Phœnicia* at that time, that we must now more particularly refer; and these were the Mysteries of ADONIS.

The Mysteries of *Adonis* were based upon the rites of *Osiris*, and were brought by the Dionysian brethren from Egypt. The original references remained the same—the name, and what may be termed some mechanical appliances, alone being altered.

It will be necessary to advert briefly to those rites. *Adonis, like Osiris, represented the Sun, personified for the purposes of the Mysteries.* ADONIS, in Phœnician, as ADON in the cognate Hebrew, signifies "Lord" and "Master." The sun, visibly the most glorious product of creative power, diffusing light and heat around the world and drawing forth by its beneficent influence the embryo powers of nature, was, in all ages, regarded as the most fitting symbol of the creative and regenerating principle; and thus the cultivation of the sublime doctrines of astronomy, by their perversion, gadually paved the way to superstition. The symbol ultimately received the worship due only to the Divine Essence; and the outer world, enveloped in the darkness of ignorance, saw merely superstitious references in the symbols which, to the truly initiated, were wise, and pure, and holy.

ADONIS, thus, as a personification of the glorious luminary of heaven, pursued his annual course, speeding his brilliant track through the Signs of the Zodiac, during half the year he passed through the superior hemisphere, and then figuratively dwelt six months with VENUS; during the remaining six months, he passed through the inferior hemisphere, and then figuratively dwelt with PROSERPINE. Philosophers gave the name of VENUS to the northern or superior hemisphere, and PROSERPINE to that of the southern or inferior. Thus it is, that the mythological fables of antiquity receive a beautiful astronomical explanation. Now, on the approach of winter, when the golden-tinged leaves of autumn have fallen—when the acorn drops from the tree and the wild boar rushes through the forest, Adonis leaves the embrace of Venus and undergoes a figurative death while passing through the inferior Signs. *The Boar is the emblem of winter;* and, as in winter the sun loses light and heat —effects which death produces upon animated beings, Adonis, as the sun, is thus figuratively wounded by the Boar. VENUS (then representing Nature) is in tears—the fountains overflow; and the floods, tinted with red, which annually descended from Mount Libanus, were then said to be coloured by the blood which flowed from the wounds of Adonis. Then it was that the celebration of the rites commenced. These began in mourning. Adonis was slain. Loud wailings ascended from the Phœnician women, and all assumed the appearance of profound grief. But, after a time, grief is converted into joy. Adonis arises from the tomb. Emerging from the dark regions of Proserpine, the icy fetters of winter are broken; he passes the Vernal Equinox; Venus again rejoices; foliage bursts forth from the bending branches; flowers spring from the teeming earth; the emerald grass adorns the meadows; all nature is revivified and wears an air of gladness. *The resurrection of Adonis, as celebrated in the Mysteries, was therefore*

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typical of the genial influence which Spring produces on the face of Nature.

The candidate for initiation into the Mysteries of Adonis, underwent previous probation. Lucian mentions some of the observances. During the progress of the ceremony, the candidate passed through a drama, in which he personified Adonis, *and represented the figurative death of the Sun in Winter and his regeneration in Spring.* High and sublime references were hidden beneath these rites; the resurrection of the body was typified, and a belief in the glories of immortality imparted to the aspirant. From Phœnicia, the celebration of these rites was propagated into Assyria, Babylonia, Sicily, Greece, and Persia. They were introduced into Judea; and, as we see in Ezekiel,* the Hebrew women were accustomed to hold annual lamentations for the death of Adonis, under the name of TAMMUZ.

Such were the rites of Adonis, as they existed at the building of the Temple. *At that time, it is evident, that a great reformation took place in the rites, as far as regarded the Fraternity of Builders.* When the union of Operative with Speculative Masonry was effected, the rites were cleansed from the pollution they had gathered during the lapse of ages, and restored to their primitive purity. Portions of the peculiar ceremonial observances were retained; but all idolatrous tendency was removed. *It was not the entire destruction of the previous rites which was then intended; the object was, to base upon them a purer system;* so, in like manner, the first teachers of the Christian faith, preached their doctrines in places consecrated by popular belief, adapted ancient usages to the newly-taught creed, and the Christian Church arose in the vicinity of the pagan temple.

Scattered so widely abroad as were the Fraternity of sacred Builders, comprising Brethren of every country where arts were known and architecture flourished, it was manifestly to the advantage of the common bond, that a general and peculiar system should be adopted, in which they could all participate. The Mysteries did not afford such common bond; though derived, as has been observed, from one common source, their practice in process of time differed in each nation; and their symbolical application and spiritual reference became, in many instances, entirely perverted from their primitive purport. The benefits resulting from a genuine system, capable of universal application, freed from all spurious excrescences, and restored to the purity of pristine truth, are sufficiently obvious.

To effect this, it became necessary to *reform the Mysteries*, to separate Truth from Error, remove all tendency to superstition, and introduce a purified system applicable to the entire body of the Fraternity.

That this reformation was effected at the period indicated, we now possess evidence, as well extrinsic as direct, to shew. Indeed the union of Operative and Speculative Freemasonry, could not have been accomplished, unless either all reference to existing rites had been destroyed, or such reformation as has been adverted to effected. The retention of some portion of the previous machinery, at the particular period alluded to, clearly manifests that the latter course was adopted; and the intelligent brother who is enabled to trace existing analogies,

* "Then he brought me to the door of the gate of the LORDS' house, which was toward the north; and, behold, *there sat women weeping for* TAMMUZ." Ezekiel viii. 14.

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and possesses a knowledge of their references, can judge of the efficiency of the reasons which then regulated the conduct of the rulers of the Fraternity.

Having thus defined the period, it remains but to remark that the Widow's Son, as ADON-HIRAM, *was substituted for the previous astronomical personification;* and the celebration of our rites assumed a peculiar form, the leading features of which are still retained.

These observations will, it is imagined, suffice for a general elucidation of the object of the present inquiry—more particular references will be reserved for a future occasion. It may, however, be remarked, that the reformed legend thus introduced, received at various times some additional application, and among the primitive Christians had evidently impressed a further reference intimately connected with the most solemn religious mysteries; then, however, as now, it indicated a moral death by sin and regeneration by grace, and spiritually shadowed forth the sublime doctrines of the Resurrection of the Body, and the Immortality of the Soul. The references were those of the most awful and sublime description, and well calculated to convey a deep and lasting impression upon the mind of the initiated Brother.

It is thus interesting to trace our peculiar rites through so many successive ages, and still more interesting to observe, that, amid the mutations of the world, the fall of Empires, and the lapse of years, our ancient Fraternity have ever been the conservators of Truth:—Error and Superstition have fled before the light; and Science and Wisdom joining hand-in-hand, have ministered to Religion.

A HANDFUL OF APHORISMS.

ALMSGIVING never made any man poor, nor robbery rich, nor prosperity wise.—Diseases are the interest of pleasures.—Sensitive nature and instinctive dread of bad-tempered people, produce the same effects which certain nervous minds entertain of fire-arms—believing they may go off, even though not loaded.—Happiness is a road-side flower, growing on the highways of usefulness.—The difference between those whom the world praises and those whom it condemns as bad, is, in many cases, little else than that the former have been better sheltered from temptation.—The impotence of resentment is secret vexation; its triumph, secret remorse.

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COUSIN BRIDGET.

BY THE AUTHORESS OF "OLD JOLLIFFE;" "A TRAP TO CATCH A SUN-BEAM," &c.

"MINNA WESTROP! Minna Westrop! Minna Westrop!—why don't 'e answer?"

Earnestly must the neighbours have wished she would; for the monotonous calling of her name by a red-haired, dirty-looking girl, had been unceasing for several minutes.

"Why don't 'e answer, Minna?" again she was beginning, when, fortunately for all nervous, irritable listeners, the upper lattice window of the beautiful cottage, before which the girl was standing, opened; and from amongst the clematis which clustered about it, looked forth *such* a face; you might have fancied one of Sir Joshua Reynolds's paintings had walked out of its frame.

The shape of that same bright face was a perfect oval, with a most exquisite dimple on either side the mouth, with its richly red, pouting, half-open lips, displaying a dazzling set of teeth. The nut-brown hair grew low on the forehead, the eye-brows were full and dark, and the eyes! to describe them is impossible—I believe they were grey, but the dark brow and lash gave them the appearance of black; the lids were constantly down, the rich curtain of the lash sweeping the cheek, giving a pensive appearance to the upper part of the face, though the twinkling roguish look at the corner of the mouth entirely destroyed that impression, and prevented the admiring gazer from believing that sadness or sorrow ever had, or ever could rest upon so bright a vision. Her long hair was now drawn off her face, and, falling over the roll at the back and a very round white shoulder, was peeping from a shawl evidently thrown on in a hurry.

"Janey, Janey, for gracious sake have done calling! You don't give a body time to make one's-self decent. Don't you see I 'm not dressed, you little monkey, you?"

"Ye moight joust as well ha' answered, and stopped me calling you, then. I didn 't want to see 'e; I only wanted to tell 'e as mother says as she 'll look pretty straight at you if you don't come in to-day," said the red-haired girl in the slowest, stupidest tones, contrasting strangely with the bright and cheerful voice of the cottage occupant.

"Well, well! tell her I will be sure to come, and bring the ribbon to trim the cap; but I must dress now. Good bye, Janey, dear!"

And the sweet face disappeared, and the lattice was shut—and it was as though the sun had gone behind a cloud; and the red-haired Janey moved slowly and shuffling away, pulling at the leaves of the plants growing in the little gardens as she went along with an air of listlessness and stupidity, and arrived, at length, at her destination—a huckster's shop, or rather *the* huckster's shop of the village.

A woman's shrill voice sent forth a volume of anger the moment she appeared—

"Where ha' you been a' loitering I 'd like to know—down the street wi' a parcel o' boys, I 'll lay. Go on—there 's work enough for 'e, if you would but do it—go on!" and the girl shrank and turned pale, and dipped her head down, telling as plainly as words how many a time a box on the ears had given strength to her mother's words.

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The mother was a clean, spruce, pretty little woman, industrious as the busy bee, a widow dependent on her own exertions entirely for the support of herself and two children; and this, her eldest, was a constant source of anxiety and vexation to the hard-working independent woman; who, possessing an innate horror of idleness, dirt, and stupidity, never ceased trying to scold it out of her child—thus pursuing the worst possible plan, and making the unfortunate girl ten times worse.

The youngest born was the exact reverse of this poor Janey; and the counterpart of her mother, bright-eyed and pretty, and shrewd and quick, and, of course, the darling and the pet. Whatever Peggy did, was sure to be right; but had Jane done it, it would have been wrong. Jane was three years older than Peggy; but for sense, the ages might have been reversed.

The more Mrs. Mallet scolded, the more stupid poor Jane became; and she would stand and stare at her angry parent, with the large tears rolling down her cheeks, totally incapable of understanding her; but never replying saucily or even appearing angry. Every act of stupidity she made a point of proclaiming with a laugh, as though she had done something very clever; till an unpleasant reminder, in the shape of a severe box on the ear, showed her her mistake.

This unwise treatment was doing the poor girl incalculable mischief, when a bright ray of sunshine came into the village, to dissipate the clouds hanging over her life, in the shape of a lovely human being—the before-mentioned Minna Westrop.

She was the only daughter of a once-wealthy city tradesman; but misfortunes had fallen on him, and failure after failure had broken his spirit and his heart; and at length poor Westrop died, leaving his young daughter without money or friends—for the loss of one was followed by the loss of the other, as a natural consequence; and poor Minna, when the dream of painful excitement was over, and she woke up, as it were, to the knowledge that her father was in the still grave and she was alone on earth, gazed wildly into the face of the pitying servant, who had lived with them many years, and said, in a low voice of deep despair,

"Hester! what is to become of me?"

The silent shake of the head, told a sad tale of hopelessness; but, ere Minna could recal her senses sufficiently to arrange any plan for the future, the faithful Hester placed a letter in her hand, with a deep black border and seal, in an unknown handwriting, which, opening eagerly, Minna read as follows:—

"In consequence of the death of Mr. Westrop, Bridget MacTavish believes you are without protection; if such is the fact she, Bridget MacTavish (who is your mother's first cousin) will take charge of you during her life; and in case of your good conduct during your stay with her, will, at her death, leave you amply provided for. Should you consider this offer worth your acceptance, you must come immediately by the coach to Hartleigh, about fourteen miles from London; and which coach passes Bridget MacTavish's door at six o'clock on Mondays, Wednesdays, and Saturdays—dropping a line previously, to 'Bridget MacTavish, The Cottage, Hartleigh,' stating which of those days she may expect you. The coach starts at five o'clock from the Bull and Mouth; fare, two-and-sixpence. "BRIDGET MACTAVISH."

Such was the curious epistle which, through her blinding tears, Minna read to Hester; and earnestly did she recommend her to accept the strange offer.

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"You 'll be better off there, dear, than in service. Oh, go! pray go!"

The desolate girl was too wretched to care what became of her; therefore, tacitly she consented, wrote a grateful reply, and, on the Saturday, Hester took her to the coach, pressing in her hand, as she bid her warmly good-bye, the wages Minna had just paid her, and hurried away that the weeping and bewildered girl might not return it; and, in an hour's time, the coach entered a picturesque, peaceful village, and stopped before an exquisite cottage of the Elizabethan Order. It was late in the autumn, and nearly dark; but, through the lattice window, the red glow of a fire looked cheering and comfortable. The loud ring at the gate-bell was speedily replied to, and the door thrown open by an old, prim, clean-looking servant; the guard carried the box into the passage, Minna paid the fare, and, walking into that cosy cottage, felt she had found a home.

The servant opened the parlour door and announced, "The young lady!" and Minna found herself in a wainscotted room in which the fire was burning brightly; the sides of the old-fashioned grate were ornamented with Dutch tiles; the furniture of horse-hair was all equally old-fashioned; and on various little tables, and on the high mantel-piece were placed quantities of Chelsea and old China; a well-filled book-case, with glass doors, was at the end of the room, ornamented at the top by a large stuffed white owl. Several pictures of ladies and gentlemen, in powdered wigs, hung on the walls, and over the fire-place was a specimen of embroidery, "Elijah beneath the Juniper Tree," in a frame, with a display of peacocks' feathers behind it.

In a high-backed chair by the fire, with a painted screen before her face, sat a diminutive old lady, in a rich brocaded silk dress and high lawn cap, beneath which her hair was closely braided, its extreme whiteness making her small black eyes seem darker; a frill of lace was round her throat, and a pair of black mittens, and white apron completed her toilet. Over her arm hung, by a long ribbon, a white silk embroidered bag, with a pincushion let in on one side; and on the forefinger of her left hand, glittered a splendid ring of diamonds and sapphires; while, fastening the frill, was a curious old brooch, composed of a tomb, a willow, and initials in fair hair and seed-pearls, set in a rim of plain gold.

She did not rise from her seat when Minna entered; but, bowing stifly, pointed to a chair, checking the warm-hearted girl, who would fain have flung her arms about the old dame's neck, in gratitude for a refuge and a home.

"You are Mr. Westrop's only child," at length she said, in a voice resembling the continued cracking of nuts. "Well! I hope you'll make yourself at home; I shall not be sorry for a companion, if you don't interfere with my ways!"

"Now Betty," she continued, turning to the old servant, who appeared waiting for further orders, "show this young woman her room, and then set tea!"

And then, with a murmured "Thank you!" Minna followed Betty up the wide, old-fashioned, carved-oak staircase, to a small room, which she was told she was to occupy.

"I believe as you 'll find all your wants, Miss; there be a bell, if so be as you does wants anything!"

And the servant left her to survey her little apartment, and, in some measure, to recover her bewilderment. Though very unlike the large and commodious room, filled with modern furniture, she had been

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accustomed to inhabit, still there was an air of quaint comfort about it, combined with most exquisite cleanliness. The four-post bedstead of polished walnut wood, was hung with chintz furniture; the quilt, a patchwork of velvets and satin; a three-cornered wash-hand stand, in one corner of the room, of the darkest mahogany; a large press, of walnut wood, like the bed; four chairs of strange shapes, with chintz like the curtains; and a large ottoman, at the foot of the bed, covered with a piece of tapestry, tolerably filled the little apartment. Hanging over the mantelpiece was a painting, which much attracted Minna's attention; for, in the pretty, piquant, girlish face it represented, she noticed a strong likeness to the strange little body below. The dark-brown hair was combed over her forehead, and curled in the neck behind; a coral necklace ornamented the white round throat; and she was attired in peach-coloured dress, with very long waist and elbow-sleeves with deep lace ruffles.

For some few moments Minna sat contemplating this picture. "It must be Cousin Bridget, as a child—it is so very like her; and yet, what a contrast now!"—and then Minna thought of that strange cracked voice, and the crabbed expression on the face, so different to the bright saucy look of that pretty picture. "She must have had much trouble and disappointment in her life, so to change her; perhaps I shall be able to cheer and comfort her!" and with a bright smile, which this amiable hope excited, Minna took her way back to the parlour, where she found the candles lighted and the tea set. An old-fashioned silver urn stood in the middle of the table, and the cups were of the most beautiful china without handles; and, on a brass footman by the fire, were some muffins in a covered plate.

"I have not ordered any meat for your tea, cousin; we take an early supper here. Perhaps you will pour the tea out; you must take Betty's place in those things."

And so Minna did; and ere many weeks had passed Betty was a complete nonentity, very much to her dissatisfaction.

Cousin Bridget could not live without her beautiful cousin; and though many a turn-up nose in the village turned up higher still in disdain at the London Beauty—who, after all, was only a tradesman's daughter—yet there were few who did not yield to her extraordinary fascination and constant kindness. Cousin Bridget was universally disliked; for though, as the neighbours said, she was "so well to do," they never "saw the colour of her money;" and, a more heinous sin still, she never associated with any one in the village, nor was ever seen, save on Sundays walking slowly to church and back twice a day in the winter, and three times in the summer. When she did speak to any one, they would rather she had left it alone; and, in short, Bridget MacTavish was shunned by one and all.

The astonishment was therefore unequalled, when, on the morning after her arrival Minna's beautiful face peeped out of the cottage window; and all wondering who she could be, accorded her their genuine pity if she were come to live with Bridget MacTavish; and stronger grew the wonderment, when, arm-in-arm up the village one week-day, walked Bridget and Minna; and a kind of grim smile was on Bridget's face as Minna's joyous one glanced underneath her quaint grey silk bonnet. And often were these walks repeated; and the children would drop a frightened curtsey at Madam MacTavish, for Minna Westrop had told them they ought, and had brought them halfpence from Cousin Bridget as a reward for this mark of respect; and, one day half the place gathered

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round a cherry-cheeked boy to look at a shilling, which, he said, the pretty lady at the cottage had told him Cousin Bridget had sent him because he was so good to his aged grandmother.

What did all this mean?—that Beauty must be a witch, or have some extraordinary influence over the old lady, they were certain; the mystery was wonderful! Such excitement had not been in Hartleigh for years. Bridget had always dealt at Mrs. Mallet's: but Betty, the laconic old servant, had always given the orders. Now Minna went; and soon her quick eyes detected the unwise treatment they were adopting toward their poor, bewildered, stupid Jane, and began from that moment the work of reformation there. She studied the girl's character; found out that there was a kindly heart beneath that stupid exterior, and that she would be a clever workwoman if she were instructed.

Her mother was somewhat vain, and was, therefore, not a little delighted when Janey brought her a cap she had made through the patient teaching of Minna Westrop. But there was yet much to be done; and making a cap could not blot out from the mother's mind the years of stupidity she had had to put up with, and which Janey still evinced; and Minna had not succeeded in her good work, though autumn and winter had passed, and spring had put forth its fresh young leaves and nearly ripened into summer; but she did not despair. She had had too much success with Cousin Bridget to despair of anything.

Blankets and meat had been given at Christmas to the poor from Cousin Bridget; and it was now a common thing for fruit, flowers, and vegetables—the product of the little gardens, a first-rate batch of bread, an extra-good pat of butter, and the thickest cream, to find their way to the cottage as a present to the hitherto shunned and dreaded Bridget MacTavish.

Things had arrived at this point when my story commenced; and we must now peep into the interior of the cottage after Minna's successes from Jane.

The window of the parlour was open, for it was a mild and balmy day; and seated beside it, her feet on a stool, sat Bridget, knitting; and though the furniture was the same as when Minna arrived, there was a different tone about the room; the chairs were no longer stuck against the wall in a cold-service row, but arranged about as though inviting you to be seated. On the table was a vase of fresh-gathered flowers, and a little tasty work-basket, lined with rose-coloured satin, from which was always peeping forth new muslin and lace, giving a pleasant idea that something pretty was going to be made; a scarlet shawl hung over the back of a chair; and on a little table standing in the window were laid some drawings, a colour-box, and a small easel, on which was a half-finished portrait of the old lady. A beautiful sleek cat lay coiled at Bridget's feet, hitherto banished to the kitchen, as she said "She liked animals in their places;" but Minna had coaxed her into the parlour, and so amused the old lady by her antics with her, that now she could not bear the cat out of her sight.

Suddenly, the door opens—not as it was wont slowly to turn on its hinges to admit old Betty; but quickly and widely it flies open now, and Bridget looked up and smiled, for she knew it was her light, her beautiful Minna.

"Well, dear Cousin, I am going out a little while; and when I come back I shall have plenty of news for you; and then in return, when the nice quiet evening comes, you *will* tell me why you were so dull when I came."

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"So cross, my dear, you mean," answered Bridget; and although her cracked voice was still the same (for Bridget could not help her voice), yet she smiled now, and laid her delicate, wrinkled hand on Minna's when she spoke: "so cross, my dear," she continued; "that is the word—I will tell you; for with these bright eyes and ruby lips, my story may, stand you in good stead; but go now for your walk."

"I shall not be long; I am only going down to Mrs. Mallet's."

"Tut, tut, child!" and Bridget moved uneasily on her chair, and began knitting very fast. Minna, who was just leaving the room, came back and looked at her with the most roguish smile and then taking one of her hands from the knitting, kissed it respectfully and affectionately, and left the room; and soon her light, bounding step brought her to Mrs. Mallet's door, and she entered the shop.

How full of useful articles that little shop was! Pots of blacking were ranged upon a high shelf, with balls of twine, and boxes of lucifer matches, mops tied together leaning in one corner; brushes and brooms candles and rushlights, and bacon, were hanging from the ceiling; lumps of salt and jars of soda on another high shelf; in the window Indian bowls filled with rice, sugar, and tea, in which the flies are buzzing and amusing themselves; while, over the last bow, in the corner of the window, a fat spider is peeping from his web, ready to pounce on an unsuspicious fly, who is rolling and tumbling about with a piece of sugar too heavy for him to carry. The floor is covered with pots of jams and bottles of pickles, diversified with door-mats and a tub of cranberries; and in one dark corner, hanging up in a wicker cage amongst the brooms, bacon, &c., is a starling, with one rough feather only in his tail, possessing but one eye, and lame with one leg; but he is a great pet, for they have had him for years; night and day he has hung in that corner, always appearing as though endeavouring to discover what those strange things are which hang close to his cage; as he sits with his one little sharp eye fixed on them, and when they are moved, utters a variety of words in an interrogatory tone, as though he would ask if *that* is what they are called; but as no one has ever taken the trouble to inform him, he still sits gazing at them, the problem unsolved.

It is strange, but there is no one in the place he so loves as poor stupid Janey—he pecks at every one else who attempts to feed him, but at her approach, says, "Jack's a good boy!" in a decided ecstasy.

Jane was in the shop when Minna entered, looking more doleful more stupid than ever. Minna observed this directly, but was too good a tactician to make any remark about it.

"Well, Janey!" she said in that bright voice which cheered the drooping heart to listen to, "Is your Mother in, or Peggy? because if some one can mind the shop, I can show you how to trim the cap; I have the ribbon."

"Yes, Mother be in; but, I say, Minna Westrop, Peggy be out again!" and she looked earnestly in Minna's face as she uttered the last words almost in a whisper.

"Well, never mind Janey, dear! it's a beautiful day for a walk, and will do Peggy good. Your Mother will mind the shop while we are at work, I dare say."

"Ah! but, Minna Westrop, Mother doan't know as Peggy be out; and she said as I war'nt to put a foot till she com'd, or she'd let me know it!"

"Indeed," said Minna, rather thoughtfully, "that 's strange! Well,

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I'll go and talk to your Mother—you stop here!" and she opened the glass door leading to the little parlor, where she found Mrs. Mallet busy with her books.

"Good morning, my dear!" she said, looking up from her employment, at the sweet face, which, like every one else, she was glad to see.

Take a seat, don't mind me; the girls 'ull come to 'e; but I must go on wi' my work; for if I leaves it, it woan't be done till the end of the week, and that be quite against my laws. My maxim is, Leave nothing to be done to-morrow as 'e can do to day."

"Quite right, Mrs. Mallett. I am only come to finish your cap with Janey; and as you 're busy, we can take our work into the shop."

"Oh! Lord bless 'e, I doan't mind you a bit working here, so long as you don't talk to me and put me out in my counting."

"But I 'd rather go into the shop, thank you, it's so cool and pleasant;" and taking a work-box from the table, she re-entered the shop. "Come, Janey, we 'll work here, dear; till Peggy comes in."

"You didn't tell mother, did 'e?"

"Oh no, no! Now then, come along!" and, removing her bonnet, she smoothed her beautiful hair, and gave a slight glance at a glass in the shop, as she arranged her collar, and then began to work; while she sang some merry tune, in her cheerful voice, making the starling hop about on its one leg, and repeat again and again, "Jack's a good boy!"

"How lively Jack is to-day, Janey!"

"Ah, you be enough to make any one loively, Minna; but I—I shall never be merry; I always feel afeard loike."

"Ah, that, Janey, will wear off in time," answered Minna, gently—so gently and sweetly, that it must have soothed any one; "that will wear off, dear. You are getting quite clever and active now, you know; and then, as you become so, your mother will not scold you; and then you will have nothing to be afraid of but Peggy, Minna! Well, dear, Peggy will not scold you; every one will love you in time."

"Love!" echoed Janey; and it was very sad that repetition; it sounded as though a new word, with a new meaning, had struck on her ear; at least, Minna felt it so, and began talking quickly on indifferent subjects, to distract the poor girl's attention. At length, the cap was completed, and Minna departed. She walked away slowly and thoughtfully; she fancied she knew the cause of Janey's increased look of trouble; and a thousand schemes were busy in her brain. Ere she reached home, she stopped at every cottage-door, to greet the inhabitants; and children ceased their play, and ran to meet her; and all, young and old, looked brighter when she came, and had some tale to tell her, to which she listened with interest, giving consolation and congratulation where each were needed.

"How d'ye do, Master Barnett?" she said to one old man, seated in the sun in his little garden, his withered hands resting on his stick, and the summer breeze sporting with his thin white hair—"How are you this morning?"

"Ah! so, so; so, so; can't boast at all; my eye-sight be so bad," he answered, in a weak, treble voice. "It's very strange, but I can't see the large-printed Bible now. Aye, aye, it's most time I were fetched."

"Well, Barnett, you will be taken gently to your rest, when you have finished your task, as cousin Bridget says. We must all bide our time, you know; and it is a blessing that you are able to get out and enjoy this warm sunshine."

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"Ah! I 'm past warming—past warming! Winter begot ice in my bones, and has driven out summer, my lass, for ever."

"How is poor Lucy? Cousin Bridget will be glad to know about her; she has sent her some more jelly."

"Ah! sadly, sadly! Madam MacTavish be very koind; but death will ha' what he ha' marked for his own, spite o' us all!"

"May I see her?"

"O yes, go in!" and Minna entered the little cottage.

It was beautifully clean; and on a little bed lay a young woman, looking deadly pale, and coughing violently. She smiled as Minna approached, and held out her thin hand to her, which Minna took between her own; and when the paroxysm of coughing had subsided, she stooped over her, and kissed her.

"How are you Lucy?"

"Much better, thank you! I be going to get up presently, when Polly do come in to help me—I bean't quite strong enough to get on without her; but I shall be soon."

"I hope so dear," Minna quietly answered; "this nice warm weather does you good, I dare say; I could not pass without asking after you. Cousin Bridget wishes to know how you are; and she has sent you some more jelly."

Lucy smiled, and after a pause said in a low voice, "Are 'e sure, as 'tis Cousin Bridget as do send it; I sometimes fancy as it be Cousin Minna?"

"Hush!" said Minna rather hurriedly, "you must not talk so; it will make you cough. I must be going! Oh, tell me one thing first! Do you know whether that gentleman is gone, that was staying at the Squire's?"

The invalid's face flushed to her temples; and she said, "I believe he is going to-day, and a good thing too; he be a rare bad man, Minna!"

"That I am sure of, Lucy; but tell me, does your friend Peggy Mallet think so, and know so too?"

"I ha' often told her so, what more could I do—I could'nt, could I?" she continued in a hurried and excited manner.

"No, no; never mind, dear, good bye!" and kissing her affectionately, Minna quickly left the cottage and hurried home.

"Well, cousin, I have come back you see; have I been long?"

"It always seems long when you are away, Minna!"

"Thank you for the compliment, dear. Now I shall go out no more to-day; I have been all my rounds;" and, seating herself at the old lady's feet, she began recounting what she had met with in her walk.

"And everyone was glad to see you of course," said the old lady.

"They seemed so, cousin."

"They were; they could'nt help it. You have made *them* love you, as you have made *me* love you. I, in whom all good feelings seemed withered—I love you, and, for your sake, love human nature better."

"You had lived so long alone, you had forgotten how good people *could* be, cousin," answered Minna, with a bright smile.

"No, no, child, it was not that! Listen, and I will tell you what it was; you asked me for my history, and I will tell it you now."

(To be continued.)

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ON THE

SYMBOLICAL CHARACTER OF MEDIÆVAL HERALDRY AND ITS CONNECTION WITH FREEMASONRY.

(*Illustrated.*)

"Heraldry is a glorious Hieroglyphic, a symbolical language, more universal than any tongue, Latin not excepted."—POOLE.

THERE is perhaps no science which so completely depends upon, and is illustrated by, symbols, as Heraldry. Symbols, in fact, are the very groundwork in which that science rests, and are the component parts of its essence; and it is only by examining their meaning, by ascertaining the extent of their application to different objects, and by deciphering the mystic but beautiful language they speak to the mind, that the Heraldry of the Middle Ages can be rightly understood, correctly studied, and properly appreciated. We say *Mediæval* Heraldry, because it was during the chivalrous period of the Middle Ages that the science existed in its greatest purity, and consequently in its highest perfection. Brought, together with pointed Architecture, by the Crusaders from the East, the then newly-introduced system comprised, as was most natural, the signs and symbols of their Christian warfare; the Holy Cross in every describable variety of form and design; the Crescent, the ensign of their vanquished foes, and other figures symbolical either of their profession as Christians and Warriors of the Cross, or indicative of their mental or personal qualities and deeds of prowess in the field.

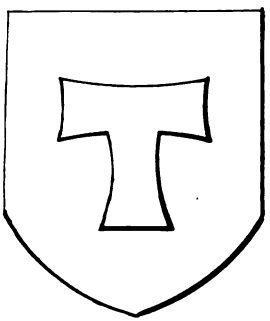
"Heraldry," says Lord Lyndsay,* "is in fact the last remnant of the ancient symbolism, and a legitimate branch of Christian Art; the griffins and unicorns, fesses and chevrons, the very tinctures or colours are all symbolical; each has its mystic meaning, singly or in combination; and thus every genuine old coat of arms preaches a lesson of chivalric honour and Christian principle to those that inherit it."

The study of armorial bearings in the Middle Ages, was not an art practised only by those who made it their profession, but a science, the rules of which were generally known and its principles universally cultivated. Imperfect as the education of the people was, they knew how to appreciate bravery and worth when they saw their ensigns; though they could not read Missal or Breviary, they could trace the history of Saints and Martyrs of the Church in the "storied windows, richly dight," and on the "dazzling glories of the frescoed wall;" in the same manner, though treatises on Heraldry were inaccessible to them, and even if accessible, useless from their inability to read them, they were able to decipher the emblazoned achievement, and trace the warrior's deeds of fame from the ensigns depicted on his escutcheon. That this was the case we have ample proof. Chaucer, in his Canterbury Tales, describes the remarks made by the Pilgrims on the emblazoned shields displayed

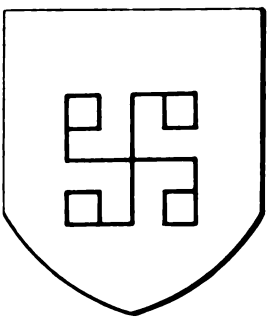
* Christian Art. Vol. ii, p. 49.

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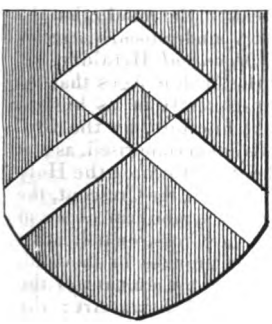
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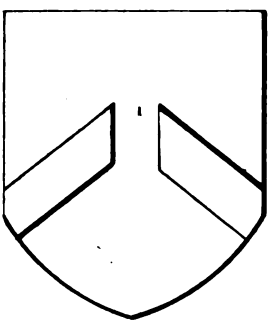
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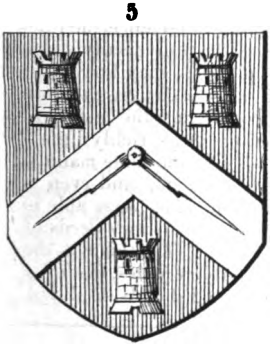
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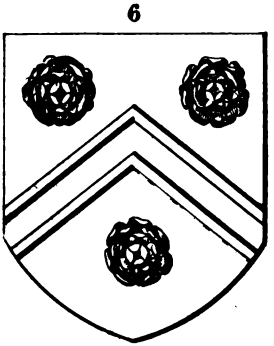
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in the windows of the Cathedral—observations which prove that they entirely recognised the associations connected with these particular arms; but that the principles of the art of Blazonry were not altogether unknown to them, although in this instance Chaucer impugns their accuracy by introducing in their observations, Heraldry of a somewhat doubtful nature.* The tinctures or colours used in Heraldry are those most commonly known and generally used, and are each and all of them symbolical.

Colours, from the earliest ages, have been considered as emblematic of mental feelings and bodily qualifications; such was the case among the Jews and other nations of the East; and certain colours were not only adopted as the badges of various ranks and dignities, but were supposed to be typical of virtues and sciences; and their presence intimated to the initiated the possession of such qualifications. The theory of colours was intimately connected with the study of Astrology, and it is probable that it was brought, together with that supposed science, from the East. Thus, in the Scheme of Heraldic Tinctures (inserted in the next page), which has been compiled from the works of old Heraldic Authors, it will be found that the months, days of the week, and signs of the zodiac were symbolised by various colours.

The Church of Rome, again, from the earliest ages has recognised the symbolism attached to certain colours; the five principal ones being called *Canonical colours*."† These were—

1st—*White* (in which gold was included), the *badge of innocence and purity*. It was the clothing of Angels and of the Redeemed.

2nd—*Red*, denoted the intensity of divine charity and love.

3rd—*Purple*, was an emblem of dignity; and as such was much used in the vestments of the Clergy.

4th—*Black*, says Randall Holme, an eminent writer on Heraldry, signifies "Counsel and antiquity." As a Canonical colour it was used at funerals, and denoted sorrow and penitence.

The 5th and last Canonical colour is *Vert*, or green. "It signifieth of itself the bounteousness of God; and, in moral virtues, mirth, youth, and gladness. The green field is the emblem of felicity and prosperity to perpetuity, and is the symbol of the Resurrection. ‡

Blue is not now usually considered a Canonical colour. Its Heraldic import, according to Randall Holme is "Piety and Sincerity;" but a majority of authors of equal note, decide in favour of its denoting "*Justice*," as recorded in the above-mentioned "Scheme of Tinctures." This compilation, which, as we have before stated, has been made from the works of the old writers on Blazonry, will show what important significance was attached to what would seem, at first, a trifling matter. But this system of Colour-Symbolism dates from a much earlier period than the introduction of Heraldry; and the distinction of colours, according to their occult meaning and supposed properties, has been found among nations, to whom that science was utterly unknown. In some of the older Heraldic writers, the precious stones, planets, and signs of the zodiac, which each colour represents, are actually used

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* For this passage (alluded to by Miss Strickland in her "Lives of the Queens of England," vol. xii. p. 125) the ancient text of Chaucer must be searched. It has never been translated by Dryden or his Assistants.

† Pugin's Glossary.

‡ Randall Holme's "Academy of Armoury."

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SCHEME OF HERALDIC TINCTURES.

Names.	Colours.	Stones.	Planets.	Metals.	Signs of the Zodiac.	Months.	Days of the week.	Elements.	Ages.	Temper.	Virtues.	Flowers.
Or . .	Yellow	Topaz	Sol ☉	Gold	Leo	July	Sunday	Light	Adolescence	Blithe	Fortitude	Heliotrope
Argent	White	Pearl	Luna ☽	Silver	Cancer	June	Monday	Water	Infancy	Phlegmatic	Hope	Lily
Gules .	Red	Ruby	Mars ♂	Iron	Aries and Scorpio	March & October	Tuesday	Fire	Manhood	Choleric	Charity	Charity
Azure .	Blue	Sapphire	Jupiter ♃	Tin	Taurus and Libra	April and September	Wednesday	Air	Childhood	Sanguine	Justice	Blue Bell
Vert .	Green	Emerald	Venus ♀	Copper	Gemini and Virgo	May and August	Thursday	Life	Youth	Bilious	Strength	The Field
Purpure	Purple	Amethyst	Mercury ☿	Quicksilver	Sagittarius and Pisces	November and February	Friday	Thunderbolt	Old Age	Serious	Temperance	Iris
Sable .	Black	Diamond	Saturn ♄	Lead	Capricorn and Aquarius	December and January.	Saturday	Earth	Decrepitude	Melancholy	Prudence	Scabiosa

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for those colours: thus, instead of "*Gules on a bend, or three Martlets argent*," we have *Mars* on a bend *Sol*, three martlets *Luna*.

Dame Juliana Berners, the earliest writer on Heraldry, and supposed authoress of the Book of St. Albans, enumerates Nine Colours, according to the nine precious stones—"The topaz, emerald, amethyst, pearl, and *aloys*—being the five noble stones; the ruby, sapphire, diamond, and carbuncle—being the four stones of dignity. The nine precious stones are the symbols of the nine orders of angels—four being Hierarchies, the remaining five of inferior rank." They also represent the nine dignities of regality—five of which, viz. "Gentleman, Squier, Knyghte, Baron, and Lorde, she states to be noble;" and the four remaining, "Earle, Marquis, Duke, and Prynce, excellent."

Thus much for the colours used in Heraldry and their symbolical import, between which, and the significant meaning of the same colours in Freemasonry, a parallel may be easily drawn. We cannot pretend to say how far the connection between Heraldry and Freemasonry may be traced; but both are systems in which symbols are essential; and when we find emblems and figures adopted by both to represent the same mental or personal qualifications, and at so early a stage in our inquiries discover in both a kindred spirit of investing certain objects with moral attributes, we can hardly doubt but that there may be some mysterious tie of union between them, which has been hitherto overlooked by the most enthusiastic and the most intelligent.

In proceeding to describe those bearings in Heraldry which are most evidently and significantly symbolical, in the quaint but expressive words of Dame Juliana Berners, to whom we have before alluded, "Because the Cross is the moost worthye amonge alle signys in armys, wyth the Cross I wyll begynne."

The origin and meaning of the Cross in Heraldy must be obvious to every one. Used from the earliest period down to these days of degenerate heraldry and debased coat-armour, at the period when it was almost universally borne, it was more particularly appropriate. Engaged as the Crusaders were in defending the last hallowed vestiges of our Lord's stay upon earth, and warring against the infidel in preventing the desecration of that Golgotha, where the blessed symbol was first raised, it is hardly to be wondered that each devoted soldier and servant of the Holy Church should eagerly embrace the significant emblem of his faith, and emblazon it upon his shield.

Such was the case with Spenser's Red-Cross Knight:—

> "A bloodie crosse he bore,
> The dear remembrance of his dying Lord;
> For whose sweet sake that glorious badge he wore,
> And dead, as living, ever him ador'd—
> Upon the shield the like was also scor'd."*

Again, the Military and Religious Orders, such as the Templars and the Knights of Malta, adopted the Cross as emblematic of their consecrated office; and two of the most important, and most frequently used varieties in the form of the Cross, were introdnced by these bodies. By selecting this holy emblem, they wished to prove that they had taken up the Cross in obedience to their Saviour's words, "He that taketh not

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* Faerie Queen.

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his Cross and followeth after me, is not worthy of me." Humbly trusting in Him, they did battle in the good cause; and, displaying abroad on blazoned escutcheon and painted banner the badge of the profession, they proved to their Paynim foes that "they were not ashamed of the Cross of Christ."

Innumerable forms and varieties of the Cross have, at various times, been introduced into armorial bearings; but two only will be applicable to our present purpose, viz., to show the similarity which exists between the symbols of Heraldy and those of Freemasonry; and these two are are the *Tau Cross* and the *Fylfot*. The *Tau Cross* (*see* No. 1) is called the Cross of St. Anthony, that Saint being usually depicted with this emblem upon his shoulders; Gibbon calls it a Cross *Tau*, from the Greek letter; Mackenzie blazons it as the Cross of St. Anthony; Guillim also terms it "*Crux St. Antonii;*" Morgan says, that of old, it was the Hieroglyphic of Security, "for which," adds Guillim, "I suppose he alludes to 'kill not them upon whom ye shall see the letter Tau.'" A *Tau Cross* argent on a chief sable, forms a part of the arms of Thavies' Inn.

The Fylfot (*see* No. 2) is a form of Cross rarely found in English Heraldry; but it is nevertheless a symbol of frequent occurrence in the decorative work and embroidery of the Middle Ages. It is somewhat similar to the *Cross Cramponie*, which, as its name indicates, was composed of cramp-irons, and which may still be seen on many a church tower, imparting additional strength to such parts of the fabric as need support. There is an account of the Fylfot in "Waller's Monumental Brasses," No. 10, where it is described as having been known in India as a sacred symbol many centuries before our Lord, and used as the distinguishing badge of a religious sect calling themselves followers of the *Mystic Cross*. Subsequently, it was adopted by the followers of Buddha, and used by the Christians at a very early period.

Mr. Waller imagines that it was first introduced in Christian monuments in the Sixth Century. "But in this," says Pugin,* "he is not correct, as it is found in some of the very early paintings in the Roman Catacombs, particularly in the habit of a *fossor* or excavator of the name of Diogenes, who is painted over his tomb with a lamp in his left hand and a pick-axe in his right, *a large pair of compasses and other tools* lying at his feet, while in the background various catacombs are depicted over the arch. Above the painting is this inscription:—

DIOGENES·FOSSOR·IN·PACE·DEPO·
OCTAV·KALENDAS·OCTOBRIS·

This monument, which is not later than the Third Century, is of great interest, as it fully proves the early use of the emblem in question, and certainly as a religious symbol; for D'Agincourt, in speaking of this very monument, observes (Peinture, 25), that those who were entrusted at that early period with the interment of Christians were ranked among the minor orders of clergy, and enjoyed many privileges under the names of Decani, Secticarii, Laboratorii. The *Fylfot* also occurs stamped on a lamp preserved in the Museum Christianum, in the Vatican; and D'Agincourt also mentions, that in Thibet, it is used as a representation of God crucified for the human race. From these accounts, it is evident that the Fylfot is a highly mystical emblem, and that it has

* Glossary of Ecclesiastical Ornament.

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been, and is still, in use in various parts of the world, as the means of representing a secret system of religion and morality, not only among the Christians from primitive times, but among nations, which existed many centuries before the coming of our Lord. To descend to later times it has been discovered as a Mason's mark upon ecclesiastical buildings on the Continent; and we find it constantly introduced in vestments till the end of the Fifteenth Century; a period, which, as Pugin observes, was marked by great departure from traditional symbolism.

Next to the Cross, the Chevron is one of the most remarkable bearings; and, together with its diminutive the Chevronel, is a very ancient ordinary. "*Chevron* is a Norman French word, signifying the main beams or rafters of a house, and, in fact, represents those large timbers, which at regular intervals support the roof, and are known more generally by the name of *principals* or couples.

Dame Juliana Berners says, "Chevrons be called in Latin, '*signa capitalia vel tigna*,' and in English, 'a cowpul of sparris,' as here is shewed in these signes, the which by liklenes first were borne of carpentaries and makers of howses; for a howse is never made perfect till those spars be put upon it by the manner of a head, and such spars or chevrons join'd together make a capital signe." The Chevronel is a diminutive of the Chevron, and is often multiplied in the same coat, and may be supposed to represent the smaller timbers or rafters, of which there are many in the intervals between the several principals.

No. 3 in the Plate, is an instance of a Chevron disjointed or *fracted*, said to be borne by the name of *Discord;* which, if it be a fact, may be considered to be a curious instance of a cantine coat of arms.

No. 4 is an instance of a Chevron *fracted* or removed one joint, and strongly resembles an *arch with the key-stone removed.* "The Chevron," says Poole* (in tracing the connexion which exists between Heraldry and Architecture), "composed, as it were, of two rafters leaning against each other, represents the *tectum*, or roof of a house; and it is, as the learned Nicholas Upton has it, one of those bearings, which, '*per carpentarios et domorum factores olim pertabuntur;*' but it has a more honourable signification, and adumbrates under the form of a roof, by a figure common to most languages as well as that of Heraldry, the house—in the second intention of the word, the family and lineage. The arms of Danby afford us an instance, viz.: Argent three chevronels in base, interlaced sable, on a chief of the 2nd, three mullets of the 1st—a coat, which is expressly said to record the erection of three great houses in one province by the founder of this family."

Gerard Legh, in his "Accidence of Armoury," published in 1562, in support of a similar view, with respect to the meaning sometimes conveyed by the Chevron, quotes the following passage from the Book of St. Albans: "The three Chevronels brassed, show that '*the Ancestoury of thys cote hath* [sic] *buildeth* [sic] *three great houses in one province.*"

We have, therefore, good authority for supposing, that the *Chevron* and its diminutive were adopted as the peculiar badge of such persons as either by profession or inclination had devoted themselves to Architecture. May we not further infer, that the Chevron was a strictly Masonic emblem, immediately derived from the Science of Masonry,

* History of Ecclesiastical Architecture.

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and therefore borne as an honourable mark of distinction by its possessors. In the "Glossary of Heraldry,"* two varieties of a peculiar way of bearing the Chevron are given, which very exactly represent *a groined or arched roof beneath the wooden roof;* and both belong to names bearing reference to architectural construction. "*Argent à chevron inarched sable* for Holbeam, (*quasi* Hall-beam); and *Purpure à chevron inarched argent*, for Archover." In the churchyard at Harleston, in Northamptonshire, a place formerly celebrated for its quarries and consequently the resort of Masons, the tombstones of the Lumley family are headed with the coat, "on a chevron between three castles, a pair of compasses extended" (*see* No. 5). A similar coat is borne as part of the arms of the Grand Lodge of England.

A chevron between three roses (*see* Pl. No. 6,) was borne by William of Wykeham, who, as is well known, was himself a Freemason, and a great patron of the Craft. Some very interesting circumstances are connected with this coat, which throw considerable light on the real meaning of the Chevron in connection with Masonry, which, with other matter, we are compelled to reserve for a future number.

E. A. H. L.

THE HIDDEN BOND.

BY THE AUTHOR OF "STRAY LEAVES FROM A FREEMASON'S NOTE BOOK."

"I am sure I may assert, with the consent of all my Brethren, that a portion of Masonic secresy is Christian virtue; and that the precepts of the Gospel are universally the principles of Masonry."—REV. JETHRO INNWOOD ON "BROTHERLY LOVE."

IT has often occurred to me—after wading through the virtuperations of those who, ignorant of the true bearings of Masonry, attack it as pregnant with revolution in point of politics, and licentiousness in point of practice—a "hideous mockery and deceit," that an answer of *facts*, not assertions, might be given, if some Brother, blest with leisure and zeal, would devote a portion of both towards collecting palpable and unassailable instances of the boundless benevolence of the system.

The amount of sorrow which Masonic compassion has relieved, the tears which it has dried, the opportune assistance it has rendered, the anxious and terrified households which it has prevented being broken up, these are results of the system which "the great day of the restitution of all things" *can alone* FULLY *disclose.*

But, meanwhile—they, methinks, will do no ill service to the cause, who commit to hasty record what has fallen within the scope of their own personal observation of "Masonic creed exemplified in Masonic practice."

In a sequestered village in one of the Western Counties, nestling snugly among the cliffs and laved by the never-ceasing surge of the restless ocean, lived an aged, infirm, irritable gentleman, of the name of Vance. Poor old pilgrim! he had been unfortunate—unfortunate,

* Glossary of Heraldry. J. H. Parker. Oxford.

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not from any vice or folly of his own, nor from any extravagance or absurdity, but from an absorbing predilection for "carrying out his own plans."

At the peace of Amiens, Mr. Vance was induced by the specious representations of a plausible foreigner, and by a conviction always too cordially cherished within his own bosom that none knew better than himself how to make the most of capital, to set up a paper-mill in the vicinity of Liege. While the show of amity was preserved between the two countries, Mr. Vance's scheme seemed full of promise; but ere long came the outbreak of passion, which developed itself in Buonaparte's interview with Lord Whitworth at the Tuileries—the rupture of amicable relations with England and the renewal of war. Mr. Vance stayed till the very last, in the hope of making some arrangement about his property by sale or transfer. But those about him knew well the dilemma which environed him.

They were prodigal in civil speeches, but sparing in whatever related to positive tenders of specie. They kept poor Vance on the confines, as he hoped, of a beneficial arrangement, till the edicts of Napoleon against English residents were on the eve of being issued, and the sole choice left him was that of sacrificing liberty or property. He chose the latter alternative, and regained his native shores—a beggar.

The little seaport of Tide-waters received a saddened, disappointed, disconsolate old man—without resources, without relatives, far advanced in the evening of life, and at intervals, from an excruciating malady, a cripple.

There was one, however, in Tide-waters who compassionated him, and whose kindly feelings were not limited to words.

Mr. Staindrop, a scholar, of retired and studious habits, *recognised* the poor weary wanderer, and cared for him. Finding that the penniless fugitive had some knowledge of history, and some relish for its striking episodes and strange reverses, he assisted him in drawing up a clever little Historical Chart; and then brought his purse and his connections to bear in procuring for it purchasers. No line of conduct could possibly be more delicate; Staindrop's wish was, to spare the fallen merchant the sense of painful dependence and consciousness of pecuniary obligation. But he did more. Vance was irritable, and peevish, and soured; he presented that painful, but by no means rare spectacle—a disappointed man, who had not sufficient self-respect to disguise his annoyances from the gaze of others. Staindrop felt for him, and bore with him. Under the pressure of personal suffering, when Vance was more than ordinarily peevish, sarcastic, and exacting, and wound up every lengthened enumeration of his wrongs by a bitter diatribe against "the monster Buonaparte," Staindrop, the accomplished student, would leave his own pursuits to read with, to soothe, to amuse, and calm this unreasonable man.

People wondered "*What was the bond between them?*" How happened it that Staindrop's patience never wearied, and that his friendly sympathy never flagged? Old Vance was the veriest torment on the earth's surface," so said the idle, and the flippant, and the hard-hearted; "but Mr. Staindrop, it seemed, had yet to make the discovery. What principle, in common, was there between them? There must be some hidden bond? If so,—its nature?"

(To be concluded in our next.)

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UNIFORMITY.

THE practice of interchanging representatives with sister Grand Lodges, was first introduced into England by our late revered and illustrious Grand Master. The Grand Lodges of Berlin and Hamburgh were the first which availed themselves of this means of intercourse, and our brethren and fellow-subjects in Ireland followed tardily in their wake; whilst the Grand Lodge of Scotland, from some unknown cause, still remains unmoved, although Masonic legislative assemblies of very recent origin have sent their envoys. Most beneficial results have arisen from this desirable practice, encouraging as it does constant intercommunication, securing satisfactory intelligence, and cementing friendship. His Royal Highness, the late Duke of Sussex, foresaw the universal benefits, which would be secured to the Masonic world, should the interchange of representatives become general, provided these appointments were confined to *properly qualified* individuals. Had it pleased the Great Architect of the Universe to spare our Royal Master to us, we have no doubt the system would long since have been perfected.

As Masonic journalists, we purpose to confine ourselves to subjects of general utility to the Craft, of instruction, information, and improvement, actuated solely by a spirit and couched in language consistent with the principles, upon which our Order is founded. Amongst the former, the subject which heads this article we consider to be one of the greatest importance, and the consideration of it has naturally led to our opening remarks.

As Masonry is general, and its principles universally acknowledged by its members in every land, it is deeply to be deplored that time and circumstances have conspired to produce non-conformity in our practice and working, and methods, as various as the languages spoken by the respective bodies of Freemasons in their various climes. To remedy this evil, we would earnestly invite the zealous co-operation of all influential Brethren under every Constitution. This was one subject, amongst many others, for the improvement of the Craft, which occupied the attention of the Duke of Sussex; and the corner-stone for the achievement of this most desirable object was laid by his Royal Highness, by the partial system of representation, which commenced under his auspices. We trust our Scottish brethren will no longer delay; but, casting aside every trifling and unworthy impediment, will be foremost in the good work.

When the representatives shall have been interchanged between the Grand Lodge of England and the other leading Grand Lodges, we would suggest, that arrangements should be made, through the intervention of these official brethren, to establish *uniformity* as far as possible, both in practice and working. In order, however, to carry out this plan, it is apparent that a judicious selection should be made of Brethren to hold the office of representatives, and that they should not only be efficient Craftsmen, but be constant and regular in their

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attendance upon Masonic duties. Moreover, it would be almost indispensable, that any of those brethren who at present hold such a position, and are either unable or unwilling to attend to their duties, should resign and make way for those, who would perform the task, which they, by their acceptance of office, have tacitly engaged to discharge.

After the preliminary arrangements had been completed by the means we have suggested, it would become necessary that a certain number of the most eminent and expert Craftsmen should be nominated from amongst the members of each Grand Lodge, and these delegates should assemble in Conclave in London. Their proceedings having been previously sanctioned by their respective Grand Lodges, the decisions which they would arrive at should be final; and, to render them binding, should only require confirmation by the Grand Master presiding over the respective Grand Lodges.

We fully expect that there are many of our readers, who will regard this scheme as chimerical or impracticable; but we would remind such, that, in a more confined sphere, the possibility has already been proved in England; and, though the undertaking is arduous, the difficulties are not insurmountable—"*Omnia diligentia subjiciuntur.*" It only requires co-operation and determination on the part of competent individuals to make them vanish into thin air; and great will be the reward of those, who assist in the accomplishment of this glorious task; for they will most assuredly find, as the result of their labours, the extension of our Order, alike in numbers, respectability, and utility.

Whenever our Scottish sister shall accede to our solicitation by sending her representative to the Grand Lodge of England, and the compliment shall have been returned; then, so far as the United Kingdom is concerned, the first step may be taken, which would ultimately lead to the completion of the scheme. We would impress upon the Freemasons of England, Ireland, and Scotland, that they are fellow-subjects united under the sceptre of one monarch, using a common language, although, for convenience, they are respectively subject to separate constitutions of Masonic government; and, as Masons, they ought to entitle themselves, by the uniformity of their practice, to adopt for their motto, what they jointly use as fellow-subjects—"*Tria juncta in uno.*" The grand reformation may be achieved "by a long pull, a strong pull, and a pull altogether."

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POETRY.

SEVEN SHORT SPECIMENS OF KING ALFRED'S OWN POETRY,

LITERALLY TRANSLATED FROM THE ANGLO-SAXON INTO ENGLISH RHYMES

From the forthcoming Jubilee Edition of "The Works of Alfred the Great, now first collected after a Thousand Years."

BY MARTIN F. TUPPER, ESQ., D.C.L., F.R.S.*

I.

["Gif nu hæletha hwone hlisan lyste," &c.]

If any man will be so vain
As now for fame to lust,
The empty praise of man to gain
And in such folly trust,
Him would I bid to gaze around
The circle of the sky,
And think how far above the ground
The heav'n is wide and high. &c.

II.

["Hwæt bith thæm welegan
Woruld-gitsere," &c.]

What is a man the better,—
A man of worldly mould,—
Though he be gainful getter
Of richest gems and gold,
With every kind well-fillèd
Of goods in ripe array,
And though for him be tillèd
A thousand fields a day? &c.

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* By the kind permission of Mr. M. F. Tupper, who is not, we regret to say, a member of the Craft, we are enabled to give the above specimens of his translation of King Alfred's poetry, which is to appear shortly in the Jubilee Edition of that illustrious monarch's Anglo-Saxon Works. We consider this obliging contribution, in answer to our application for Mr. Tupper's valuable literary aid, as singularly appropriate, inasmuch as it exhibits the very mind of Alfred, who was a Royal Mason. No one of the initiated will fail to discover, from this translation of his own words, that this extraordinary man, to whom our country owes the choicest benefits of liberty, was a Craftsman of no ordinary attainments. The uninitiated may enjoy the brilliant effusions of his genius; but it is only the Freemason that can fully understand and thoroughly appreciate them.—Ed.

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III.

["Tha ongon se Wisdom," &c.]

Again, as his wont, began Wisdom a song,
And spoke out his spells as he wandered along.
He said, "On a mountain no man can be skill'd
With a roof weatherproof a high hall to upbuild.
Moreover, Let no man think ever to win
By mixing pure wisdom with over-proud sin!
Heard ye, that any built firmly on sand,
Or caught hold of wisdom with covetous hand?" &c.

IV.

["Ic wille mid giddum," &c.]

I will with songs make known,
How the Almighty still
Bridles all things from his throne,
And bends them to his will,
By his wielded might
Set wonderfully right. &c.

V.

["Eala, min Drihten,
Thæt thu eart Ælmihtig," &c.]

O Thou, my Lord Almighty, great and wise,
Well seen for mighty works, and marvellous,
To every mind that knows Thee ever good!
Wondrously well all creatures thou hast made,
Unseen of us or seen: with softest band
Of skilful strength thy brighter beings leading!
Thou, from its birth forth onward to its end,
This middle earth by times hast measured out
As was most fit, &c. &c.

VI.

["Sie! the la on eorthan
Ælces thinges gesælig mon," &c.]

Look! for on earth a happy man
In everything is he,
Who heaven's shining river can
God's highborn well-spring see,
And of himself may scatter back
His mind's own mist of swarthy black. &c.

VII.

["Thus Ælfred us
Eald-spell reahte," &c.]

Thus to us did Alfred sing
A spell of old—
Songcraft the West-Saxon king
Did thus unfold:
Long and much he long'd to teach
His people, then,
These mixt sayings of sweet speech,
The joys of men. &c.

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LINES

WRITTEN FOR THE

ANNIVERSARY FESTIVAL OF THE HEBREW BENEVOLENT SOCIETY AT PORTSMOUTH,

Jan. 5, 1850,

BY MISS FANNY TOWNSEND MORZE,

A Young Lady of the Christian Faith.

My friends, it fills my heart with joy,
Around this board to see
The Jew and Christian kindly meet
In common sympathy.

To feed the hungry and distress'd,
To clothe the needy poor,
Ye meet to night; and prejudice
Exists, I trust, no more.

No more the Christian will disdain
The Israelite's embrace,
Nor Jew refuse his brother help
Because of Gentile race;

But hearken to the gentle voice
Of sweet Fraternity,
And grasp each other's friendly hands
In peace and unity.

Jewish Chronicle.

THE ALPS.

" Throned emblems of eterniy, that rear
Above the earth-born clouds your mitred snows
Which were, and are, and shall be to the close
Of this world's being—with hope-temper'd fear
I fain would read, in your sublime repose,
A sanction for the humble course I steer
Through the entroubled torrent that o'erflows
The crumbling landmarks of our English isle.
Alike in Winter's frown, or Summer's smile,
In changeless Faith, like that of ancient Seer,
Your steadfast gaze to Heaven is raised; the while,
From that fond aspect, blessing far and near,
Run the bright streams, that spread for many a mile
Gifts weired as those of Egypt's mystic Nile." *

Lord John Manners.

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* These elegant lines have been extracted from a volume of English Ballads, and other Poems, by Lord John Manners—recently published by Messrs. Rivington and Co., which contain some of the choicest specimens of Poetry in modern times.—Ed.

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CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

MASONRY IN SCOTLAND.

"Undoubtedly of late years, the intellectual developement of the people has made rapid progress. They are now pressing close upon us; and we can only hope to retain our respective positions, not by the vain attempt to arrest *their* progress, but by endeavouring to accelerate our own."—EARL OF ABERDEEN, 1837.

"..... Masonry must not stand still; for, if she hesitates ever so little, time will pass, and she will be distanced in the race."—Dr. OLIVER, 1849.

SIR AND BROTHER,—There is a change taking place in the lodges of Scotland—a change even in the Grand Lodge itself. Improvements, not innovations, are beginning to be introduced, which some time since would have been considered hopeless by the most sanguine brethren; motions are being made, which will ultimately tend to improve and benefit the Craft. These alterations have only to be urged by the lodges in a purely Masonic spirit, in order to shew that Freemasonry will take its position, as of old, in advance of all other institutions for the practical evidences of Benevolence, Charity, and Respectability. Some of these improvements may be claimed by parties, anxious to be *considered* as the best well-wishers of the Masonic body; but the brethren must take care, to view with due *caution* every action, and weigh well what may be its consequences.

Of late, a difference of opinion has arisen in Grand Lodge relating to "the Fund for the Education of the Daughters of Freemasons," and the correspondence between two officials in connection therewith. Into the motives of the one or the other, we will not pretend to enter, because there has evidently been want of courtesy on both sides, and personal feeling mixed up with the matter, which ought not to have been introduced into Masonic discussions, but which, unhappily, sometimes finds an entrance even there, from the natural infirmity of human nature, and from its proneness to fallibity.

As to the funds of the Grand Lodge of Scotland, it is complained that the brethren do not receive a clear and distinct statement of the remittances of the *subordinate* lodges, and from *other sources* (Provincial Master's commission, &c.), and that there is no clear and distinct statement of the money paid out, as there ought to be, to show to what purposes it is applied. The law (never acted up to, however,) which stood in the Old Laws and Constitutions, but which is not to be found in those published in 1848, was excellent, which ruled that "An order for the whole salary and fees payable to these officers (*i.e.*, the Secretary and Clerk), shall, at the expiration of every quarter of a year, be passed on the Grand Treasurer in their favour." The statement, given once a year to the lodges, does not observe this law, and, in consequence, confusion has been produced in the minds of many Brethren, which leads them to impute motives, the bare suspicion of which ought, on no account, to be induced.

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The anomaly has caused great discontent, and has excited much controversy in many districts. A brother, in his letter to the Freemasons of Scotland (1846), under the signature of "Vindex" asserted the same thing, and urged strongly the advantage of having one Masonic office instead of two, viz., either a Grand Secretary or a Grand Clerk, who should be responsible for the funds of Grand Lodge; and, as there is, unfortunately, no very great amount of business to be transacted, there could be no doubt that it would be easily done in one office and by one office-bearer. He concludes his sharp letter with the observation that, "The battle of Freemasonry is to be fought in the Grand Secretary's office." This, however, can scarcely be considered as the proper field for the purpose; a wider and more extended arena must be found in the lodges themselves, and from them be carried to the Provincial lodges, and from these to the Grand Lodge itself; then, and then only we fear, the present rulers of the Craft will be brought to perceive, that the lodges of Scotland are anxious to exercise their undoubted prerogative of recommending matters to the Grand Lodge, instead of being dictated to by those whom they send thither to represent them.

The lodges should also correspond with their Proxies, and inquire how they vote and what is doing in the Grand Lodge, and whether their representatives attend the *meetings;* they should also direct them to send the business notices down to the Masters and Wardens regularly, that the lodges may know what motions are to be brought forward, that the opinions of the Brethren may be obtained and returned to their representatives. Under the present system of representation by proxy, it may be said that the lodges have none to blame but themselves for not having made a better selection; many of them are at very little trouble; they sleep over from year to year, and keep on the same Proxy whether he be good, bad, or indifferent; and, when this is the case, it is not to be wondered at that many of the Proxies scarcely know what lodges they represent. Under such circumstances, the advantage of electing the *Proxies every year* would be very considerable to the lodges, and in a particular manner to the Grand Lodge itself, as it would tend to keep Proxies and lodges more attentive to their respective duties; beside which, there is no inherent virtue or conceivable power vested in a lodge to appoint a Proxy more than for one year. The Proxy system is unknown in England. There, each lodge is represented by its Masters and Wardens, who, upon the payment of their lodge-dues, are admitted as a matter of course. Here, things are different; but the system works so badly, that every English Brother, who may be anxious to have Proxies introduced into English Masonry, will do well to note some of the disadvantages which are derived from the system as existing in Scotland. A country, or *subordinate* lodge, sends a commission to a Brother resident in this city or elsewhere—it is of no consequence where he may be, whether at the Cape of Good Hope, China, or at the Antipodes, any Brother may be appointed who may be considered suitable, wherever he may reside.

I hope my English Brethren will not consider that I am in joke. *I am only stating facts.* Any Brother can be a Proxy Master for any lodge upon the Roll; and, moreover, should that lodge fall into arrear of dues payable to Grand Lodge for four years, he can attend and vote at all meetings during that period; even although the lodge should be dissolved or dormant for twelve months after he receives his commission, still he can sit and represent that lodge four years longer. To prove this:

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on May 7, 1849, the Grand Clerk compiled the circular from the records of the Grand Lodge, in which we find, "The following lodges, at the date of the next Quarterly Communication (August 6, 1849), will be *five or more years in arrear*, either of returns of entrants or of annual certificates, or both, and, consequently, will then be liable to be erased from the Roll of the Grand Lodge and their charters recalled and cancelled." In the list of lodges given, we find St. James's, Tarbolton, No. 135. Of course, then, it has been five or more years in arrear, as it still remains upon the Roll corrected to February, 1850, and has still affixed to it the sign of being in arrear. A very Worshipful Grand Officer holds his seat by virtue of the commission from this very lodge, which, for anything he knows to the contrary, may be dormant or defunct. Such is the Proxy system; and this gives but a very imperfect idea of it; we can only obtain a correct impression of what it really is, by looking over the Grand Lodge Rolls regularly for a series of years, and by comparing them carefully with the Annual Circular for the same period; then, and then only, can we obtain a knowledge of the injury which this system does to Scotch Masonry. Let us look back and observe when the commission for the above lodge was sustained; we find it in the Circular for 1847, as having been presented between August, 1846, and May, 1847. The Grand Clerk, on reading it, would therefore, as a matter of course, say, that the lodge was regular with the Grand Lodge, and clear on the books. Let us trace its history a little further; if we examine the next published Circular for May, 1848, we find No. 135, St. James's, Tarbolton, among the Provincial Lodges "that are two or more years in arrear," and, "consequently, incapable of being represented in Grand Lodge." This certainly does not look very regular or business-like; yet, it must have been clear on the books at the time; at least, the Grand Lodge *must have been made to believe so*. But there is a system of Masonic notation that I have never been able to make out, or get explained; I have shewn part of it as above. Lodge, No. 135, by the printed Rolls and Circulars, was six months in arrear or more, when the commission was sustained. This is proved by the Circular printed in 1848; but, in the Circular printed in 1849, twelve months afterwards, we find No. 135 amongst the list of lodges that are five years or more in arrear. Has this lodge, then, been in arrear since August, 1844? The printed evidence most distinctly proves that it has; and the yearly election of officers alluded to, shews that it has been all the while represented in Grand Lodge. So much for the Proxy system. And this is a case taken by chance, and is a sample, undoubtedly, of many others. I would hope that Lodge, No. 135, will not take it amiss, that I have thus remarked upon it, as it is not upon the members of that lodge more than upon any other that I would wish to draw the attention of the Craft; it has been selected merely for the purpose of exposing what cannot but be considered as a very bad principle, and a very imperfect system. I have no wish to appear personal, either towards lodges or Brethren; and, should my illustrations bear rather hard upon either, I would beg of one and all to keep in mind that I have brought forward facts to prove the statements which I make; if any of these facts bear rather hard upon lodges or Brethren, the fault is theirs, not mine.

But it will be now inquired, who are the Proxies? Any Master Mason whose name is upon the Grand Lodge register—any one who

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has received *the three degrees in one night*—may be made a Proxy Master, and sit in the Grand Lodge the following evening, and vote and speak as freely as any R.W. Master, who may have ruled his lodge regularly for years. It is not requisite that Proxy Masters should be Past Masters, or even Wardens, or Deacons, or have held any office in a lodge. This is the simple fact; and should it happen that the lodge he represents be pretty near No. 0, the chance is that on his very first appearance in the Masonic senate he may have to sway a baton, the name of which he does not know, and fill a situation the duties of which he never saw performed. How such a person will get on, I leave it to any Craftsman to imagine. I would not object to Proxies even if they had attended to any, even to the smallest, degree of Masonic skill, absolutely necessary before they were appointed to represent a lodge: for example, if they could pass an examination to prove that they had some little knowledge, and that they could decently pass muster in the presence of good Master Masons.

If such an amount of Masonic knowledge were deemed positively necessary before a proxy could be appointed by a lodge, we should have fewer *scenes* at the opening and closing of the Grand Lodge, than are sometimes witnessed.

But there are also other reasons than merely that of the impropriety of newly-made Masons filling an office by chance, as I have here supposed. For instance, we may inquire, How does it happen, when we have the pleasure of seeing old Masons, whom, from their *constant place*, or appearance in the Grand Lodge as Proxies, we take to be part of the furniture, that they cannot decently do their duty, if it be not from that laxity which obtains in lodges—that careless and indolent system, in fact, "we canna' be fashed" to do our duty, or be at the trouble to instruct those who might be willing? Such is the Proxy system, and such are the Proxies; upon the impression which this description may make on English Masons I will offer no opinion. I have perhaps been somewhat too lengthy on this subject; but its importance must be my excuse, as, it is possible, by drawing the attention of the Brethren to these particulars, the change, which has already begun even in Grand Lodge, may still further be hastened forward, by active Brethren, throughout the Provincial Lodges. From many in this city we must not calculate for much aid or assistance; but numbers are ready; and many more only require to be enlightened to join the ranks of the reformers; and they will join these ranks, and materially aid that pressure from without, which will most assuredly force on improvement—whether the *Grand Lodge* will it otherwise or not.

I have already suggested* the advantage that would arise, if the Masters and Wardens of lodges were to come to this city in August to relieve the hard-wrought and ill-paid Proxies of their duties at the Quarterly Communication, to be held on Monday, the 5th day of that month; how far this will be responded to at that time, I do not know. If only one lodge, animated by the same feeling that has induced me to write this letter and trouble you with it, should think it worth their while, for the sake and character which Scotch Masonry at one time held in the world, to *do their duty* (nothing more), and send their R.W. Master and Wardens to Edinburgh, to the meeting of Grand

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* *See* FREEMASONS' QUARTERLY REVIEW, Dec. 1849, p. 362.

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Lodge, I should be to blame did I not lay before those R.W. Masters of Edinburgh, Leith, and Portobello, or the Proxy Masters and Wardens of any of the subordinate lodges who may think as I do, some suggestions to be adopted as motions, and laid on the table at the Quarterly Communication in May, that these motions might at that meeting in August be discussed. We know how they would be settled if only one lodge sent its actual representatives; but we do not know how they might chance to go if even two lodges were to attend. *Twice two is equal to twelve* by some methods of calculation; and I have pointed out already the Masonic arithmetic of Grand Lodge.

I would therefore suggest, in conclusion, That notice of motions be laid on the table of the Grand Lodge in May, so that this may be discussed in August, when we may expect a few of the real members of the Grand Lodge to be present; and to begin early, so as not to astonish the Right Worshipful too much. Let No. 1, after the Proxy Commissions are read (which are of far more importance than anything else), be of the following tenor:—"That the correspondence which passed between the Most Worshipful and Grand Master Mason for Scotland, and the Grand Lodge Officers, respecting the Festival for 1849, be read immediately after the Proxy Commissions at the meeting in August, for the information of the Brethren, that they may be made aware of the feelings, with which Brother, the Duke of Atholl is animated."

If this motion be made, and if the correspondence be read, it will place our Brother, the Duke, in a much higher position than he at present holds in the opinion of the Brethren at large. It will also have a wonderful tendency to effect the improvements of the Grand Lodge in the eyes of the Fraternity.

Let the next motion be for the purpose of limiting the nomination of Proxy Masters for one year, and their Wardens for the same time, by annual election; and the next, That provincial lodges (I mean those, whose Masters are foolish enough to pay, not to the Grand Lodge, the sum of ten guineas for a commission to somebody or nobody,) be obliged yearly to send to the Grand Lodge a regular return of the lodges working in the Province, and a list of the office-bearers elected by those lodges, stating if they have paid all their dues. If this were done, we should have no names on the Roll of the Grand Lodge, with the blot of four or five years' arrears against them.

Another motion might be, The appointment of a Committee, for the purpose of examining the nature, working, and advantage of the Proxy system.

The next, The practicability of admitting as members of the Grand Lodge, on payment annually of a fee, the Past Masters of the Edinburgh, Leith, and Portobello Lodges *only*, as they have, by the present rules, the undoubted right to be Proxies, if chosen by a lodge, and while they were Masters had the sole right of being *ex-officio* members of the Grand Committee;—That a committee be appointed, to enquire into the use, nature, and constitution of the Grand Committee, and how long the various members of that board have served upon it, and the lodges, which they represent, have been in arrear;—That any brother, who has served one year upon the Grand Committee, should not be re-elected for three years.

Some such motion, or motions of a similar tendency, laid on the table at the meeting of the Grand Lodge in May, might have the

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effect of drawing the attention of Brethren to the meeting in August. Let them be circulated among the lodges, urging the necessity of the *business cards being sent to the subordinate lodges*, at least three weeks before the meetings, that lodges may transmit their instructions to their Proxies how to vote and act; cause the Grand Clerk to write a further report of the Masonic transactions in the circulars, give a clear and distinct statement of all monies received, and paid. Let this be done, and a great deal more that will be suggested to the mind of any brother, who thinks upon the subject at all. There is, evidently, much to be done, even although we may be improving. If any of the Brethren wish they may circulate these letters, if they consider them to be of advantage for the purpose of instructing lodges, who hear little and know far less of the system pursued at the Grand Lodge, as it is only for the advancement of Masonry in Scotland that they are written, and will, with your leave, be continued.

Yours fraternally,

FELLOWCRAFT.

Edinburgh, Feb. 25, 1850.

TO THE EDITOR.

66, St. James's-street, Pall Mall, Feb. 21, 1850.

SIR,—In reference to the following paragraph which appeared in the FREEMASON'S QUARTERLY REVIEW of the 31st December 1849, viz :—

"MOIRA LODGE. (*From a Correspondent.*)—At a late meeting, it having been proposed to vote a sum from the funds of the Lodge towards the "begging-box," that underpaid functionary, the Grand Secretary, the proposal was *stopped in limine*, by a member reading the Bye-law of the Lodge, which expressly devotes its funds to Grand Lodge fees, refreshment of the Brethren, and the balance to charitable purposes. This was, in fact, an escapade not been gone into, a most inasmuch as, if the merits of the question had been gone into, a most scarifying flagellation awaited the Masonic mendicants;"

I beg to hand you a copy of the resolution, which was unanimously passed at the last meeting of the "Moira Lodge," viz., as a correspondent of the FREEMASON'S QUARTERLY REVIEW, should the members (in regard to the Grand Secretary) language, as unworthy of any lodge in the Craft, as it was unwarranted by anything that occurred in that Lodge."

Proposed by Bro. Goldham; *Seconded* by Bro. Galsworthy.

I am, sir, your most obedient servant,

ALEX. BRIDGE,

Secretary, "Moira Lodge."

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GLASGOW MASONICS.

(To the Editor of the FREEMASONS' QUARTERLY MAGAZINE, AND REVIEW.)

DEAR SIR, — Since my last communication, a few events have occurred here to enliven our Masonic annals; and although, perhaps, possessing more of a local than a general interest, yet, as the relations of Freemasonry are most intimate as well as universal, they may not be altogether uninteresting to the Craft generally, and cannot fail to possess peculiar attractions to those, from whose eyes the scales of neutral blindness first fell within this province, who are now scattered over the surface of this busy mammon-hunting world, and who will peruse with affectionate interest in your wide-spread Magazine and Review, whatever recalls the memory of that important era of their existence.

The Provincial Grand Lodge continues to hold its Quarterly Meetings as usual, and to exercise a salutary surveillance over the interests of the Craft; and, although some important professional duties have for a short time interrupted the regular visitations of the very worthy Substitute P.G.M., Dr. Arnott, upon whom that duty has hitherto devolved, we regard with much satisfaction, the prospect of their resumption in the course of a few weeks. I am happy to perceive a breathing on the somewhat dry bones of that ancient and highly respectable lodge, the Glasgow Kilwinning, No. 4, whose place on the Grand Roll was, and is, at present, in considerable jeopardy, and that symptoms of life and vigour have again begun to manifest themselves, which we hope and trust will go on increasing. A general meeting was held in their elegant, though rather confined room, on the anniversary of our National Bard, and a staff of office-bearers elected, respectable from their stations and talent; and nothing is now wanting but a little sustained zeal and spirit to re-elevate that lodge to the high and influential position it has been accustomed to occupy, from which, through the concurrence of certain unfortunate circumstances alluded to in a former paper, it had declined. By way of a start, and in hopes of replenishing their more than exhausted coffers, they advertised a "Masonic Ball" for Feb. 28, under the patronage of Sheriff Alison, Prov.G.M. and the other office-bearers of the Provincial Grand Lodge. The experiment is a new one here; we hope it will prove successful and accomplish the objects intended.

The question of place on the Roll of the Grand Lodge of Scotland, for the very ancient Lodge, "Glasgow Freemen St. John," has now been before the Grand Committee for several months. After a full and somewhat stormy debate at the last Grand Quarterly Communication, it was again remitted to the Committee; and we entertain sanguine hopes, that a place satisfactory to all parties, though perhaps requiring a little reasonable and brotherly concession on both sides, will ultimately be found for it. There is sufficient precedent to serve for guidance, and not the slightest danger of its ever being abused, as there is not another lodge in Scotland which could establish equal claims. Professor Aytoun contends that their Royal Charter contains internal evidence of a less degree of antiquity than it lays claim to. The

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opinion of Bro. Aytoun on that, or any other subject, is every way worthy of respect; but the antiquity of the "Lodge of Glasgow," does not rest on the evidence of that charter alone, but on many other collateral proofs, leaving no doubt of a high degree of antiquity; and even if we should be mistaken as to Malcolm Clanmore's supposed connection with the document, it is assuredly a very ancient instrument, into the translation and interpretation of which some mistake may have crept, and which proper inquiry will yet enable us to rectify.

But, besides this, the "Lodge of Glasgow" possesses a degree of interest, that attaches to no other lodge in the kingdom, from its being in a manner identified with one of the noblest and most perfect cathedral structures that yet remains to us in Scotland, to attest the marvellous skill of our Masonic *Confrères* of "the olden time,"—a structure, whose venerable site was consecrated amid solemn groves, which threw their sombre shadow over the dark and mysterious rites of Druidism, and resounded to the shrieks of its human victims, ere yet Columba had taken up his residence in the tempest beaten Iona, and lighted the lamp of a purer faith in that lonely isle—when the Acropolis of our "Modern Athens" (whose glorious prospect at "Summer Eve" roused the poetic *estro*, and inspired one of the sweetest, truest, strains of the "Bard of Hope,") looked down on a wild and savage district, sparely speckled with a few heathen huts. Six hundred years afterwards, this Lodge, St. John, under the Royal auspices of the sainted son of Clanmore, in the beginning of the twelfth century, replaced the rude Saxon chapel, or cell, which then covered the bones of the Apostle of Strath-Clyde, by a more spacious edifice in the Norman, or Romanesque style, one of the earliest of the kind in Scotland; and when some forty years later, this "*Alma Mater multarum gentium*," as it is designated in the Masonic Charter of William the Lion, was consumed by fire, they laid the foundation-stone of the present beautiful crypt, and joined in the song of jubilee at its consecration ere that century closed. They reared the super-incumbent Choir, so rich and rare in its sculptured beauty—poised with wondrous skill on lofty clustered columns the ponderous tower and gracefully tapering spire—projected the transepts, extended the spacious nave, and expanded the aisles, during a period of four hundred years, in all the varied forms of that most picturesque of styles, the "Pointed Christian;" and, when the time came, that the faith of their fathers was no longer Catholic—when the pilgrimage was proscribed, the candles extinguished, the altars profaned—when relics had lost their influence and shrines their sanctity, and destruction with lurid wing hovered over the object of their pride and veneration, the gallant St. John's-men stood foremost in its defence, and were the honoured means of its preservation, as they had been the sole instruments of its construction.

It was the same St. John's Lodge which, scarcely fifty years afterwards, in honourable, but subordinate juxta-position to our ancient "Mary's Chapel," along with the other more prominent and important Lodges then in Scotland, renewed the destroyed charter to the Rosslyn branch of the noble house of Clair, and have, till this day, maintained their integrity as an incorporation and a lodge. The admission of this lodge to an honourable connection with the Grand Lodge, will not increase the estimation, in which it is already deservedly held in the West; for that is secured to it by the respectability of its members, and its inseparable connection with a wealthy and influential incorporation;

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but it will greatly increase their opportunities of testifying their ardent attachment to the principles of our Order, their sincere respect for the Grand Lodge, and enable them to lend their powerful and willing aid in upholding the interests of the Craft, at no time more needed in our province than at present.

I have several times had an opportunity of examining an ancient relic belonging to the Freemen St. John's Lodge, consisting of an old oak charter, or jewel-chest, of which a description, from the pen, I believe, of the W.M. of St. Mark's, appeared some months ago in the most popular of our local journals, the *Glasgow Herald.* It is about eighteen and a-half inches long, thirteen and a-half wide, and twelve deep. The massive oak, of which it is composed, would amply suffice for the construction of three modern cabinets of like dimensions, which, together with the double locks, and ponderous iron bands with which it is provided, indicate the precious character of the articles, of which it was, doubtless, the depositary. The top, formed of solid oak, originally from three to four inches thick, is elaborately carved in high and bold relief. In the centre is a clustered group of the implements of the Craft—the square, the compass, plumb-rule, and twenty-four-inch guage; while the base of a column, emblematic of durability and strength, is enclosed between the legs of the compass, and the stock and blade of the square. To the right is a wreath of foliage, attached by the extremities to two projecting scrolls; and to the left, the boldly relieved head, neck, and breast of a venerable cherub, with expanded wings. A similar figure, also cut out of the solid oak, adorns each end. The lid is bordered with something between the Norman or early English billet-moulding and the carved bead, so common in the enrichments of Grecian architecture, and a leaf on an ogee profile. The front is divided into two compartments by the same carved beading, or miniature billet moulding, the undermost defining the front of a drawer, also secured by two ancient locks of cunning workmanship. Within these compartments are inscribed, in projecting Roman letters, of somewhat irregular form and arrangement, so as to accommodate themselves to the fastenings—

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The bottom, of considerable thickness, projects beyond the sides and ends, and finishing in a *cyma reversa* forms a solid base. It is altogether an antique and venerable looking object, redolent of Archæological associations, and, doubtless, intended for the safe lodgment of their Royal Charter and the mysterious insignia and jewels of the Craft. What rare and precious records of the ancient usages may have been secured under the quadruple locks of this iron bound ark; and what hieroglyphic symbols, of word, sign, and grip, incommunicable to ears or eyes profane, have lurked within its sacred crannies!

Although, for a year or two, the lodges generally of this district

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have displayed even less than their usual degree of activity, yet the tone of Freemasonry has been sensibly elevated during that time. This has been partly owing to the European reputation of the R. W. Master and the high respectability of the other office-bearers of the Provincial Grand Lodge, and to the active exertions of one of the subordinate lodges, which by setting the example of fitting up rooms for itself, to be used exclusively for the purposes of Masonry, thereby getting rid of the opprobrium of holding Masonic communications in a tavern, with all its treacherous seductions to adjournment, and by introducing several improvements on the ordinary system of working, by which the regular meetings are rendered more interesting and instructive, have increased the number of its members without detracting in the least from their respectability, and already acquired for correct Masonic practice and maintenance of the spirit of the Order, a celebrity not *by* any means confined to the immediate district, and have borne down to a considerable extent those popular prejudices, to which the indiscretion of young and ill-taught Masons have but too often given countenance—I allude to the Lodge St. Mark, and the office-bearers elected at the general meeting held last winter, on St. John's Day, enjoying as they do the entire confidence and respect of their Brethren, and carrying both zeal and ability into the efficient discharge of their respective duties, affords every rational assurance of its continued prosperity. As usual, they testified their Masonic fealty by a respectable deputation to the Grand Lodge Festival, annually celebrated on the Feast-day of our National Tutelar Saint. Although the deputation this year was not quite so large in point of numbers, as those of the two preceding years, we believe it was, nevertheless, the most numerous one there, with the exception of the Connaught Kilwinning, whose active zeal and attention at all times to Masonic propriety would not only justify the application of the old Douglas motto, "*Jamais en arrière*," but entitle it to the more positive, "*Toujours en avant*;" as the Glasgowegians, however, happened on this occasion to be, for the most part "portly men, i' faith, and corpulent," it was jocularly remarked, that if the question of size, in this friendly rivalry, had been submitted to the *abitrement* of the measuring line or scales, the result would have been no way equivocal.

A deputation was also appointed to the Mother Kilwinning Festival, held at Kilwinning on St. Thomas' day; but, from accidental circumstances, the W. M. only reached the destination. He reported to the next meeting, a most delightful evening spent under the presidency of Bro. Johnston, of Redburn, who had every reason to be gratified with the many proofs he received in the course of the evening, of the affectionate regard, in which he is evidently held. The attendance was numerous—not quite so correct, certainly, in point of Masonic costume as was to have been wished, but consisting, as it ought to do, of all ranks of society—landed proprietors and their tenants; veteran officers, who had passed a life of activity and adventure in the Army or Navy, in the dexterous and valiant defence of our hearths and liberties; merchants and bankers, and humble artisans; craftsmen and cotters—all animated by the pure spirit of harmony and brotherly love. There is much of native humour, as well as of poetic feeling kept alive there, by the reverential admiration with which the memory of Scotland's rustic bard is cherished in that "Land of Burns;" and several excellent original Masonic songs were sung by their authors.

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The Lodge Blair, Dalry, was represented by a numerous deputation, and recalled an interesting and melancholy association. This lodge was constituted in the year 1821, receiving its charter from the Mother Kilwinning, while at issue with the Grand Lodge on the tender point of Masonic precedence. The late Sir Alexander Boswell, of Auchinleck, was Grand Master of the Mother Kilwinning at the time, and commemorated the auspicious event by a song of his own composing, the very year before his fatal duel with Stewart, of Dunearn—who, within these few months, has also paid that debt of nature, which even the Pennsylvanians cannot repudiate. The Charter was obtained on the application of Blair of Blair, the W. M., and the other office-bearers elect; and the humour of the song consists in the *équivoque*, which pervades it, in allusion to him and the *Mother* Kilwinning. It is in considerable favour, and sung on most of the festive Masonic occasions, in that quarter—at least, where members of the Dalry Lodge happen to be present.

A rather interesting event, connected with this same Lodge, St. Mark, significant of the harmony and good feeling that exists among its members and of the estimation, in which they hold their present chief officer (Bro. Miller) has recently taken place;—this was the presentation to him of a half-length portrait of himself, painted by Bro. Knott, one of the members, a young and rapidly rising artist, and an elegant piece of silver plate. A portrait only was at first intended; but so readily was the invitation to subscribe, responded to—even the Tyler insisting on having his name recorded as a subscriber, that a piece of silver plate of rare and beautiful design, and exquisite workmanship, from the establishment of Bro. Alexander Macdonald, Jeweller to the Lodge, was added, together with another portrait of smaller dimensions, to be hung up—*pour encourager les autres*—in their handsome and commodious lodge-room.

This testimonial was presented at a public dinner in the Trades' Hall, on the 29th of January last; and, although the party assembled was chiefly composed of members of the Craft, and indeed of the St. Mark's Lodge, it was not confined to them; and the semi-Masonic character of the meeting imparted to it a new and unexpected interest. Upwards of sixty gentlemen sat down to dinner.

Dr. ARNOTT, discharged the duties of the Chair with great tact and ability; while those of Croupier, somewhat less onerous, were not less satisfactorily performed by HUGH TENNENT, Esq., of Well Park—a gentleman of the most unassuming manners and deportment, enjoying a large and deserved share of popularity, from his genuine, practical philanthropy.

The Chairman was supported on the right by the guest of the evening, on the left by Sir William Miller, of Glenlee, Bart., Senior Warden of the Grand Lodge of Scotland; and on both hands sat the members of Committee appointed for the management of the whole proceedings—consisting of Bros. Notman (Convener), Maclean, Alexander and John Macdonald, and Reid. The Croupier was supported by Mr. Meek, also a member of the Committee, Bro. Lamb, Councillor Paterson, &c. The usual loyal toasts, prefaced with much taste and good humour, were successively proposed and honoured.

To the toast of the "Grand Lodge of Scotland," Sir WILLIAM MILLER replied in concise and happy terms.

The CHAIRMAN then called for a special bumper, and spoke as fol-

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lows:—" Mr. Croupier,—Masonry has now existed for more than four thousand years, and by the blessing of the Great Architect of the Universe, may continue till the time arrives when all things shall be revealed. It is not my intention here to enter upon a discussion how Masonry arose, or for what purpose it and other similar institutions were founded, because I feel that the proofs I must bring forward are of a kind which I could only support and explain with freedom within the walls of a tyled lodge; but the general history of mankind indicates that there were beams of light in Egypt when darkness prevailed over the greater part of the rest of the world. All have heard of the Ancient Egyptian Mysteries; and by many who have not taken either the trouble or the proper means of inquiring profoundly into their nature, they have been much abused. These Mysteries were managed by the Priests; and those who have heard that the Egyptian multitude worshipped not only animals, but even leeks and onions—

> 'How Egypt, mad with superstition grown,
> Makes gods of monsters—is but too well known;
> Religious nation, sure, and blessed abodes,
> Where every garden is o'er-run with gods!'

Those who have read of such, whether in Juvenal or elsewhere, suppose that this was also the religion of the Priests; but from all that can be collected from the accounts handed down to us of the Mysteries themselves, their object was to correct such absurdities, and to preserve a pure and unsullied knowledge of the one great God, the Creator of all things. This was not communicated to the public at large, for their minds were incapable of appreciating such knowledge; nor was it ever communicated to the initiated all at once, but by steps or degrees; so that, proceeding from one point to another, the mind might be regenerated and raised to a contemplation of the attributes of our Maker. When these mysteries were transplanted into Greece, such, unquestionably, was also their import. But religion, though it was made the chief pursuit, was not the sole object of their attention. All branches of learning and science were in the hands of the Priests and of the initiated—Mathematics, Geometry, Astronomy, and Architecture, nay even Music, were taught by them, as well as Religion, Ethics and History. It is true, that after the lapse of centuries, and particularly from the admission of females, many corruptions, nay even the vilest debaucheries, crept in—especially in Greece; actuated partly by a desire to avoid which, and partly with the design of devoting themselves to Architecture, a colony from Eleusis passed over into Ionia, rather more than a thousand years before the Christian era, and formed themselves into the association, celebrated for ages by the name of the Ionian Architects or Dionysian Artificers. These, however, still retained a similar, although purified form of initiation; but, although for obvious reasons I dare not touch upon them here, most of the modes of recognising each other from those not belonging to the society seem to have been materially altered. It is from this body that we Freemasons claim our descent; and for the long space of three thousand years, scarcely any alteration of consequence has taken place. Where nothing is allowed to be written, this assertion may appear difficult of proof; but every well-educated Brother who has a knowledge of astronomy, may, if his mind be directed into the proper channel, perceive intrinsic evidence of what I have just stated. Assuredly gradual

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changes do take place in all societies; and, in one respect, many changes have happened to Masonry. The individual who might have been best qualified to preside at the Mysteries of Egypt and Greece, might not have been so among the Dionysian Artists; and, now-a-days, we do not make it imperative that the Chief Officer, far less an ordinary Member, be either a Clergyman or an Architect. Methinks, I hear some here present whispering, "What then do Masons do in their lodge, so as to cause it to resemble the societies of by-gone times?" To such I will make no reply: let them come and see. There are, indeed, many things that we do which I dare not here mention, and which, even were I to mention, could not be understood by the world at large, from want of previous training. But there are some things we do, which all mankind can understand: we have a system of initiation, in substance the same as has prevailed in all ages, from the days of the Patriarchs to the present day, as exemplified in every sect and denomination of Christians; for every initiation that I have heard of, whether secret or public, consisted in a lustration, a purification, or a setting apart from the rest of the world, and inculcates a raising of the mind from the things of sense, to what lies beyond the grave. Then, sir, in a lodge, we enforce charity; we meet in love and unity; we inculcate religion, without entering into the speculative regions. In a lodge, the Jew meets on a level with the Christian, the Protestant with the Roman Catholic—all promoting the same great end in the same way—without jarring, without acerbity of feeling, or ever offending each other in word or action. Now, sir, far be it from me to say, that every one who enters our body becomes, from that circumstance alone, able to manage the affairs of a lodge, so as to produce such happy results; nor is it expected; for all have not the same gifts—yet every Brother may assist; although it must be confessed, that this chief duty lies in the presiding officer. A lodge is a democracy; but no autocrat was ever so powerful as the Master of a lodge. Almost everything, then, depending upon him, a proper selection is requisite; and therefore I shall give, in a few sentences, what I believe are considered the characteristics of one eminently qualified for such a high and responsible situation. He ought to be a good, a moral, and a religious man—otherwise the Brethren might be deeply injured by his conduct out of the lodge. He ought to be a man of some education, and have a facility of expressing his ideas; for he may encounter candidates, who, in their desire to be enlightened, will not be contented with bare assertions. He ought to be a person well skilled in all the ceremonial of initiation; for it is preferable that he go through everything himself, than trust this department to others. He ought to have as much leisure as to allow him to attend regularly every meeting of the lodge. And, lastly, he ought to be such a person, that all ranks of society, while in the lodge may confide in him as an equal, while they obey him as a superior, and, while out of the lodge, may esteem him as a friend. Such is the *beau-ideal* of the Master of a lodge. I do not say that none but such ought to be elected; but I assert, without fear of contradiction, that the nearer the approach to such a standard, the more certain is his lodge to rise in the estimation of Masons and of the public. Perhaps, some here present may think that I have drawn the picture of a phantom—of a being to be wished for, but impossible to be found. If such there be, I have only to request them to direct their eyes to my right hand; for every Brother of St. Mark's will have

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no difficulty in joining me in saying (placing his hand on Br. Miller's shoulder), "Here sits the man!' Masonry, like everything else, has its ebb and its flow; and when I say that of Masonry in general, it may be affirmed more especially of Masonic Lodges. There, so much, as I have already said, depends upon the Master, that neglect on his part, or a want of confidence in him on the part of the Brethren, immediately brings the lodge from a flourishing condition down to little more than a cipher. For a long time, the St. Mark's Lodge was in high repute in Glasgow, superior to most, inferior to none, and numbered among its members some of the brightest constellations that Great Britain ever produced; but, whatever was the cause, it became almost dormant. About four or five years ago, a strong desire arose, among a few, to arouse it from its drowsiness; and never, sir, was a more happy selection made than in the person of our guest, the Right Worshipful Master. His education had been excellent; the profession (that of medicine) to which he originally attached himself—and, to perfect himself in which he studied not only in the schools at home, but also on the Continent, brought him to be not only acquainted with all classes of the community, but made him a fit associate for all. His thirst after architectural subjects was an additional qualification, which Masters of lodges seldom now possess. His affability in the Chair endeared him to you all; while his firmness and decision of character, were a guarantee that he must be obeyed, when necessary. A nobleman might come to his lodge, and feel gratified by making his acquaintance; a peasant might be there, and yet be equally well received. Those who have seen Bro. Miller go through our sublime Ceremonials, and listened to the addresses he gave, were sure to go away gratified; and, I believe, there are few who, although older Masons than himself, did not receive benefit therefrom. No wonder, then, that the Lodge St. Mark assumed its present proud position, and that so many were induced to flock to its standard. But the profession to which Bro. Miller has attached himself of late years, required gradually more and more of his time to be devoted to it; and he saw, with pain, the hour arriving when he must either neglect his business or the lodge. It was, therefore, his intention, to have retired from the Chair at last St. John's day; but at the earnest entreaties of the Craft, he has been prevailed on to retain the office for another year. It was, then, most proper that the Brethren should take the earliest opportunity of perpetuating their high sense of the valuable services he has conferred on the lodge, by presenting him with some testimonial of their regard. This testimonial—a portrait by one of Scotland's most rising artists—a portrait (addressing Bro. Miller), of yourself, wearing the Badge of the Master of a Lodge and the Star of the Royal Order of Scotland, and this piece of silver plate—each with a suitable inscription, I have now much pleasure in presenting to you, in the name of the subscribers. May you long make use of the latter; and may it be still longer, before your wife or children have it in their power to say, while looking at the other, 'This was my husband—this was my father!'—'Bro. Miller's good health, and God bless him!'"

When the cheering had subsided, and the interposition of some appropriate strains of music had allowed Br. MILLER to recover from the emotion with which he was obviously overpowered he arose, and, after renewed plaudits, spoke as follows:—"Bro. Chairman, Croupier, Brethren, and Friends, during the few weeks required for the pre-

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paration of the very valuable testimonial which has now, in terms so flattering, been presented to me, I have had time to recover from the surprise with which, on the first proposal, I was affected, and to become, in some degree, familiar with the intention. I do not, however, feel that this familiarity has diminished the difficulty of conveying to you the sense I entertain of the very great honour done to me, enhanced as it is by the presence of so many personal friends and intimate acquaintances, and under the presidency of one for whose valuable friendship I am indebted to our Masonic connexion, and who only requires to be known to be loved and respected. The many happy evenings spent by me in St. Mark's Lodge, during a period of nearly twenty years, the agreeable intimacies, affectionate friendships, and permanent relationships there formed; the honour of unanimous election to the high place which I now for the fifth successive year hold in connection with it; and the numberless proofs of confidence and respect I have received, were ample compensation for the cares, which usually accompany the honours of office; and this additional, most substantial, and abiding expression of regard was alike unlooked for and unnecessary. It is not, however, on that account the less gratifying. On the contrary, it is more so, both in fact and form; and many years hence, when I shall have long passed from this probationary scene of mingled enjoyment and toil, those that are nearest and dearest to my affections will recal with grateful pride, the honour which has this evening been conferred, on their partner, parent, or relative. The solemn manner in which I was introduced to the Ancient Order of Freemasonary, made a deep and permanent impression on my mind; and when, many years afterwards, I was reluctantly prevailed upon to undertake the duties of Master of a Lodge enjoying such *prestige* of former celebrity as did the Lodge St. Mark, it was with a full conviction of their onerous and important character. Like many others, I felt disappointed by the disproprotionate results of an institution so ancient, so universal, and founded on principles so genuine, as to find a responsive chord in the bosom of every honourable and well-intentioned man. I felt convinced there must be something wrong in the ordinary working; and looking to the practices of the olden time, I was satisfied that the only way to uphold the influence and usefulness of the association, was to fall back on those practices, and to give to our Communications a more general and varied interest than heretofore; and, however, imperfectly these intentions have as yet been carried out in the Lodge St. Mark, the success which has already attended the effort affords sufficient indication that the step has been taken in the right direction. Deeply implanted in our nature, is a reverence and respect for whatever enlarges the sphere of our affections, recals the memory of interesting events, and brings together remote periods of time. The Masonic Association eminently accomplishes these objects; and the influence exercised by it in very ancient times, when knowledge was of slow and difficult attainment and its general diffusion regarded as impolitic and dangerous, is frequently alluded to by the Father of Historic Narrative. But while the train of Masonic association brings within our retrospective scope, the antediluvian labours of the Sons of Seth, perpetuating their scientific discoveries by their pillar of brick and their pillar of stone—the one to resist the destructive agency of fire, the other of flood—places us before the magnificent structures, the sculptured obelisks, and fanes of Egypt – carries us down the faint,

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but certain track left by our Brethren, the Artificers of Ionia—leaves us to linger in reverential awe before that heaven-directed pile, (prefiguring a more glorious dispensation, which rose, in noiseless perfection, the echoes undisturbed by sound of hammer, axe, or iron implement, on the hallowed heights of Moriah, under the auspices of the "wisest of men" and his associates, the Hirams of Tyre)—still more intimate are our relations with the Brethren of the Middle Ages, the transcendant merits of whose labours are daily becoming better known and more highly appreciated, the eloquent theme of the Antiquarian Architect, the most popular and prolific subject of the pencil of the modern Artist, reproduced in our factories in every possible variety, in the numberless objects which minister to our domestic comfort and contribute to the gratification of refined taste. The prominent, as well as only original feature of Roman architecture, is the arch; but the arch of the Romans was a clumsy and unscientific production, dependent for its durability and strength on the redundant mass of material employed and the admirable qualities of their cement. They knew nothing of that scientific balance and mutual resistance of parts, by which, in the hands of the Freemasons of the Middle Ages, it enabled them to effect such magnificent results with materials so insignificant and apparently so inadequate. The sculptured enrichments, too, of their bosses, corbels, and capitals and bases of columns, in point of grace and beauty, are unsurpassed by the best efforts of Grecian art, and display an exhaustless variety, to which all living nature was tributary and to which classic art could make no pretension. It was a principle with them, that nothing be introduced without its meaning and its use; their heart was in their work—whatever they did, it was their pride and ambition to do their very best; and the only reward they looked for, was the Masonic distinction which honest merit was certain to secure. If the progress of the building was slow, the design admitted of successive addition; and what they did, was done in a manner as perfect and substantial as it was possible to do. It is the manifest neglect of these principles, which constitutes the opprobrium of modern construction—the absence of truthfulness, the prevalence of hollow pretension, to make the greatest possible display with the least expenditure of skill and money, is the only ambition, justifying the bitter criticism of a recent reviewer on the prevailing fashion of the day: 'Now, copying the deformity of a gigantic barn, now aping the graces of a classic temple, now running to seed in that bristling conglomeration of pinnacles which seems to be the distinguishing characteristic of modern Scottish Gothic.' Freemasons, it is true, do not now—and more the pity!—stand in the same practical relation with building operations as formerly; but they can still, and they ought to, exercise an important influence upon them, by calling constant attention in their lodges to the essential qualities of good construction, which should always exemplify the Masonic attributes of Wisdom, Strength, and Beauty; and surely an association of such universal diffusion, linking together in the bonds of Brotherly Love, Relief, and Truth every region of the earth, every district, every hamlet almost, and which, even on the wild and stormy main, as far as eye may strain or glass can reach, demonstrates its existence and claims its privileges, is not inadequate to the most important results in any good and useful direction! I shall not even attempt to express how highly I value the honour done

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to me this day, but only add, that on this, as on many other occasions, I have, from the official position I happen to occupy, been the fortunate object of that expansion of feeling so fully developed in a Masonic lodge, and the recipient of many tangible expressions of satisfaction at our mutual connection with an ancient and honourable association. It becomes me only further to say that no Mediæval Freemason could have entered more heartily upon his task, or have displayed a more sincere and earnest desire to do every possible justice to the subject—itself so unworthy—than did Brother Tavernor Knott; it was evidently with him a labour of love; and those sittings, which I had looked forward to as a somewhat irksome and disagreeable duty, were rendered both pleasant and profitable from the readiness and ability with which he explained the principles of his beautiful art, which he seems to have made the subject of deep and hearty study. I hope sincerely that his efforts on this occasion will add to his celebrity, and secure to him the more solid and substantial rewards, due to genuine and intrinsic merit."

Bro. Miller sat down amid much applause.

The following toasts were then given:—"Sheriff Alison" (from whom a letter had been previously read expressive of his hearty sympathy with the object of the meeting and his regret that an important engagement would prevent his being present) "The Provincial Grand Lodge," by the CROUPIER, replied to by Dr. ARNOTT, his worthy substitute; "The Clergy," by Brother KNOTT, who in his introduction made some touching allusions to certain incidents of his early youth, of which the language and sentiment were creditable alike to his head and heart; "Prosperity to St. Mark's Lodge," by the CHAIRMAN, feelingly replied to by Bro. MILLER.

In the course of his reply he mentioned, that his well known connection with that lodge, frequently led to the introduction of the subject of Freemasonry where he happened to be present, sometimes in ironical compliments at others with a desire on the part of the introducer to obtain information on the subject. A few months ago, at a party chiefly composed of members of our honourable Trades' House, a gentleman prominently connected with one of the Incorporations commenced a very fluent though somewhat common place tirade against what he was pleased to characterise as "That ridiculous and nonsensical thing, Freemasonry,"—he said, he was once very near being made a Mason; and when preparing to do so, they were very careful to put the *Cat* out of the way. Bro. M. acknowledged that this was a very necessary precaution on the part of its owner in the absence of any luckless representative of the gallinaceous tribe, in proof of which, he quoted several amusing lines, which greatly diverted the Brethren.

Bro. NOIMAN, who has favoured the lodge with several interesting and instructive papers on the subject, next gave "The Fine Arts, and Br. Knott," he stated, that, had he consulted his ease and comfort, he should not have risen to propose this toast; but on such an auspicious occasion as the presentation of a testimonial to his dear, worthy, and talented friend Bro. Miller, and honoured as he was by being appointed Convener of the Committee of Management, whose labour of love had now so happily terminated, he could not under any circumstances hold back from the task, or deny himself the pleasure of such an opportunity. "The Fine Arts were a

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subject of so much importance, and their principles so widely diffused, that little need be said by him upon a toast so universally appreciated, and so well known to all. They appeal to the imagination, awaken a sense of the beautiful, and tend towards the perfection of judgment, on everything within their sphere, imparting even to matters of utility beauty of form and harmony of colour; they blend and mix with the daily wants of life, and even enter into the transfer of commercial wealth; great names are associated with them; and the greatest (because the most peaceable) of mankind have designed and directed them. England, or I should rather say Great Britain, with its mighty spirit, now nobly takes up her position as patron, promoter, and extender of the arts of Peace, bringing comfort and happiness to millions of the human race, and spreading over the civilised world the Masonic bond, which emanated from heaven, of 'Peace on earth and good-will towards men.' Art has made rapid and powerful strides within the last few years, realising new conceptions of artistic beauty and showing increased combination of ornament with utility. Go into the cottages of the poor or of the humbler classes, and you will there find a desire for the correct principles of Art, even in their humble adornment! Look to the comfortable homes of the middle classes—comfortable through the general taste for and cultivation of Art, and you will observe much that is pure in taste and beautiful in composition, from the pictures on the walls to the most minute article of domestic economy. Bro. Knott is known to us as a rapidly-rising Artist; he has produced a faithful likeness of our worthy friend, besides being an excellent work of Art. May he progress in the high profession he has chosen for himself, and may his aim be commensurate with the advancing spirit of the times, and his genius keep pace with the onward march of intellect!"

Br. KNOTT replied with modesty and propriety.

"The Committee appointed for getting up the Testimonial," was given by the CHAIRMAN and Br. NOTMAN, the Convener, replied.

"The Magistrates and Town Council of Glasgow," by Br. MACLEAN. Bro. TENNENT having been a member of the Town Council from the passing of the Reform Bill, till last year, replied on behalf of his old comrades.

"The Press," given by Bro. TENNENT, was ably acknowledged by Br. HEDDERWICK.

"The Strangers, and Brother M'Kennell, Secretary to the Athenæum," followed, to which that gentleman replied.

Various other toasts were given, many excellent songs sung, and the whole proceedings enlivened by the well-selected music of Mr. Thomson's band. The refreshments provided by Bros. Maclery, Davidson, and Ferguson, fully sustained their well-established reputation in that walk. The party kept well together till the last; and several of those present, not members of the Masonic body, remarked, that if this meeting was any thing like a fair specimen of Masonic festivals, the sooner they acquired a title to attend them the better.

In this paper I have considerably exceeded the limits I intended, and although my materials are far from being exhausted, I shall leave what remains to be communicated, along with other events daily ripening and developing themselves, until some future occasion.

I am, yours, respectfully,

Glasgow, February 20 1850. ARCHITECTON.

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OBITUARY.

"To that complexion must we come at last."

"Ah! little recks the royal mind
Within his banquet hall,
While tapers shine and music breathes,
And beauty leads the ball;
He little recks the oaken plank
Shall be his palace wall!

* * *

"But haughty peer and mighty king
One doom shall overwhelm!
The oaken cell
Shall lodge him well
Whose sceptre ruled a realm;
While he who never knew a home
Shall find it in the elm."

ROBERT THOMAS CRUCEFIX, *LL.D.*, P.S.G.D.

A BIOGRAPHICAL SKETCH.

BY JOHN LANE, *D.C.L.*, P.P.J.G.D., Oxfordshire.

"Nec temere, nec timide."

It would ill beseem the writer of an article like the present, to attempt to shield himself from the censure he would richly deserve, did he misstate facts, or wilfully draw from those within his knowledge false inferences, by contributing this crude sketch under the assumed appellation of "LATOMUS," by which for some years he was known to the readers of the FREEMASONS' QUARTERLY REVIEW. He has a duty, and a very serious one to perform, to the memory of a deceased valued friend and to the Masonic public, who will look to the lines he traces with interest, and, he knows, with charitable allowances for the errors of a Brother who begins by declaring it to be his inflexible determination to base all this sketch on proved facts, to indulge in few comments, and to endeavour to write the life of a friend and Brother recently deceased as if he were writing the biography of an eminent person, whose existence had closed centuries since. It is with feelings of the deepest interest, that the writer peruses the voluminous and valuable correspondence, now before him, of the late Brother Crucefix, with many eminent persons whose names will appear in this biography; but he also feels the greatest repugnance to breaking that most sacred of trusts—a private letter, and publishing what was intended for a friend's, and not the public eye; but, from the rich store, a selection may be made, and without breach of faith. Many extracts from private letters may be, as it were, dovetailed into this

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narrative, and, enrich its worth, without violating the confidence, which as Masons we must hold most sacred.

Robert Thomas Crucefix is no more; his career of trouble, exertion and care, is run: he—

> "Is in his grave;
> After life's fitful fever he sleeps well;
> Nothing
> Can touch him further."

His career is now history, and, as such may be commented on without personal allusion or personal bias; so with a fearless spirit and an independent mind, swayed as little, it is hoped, by personal as by public feeling, this sketch of the life of one, perhaps somewhat misunderstood in his objects, and possibly somewhat mistaken in the mode of carrying them out, is undertaken.

Robert Thomas Crucefix was born in Holborn, in the year 1797, and received his education at Merchant Tailors' School. After leaving school, he became the pupil of Mr. Chamberlayne, a general and celebrated practitioner of his day, at Clerkenwell; he afterwards became a student at St. Bartholomew's Hospital, and was a pupil of the eccentric and highly-gifted Abernethy. On receiving his diploma as a Member of the Royal College of Surgeons in 1810, he went out to India, where he remained but a short time;—upon his return he settled in London, and he continued to reside there till the year 1845, when he removed to Milton-on-Thames, where he spent the rest of his life, till within a few weeks before his decease; when he removed, for the benefit of his declining health to Bath, where he expired, February 25th, in the present year.

From the earliest period he evinced great capacity to acquire knowledge and earnest anxiety to seek for it; these were amply developed as he increased in age; and those who knew him most intimately were often amazed by the extent and variety of his attainments, and his stern determination never to remain ignorant of any attainable information. Of the events antecedent to his initiation into Masonry, much might be written that would be interesting; but this is more a biography of the Mason than the man; and, therefore, with the intention of collecting and giving various anecdotes hereafter of our respected Brother's private career, all the intervening time is passed over, and the year 1829 at once arrived at. In that year, on the 16th of April, the subject of this Memoir, was admitted to the First Degree of Masonry, in the Burlington Lodge, No. 113, of which Brother Samuel Manton Briggs was Master. From the instant he saw the Masonic light, he took that strong attachment to the Order, that determination to further its most recondite mysteries, and to labour unremittingly to carry out to their fullest extent the principles of Freemasonry as he understood them. In this, none can say he failed; they might differ from him in opinion; they might blame the means, while admitting the goodness of his ends; but they could not deny to him steadiness of purpose, untiring industry, and almost unexampled energy and great ability in forwarding his own peculiar views, which, right or wrong, were based on his desire to advance the interests of our Order. This is not the place to enter into any of those controversial points, which once did, but happily no longer do, agitate the entire Masonic Body of England; without approval, therefore, or dis-

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sent, we may state what Bro. Crucifix actually did, and leave it for a later period to enter into the merits of what he achieved.

In 1835, he, by dint of great exertion succeeded in altering the Constitutions of the Board of General Purposes; he also effected the addition—it may be said, of two Charities—to those already existing in the Craft, the Asylum for Aged and Decayed Freemasons and the Widows' Annuity Fund. He may be considered also, as having indirectly contributed to the formation of a third Benevolent Institution—he originated the FREEMASON'S QUARTERLY REVIEW, which, though with its management and with the spirit of some portions fault has been found, yet was publicly eulogised by the late Earl of Durham, and its successor will we trust also deserve the approbation of our Brethren. To him, therefore, the Craft might look, and did, as to one whose mind was devoted to its interests, and who zealously laboured, according to his own opinions, to carry out all he considered an improvement, or likely to prove one, in the discipline or practice of Freemasonry.

This first and introductory part of the Life of the late Brother cannot be more properly concluded than by inserting a Chronological Table of those events in his Masonic career which it is proposed to describe more fully, from information gleaned from the best and most authentic sources, in the succeeding portions of this biography.

1829.—Initiated in the Burlington Lodge, then 152, now 113.

1830.—Junior Deacon—Honorary member of St. David's, Edinburgh—Exalted in the Naval and Military Royal Arch Chapter, Edinburgh, by Lord Robert Kerr—Joined the Bank of England Lodge.

1831.—Senior Warden of the Bank of England Lodge—Installed a Knight Templar in Edinburgh—Knight Commander in the Grand Conclave of Scotland.—Joined the Emulation and Stability Lodges of Improvement—The Lodge of Peace and Harmony—The Chapter of Fidelity, and the Cross of Christ Encampment, London.

1832.—Master of the Bank of England Lodge—Senior Warden of the Burlington Lodge—Steward to the Boys' Festival—Grand Steward—Steward to the Girls' Festival—Joined the Grand Stewards' Lodge—Elected on the Board of General Purposes and Finance—Knight Templar Priest, Edinburgh—Third Principal, No. 3—Joined the Lodge of Unions.

1833.—Master of the Burlington Lodge—Steward to the Festival in honour of the Grand Master—Ark Mariner—Second Principal, No. 3—Chairman of the Committee of the "Gilkes' Monument"—Joined the Concord, No. 49.

1834.—On the Committee to revise the Bye-laws of the Girls' School—Originated the *Freemasons' Quarterly Review*—On the House Committee, Girls' School—On the Committee of General Purposes of the Royal Arch Chapter, on its revival—Re-constituted the Lodge in the Forty-sixth Regiment—Masters' and Past Masters' Club—First Principal, No. 3—Master of Concord, No. 49.

1835.—Joined the Temple Lodge, No. 118; Master of it—Chairman at the Broadfoot Festival—Treasurer of the Asylum for Worthy Aged and Decayed Freemasons, and Trustee, with the Earl of Durham and Brother W. W. Prescott—Honorary member of the Trinosophes, Paris—Grand Procurator from the Grand Conclave of Scotland.

1836.—Honorary member of Lodges No. 4, 50, and 100, Ireland—Junior Grand Deacon of England—Grand Standard Bearer, Royal Arch—Vice President of the Board of General Purposes—Chairman at the first Asylum Festival, and at the First Meeting of the "Masonic Offering to the Grand Master"—E. Commander of the Cross of Christ.

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1837.—Constituted St. Peter's Lodge, Peterborough—Honorary member of the Canongate Kilwinning Lodge, Edinburgh—Re-appointed by the Grand Master on both the Boards, and re-elected Vice President.

1838.—Not re-appointed by the Grand Master on the Boards, but re-elected by the Grand Lodge, *vice* Bro. Lythgoe, deceased.

1839.—Honorary member of several provincial Lodges—Mark Mason, Dublin.

1840.—Suspended by Grand Lodge, on charges by information—Appeal refused on a technical informality—Re-elected on the House and Audit Committee of the Girls' School—Tried by Grand Lodge on a question of expulsion; amendment in his favour carried.

1841.—Public Festival, Nov. 24—Dr. Crucefix resigned the membership of the Peace and Harmony, Unions, and Grand Stewards' Lodges; the Grand Officers', and Masters' and Past Masters' Clubs; as also the Editorship of the *Freemasons' Quarterly Review.*

When all the events mentioned above have been fully and fairly detailed a further brief chronological table of those occurring subsequently will be given; for the period we conclude with above, formed an important epoch; and we may properly commence afresh after it, as then "a change came o'er the surface" of his life.

(To be continued.)

SIR FELIX BOOTH.

An inquest was held at Brighton, at twelve o'clock on Saturday Jan. 19, to inquire into the death of Bro. Sir Felix Booth. The deceased arrived at the York Hotel, Brighton, on Thursday afternoon. He went to bed in his usual health at half-past ten. About three o'clock in the morning, he was attacked with a fit of coughing, which disturbed Mr. Lawrence, a friend of the deceased, who slept in the adjoining room. Mr. Lawrence immediately went to the bedside of deceased, who died in about three minutes. Mr. Gavin Pocock, surgeon, gave evidence as to his being the usual medical attendant of the deceased, and expressed his opinion that Sir Felix had died from disease of the heart. The jury returned a verdict accordingly. Sir Felix was a wealthy distiller, and served the office of Sheriff of London in 1828-9; he was also distinguished for his munificence, having presented Sir James Ross with 20,000*l.* to enable him to fit out his Polar expedition. In 1834, he was created a Baronet, with special remainder, in default of male issue, to his brother, Mr. William Booth, of Roydon Lodge, Essex. The deceased Baronet is succeeded by his nephew, John William Booth, born in 1805.

HON. H. A. SAVILLE.

Lately at Pau, in the Pyreanees, Bro. the Hon. H.A. Saville, second son of Bro. the Right Hon. the Earl of Mexborough, who at one time was able to form a perfect lodge by himself and his sons, which is now, alas! no longer possible.

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COLLECTANEA.

EXTRACT FROM THE LIFE OF THE CELEBRATED MR. ELIAS ASHMOLE,

An eminent Philosopher, Chemist, and Antiquary; Grand Master of Masons in the Seventeenth Century, and Founder of the noble Museum at Oxford, which still bears his name.

On 16th of October, 1646, Mr. Ashmole was elected a Brother of the Ancient and Honourable Society of Free and Accepted Masons, which he looked upon as a very distinguishing character, and has given a particular account of the Lodge, at Warrington, in Lancashire, where he was made a Brother; and in some of his MSS. there are very valuable collections relating to the history of the Freemasons, as may be collected from the letters of Dr. Knipe, of Christchurch, to the publisher of his Life, in one of which is the following passage:—

"As to the ancient society of Freemasons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it at all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What from Mr. E. Ashmole's collection I could gather, was, that the report of our society's taking rise from a Bull granted by the Pope, in the reign of Henry III. to some Italian architects to travel over all Europe, to erect chapels, was ill-founded; such a Bull there was, and those architects were Masons; but this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not, by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections. St. Alban, the Proto-Martyr of England, established Masonry here, and from his time it flourished more or less, according as the world went, down to the days of King Athelstane, who, for the sake of his brother Edwin, granted the Masons a charter. Under our Norman princes, they frequently received extraordinary marks of royal favour. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times, their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret, must expose them in ignorant, troublesome, and suspicious times, to a vast variety of adventures, according to the different fate of parties and other alterations in government. By the way I shall note, that the Masons were always loyal, which exposed them to great severities, when power wore the trappings of justice, and those who committed treason, punished true men as traitors. Thus in the third year of the reign of Henry VI., an Act of Parliament passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding chapters, lodges, or other regular assemblies. Yet this Act was afterwards repealed, and even before that King Henry VI. and several of the principal lords of

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his court became fellows of the Craft." I shall add to this letter, as a proof of its author's being exactly right as to Mr. Ashmole, a small note from his diary, which shews his attention to this society, long after his admission, when he had time to weigh, examine, and know the value of the Mason's secret. "1682, March 10. About 5 Hor. post. Merid. I received a summons to appear at a lodge to be held the next day at Mason's Hall, in London; 11th, accordingly I went, and about noon, were admitted into the fellowship of Freemasons, by Sir William Wilson, Knight: Captain Richard Borthwick, Mr. William Woodman, Mr. William Grey, Mr. Samuel Taylour, and Mr. William Wise; I was the senior fellow among them (it being thirty-five years since I was admitted). There were present besides myself, the fellows after-named; Mr. Thomas Wise, Master of the Masons' Company this present year; Mr. Thomas Shorthose, &c. We all dined at the Half-Moon Tavern, in Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."—*Freemasons Magazine*, vol. ii, pp. 26-7. A.D. 1794.

A HINT TO THE FREEMASON'S OF THE WEST OF ENGLAND.

At the dinner of the Colston Society, in Bristol,* the week before last, Mr. W. Proctor, with reference to the restoration of St. Mary Redcliffe Church, urged by Mr. W. Done Bushell, then present, who had headed the Freemasons on the day the first stone of the new works was laid,—said he had heard there was a disposition on the part of the Craft, to connect themselves with the restoration; and he suggested they should set on foot a subscriptiona, and undertake some special portion of the fabric. This would, indeed, be a return on the part of the Craft to the good ways of their mediæval predecessors.—*Builder*, Dec. 1, 1849, p. 574.

RUSSIAN DISCIPLES OF ST. MARTIN.

The following extract from a most interesting volume, recently published, entitled "Lectures on the Religious History of the Sclavonic Nations;" by Count Valerian Krasinski, relative to the Russian Disciples of St. Martin, cannot fail to be interesting to those of the Fraternity, who have advanced to the higher Degrees. A full detail of this interesting volume will be found in the *Athenæum* for March 9 p. 258, which is well worth the attention of the brethren:—

"The Chevalier St. Martin is not so much known as he deserves. It would, however, exceed the limits of these lectures to give here a biography of this remarkable man, who, at a time when the infidel school of philosophy exercised a complete authority over the public opinion of France, was steadily labouring to spread the doctrines of pure Christianity, although tinged with a considerable admixture of mysticism. He endeavoured to establish his doctrines by means of the Masonic lodges, and to give them a religious and practical tendency. He did not succeed in accomplishing this object in his own country, although he had obtained some success amongst the lodges of Lyons and Montpellier; but his doctrines were imported into Russia by Count Grabianko, a Pole, and Admiral Pleshcheyeff, a Russian, and intro-

* Mr. William Powell, D. Prov. G. M. for Bristol, was President. This society has assembled for more than 100 years, never missing, excepting in 1831, the year of the Bristol riots. Its object, twice b essed, is *charity*.

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duced by them into the Masonic lodges of that country, and they have since that time received a still greater development. The works of Jacob Bohme, and of Protestant religious writers such as John Arndt, Spener, and some others of the same school, as well as those of St. Martin himself, became the guides of this society, which reckoned amongst its members persons belonging to the first classes of the community. Their object was, however, by no means simply to indulge in religious speculations, but to put in practice the precepts of Christianity, by doing good; and they displayed in that respect the greatest activity. Their sphere of action was not, however, limited to simple acts of charity, but they promoted education and literature. Moscow was their principal seat; and they established in that capital a typographical society for the encouragement of literature. In order to induce young men of talent to devote themselves to literature, this society purchased all the manuscripts which were brought to it, prose and poetry, original productions and translations. A great number of these manuscripts, not deserving publication, were destroyed or left in their storehouse, but a great many were printed. They particularly promoted the publication of works having a religious and moral tendency; but they printed also works belonging to every branch of literature and science; so that the Russian literature was rapidly enriched by a great number of works, chiefly translated from foreign languages. They established also a large library, for which they expended more than forty thousand pounds English money, containing chiefly religious works, accessible to all who wished to acquire information. A school was founded at their expense; and they sought out young men of merit, and provided them with means of completing their studies in the country or at the foreign universities. Amongst the members of that admirable society, Novikoff was particularly remarkable, having from his youngest days devoted himself with all his heart and soul to advance the national intellect of his country. He began by publishing literary periodicals, spreading useful information, and attacking prejudices, abuses, and all that was wrong. He afterwards established a learned periodical, and another of a more popular character, but with a serious tendency, and devoted the produce of these publications to the establishment of primary schools, with gratuitous instruction. He afterwards transferred his residence to Moscow, where he established the typographical society which I have mentioned. Every member of Freemasony promoted these noble objects, not only by contributing to its funds, but by his personal exertions — by his influence on his relations and friends, in order to induce them to imitate his example. Whenever they discovered in some distant province a man of talent, they made efforts to put him in his proper place. It was thus that one of the most active members of that society, M. Tourgheneff, found in a remote province a young man of promise, but who had not the means of cultivating his talents. He brought him to Moscow, and provided him with means to study at the university. This young man was the celebrated historian of Russia, Karamsine, no less distinguished by his talents than by his noble character. The zeal of the Martinists in promoting works of charity was equal to that which they displayed for the intellectual improvement of their country. Those who were not able to give much money gave their time and labour. Several Martinists spent literally their all in supporting the useful establishments of their society, and in alleviating the sufferings of their fellow-creatures. Thus, Lapookhin, a man belonging to one of the greatest families of Russia, spent in that way a princely fortune, satisfying his own wants in the most economical manner. A senator and judge of the criminal court of Moscow, his whole life was devoted to the defence of the oppressed and the innocent—for which, the state of justice in Russia afforded him ample scope. Instances of others might be quoted, who not only sacrificed large fortunes, but submitted to great privations in order to be better able to promote the noble ends of their society.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *February* 6, 1850.

Present—M. E. Comps. Rowland Alston, as Z.; Rowland Gardiner Alston, as H.; B. Lawrence, as J.; W. H. White, E.; J. B. King, as N.; W. J. Beadon, P. S.; C. Baumen and J. H. Goldsworthy, as Assistants; also Comps. Havers, Patten, Morris, Philipe, Gibson, Tombleson, Parkinson, P. Thompson, Chandler, Campbell, Gibbs, &c., Present and Past Grand Officers, and several Present and Past Principals of Private Chapters.

The Grand Chapter was opened in the usual form, and the Regulations read by G.S. E.

The minutes of the last Quarterly Convocation were read and confirmed,

The statement of the account of the funds and Grand Chapter with Comp. the G.T. was made by G.S.E., by which it appeared that 1200*l.* had been invested in the public funds, being a balance in the hands of the G.T. of 153*l.* 4*s.*

Upon the motion of Comp. John Savage, the following resolution was unanimously approved:—

"That the sum of Thirty-five Pounds be paid annually, out of the Funds of the Grand Chapter, to the Fund established by Grand Lodge for granting Annuities to the Widows of worthy Freemasons; and that, in consideration of such Grant, the First Principal of every Royal Arch Chapter shall be entitled to One Vote at each Election of an Annuitant, provided the Chapter shall have made its Returns (and payments, if any due thereon) to the Grand Chapter for the preceding year."

It was observed that the interest of the sum invested, viz., 1200*l.*, would, singularly enough, pay this Grant, leaving 1*l.* for the liquidation of the property and income tax.

No other business being before the Chapter, it was then closed, and adjourned to May 1st.

QUARTERLY COMMUNICATION.

Wednesday, March 6th, 1850.

Present—R. W. the Earl of Yarborough, D.G.M. as G.M.; R. Alston, Prov. G.M. (Essex), as D.G.M.; Dundas, S.G.W.; Beadon, J.G.W.; Nelson, S.G.D.; J. B. King, P.S.G.D. as J.G.D., with Bros. Bowles, Dobie, Goldsworthy, Chapman, Patten, B. Webb, Vernon, Havers, Revds. J. E. Cox and Gleadall, Philipe, Chron, Representative from the G.L. of Hamburgh; Rev. J W. Carver, Representative from the Grand Lodge of Massachusetts; and other Grand Officers, Masters, Past-Masters, and Wardens of the Grand Steward's Lodge, and of many other lodges, to about three hundred in number.

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The minutes of the last Quarterly Communication, of Dec. 5.h, 1849, were read and confirmed.

Bro. SPIERS, Prov.S.G.W. for Oxfordshire, rose, to propose the re-election of the M.W.G.M. the Earl of Zetland, as M.W.G.M. for the ensuing year; and in doing so, expressed himself, as a member of a provincial lodge, as but too happy to have an opportunity of intimating the feelings of the Brethren of Oxfordshire, respecting the Right Hon. the Earl of Zetland, in whom they placed entire confidence.

The proposition having been seconded by Bro. ELLIOTT, was carried by acclamation. The M.W. the Grand Master was then most enthusiastically proclaimed, in ancient and solemn form.

Bro. ALSTON then rose, and proposed that the R.W.D.G.M. the Earl of Yarborough be requested to communicate to the Earl of Zetland, the unanimity with which he had again been elected to fill this most important office. He was the more anxious that this course should be adopted, because he never remembered to have seen a more numerous meeting of the G L.

The motion having been seconded, and put in the usual form, was unanimously carried; when the R.W. the D.G.M. intimated that it would afford him great gratification to be the organ of G.L. in this instance; and to have it in his power to inform the M.W. the G.M., how highly he was esteemed by the assembled members of the Craft.

After a slight discussion, in which Bro. P. G. Alston and Bro. Dobie took part, relative to a point of order respecting Bro. Philipe's proposed motion, to relieve the M.W. the G.M. from remaining in Grand Lodge after business had terminated, in order to receive the Report of the scrutineers appointed to take the election of the Board of General Purposes at the Quarterly Communication in the month of June, Bro. the R.W., the D.G.M., moved, that a clause be inserted in Article 2 of the Book of Constitutions, relating to the election of the Board of General Purposes, to the effect—"That if the Report of the Scrutineers be not ready by the time the other business be concluded, the presiding officer be at liberty, *after* closing the Grand Lodge, to receive the Report in his private room; and, in such case, a copy of the Report should be immediately posted up in the Grand Secretary's Office."

This proposition was seconded in a speech of some length by Bro. Philipe; upon which Bro. Dobie, G.R., suggested that, in order to prevent G.L. from being detained for the Report of the Scrutineers, it would be necessary to make the terms of the proposition so explicit as to obviate any possibility of mistake; he would, therefore, propose that the words, "the whole business" be omitted, because a question might hereafter arise, whether all the business on the paper must not be disposed of before the G.L. should be closed; and the words, "the Grand Lodge is about to be closed," be substituted,—and the words "be concluded" be also left out. This amendment being seconded by Bro. Havers, the R.W., the D.G.M. observed, that the proposition thus amended would run thus:—"If the Report of the Scrutineers be not ready by the time the G.L. is about to be closed, then the presiding officer be at liberty," &c By such an alteration, he apprehended, it would be perfectly understood that whether the the whole of the business was concluded or not, the G.L. could be closed and the Report afterwards received; and that he conceived, if the Grand Lodge would authorise this alteration in the law, it would

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give the M.W., the G.M., all the power, which he now had vested in him whilst presiding in the Grand Lodge.

After considerable discussion in which Bros. John Savage, Scarborough, and Philipe, took part, the amendment of Bro. Dobie was finally put and carried.

Bro. Scarborough rose to complain that the authorised Report of the last Quarterly Communication had not yet been delivered to the Brethren, and urged the necessity of the publication of these documents at as early a period as possible after the meeting of the Grand Lodge.

The R.W. the D.G.M., assured the worthy Bro. that he would himself communicate the matter to the R.W., the G.M., and he had no doubt all cause of further complaint would be removed.

The R.W. the D.G.M. then intimated that the next business would be the consideration of the proposed plan for the Establishment of a Fund for the Granting of Annuities to Widows; upon which Bro. John Savage rose to order,—and requested that the Report of the Board of Benevolence, should take precedence; after a few observations from the Grand Secretary and the Grand Register, who advocated the priority of the claims of Charity, the report of the Board of Benevolence was taken into consideration, and a grant of 50*l.* was voted to the widow of Bro. Thomas Long, of Leicester, which had been recommended by the Board for the consideration of the Grand Lodge.

Bro. Rowland Gardiner Alston, then rose to propose the adoption of the scheme recommended by the Board of General Purposes, for the Establishment of Annuities to Widows of Freemasons; the rules of which, he said, he should propose *seriatim*, and take the sense of the Grand Lodge on each in their respective order:—

Upon these rules several amendments were proposed and seconded; they passed, however, in the following order.

1. That a separate Fund be established, to be called the FREEMASONS' WIDOWS' FUND, to consist of the sum of 100*l.* per annum granted by Grand Lodge, together with such subscriptions of Private Lodges, Chapters, and individual Brethren as may be given in augmentation of the above grant, for the purpose of granting Annuities to the Widows of Freemasons. That, with a view of providing for the permanence of the Institution, until the funded property amount to 4,000*l.*, all Bequests and Life Donations and one-third of the Annual Subscriptions shall be invested in the public funds in the names of the Trustees.

2. That the abovenamed Fund be under the government of the Committee of Management of the Royal Masonic Benevolent Annuity Fund.

3. That the following be the scale of the ages by which, after each election, the Annuities shall be granted, viz.:—

Of the age of 50 to 65 years, not exceeding	. . .	£15
65 to 70	„	20
70 and upwards	„ . . .	25

The amount of the Annuity to be regulated by the age of the Candidate when elected, and to be settled by the Committee of Management according to the circumstances of the case, and not to be subsequently increased.

4. That no Widow be eligible under the age of 55 years, nor unless her late husband has been a subscribing Member to a Lodge for at least ten years, and has continued so till within five years of his death, nor unless she had been married to him for at least ten years.

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5. That no Widow having an income of 20*l.* per Annum shall be admitted to the benefit of the Fund.

6. That if an Annuitant shall become possessed of an income, independently of her Annuity, the Committee of Management shall have the power to reduce the Annuity according to the circumstances of the case, or totally to withdraw it.

7. That if it should appear that any facts respecting the situation or circumstances of an Annuitant shall have been suppressed, or false representations made at the period of Election, or if any Annuitant is discovered to be in a situation to provide for herself, the Committee of Management shall have power to suspend such Widow from the List of Annuitants; and the Committee shall report the circumstances to the Grand Lodge at its next Quarterly Meeting, and also to the Subscribers at the next Annual Meeting.

8. That the Committee of Management shall have the power to deprive of her Annuity any Annuitant who shall anticipate the payment thereof, or charge or incumber the same in any manner, or shall, by improper conduct, render herself unworthy to be continued upon the Fund.

9. That if an Annuitant shall marry, her Annuity shall thereupon cease and determine.

10. That Subscribers to the Fund for granting Annuities to Widows shall (with the assent of the Subscribers to the Royal Masonic Benevolent Annuity Fund) be entitled to attend the General Meetings of Subscribers to that Fund, which shall be the General Meetings of both institutions, and shall vote at the election of Members of the Committee of Management.

11. That the President, Treasurer, Auditors, Secretary, and Collector of the Royal Masonic Benevolent Annuity Fund shall be President, Treasurer, Auditors, Secretary, and Collector of the Fund for granting Annuities to the Widows of Freemasons.

12. That there be four Trustees, of whom the Deputy Grand Master and the Grand Treasurer for the time being shall be two; and two other Brethren shall be elected by the Subscribers at the first General Meeting, not being the same parties who are the Trustees for the Royal Masonic Benevolent Annuity Fund.

13. That the Trustees shall from time to time receive the dividends due upon the funded property, and pay the same over to the Treasurer; and shall not after such payment, as Trustees, be accountable or responsible for the application or misapplication thereof.

14. That the Committee shall from time to time determine the number of Annuitants to be elected.

15. That the Election of Candidates shall take place on the day of the General Meeting; and previous thereto that a printed Polling-Paper, containing the particulars of each case, with such other information as may be necessary, be numbered and signed by the Secretary, and sent by post to every Subscriber, at least six weeks before the Day of Election; and no second Polling-Paper shall be issued without the sanction of the Chairman at the General Meeting.

16. That all Governors and Subscribers be entitled to ballot by proxy in the Election of Annuitants.

17. That the Candidates stand in rotation on the List for Election according to the date of their admission as Candidates on the Books of the Institutions.

18. That should any Candidate be unsuccessful at three successive Elections, the Committee shall have power to place her on the List of Annuitants provided that they shall not so place on the Fund more than two in any one year.

19. That one-half only of the sum to be granted in Annuities shall be assigned to Widows of Brethren from Lodges in the London District.

20. That every applicant for an Anuuity residing within the London District shall attend the Committee previously to being placed on the List of Candi-

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dates. That every applicant residing in the country shall transmit a Certificate to be produced to the Committee, stating her circumstances, &c., signed by the Master and Wardens of a Lodge having a personal knowledge of the applicant, and shall afterwards furnish such other testimonials as may be required by the Committee.

21. That the Annuitants be paid quarterly in advance.

22. That every Annuitant, before her Annuity be paid, shall either attend in person to receive the same, producing satisfactory proof of her continuance in a state of widowhood, or transmit to the Secretary of the Institution a certificate, attested by the Clergyman or Churchwarden of the Parish, or by a Magistrate, near to where she resides, of her being alive on the day her Annuity falls due, and of her continuance in a state of widowhood.

23. A new Subscriber shall be entitled to vote immediately upon payment of the subscription.

24. That the Master of every Lodge shall be entitled to One Vote at every Election of an Annuitant, provided the Lodge shall have paid the last year's Contribution to the Grand Lodge.

25. That a Donation of 5*l.* shall constitute the Donor a Life-Governor, entitled to Two Votes at every Election of an Annuitant; a Donation of 10*l.* to Four Votes; and so on in proportion.

26. Subscribers of 5*s.* per Annum shall be entitled to One Vote, and to One extra Vote for every additional 5*s.* subscribed.

27. That every Lodge or Chapter subscribing 5*s.* and upwards per annum, shall have the same privilege as an individual Subscriber.

28. That a Lodge or Chapter subscribing 10*l.* in one or more payments within two years shall be entitled to Two Votes during its existence, and by a Donation of 5*l.* in one payment to Two Votes for fifteen years.

29. That the privilege of voting by Lodges and Chapters subscribing to the Institution shall be exercised by the W. Masters or First Principal for the time being, unless otherwise directed at the time of subscribing.

30. That a Donation of 50*l.* by one or more payments within three years shall constitute the Donor a Vice-President of the Institution, and (with the assent of the Subscribers to the Royal Masonic Benevolent Annuity Fund) a Member of the Committee of Management.

31. That an executor, or when more than one, the executor first-named in the will, paying a legacy of 50*l.* to the use of the Institution shall be constituded a Governor for life. If the legacy be to the amount of 100*l.* or upwards, all the executors shall become entitled to the like privilege,

32. That any clergyman who may preach in aid of this Charity, or who may lend his pulpit for the same purpose, shall be entitled to Four Votes at every Election of an Annuitant.

33. That, notwithstanding any of the previous Rules, no person who is not a Freemason shall be entitled to any of the privileges of a Governor or Subscriber, except the right of voting by proxy at the Election of an Annuitant.

34. That none but Freemasons shall be permitted to attend any meeting of the Subscribers or personally to present a Polling-Paper at any Election of Annuitants; but all such Polling-Papers shall be used only by Freemasons entitled to vote.

35. That in every Election, except in that of Annuitants, all Masters of Lodges, Governors, and Subscribers, shall be entitled to One Vote only, such Vote to be given in person.

36. That in case of an equality of Votes at any meeting, the Chairman shall be entitled to a second or casting Vote.

37. That all Annual Subscriptions fall due on the 1st of June in each year, and that no one be entitled to vote on any occasion whose Subscription shall be in arrear.

38. That on no account shall any portion of the Life Donations and Annual Subscriptions, after being invested, be sold out, except with the sanction of

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two-thirds of the Subscribers present at the Annual General Meeting and also of the Grand Lodge, and that no portion of the Bequests be withdrawn from investments at any time.

39. That in every case not hereinbefore specially provided for, the Rules of the Royal Masonic Benevolent Annuity Fund shall also be the Rules of the Fund for granting Annuities to Widows, so far as the same may be applicable.

40. That after the Plan shall have received the sanction of the Grand Lodge, all the Regulations or Rules which have reference to privileges of Subscribers to this proposed Widows' Fund to attend the General Meetings of the Royal Masonic Benevolent Annuity Fund, or which otherwise have a tendency to a joint management, shall be submitted to the consideration of the Governors and Subscribers to that Fund for their approval, the object being to facilitate and amalgamate the management of the two Charities at the least possible expense; but they shall not be considered as giving to the Subscribers to the one Charity any right to vote in the election of Annuitants on the other, but that each individual shall be entitled to vote for Annuitants only so far as qualified by his Subscription to each separate Charity.

LASTLY. That after the Rules and Regulations of the Institution shall have been confirmed by the Grand Lodge, no alteration made therein be valid, unless the same shall have been approved of by the Grand Lodge.

The consideration of these rules having occupied the attention of Brethren till nearly 12 o'clock, no further business could be proceeded with. The Grand Lodge was therefore then closed in form and with solemn prayer, by M.W., Bro. the Rev. J. W. Gleadall, G.C.

GRAND CONCLAVE.

The Fraternity of Masonic Knights Templar held their Annual Grand Conclave, on Friday, the 22nd inst., at Freemasons' Hall, at which Bro. Sir Knight W. Stuart, D.G.M. in the absence of Col. C. K. K. Tynte, M.E.G.M. of the Order, presided, when the following Officers were chosen for the year, commencing March 23, 1850:—Sir Knight Col. C. K. Kemeys Tynte, Most Eminent and Supreme Grand Master; Deputy Grand Master, Sir Knight W. Stuart; Grand Prior, Sir Knight B. B. Cabbell; Grand Sub-Prior, Sir Knight J. Morris; Grand Prelate, Sir Knight Rev. C. J. Meredith; First Grand Captain, Sir Knight Davis; Second Grand Captain, Sir Knight Luxmore; Grand Chancellor, Sir Knight C. B. Claydon; Grand Vice-Chancellor, Sir Knight Law; Grand Registrar, Sir Knight J. A. D. Cox; Grand Chamberlain, Sir Knight R. E. Arden; Grand Hospitaller, Sir Knight J. Ll. Evans; Grand Treasurer, Sir Knight John Vink; First Grand Expert, Sir Knight J. Watson; Second Grand Expert, Sir Knight H. Burchell; First Grand Standard Bearer, Sir Knight Meadows, *M.D.*; Second Grand Standard Bearer, Sir Knight W. Stuart, Jun.; Grand Almoner, Sir Knight H. Emly; Grand Director of Ceremonies, Sir Knight R. Dover; First Grand Aide-de-Camp, Sir Knight Rev. J. E. Cox; Second Grand Aide-de-Camp, Sir Knight R. J. Spiers; First Grand Captain of Lines, Sir Knight Rev. E. Moore; Second Grand Captain of Lines, Sir Knight J. Dorling; Grand Sword Bearer, Sir Knight Capt. Maher; First Grand Herald, Sir Knight A. Henderson; Second Grand Herald, Sir Knight S. H. Lee; Grand Organist, Sir Knight M. Costa; Grand Equerry, Sir Knight Barton.

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The Provincial Grand Commanders are at present:—Col. C. K. Kemeys Tynte, *Somersetshire;* W. Stuart, Esq., *Hertfordshire;* Sir F. Fowke, Bart., *Leicestershire;* Lord Suffield, *Norfolk;* W. Tucker, Esq., *Dorset;* J. Wyld, Esq., *M.P*, *Cornwall;* Rev. John Huyshe, *Devon;* Major F. C. Robb, *Hants;* Matthew Dawes, Esq., F.G.S, *East Lancashire;* Col. George A. Vernon, *Staffordshire;*—Cruttenden, *Cheshire.*

The Members of the Committee for the year commencing March 23rd, 1850, were nominated in the annexed order :—The Most Eminent and Supreme Grand Master; the Deputy Grand Master; the Grand Prior; the Grand Chancellor; the Grand Vice-Chancellor; the Grand Treasurer; the Knights Auldjo, Rev. J. E. Cox, Shaw, Emly, and Spiers, elected by Grand Conclave; and Sir Knights Wackerbarth, Udall, J. A. D. Cox, and Goldsworthy, nominated by the Grand Master.

Other routine business having been transacted, the Sir Knights withdrew to refreshment; after which, the following toasts succeeded the usual loyal and patriotic demonstrations to the Queen and the Royal family, which are never omitted on such occasions. The first in order was "The health of the M.E.G.M. Col. C. K. K. Tynte," in proposing which, the D.G.M. Sir Knight W. Stuart intimated, that the resuscitation of the Order was chiefly owing to the indefatigable exertions of the worthy Col., whose absence he much regretted on this occasion. Afterwards he read a letter from the M.E. the G.M. to the Sir Knights, expressive of his sorrow at being unavoidably prevented from being present on this occasion. The G. Prelate, Sir Knight the Rev. C. J. Meredith, proposed the health of the D.G.M. Sir Knight W. Stuart, who had most ably presided in Grand Conclave, to the satisfaction of all the Sir Knights there present.

The D.G.M. Sir Knight Bro. STUART, expressed his deep sense of the honour done him by the G. Prelate and the assembled Knights; and begged to thank them for the invaluable help they had given him, in conducting the business of the Grand Conclave.

The D.G.M. then proposed the health of the G. Officers of Scotland and Ireland; to which Sir Knight Tucker, Prov. G.M. for Dorset, responded in suitable terms.

Upon the proposition of Sir Knight AULDJO, the health of the Prov. G.C. and Sir Knights, who had visited their London Brethren on this occasion, was drunk, when Sir Knight the Rev. J. HUYSHE returned thanks, for himself and others; in doing which he alluded, in eloquent terms, to the high and moral responsibility of their position, and to the importance of a rigorous discharge of their respective duties. He also alluded to the necessity of the Order possessing one uniform ritual, to which, he trusted, the Committee of G.C. would give their immediate attention.

The toast of "The Officers of the Grand Conclave," was responded to by Sir Knight Davis, First Captain; and that of the E. Commanders, by Bro. Sir Knight Spiers; after which the Sir Knights separated.

We observed amongst the number of those who attended Grand Conclave, Sir Knights Tucker, Claydon, Morris, the Rev. J. Huyshe, the Rev. C. J. Meredith, the Rev. J. E. Cox, the Rev. J. W. Carver; Hall, Shaw, Auldjo, Udall, Davis, J. A. D. Cox, Spiers, Luxmore, M. Costa, Robinson, Spencer, Evans, and many others, both from the metropolitan and provincial districts.

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SUPREME GRAND COUNCIL 33°.



We regret to intimate that, up to the time of going to press, we have received no report of this illustrious Order.

THE CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

We are glad to be able to speak in high terms of this Institution, which progresses both in funds and usefulness. One of the children has died of consumption since our last report; she had been but a short time only on the establishment. We have also heard, with much regret, that the venerated and most esteemed Matron has been suffering from indisposition; but the attendance of the medical officers of the establishment to all within its walls is so unceasing that the value of their services cannot be too highly prized. We are happy also to be enabled to report more favourably of Mrs. Crook's health, as one of the consequences of their skill under Divine direction.

The Anniversary Festival will take place on the 8th of May, when the M.W.G.M. will, with his wonted kindness, preside, and be, we are told, supported by the Craft. We sincerely hope this meeting will be happy in itself, and prosperous in its results. We refer to our advertisement for the names of the Stewards, from whom tickets may be procured.

We are also pleased to be able to inform the Craft that a Sermon, in behalf of the Institution, will again be preached at St. Helen's Church, Bishopsgate, on the 30th of June, by the R.W. and Rev. J. E. Cox, Grand Chaplain, upon which occasion, the Right Hon. and W. Bro. the Lord Mayor, P.M. No. 1., Bro. Sheriff Nicoll,—and Mr. Alderman Sheriff Lawrence will attend. The hymns to be sung will be written by the children.

We understand that the R.W. Bro. W. F. Beadon, J.G.W., has been appointed a Trustee to this Institution, in the room of the late Bro. L. H. Pettit, who left 105*l.* to the funds of the Charity.

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MASONIC INSTITUTION,

FOR

CLOTHING, EDUCATING, AND APPRENTICING THE SONS OF INDIGENT AND DECAYED FREEMASONS.

OFFICE, BLOOMSBURY-PLACE.

THE Anniversary Festival of this useful and valuable Institution, was held at the Freemasons' Hall, on Wednesday, 13th of March, the Right Hon. the Lord Suffield, P.S.G.W., Prov. G.M. for Norfolk, in the Chair. His Lordship was supported by a few members of the Grand Lodge, amongst whom we observed Bro. B. B. Cabbell, *M.P.*; Treasurer to the Institution; J. Morris, P.S.G.W.; H. B. Webb, G.S.B., L. Thompson, P.J.G.D., and many members of the Prov. Grand Lodge of Oxfordshire; Bros. R. J. Spiers, Prov. S.G.W.; Portal, Prov. G.S.D. Best, Prov. G.J.D., and other members of the Apollo Lodge, which may boast of being the leader of Provincial Lodges in the cause of the Charities of the Order. The Board of Stewards was ably presided over by the R.W. Bro. J. Alston, whose urbanity and kindness gained the applause and best wishes of the Brethren present. We were sorry to find so small an attendance of Brethren present (less than a hundred). The Enoch Lodge, one of the foremost in the cause of charity, mustered about forty of that number. The amount collected, however, proved, that the company were earnest in the cause of charity; the sum announced being nearly 360*l.*, which, considering the scanty attendance, proved, at least, that all had Masonic hearts. The musical department was ably conducted by the veteran amongst musical Brethren—Bro. Jolly—who was assisted by Bros. Young and Lawler, two boys with charming voices, and two ladies—the Misses Thornton and Anderson, who delighted the Fraternity, by assisting in the several vocal performances.

The evening passed over with great *eclât*; and the noble Chairman was greeted with all the applause he could desire. Indeed, the Charity may well congratulate themselves upon having secured so able and efficient a President.

Grace having been sung, the noble CHAIRMAN commenced, by saying, He had been too long a Freemason, not to know how acceptable the first toast he should have the honour to propose, would be—for, whether in her public capacity as Monarch of these realms, or, in her moral character,—for that was a pattern to the ladies of this great country—whether as Queen, Wife, or Mother, she deservedly holds the warmest and brightest position in the hearts of every Member of the Craft particularly, and of the country generally; he could not forget, that, as the daughter and niece of a Freemason—of two Brethren, who were as much respected for their Masonic zeal, as they were beloved in the high positions they had held in the country, that she was, therefore, particularly endeared to us; and these feelings of strong affection were not lessened by her Majesty's being the Patron and supporter of this School. It might and is to be hoped, that as we bear to her the most affectionate love as the daughter, it might be expected she would be as much admired as the mother, of future Freemasons:—"Her Most Gracious Majesty, the Queen, Patron of the School!"

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"The National Anthem;"—beautifully sung by all the vocalists, accompanied by Bro. T. Jolly, jun.

The noble President then rose and said, "The next toast I shall have the honour to present to you is one hardly less acceptable than the former, "His Royal Highness Prince Albert, Albert Prince of Wales, and the rest of the Royal Family." I regret, Brethren, that we do not number the first named high-minded gentleman as a Brother, but I trust, he may be the parent of one, whose name will be enrolled amongst the Members of the Craft.

GLEE.—"Hail, Albert," &c.

His Lordship then expressed himself in the following terms; "I have now the happiness to propose, the health of a noble Brother, whose name has often been received in this Hall with the loudest and most deserved acclamations, and I know will be so received now—indeed there is no person so deserving the affection of the Craft as the M.W.G.M., who is an hereditary Mason, a most amiable nobleman, one who possessing much suavity of manner is prized in his high position; and having yet enough of that firmness so necessary to the dignity of the high office he has so long held, never forgets to give his support to the Charities; whilst his great and unwearying attention to the duties of the Chair, his affibility and condescension, renders him peculiarly acceptable to the Craft; he therefore proposed with great pleasure and much respect "The Right Honourable the Earl of Zetland, M.W.G. Master," which was drank with great applause.

SONG.—Miss Thornton,—"Merry Zingara."

This Song was warmly applauded, and an encore was loudly called for, but the noble Chairman stated that he hoped the Brethren would recollect that it was against the regulations of the Festivals to permit an encore, which, indeed, he would be as glad to listen to as the company, if it were not against the rules.

He then said, "The next toast on my list, and in my heart, is that of, The Right Honourable the Earl of Yarborough, D.G.M. I assure you Brethren, I propose this health with peculiar satisfaction; for I know his Lordship is considered by you as he is by me, a capital Second to an admirable First—he is ever present when his presence is required, and always efficient. His Lordship's love for Freemasonry is proved by his zeal in its behalf, as well as by the liberal support he affords to the Charities of the Order."—Drank with enthusiasm.

SONG—Mr. Lawler.

Lord Suffield then proposed, "Prosperity to the Boy's School," in the following appropriate terms: "I have now, Brethren to claim your indulgence, as I am about to propose that which may emphatically be called the Toast of the Evening; and I approach it with the greater fear, because I know how incompetent I am to give full effect to it; having been sometime absent from the country in consequence of severe indisposition, I am, perhaps, less capable than I otherwise should be to dilate upon the excellencies of this most useful institution; fortunately I speak to Masons, and I know their hearts will supply the thoughts I ought to depict, and the words I would use; it is, therefore, a comfort to me to know that the Charity will not suffer by my incompetency. I may, however, allude to one peculiarity in this school—that is, that the only recommendation a Candidate requires is, his wants;—healthy or sickly, strong or weak, perfect or deformed, all may come here, whose fathers have been Freemasons, and find the

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support they seek; yes, even the cripple and others whom it may have pleased the Almighty to afflict, are received without favour, but with great affection; nor do the Committee, require that the children should be of any particular creed or religion. Boys from parents of all persuasions are received here and have a good moral and religious education; but my excellent friend and Brother on my right, the Treasurer to this and the supporter of all other Charities, will enter more fully into this matter than I can: Brother Cabbell is always at home when Charity is the subject, and to him I refer you; his intimate acquaintance with the government and his necessary knowledge of the management of the Charity, better qualifies him than any one else to speak of its usefulness and recommend its support."

The Boys were now introduced and presented a most gratifying and interesting spectacle—healthy, well dressed and clean, they called forth, most decidedly, the rapturous acclamations of the company. One little fellow, too short to be seen on the Dais, was placed upon the table to receive the Medal voted to him for the best writing; one could almost wonder, so small was he, how he could reach across his own copy-book well-enough to deserve so great a reward. The noble Chairman, who appeared much affected, said, with great emotion, "It is now my duty to address you, my dear boys; and I hope the spectacle of so many fathers as you now see before you, will write a lasting impression upon your minds and hearts: you must never forget that it is the bounty of the Brethren present, and of Freemasons generally, (a large body of whom your fraternal Fathers form a part), are the cause of your receiving the good education it is their happiness to afford you; and I sincerely trust that you will neither disgrace nor neglect it. You will recollect, that it is perseverance which insures success in this life; and your success will be the most gratifying testimony to your supporters, that their labour of love has not been in vain. I ask you to be careful of your characters in after life, and thus prove that our teaching has not been without its fruits. I recommend you not to forget the duty you owe to God, to your neighbour, and to yourself, and always to recollect, that to deserve success, you must strive for it; be religious, industrious, kind, and affectionate; recollect that it depends upon yourselves whether or not you shall be prosperous in this life, and happy in that to come; all that could be, has been done for you by your benefactors—you must do the rest; recollect, that in this country, any may attain the best positions—the highest offices in the State are open to your competition, and the most luckless, apparently now, may by conduct and uprightness of life, honesty of character, and belief in God, arrive at a station that all may covet, many may envy, and some, even the poorest in circumstances, attain to. I have the pleasure, my little fellow—Mackey, to present and invest you with this medal; it is given you for general good conduct, and for proficiency in writing. I very sincerely congratulate you upon attaining so high a distinction, and hope you will, when tempted to transgress, recollect the moment I had the happiness to place this medal on your heart, and that in placing it there, I begged you not to cease form the efforts you have made to obtain this high distinction, and to remember that every transaction of your life, not founded on religion, morality, and truth, will tarnish its brightness more than age, time, and wear. I would also say to you, my dear boys, who have not been successful, that I do not consider you less deserving, than this, your

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little companion, who is more fortunate. I trust your days will be prosperous; and that in after years you will not forget how much you owe to your Fathers and Brothers in Freemasonry.

This address was received with great applause by the Brethren, and the Boys appeared to be deeply conscious of the advice the noble Lord gave them. They retired from the Hall loaded with fruit, &c., the remains of the dessert.

The Secretary announced the subscriptions, which amounted in the aggregate to nearly 360*l.*

Bro. MORRIS, P.S.G.W., rose and said,—"Brethren, the noble Lord, our Chairman, has kindly permitted me to offer the next toast, and I know you already anticipate what that toast will be; indeed, after the exhibition of kindness and feeling from the Chair, which you have witnessed, it appears to be hardly necessary that I should occupy much of your time in endeavouring to depict the noble Lord's, the Chairman's, conduct upon this interesting day; it has been as affectionate and kind as it has been eminently talented; and I most sincerely congratulate my noble friend, Lord Suffield, on filling the high and responsible position he holds, no less than I congratulate you, Brethren, upon having such a President."

"The Right Hon. and Noble Chairman, Lord SUFFIELD, P. G. W." The Noble Lord expressed his thanks to the meeting, not only for drinking his health with so much enthusiasm, but for finding in him properties he had himself been unable to discover; but he assured them, whatever he might require in talent for the position he held, he would yield to none in zeal for Freemasonry, and its great and glorious characters; he would, however, more endear himself to the company by proposing, before he sat down, one whose name alone would make up any deficiencies he might possess, one whose name resounded through the nation as the great supporter of every society established for the good of mankind; he would, therefore, ask them to charge their glasses, bumpers, and drink, as he did from the bottom of his heart—"Benj. B. Cabbell, Esq., *M.P.*, Treasurer to the Institution."

The applause following this address and name having ceased, 'The Hon. Treasurer said, "Brethren, I am most grateful to you for thus drinking my health upon this occasion. I assure you no person can feel more grateful than I do for such exhibition of your feeling of regard—a feeling I shall endeavour to deserve, as I trust I have hitherto done. Brethren, the sight just seen by you speaks more powerfully than I can in behalf of this Charity. You have seen the children of your less favoured Brethren clean and healthy; you have seen and know that they receive a religious and moral education; and, feeling as you must do in the light of their parents, it can but be gratifying to you to have such children—for myself I can only say upon this, as I have said upon former occasions, that my anxiety for the success of this Institution is commensurate with its usefulness, and that I trust it will long continue to receive the support I know it merits. Brethren, I beg you to accept my warm acknowledgments for your kindness.

The noble Chairman proposed, "The Royal Freemasons' School for Female Children," an Institution, which he assured them, had his warmest sympathies and affections.

His Lordship proposed "The House Committee and Auditors," expressing, at the same time, his feeling of regret that out of a committee of thirty-three members, Bro. Fourdrinier, their able Auditor, was the

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only one present. He could not account for this; but he understood and feared there was some misunderstanding which perhaps required explanation, and he hoped explanation would remove.

Bro. FOURDRINIER begged to expres his thanks to the noble lord for naming him; it was indeed true, that there were thirty-three committee men, and no less true that all of them were unfortunately absent. The excellent and worthy Bro. said, he had taken the auditorship on the death of his deceased friend Bro. Lythgoe, and had felt so much interest in the Institution, as never to be absent from his duties when his other more imperative arrangements would permit him to be present; and he was compelled to say, and did so with great confidence, that the affairs of the Institution had been carried out with zeal and fidelity. Recently some gentlemen had thought proper to offer their services, and were desirous of inspecting the books; those books were opened to them, and every information afforded. Certain suggestions were made, and immediately acceded to; but since that time the new members of the committee had been, he hoped, so much engaged in their own affairs, as to be unable to attend the office; and the old members having retired, there was great difficulty in making a quorum for business from the new ones. He begged to assure the noble lord and the company, that he should continue to perform the duties intrusted to him with fervency; and begged them to accept his best thanks for the honour conferred upon him.

The noble Lord proposed "The President and the Board of Stewards."

The R. W. Bro. J. ALSTON returned thanks in the name of the Stewards, for the honour done them. He assured the meeting that the Board had felt great anxiety for the comfort of the company and the success of the Institution; and he begged to congratulate his Brethren upon the appearance of their protegés and the amount collected, which, although apparently small was, in comparison with the members present, a proper and efficient manifestation of Masonic feeling. He could not, however, resume his seat without expressing his thanks to the noble Lord, personally, for his great kindness in mentioning, as he had done, with feelings of respect and regard the name of his dear father; it was a sure way to his heart; for a kinder, more affectionate, and more beloved parent never existed.

"The Ladies," with three times three.

The suavity and kindness of the Chairman, and the attention of the Brethren forming the Board of Stewards, materially assisted in making the evening pass off with satisfaction to all parties. The dinner and wines were excellent, and gave as much satisfaction to the company as they did credit to Bro. Bacon and his *cuisine*.

ASYLUM FOR WORTHY, AGED, AND DECAYED FREEMASONS.

A special General Meeting of the Governors and Subscribers to this Charity, was held at Radley's Hotel, on Wednesday, the 27th February last, for the purpose of receiving the Auditor's Report, and for other matters of great interest and importance.

Bro. Jno. Hodgkinson, Treasurer to the Institution, was unanimously called to the chair.

Amongst other business, the following special report of the General Committee was read by the Secretary, and unanimously adopted by the meeting.

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"SPECIAL REPORT OF THE GENERAL COMMITTEE OF THE ASYLUM FOR WORTHY, AGED, AND DECAYED FREEMASONS.

"In presenting to the subscribers a statement of the financial affairs of this Institution, your Committee deem it an occasion for making a special report.

"It is with emotions of the deepest sorrow, that your Committee have to announce the demise of your late much esteemed and respected Treasurer, Brother Crucefix, the benevolent founder of this Charity; a loss which will be deeply deplored, not only by the Governors and Subscribers at large, but by an extended circle of Masonic friends, who knew, and could appreciate the many virtues which adorned his life and character.

"By his death, your Committee feel that this Institution loses a patron and supporter, whose place will not easily be supplied; they trust, however, that this melancholy event will furnish an incentive to increased exertion amongst its zealous and tried friends, and that in addition to their devotion to its cause, will be superadded a desire to emulate his unceasing energy.

"To turn, however, to a more pleasing subject, your Committee have to announce that the centre and north wing of the building are on the point of completion; and anxiously do they hope, that through the timely aid and bounty of the Craft, they may speedily be enabled to consecrate it to its intended purpose.

It may reasonably be expected that your Committee will make some reference to a subject which is known to have involved much time, and very grave consideration, and of which the Craft at large, by the tongue of common rumour, have acquired certain information—they allude to the proceedings that have taken place for the purpose of promoting an union of this Charity with the Royal Masonic Benevolent Annuity Fund.*

"In referring to the present state of the funds of the Institution, your Committee feel that they do not appear so prosperous as might have been anticipated; yet, in other respects there is abundant cause for congratulation, and for entertaining the conviction, that ere long it will take its appropriate place amongst the many other noble and excellent charities of this country.

"But whence, it may be asked, are derived these sanguine and pleasing anticipations?

"To this query, your Committee would answer, from the history of the Charity itself—a source sufficient to justify hopes and expectations far beyond any in which they have ventured to indulge.

"This Institution, in every phase of its varied and chequered career, amidst all its struggles with opposition and prejudice, shews most brightly and vividly the virtue of steady perseverance.

"This one great attribute in the character of its late benevolent founder, sustained and cheered him through the trying period of its greatest depression, provided him with a remedy for every exigence, and enabled him to avert every threatened danger; till, at length, as prejudice began to fade, and opposition to grow weary, the 'Wisdom, Strength, and Beauty' of its cause became patent to the minds of the Fraternity; and now, after a protracted struggle of nearly fifteen years duration—which nothing less than the most indomitable energy and determination could have sustained, your Committee have the proud satisfaction of believing, that throughout the entire Craft there exists an unanimous feeling in its favour, and that hearts and hands will not be wanting to complete this noble structure, which will at once be the best monument of him, whose philanthropy designed it, and the happy resting place of the 'Worthy, Aged, and Decayed Freemason.

"J. WHITMORE, *Secretary.*"

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* These arrangements we have reason to believe, are progreesing most satisfactorily, and give promise of being speedily brought to a successful issue.—ED.

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The following resolution was also unanimously agreed to:—

"That this meeting, having heard with feelings of deep regret of the demise of their late much-esteemed, and highly respected Treasurer. Robert Thomas Crucefix, Esq., *M.D.*, &c., the benevolent founder of this Charity, do publicly record the expression of their warmest admiration for the talents and philanthropy which distinguished his public career, their love for the many virtues which adorned his private life, their respect and veneration for his memory, and their grateful recollection of the untiring energy and perseverance he displayed in advancing the best interests of this Institution."

It was further resolved,—

"That the foregoing resolution be advertised in the *Times*, and other daily papers."

ROYAL BENEVOLENT ANNUITY FUND.

The election of candidates for the benevolence of this very useful Charity, will be held on Friday, May 17, at Freemason's Hall, when we regret to state, owing to the present state of the funds but two annuitants will be elected.

METROPOLITAN.

GRAND STEWARD'S LODGE.—*Public Night.*—On Wednesday, March 20th, this Lodge met at the Freemason's Hall, for the purpose of public Masonic Instruction, Bro. John A.D. Cox, W.M. in the Chair. Amongst the visitors were Bro. Beadon, S.G.W. of England; Bro. Quinton, G. Treas. of Ireland; Huyshe, Prov. G.S.W., and Bro. Luxmore, Prov. G.J.W. for Devonshire; Bro. John Savage, P.M., and about seventy other Brethren. The first Lecture was worked in sections by Bros. Emly, Hodgkinson, Shaw, Norris, and Tomkyns, officers of the Lodge.

After the Lecture, Bro. Beadon, in an eloquent address expressed the thanks of the visitors for the opportunity thus afforded to the Craft, of hearing true Masonic working performed in so effective and impressive manner; he was followed by Bro. Quinton and Bro. Huyshe, who cordially agreed in all that he had said. The W.M. in returning thanks on behalf of the G.S. Lodge, took credit for perfect sincerity of purpose, and an earnest desire on the part of every member of the lodge for the maintainance of the ancient mode of working, pure and unsullied. After mutual expressions of good feeling, the meeting separated at an early hour.

It is our firm conviction that the Lectures as delivered in the Grand Steward's Lodge, though differing frequently from the same lectures as taught in one or two of the London Lodges of Instruction, as far as regards the exact words, yet adhering strictly to the same landmarks, must ever prove eminently useful to the Craft, more especially to the younger Brethren, by presenting at a single view the relative connection of the whole system of Freemasonry.

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GRAND MASTERS' LODGE, No. 1.—This respectable Lodge, met as usual on the third Monday in January; and in consequence of the severe and protracted indisposition of their much respected and Worshipful Bro. C. Rigby, who is compelled to try the effect of the more genial climates of Italy and the South, for the restoration of his health, re-installed the late W. Master, the Rev. J. W. Gleadall, in the Chair; much as the Brethren seemed to regret the cause of this change, the reappointment was most acceptable. Too much praise cannot be afforded to the Rev. Bro. for the admirable manner in which he has governed during the past season the business of this useful and influential Lodge; and if we may prophesy for the coming from the past; there is every probability that the Grand Master's Lodge, the first in number, will be, as heretofore, second to none in usefulness.

Bro. T. A. Chubb was appointed S.W.; Bro. J. Blake, J.W.; Bro. Burnet, P.M., S.D.; Bro. Sang, J.D.; Bro. Giraud, Treas.; Bro. Crew, Dir. Cer.; Bro. Chubb, Sec. These appointments met the unanimous approval of the Brethren present; indeed the manner in which the Brethren had each performed the duties of the more subordinate offices, eminently entitled them to the advance so gratifyingly bestowed upon them.

Bro. M. Chubb, the Parent of the S.W., has been nearly twenty years Secretary to the Lodge, and by his exertions and amiable manners has gained the affection of every Brother connected with it. He has watched, with a father's anxiety, every step his son has taken in the Craft, and naturally feels that desire for his attaining a higher position, which his long family connection with Masonry would induce him to hope for and effect. It will be an interesting fact to be generally known, that Bro. T. A. Chubb, wears (in Chapter,) the apron of his *great* grandfather—that John Chubb, whose writings during the last century excited the attention of the literary and the religious world, so largely. The apron has descended from father to son, and been worn by each in succession. The purple has, indeed, faded, and the red changed its hue, but it still continues to be worn by one, who receives as he deserves, the admiration of all who know and are connected with him. The Lodge duly appreciates his services; and are delighted in rewarding the son for the kindness of the father.

The Junior W. Bro. Blake, a Past Master of another Lodge, and a Prov. G. Officer, joined this Lodge a few years ago, and is an admirable instance to all Masons, that "He who has been exalted, may humble himself and be respected;" for the Junior Warden, although he has passsed the Chair and wears the Prov. purple, yet took upon himself the most subordinate position in the lodge, and his step by step succeeded to the office which he now so admirably fills; the worthy Brother has attained the respect and affection of his compeers; and we trust to see him attain to that position in the Grand Master's Lodge, which is the object of his ambition, and which his Masonic acquirements deserve. We cannot quit this subject without expressing our admiration of the zeal and true Masonic feeling of Bro. Burnet, the Secretary, and Bro. F. Sang, the J.W.—the latter is that great *artiste* who has so tastefully and beautifully embellished some of the noble palaces, club-houses, and theatres of the kingdom, and whose graceful works have excited the admiration and applause of Prince Albert and the nobility, when he attended the opening of the Coal Exchange—a building which does as much credit to the talented architect who planned it, as to the Brother who

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as much deserves our praise for his truly Masonic conduct as our admiration for his professional skill. It is indeed a delight to us to witness the working of this very admirable lodge; it vies not only with others, but with itself in every object of charity, hospitality, and fraternal affection. The Past Masters, are constant in their attention, and zealous, not only in the discharge of their own duties but in their anxiety that the lodge should not deteriorate in numbers, respectability, or working.

The duties of the lodge, which were performed as the duties of No. 1 always are, having closed, the Brethren retired to refreshment, prepared in Bro. Bacon's best style.

The W. Master proposed the toast of "Our most Gracious Queen," "The M.W.G. Master," and "The D.G.M." in a most elegant, loyal, and Masonic terms.

Bro. Marston, the immediate P. M., rose to propose the next toast, and said,—"Brethren, it affords me the greatest gratification to offer you the next toast; you are too well acquainted with the duties and ceremonies of a Masonic Lodge, not to be aware of the object of my rising; but you may not know how anxiously I desire that some Brother, better skilled in such public speaking as is used in a lodge, had performed this pleasing duty, one who could do more honour to its merits; none, however, can give it with greater sincerity, for no one more admires and respects the W. Master than I do; but I am at least thus far fortunate, that I know the W.M. will not be lessened in your estimation, because I am unable to describe his excellencies, either to your or my own satisfaction. I am afraid, the only person who will be pleased will be the W. Master himself, who, much as he may, and, I hope does, respect the eulogist, may yet deprecate the eulogy. Brethren, I can do no better than leave the W. Master in your hands; you know his sentiments, and can appreciate them; you know his zeal, and admire it. You are conscious of his labour and glory in it. Brethren, I give with great delight, with true Masonic feeling, 'The W. Master!'"

The W.M. expressed his thanks in the most glowing terms, and congratulated the Lodge on its continued prosperity. He was happy to hear three Initiations announced in the Lodge, and a joining for the next Lodge; and although he shrunk with fear from the performance of the heavy duties attached to his office, he would not hesitate in endeavouring to perform them. He begged to thank them for the honour they had done him in placing him once more in the chair, although he regretted the occasion for doing so; he, however, hoped the respected P.S.W. would return to his native land and friends with renovated health and renewed energy. He could not conclude without proposing a toast, at all times acceptable to the Lodge—"The Visitors." They were many; and he hoped they had derived that satisfaction which they had calculated upon on entering the Lodge.

Bro. J. L. Evans, P. G. S. B., returned thanks in the most suitable manner.

"The Past Masters and the Officers," was the last toast of the evening, which, having received due attention and respect, the party dispersed, after spending an apparently delightful evening

The Lodge again assembled on the third Monday in February, when two gentlemen were initiated in the most admirable manner by the Rev. W. M.; this day, like the former, passed off in such form and order as other lodges might envy, and should copy.

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March 18.—The third meeting was rendered peculiarly interesting by a younger brother of one of the most respected P. Masters being initiated. We think there are few things which speak more in favour of our noble and useful Order, than that which frequently occurs in Masonic Lodges—fathers witnessing the initiation of their sons, and elder brothers introducing their younger ones to an Order they have found so accordant with their own feelings. This ought to point out to the world, that Freemasonry has something to admire in it, which the uninitiated do not comprehend; and should be a proof that the proceedings of a Masonic Lodge are of a nature to induce the best conduct, and to excite the most approved feelings. It is, and we say it fearlessly, a school for the young, where order and submission, propriety and moral conduct, are more strictly enforced than in any other society within our knowledge. It is that spot in the desert of the world, where all may meet and drink of the same waters and be satisfied; it is that place from which envy, hatred, and malice, are, or should be banished; it is that society which has religion for its base, morals for its superstructure, order for its pediments, and Charity for its apex. In a Masonic Lodge discord should not be found; and, we are enabled to say, that into this lodge, it has not entered; here, harmony, brotherly love, and friendship find their most fitting home. The W. Master had some work to perform—two Passings and one Initiation; but he brought his well-stored mind to the subject, and performed the ceremonies in a manner so impressive, as to excite universal admiration.

The Lodge was closed in due form and order, when the Brethren "ceased from labour and retired to refreshment."

The cloth being removed and "Non Nobis" sung, the W. Master proposed the "Health of the Queen," as follows:—"Brethren, I have much pleasure in giving this toast; it is one that is and should be received in Masonic Lodges, as it is every everywhere else, with enthusiasm. I rejoice that we are a loyal people; and loyalty, I am happy to say, exists in peculiar strength in a Masonic Lodge; and it should do so; for although a republic in ourselves we have a head, and that head we bow to with reverence. So, with our beloved Sovereign, we bow to her with affection, love, and loyalty; and she deserves our warmest feelings of attachment. She deserves them, in that she is a constitutional monarch, and for her love to her people. And then, too, we love her for herself, for she is an attached wife, a loving mother—one who in her family is a pattern to those she governs, and on her throne an example to every other monarch. She deserves such love, and she has it. Then, too, she is a Mason's daughter, a Mason's niece, a descendant from a long line of illustrious ancestors; and we love ancestry. Masonry boasts of its age, and may do so; and monarchs may boast of their progenitors, if like the young and lovely lady upon the throne now, they have studied their people's good, and maintained for them their rights and liberties. I give you, Brethren, "The Queen," and to make the toast, if possible, more honourable and more acceptable, I add to it "The Craft." Brethren, "The Queen and the Craft!"

"God save the Queen," was sung with great enthusiasm, and with no less taste.

The W. M. said, "My next toast is, 'The Right Hon. the Earl of Zetland, M.W.G.M.' Now, Brethren, what have I to say to recom-

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mend that nobleman to your notice? Shall I praise his amiability, his zeal, or his station as G.M.? in all these he is pre-eminent; and the Craft are under the deepest obligation to him for the great interest he manifests in its behalf, for the time he accords to it, and for the able manner with which he performs the duties of his high office. I give you, 'The Earl of Zetland, M.W.G.M.'"

He again rose and said, "My next toast is also one of a public nature in Masonry; it is 'The Right Hon. the Earl of Yarborough, D.G.M.' Now, Brethren, there are many causes why this toast, too, should be acceptable to you, the Noble Lord is one of 'the good of his day,' as a landlord, as a progressive country gentleman, and as a man of large attainments. I had the honour of seeing his Lordship in the Chair at the last Grand Lodge; and I was delighted with his aptitude for business, the clearness of his perception, the firmness of purpose, and yet the kindness with which he treated each subject, and every Brother. I am anxious that you should duly appreciate the services of so talented and useful a nobleman; and I propose, with great satisfaction, 'The Earl of Yarborough, D.G.M.'"

The W.M. next proposed, "The Visitors," thanking them for their attendance, and expressing the hope, that what they had seen would only induce them to desire to come again."

A Brother visitor having acknowledged this toast;

Bro. Dobie, P.M., G. Reg. and Prov. G.M. for Surrey, rose and said, "Brethren,—The W.M. has entrusted me with his insignia of office, and kindly permitted me to propose the next Toast, you know, Brethren, what that Toast will be: but, stop, don't be in so great a hurry! you will have plenty of time to applaud after I have done. I want you to listen for a few moments. I am glad to see the Lodge still so prosperous, still meeting full in number, and maintaining that respectability it has always supported. I am glad of this, for I like the Grand Master's Lodge; it is consistent in its conduct, it is charitable with its funds, it is brotherly in intercourse, and affectionate in feeling. I like the Grand Master's Lodge for its steadiness of principle, by which it keeps its members so long, and induces the attendance of its Past Masters; I like it, because it has again elected the present W.M. I have been a member more than twenty years; I have seen many of the Brethren around me filling the office of Master with infinite credit to themselves and great honour to the Lodge. I am proud to be amongst them; through their instrumentality and yours, I have attained the high position I hold in the Craft, and that would make me grateful, if the unvaried kindness of the members did not; but I never yet saw the Lodge under better guidance than it now is; the Rev. and W. Brother filling the Chair for the second time deserves the highest honour; and, Brethren, he honours you by taking it—the honour is reciprocal; for it it most delightful to see the manner in which the W.M. performs the duties of his high office here and elsewhere. It is gratifying to me, to see a Minister of our sacred religion—one, too, who in his profession is so useful and talented, mixing with us in our festivities, and adding by the manner in which he performs the most sacred duties, to their sacredness; he is, in himself, a pattern for our imitation, and well deserves the flattering distinction of being our W.M. a second year. Brethren, from my heart, I propose the health of the W. Master and may he through his year of office—his second year—continue in the enjoyment of that health, which his appearance affords us the hope he now possesses."

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The W. MASTER said, "In attempting to return thanks for the honour you have conferred upon me by placing me a second time in the position I hold, and for the manner with which you have received the toast of the W. P. Master, deserves, as it receives my warmest acknowledgments,—my most sincere thanks. I feel myself happy in my position, because you endeavour by every kindness to make me so; and I should be insensible, indeed, if I were not conscious and proud of the approbation of such a company as that I see before me—a company consisting of men of intellect and most fraternal conduct—of those who exhibit, as far as I am able to judge, in their own lives, the great truths of religion and morality, taught and practised within the portals of a Masonic Lodge—I say, emphatically, Brethren, the religion and morality taught; for, if Masonry were not founded on the highest principles of Religion, it should never have my countenance; I like Masonry, because it is religious; you derive from it constantly one of the brightest and most lovely principles of religion, Brotherly Love; you practice one of the most useful and beneficial effects of religion, Relief; and you prove its truth, by founding it on that which is the source of all Truth. I am happy to be once more at your head, to find myself surrounded by such men and Brethren who are near to and far from me in this room. I am proud, too, because I feel that the compliment you are pleased to pay me I can safely and conscientiously reciprocate: although four or five years only a member of your society the time has been long enough to convince me of your worth; each succeeding year has added to my esteem for you; and that because I have found you loyal to a Gracious Sovereign, submissive to law and authorities, orderly in your conduct, and attentive to the regulations you have undertaken to obey. I am delighted to find myself again at the head of a body of gentlemen equal in intellect to him the W.M. has so much eulogised—I am afraid I may say so flatteringly praised; but, be that as it may, at least I have endeavoured to deserve your love, and you tell me I have it. I thank you for it, and I prize it. Why, Brethren, men are frequently proud of being placed over a body whose knowledge of the subject on which they meet is less than partial! but you know, as much as I do, there is not one of you who could not do the duties I have to perform as well as I can; there are none amongst you, who by merit, education, and attainments, are not equal to the position I hold; and therefore it is a proud moment to me to find myself still at your head. The statesman and the soldier seek for men to assist in the council and the field, who can afford them information and assist their endeavours; they look for kindred minds, and find them; so do I as your Master. Why, History, or Historic Romance, tells us that Bold Robin Hood selected his companions from those like himself; he sought the stalwart, the strong, and the active; and boldly challenged to the fight the wayfaring traveller; and if he were 'licked' in the contest, he said—'You are the man for me—you are the fellow to assist me in relieving the damsel from her distress, and the afflicted in his trouble; you shall be of my lodge, because you know as much as I, and are as courageous and bold!' and so, my Brethren, with you! You are calculated for the Grand Master's Lodge, because you are fraternal in your feelings, charitable in your conduct, and religious in principle. I trust long to be amongst you—long to deserve the kindness you show me, and to reciprocate the best feelings of our nature with you all."

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This address, most imperfectly reported, called forth the most vociferous applause.

The W. M. then proposed, in the most flattering terms the health of the Past Masters. "It was to him a source of gratification, although, perhaps of fear, to follow such Brethren as those whose health he should propose. To describe the excellencies of all, would occupy the remaining portion of the evening; for when he mentioned the names of Bros. Crew and Giraud, the father and eldest son of the Lodge, he hardly knew how to speak in terms of sufficient praise; both had, for upwards of a quarter of a century been, not merely members, but hard-working officers in the lodge. They had never been out of harness, and yet never refused the collar; they were in themselves fitting emblems of Masonic friendship and Brotherly love. There, too, was Bro. Leach, adding by his respectability to the honour of the Lodge; Bro. Shuttleworth, by whom he had been initiated into the Order, and to whom, and of whom, he could not say enough in praise—publicly and privately he engendered by his truly Masonic heart, feelings of the warmest affections. To speak of Bro. Dobie, he found great difficulty; he was, indeed, a light in Masonry; and by his uprightness, his honesty, his determination to do good, his independence, and his sound sense had gained, as he deserved, the good opinion of supporters and opponents. Firm, but not overbearing, sensible without vanity, honest without boasting, he had attained and held the highest honours the G. Master could bestow upon him; and well he deserved and executed the high trust reposed in him. There was, also, Bro. Kirby, who, although not W. Master of the Lodge two years, yet performed the duties of the office a second year, in the absence of the W. Master, the present Lord Mayor, whose various avocations rendered it impossible for him to be present in time to perform them.

Bro. P. M. Crew, Dir. Cer. returned thanks. The Past Masters, he said, had the interest of the Lodge so much at heart, that any services they could render it, would only be commensurate with their wishes for its success.

The W.M. proposed, "The Officers;" and gave them their due meed of praise, for the attention they gave to the duties they had undertaken. He complimented the Senior Warden on his activity and zeal; the Junior Warden, on his peculiar Masonic feeling, in taking an office which he had before passed through; and the Treasurer, on his skill in accounts, and for the great information he could and did afford the Lodge of its past proceedings; on the Sen. and Jun. D. for their kind attention; and lamented the unexplained absence of the I.G. The Dir. of Cer. and Stewards were also named, and complimented on their skill.

Bro. T. A. Chubb, S.W., on the part of himself and of his brother officers, returned thanks in a very appropriate speech.

Lodge of Antiquity, No. 2.—It would have afforded us much pleasure to have been enabled to give a longer notice of this eminent and long Established Lodge; it is well known that it dates its formation from time immemorial, and that during that period, its great object has been the spreading of Freemasonry, and the highest Masonic feelings, not through the length and breadth of the land only, but wherever the Craft is known; and where does it not exist? Although second in number, it is unquestionably second to none in rank and usefulness; it possesses

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within its own bosom a Lodge of Instruction, which meets weekly for improvement; this necessarily induces great perfection in its working; but it is no less celebrated for the powerful support it affords our Charitable Institutions, and for maintaining in full force those landmarks of the Order, which it endeavours to preserve by its own example, and for the hospitable and good feeling, which at all times it so nobly exhibits. The present W.M., Brother Fourdrinier, is too well known to the Metropolitan Craft to require any eulogy from us; we know his zeal, are aware of his Masonic talent, are conscious of his great ability as Auditor of the Boy's School, and most desirous of bearing testimony to his merits as a working Mason, and as one, whom even the Lodge of Antiquity, may be proud to have as its W.M. during the present year. We were delighted at hearing, that a near relation of that great and good man and Mason, the Right W. Bro. B. Bond Cabbell, himself a Life Governor, Treasurer, and large Contributor not only to the Masonic Charities, but to all Charities, having the amelioration of the sufferings of mankind or the forwarding their happiness in view, was initiated at the last meeting of this great and influential lodge. May he endeavour to tread in the steps of his munificent and benevolent relative, not only to gain, but to maintain the respect and admiration of mankind!

Lodge of Fidelity, No. 3.—*February* 3 —After more than usual business, Bro. John Wells, W.M. Elect, was this day installed W.M. of this eminent and respected lodge, in which there had been two initiations and two raisings before the ceremony of installation had commenced. We understand the work was so perfectly performed, as to occasion us regret at not witnessing it; this lodge always as respectable in numbers as it is high in numerical order in the Craft, continues to increase, and we hope at some future time, to have opportunities of testifying more fully to its merits, than we are at this moment enabled to do. We believe there are four propositions for initiation at the next meeting, and the names and station in life of the expected applicants for admission into the Order, are such as any lodge might covet.

Bro. Kirk, was appointed and invested S.W.; E. Williams, J.W.; Heath, S.D.; Peck, J.D.; Scott, I.G.

St. George and Corner-Stone, No. 5, Bro. Chinnery, W. M.—All hail, St. George! All hail, old Corner-Stone!—once the lodge of Bott, and Burke, and Reid, of former times; and many other names that live in our recollection. Pages might be written of this noble Community of Freemasons, interesting to the Fraternity; but we have to plead want of time and space. We look to this as one of the "leading lodges in the Craft:" it is always foremost in the cause of charity. The present W.M. has to follow a large amount of talent, which, we know he is capable of emulating. To find his name amongst the list of Stewards for the ensuing Festival of the Girls' School, is but to meet with a repetition of that desire for the welfare of this, and every other Charity, which this Lodge has so long evinced. We have not been favoured with the names of the Officers of the Lodge; but have no doubt but they have been selected so as to secure its permanent prosperity.

Lodge of Friendship, No. 6.—We almost fear that many of our Brethren will think we should have acted wisely, under present cir-

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cumstances, if we had withheld all reference to private lodge proceedings, in the first number of our publication, since our information is so scanty; but we have felt we should best consult the wishes of the Craft, by affording as much knowledge of passing events as we have been able to obtain, and to hope for pardon for omitting much that we have been most anxious to give. It may be, too, that some of our Brethren will think we are mixing up too much of our own feeling as regards "The Charities," than is either necessary or desirable; but we trust they will pardon our giving that which we are enabled to do, rather than that we would wish. But it would be impossible to speak of the Lodge of Friendship, No. 6, without connecting it with Charity—and the charities of the Craft in particular. We do not hide from ourselves the fact that it is formed of highly-gifted and aristocratic Brethren; that most of its members wear the purple, and that it is in all respects deserving the high position it holds. One of the great excellencies of our Order is its principles of "Equality"—an equality, however, which happily raises the humble, without pulling down the strong; and although there be times and places when all meet upon feelings of perfect equality, yet, none are so unmasonic as to suppose that such equality destroys the difference which the Great Architect of the Universe has said shall exist in all times, and for the best ends, between man and man. Our inability to afford this month the names of the Brethren appointed to office in this eminent Lodge, will, we trust, be forgiven, but it would be unpardonable in us to pass by a Lodge standing so deservedly high in the Craft, without note or comment, and to which we are most desirous of paying that respect so eminently its due. We would anxiously accord to it the honour it deserves, when we find such names as Alston, Prescott, White, and many others "noted for good" amongst its members. Its contributions to the Charities as a lodge are most princely; and the support its highly influential members afford to the Masonic Institutions, can never be forgotten. We trust in future numbers to be afforded many opportunities of testifying to the great deserts of this munificent portion of our Ancient Fraternity.

British Lodge, No. 8, Bro. Wilkin, W.M.—We regret exceedingly not having received any detail of the proceedings of this lodge during the present season; and the regret is increased because we know how valuable such information would be. The British Lodge possesses amongst its members many of high Masonic repute, and large Masonic attainments, and has been for years an example of Masonic Brotherhood to its compeers. It has all the advantages of Fraternal feeling within itself, which it would disseminate through the world. It is a firm supporter of the Charitable Institutions; its name, and that of its members will be found amongst the most conspicuous in the list of subscribers to their funds; whilst its hospitality is as diffuse as its working is perfect.

Enoch, No. 11.—This is one of the most numerous lodges in point of numbers in the Metropolitan district, and has selected for its W.M. our old and valued Bro. Geo. Friend, the late S.W. In our notice of the Boys' School Festival, it will be seen how much the presence of the members of this lodge added to the appearance of the Hall, which, but for them, would have been comparatively empty. We hope and

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expect there will be as large an assemblage at the Girls' School Festival, for the W.M. is its Steward. Indeed, we do not doubt it; for, if respect for the W.M. would not induce their attendance, which we think it would, we are quite sure, their feelings of attachment to sixty-five children, daughters of their less-favoured Brethren, would. We have, therefore, great hope of a strong muster, and considerable support. Although this lodge is so large, we can confidently recommend its working; and, with great pleasure, bear testimony to the perfect order and regularity of its proceedings, both in the lodge, and, when "high-time" occurs.

THE TUSCAN LODGE, No. 14, Bro. Lloyd, W.M.—There is not a lodge to be found in the Craft, conducted upon more truly Masonic principles than this; it can boast in no small degree of its consisteney; for its attachment to Masonic excellencies of every kind, and we scarcely know a more gratifying sight than the long and able phalanx of Past Masters, who are ever attendant upon its meetings. It has been our great privilege to have been received within its walls very recently, and it is one of the lodges with which we were first acquainted in our youthful days of Masonry, alas! now long past, but never to be forgotten; and we have been more than gratified at finding in their places the same faces, we remember in the olden times, wrinkled a little perhaps, and in some measure aged: but still the same in Fraternal affection—still the same in heart for the good of Freemasonry—still the same in the Masonic feelings which they imbibed in their youth. It is most gratifying to find amongst our body, those whose hair have become grey, but whose hearts are as buoyant and as anxious for the good of the Order, as when their heads were young and their hearts more warm. There will be found amongst "The Tuscans," Brethren of great Masonic knowledge—those who undertake duties, to perform them, and having done so are thankful for the good those duties have produced. The present most admirable Worshipful Master, is Vice President of the Board of Stewards for the Girls' School Festival; and we know, if his influence but equals his wishes, the Tuscan Lodge will be again found in its usual high and palmy position.

OLD DUNDEE LODGE, No. 18.—The late S.W. Bro. G. Cox, was duly installed Worshipful Master, at its meeting in February, and we congratulate that lodge that the dignity and efficiency of this old community will be properly supported by the worthy Brethren who have preceded him in the chair. We have not been favoured with a report from this lodge; but we observe the name of the Worshipful Master on the dinner ticket of the Girls' School Festival. This at least is starting from the right goal, and we trust the worthy Worshipful Master will receive the support he anticipates.

ROYAL ATHELSTAN LODGE, No. 19, met on the second Wednesday in January. Bro. W. Burch was installed by Bro. W. Honey, P.M. Bro. Hawkins was appointed S.W.; Bro. Warren, J.W.; Bro. Levick, S.D.; Bro. Stone, J.D.; and Bro. Bywater, I.G. There was a large attendance of the Brethren, including Bros. Savage, Honey, Gale, Millar, McDougal, Robb, Starling, and Birchin—all Past Masters of celebrity and vast Masonic attainments.

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THE GLOBE LODGE, No. 23, met at the Freemasons' Tavern, on the third Thursday, in January, when Bro. Bennett was installed by W. Watson, P.M. Bro. Blackburn was appointed S.W., and Bro. Banks, J.W. There were present Bros. Fenn, Tombleson, Watkins, Levick, and Goring, P.M's., and a large muster of the Brethren.

CASTLE LODGE, No. 36. — *January* 31.—Bro. Townend having been unanimously elected Worshipful Master for the year ensuing, was duly installed, when he appointed Bro. James Townend, S.W., and Bro. W. R. Packwood, J.W. The ceremony was efficiently performed by Bro. R. B. Newsom, P.M., who delivered suitable addresses to each officer, and congratulated the lodge upon having so talented a Brother to preside over them, adding that, assisted as he would be by efficient officers, he did not doubt, the Castle Lodge would maintain its high standing among the lodges of the Craft for its observance of the ancient laws and regulations of the Order, sound Masonic working, and hospitality; as well as that its officers and members would evince every disposition to assist in, and support the expressed intentions of the Worshipful Master, as to the delivering of lectures and explaining the tracing-boards of the several Degrees, with a view to the general inculcation of sound Masonic principles amongst the members, and the elevation of the character of the lodge in the opinion of occasional visitors, as well as in that of the Craft at large.

At the next monthly meeting in February (in pursuance of these projected and cordially received arrangements) the W.M. called upon Bro. R. B. Newson, P.M., to favour them with an explanation of the Lodge-board of the First Degree; at the meeting it was also announced that the J.W., Bro. Packwood, would also give an exposition of the principles set forth in the Tracing-board of the Third Degree.

Bro. Henry Muggeridge, P.M., of the Lion and Lamb Lodge, was unanimously elected a joining member, and by request of the Worshipful Master, consented to accept the office of Secretary, and was duly invested.

The Castle Lodge will in future hold their meetings at the King's Head in the Poultry, instead of the George and Vulture as heretofore.

In conformity with our intention to afford a space for a Report of the Proceedings of the Metropolitan and Provincial Lodges, we beg to recommend to the general consideration and adoption of our readers, a motion (brought forward by Bro. R. B. Newsom, P.M. of the Castle Lodge), for the establishment of a Special Charity Fund, to be raised by the imposition of a small additional sum to the Initiation, and Joining Fees as well as from the annual subscriptions of the members of the lodge. A brief glance at the substance and order of the resolutions, set forth by the Brother referred to, and a few of his remarks in support of them, will form at once the best comment and advocacy we can make in their favour, feeling satisfied that their intrinsic claims well deserve the consideration of the Craft in general.

Resolved—

"That there shall be a Charity Fund attached to this lodge, to be called the 'Castle Lodge Charity Fund.'

"That each Joining Member on his Initiation shall pay, in addition to the Initiation-fee, the sum of 3s.

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"That each Joining Member shall, in addition to the Joining-fee, pay the sum of 2s.

"That each Subscribing Member shall, in addition to his Annual Subscription, pay the sum of 2s.; such sums to be placed to the credit of the Charity Fund of the Lodge.

"That any decayed Brother who has been a Subscribing Member to this lodge, or his widow, applying for relief, shall, if his petition be approved by a majority of Members present, be assisted out of the said fund.

"That, when the amount shall have reached the sum of 12*l.*, a sufficient sum shall be paid to the Worshipful Master, to make him a Life Governor of one of the several Charities, if he will undertake to serve the office of Steward for the lodge; but, if he shall prefer not serving the Stewardship proposed, the same shall be allowed to one of the Past Masters or Officers, according to seniority, who may be willing to serve.

"That out of the said fund, the lodge itself, at the earliest convenience, shall be made a Donor to the Charities, to such an extent as will make the Worshipful Master, for the time being, a Governor for a stated period, or for life, as shall be agreed."

Bro. NEWSOM having given notice at the preceding meeting that he should propose the above resolutions, rose and said:—"Worshipful Master and Brethren,—As most, if not all, the members now present are (it may fairly be presumed) in full possession of the several points of the motion of which I gave notice at our last meeting, respecting the institution of a charity fund, having for its object a more extended scope of usefulness, its merits alone remain to be considered, and they are such as every Mason must admit to be suggestive of the practical tendency of Masonry, to develop the most generous impulses of the human heart in 'Brotherly love, relief and truth.' That I anticipate with an almost undoubting confidence your candid attention and support, as well as your final concurrence in my conviction of its consequence to the best and most lasting interests of our ancient and honourable institution, is as certain as that I feel there are many present who could more ably (though not more assiduously) advocate its interests amongst us. To confine the few remarks I am about to advance within as concise a compass as possible, I shall at once beg to call your attention to a few of the more obvious reasons we have for its adoption. The first, I need hardly say, is the fact of its embracing a moral obligation to which we all subscribe at our initiation, and which as consistent, moral beings we are bound to act up to as far as in us lies. The three pillars of our temple, 'Faith, Hope and Charity, the greatest of which is Charity,' I contend, should lose by our practice none of their 'fair proportions,' either amongst ourselves or in the opinion of the uninitiated world (who can alone judge of us by our acts), and who are willing, whatever may be their cavils and objections on other points, to give us credit for our brotherly love and charity. But I fear, that with some little truth, it may be said we are feasting on our reputation for virtues, which less through the absence of benevolence than from want of mental energy, we are causing to grow 'fine by degrees and beautifully less.' The most simple calculation of our present annual resources, and almost the only object to which they are devoted, will suffice to convince you that it is no straining of the point to say as much as this; for,

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by our present mode of proceeding, we are actually in no condition as a lodge to afford the smallest aid to the unfortunate, or to subscribe as we should to the several Charities connected with our Order; and our present arrangements scarcely enable us to meet the calls upon our exchequer for our usual entertainments, being dependent to a great extent upon mere casualties (such as initiation fees, &c.), even for the liquidation of tavern expenses. If a poor and distressed Brother makes application for assistance (and none of us know how soon it may be our lot!), he is told 'We have no fund applicable to his case;' and he is either sent empty away or relieved by private subscriptions. Such are amongst the more obvious reasons we have for its adoption; for it provides for these contingencies, and holds out a prospect of an extended sphere of usefulness to the Castle Lodge, which I would fain hope is as much desired by every member present as by myself. It must, if we give a moment's reflection to the subject, be far preferable to return to our several dwellings under the consciousness of having lightened the load of care sustained by some worthy Mason, or given hope to some striving spirit, rather than leaving him to fortuitous benevolence. We should then stand more in the enviable and dignified attitude of the ancient founders of our Craft, under the shadow of whose liberal patronage the arts of industry and ornament, the poet, the painter, and the architect flourished, and advanced till they attained an eminence that remains still the wonder of time. Let us, Brethren, at least make the attempt to imitate the virtues which first made our Order eminent."

Royal Jubilee Lodge, No. 85, Gerrard's Hall, Basing-lane, met on the 2nd Tuesday in January. Bro. Joseph Nunn, was installed by Bro. Levick, P.M., and appointed Bro. Haward, S.W., and Bro. Hurrell, J.W., Bro. Savage, and several other Brethren attended as visitors.

Moira Lodge, No. 109.—This most influential as Lodge justly celebrated for the correctness of its working as for its hospitality, has re-elected the W. Bro. G. W. K. Potter to the chair, and we think the Brethren by doing so have evinced their own sound judgment, as much as they have honoured the W. M. We have neither time nor material for giving a history of this Lodge, which so long boasted of that great and good Nobleman and Mason, the late noble Bro. the Earl of Moira, as its patron, master, and friend; but we do know, that it has produced some Brethren who have done honour to the Craft, and whose names will descend to posterity enwreathed with Masonic laurels. Of that number we confidently say the W.M. is a conspicuous example; he is kindly in his disposition, charitable in every action, able and willing to sustain all the great and leading landmarks of the Order, courteous in behaviour, and most hospitable in his position; we may fairly point him out as an example to future Masters of the Lodge and to coming generations, as a strenuous supporter of the Order, and an honour to the lodges, of which he is a member. We believe it is the intention of the lodge to present the W. Master with a splendid Jewel at its next meeting, in testimony of their great regard for his personal qualities, and for the truly Masonic feeling he has exhibited during the time he has filled the Chair; indeed, since

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he has been a member of the Craft.* The officers appointed we sincerely hope will, in their respective offices, prove their regard for the W. Master by attention to their present duties, and by treading in his steps in their Masonic career.

The BURLINGTON LODGE, No. 113, continues its meetings, though it has had to deplore the absence of its Father and Treasurer Dr. Crucefix, caused by continued indisposition. Bro. Faudel has been elected Treasurer and Secretary. The death of Bro. Crucefix having been reported, at the last meeting of the Lodge, Bro. Phillips eloquently moved—"That a letter of condolence should be sent to Mrs. Crucefix," which was unanimously carried. The following is a copy:—

"We, the Masters, Wardens, and Members of the Burlington Lodge, unanimously desire to express to Mrs. Crucefix our unfeigned sympathy and condolence under recent severe affliction.

"We well know how feeble is the power of words to mitigate the distress of the heart.

"To that Gracious Being, who alone can raise up the sorrowful and comfort the afflicted, we commend her in her present trial, trusting, in His mercy, to lighten the burden of her woe; but we are most anxious to testify to her the affectionate regard and deep respect with which we associate the memory of our much lamented Friend and Brother; and to assure her, that whilst she has lost a kind and faithful husband, and the Charitable Institutions—more especially the Asylum for Aged and Decayed Freemasons—its founder, and a firm and liberal friend, this lodge has to lament in its late Past Master, a zealous and upright Brother, whose many virtues it may be in the power of his successors to emulate, but never to excel. C. W. C. HUTTON, W.M."

Burlington Lodge, Piazza Coffee House,
March 1850.

SHAKESPEARE LODGE, No. 116.—We feel more difficulty in commencing an account of this great and useful community than of any, of which we have written; not that it does not present to us enough to eulogise, but because we know not where to commence our praise, nor how long it would be before the theme were concluded. It would seem to us that all the merits of Freemasonry should be presented at once to our view, in order that we might select the most admirable for our portraiture. If the work "in Lodge" be the object of our selection, we must go to the Shakespeare Lodge to find it; if Brotherly Love is to be depicted, it will be discovered in the Shakespeare Lodge. If we need evidence of the most unbounded hospitality, still we may go to the Shakespeare Lodge, and there it will be found. If that which is more noble, more enduring, than all—Charity, shall present itself as it ought, and be selected as it should be, it is to be found clothed in all its majesty of loveliness in the Shakespeare Lodge. We had the pleasure of witnessing the installation of the W. Master, Bro. Melvil, by that excellent Mason, Bro. G. Soames, and those only who have witnessed Bro. Soames's working, can duly estimate the excellent manner of its accomplishment. Every word breathed knowledge of the subject treated upon, every action evinced the clearness of the W. Brother's intellect and comprehension; the working of the excellent and W. Brother has ever elicited our warmest admiration, and not a portion of it was lost

* This event took place at a most numerous meeting of the lodge, on Tuesday, the 26th inst.—ED.

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upon this most interesting occasion. It has been the good fortune of this lodge to have been presided over for many years by Brethren of great talents and respectability; and no one who had the happiness of being present at its meetings during the last year, could fail to remember the kindness of Bro. Stephens, when acting for the W. M. Bro. Gillespie, whose absence, in consequence of serious indisposition, every member and visitor could but regret, although he was so efficiently represented by the Acting W. Master. Bro. Melvil, the present W.M. was initiated in the lodge a few years since, and has filled, successively, the various offices leading to the Chair, with great zeal and attention, and now having attained it, he will, we know, maintain, in its fullest extent, the dignity of the lodge, and the respectability it has so long sustained. A history of this lodge would be one of Masonic Charity; but we refrain from commencing it, simply because we know not where it would end. The W. Master, on the festival succeeding his installation, became a Life Governor of the Girl's School, and on representing his lodge as Steward, gave the magnificent donation of 100*l.*; this is one of those lodges whose aim is the doing the most good, and for this object it strives with proportionate efforts, and generally succeeds. Bro. Heisch, S.W., Mullens, J.W., and the other officers appointed, are worthy to succeed the present excellent W. M., when it shall be their turn, and prove themselves worthy of that honour, as they assuredly will do.

Universal Lodge, No. 212.—At the meeting in January, Bro. A. Attwood. W.M., installed his successor, Bro. Lieut. Hill, *R.N.*; we are happy at hearing this lodge is in high working order, and that one of its proudest features is, that it is "universal" in supporting *all* the Charities of the Order.

St. Paul's Lodge, No. 222.—This lodge, which is unceasing in its effort for the public weal of Freemasonry, is no less famous for its working, than for its usefulness. Amongst its members will be found many, whose names are so well known in the Masonic world, as to ensure to them the respect and admiration of the Craft. The M.W.G. Master saw in Bro. L. Chandler, P.S.G.D., those Masonic attributes, which most properly gained for him the Purple; and there is no Brother on the Dais who more dignifies it by his virtues, independence, and fraternal regard for his Brethren. Bro. Cleghorn—one of those lights in Masonry, whose brilliancy is never eclipsed, is also a Member of this Lodge, and does honour to the position he holds in it of P.M. Bro. W. Foster White, who is beloved by his associates, and is one of the very best working Masons in the Craft, is also a P.M.; we had the honour of witnessing his work, when he placed in the Chair, in "due form and order," the present W. M., Br. Golding Bird, *M.D.*, *F.S.A.* It was a duty so ably and beautifully performed, as to deprive us of that envy we should have otherwise felt, in not having the honour installing a Brother of such high attainments in his profession, and of such acquirements as a gentleman and a scholar. It is delightful to find such Brethren as Dr. Golding Bird, throwing off the weight of thought for a time, which their avocations necessarily induce, and changing the subject of their meditations for those afforded in a Masonic Lodge. The W.M. has won golden opinions, by the amiability and

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suavity of his manners in the lodge, and the respect of the Masonic Body out of it. Of his munificence and charity, we need but allude to his donation of fifty guineas, at the last festival of the Girls School, to which he was before a Life Governor, to prove that he has a Masonic heart! Every officer appointed promised attention to his duties, and will fulfil them.

LODGE OF JOPPA, No. 223.—A grand Masonic Ball, under the patronage of several of the members of the above Lodge, took place on Thursday Evening, January 31, at Lazarus' Assembly Rooms, 38, Mansell Street, Goodman's Fields, which was most respectably but not very numerously attended, arising from ill-health and bereavements of several of the relatives of the Brethren and those ladies who intended honouring the ball with their presence; indeed we heartily wished that double the number had been present, for it was a well conducted and elegant *réunion*, and quite a novel and interesting sight. The Brethren, appearing in their varied jewels and decorations of their respective orders and offices, formed a brilliant scene, added to which the graceful appearance of the ladies, the admirable band, and polite attention of Bro. Maurice Davis as D.C. greatly enhanced the hilarity of the evening. The refreshments were of the first quality and in abundance. After the first part of the programme was concluded, the whole of the company were ushered into the supper-room, the tables of which were covered most profusely with every thing that could be desired, which at once establishes the worthy host as a liberal caterer.

JORDAN LODGE, No. 237.—The annual Festival of this Lodge was held at the George and Vulture Tavern, Cornhill, on Thursday, the 10th of January, when Bro. James Scambler was installed in the Chair, W.M. by Bro, E. H. Patten, G.S.B., P.M., and father of the Lodge; we need not say how admirably that interesting ceremony was accomplished, when so excellent a P. M. had to perform the duty. There being no business before the lodge, when the Installation was completed, the W.M. went through the ceremony of Initiation, for practice and instruction, and to prove to the members how competent he was for the office, he had been so unanimously elected to fill. This is one of those retiring lodges "which does good by stealth, and would blush to find it fame;" a lodge, never wanting when "Charity" is the theme; then it is foremost in the field. It supports all the Charitable Institutions of the Craft; it is principally indebted to Bros. Patten and Jacklin for its continued prosperity; and it is praiseworthy in them that they have never missed attending the duties of the lodge since they were initiated into it, twenty-five years ago. The Senior and Junior Warden, Treasurer, and Secretary, &c. &c., were all appointed and invested, and the whole business of the day was concludedin Brotherly love and harmony.

EMULATION LODGE OF IMPROVEMENT No. 318.—At a meeting of the above lodge, held at the Freemasons' Tavern, March 1, 1850, it was proposed by Bro. Stephen Barton Wilson, Past Treasurer, seconded by Bro. John Savage, Past Treasurer, and resolved unanimously, "That in consequence of the demise of the late Bro. Robert Thomas Crucefix, P.J.G.D., the Brethren of this Lodge, do take the earliest

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opportunity of expressing their deep sympathy and heartfelt sorrow at his loss, and of recording their sentiments of high admiration, for the talent and ability which distinguished him through his long and useful Masonic carer. To his active benevolence and untiring zeal, the Craft are indebted for that valuable institution, the Asylum for Worthy, Aged, and Decayed Freemasons, of which he was until his death, the highly respected and much esteemed Treasurer. To his practical illustration of many of our most sublime and beautiful Masonic emblems may be ascribed much of the emulation which exists among the noviciates of the Order; and to the anxious care and solicitude which he for many years manifested towards this Lodge, may be attributed a great portion of its present prosperity and usefulness;" thereupon it was proposed by Bro. John Hervey, Treasurer; seconded by Bro. Joseph William Mountain, Honorary Secretary; and resolved unanimously, "That the above resolution be written on vellum, framed and glazed, and hung in a conspicuous part of the Lodge."

Bank of England Lodge, No. 329.—The Brethren of this Lodge met, as usual, at Radley's Hotel, on the second Thursday in January, when that worthy Mason and talented Artist, Bro. Edwin D. Smith, was installed as W.M. for the ensuing year.

The ceremony of installation was most efficiently and impressively performed by the immediate P.M. Bro. Graves, whose careful study and correct practice entitle him to the highest commendation as a Working Mason.

Bro. Smith commences his career as W.M. with the assistance of a most efficient staff of officers. Bro. R. Costa, whose proficiency in Masonry affords satisfactory promise of his future eminence in the Craft—filling the Senior Warden's chair; whilst that of the J.W. is filled by his Bro. M. Costa (the distinguished composer and pre-eminent conductor) whose diligence in the acquisition and zeal in the performance of his Masonic duties are highly creditable to him.

The Rev. Bro. Ferris, on his reappointment as Chaplain to the Lodge, delivered a brief but eloquent address to the Brethren, directing their attention to the beautiful lessons of morality and brotherly love inculcated by Freemasonry, and exhorting them to the practice of the virtues which it enjoins, as the sure means to their own happiness, and of promoting peace and good-will among mankind.

The banquet provided by Bro. Radley was worthy the good taste and liberality of the host, and the established reputation of the house. On the removal of the cloth, the beautiful canon composed by Bro. M. Costa, and presented by him to the Lodge, was sung with more than usual effect; the Bros. Ransford and other visitors kindly taking part in the performance.

When the health of the Visitors was proposed, one of the guests, an officer who had served many years in India, in acknowledging the compliment, stated how highly Freemasonry was appreciated in that country, and how well its principles were understood and practised there—as an instance of which he narrated the following anecdote:—

On one occasion at a dinner party in India, he found himself seated by the side of a Native merchant, whom he discovered to be a Brother Mason. Their recognition of each other as members of the Fraternity, placed them at once on the most friendly footing, and

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heightened the pleasure of their social intercourse. After the entertainment had concluded and they were about to part, his newly-discovered Brother took him by the hand and said,—"Bro. A., I know that you have money invested in the house of Messrs. B. and Co., and I, a Brother Mason, earnestly advise you to withdraw it immediately."

The narrator thanked him for his advice, and, although he had no previous reason to doubt the stability of the firm in question, he had too much faith in the principles which govern the conduct of Freemasons towards each other, to disregard the friendly warning of a Brother. Accordingly, on the following day he withdrew his money, and the result shewed the value of the information given, for in a few days after the house stopped payment.

He therefore had to thank Freemasonry for securing to him the sum of 5000*l.*, which he would most unquestionably have lost had he not been a Freemason.

We have to notice another meeting of this Lodge, held under circumstances of painful interest, which, when contrasted with the former meeting, shows how closely connected in this world are our sorrows and our joys.

A very fully attended Lodge was held on the 14th instant, at which the Brethren appeared in Masonic mourning, to do honour to the memory of that amiable man and distinguished Mason, Bro. Dr. Crucefix.

Dr. Crucefix was a P.M. of the Bank of England Lodge, and maintained his connection with it many years, up to the period of his death. He was on terms of private friendship with many of the Brethren; and, as a necessary consequence, beloved and respected by all who knew him.

After a presentation had been made to the Lodge by Bro. P.M. Bainbridge, M.D., of an elegantly-bound copy, in a high state of preservation, of the first edition in quarto, of the "Book of Constitutions," printed in 1723, and the routine business had been transacted,

Bro. WRIGHT, P.M. and Treasurer, in a speech of unaffected pathos and genuine feeling, moved the following resolutions; which were seconded by the W.M., and carried unanimously.

Resolved—

"That the Brethren of this lodge, deeply sensible of the irreparable loss they have sustained in the death of their beloved Brother and revered P.M., Dr. Robert Thomas Crucefix, are anxious to give expression to their grateful admiration of his varied talents, his unbounded philanthropy, his active benevolence, and practical brotherly love, and to record their feelings of affectionate regard for one who was endeared to all who knew him by his amiable disposition, and by the social virtues which adorned his private life—whose loss they sincerely deplore, whose memory they affectionately reverence, and whose name they would not 'willingly let die.'.

"That in paying this last tribute of respect to the memory of their departed Brother, they forbear to speak of his practical skill and ability, his consummate knowledge, and unrivalled attainments in Freemasonry, because they consider it a privilege and a duty, appertaining only to the Craft at large, to do honour to his public character as a Mason. They cannot, however, refrain from expressing their feelings of gratification and pride, that the

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name of their revered Brother will be transmitted to posterity, by a monument worthy of the Freemason and the man—The Asylum for Worthy, Aged, and Decayed Freemasons, and that this noble Institution, founded by his benevolent exertions, will perpetuate the memory of his eloquent, unceasing, and heartfelt advocacy of the cause of Masonic Charity."

Resolved—

"That a copy of the foregoing resolution, written on vellum, be framed and glazed, and suspended in the Lodge at all future meetings of the Brethren, in the hope that the respect thus shewn to the memory of a good man may influence all who read it to reverence his virtues and emulate his example."

The Secretary was desired to write a Letter of Condolence to the widow (Mrs. Crucefix), and to transmit a copy of the Resolutions.

Several P.M.'s of the Burlington and other Lodges were present on this occasion, and examined, with feelings of admiration, softened by regret, the excellent likeness of their departed Brother Crucefix, which this lodge possesses, in its noble "Book of Portraits of the Members," painted by the W.M. Bro. Smith. The Brethren may well be proud of the treasure they possess in this splendid work, which will now be regarded throughout the Craft with feelings of great interest.

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PROVINCIAL.

BEDFORD.—On December 19, 1849, the second anniversary of the Stuart Lodge was celebrated in Bedford. There was a large attendance of brethren from Luton, Northampton, Hitchin, &c. At this meeting the term of office, as W.M., of Henry Stuart, Esq., *M.P.*, expired, in which office he is succeeded by Bro. Thomas Riley, of Bedford. The banquet was held at six o'clock, at which the W.M. presided, supported by P.M. Stuart, *M.P.*, Brother Rule, from the Grand Lodge of England, P.M. Thompson, Brethren Theed Pearse, T. W. Pearse, Dick, M.D., Wm. Nash, Thomas S. Trapp, &c. The Vice Chair was occupied by G. B. John Trapp, the Senior Warden of the lodge, supported by G. Brethren Ezra Eagles, Bradford, Rudge, &c. After the customary toasts were disposed of, a splendid Past Master's jewel was presented, by P.M. Stuart, to P.M. Rule, in acknowledgment of the kind services rendered by him on the formation of the Stuart Lodge. The expense of the jewel was voted out of the funds at a former meeting of the lodge. The speech accompanying the presentation was characteristic and appropriate, and elicited a suitable reply from Bro. Rule. Succeeding this was an incident of an exceedingly interesting character, and one most unexpected to the Brother who was the special object of it. The presiding officer announced that the members of the lodge unanimously entered into a private subscription for the purpose of presenting a testimonial of gratitude and esteem to their late excellent W.M. With the fund thus raised they had purchased a jewel, made from a design by Bro. Rudge, which was certainly as superb in the execution, as it was chaste and elegant in the design. Having expressed the sentiments of the lodge with regard to the liberality and general fraternal conduct of P.M. Stuart, the presiding officer handed the jewel to him. P.M. Stuart, who was no less gratified than surprised at this mark of esteem, expressed his cordial and grateful thanks to the W.M. and members of the lodge, with whom he felt so much pleasure in being associated. The harmony of the meeting was greatly promoted by Bros. Nunn and Hartley, the latter of whom had come from Stratford-on-Avon to attend the anniversary.

CHELMSFORD, Dec. 27, 1849.—The annual festival of the Lodge of Good Fellowship, 343, was this day celebrated at the Lodge-room, White Hart Hotel, on which occasion the Worshipful Master for the ensuing year was installed. The proceedings in the lodge were characterised with additional interest by the joining of Bros. Capt. Samuel J. Skinner, R.A., and the presence of the D.P.G.M., Dr. G. R. Rowe, who had kindly consented to act as Installing Master. Many other distinguished brethren, from the metropolitan and other lodges, were present, amongst whom were Bros. Graham, Pryer, Bisgood, Simpson, Matthews, Starling, Wright, Roberts, Brown, &c. After the Deputy Provincial Grand Master had been received with the usual Masonic honours due to his exalted position in the Craft, he proceeded, in a most efficient manner, with the installation of Bro. Andrew Meggy,

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P.J.G.D., as W.M. for the ensuing year. The Worshipful Master afterwards appointed Bro. Capt. Skinner to the office of S.W., being the highest compliment which he could bestow upon him for the very kind and ready manner he had acceded to the wishes of the brethren to become a member of the lodge. Several excellent addresses were delivered by the D.P.G.M. Bro. Rowe, and the W.M., who paid a high compliment to the immediate P.M., Bro. Edward Butler, for the very able manner in which he had discharged his office of Master. The whole of the proceedings were worthy of the high distinction of the "Lodge of Good Fellowship," and were characterised by that kindly feeling and perfect harmony, which so universally prevail in the social intercourse of this ancient and honourable fraternity.

Bocking.—On Tuesday, the 25th of February, a very interesting Masonic Assembly took place at Bocking, on the occasion of a visit from the Provincial Grand Master, R.W. Bro. Rowland Alston, to the North Essex Lodge, No. 817—a lodge which, though constituted only in the spring of 1849, already numbers more than thirty members. Upwards of sixty brethren were present from all parts of the province of Essex, together with several visitors from London, and the principal officers of the Provincial Grand Lodge of Suffolk, recently established under the government of Lord Rendlesham, *M.P.* In the lodge, the W.M., Bro. F. J. Low, P. Prov. S.G.W. for Essex, performed several of the ceremonies in the best and most impressive manner; and the efficiency of all the officers, especially in so young a lodge, was the subject of much approbation. At the banquet, where the able and justly popular Master also presided, the greatest cheerfulness, unanimity, and friendship prevailed. After the usual loyal and Masonic toasts had been drunk, the Prov.G.M., in returning thanks for his health, expressed in strong terms the gratification which he derived from the state and prospects of Masonry in Essex. When he first assumed his present office, five lodges existed in his province of which one only was in a state of anything like efficiency. He had now the happiness of seeing nine lodges in full work and prosperity; no less than eight of which had sent members to the present meeting; and in this, the youngest lodge of the province, what had this day been witnessed was enough to prove how Masonry was cultivated in Essex. He thanked the brethren deeply for the kindness they had ever shown him, and the W.M. of the North Essex Lodge for his great and successful labours, of whom he would state publicly his belief that a better Mason never lived than Bro. Low. Loving Masonry as he did, convinced that its principles if fully carried out must tend to purify and elevate our nature, he need scarcely say, that, though no longer young, he was still ready to give all his energies to promote the best interests of the Order. He rejoiced to find that the suggestion he threw out at the last Provincial Grand Lodge, for the establishment by each lodge of a Charity Fund, had been very generally followed; and he trusted that, by these means, the character gained by Essex, in the memorable case of the family of the late Bro. Hewlett, would be long and worthily sustained. In conclusion, he would observe that, as an old soldier (for his active life commenced in the Guards), he could tell them, from experience, that discipline was necessary to ensure success. So long as they would follow, he would, to the best of his ability, lead them in the career of brotherly love, relief and truth. Nor could the result be doubtful. The

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observations of the Prov. G.M., of which we have thus given a brief account, were received with enthusiastic applause. Many other able speeches were delivered. We regret that the absence of a report prevents our describing them. The health of the W.M., Bro. Low, was drunk with great approbation. Entire harmony reigned throughout; and the only cause of regret was the hour of separation. May Masonry in Essex long continue to flourish as it now does under the auspices of the R.W. the Prov. G. Master!

CHESTER.—The brethren of the Cestrian Lodge of Free and Accepted Masons, celebrated the festival of St. John the Evangelist, at the Royal Hotel, Chester, on Wednesday, December 26, 1849. The W.M. elect for the ensuing year, Bro. John Lewis, of Wrexham, was installed by P.M. Bro. Willoughby, and appointed his officers as follows:—Bro. Sir W. W. Wynn, Bart. of Wynnstay, Senior Warden; Bro. A. Ayrton, Junior Warden; Bro. S. Brown, Treasurer and Secretary; Bro. F. Fitch, Senior Deacon; Bro. R. W. Johnson, Junior Deacon; and Bro. Gamon, Inner Guard. The Right Hon. Lord Viscount Combermere, G.M. of the Province, occupied the throne at the installation, and was supported by our respected Town-clerk, John Finchett-Maddock, Esq., V.W.D.P.G.M.; and it was really highly pleasing to see the worthy veterans enjoying good health and spirits. Among the brethren present were the Hon. Wellington Cotton, V.W.P.G.J.W., J. Leche, of Carden; John Brownrigg; Jonson, of Foxlydiate, Worcestershire; Thomas Barker, Northwich; Thomas Finchett-Maddock, P.M.; T. Ortun; Twiss, P.G.O.; Edwards, of Crewe; Robert Hughes, of Birkenhead; Martin, V.W.P.F.D.C. of West Lancashire. The Provincial Grand Master was supported on his right hand by the Deputy P.G.M., and on his left by Bro. Lewis, W.M. Bro. Sir Watkin W. Wynne occupied the chair of the S.W., and Bro. Ayrton that of the J.W. The meeting produced universal satisfaction, and speaks highly for the advancement of the Craft in the province of Chester, under the rule and guidance of the R.W.P.G.M. the Viscount Combermere.

DORSET.—The annual Festival of St. John was celebrated by the Taunton Lodge. The Right W. Prov. G. M. for Dorset, Bro. Tucker assisted in the ceremonies of the day. Bro. Robert Dinham was duly installed W. M. of Lodge 327 for the ensuing year. The Treasurer of the Clothing Fund (Bro. Eales White) reported that upwards of 600 articles of clothing and bedding had been distributed, and that the society had desired him to thank the lodge for their handsome contribution. He added, that he believed the ladies began to suppose there was some good in Masonry besides "the secret."

DURHAM.—A Provincial Grand Lodge was held at the Phœnix Hall, Sunderland, on Thursday, Dec. 20, 1849, when the following office-bearers were elected:—R. W. Bro. John Fawcett, Esq., Prov.G.M.; Bro. A. W. Hutchinson, Esq., D.P.G.M.; Anthony Wilkinson, Esq., S.G.W.; John Forster, Esq., J.G.W.; Rev. John Cundill, Prov.G.C.; John Crosby, Prov.G.T.; Matthew Thompson, Prov.G.S.; Michael B. Young, Prov. G.R.; John Bonomi, Prov. G.S.W.; G. Johnson Wilson, Prov. G.D.C.; John Scott, Prov. G.S.D.; Robert O. Harrison, Prov.G.J.D.; John Crawford, Prov. G.S.B.; William Robson, Prov.M.G.S.B.; James Spark, Prov.G.O.; William Burdes, Prov. G.P.; William M. Laws, Prov.G.T. Grand Stewards:—

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Bros. John Lennox, St. John's, No. 95; John Scorrer, Palatine, No. 114; Richard Benson, Restoration, No. 128; Thomas Walker, Granby, No. 146; Thomas Patterson, Borough, No. 614; Robert Hunter, St. Helen's, No. 774. After the proceedings the brethren spent the afternoon in a style befitting the ancient character of the Craft.

LANCASHIRE.—LIVERPOOL.—*Annual Provincial Grand Lodge.*—The annual Provincial Grand Lodge was held on Thursday, Dec. 20, 1849, at the Adelphi Hotel, in this town. The newly appointed R.W.D.P.G.M. for West Lancashire, the Rev. Gilmour Robinson, incumbent of Tockholes, arrived on Wednesday morning, and became the guest of Bro. A. R. Martin. The attendance on Thursday was exceedingly numerous, nearly all the lodges in the province being represented by the Masters and Wardens. The brethren began to assemble about ten o'clock in the forenoon, soon after which a Craft Lodge was opened in the three degrees, by the representative of the W. M. of Lodge, 35, assisted by the masters of the senior lodges. The officers of the Grand Lodge then entered the room in procession, as follows, a solemn march being played on the organ:—Bros. Carrol and Evans, Prov. G. Tylers; Hartley and Ford, Prov. G. Stewards; Baldwin, Prov. G. Pursuivant; John Molyneux, Prov. G. Organist; A. R. Martin, Prov. G. Dir. of Cer.; Clayton, Prov. G. Superintendent of Works; Walton, Prov. G. Junior Deacon; Littledale, Prov. G. Senior Deacon; Moss, P. Prov. G. Senior Deacon for Cheshire; Marsh, P. Prov. G. Senior Deacon for West Somersetshire; Walmsley, Prov. G. Sec.; L. Samuel, Prov. G. Treasurer; Henderson, Prov. G. Registrar; Rev. Joseph Burchall, Prov. G. Chaplain, supported by Bros. Brown and Hess, Prov. G. Stewards; J. Hess, Prov. G. Junior Warden; Perrin, Prov. G. Senior Warden; Eckersley, Prov. G. Standard Bearer; T. B. Molyneux, as Prov. G. Sword Bearer; Rev. Gilmour Robinson, D. Prov. G. Master, supported by Bros. Dobie and Mengens, as Prov. G. Stewards. The Rev. and R. W. D. P. G. M. was presented to the Installing Master, and having been obligated and received homage, the grand officers took their seats, the Grand Lodge was opened in due and solemn form, and an oration was delivered by the P.G. Chaplain. The P.D.G.M. then briefly stated the circumstances which led to his promotion, as unexpected to himself as, he confessed, it was honourable; and having intimated his intention to visit all the lodges in turn, in order that he might have a personal knowledge of their working, he thanked the brethren for their testimony of applause, which he trusted he should long continue to deserve. The Grand Officers having received their appointments, the contributions of the lodges to the Grand and Benevolent Funds and the dues of the Grand Officers were paid, the accounts were audited and passed, and Bro. Samuel was re-elected Treasurer for the eighteenth year in succession. The deaths during the year of two distinguished members of the Order, Bros. Ellis Yates and Foster, were feelingly alluded to; and the melancholy fact was ordered to be recorded in the minutes of the Grand Lodge. Votes of thanks were afterwards also passed to Bro. J. Drinkwater, R.W.D.P.G.M.; to Bro. Walmsley, P.G.S.; and to Bro. Samuel, P.G.T. for their services. The most important part of the day's proceedings, was the notice of motion given by Bro. T. Littledale, P.M. of Lodge 35, for raising a fund for the education and advance-

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ment in life of the children of distressed Freemasons. The motion was feelingly and appropriately introduced, and ably seconded by Bro. T. Wylie, P.M., of Lodge 368. The proposition was met in the kindest spirit; and after a rather animated discussion, in which the few objections made were successfully combated, the resolution was unanimously adopted, and now only stands over for confirmation at the next provincial meeting. Several handsome donations to this fund have been promised; and it was intimated that grand Masonic balls would probably be held in Liverpool and Preston in its favour. The proceedings were altogether most unanimous. The Provincial Grand Lodge was closed, the officers returned to the drawing-room, and the Craft Lodge was closed with due form and ceremony. About four o'clock in the afternoon, the brethren, to the number of eighty reassembled and partook of refreshment served by Bro. Radley. The Grand Officers again entered in procession. The musical brethren included Bros. Molyneux, Blewitt, Riley, Dodd, and Pinkas. Amongst the toasts were those of—"The Queen;" "The Memory of the Queen Dowager;" "Prince Albert;" "Albert, Prince of Wales;" "The Earl of Zetland, M.W.G.M.;" "The Earl of Yarborough, M.W.D.G.M;" "Le Gendre N. Starkie, R.W.P.G M., Lancashire;" "The Earl of Ellesmere and Lord Combermere, R.W.P.G.M. for East Lancashire and Cheshire;" "The Rev. G. Robinson, R.W.D.P.G.M., West Lancashire;" "Bros. Stephen Blair, and Finchett-Maddock, R.W.D.P.G.M. for East Lancashire and Cheshire;" "The Provincial Grand Wardens;" "The Provincial Grand Treasurer and the other Grand Officers;" "The Ladies;" "The Grand Stewards of the Province;" and "The Masters and Wardens of Lodges." The toasts were duly responded to by several brethren. Music was introduced between each toast; and a most delightful evening was spent. The Grand Officers retired in procession; and the other brethren departed soon after nine o'clock, the entire list of fifteen toasts having been gone through at that early hour.

The Proposed Masonic Ball.—We believe that the Masonic ball, in Liverpool, has been decided upon, and that it will be held on Tuesday, April 9; but it has not yet been decided whether it is to be a mixed ball, or one that shall be confined solely to the members of the Craft. This is a matter remaining over for consideration, many of the brethren being of opinion that the charitable fund, which it is proposed to aid, would have more advantage from the former than from the latter arrangement; whilst others are opposed to it as destructive of the distinctive character which they deem it advisable should be maintained for the festivity. Bro. Littledale has been unanimously elected the President; Bro. A. R. Martin, the Vice President; and Bro. J. B. Molyneux, the Honorary Secretary. The committee is composed of all the provincial Grand Officers and the Masters, Past-Masters, and Wardens of the lodges. The list of patrons and patronesses, it is expected, will include some of the most distinguished local families, with most of those who were present at the Manchester Masonic Ball, which took place on Wednesday, Jan. 23, and at which many of the Liverpool brethren and their female friends attended.

MANCHESTER.—*Grand Masonic Ball.*—The first of these interesting festivities for the season came off on Wednesday evening, January 23,

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in the Assembly Rooms, under the most distinguished patronage of members of the Craft and their families, when there was a numerous attendance, and the scene was one of the most brilliant which it is possible to imagine. There were upwards of three hundred ladies and gentlemen present, the former exceeding the latter in number only by about twenty or thirty. The dresses on both sides were very elegant, and the badges of the brethren varied from the simple white of the apprentice, through all the intermediate degrees, to the Chief of the Knights Templar, of which body, we believe, there is an encampment in or near Manchester. The prevailing colours for ladies' dresses were white and silver, blue and silver, crimson and silver, purple and gold—all corresponding with the decorations of the brethren, who for the most part wore their badges, collars, and jewels over deep black, with the exception of the Military, who wore them over their regimentals. Dancing commenced at nine, and was continued until five in the morning, being kept up with great spirit and vigour; and the ball was admitted to be one of the most social and pleasant ever held in Manchester. The dances were, the Country Dance, the Polka, the Quadrille, the Schottische, the Waltz, the Lancers, and the Cellarius. The band was Horrabin's; and on the staircase, the band of the 30th Regiment performed between the dances. The ball was opened by the R.W.D.P.G.M. for East Lancashire, Bro. Stephen Blair, and Miss Knowles of Bolton. There were also amongst the company, Bro. Matthew Dawes, M.E.P.G.C.K.T., East Lancashire, Bro. A. R. Martin, W.P.D.G.C., West Lancashire; Captains Rolleston, Wynn, Williams, and Lane, of the 4th Dragoons; Captain O'Grady, and the officers, of the 30th Regiment. There were also present, Bro. William Davies, (W.M., 263), Thomas Blayds Molyneux (35), Alpas (368), Gem (368), Holbrook (368), Liverpool; Newberry (P.M., 428), Portsea; and numerous visitors from London, Stockport, Rochdale, Accrington, and Staley-bridge. The services of the committee, but especially those of Bro. Wolley Foster, the chairman, and Bro. John Bell, the honorary secretary, were beyond all praise. We have not heard what was the amount of the proceeds; but the profits will go, as on a former occasion, to the fund raising for the education of the children of distressed Masons.

Oxford.—For some years past the proceedings of the Masonic Lodges, in this province, have been regarded with considerable interest, in consequence of the high position which they hold among the many which exist through the length and breadth of the land. That interest has, in a great degree, been heightened by the fact that so many members of the Apollo University Lodge have, on leaving this seat of learning, been called on to fulfil Masonic duties in various parts of the country, and thus a connecting link has been formed, and a strong feeling of attachment engendered towards their parent lodge. The high character also which the Alfred City Lodge has deservedly earned for its working and for carrying out the study of Masonry in all its branches, has caused it to be regarded as one of the most distinguished in the provinces, and has stimulated a desire among the best Masons belonging to the Grand, and other Lodges, to witness the progress which the science is making in this province. Independently of this, the watchful care of the P.G.M. of Oxfordshire, Bro. Rev. C. J. Ridley, of University College, over the province where he presides with so much skill and

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ability, has done much towards cementing the interests of the Order, which is exemplified in the most striking manner by the kind and fraternal spirit which characterises the two lodges, and gives an additional charm and zest to their meetings. Uninfluenced by any feeling of rivalry, and entirely forgetful of their different positions in society, the members of the two lodges, embracing the nobleman, the divine, the statesman, and the tradesman—cordially co-operate in the lodge-room, in the study of those Masonic principles which they put in practice when they assemble at their festive board, as well as in the various relations of life. Under such circumstances, a Masonic festival at Oxford, may well be regarded with peculiar interest; but the meeting, this week, was invested with a three-fold interest, from the fact that it involved three events, each of them important in itself. These consisted of the annual meeting of the Provincial Grand Lodge and election of its officers; the Installation of the Worshipful Master and Banquet of the Apollo Lodge; and the Consecration of the Encampment of Cœur de Lion, in connection with the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar, concluding with a banquet confined to the members of that Order.

The first of these events occurred on Monday, Feb. 8, when the Provincial Grand Lodge, of Oxfordshire, assembled at the Masonic Hall—the P.G.M., Bro. Rev. C. J. Ridley, presiding, supported by his officers, and surrounded by a large number of brethren belonging to the province, and many visiting brethren from the Grand and other Lodges.

The minutes of the last meeting were read by the P.G.S., Bro. F. Symonds, and confirmed by the lodge; after which, the accounts were submitted by the P.G.T., Bro. Blake, and passed.

The Provincial Grand Master then addressed the brethren, and congratulated them on the flourishing condition of Masonry in Oxfordshire, as evidenced by the state of their funds and the increasing accession of new members to the different lodges. With respect to the funds of the Provincial Grand Lodge, he had promised to deal with them with the greatest care, so as to be able to contribute more to charitable objects; and he trusted that he had redeemed that pledge. He congratulated the lodge on subscribing to those excellent Institutions which were an honour to the Craft, namely, the Masonic Schools for the education and clothing of boys and girls; the Annuity Fund; and the Asylum for Worthy, Aged, and Decayed Masons; and was also pleased to find that the claims of that invaluable local charity, the Radcliffe Infirmary, and of the Anti-Mendicity Society, were not disregarded. He felt assured that there would be no desire to lessen or withhold these subscriptions; but that their continuance would be a source of heartfelt satisfaction to every member of the lodge; convinced that such feelings predominated in their breasts, he had undertaken on his own responsibility, during the past year, to order the payment of 5*l.* to the Board of Health, with a view to assist them in carrying out their benevolent intentions. The case was urgent; the wants were pressing; and as there was no time for delay, he had undertaken to do that which he had no doubt the lodge would readily confirm. He gladly availed himself of this opportunity, when he saw several of the medical profession around him, to bear his testimony and tender his heartfelt acknowledgments for the valuable and assiduous services of the medical profession generally at that trying moment when the

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Cholera raged within the walls of this city; and he felt assured that there was but one opinion, that their conduct reflected the highest credit and lasting honour on that body. The Provincial Grand Master concluded by stating that he had received communications from the Secretaries of the Boys' and Girls' Schools, relative to the appointment of two Stewards to those festivals, and should be pleased if any brethren would undertake those duties. Bro. Portal, Worshipful Master Elect of the Apollo Lodge, consented to accept the Stewardship at the Girls' School Festival, and Bro. Best that of the Boys'. This announcement afforded great satisfaction, and was received with much applause.

The usual subscriptions to the different charities before alluded to were then voted by the unanimous voice of the lodge; and a new subscription of 2*l.* 2s. to the Medical Dispensary and Lying-in Charity, and of 1*l.* 1s. to the Blue Coat School, were also voted unanimously.

The Provincial Grand Master then appointed the following brethren to be his officers for the year:—

Provincial Senior Grand Warden, Bro. R. J. Spiers; Junior Warden, Bro. G. R. Portal, Christ Church; Chaplain, Bro. Rev. E. Moore; Registrar, Bro. Jas. Wyatt; Secretary, Bro. F. Symonds; Senior Deacon, Bro. F. Thomas; Junior Deacon, Bro. A. P. Cust, Brasenose College; Superintendent of Works, Bro. T. Randall; Director of Ceremonies, Bro. R. E. Wilmot, Christ Church; Sword Bearer, Bro. Lane, Christ Church; Organist, Bro. Dr. Elvey; Pursuivant, Bro. Bossom; Stewards, Bros. Gardener, S. J. Tyrwhitt (Christ Church), Brockliss, Meynell (Brasenose), Martin and Bolling (University); Tyler, Bro. Tipton.

Bro. Blake was unanimously re-elected by the lodge to the office of Treasurer.

As each officer was appointed, the Director of Ceremonies, Bro. Jennings, invested him with the badges and jewels peculiar to the post of honour, and the Provincial Grand Master addressed a few words of commendation and encouragement, which was acknowledged by each newly-appointed officer.

The business of the meeting being concluded, the Provincial Lodge closed, and the brethren separated.

Apollo University Lodge and Installation of the Worshipful Master.—At three o'clock in the afternoon the brethren of the Apollo Lodge assembled, when Bro. Burstall, of University College, occupied for the last time the chair of Worshipful Master, and brought his three years' labours to a close by initiating Sir H. Vane; W. J. Evelyn, Esq., *M.P.* for West Surrey; and the Rev. M. Bayley, of Christ Church, into the Order of Masonry. At the conclusion of this ceremony, Bro. Col. G. Vernon, Past Provincial Senior Grand Warden of Staffordshire, presented the Worshipful Master Elect, Bro. G. R. Portal, of Christ Church, to the Worshipful Master for installation. The ceremony, which is highly interesting and impressive, was conducted in the most praiseworthy and efficient manner by Bro. Burstall, who bestowed the utmost pains to give effect to it, and was loudly applauded by the brethren when he brought his labours to a close. The Worshipful Master, on assuming the chair, proceeded at once to appoint his officers for the year, when the following brethren were selected for these distinctions:—

S.W., Bro. St. John Tyrwhitt, Christ Church; J.W., Bro. Cust, Brasenose; Chaplain, Bro. Rev. C. R. Pettat, University; Secretary,

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Bro. R. E. Wilmot, Christ Church; S.D., Bro. H. B. N. Lane, Christ Church; J.D., Bro. Meynell, Brasenose; I.G., Bro. Bowles, Exeter; Stewards, Bro. Lord Ingestre (Merton), Bro. Sir J. Majoribanks (Ch. Ch.), Bro. Terry, and Bro. Russell (Exeter); Tyler, Bro. Tipton.

The newly-appointed officers were invested with their badges of office by the late W.M., Bro. Burstall, and then proceeded to the various posts assigned to them.

Bro. W. Thompson was re-elected Treasurer by the unanimous voice of the lodge, and, on his entering, to be invested with the badge of his office, Bro. Burstall presented to him, in the names of the brethren of the Apollo Lodge, the clothing peculiar to the position of a Past Senior Grand Warden, consisting of a costly gold fringed apron and collar, and pair of gauntlets, as a recognition of the great services which he had rendered that lodge in various capacities, and a testimony of their high esteem for his character, both as a Mason and a man. Bro. Burstall then invested Bro. Thompson with this clothing amid the applause and congratulations of the lodge; after which Bro. Thompson addressed the brethren, and made his acknowdgments in exceedingly appropriate terms. The business was then concluded and the lodge was closed.

The Apollo Banquet.—The banquet which succeeds the installation of the Worshipful Master of this lodge, has invariably been one of an interesting and attractive character, bringing together not only the brethren of the two Oxford lodges, but also an influx from the Grand and other Lodges. On this occasion the number of the latter was greatly augmented in consequence of several having visited Oxford in order to assist at the Consecration of the Encampment on the following day. At six o'clock the banquet-room, which has lately been decorated with exceedingly good taste and judgment, was well filled; and additional effect was given to the scene by a number of vases filled with flowers, and the elegant Grace Cups belonging to the City, which the Mayor, Bro. C. J. Sadler, had kindly lent for the occasion. The W.M., Bro. G. R. Portal, presided, and was supported by the P.G.M. of Oxfordshire, Bro. Rev. J. C. Ridley; the D.P.G.M., Bro. Burstall; Bro. F. Thomas, W.M. of the Alfred City Lodge; Bro. J. Masson, P.G.S.B. of the Grand Lodge of England; Bro. Col. Vernon, P.P.S.G.W. of Staffordshire; Bro. Sadler, Mayor of Oxford, and P.S.G.W. of Oxfordshire; Bro. J. A. D. Cox, W.M. of the Grand Steward's Lodge; Bro. Maj. Robb, P.S.G.W. of Hampshire; Bro. W. Evans, P.G. Director of Ceremonies of Dorsetshire; Bro. A. U. Thistelton, Secretary to the Boys' School; Bro. Capt. Bowyer, W.M. of the Richmond Lodge; Bro. E. A. Lechmere, P.S.G.W. of Worcestershire; Bro. R. Spencer, P.M. of No. 329 Bank of England Lodge; Bro. Lord Ingestre; Bro. Sir H. Vane; Bro. Sir R. Burton; Bro. Sir. J. Majoribanks; Bro. Evelyn, *M.P.* for West Surrey; and a large number of the brethren of the Apollo and Alfred Lodges, amounting to nearly 100 in number.

The banquet was served up in a manner highly creditable to all concerned, and satisfactory to every one present; nothing being omitted that could possibly add to the enjoyment of a party, the largest and most distinguished that ever assembled on a Masonic occasion in this city. On the removal of the cloth, grace was said by Bro. Rev. C. R. Pettat, after which the loving cups (lent by the Mayor) were passed round in ancient form.

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The WORSHIPFUL MASTER then gave the following toasts in succession:—"The Queen and the Craft;" "The Earl of Zetland, Grand Master of England;" "The Deputy Grand Master, the Earl of Yarborough, and the Officers and Past Officers of the Grand Lodge."

Bro. MASSON, Past Grand Sword Bearer, responded to the toast, and remarked that the Officers of the Grand Lodge were distinguished either for their high position in society, or for the excellent manner in which they performed their respective duties; and, from the highest to the lowest, there was not one who did not feel the greatest anxiety to promote the interests of the Order, and the welfare of the brethren. He referred to the circumstance of his having accepted the chair of the Lodge of Benevolence in London, when the case of a widow of a Mason of this province was submitted to its consideration by Bro. Spiers; and a careful examination of its merits led him to see that it was well deserving of a liberal grant, and it was unanimously recommended that 50*l.* should be awarded. He assured them that he meant no flattery when he said that after being a Mason thirty-four years, and paying the greatest attention to the science, he had never seen in all the lodges which he had visited, the work so well performed as in the lodge this day. This was exemplified not only by the late Worshipful Master, who had just concluded his three years' duty, but by every subordinate officer, and more especially by the brother who had that day succeeded to the chair. If anything could be gratifying in the highest degree to one long attached to the Craft, as he was, it was to witness this state of things, and see brethren who gave hopes that in after years they would shed lustre wherever they went by the development and diffusion of Masonic principles, and by the faithful discharge of their duties whereever a Masonic lodge might call upon them. In conclusion, he sincerely hoped that the Apollo Lodge might long continue to flourish, and to be not only an ornament to the Province, but a benefit to society.

The WORSHIPFUL MASTER said they had done honour to some distinguished brethren at a distance; but he begged now to call upon them to drink the health of one nearer home, to whom all the brethren of this Province, both collectively and individually, owed a large debt of gratitude. They all had experienced the greatest kindness from him; and all Masters and Officers, past and present, would look back with pleasure to that period of their lives when they were intimately associated with their Provincial Grand Master, Bro. Ridley.

Bro. RIDLEY, who was received in the most enthusiastic manner, said that, in returning thanks for the honour which he had received, he might venture to assume that it was not directed to an unworthy brother; because if it were not so, he should not have been called to hold the high situation which he now possessed. It was true that he had spared no exertions, and had been supported by all the brethren of the Province; and had they not done so, he could not have gone on so quietly, perseveringly, and determinedly in his duties; while, with their assistance, he trusted he might say, with honest pride, that he had laboured to advance this Province, and with some degree of success. If the brethren were satisfied that such was the case, the best return they could make for it would be by strictly adhering to the ancient landmarks of the Order, which, even in times of progress like the present, must not be lost sight of. It was gratifying to know that Masonry was progressing both in England and abroad; but he desired to see it extended more in the Colonies, because, though he would not

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say there was not a higher feeling in religion, yet Masonry might be a great handmaid to it, especially in Australia, Van Diemen's Land, and New Zealand; and, entertaining that view, he had taken some steps with some influential friends to establish a lodge in the latter country. Desirous as he was to see the diffusion of Masonry over the whole face of the globe, he sincerely wished that the waves of the ocean, which separated kingdoms and countries, were only so many connecting links to bind Masons together. He congratulated them on the marked improvement of the science in this Province, and on the large attendance on this occasion of brethren from other Provinces, which, besides being a personal honour to himself, was attended with great advantage, inasmuch as the more they were known, the more would their tenets be understood. He trusted that those brethren would not consider their time or money thrown away in coming to visit them; and that, after what they had witnessed in the lodge-room, they would admit that though they provided a banquet for themselves and friends, they were not unmindful of the wants and necessities of their poorer brethren. It was too much the habit to disbelieve what was not actually seen; and though it was a fact, that there was an annular eclipse that very day, yet some would disbelieve it because they did not witness it; and in the same way, many thought there was no good in Freemasonry, because they did not see it; to make it, therefore, a living reality, he would urge upon them to let the sentiments inculcated *in* the lodge-room be the ruling principles *out* of it in every relation of life.

The WORSHIPFUL MASTER said that his next toast was also one which both lodges would feel equal pleasure in doing honour to, inasmuch as Bro. Burstall was now connected with both in his capacity of Deputy Provincial Grand Master of the Province. With the Apollo Lodge Bro. Burstall was bound up by the closest ties; for he had for the last three years filled the Master's chair in a way that it was never filled before; while by his uniform kindness and conciliatory conduct, he had done much to advance the interests and success of Masonry. He (the W.M.) could appeal to the visiting brethren whether, in all their experience and travels, they had ever found two lodges working together so harmoniously as the Alfred and Apollo Lodges; and this excellent state of things was, under the blessing of the Great Architect of the Universe, mainly owing to the zeal, ability, and urbanity, of Bro. Burstall. In conclusion, he begged to propose "The health of Bro. Burstall, the Deputy Grand Master of the Provincial Grand Lodge of Oxfordshire."

Bro. BURSTALL said he had often risen in that room to address the brethren, and had done so sometimes with confidence and sometimes with diffidence; and, though he did not intend to take refuge in the hackneyed strain, that his feelings overcame him, yet, he begged them to believe that he felt more thankful for the honour conferred on him than he had words to tell them. He assured them that, in accepting the office which he held in the province, he had determined, and trusted he had shewn that determination, to do everything in his power to advance, not only the interests of the province, but Masonry generally. In retiring from that chair, which he had filled for three years, it was only due to the brethren to thank them for their kindness and courtesy, upon which he should always look back with pleasure. Previously to leaving that chair, he had that day three gratifying duties to perform: the first was to initiate three brethren

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into the Order, and he had seldom occupied that chair without having that pleasing task; the second was to present an acknowledgment to a worthy brother for the many services he had rendered the Apollo Lodge during a series of years, and he had no hesitation in avowing that, when he was presented with his own insignia of his office he did not feel more gratification than he did that day, when he presented Bro. Thompson with a testimony of their esteem for his character and their high sense of his services; his last, though not least pleasing duty, was in placing in the chair one who would carry out all they desired; and he would remind them that it was in their power to make the duties less onerous and more agreeable by their co-operation and countenance. He asked the members of the Apollo Lodge to give his successor the same support which they had always given him; and, as he had never presided without seeing a large conclave around him, so he hoped his successor would be equally honoured. To the brethren of the Alfred Lodge, who had always given him their support and countenance, he appealed for a continuance of the same to his successor; and, in conclusion, he begged all present to rise and do honour to the W.M., Bro. Portal, and join with him in wishing him long life and happiness.

The WORSHIPFUL MASTER returned thanks, and said he did not regard the honour which they had just paid him as an empty compliment; but he took it as an expression of good-will, and an assurance that he should receive that support which his predecessor had always enjoyed. He knew that his predecessor felt that, while he had their support, he should be able to preside over the lodge with satisfaction and success; and, now that he had retired from it, after serving them faithfully for a period of three years, he (the W.M.), as his successor, indulged the hope that he should meet with the same support; and he doubted not that, while he did his best, he should receive it. He thanked the brethren of the Apollo Lodge for the confidence which they had reposed in him, and assured them that nothing should be wanting on his part to justify it. With respect to the brethren of the Alfred Lodge, he hoped that they would always feel as much at home under his rule as they had under his predecessor's; for his study would be, to keep in view that brightest star in the horizon —namely, a kind and cordial feeling between the two lodges; and he should be truly grieved if, from any omission on his part, he had a less numerous attendance of those brethren than was the case during the Mastership of his predecessor. He hoped that any omission or error committed by him would be overlooked, and attributed not to intention but to want of ability; and, in conclusion, he trusted that while he filled the chair they would meet happily, part happily, and look with renewed pleasure to meeting again.

The WORSHIPFUL MASTER again rose and said that there was no pleasure greater than that of meeting old faces; and he was happy to see a brother present whose arduous civic duties had doubtless occasioned his long absence from the lodge. He hoped that that brother would, when it was convenient to him, indulge them with his presence; for he might rest assured that no face would be more heartily welcomed among them than Bro. Sadler, the Mayor of Oxford and Past Senior Grand Warden of the Province.

Bro. SADLER returned thanks, and said that thirty years had elapsed since he entered the Masonic Order; and during that time he had

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filled every office in the lodge; and he trusted that he had done so with no disadvantage to the Order, or discredit to himself. He was one of three who had joined in the undertaking to provide the present building for their benefit and comfort; and he could truly say, that some of his happiest hours had been spent under this roof; and he hoped that he should never forget or lose sight of Masonic principles, which tended to make men better members of society, better Christians, and to promote the happiness of all. He had now the honour to fill, for the second time, the office of Chief Magistrate of his native city, to which, as well as to all the other offices he had filled, he had been called by the unanimous and unsolicited voice of his fellow citizens, from whom he had received more substantial marks of confidence and kindness than had fallen to the lot of any other citizen. For many years he had held the Commission of the Peace; and in the discharge of that important trust he had not sought to make friends by favouring the rich or oppressing the poor, but had tempered justice with mercy, holding the scales with an equal poise; and, by adhering to those cardinal virtues—fortitude, justice, and temperance, he hoped to receive those rewards which were the most grateful to all who acted on those truly Masonic principles—truth, honour, and mercy.

The WORSHIPFUL MASTER then proposed "The health of the Officers and past officers of the Provincial Grand Lodge," which Bro. BURSTALL acknowledged in suitable terms.

The WORSHIPFUL MASTER next proposed "The health of the Worshipful Master, Officers, and Brethren of the Alfred Lodge," and said that nothing afforded him greater delight than to be honoured with their presence, and to witness the good feeling that existed between the two lodges, which was the best proof that they not only professed Masonry, but carried it out in practice.

Bro. THOMAS responded to the toast, and acknowledged that it was truly gratifying to him to hear such honourable mention made of the lodge over which it was his good fortune to preside; he assured them that he should be happy to co-operate with the Apollo Lodge, and maintain the most friendly feeling between all the brethren, both in the lodge above and the banquet-room below.

The WORSHIPFUL MASTER then proposed "The health of Bro. COX, Worshipful Master of the Grand Steward's Lodge," which, as it was the first in rank, so its lectures were models for the whole Craft.

Bro. COX returned thanks, and remarked that the working which he had witnessed that day would have done credit to any lodge in the kingdom; and it was a great pleasure to all who had Masonry at heart to see its principles so well carried out, and witness two rival lodges meeting as they did on the level and parting on the square. Another matter which afforded him much pleasure, was the peculiar constitution of the lodge, embracing, as it did, men of high family and standing; and it was gratifying to see the work done in such a way, that when they left Oxford they would carry with them those good principles instilled into them there, which must tend to make the Apollo Lodge one of the most valuable and useful in the land.

The WORSHIPFUL MASTER next gave "The health of Bro. Col. Vernon, Past Provincial Senior Grand Warden of Staffordshire."

Bro. Col. VERNON returned thanks, and expressed the gratification it afforded him in being present on this interesting occasion, and bore testimony to the skilful working of the Worshipful Master and his

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Officers, concluding by assuring the brethren that they would not meet a less cordial welcome than they had given him whenever it lay in their power to visit his lodge in Staffordshire.

The WORSHIPFUL MASTER then proposed "The health of Bro. Major Robb, P.S.G.W. of Hampshire."

Bro. Major ROBB returned thanks, and begged to add the humble testimony of a Mason of thirty years' standing, who had visited various lodges at home and abroad, but had never seen Masonry more fully and effectually carried out than he had this day; and it required no prophetic mind to foretel that this lodge would not be large enough to accomodate its members; for it was not only in the talent which was obvious in those who presided, but in the rising talent and latent energies around him, which led him to anticipate the increasing advancement and prosperity of this lodge. As in Staffordshire, so in Hampshire, there was not a lodge which would not cordially welcome a visiting brother from Oxford, and return that kindness, hospitality, and urbanity, which he had received, and which had made him entirely forget, though he had been but two days here, that he was any longer a stranger among them.

The WORSHIPFUL MASTER rose and said, that, as charity was the foundation of their Order, he begged to propose "The health of Bro. Thiselton," who represented the Boys' School, and to wish prosperity to that valuable Institution.

Bro. THISELTON responded to the toast, and observed that, as he had officiated as Secretary to the Boys' School for twenty-four years, he might be supposed to know something of the merits of that Institution. He could assure them, that it was founded on the true principles of Masonic charity, and was not confined to any particular sect or denomination, but was open to all alike, wherever resident. It was established in 1798, when twenty children were elected; but by the increased patronage which it had received, and the liberal contributions of the lodges and brethren, the number had been extended to seventy, who are clothed, instructed, and afterwards apprenticed to suitable trades. Of this number ten boys lived in London, thirty in the outskirts, and the remaining thirty were from the country, and some even from Ireland; the principle upon which the school was constituted precluded their having all the children under one roof, as was the case with the Girls' School. He had the honour to belong to the Lodge of Antiquity, which was renowned for its working; but though he had been connected with it for twenty years, he was bound to state that he never saw the working done in so perfect a manner as he had witnessed this day in the Apollo Lodge. He should bear it in mind, and feel a pleasure in reporting it in London. In conclusion, he wished that the various lodges in England recognised the principles of charity to the same extent as the Oxford Lodges, and then their benevolent Institutions would be in a far better position than they were at the present time.

The WORSHIPFUL MASTER then proposed "The health of Bro. Capt. Bowyer, Master of the Richmond Lodge, and the brethren representing other lodges."

Bro. Capt. BOWYER responded to the toast in appropriate terms.

The WORSHIPFUL MASTER then proposed "The health of Bro. W. Thompson, Treasurer of the Apollo Lodge," and congratulated him on receiving a testimonial, the value of which was enhanced by the pleasure which the brethren had in presenting it.

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Bro. W. THOMPSON, who was received in the most enthusiastic manner, said, that if on ordinary occasions he felt a want of words to express a sense of their kindness, he felt it to a far greater extent now, when it devolved on him to return his gratefnl acknowledgments for that mark of respect conveyed to him in the testimonial which they had that day presented to him, and the value of which, as justly remarked by the Worshipful Master, was enhanced by the spirit and pleasure with which it was given. During his connection with Masonry, which had extended to twenty years, he had no hesitation in saying that some of his happiest hours had been spent in a Mason's lodge; and if there was one honour which he valued more than another, it was being elected a member of the Apollo Lodge, and being appointed its Treasurer. He felt, however, that these distinctions being conferred on him were more attributable to a respect to the memory of his father, who held the same office, than to any claim or merit of his own; and, entertaining that conviction, he would endeavour to imitate the example set him by his father, and tread in his footsteps. He would study to promote the welfare of the Order, and endeavour, by the promulgation and practice of the principles of Masonry, to show that it was more than a name. In conclusion, he begged them to accept the warmest acknowledgments of a grateful heart; and he assured them that he would strive to prove himself worthy of their kindness and confidenee by devoting his best services towards promoting the interests of Masonry generally, and of the Apollo Lodge in particular.

The WORSHIPFUL MASTER then proposd "The healths of the newly-initiated brethren, Bros. Evelyn, Sir. H. Vane, and the Rev. M. Bayley."

Bro. EVELYN returned thanks, and claimed indulgence for himself and the newly-initiated brethren, who he said, were so dazzled by the blaze of light which had burst upon them, that they felt, like travellers in a strange country, fearful lest they should stumble against some rule of the Order. He was happy in being brought from darkness to light, and from a world which he had witnessed of contending passions, and brickbats, and dead cats, and to be introduced to a new world, where peace and happiness prevailed, and the predominant feeling was to diffuse such blessings to all within their reach. He rejoiced that he had not left Oxford without attending this festival, because it had afforded him the opportunity of seeing men of all ranks and classes uniting and fraternising together for their general good; and, in conclusion, he would express a hope, on his part and on that of his comrades, that, while the should not repent being initiated into this ancient and honourable Order, so the brethren would not have reason to regret having admitted them to a privilege of which they had just reason to be proud.

The WORSHIPFUL MASTER proposed "The healths of the Past Officers of the Apollo Lodge," for which Bro. BEST returned thanks.

Bro. BURSTALL proposed "The health of the Senior Warden and Officers of the Apollo Lodge," and expressed a confident hope that they would faithfully discharge the duties devolving on them, maintain the character of the Apollo Lodge," and promote the interests of the Order.

Bro. ST. J. TYRWHITT, S.W., responded to the toast, and observed that the honour paid them was prospective, and referred to services

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which might be performed rather than to any already rendered; he received it, however, with feelings of personal gratitude; and while it would stimulate himself and brother officers to increased exertions, he trusted that their conduct would in some degree justify the choice which the Worshipful Master had made, and promote that which was the noblest of causes, not only in Oxford, but in the world. They would endeavour to follow the bright example of those who had preceded them, to give effect to that fraternal concord and Masonic charity which formed the basis of their Order, and to lose no opportunity of shewing both by practice and precept that its fundamental principles had taken root in them and brought forth fruit.

The WORSHIPFUL MASTER then gave the closing toast, "To all Poor and Distressed Brethren over the face of Earth and Water."

Tea and coffee were then served, after which some excellent singing by various brethren beguiled another hour, when the National Anthem was sung, and the party broke up, highly delighted with the day's proceedings, which will long be remembered with feelings of pleasure and satisfaction. It is but just to remark that the entire arrangements were confided to Bro. W. Thompson, who gave the best proof on this occasion that he was well qualified to undertake a duty of so arduous a nature.

Masonic Testimonial.—On Tuesday, Feb. 26, the brethen of the Alfred City Lodge assembled in large numbers at the Lodge-room, in order to present to Bro. S. Burstall, late W.M. of the Apollo University Lodge for three successive years, an elegant silver tankard, as a mark of their esteem for his private character, and their high sense of the services which he has rendered to Masonry in this province, not only by the efficient discharge of the duties devolving on him, but by his unwearied exertions to place the two lodges on the most friendly footing. The addresses of the W.M. of the Alfred Lodge, Bro. F. Thomas, in presenting this testimonial, and of Bro. Burstall, in acknowledging it, were spirited, eloquent, and appropriate. On the same evening two brethren were initiated, after which the assemblage withdrew to refreshment. Before the meeting separated, the box for benevolent purposes was handed round, and the sum of 10*l.* was collected to aid Bro. Stephens, the late Tyler of the Alfred Lodge, who has left Oxford and is now on his way to the golden regions of California, carrying with him the best wishes of all the brethren, with whom he has been so long associated, and by whom he was most deservedly esteemed. Bro. Bull has been unanimously elected to fill the office of Tyler, vacated by Bro. Stephens.

Apollo University Lodge.—The members of the Apollo University Lodge assembled in large numbers at the Masonic Hall, on Tuesday, March 5, when several candidates were initiated. The brethren were honoured with the presence of the Grand Chaplain of England, Bro. Rev. J. E. Cox, (of All Souls' College), who made a special visit in order to witness the working of the lodge and the Masonic spirit, with which the two lodges co-operate for the general good of the Order. At the banquet, the W.M., Bro. Portal, in proposing the health of the Grand Officers of England, alluded to the efficient services of Bro. Cox with reference to the Masonic Girls' School, who, in addition to the pleasure which he derived in the fulfilment of his important duties, had the gratification of witnessing the fruits and success of his labours. Bro. Cox, in responding to the toast, alluded to the system of education

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adopted in the Girls' School, and remarked that it was a very pleasurable and unprecedented fact, that not an instance had occurred where a child educated at that school had strayed from the path of virtue, or thrown discredit on that invaluable institution. He assured them that the provision for the instruction of those tender minds was indeed a labour of love, and an additional inducement to every brother to be proud of his connection with Freemasonry. He expressed the regret which he felt, that he had not, while he was an undergraduate of this University, availed himself of the opportunity of joining Freemasonry; but the happiness which it had since afforded him would attach him to the Order to the latest period of his life. He congratulated the members of the Apollo Lodge on the admirable manner in which they conducted their business, and on the increasing prosperity of their lodge, which he looked on as calculated more than any other to effect the regeneration of Masonry, sending as it did, its embassies to every part of the kingdom, and each one forming a nucleus in his own locality. He assured them that this his first visit to their Lodge had been a source of much gratification to him, inasmuch as it had afforded him the opportunity of seeing two lodges, composed of members occupying different positions in society, animated by one feeling, and studying to promote to the utmost that which was the fundamental principle of their Order, "Peace on earth, good will towards men."—The addresses of the Grand Chaplain, and of the Provincial Grand Master, as well as of the Worshipful Master of the Apollo and Alfred Lodges, were listened to with much interest.

SHREWSBURY.—On Monday, January 7, the brethren of the Salopian Lodge assembled in the lodge-room, Raven and Bell Hotel, to celebrate the annual festival of St. John, and were visited by several brethren of the Salopian Lodge of Charity and the Roden lodge, Wem, in this county. After the preliminary business of opening the lodge, &c., the company, in full Masonic costume, sat down to refreshment. When the usual loyal toasts had been given and right loyally received, the customary Masonic ones were proceeded with: "The Right Hon. the the Earl of Zetland, M.W.G.M. of England;" "The Grand, Deputy and Provincial Grand Masters of England, Ireland, and Scotland;" "Sir Andrew Vincent Corbet, Bart.;" "Sir Watkin Williams Wynn, Bart., together with other distinguished members of the Craft," were severally proposed and drunk with Masonic honours. The lodge was closed in due form at ten o'clock; and the rest of evening was spent most happily, the brethren separating at a late hour.

SIDMOUTH.—On Thursday, December 27, 1849, being St. John the Evangelist's Day, the annual Masonic meeting was held at the Masonic Hall, Old Fore-street. Good feeling and spirit prevailed until a late hour.

SUFFOLK.—*Perfect Friendship Lodge, No 522, Bee-hive Inn, Ipswich* Feb. 20.—The monthly meeting of this lodge passed off with more than usual *éclat* in consequence of the brethren having determined to present to their immediate Past Master, Bro. Charles Thomas Townsend, a jewel, designed by Bro. Edward Dorling, in token of their esteem for him as a Mason, the expense of which has been entirely defrayed by the voluntary and individual subscriptions of the subscribing members, with one or two exceptions. Such reunions as these are conducive to the well-being of members of lodges; and it is to

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be regretted they are not more general. During the lodge hours the W.M. Bro. James Franks presented the tribute, accompanied with a testimonial signed by the subscribers, to Bro. Townsend; and in a very eloquent and a feeling address, pointed out to the younger members the necessity of application to their Masonic studies, to meet a reward similar to the one now presented to their late W.M. Bro. Townsend returned thanks in a lengthened speech, and the lodge was closed in due form.

SOMERSET.—*Taunton*, February 12.—A vast number of Masons from distant parts of the Province paid the Taunton Lodge the great compliment of assisting in the solemn ceremonies usually observed in consigning the remains of a deceased brother to their final resting-place. On this occasion, the sentiment which induced the attendance of the brethren was manifest in its genuine Masonic character. It was neither pride of birth or station, nor exhibition of gorgeous pageantry, which prompted the sojourning of so many brethren to the valley of the shadow of death; for the deceased, Bro. Davey, was a worthy, although humble Mason, and held the most inferior office in the Taunton Lodge. To Bro. Eales White and the older Past Masters of this distinguished lodge the arrangements were entrusted by the R.W. the Prov. G. M., Col. Tynte. The arrangements, as far as the brethren were concerned, met the warmest approbation of all, for the laudable simplicity and absence of flaunting banners and other ostentatious display which too often characterise the "pomp and circumstance" of burying the dead. It was observed that the brethren were decorated with the many and various jewels of the Order and Degrees which they had won: this is precisely as it should be, and worn at precisely the proper time—it was the maximum of individual honour to the remains of even the "Tyler" who *was worthy*, and presents a goodly lecture to such as are apt to ridicule the mysterious Fraternity. Very few of the Taunton Lodge were noted as absent on this occasion; and we are convinced that the pressing necessities of their other avocations *alone* prevented their joining in the mournful and truly Masonic ceremonies of the day. The procession, enumerating nearly one hundred brethren moved from the Lodge-room at half-past eleven, in the following—

ORDER OF PROCESSION.

A Tyler, with staff or wand.
Visiting Brethren and Lodges, two and two, Juniors preceding.
Past Members and Members of the Taunton Lodge, with white wands.
Officers of ditto with ditto.
W. Master, attended by two Deacons, with ditto.
Steward with wand.
Visiting Prov. Grand Past and Present Officers.
Acting Grand Officers, Somerset.
Deputy Prov. Grand Master.
A Grand Pursuivant, or Tyler.
R.W.P.G. Master for Dorset, attended by two Grand Officers of Dorset.
A Grand Tyler.
R.W.P.G. Master for Somerset, attended by two Grand Officers, and Grand Stewards.
A Grand Tyler.
A Steward, with staff and crape, walked on each side of
The Coffin.

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We observed among the assembled brethren, Bros. Sir John Pole, W. Tucker (Prov. G. M. for Dorset), Stradling, Maher, Hayman, Rev. W. R. Crotch, Rev. T. Llewellin, J. W. Street, Eales White, Trevor, Browne, Rae, Bridges, Waghorn, Francis, Axford, Murlis, Dinham (W.M.), Herniman, Abraham, Kingsbury, Jacobs, Williams, Hunt, Gould, Butler, and other eminent Masons. They judiciously proceeded round Castle Green to Bath Place, where the body of their deceased brother was brought out and placed in the rear of the procession. On the coffin were placed the various clothing and insignia of the departed brother, the bearers being the companions in arms of the deceased "Sergeant Davey;" the recruiting sergeants and party also of the Guards, the 40th (Somerset Regiment), and Artillery, evincing a very proper feeling by following with the families and mourners. The procession advanced to the gorgeous church of St. Mary Magdalene, where the body was received by Bro. W. R. Crotch, *A.M.*, Chaplain to the lodge, and by whom the service was performed with singular solemnity and effect, which seemed much to move the immense congregation assembled on the occasion. The choir of St. Mary Magdalene sung Dr. Blake's beautiful anthem, "I have set God always before me," in a manner which will not readily be forgotten. The corpse was then accompanied to the grave by the Chaplain, the brethren surrounding it, and the Lodge of Unanimity and Sincerity, Taunton, to which the deceased belonged, taking their station at the head. On the Chaplain's concluding, the P.G. Secretary broke his wand, and the Wor. Master also breaking the sword of the deceased Tyler, casting the same into the grave, with the customary exclamation on such occasion of "Alas, our brother!" then delivered the following oration, the commanding appearance of the Rt. Wor. Brother, together with his fine voice, adding much to the effect of the well-timed and eloquent address:—

"From time immemorial, it has been a custom among the fraternity of Free and Accepted Masons, at the request of a brother on his death bed,* to accompany his remains to the place of interment, and there to deposit his body with the usual formalities. In conformity with this usage and at the special request of our deceased brother, whose memory we revere, and whose loss we deplore, we have assembled in the character of Masons to resign his body to the earth, whence it came, and to offer up to his memory, before the world, that last tribute of our affections; thereby demonstrating the sincerity of our past esteem and our inviolable attachment to the principles of our Order. Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them, we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die—we go on from one design to another, add hope to hope, lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death, when we least expect it, and at an hour which we probably were led to expect might be the most pleasant of our lives.

"What are all the externals of majesty, the pride of wealth, or the charms

* The last breath of the dying brother to his son was desiring him to convey such request to Bro. Eales White, who, he was sure, would attend to his wishes, with that kind consideration for every one, which Bro. White cherished like a true Mason.

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of beauty, when Nature has paid her last debt? Fix your eyes on the last scene, and view life, stripped of its ornaments, and exposed in its natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our deceased brother, let Charity incline us to throw a veil over his foibles, whatever they may have been and let us not withhold from him that praise which his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf; perfection on earth has never been attained; the wisest, as well as the best of men, have erred; his actions it is our duty to imitate, and from his weakness we may derive instruction.

"Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment, as life is uncertain and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but let us embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this life shall cease to delight, and the reflection of a religious life will yield the only comfort and consolation. Thus, our expectations will not be frustrated, nor ourselves be called away, unprepared, into the presence of an All-wise and Omnipotent Judge, "to whom the secrets of all hearts are open," and from whose dread tribunal no sinner can escape.

"Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then with becoming reverence let us supplicate the Divine grace, to ensure the favour of that great I AM, whose goodness and power know no bound: that, when the awful moment arrives, be it soon or be it late, we may be enabled to prosecute our journey without dread or apprehension to that far distant country, whence no traveller returns. By the light of the Divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine Justice, let us hope that judgment will be pronounced in our favour, and that we shall receive eternal peace, in the possession of an immortal inheritance, where joy flows in one continued stream, and nothing can check its course.

"With proper respect to the established customs of the country in which we live, with due deference to our superiors in Church and State, and with unbounded good-will to all men, we appear here clothed as Masons, and publicly crave leave to express our submission to peace and good government, and our wish to serve the interests of mankind. Invested with the badges of eminence, we humbly bow to the Universal Parent, and implore His blessing on every zealous endeavour to promote peace and good-will; and we pray for His grace to assist the endeavour to persevere in the principles of piety and virtue.

"The Great Creator having been pleased, in his mercy, to remove our brother from the cares and troubles of a transitory life to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we who survive him anticipate our approaching dissolution, and be more strongly connected in the ties of union and friendship; that during the short space allotted for our present existence we may all wisely and usefully employ our time, making the reciprocal course of kindly and friendly acts mutually to promote the welfare and happiness of each other.

"Unto the grave we consign (breaking the staves and throwing them into the grave,) the body of our deceased friend, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, and for the sake,

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and through the merits of our blessed Lord and Saviour, Jesus Christ, at the grand tribunal of unbiassed Justice, extend his mercy towards all of us, and crown our hopes with everlasting bliss, in the expanded realms of a boundless immortality! This we beg for the honour of that great and glorious name, to which be glory now and for ever.—AMEN.

"Glory be to God on High! on earth peace!
"Good will towards men. "SO MOTE IT BE."

The brethren then returned to the Lodge in the same order, where those solemn and interesting ceremonies, only known to the brotherhood, closed the Masonic duties of a day, which will be long remembered in Taunton.

WORCESTER.—*The late Queen Dowager.*—At the last meeting of the "Semper Fidelis Lodge" of Freemasons, assembled at the Crown Hotel, for the purpose of celebrating the festival of St. John the Evangelist, Dec. 27, 1849, the following special resolution was unanimously adopted, and ordered to be recorded upon the minutes:—

"That the brethren of the Semper Fidelis Lodge, No. 772, participating in the deep feeling of melancholy bereavement sustained by the nation at large, in the demise of her most Gracious Majesty, the Queen Dowager, take this early opportunity of recording the deep sense of feeling they entertain for the loss of one, whose many public and private virtues had so long rendered her an object of universal esteem and admiration with the British people; and who, in her position as Queen Consort, and the widow of a most illustrious Brother of the Order, exhibited so many excellencies of character, in which that ennobling one of charity shone with more than ordinary lustre, and the cheering influences of which, being annually bestowed upon our valued institutions, *the Masonic Schools*, and with such a magnificent spirit,—has deservedly secured for her the lasting gratitude and approval of the Masonic confederation, throughout the British empire, equally with the respect and esteem of all other classes of their fellow countrymen."

YORKSHIRE.—STOKESLEY.—On Monday last, the brethren of the Lodge No. 195, met at their lodge, for the purpose of installing Bro. George Marwood, of Bushby Hall, as Master. About thirty members sat down to refreshment, provided by Bro. William Weatherill, of the Golden Lion Inn; when, after the usual loyal toasts, Bro. George Marwood, Esq., proposed the health of Installed Master Leveau, of London, and presented to him, in an able address, and in the name of the brethren of the Lodge 795, a most handsome and massive silver spirit-stand, as a token of the regard and esteem in which he has always been held by the brethren of the lodge, and his willingness, at all times, to render all the assistance possible for their lodge. Bro. Leveau having returned thanks, proposed the health of the late Master, John Handyside, Esq., to whose exertions the lodge is indebted for having brought it to its high and elevated position.

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SCOTLAND.

GRAND LODGE OF SCOTLAND.—*Quarterly Communication, Feb.* 4.—The Grand Lodge of Scotland holds its quarterly meetings in the Waterloo-rooms. The place of meeting is a *large hall*, which would contain with comfort about three hundred individuals; on the present occasion, there were rather more than one hundred brethren assembled. The room is very neatly, although plainly decorated, there being a few gilt Masonic emblems upon the window-cornices. The throne is a richly-gilt chair, under a richly tasselled velvet canopy; a few prints, Masonic and others, hung upon the walls, complete the description. The chairs, pedestals, &c., for the Wardens, are not deserving of remark. A stranger will be astonished at the small number of brethren who attend these meetings, particularly as there are only four of them in the year; but what will astonish him more, is the variety of costume in which the brethren attend, which is scarcely in any one instance Masonic, and, to say the least, is exceedingly incongruous.

The first business on the paper was, "Proxy Commissions;" all of which passed *pro formâ*.

The minutes of the Grand Lodge and of the Grand Committee were then read; when a discussion arose respecting the correspondence between the Duke of Atholl and the Festival Committee, on his Grace being requested to take the chair at the dinner on St. Andrew's Day, particularly as the noble Duke had expressed himself so decidedly of opinion on a former occasion, that instead of a dinner, when few brethren could conveniently attend, there should have been a supper at a *moderate* charge, so as to allow as many of the brethren as possibly could to avail themselves of the opportunity of joining the Masonic festival. It is generally understood that his Grace declined taking the chair at the dinner, because, had his wishes been consulted, he would have preferred to have attended an evening meeting at a moderate cost, in order that the true principles of the Craft might have been fully carried out.

The Report as to the Lodge Glasgow St. John, then followed. A portion of the discussion, which took place on the report of the Committee regarding the Lodge, was more suitable for the members of the Antiquarian Society than for the Grand Lodge. The committee recommended that it should be made No. 3 *bis* on the Roll, when it was suggested that it should obtain the first vacant place. A motion was, however, made, that it should be placed as No. 11, in opposition to the Report, upon which the vote was taken; previous to which, a brother moved "That all strangers be ordered to retire."

The R.W. GRAND MASTER suggested the propriety of not excluding the strangers, and that they might move to another part of the room.

Notwithstanding the Master's suggestion, the same brother persisted with his motion, until it was hinted to him that strangers would think it rather uncourteous treatment. This induced him to give way.

The vote was then taken by those brethren walking out of the room, who were willing to give Glasgow St. John the first vacant place on the Roll, No. 11.

The next business, a Petition for Erection of a Lodge at Grey Town,

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Mosquito, recommended by Prov. G.M. of Jamaica, &c., and also at St. John, New Brunswick, was agreed to.

The following proposition was then discussed :—

"That all Past Masters of Lodges holding of the Grand Lodge of Scotland, shall be members for life of the Grand Lodge of Scotland, upon payment of an annual subscription to the Fund of Benevolence of 5s. each, to be paid within one month after St. John's Day, in December; and that such right shall cease by the non-payment of such contribution, but may be renewed on payment of the year's subscription in full, when they wish again to be members. Brethren, Past Masters from the Colonies or other parts abroad, to be entitled to their right of membership at any time during the year, upon reporting themselves to the Grand Secretary, and paying up the full contributions for that year."

The mover of this motion urged the advantage to the Craft, if it were carried; but the effect of his arguments were considerably lessened by his imperfect knowledge of the English tongue, and his want of fluency. Before the motion was seconded, one brother moved that it be at once rejected, as "The Past Masters were not responsible to any Lodge."

Bro. Leon's motion was, however, seconded by a brother, who pointed out, that, in all other Grand Lodges, Past Masters had the right and privilege of being members from having held the office of W.M. of a lodge; and, that none had a better claim to be members than Masters, who had regularly filled the chair of a lodge, and thus were fully qualified to conduct the business of Grand Lodge.

Several other brethren spoke in favour of the rejection of the motion, some contending that the Grand Lodge could not be better conducted, than it now is, and that it would be much worse if Past Masters were admitted; that, what other Grand Lodges did, or how they conducted their business, was no rule for the Grand Lodge of Scotland. In reply to the seconder of Bro. Leon's motion, it was also remarked that, upon the principle which he argued, a person, once a member of Parliament, should always continue so. It was evident, from the nature of the speeches made in opposition to the motion, that the speakers on that side could carry their point in the Grand Lodge. A brother just before the taking of the votes, remarked that the strongest argument he had heard in favour of the motion was, the manner of making the proposition for rejection, and the observations made by the brother who presented it, in which there was no reason. In continuation, he urged that it would be well for the Grand Lodge of Scotland to take example from the English Constitutions on other points as well as this; for although Scotch Masons boast of the antiquity of their branch of the Order and of their Grand Lodge, still there is much need of improvement, and in fact, to copy more than has been done already from the Grand Lodge of England, which has more than four times the number of lodges upon its roll, which is to be attributed to its exactness of working. Had the Freemasons of Scotland been kept as strict as their English brethren, the consequence would at the present day have been, that there would have been on the roll a greater number than in England. This brother further argued, that, upon principle, the Past Masters ought to be admitted to the privileges of Grand Lodge, and commented severely upon the careless and slovenly manner, in which the generality of Scotchmen are made Masons, the irregular way in which many of the lodges are conducted, and the method

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by which they obtained the honour of P.W.M. whether by election or rotation, when in fact they were not able to open a lodge, and never had either opened or closed one, or were even able to fill decently any situation in one. If the R.W. Masters of Scotland, by their votes should be induced to reject this motion, they would, in fact, declare to the whole Craft that M. P.'s are not fit to be members of the Grand Lodge, and that, even in their own opinion, they were unfit to be trusted. The brother who proposed the withdrawal of strangers, replied, deprecating the use of such language in the Grand Lodge, which he considered to be disgraceful. On the vote being taken, about ten members of the Grand Lodge voted for the admission of Past Masters; a considerable majority were, however, of a different opinion, and negatived the measure.

The next motions—

"That Law 11, of Cap. XIX. be altered, and read hereafter as follows:—Notwithstanding that this fund is intended for the relief of Scottish Masons, *whose names are duly Registered as prescribed by Section VI.*, their Wives and Children, the Committee may, in cases of extraordinary distress, afford relief *to unregistered Brethren, their Widows and Children, and* to Brethren, &c. as in Statutes."

[NOTE.—The words in italics are the proposed alterations in the existing Statute.]

"And that the Grand Lodge empowers the Grand Committee to inquire as to the possibility of getting accommodation for the Properties of the Grand Lodge, and to report at next Quarterly Communication."

were postponed for want of time, as the brethren were anxious to take the next matter into consideration, which had drawn so many of them together. This was, the Report of Committee appointed at *pro re nata* Meeting on 21st January, as to management of Funds raised in 1837, "for educating and advancing the prospects in life of the Daughters of indigent and deceased Freemasons." After a very lengthened and stormy discussion, it was agreed that the subscribers should meet the Grand Lodge, in order to make arrangemements for carrying out the intentions of the first subscribers. The Grand Lodge then proceeded to the appointment of the Grand Committee for 1850-51; and, after some other routine business, terminated an apparently unsatisfactory meeting.

ABERDEEN, *March.*—The Craft, in this city, is steadily improving. The election of four young R.W. Masters to the chairs of as many lodges, may have served to give an additional impetus to the Masonic enthusiasm, which has been manifested by the brethren for the last two years. Since the annual elections, in December, the lodges have all been in active operation, more or less, with the exception of the Operative Lodge. Candidates for the honour of admission have neither been few nor far between; all the lodges, except the one previously noticed, have been entering, passing, and raising—some of them adhering to the old plan of giving the three degrees at once; others resolutely maintaining, aiding, and abetting the march-of-improvement, and giving only one step at a time. The new hall has proved attractive to many who had given up attending lodge meetings; and the new system (strict observance), if properly carried out, will tend very much to make them regular visitors on lodge-nights. The meetings in the new hall are, at present, on Monday, Tuesday, and Wednesday; two Lodges and one Chapter one week, alternately

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with the same number the next week; and Friday, once a fortnight, the K. T. Encampment occupy it.

Seven Masonic bodies have now availed themselves of this commodious lodge room—Lodges, Nos. 54, 93, 110, and 190; and Royal Arch Chapters, Nos. 21 and 30. May prosperity and success crown the endeavours, of the brethren, who advocate improvement and correct working in Scotch Masonry!

The following are the Office-bearers of the Aberdeen Lodges, elected Dec. 27, 1849:—

No. 34—Aberdeen Lodge. Place of meeting, Aberdeen Hotel. Alexander Hadden, of Persley, R.W.M.; James Marshall, S.S.C., Edinburgh, Proxy Master; John Allan, S.W.; George Smith, J.W.; Charles Winchester, Secretary.

No. 54—St. Machar's Lodge. New Masonic Hall. James Rettie, R.W.M.; Isaac Machray, P.M.; John Cameron, Nicholson-street, Edinburgh, Proxy Master; William Ramage, S.W.; D. Robertson, J.W.; William Duthie, Treasurer and Secretary.

No. 93—St. Nicholas Lodge. New Masonic Hall. Charles Mitchell, R.W.M.; Alexander Wallace, P.M.; Edward Main, Edinburgh, Proxy Master; Robert Findlay, S.W.; James Farquhar, G.W.; William Mollison, Secretary.

No. 110—St. Andrew's Lodge. New Masonic Hall. H. A. Dewar, R.W.M.; William Ramage, P.M.; Alexander Cowie, Edinburgh, Proxy Master; Andrew Masson, S.W.; Alexander Collie, J.W.; Arthur Cowie, Secretary.

No. 150—Operative Lodge. St. James's Hall, Mutton Brae. Former Office-bearers selected.

No. 164—Old Aberdeen Lodge. Town Hall, Old Aberdeen. Alexander Stables, jun., R.W.M.; Alexander Stables, sen., P.M.; (no Proxy Master elected); Thomas Leask, S.W.; James Jaffray, J.W.; George Grub, Secretary.

No. 190—St. George Lodge. New Masonic Hall. William H. Griffith, R.W.M.; John Jamieson, P.M.; James Rettie, 7, Thistle-street, Aberdeen, Proxy Master; James Harvey, S.W.; Robert Houston, J.W.; Henry Pringle, Secretary.

Glasgow.—The Masonic ball came off on Thursday night, Feb. 28, within the Trades' Hall. The entrance-staircase and ball-room were tastefully decorated with Masonic emblems, intermingled with choice evergreens, which had a very agreeable, and, at the same time, refreshing effect to the eye. Among other distinguished parties present were—Sheriff Alison, Mrs. and Miss Alison, Sir James Campbell; Mr. and Mrs. Waldrond, of Calder Park; Mr. and Mrs. Glasgow, Ancheneath; Mr. and Mrs. Finlay, Easterfield; Miss Macneill, Ardlussa; Professor Ramsay; Professor Arnott; Major Thompson, Captain Watson, Mr. Barnes, Mr. Rhodes, Mr. Downing, and Mr. Thompson, of the 27th; Captain Mullen; Lieutenant Taddy, R.A., &c. Dancing commenced a few minutes before ten o'clock, to the strains of Thompson's quadrille band, alternating with the fine band of the 27th, under the able leadership of Mr. Wallace. Quadrille, waltz, polka, and country dance, rapidly succeeded each other, without apparent fatigue to the gay throng who had met to "chase the glowing hour with flying feet," and, not till near two o'clock were there any symptoms of breaking up.

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IRELAND.

NEWTOWN, LIMAVADY.—*Festival of St. John the Evangelist, Dec. 27,* 1849.—The Brethren of St. Alban's Lodge, No. 719, held the above anniversary with more than usual enthusiasm, at an early hour. The members of this lodge, some of whom came from a long distance, showed that although the storms of winter had set in, their hearts were warm with love to the Craft. After the usual business of installing office-bearers, &c., the Brethren sat down to refreshment, after which Bro. John Ramsey, W.M., gave the following amongst other constitutional and Masonic toasts, "The Queen—a Mason's daughter: may Wisdom, Strength, and Beauty adorn her Throne;" "The Most Worshipful, his Grace the Duke of Leinster, Grand Master," "The R. W. Sir James Stewart, Bart., Prov. G.M. of Derry and Donegal," &c. On this occasion their lodge-room (the Town Hall) was tastefully decorated with banners and other emblems of the Order, and likewise the windows were filled with three large transparences of Faith, Hope, and Charity (got up under the superintendence of Bro. John Moony), which were greatly admired by a large concourse of spectators, during the evening. The Brethren separated at ten o'clock, highly pleased with the prosperity of their lodge. Although not the "Star of the North," they consider themselves second to none in the Province, for love to the Craft and good working Order.

INDIA.

BENGAL.—The Provincial and District Grand Lodge of Free and Accepted Masons of Bengal and its territories, held a Quarterly Communication at Freemasons' Hall, Calcutta, on Thursday, October 25, 1849, at which the following Brethren were present:—R.W. Longueville Clarke, Offg. Prov. G.M.; R. W. John Chaunce, Offg. D.P.G.M.; R.W. D. Monteith, Offg. Prov. S.G.W; R. W. G. Taylor, Offg. Prov. J.G.W.; V.W. J. King, Prov. G.T.; V. W. M. S. Staunton, Prov. G.R.; V.W. J. L. Hoff, Prov.G.S.; W.C. Lazarus. Offg. Prov.S.G.D.; W. H. Fraser, Prov. G. S. B., and the members of various other Lodges.

After the Provincial and District Grand Lodge had been opened in due form, and the routine business was completed, a letter was read from W. Bro. Dr. N. Wallich, dated London, 12th July last, acknowledging receipt of the communication from the Committee, of the 1st May last; and intimating that the Testimonial presented to R. W. Bro. Lieut.-Colonel Burlton, *C.B.*, consisted of a neat dinner-service of plated-ware, and that it was intended to purchase and add a silver article on which to engrave an inscription—which would be done in communication with his colleague, R. W. Bro. Lieut.-Colonel Mackinlay. A reply was also communicated from R. W. Bro. Burlton to the letter addressed to him by the Committee on the 1st of May, which was ordered to be embodied in the minutes of this evening, for the information of the subscribers to the Testimonial generally.

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The Provincial Grand Secretary announced the receipt, from the United Grand Lodge of England, of Warrants for the two new Lodges, viz., "Charity," at Umballa, and "Good Feeling," at Agra; the Warrant for the former being numbered 823, and that for the latter 822. These Lodges were hitherto borne on the Provincial Grand Lodge Register—"Charity" as No. 30 and "Good Feeling" as No. 31; but in consequence of the *numbers* assigned to them in their Warrants by the United Grand Lodge, it had become necessary to reverse their positions in this Province—Lodge "Good Feeling" taking precedence of Lodge "Charity" by being placed in the Register immediately above it. On the proposition of the Officiating Provincial Grand Master, seconded by R.W. Bro. Chaunce, it was resolved that the above alteration take place accordingly.

The Provincial Grand Secretary was about reading a communication from Lodge "Social Friendship," No. 326, Madras, intimating the exclusion of a Brother from that Lodge, when he was stopped by the Officiating Provincial Grand Master, who remarked, that as there was now a Provincial Grand Lodge at Madras, it would be irregular to receive any direct communication from the Craft Lodges working under its Hiram, as all matters connected with Madras Masonry ought to be notified to other Provincial Grand Lodges by the Provincial Grand Lodge of that district; and that a letter to that effect be addressed to Lodge "Social Friendship." Hereupon, a discussion ensued as to the expediency of having the letter read, notwithstanding the informality pointed out by the Officiating Provincial Grand Master; with the view that the Lodges in Bengal might be put in possession of the *name* of the excluded Brother and the cause of his exclusion, in order that they might be enabled to exercise their discretion in admitting him into their Lodges either as a Visitor or Member, should he be in Calcutta and present himself as a Mason; but the Officiating Provincial Grand Master observed, that the communication not having come to this Grand Lodge through the proper medium, it could not be known whether the Brother had been excluded on sufficient grounds and that it had been confirmed by the ruling authority of the Province of Madras, and that therefore he conceived it would be altogether deviating from the regular course to make use of the letter in any way. He would accordingly propose (if no amendments took precedence of his proposition) his motion for the adoption of the Provincial Grand Lodge; which, being seconded by V.W. Brother Staunton, was carried by a majority. The Provincial Grand Secretary was instructed to reply to the letter from Lodge "Social Friendship," in accordance therewith.

The Provincial Grand Secretary intimated, that he had been this evening handed a letter by V. W. Brother Staunton, addressed by V. W. Brother W. A. Laurie (Grand Secretary of Scotland) to the R. W. Brother Major F. W. Birch, bearing date the 18th July last, an extract from which was read, and ordered to be recorded in the proceedings of this evening, for general information.

The Officiating Provincial Grand Master then addressed the Provincial Grand Lodge with advertence to a recent circumstance which had occurred in one of the Lodges in Calcutta, viz., that of recognising as a visitor, a brother who had been initiated in the *Intrusive Scottish Lodge*, but which he was disposed to ascribe to a mistaken view of the position in which that brother stood, notwithstanding that it was alleged he had dissevered his connection with the *Intrusive Lodge*. He then

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entered into a clear elucidation of the whole matter, as between the Intrusionists and the Provincial Grand Lodge of Bengal; and as it would appear that the mistake alluded to had occurred by the Lodge having acted strictly under the *letter*, instead of the *spirit*, of the former prohibitory order, which had reference only to "R. A. Chapter and the Degrees or Lodges pendant thereto," and which had been established by the same parties by whom the *Craft* Lodge had now been constituted in Calcutta (*vide* Prov. Grand Lodge Proceedings of 29th Nov., 1848); he would defer the consideration of the question in order that the Masters of Lodges might, in the mean time, consult the Members of their respective Lodges, and come prepared for finally deciding on it at the next Quarterly Communication of the Provincial Grand Lodge.

The Officiating Provincial Grand Master further remarked, that he highly disapproved of the practice of conferring degrees at a less interval than one month, as laid down in the Book of Constitutions, head "Private Lodges," Sec. 13. Under the Resolution of the United Grand Lodge of England of the 1st December, 1847, confirmed on the 1st March, 1848, a Provincial Grand Master in the Colonies was, however vested with discretionary power to dispense with the rule in the Constitutions, by allowing a brother to be advanced to a higher degree at an interval of one week, instead of four weeks; and he (the Officiating Provincial Grand Master), following the precedent set by his predecessors, had granted such dispensations; but being opposed to it on principle, he would wish to discourage it as much as possible, and would rather act, in future, in accordance with the note at foot of the Constitutional Rule, that "no dispensation can be granted to suspend the operation of this law."

There being nothing further before the Provincial Grand Lodge, it was closed in due form.

Bombay. — *Valedictory Honours to the R.W.P.G.M. Brother Burnes*, K.G.H., F.R.S.—A somewhat numerous assemblage of the "Brethren of the Mystic Tie" took place in the Fort, on the 15th November, 1849, for the purpose of considering in what manner the Craft might best do honour to the Provincial Grand Master of Western India, Dr. J. Burnes, *K.G.H.*, *F.R.S.*, on the occasion of his approaching departure for England. The Deputy P. G. M., P. W. LeGeyt, Esq., having been called to the chair, he explained in brief terms the object of the meeting, and submitted the annexed resolutions, which were carried by acclamation by the assembled Brethren:—

"1st. That it is with the deepest feeling of heartfelt sorrow that the Brethren have learned that they are to be deprived of the presence and countenance of their R. W. P. G. M., Bro. Burnes, *K.H.*, *F.R.S.*, in consequence of his returning to Europe, owing to the impaired state of his health, which will close a personal connexion between him and them which has been maintained with unbroken kindness and the most affectionate regard during a period of nearly twelve years.

"2nd. That the whole of the Members of the Craft at Bombay be assembled for the purpose of doing all honour, in the shape of a Masonic Festival, that is possible to our beloved and respected P. G. M., before his departure, and of uniting in wishing him all happiness and prosperity.

"3rd. That as a token to all men and Brethren, both here and in our native land, of the affection, gratitude, and regard we entertain towards our R. W. Bro., and of the appreciation in which we hold his brilliant achievements in the cause of charity and love to all men, four medals be founded by us for the

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encouragent of good conduct and learning in youth, to be awarded yearly to the most accomplished pupils in the following Schools :

"1st. At the Grant Medical College, Bombay, to the best Student Apprentice as recommended by the Board of Education.

"2nd. At the Schools of the Bombay Education Society at Byculla, to the best pupil in the Boys' and Girls' School (one Medal each) as nominated by the Committee of Management.

"3rd. At the Academy at Montrose in Scotland, where the R. W. Br. Burnes himself was educated, to the best boy nominated by the R. W. himself, his heirs or successors.

"4th. That the following Brethren be appointed a Committee to give effect to these Resolutions, and that a deputation wait upon the R. W. Br. Burnes, to communicate the same to him:—Bros. Le Geyt, W. Crawford, Barr, Mullaly, Blowers (Corresponding Member), Winchester, Allan, M. F. Willoughby, Jenkins, Wellis, Foreman, Manockjee Cursetjee, and W. Masters of all Lodges in Western India."

In pursuance of the above, the whole meeting proceeded to the Town Hall, where it was understood Dr. Burnes then was presiding at the Medical Board. On their arrival, the R. W. Bro. Le Geyt, Deputy Provincial Grand Master, addressed the R. W. Bro. Burnes, as follows:

"As Deputy Provincial Grand Master of Western India, it has become my gratifying but at the same time most painful duty to head this numerous Deputation of the Brethren, for the purpose of informing you of a series of Resolutions which I now hold in my hand, and which have been agreed to by acclamation within the last half hour, by a Meeting of upwards of sixty Brethren, whom the intelligence of your sudden and unexpected departure from amongst us called hastily together.

"Had time permitted, I am convinced that there is no Brother in Bombay whom you would not have seen in this room; but under the circumstances, preparation was impossible, so we hasten to place before you an expression of our sense of the loss we are about to suffer, and the high esteem and regard in which we hold you, in the shape of the Testimonials mentioned in these Resolutions, which with your permission I will now proceed to read."

After the reading of the resolutions, the R. W. P. G. M., evidently much overcome by his feelings, said, that he recognised in the resolutions the same generous and affectionate spirit which had characterised all the proceedings of the Brethren towards him since he had come amongst them, as an officer of the Craft, twelve years ago; and that he had no words to convey adequately the extent of his appreciation of it: his heart would be cold indeed if he ever forgot them and their kindness. He was reluctantly constrained to decline the invitation to meet them at a general festival before his departure. It would induce scenes and partings exceedingly painful to his feelings; and he was altogether unable, in the present state of his mind and body, to venture on such an ordeal. Moreover, the regulations of the Government rendered it impossible for officers retiring on sick certificate to attend at public entertainments. But the other proposal, namely, to strike medals for the encouragement of learning and good conduct amongst the youths of the Grant Medical College, the Byculla Schools, and the Academy at Montrose, he would accept with the utmost gratification and gratitude. The object was noble and Masonic in the highest degree; and he should be proud to have his name identified with theirs in so enduring a memorial for the furtherance of it. He was to leave the helm of Western India in the hands of a high-minded and generous-hearted dignitary of the Order, Bro. Le Geyt, whose rule would be

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one of peace and love; and it was his earnest hope and prayer, that brotherly affection would prevail amongst them, and that his anxiety to hear good tidings of them would be frequently relieved by the gratifying intelligence, that they were upholding pure Masonry, and propagating its genuine and glorious principle of *good will to all mankind.* The happiest and proudest recollections of his life in this country were interwoven with the Craft; and whatever might be his fate hereafter, nothing could deprive him of the exultation of feeling, that he had been deemed worthy of great distinction and honour at the hands of the many liberal and enlightened Brethren; whose society and support he had enjoyed at Bombay. More he might have said, but he felt too much overpowered to trust himself to pursue the subject. "Brethren," he concluded, "I know not how to thank you, or how to part with you!"

The regret of the Brethren at the inability of their beloved P.G.M. to accept of the Masonic festival, was universally felt and expressed. The deputation then separated, with the most affectionate and cordial wishes for the speedy restoration to health of R.W. Bro. Burnes, and a long enjoyment of the comforts of home in his native land.

At a meeting of the Members of Lodge Perseverance, which took place at their Rooms in Grant Buildings on the 26th October, the following Resolutions were unanimously adopted:—

"Resolved—That the Members of Lodge Perseverance contemplate with sentiments of the deepest regret, the departure from India of their highly esteemed and beloved Provincial Grand Master, Bro. J. Burnes, *K.H.*; whose rule, extending over a period of twelve years, and marked by a firm and conciliatory spirit, has been one continued series of kindness to the Brethren individually, and of devotion to the best interests of the Craft.

"Resolved—That in order to mark still further their high sense of the merits and services of this accomplished and gifted Mason, the Brethren do escort him in Masonic order, from the Town Hall to the Apollo Bunder, the place of embarkation; and that all Members of the Craft, of whatever Degree, Lodge, or Nation, be invited to attend.

"Resolved—That these Resolutions be engrossed on Vellum, and forwarded to the R.W. Bro. Burnes; and that meanwhile a Deputation wait upon him to communicate the wishes of the Brethren."

A deputation of the Brethren, consisting of Bro. Blowers, Master of the Lodge, and Bros. Wylie, Allan, Foreman, Jones, R. Leach, and Marshall, accordingly waited on the right W. Bro. Burnes, at Major Holland's residence on the Esplanade. Bro. Blowers, having in a brief and appropriate speech explained the object of the Meeting, read and presented the Resolutions, when the R.W. Bro. Burnes replied somewhat to the following effect. He expressed his deep sense of this additional honour conferred on him by the Brethren, who had now exhausted apparently every expedient by which favour and consideration could be exhibited towards him. It would be indeed a high distinction and gratification to him to be accompanied to the place of embarkation by the Brethren in Masonic Order, and he felt great embarrassment in declining such a marked compliment, especially as he was aware that a warm feeling prevailed amongst them on the subject. Yet he knew that, as kind friends and worthy Masons, they would excuse him, when he explained that the same reason which prevented his accepting a Masonic entertainment, prevented his taking a place in the proposed procession, even supposing that he were able

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to do so when it came to the test. Both of them would be occasions of public display, from which officers quitting the service on sick certificate are very properly excluded; and it would be particularly unbecoming in him, who had experienced such singular grace and courtesy at the hands of Government, to do any thing contrary to the regulations before his departure. No displays of any kind were required to bind him in constant attachment and affection to the Lodge Perseverance. He felt towards it as he felt towards his own offspring; for he had anxiously watched its rise from a feeble infancy to the vigorous frame which it now exhibits. He could have done little for it himself unless he had been aided by the untiring zeal and support of such Brethren as Bros. Blowers, Mullaly, and Wellis—honourable and upright men, whose esteem he was proud to have gained, and whom he would ever value wherever he might be placed. To all the Brethren he begged to be affectionately remembered. He would never forget the happy days he had passed with them, or their kindness to him. The members of the deputation then took an affectionate leave of the Rght W.P. Grand Master.

THE COLONIES.

GRENADA, W. I.—The Brethren of the Caledonia Lodge, No. 324, on the Registry of the Grand Lodge of Scotland, and visiting Members of the late Lodge of Harmony, No. 527, on the Registry of the Grand Lodge of England, celebrated the festival of St. John the Evangelist, by dining together in the Caledonia Lodge Room, on Thursday evening, Jan. 27. The Chair was taken by the R. W. the Prov. Grand Master, the Hon. William Stephenson, who proceeded to open the Lodge. After the usual lodge business had terminated, the Brethren were summoned to refreshment: after which, several excellent speeches were made by the Prov. Grand Master, the Master, and Officers of the Lodge. In allusion to himself, the R. W. M. spoke of his long connection with Masonry, and the high honour it afforded him to be so connected. He took a retrospect of his Masonic career, and adverted to the inroads which death and other circumstances had made among the Brethren since first he was connected with the Caledonia Lodge. He was not only the oldest Mason present, but amongst the oldest Scotchmen in the Island; and the only member of the lodge who was present at its formation. He was happy to see so many young Masons around him, who now filled the places of those who had been summoned away. He would impress upon all present, a zealous and faithful observance of their duties as Brethren; and it would always afford him pleasure to be present at, and to take part in the proceedings of their meetings. In the course of the evening—

ALEXANDER BAILLIE, Esq., the last W. M. of the late Lodge of Harmony, rose, and delivered an able and interesting speech, on the character and designs of Masonry, for the information of the younger Brethren present. He alluded, in feeling terms, to the many deaths which had taken place in the lodge of which he had been Master, and which was one of the principal reasons why it had ceased to exist.

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Since that circumstance, and he himself waning into the "sear and yellow leaf," he confessed that his zeal in the cause had, in some degree relaxed. He felt, however, inspired afresh this evening. The feeling of brotherly love which prevailed around, had animated him. He hoped it would be cherished, and he should be glad to do all in his power to cement and foster it.

JAMAICA.—*Dec.* 1849.—The following is a short account of the interesting proceedings of the last ordinary meeting of Jewish Freemasons in the "Friendly Lodge," No. 291.

The principal business of the evening being the election of Master and Treasurer for the ensuing year, Bro. Solomon Melhado and David R. Da Costa were severally unanimously elected by acclamation. Bro. Chaves was re-elected Tyler.

The presentation of the Jewel which was voted by the lodge at the last November meeting to their immediate Past Master, the Worshipful Lewis Ashenheim, *M.D.*, formed also a portion of the business of the night. This agreeable duty devolved upon the Worshipful David J. Alberga, who presented the testimonial, with the following address:—

"Worshipful Sir,—I regret that any delay should have occurred in the presentation of this jewel—a votive tribute well earned by you, and affording me much gratification in being the organ of its presentation.

"To one who has performed the duties of a Master of a Lodge, such a manifestation becomes doubly agreeable; firstly, from the consciousness that the society over which he presided lived out with health and vigour his term of office; and secondly, that the members are not unmindful of the duties they owe to one who had undertaken and faithfully performed the moral responsibility of his station.

"I bear testimony to your zeal and temper, and congratulate you on the result of a year that must have severely tested your forbearance.

"Allow me, my Brother, to invest you with the tribute, and to accompany it, on behalf of myself and the members of the "Friendly Lodge," with the expression of a hope that you may, for many years, have the gratification of wearing it, and fraternising with us in the full enjoyment of every Masonic attribute."

The Worshipful Lewis Ashenheim, on being invested, made the following reply:

"Worshipful Sir and Brethren of the Friendly Lodge,—I accept with much pleasure and satisfaction the jewel which was voted to me at the last November meeting; these feelings being enhanced by the fact of the present Master's being the organ of its presentation.

"It is highly gratifying to me to know, through this demonstration, that the lodge approve of the course of conduct which circumstances unavoidably forced upon me—a course which, however disagreeable to many at the time, and also extremely painful to me, preserved the dignity of the chair of this ancient and respectable lodge.

"I feel flattered by the expressions which have fallen from the Worshipful Master, and which bear testimony to my zeal and forbearance. I take no credit to myself for the performance of duties which are incumbent on every true Mason, and which example, I trust, will be followed by all those who may assume the reins of government in this lodge.

"I hope that my health and my professional avocations will permit to me the enjoyment of frequent fraternal intercourse with you. I gratefully thank you for this mark of affection with which you have honoured me, and which I shall always wear with no small degree of pride."

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FOREIGN.

CONDENSED REPORT OF THE MASONIC CONGRESS, HELD IN BASEL, SEPTEMBER 24, 1848.

Translated from the "ASTREA," *for the* FREEMASONS' QUARTERLY MAGAZINE AND REVIEW, *by* G. W.

The following Lodges were represented in this Congress:—

Basel—"Zur Freundschaft und Beständikeit," . .	by 40	members
Aaran—"Zur Brudertreue,"	„ 14	„
Berne—"Zur Hoffnung,"	„ 8	„
La Chaux de Fonds—"l'Amitie,"	„ 6	„
Lausanne—"Esperance et Cordialite," . . .	„ 6	„
Locle—"Les Vrais Frères Unis,"	„ 5	„
Neuenburg—"Fred. Guillaume, a la bonne Harmonie,"	„ 2	„
Strassburg—"Les Frères Reunis,"	„ 2	„
„ "Les Trois Epoques," . . .	„ 1	„
Winterthur—"Accacia,"	„ 2	„
Zurich—"Modestia cum Libertate," . . .	„ 14	„

A large number of visiting brethren, from the Orients of Lubec, Hanover, Muhlhausen, Geneva, and Amsterdam, also took a part in the work. The Lodges of Hamburg, Darmstadt, Mannheim, Stuttgardt, and Karlsruhe, had also appointed deputies; but they were prevented from attending, partly through their own private affairs, and partly by the revolution which broke out in Lorrach, in upper Baden, about six miles from Basel, on September 21. This revolution had a most injurious effect upon the Congress; for, it not only kept back the deputies from the above-named lodges, but it also prevented many of the brethren, belonging to the Baden lodges, from attending. One zealous brother was obliged to steal through Struve's corps, shortly before the engagement at Staufen, at the risk of being hung as a spy, if he had been discovered. In consequence of the German brethren not being allowed to take a part in the discussion, and many of the French brethren being unable to attend on account of the disturbances, the extent of which it was impossible to calculate in the first moments of excitement, the M.W.G.M. was induced, on the evening of Sept. 22, to propose that the sitting of the Congress should be shortened, and that it should close its labours on the evening of Sunday, Sept. 24, instead of being kept open until Monday, Sept. 25, as was originally intended. The members of the Swiss Grand Lodge, and the other brethren present, having sanctioned his proposition, they promised their assistance in carying it into effect. The Congress was preceded by a meeting of the Swiss Grand Lodge (Alpina*), the committee of management, and the deputies from the various lodges, on the morning of Saturday, Sept. 23, in the large saloon of the Stadt Casino, which

* This lodge returns a representative to the Grand Lodge of England, the communications of which are punctually observed, and properly obeyed, by a worthy and highly respectable member of the Craft, Bro. Bonorandi.—ED.

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was properly fitted up and decorated for the purpose, and which was open to the whole of the Swiss and foreign brethren who were assembled; none but the members of the Grand Lodge, and the duly authorised deputies from the other lodges, being allowed to take an active part in the proceedings. The addresses were delivered according to the seniority of the lodges.

The propositions of the Committee of Management were made by the M.W.G.M. Bro. HOTTINGER of Zurich, and his Prov.G.M. Bro. KELLER, and approved by the votes of the brethren. The alms, which had been collected by the different lodges, were handed over by their deputies to the Grand Treasurer, and appropriated to the use of the *Vachtelen* —an institution for orphan children in the Canton Berne, according to the vote of the previous year.

At two p.m., on Sunday, Sept. 24, the labour of the Masonic Congress commenced. The usual summons (as known amongst Masons) of the W.M., Bro. BREMMNER, having proclaimed that the lodge was duly prepared for the reception of brethren, they entered Grand Lodge, two and two, a band of music playing until all the brethren were seated.

The Grand Lodge was then opened in due form by the M.W.G.M., after which an ode was sung, accompanied by a band of music.

The M.W.G.M. saluted the visiting brethren, and thanked them for their attendance.

Bro. HOFFMAN, of the Orient of Basel, returned thanks on behalf of the French brethren; and, in doing so, alluded to the fact that it was owing to the exertions of the members of the Lodge *Des Frères Reunis à Strasburgh* that the Congress was held at that time, and in that place.

An introductory address by the M.W.G.M. was then delivered, in which he alluded to the origin of the first Masonic Congress in Steinbach, and to the proceedings of its first sitting in Strassburgh, in 1846, at which various Masonic questions were mooted and discussed. A second sitting was held in 1847, in the Orient of Stuttgardt, under the protection of the Lodge *Wilhelm zur aufgehenden Zonne;* when the subjects of its labours were discussions upon several questions, which were forwarded by circulars previous to its meeting, by the members of the Lodge *Wilhelm z. a. Zonne*, to the Orient in the neighbourhood. The brethren of the lodges in this place were invited to a third sitting; and at the same time three questions were proposed for discussion, which were intended to work a further progression by gently unfolding and extending the principles of Freemasonry. This extension, it was urged, ought not be either sudden or violent in its character, but to proceed cautiously and slowly in the path of past experience, carefully avoiding all rash steps on the one hand, and fear on the other. The difficulties which are opposed to a more extensive (continental) diffusion of Freemasonry, were stated to be, in the opinion of the W.M., of different kinds: indifference, the want of energetic desire to extend its benefits, and a design (on the part of many unacquainted with the principles of the Order) to prevent the fulfilment of Masonic duties. The desire (he acknowledged) is for the most part good, but not strong or active enough. It was, therefore (he continued to argue), above all things, necessary to strengthen this desire; and in order practically, to do so, that a clear perception of design should be obtained. To enlighten, and to enrich this perception, was the object of the present Congress; it was in this sense, and with this intention, that

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the Congress was opened; no less than for a free communication of sentiment, with the hope and anxiety that fraternal benevolence would preside over all their deliberations,

The regulations agreed to at Steinbach were then read by the M.W. Bro. HOFFMAN.

Discussion arose upon the first question, which was in form to this effect;—What can, and what ought Freemasonry to contribute towards the welfare of mankind, locally, nationally, and internationally?

The Orator,* Bro. SCHNEIDER, read the answer of the W.M. of the Lodge *Wilhelm z. a. Zonne*, Bro. Krebs. who was prevented from attending personally. It ran to this effect; that, "Locally, Freemasonry ought to strive to make every Brother a good citizen, a good father, and a good neighbour, whilst it ought to teach him to perform every duty of life faithfully. The Mason ought to conduct himself towards his own family with kindness and love; to assist his neighbour whenever he needed it, to subdue his own passions, and to strive to correct the failings of his neighbours by showing them a good example. Nationally, a Freemason ought to strive to promote and to maintain the welfare and the honour of his native land, to love and to honour it himself, and, if, necessary, to place his life and fortune at its disposal. Internationally, a Freemason is bound to go still further; he must consider himself as a member of that one great family—the whole human race—who are all children of One and the same Father; and that it is in this sense, and with this spirit, that the Freemason ought to work, if he would appear worthily before the throne of Eternal Truth and Justice."†

The plan‡ of Bro. Young, D.G.M. (Professor of Anatomy in the University of Basel) on the first question, inculcated the fundamental principles of Freemasonry, which he maintained have ever been:—Brotherly Love, Philanthrophy, and Mutual Assistance. To these qualities, Freemasonry of the present age has also added Self-knowledge. He argued further, that Masons ought to be men of truth and honour, and, as such, ought to form an indissoluble bond of love and friendship. "Our honourable fraternity," he went on to say, "was, in its original form, purely Christian, as might be sufficiently proved by the universal laws of Freemasonry. The life-giving element of Freemasonry must be the Christian. We require Christians," he said, "in the lodge, if we would progress in the paths of every moral and social virtue. Christian morality has passed through various stages of reformation or explanation, and is still capable of being further reformed. Freemasonry must be active, and assist this progress. Every individual Mason must be educated; and the lodge ought to be his school—the place of exercise for freedom, truth, and wisdom, in every Christian sense of these words." In continuation of these observations, Bro. Young further remarked:—"Whether the boundaries of the various nations will ever be removed, or not, is a question. If it were the will of the Supreme to remove

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* The orator in a German lodge is called a lecturer; and the orations which he delivers are his own composition. The brothers of British lodges will not fail to observe this difference.—ED.

† The coincidence between this explanation of the precepts and principles of Freemasonry in foreign lodges, will not fail to be noticed by every Bro. who rightly appreciates the high and noble principles of the Craft. Truly may it be said that Masonary is not only free, but universally the same wherever it is found, in its benevolent intentions and practical designs.—ED.

‡ The speeches of the different members are so called; their plans upon the tracing board being understood.—ED.

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national differences, why has he given us so many different languages? The nations must remain within their own boundaries, in order that one may set a good example to the other. To give up national characteristics is treason to ourselves. Schools, laws, churches, costume—all are national; and Freemasonry must also have a national character. Every lodge is in itself local and individuaal; and if it improve itself worthily in this character, then it can become a link in the one great chain which unites us all." The Worshipful Bro. concluded, by observing that, "A powerful, strong, and local formation is necessary, before a lodge can raise itself with profit to the position of a national institution. To strive for a more universal position is hurtful, and, at the same time vain, because unattainable. From Christianity alone was it possible to form the bond which ought to encircle every nation; but up to this time it had not obtained that universal object. But the Freemason was united by friendship and philanthrophy with other nations; and in this sense Freemasonry is cosmopolitan, and ought to become more and more so the longer it exists." He maintained that, "The different political and spiritual education of nations is the greatest difficulty in the way of a universal fraternisation; yet Freemasons ought ever to strive to bring about this desirable object."

Bro. ECKLIN, of the Orient of Basel, on the first question, observed, that "The fundamental idea of Freemasonry is self-improvement; but also, at the same time, the improvement of others. Freemasonry ought, therefore, to strive to make a *Sonderbund*,—a universal bond, including all mankind." After several preliminary observations, he further intimated, that "The law of life must be, 'What we are to praise, to love, and to understand at the same time;' that our contributions to the three considerations of locality, nationality, and internationality, cannot proceed from any other law, or from any other fundamental idea." He also further insisted, that "The arts and sciences which are cherished and exercised in Freemasonry, as the highest perfection of royal science, are summed up in this—to live and to act worthily; that Freemasonary insists on purity of morals in private life; that he who exercises local industry becomes useful to his more extensive Fatherland, and he who benefits his native country has also a beneficial influence upon other countries; that, locally, we labour principally by precept and example,—nationally, by activity, which has for its object the procuring national freedom and independence; and that the international objects to be obtained by Freemasonry, rest upon the extension of the great truth, that all mankind are brethren, and that the whole human race forms one large family."

Bro. GELPKE, W.M., Hoffnung, Berne, Professor of Theology, followed this speaker to the following effect:—"The brethren who have preceded me" said the Worshipful Brother "have considered the question before them in a theoretical point of view. I will consider it more practically. Locally, the Freemason can only work in a Christian sense; but, alas! this is not always the case. The Freemason ought to endeavour, in the most contracted as well as in the most extended spheres, to diffuse and make influential the true spirit of the Order; and this true Masonic spirit is Christain morality. Benevolence is one of the most ancient and distinguishing characteristics of Freemasonary; and this duty is to be performed in all cases of local emergency. In the being of Freemasonary there is further sociability and cheerfulness; and cheerfully and socially the Mason must work in the most contracted, or the most extended spheres.

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One of the chief duties of Freemasonry is industry; and his industry ought to be intelligent and at the same time moral; thus it would produce both good and wholesome fruit. Freemasonry makes itself felt in public life; inasmuch is it then creates for its members a greater degree of outward respect than they would otherwise enjoy, and enables them to continue so to act and labour as men worthy of the respect which the Craft invariably procures for her most deserving sons; and no wonder that it should be so; for Freemasons search for wisdom. As the chief object of life, it endeavours to form "MEN" in the purest and most noble sense of the word, and, both by precept and example, strives to induce others to become the same. It seeks for LIGHT; and it is on this object that the Mason ought to be locally employed. Masonic society ought to strive to exercise benevolence on a large scale; to aid and assist benevolent undertakings which exceed the strength of individual lodges, and can only be perfected by the assistance of united lodges. The lodges ought also to be active in enlightening and instructing the Brethren in the paths of wisdom. In an international view, Freemasonary ought to do what has been brought about this day; for here are assembled Freemasons from Switzerland, Germany, and France; while, in the adjoining countries, war and insurrection reign. Masonic feeling and brotherly love have brought the Brethren here; the spirit of humanity hath charmed and induced them to overstep the boundaries of their native countries; so that it is indeed a triumph of the progression of the human spirit towards perfection, that we this day are assembled to celebrate."

In continuation of this most interesting discussion, Bro. SESTER. Orient, Geneva, *l'Amitie*, stated that he believed the answer to the question submitted to them lies in the very being of Freemasonry; and after a most elaborate and temperate address, concluded his observations with these impressive words, which were listened to in breathless attention, whilst the worthy Bro. continued speaking, and were hailed at the conclusion with immense applause:—"We must be active and industrious; with love and earnestness, with perseverance and brotherly union, we must go forth to meet the outward world. Let this be the answer to the question before us, and then we shall fill up its parts from the universal principles of Freemasonry; thus the lodges will most assuredly gain more strength; the precepts taught therein will come out more into the light of day; and thus there will exist, not only a more open display of charity and benevolence, but at the same time more positive evidences of the wisdom, strength, and beauty of the Masonic life."

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ENCAMPMENTS, &c.

ENCAMPMENT OF CŒUR DE LION.—On Tuesday, February 12th, this newly constituted Encampment of Knights Templar, the first established in this place, was opened at the Masonic Hall, under the most favourable auspices. The ceremony of consecration was entrusted to Col. Vernon, of the Coldstream Guards, Prov. Grand Commander for Staffordshire, acting under a warrant as Deputy Grand Master; he was assisted by Major Robb, Prov. Grand Commander for Hampshire; Sir Knight Richard Davis, E.C. of the Encampment of Observance; Sir Knight Henry Emly, E.C. of the Faith and Fidelity; Sir Knight John A. D. Cox, Grand Registrar of the Order; Sir Knight Spencer, E.C. elect of the Cross of Christ; Sir Knight Masson, Treasurer of the Observance, and others, who visited Oxford for this purpose. The usual form and ceremonies observed in consecrating an Encampment, which are highly interesting, were most effectively performed; and the appearance of the Encampment, the furniture and fittings of which were entirely supplied and arranged by Bro. Evans, was far superior to any which we have hitherto seen. The officers named in the warrant, viz., Sir Knight Richard James Spiers, Eminent Commander; Sir Knight the Rev. C. J. Meredith, and Rev. Edward Moore, as Captains, were then installed in their respective chairs. The other officers were then appointed, viz., Rev. C. R. Pettat, Prelate; G. R. Portal, Expert; W. Thompson, Registrar; F. Symonds, Treasurer, &c. &c., and seven Royal Arch Masons were admitted to the exalted degree of the Order of Knights Templar. Sir Knight Masson then delivered an exceedingly interesting lecture on the early history of Christian Freemasonry, and its connection with the Order of the Temple. The proceedings occupied upwards of four hours, after which, a banquet was partaken of.

We regret that our space will not permit us to record the eloquent and interesting addresses which were delivered by the Eminent Commander, his officers and distinguished visitors; the impression left upon our minds will not soon be forgotten. In this celebrated seat of learning, it is most gratifying to find that the opportunity is presented to those who frequent it, of acquiring a Masonic education of the highest character, and such as cannot fail to be of lasting service to those who participate in it. The price of education is brought to bear, in an eminent degree, upon the theory and practice of the high attributers of the Order; and among the Members of the Oxford Encampment we see foreshadowed, that many are destined to fill high positions in the Masonic world, in the various provinces in which they may reside after quitting the University. On this account, we believe, that the importance which the Grand Master of the Order, Colonel Tynte, attributes to the establishment of Encampments in the Universities, is by no means overrated. The whole proceedings were arranged and brought to a successful issue by Bro. Richard James Spiers, who takes a deep and active interest in the Masonic affairs of this province, as well as in

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those of the Grand Lodge in London, which has been shown by his election for two successive years on the Board of General Purposes. The value of the Charitable Institutions connected with Freemasonry have, through his instrumentality, been prominently brought forward; and the benefits of them have already been sensibly felt in the province of Oxford. It is but just to add, that the energy and perseverance displayed by this Brother render his services the more valuable, because they rarely fail of meeting with that success which they so justly deserve.

Oxford, February 12, 1850.

Cross of Christ, No. 20.—*March* 15.—This Encampment met on the 15th of March, when Sir Knight Col. Vernon presided, many members and visitors being present. After the reading and confirmation of minutes, a ballot took place for certain Companions, who were duly elected. Sir Knight Col. Vernon called the attention of the members to that portion of the minutes that related to the election of Sir Knight Crucefix as an honorary member, and expressed in most feeling and fraternal terms his deep regret at his demise.

The required minutes having been read as regards the election of Eminent Commanders, Sir Knight Richard Spencer, Eminent Commander elect, was introduced, duly installed, and proclaimed Eminent Commander of the Cross of Christ Encampment.

The following Sir Knights were appointed officers:—Sir Knights Carver, 1st Cap.; M. Costa, 2nd Cap.; R. Costa, D.C.; C. Baumer, Treasurer; R. Dix, Registrar; T. James, Standard Bearer; Nicholls, Equerry.

It was moved, seconded, and unanimously resolved,—"That an expression of regret of the members for the death of the late Sir Knight Crucefix, P. C., be recorded on the minutes of the Encampment."

On a motion of Sir Knight Col. Vernon, which was duly seconded, it was unanimously resolved,—"That the Sir Knights do wear mourning (crape on the left arm) at the three next meetings, for the late respected Sir Knight Crucefix, Past Comp."

A Council of the Order of Malta was convened; when it was moved and seconded, and unanimously resolved, "That the following Sir Knights of this Encampment should be received into the Order: M. Costa and R. Costa, and E. S. Snell (of the Faith and Fidelity Encampment);" and they were accordingly introduced and admitted.

The Council closed, and a Sovereign Chapter of R.C. and N.P.U. was afterwards opened, and the foregoing Sir Knights received the superior degree from Sir Knight Dover.

The Chapter was closed in solemn form and prayer.

Chapter of Fidelity, No. 3, *Jan.* 4.—It would be a work of supererogation to speak in praise of a Chapter which has amongst its Companions such names as Donne, Goldsworthy, Udall, Hodgkinson, Faudel, Dearsley, Tomkyns, Best, and J. Vink—a galaxy of talent so great, that we should fear, eulogy from us would rather throw a shade over its brightness than add to its lustre; they are names so long and well known in Craft and Arch Masonry, as to insure a favourable reception

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of any report we could give, of this auspicious day; for auspicious it was, when so many officers so eminent and companions so worthy were present.

Comp. H. Faudel was installed M.E.Z.; H. Dearsley, H.; R. Spencer, J., by Comp. R. L. Wilson, P.Z., and the other officers of the Chapter. One so instructed in the workings of Masonry as Comp. R. L. Wilson, insures to us the certainty that the august ceremonies of the day were perfectly performed, and we most truly congratulate the Chapter upon the acquisition of such Principals. The following officers were also appointed:—Comps. R. Dix, S.E.; J. N. Tomkyns, S.N.; J. Andrew, P. Soj.; W. Jones, First Ass. Soj.; P. Berrell, Second Ass. Soj.; J. Hodgkinson, Treasurer; W. Major, D.C.; R. Costa, Organist; J. Vink, P.Z., Steward.

Upon a motion duly made and seconded, it was resolved, that a jewel of certain value be presented to Comp. Donne, P.Z., for the manner in which he had conducted the business of the Chapter during his year of office, as well as for the general respect and affection felt for him by the Companions.

A proposition for exaltation was made and acceded to.

March 1.—This Convocation again assembled; and the Exaltation of a Brother to the Sublime Degree, by Comp. Donne, P.Z., in the absence of the First Principal, was performed in a most efficient manner.

Comp. J. Vink, P. Z., rose, and after a high eulogium on the Masonic and private character of the late Comp. Dr. Crucefix, P. Z., who was an honorary member of this Chapter, and expressing in the most feeling terms the regret he felt at the loss the Craft had sustained by his decease, moved, that such expressions of esteem and sorrow be entered upon the minutes of the Chapter; which motion having been duly seconded by Comp. Hodgkinson, was carried unanimously.

Propositions for the exaltation of Brethren having been approved, the Chapter adjourned.

The Royal York Chapter, No. 7, met on the fourth Tuesday in February; there were present, Comp. Levick, M.E.Z., Comp. Hervey, H., and Comp. Harrison, J.; there were also present Comps. Sparrow, Muggeridge, S. B. Wilson, Savage, Honey, Graham, Evans, and Blake, Past Z's., and many other Comps. Being Election night, Comp. Hervey, was installed M.E.Z., Comp. Harrison, H., and Comp. Barnard, J.; Comp. Honey was re-elected S.E., Comp. Gouldar, S.N., and Comp. Pr. Compignè, P.S.

The Installation takes place on the fourth Tuesday in April. This Chapter is celebrated for its working, also for the able P.P's. who belong to it.

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LITERARY NOTICES.

Memoirs of Edward, Duke of Kent. By the Rev. ERSKINE NEALE, A.M., Rector of Kirton, Suffolk. London: Bentley.

It has often been a matter of astonishment to us, that a life so eventful as that of the father of our present much beloved Queen should have been so long unwritten, and that a biographer had not been found to undertake a work which must be considered as a public duty. We are not sorry, however. that the undertaking has been so long delayed, since it has induced Mr. Neale to employ his talents upon a subject to which they are so well adapted—a fair and impartial memoir of a prince, universally beloved, and especially dear to the Masonic Order for his early connection with it, and for the undeviating zeal with which he prosecuted through life its high and noble principles. There is scarcely an author of the present day who could have done greater justice to the subject, or have entered more fully into the difficulties in which the noble Prince Mason was involved. We can well believe that Mr. Neale never proceeded through any one of his literary labours with the same amount of anxiety. That anxiety must, however, be rewarded by the appreciation that will universally be awarded to his talent and discrimination. A debt of gratitude is, indeed, owing to him for the manner in which he has illustrated the facts of the Duke of Kent's career, and for the truthfulness, with which he has worked out the materials collected for this purpose. To her Most Gracious Majesty, the daughter of this most illustrious Prince, the work must be in every way acceptable. She cannot but admire and appreciate the motives which have induced Mr. Neale to carry out his intentions honestly and sincerely, it is not in her generous nature to forget the defender of her noble parent's fair fame, or to permit him to go unregarded. Be this, however, as it may, Mr. Neale has given another instance of his generous disposition, which is ever ready to be exercised in the cause of Charity, in every sense of the virtue,—and will, throughout this life, have the satisfaction of knowing that he has been able to maintain the points of fellowship alike to the prince, and to the peasant, among his Masonic kindred and Brethren.

The Life of Tasso. By the Rev. R. MILLMAN, M.A. London: Colburn. Two vols.

The character of this celebrated poet has been illustrated by various authors, who have judged of him according to the peculiar bias of their own feelings, rather than by the facts of his life. The ardent admirers of his genius have represented him as an individual suffering severely and unjustly, and enduring the pains of imprisonment with the courage of a martyr, whilst many of the Brethren have suspected that the affliction he endured arose chiefly from his connection with the Masonic order. On the other hand, the cynical have declared him to have been profligate and unscrupulous, one whose actions should be stamped with the impress of scorn, and as deserving the punishment to which he was subjected. The author of this Life takes a more just and comprehensive view of his subject. He is neither blind to the faults of the private life, nor too much captivated with the talents of

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the poet. He makes allowances, where they can be fairly admitted, and does not attempt to conceal or palliate the vices to which Torquato Tasso, like most of his race, was addicted. He does not enter into the question of Tasso's connection with Freemasons, which would have explained many circumstances of his life, which are otherwise inexplicable. The purpose which Mr. Millman has had in view, as stated in the introdution, has been to render the biography of Tasso a warning to the young of vivid imaginations, a stimulus to honourable exertion, and an evidence that life is worse than valueless, if it be not guided by the safe discipline of Christianity. He has, consequently, produced a book, graceful in point of composition, and unexceptionable on the score of morality.

Lodge's Portraits. Vol. 1—6. London: H. G. Bohn.

As this edition of a most interesting work progresses, the promise held forth at its commencement is faithfully fulfilled. The specimens of engraving are truthful records of the features of those who figured in the eventful history of the past; and although necessarily reduced to the size of the volumes, are executed in the best taste, and with every attention to smoothness and detail. A peculiar interest also attaches to them, inasmuch as the lineaments of many are traced, who once were illustrious members of this order. The letter-press is a beautiful specimen of typography, and, together with the attractions of the plates, will place these volumes amongst the most popular that have ever issued from the house of one of the most, if not the most, enterprising publisher of the day.

Masonic Fragments, &c. Compiled by Bro. N. W. Hodges, Prov. G.S. for Worcestershire. London: R. Spencer.

This is a most useful and agreeable compilation, which may be highly recommended to the Craft. It will be found not only serviceable to those provincial Brethren for whom it has originally been prepared but to the Fraternity in general. One or two matters might have been perhaps judiciously omitted, but where so much is excellent these slight faults may be easily overlooked and pardoned.

Life Book of a Labourer. By the Rev. E. Neale, M.A., Rector of Kirton, Suffolk. Second Edition. Bentley.

This is another work from the gifted author of "The Memoirs of the Duke of Kent," of quite a different class, but equally interesting and valuable in its way. As a delineation of the varied scenes of life, it is perfect. The style is simple and pathetic, and wins its way to the heart with unmistakeable power. There are few such writers in the present day as Mr. Neale, whose works have only to obtain a wide circulation, to be esteemed most highly.

*** *We congratulate our readers in being able to state, that the concluding volume (the Fifth), of* "The Golden Remains of the Early Masonic Writers," *will be issued from the Press on the 1st of May. We have seen a few sheets as they have passed through the Press, and beg to accord our high opinion of the volume, particularly the Introductory Essay on the Cypher Writing of the Eighteenth Century.*

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THE

FREEMASONS' QUARTERLY MAGAZINE AND REVIEW.

JUNE 29, 1850.

AMALGAMATION OF THE MASONIC CHARITIES.

A NEW era may truly be said to have commenced in the annals of English Freemasonry. For many years past the unhappy fact has been too well known that heartburning and strife have prevailed, whereby the many excellent objects of the Order have been impaired, and its usefulness impeded. Singularly enough the dispute originated with a work of charity, and has been kept alive by the partizans of two different Institutions, each having for its object the benefit of the poor and indigent Freemason. Into the merits or demerits of this feeling, which had too long existed, it is not our purpose to enter here. The causes, no less than the stimulants, which existed, the continuance of sentiments totally foreign to the *true* principles of the Craft, are now happily, and, we trust, for ever,—

"In the deep bosom of the ocean buried."

All differences are amicably settled; all bygones are to be forgiven and forgotten, and henceforth a bright prospect is opened, that in the cause of benevolence, no less than in the preservation of the time-honoured Landmarks of the Order, the Brethren will be able to work with that Brotherly

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love and harmony which ought always to characterize Freemasons.

The Craft will be at no loss to understand to what our allusion refers—the amalgamation of the several Masonic charities, by the conjunctiou of the Royal Masonic Annuity Fund, for the relief of poor, aged, and infirm Freemasons, with "The Asylum for Worthy Aged and Decayed Freemasons," as well as with the newly established "Freemasons Widows' Fund." By this combination of interests a structure will undoubtedly be reared, which, whilst it alleviates the sorrows and anxieties of those whom poverty has assailed, will be worthy of the Craft and honourable to the builders. We are rejoiced to be able to intimate that the M. W. the G. M. the Earl of Zetland, has liberally and kindly become President of the Institution, and, together with the R. W. the Deputy G. M. the Earl of Yarborough, has contributed to the funds.

It now requires but one united effort to make this great undertaking as noble in effect as it is in principle, and we are confident in our reliance upon the Craft that it will not be "found wanting" in giving this Institution the encouragement it deserves. All we trust will join hand to hand to render assistance to those whose necessities call for their countenance and aid, and foot to foot to support such a just and laudable undertaking; and, whilst remembering that "UNION IS STRENGTH," and that the "stability" of the Order lies in "Brotherly Love, Relief, and Truth," we feel confident that they will not forget, in the posture of their daily supplication, to intreat the Most High, that "peace and good will" may continue to cement the bonds of charity, so that "all may know that this house, which they have builded, is called by His name!"*

* Kings, viii, 43.

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TREVILIAN ON FREEMASONRY.

We are exceedingly sorry for Mr. Trevilian, though by no means sorry that his extraordinary publication* should have seen the light. We are sorry, we say, for Mr. Trevilian because he is evidently labouring under an exceedingly uncomfortable impression that he has perjured himself, and because this idea having once taken hold of him, has led him to write a great deal that is foolish, much that is directly untrue, and not a little that is monstrously uncharitable and unchristian. Our regrets do not extend to his published Letter, because every Mason will at once perceive the ignorance of the writer himself on the subject of Freemasonry, and the utter worthlessness of the authorities he calls up to support his case; while those who are not Masons will immediately detect the illogical character of the whole book, and will, moreover, be very much inclined to suspect the vaunted sincerity of one, whose evident interest it is to make out the worst possible case against those whom he imagines he has so deeply injured.

The origin of the letter was this: "In the company of several gentlemen, among whom were two young Freemasons, on his denouncing Freemasonry as anti-Christian, in that it presumptuously puts forward pretensions and rules subversive of the reign of our Lord, and on his saying that he never again would condescend to consider himself as one of the Fraternity, although he had been initiated, he was told in plain terms that he had *perjured himself*." The meaning of the accusation is, "as on the one hand you swear, at your initiation into Masonry, never to *speak evil* of the institution; and as on the other by denouncing it thus strongly as anti-Christian, and seceding on that account

* "A Letter on the Anti-Christian tendency of Freemasonry, to the Rev. W. Carwithan, D.D., D. P. G. M. for the county of Devon—together with an appendix addressed to the public—by M. C. Trevilian, Esq., a voluntary seceder from the society." London: Whittaker and Co., 1849.

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from it, you do speak evil, and show contempt of it, you therefore perjure yourself."

It might reasonably be expected that the man who has taken upon himself to *expose* the principles of Freemasonry, who has branded us with every name under the sun that could gratify the worst passions of an evil nature, or afford a stronger excuse for leaving a society, from which he was evidently afraid he might be expelled, would prove to be a Mason of many years' standing, thoroughly acquainted with all the principles and practices of the Order, and every way competent to give a decisive opinion on the subject; but fortunately this is not the case; we are spared the pain of defending our principles and practice against one whose opinion is of the slightest value. Mr. Trevilian was never more than an E. A.

"The writer begs to state for himself, that he knows as little as possible of the mysteries of Freemasonry, *never having crossed the threshold of a lodge except on the night of his initiation, nearly thirty years ago.*"

And this is the man who has the effrontery (for we can call it nothing else), to come forward and announce himself as "an ex-Mason," and by such a (practical) falsehood obtain an ephemeral notoriety, and a dishonest sale of a very worthless publication—we say worthless, for whatever may be Mr. Trevilian's merits as an author, or his candour as a controversialist, his work, as a Mason, is no more worth, according to his own showing, than if it had been the production of the Great Mogul. If Mr. Trevilian had paid the slightest attention to the solemn oath at which he professes to have been so much startled and horrified, he would have known what we now tell him, and what he will doubtless hear with some little surprise, that with every intention to commit what he seems to consider the scriptural and Christian act of perjury, he has failed in doing so for the very simple reason *that he never took any oath* "not to speak against the Order." The whole of his tirade, therefore, against the Satanic wiles which bind men by an oath never to speak evil of an institution of which they know nothing, falls to the ground; his quotations of Holy Scripture, such as, "a disciple of the ever-free and free making Gospel,"—which, by the way, might just as well be adduced in favour of his repudiating an oath in a court of justice, his allegiance to his sovereign, or his marriage vow—all this is blown to the winds, and all

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that remains is the dross of infinite self-sufficiency, contempt of the example of many good and worthy men, and the manifestation of a spirit thoroughly uncharitable, and in positive contravention of the Holy Gospel; and, being under the garb of religion, so infinitely pitiable as to make us regret that any one "professing and calling himself Christian," should have been led into expressions as little calculated to reflect credit on our mutual faith as on the common sense or common fairness of the writer himself.

Mr. Trevilian proceeds to remark:—

"For a society in a Christian land thus wantonly to lend a helping hand to Satan in fastening the disgraceful rope of bondage and the yoke of spiritual slavery upon their brethren, is astonishing! Where the Spirit of the Lord is, there is liberty, that is a *power to act or not to act, according as the mind directs.*"—(P. 12.)

Very pretty morality! So if Mr. T.'s mind directed him, or, still more, if his conscience (*i. e.* inclination) impelled him, he would feel himself perfectly justified in "doing" any man, woman, or child that was foolish enough to trust him, and would then go to church, say his prayers, and thank God that he was not a benighted Papist, who believed in a priestly power to absolve from oaths. We have, indeed, reason to congratulate ourselves and the Craft that Mr. Trevilian has retired from Masonry.

The great fallacy, however, which is the beginning, the middle, and the end of Mr. Trevilian's tirade against the Order, of which, according to his own account, he knows nothing, is this, viz., that every thing which is *not Christian* is *anti-Christian*; and, proceeding upon this premiss, he concludes that all prayers which are not offered up through the mediation of our Blessed Lord are, *therefore*, anti-Christian. Now we have no wish to shirk this question, and we will, therefore, not content ourselves with asking Mr. Trevilian whether he considers the Lord's Prayer anti-Christian, or the litany and suffrages, or the four short prayers before the naming of the child in the office for public baptism, or the prayer of the holy apostles for Divine direction in the election of a successor to Judas; and yet in not one of these instances is the name of the Saviour mentioned, or even hinted at We will not leave Mr. Trevilian to puzzle this out for himself, but we will explain to him when, and when not, it is anti-Christian to pray otherwise than in the name of the only Mediator.

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It is an anti-Christian act either to set forth in our teaching the name of any other Mediator by which men may be saved, or to teach men that by no name, but by their own merits, or by God's uncovenanted mercy, they will obtain pardon and justification. It is not anti-Christian for Christians knowing who their Saviour is, and in whom alone they trust, to offer up a prayer in which that name does not occur; most especially when, unless that reservation were made, no such prayer could be made at all. For all will allow that if that name were introduced into the Masonic prayers, neither Jews nor Heathens would join in them. Masonry, then, must be confined to Christians, and to a limited portion even of them; for, taking the word to mean all baptised persons, the Unitarian would even then be excluded, if the true Catholic doctrine were put forward in its fulness, and then the great object of Masonry would be lost. What that aim and object is we will explain hereafter. We really have no patience with a man who brings charges against us under the borrowed guise of a Mason, which the slightest knowledge of the society he pretends to belong to, would have prevented his entertaining for an instant; but, as we hope to enlighten (not Mr. Trevilian, for that were indeed hopeless, but) those who are really honest in their apprehensions of Freemasonry, we will proceed to consider the grave charge brought against us in this work, viz., that we, professing to be the authorised teachers of Divine truth, set forward some other religion than that of Christ for the sake of enlisting among us the Jew and the infidel. Now, here again Mr. Trevilian has raised a mighty windmill in order that he may demonstrate his prowess to the world by overthrowing it; but descending from the ærial heights of rhodomontade and fiction to the more vulgar regions of truth and common sense, we beg to deny distinctly that Freemasonry lays any claim to be the medium for conveying Divine Truth, nor do either Jews or Christians so consider it. We know very well that the Church Catholic is the only channel through which teaching can be safely transmitted; and, however much of traditional truth may have been preserved among Freemasons, taking their origin as they did from the Jews, and by them diffused among the various mystic sects of the heathen world, no one at the present day would pretend for an instant that the object of Masonry is to found a religious system. And here we must

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once for all distinctly say, that it is just as unfair to make Freemasonry responsible for all the unauthorised and foolish sayings which have from time to time been uttered and committed to paper, as it would be to charge the observations of Mr. Trevilian to the account of the British army, of which, we believe, he was at some period, or may be still, a half-pay major. Mr. Trevilian forcibly reminds us of the people described by Rabelais, as "*gens nourriz dedans ung barril, et qui onques ne regarderent que par ung trou.*"

This champion of the church-militant, however, brings three charges against Masonry in proof of its "anti-Christian character," which we will proceed to consider *seriatim.* "First, the manner of *administering its oath* at admission; secondly, the *rules that govern the worship* it addresses to the Deity; and thirdly, its pretensions as a *law of love.*"—(P. 12.)

"First, then, of the manner in which the oath is administered to the candidate. . . . I did not know that this oath was to be tendered to me blindfolded and on my knees, that it was not to be submitted to my consideration beforehand, but that I was to pronounce its requisitions, accompanied and enforced by the most dreadful vows, as they were dictated to me sentence by sentence, each one outstripping the preceding in the terrific fearfulness of its imprecations. . . . Oh! for words to express the indignation I feel at the remembrance of that debasing scene. Oh! for the voice of St. Paul, &c."—(P. 12.)

Now will it be believed that the whole of this fearful oath, these terrific imprecations, and this debasing scene, to describe which the eloquence of the apostle Paul is stated to be necessary, in plain, honest English consists in this, that the candidate swears on the holy Bible never to reveal the secrets of the Order! But honest English does not suit Mr. Trevilian; and we are to be indulged in this dishonest cant for the sake of raising a morbid interest in a contemptible book, without which not a single copy would ever have been sold. We blush to think that a gentleman could, for any motive so mean, have stated so perpetually what he must know to be utterly untrue; but it is all of a piece with the garbled extracts from private letters with which the public have since been favoured—letters, the whole of which, this gallant would-be perjurer *dared* not publish.

We have stated that the upshot of the oath is, that the candidate is not to reveal what may be entrusted to him; and yet Mr. Trevilian complains "that it was not submitted to his consideration beforehand." What was there to

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"submit?" Does he mean seriously to have us believe that he was in such an after-dinner state at the time of his initiation as not to know that he was about to enter a "secret" society; and how does he suppose that it would continue secret unless an oath were taken not to reveal the secrets, and yet this is a "wile of Satan."

Another grave charge against the society is—

"I have made the discovery that the practice and principles of the society are anti-Christian, and because I declare this all-important fact to the world, these simple words are found to brand me with the foul crime of perjury."—P. 14.

This is certainly the most remarkable instance of penetration we ever remember to have heard of. Mr. Trevilian was *once* in a lodge, *thirty years ago*, and after lying dormant for that long period, the conviction suddenly flashes across his intellect, that Freemasonry is "anti-Christian!" One naturally asks why this discovery was not made before that eventful night thirty years ago; the same data were in his possession then as now, for he surely would not have the world believe that one night had given him such an insight into the *practice* at any rate of Freemasonry as to warrant such a charge: and why wait for thirty years to propound this astounding intelligence? But here again we must, however reluctantly, step in with a little honest truth, and prevent Mr. Trevilian's heroic act of self devotion; the good gentleman must be kept back from his darling object, and be saved from "the foul crime of perjury." There is not the slightest objection to his declaring as many "all-important convictions" as ever he likes; as we have before stated he never took any oath not to do so. How unfortunate it is that he is perpetually being thwarted; we wish with all our hearts that the truth would allow us to indulge him in his fancy. We have heard of misers who insisted on dying of starvation amidst their hoarded bags of gold; and of Hindoos who would hook themselves up by the skin of their backs in honour of some favourite deity: but that a worthy man, of average intellect, and supposed sanity, should persist in being perjured, is the funniest fancy we ever met with —however, there is no accounting for taste.

We now come to the second of the three charges—

"The religious worship of the society is pure Deism."—P. 16.

Now if Mr. Trevilian means by this that we teach Deism as a religious system, we beg to meet the charge with as

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direct a negative as the rules of courtesy will allow. We disclaim altogether any dogmatic teaching. If, on the other hand, he means that in all the addresses to the Deity the name of our Saviour is omitted,—this is perfectly true; and for the reason before stated, that Jews and others would not join in them. But we apprehend that no sane man would maintain that a Christian was precluded from using the Lord's Prayer, because a Jew used it with him; neither do we give up one iota of our faith. We meet for certain purposes; the Christian is known to be such, and glories in his creed; the Jew, the same: but, by agreement, no topic is introduced which might cause an ill-feeling, or mar the object of the society. If we, as Christians, were supposed to give up our exclusive belief, or if any thing in the prayers went to call in question, even in the slightest degree, the doctrine of the Redemption, then it would of course be impossible for Christians to meet in such an assembly; but such is far from the case; it is perfectly understood that we are united for certain objects, and that each may and does maintain inviolate whatever he believes to be the truth. It was, of course, found necessary, in a society the avowed objects of which are the promotion of morality, brotherly love, and mutual relief, that there should be some form of prayer to Heaven, in which supplication might be made for the Divine blessing on the meeting and its objects. This is the sole subject of the prayers, which are as short and concise as may be. The name of the Saviour does not occur, because Masonry, having existed under the Jewish law, and before the revelation of Christianity, the prayers still preserve the phraseology of the first dispensation, and to introduce that name would be to introduce a change which would and must sever from us all those whom the Order embraced before the new covenant. It is asserted by Major Trevilian, that no Christian ought to join the Order unless that concession is made. We beg to deny that position *in toto*. In the first place, the burden of proof lies upon him that no prayer coming from Christian lips will be received in Heaven unless ended with the Saviour's name. We cannot find any warrant for it in Scripture—nay more, we have already adduced evidence to show that such a position is untenable. It is hinted that no Mason is really a Christian; we believe and hope that few are in such an advanced state as Mr. Trevilian, for he seems to

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have almost gone out at the other end; but, with all deference to the opinion of this would-be Pope, we must still credit the evidence of our senses, and rejoice in the acquaintance of a considerable number of Christian Masons, from whom (we may be wrong) we cannot but think that even Major Trevilian might learn much. Men of deep religious feeling, each in his own way, have agreed that the benefits which do result from a large body of men of different creeds uniting to promote morality, charity, and peace, and to afford each other mutual assistance, are such as to warrant their meeting upon a ground on which they all can agree, and abstaining from putting forward those points on which they disagree, *it being understood that in their mutual forbearance there is no compromise of principle*, and there being nothing in God's word to forbid the same. In this view then, Jews, Romanists, and Protestants agree to unite. When men meet to enunciate the truth, they may not endure the least variation from that which they believe to be such. Let us *then* have the catholic faith in all its strictness, in all its glorious fulness; but to say that Catholics and Dissenters, aye, Jews and baptised persons, may not meet for deeds of charity, or mercy, or mutual defence; and may not address the "Father of all, in every age in every clime adored," without putting forward their differences (however right in themselves), is to say that the service of God, and the work of life, consist in strife and heart-burnings. There is a time for all things.

We now come to the third charge—

"Masonry puts itself forward as a law and school of love. If the law of Christ be sufficient, of what use can be any other law professing to conduct to the same end."—P. 28.

Now this brings us to the root of the matter, and the time has now come when we must explain what the object of Masonry is, and each Mason must answer for himself, how far he has found it a reality, and how far he has not. The law of Christ is of course "sufficient;" but, to deal first with Christians, we would ask how many act up to that law? the many or the few? We all solemnly swear at our baptism to renounce the "works of the devil and all the sinful lusts of the flesh," but, alas! personal experience proves to us that fornication, drunkenness, and every other crime that is known, are of most frequent occurrence; therefore though "sufficient," it is found that through the frailty and corrup-

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tion of human nature, the "law of Christ" does not, as a rule, keep men from constant sin; and, practically, it is found that those who enter into a *voluntary* engagement to abstain from a certain vice, *e. g.* drunkenness, do in effect keep that engagement, *because* they have made it themselves, though they were bound to keep it *because* it was the law of Christ. And since experience shows us that brotherly kindness and mutual assistance in difficulties, is not to be met with even among Christians, because of that bond of union which our common faith ought to supply, it was found to be of the highest advantage to belong to a society, the members of which voluntarily bind themselves to do those very things which Christians were bound to do before. Then it was found, that those who would not embrace Christianity might yet be brought to act according to the principles of Christianity, even in ignorance of the true source whence they were derived; and so Mahometans, Infidels, and Jews, were made to unite with Christians in observing those laws of morality and brotherly love, which *we*, as Christians, know to have proceeded from God and Christ; and, as is beautifully expressed in one of the charges—

"We are taught that in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and to lift our eyes to that bright *Morning Star*, whose rising brings peace and tranquility to the faithful and obedient of the human race."

Such is Freemasonry, and whatever theorists like Mr. Trevilian may say, it is "A GREAT FACT" which cannot be disputed.

To quote a passage from a most able pamphlet, on another subject, which will, however, be much to the point here:

"A man looks well, moves rapidly, eats heartily, takes a lively interest in what is going on, displays considerable strength—and you tell me 'These are all but appearances, I can prove to you that that man is dying.' Assuredly before I believe you, I must have some better argument than that it must be so because it is according to the rules of art, according to the nature of things, that it was always so; and accordingly I want better arguments in the parallel case, now."

And so when we discover, that wherever we find a Mason, there we find a friend who is ready to give us any assistance in his power; when we find that charity and morality are encouraged, and their contraries scouted; when

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we find a Government commission reporting that the Freemasons' Girls' School, in London, was the best conducted of any they had visited; and when we are able to affirm that, during the sixty years since its institution, there has not been *one known instance* in which a girl educated therein has disgraced herself; we must be excused if we assert that it will take better proofs than Major Trevilian has been able to adduce to convince us that Masonry is either a "Satanic wile" or worse than a delusion.

We will notice one more charge against Freemasonry and then we have done; its object is stated to be—

"War against Christ and His altars; war against kings and their thrones."—P. 230.

To this we must answer, that it is just possible that in France, during the first revolution, the organization of the society might have been made use of for the purposes of rebellion: but is it just to charge an enormous system like ours with having, in one instance, been used for an improper purpose, *alien to its objects* and in *direct violation of its rules?* As well might we charge Protestantism with all the schisms and heresies that have sprung up under its name; or the Catholic Church with all the iniquities that have been perpetrated, under pretence of "doing God service." We said that rebellion was in direct violation of the rules of the Order: we quote from authority—

"I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing any act which may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws, and, above all, by never losing sight of the allegiance due to the sovereign of your native land."—(Charge.)

And, as a fact, when the late revolution seemed to threaten a war with England, the Freemasons at Lyons, Bordeaux, and Marseilles, sent letters to their brethren in Liverpool, Birmingham, and Manchester, respectively, urging them to do all in their power to preserve the peace between the two countries; and we have heard it from an English Mason who was residing in France through the whole of the late crisis, that in his opinion the efforts of the Freemasons were the main cause, under Providence, that the horrors of the first revolution were not again repeated; nay, that Louis Philippe himself, who is a member of the Order, chiefly owed his escape and safe arrival in this country, to the protection afforded him by several of his Masonic brethren, who never

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lost sight of him from the moment of his leaving Paris, to his embarkation at Havre. But every one is wrong who does not agree with Mr. Trevilian; for the sake of a sneer he consents to be guilty of an attempt at a joke.

In a late effusion we find the following—

"Shame! Shame! to the *Dons* of Oxford. I learn from a relation of my own, now there, that an enormous proportion of the present undergraduates have been inveigled into the deistical lodge.—Look at Jackson's Oxford Journal, February, 16th."

We have turned to the newspaper alluded to, and find that no less than four clergymen, besides a considerable proportion of graduates, were present on the occasion of the installation of the worshipful master; and yet the university authorities (whom the funny major calls Dons) the aforesaid clergymen, and the graduates, are all followers of Beelzebub, because they consent to a society, which they find promotes the best feeling between the university and the town, being, besides, productive of much good in various ways, but which, alas! Major Trevilian has been pleased to pronounce blasphemous. We pity the major's "relation," and do not envy him the voluminous correspondence on the subject of Masonry in general, and perjury in particular, with which he is, doubtless, not unfrequently favoured. We cannot congratulate Mr. Trevilian either upon the occasion he has chosen for again bringing himself and his crotchets under the notice of the public, or upon the manner in which he has thought fit to vindicate his own peculiar views of the rights of Christianity. We publish the correspondence *in extenso*, at the end of this paper, that the public may form their own judgment upon the good taste of Mr. Trevilian's philipics. It will be seen that the widow and the orphan are not secure from the attacks of this *Christian* gentleman. The "days of mourning" are not allowed to pass in quiet, but the bereaved family are forced by the impertinent interference of this meddling ex-Mason to defend the character of him they held most dear upon earth, in the public journals. The real cause of all this appears in Mr. Trevilian's letter of the 15th of May. In reference to the remark that his letter was "indelicate and ill-timed," he says, "ought *I* to have deferred the reply for six or eight months in deference to the relatives of the deceased? or should *I* accept the occasion as it was offered?" It is, then, this supreme admiration of his own powers of writing that makes Mr. Trevilian

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lose sight of all that which gentlemanly feeling would otherwise force upon him; with him it seems to be *self* first, *self* middle, *self* last. No one's feelings are to be considered—no pain is to be spared if only Major Maurice Ceeley Trevilian may have a chance of saying or writing that which he considers to be something "smart." We confess, too, that it is with pain that we have arrived at the conclusion, from the perusal of these letters in conjunction with the larger work which we have noticed, that Major Trevilian allows himself a latitude in dealing with facts which cannot be justified even by the zeal of a controversialist. He first of all implies that Dr. Carwithen had renounced Masonry in consequence of having read his book; this is flatly contradicted by Dr. Carwithen's own son. Abandoning this ground, Major Trevilian quotes an extract from the Dean of Exeter's letter; he is immediately challenged to produce the *whole* letter, and it is pretty plainly insinuated that the extracts he produced were garbled; he shirks the question, and *declines* to do so.* He then states that he was "meditating" the publication of a letter in an Oxford paper, and leaves it to be supposed that, for some reason best known to himself, he afterwards thought it unadvisable, the *truth* being (as we happen to know) that he *did* write an elaborate tirade for publication, *but the editor of the paper thought it so objectionable that he declined to insert it in his paper.*

We shall make one more remark on these letters, and then leave them to the judgment of the public. Mr. Trevilian says, "I should in vain endeavour to cope with Mr. Denis Moore in scurrilities, seeing I have not access to the source to draw from—the deep and hidden fountains of Masonic charity." That fountain being closed, the only one left to Mr. Trevilian is the Christian charity of which he boasts so much—here is a specimen: "One word at parting with Mr. Denis Moore; anybody that is not blind can see, and I can see, that one-tenth only of this gentleman's exasperation is raised on account of my 'indecent attack,' as he calls it, on his departed friend, and nine-tenths on account of my strictures on the *degenerate heathen Order of Masonry, which*

* It will be seen by the subjoined correspondence that Major Trevilian has, at length, been *induced* to print the Very Reverend the Dean of Exeter's letters; how far they favour this *pseudo*-brother's position we leave to the candid judgment of the Craft. The remarks of the Editor of Woolmer's "Exeter and Plymouth Gazette," respecting their bearing on the case are worthy of the utmost consideration.—Ed. *F. Q. M. & R.*

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his love of false glory and talent for ribaldry so pre-eminently fit him to support and adorn." We are thankful that there is indeed no contest, except in Mr. Trevilian's heated brain, between Christianity and Masonry—otherwise, if the former had no better champion than this charitable major, we should be fearful for the result as regards our most holy faith. We are likewise happy to think that it has been left for the Christian Major Trevilian to pour vinegar into the wounds of those whom *we*, without distinction, are bound to succour and comfort, "the afflicted and the widow."

It has, we understand, been in contemplation to apply to the Grand Lodge of Scotland for the public expulsion of Mr. Trevilian from the body of Freemasons. We are glad that this idea has been abandoned. It is a measure that should never be resorted to except under the most extreme circumstances; and, highly culpable as we deem Mr. Trevilian to be in the course he has chosen to adopt, in order to carry through what, by his own showing, was a pure afterthought, still we do not think that his conduct is deserving of such a public disgrace. Some consideration also is due to his family, and especially to those of his relations who do not share in his monomania about Freemasonry. The Craft can well endure his abuse; and we are quite sure that, before the tribunal of public opinion, his is the only cause that will suffer. Moreover, such a punishment is only useful either to vindicate the honour of the Order, or as far as it acts as a preventive. For the first object, it is in this case unnecessary; and, as regards the second, we believe it would be of doubtful effect. Judge Burnet, when he was asked by a convict, "My lord, am I to be hanged for only stealing a horse?" replied, "No, you are to be hanged that horses may not be stolen." And we feel convinced, that if good feeling and a sense of honour and truth will not prevent a person from wilful slander, and uncharitable imputation, no dread of expulsion from the Craft would have that effect.

A periodical which has noticed this book of Mr. Trevilian's (the "Church of England Quarterly Review") says, that a careful consideration of one side of the question

"Constrains them to deliver it as their deliberate judgment, that the principles of Freemasonry can be nothing more than Deism, and the private tokens by which its members recognise one another, are capable of being (as in fact they have been) perverted to flagitious purposes."

Accustomed as we are to see the class of writers, to which the

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reviewer belongs, form a judgment from one side in place of two, we are not surprised at the conclusion at which he has arrived. We wish Mr. Trevilian joy of his champion; we would rather he were on his side than ours, being well aware that, since the days of John Pym to the present time, insufferable bigotry and astounding ignorance have ever gone hand in hand. We now take leave of Mr. Trevilian and his writings, and merely trust that every honest man as well as every Mason, will show Mr. Trevilian what their opinion is of the man "whose glory," in the words of Mr. Denis Moore, "consists in his having taken a solemn oath with mock sanctity of manner, and then deliberately broken it." It is no fault of his that he is not "a wilfully perjured individual." Would that we could conscientiously say that we think he stands acquitted, of the imputation at any rate, of "being void of all moral worth, and totally unfit to be received into the society of men who prize honour and virtue above the external advantages of rank and fortune."

The following Correspondence has appeared in Woolmer's "Exeter and Plymouth Gazette" of May 4, and the following respective days, 1850.

THE LATE REV. W. CARWITHEN, D.D.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—In the Masonic panegyric upon the late Dr. Carwithen contained in your last paper, I observed the following singular passage:—"Shortly after the first attack of what has proved his fatal illness, he tendered his resignation of that office" (that of D.P.G.M.) "to the Provincial Grand Master." It was not, you add, accepted. Now, I avow at once my strong impression, that this was the repenting effort of the departing Christian, to put from off him the withered and withering hand of that impious Institution. Last year, I wrote and published a Letter to Dr. Carwithen (which perhaps you have seen), on the Anti-Christian character of Freemasonry; and I have the satisfaction of *knowing* that it was read by Dr. Carwithen; which, I confess, is more than I expected on the part of so zealous a Mason, seeing that the Title-page contains the accusation, "The spirit of whoredoms hath causeth them to err." (Hos. iv. 12.) Lest it should be thought a ridiculous stride of self-sufficiency in me to suppose that this publication *may* have had the effect with Dr. Carwithen of making him wish to sever himself from the

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Society, I beg to send you the following, out of several, very eminent opinions, which it has elicited; and certainly I am disposed, in consequence, to claim a strong presumption in favour of the supposition above stated.

The Dean of Exeter, in a note to me, speaks of the Institution as "A Society which is not only inimical to the principles of our Religion, but does, in fact, *set itself up above it*."

In a long "Notice" of my book in the "Church of England Quarterly Review," (April, 1850,) from the pen of the Rev. T. Hartwell Horne ("whose praise is in all the Churches,") you may read, "A careful examination of Mr. Trevilian's volume constrains us to deliver it as our deliberate judgment, that he has proved that the religious principles of Freemasonry can be nothing more than Deism." "A system which, to say the least of it, is a gross infringement of the purity and spirituality of the religion of the Lord Jesus Christ." But, above all, the Rector of Buckland, near here, (whom I hope I shall not offend by characterising him publicly as a most devoted Minister of the Gospel, and whose name I enclose for the benefit of enquirers,) gives me leave to say, that *though a Freemason himself of many years standing*, he entirely concurs in my views on the Institution, its principles and tendency; that being the son of an eminent Mason, he has been often solicited to become the Master of a Lodge, but that his conscience could never permit it; that, in taking Orders, he saw at once *it would not do*; and that, in fact, he never knew any one *of standing* (as he expresses it) in the Ministry, who continued to frequent a Masonic Lodge.

Now, Dr. Carwithen was a very candid man, open to discussion and to reason, despite his perverted opinions. And what more likely, through the favour of God,—when earthly hopes were on the wane, the futility of earthly friendship made apparent, and the soul unable any longer to derive warmth from "the sparks itself had kindled,"—than that he should have wished, at last, to burst all other than his Christian bonds, and fling himself *wholly* at the feet of his Saviour. It is not the custom, I believe, to resign Masonic offices, when death is felt to be approaching. John Rippon, "of large heart," whose blasphemous obsequies I have detailed in my book, both lived and died a Tyler. Nor, as Dr. Carwithin did not resign his *Living*, could he have been guided by the feeling that a man should not hold an office, the duties of which he could not fulfil. There must have been some very special reason. Will any Freemason tell us what it was? I am struck, too, by the last observation of your "Notice,"—"The funeral of the lamented deceased took place *privately* in this city, on Monday;" it having been just before announced that the Brethren of the Province would go into mourning for the Doctor for six months. What! John Rippon, the tailor, with 200 of the Brethren following his bier, and Dr. Car-

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withen with none at all *as Masons!* Perhaps it was the Doctor's stipulation, in withdrawing his resignation, that he should not have his Christian burial profaned with Masonic honours. Perhaps he thought, at last, it would be a defective plea at the gate of Heaven, to urge "quoad Mason, I am a Deist."—(My letter, p. iii.) Perhaps he thought, also, that the Masonic "Sacred Law," comprehending in one grand folio the Holy Bible, the Koran, the Zend Avesta, &c., &c., —(p. 89 ib.)—the "unerring Standard of Truth" of this "holy (!) brotherhood,"—the ludicrous and scandalous imitation of THE Net that is destined to "gather of every kind," would turn out to be framed with meshes too large for the retention of Christian souls. Perhaps, in a word (and I sincerely trust it was so), the Doctor repented of his Masonic career.

It is remarkable how difficult a Freemason finds it to speak or write in the spirit of his "Order," without blaspheming our Holy Religion. Thus, in this eulogy upon a deceased Christian,—not to dwell upon the fact that his Christian profession, the real source of his excellence, is not once alluded to,—his truly Christian deeds of charity are said to have sprung (wherefrom? from the love of the brethren through Christ? from the new birth of his soul in *Him?* No! but) from Masonic Charity,"—a detestable insult this to Christianity and the Christian public, to whom the words are addressed, and to the Doctor's memory.

I am, Sir, your obedient servant,

M. C. TREVILIAN.

Newberry House, near Frome, 1st May, 1850.

To the Editor of the Exeter and Plymouth Gazette.

Portland Villa, Exeter, 7th May, 1850.

SIR,—I request the favour of your inserting in the next number of your paper the following remarks, which I feel not only justified, but in a great measure called on, to make, by the position I have occupied in the Masonic Society for above twenty years, the official rank I fill in the Order, and my respect for the memory of an old and valued friend.

I am, Sir, &c.,

W. DENIS MOORE,
P.M. of St. George's Lodge, and Provincial Grand Secretary of Devon.

MAJOR MAURICE CEELY TREVILIAN AND FREEMASONRY.

Somewhere about twelve months since, appeared a closely-printed lengthy work, intended to expose the secrets, principles, and practices of Freemasonry; professing to be written by a Member of the

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Order, who possessed all the qualifications for the task which the experience of a single visit to a lodge some thirty-five years before, may be supposed to have bestowed,—as though one should write a treatise on astronomy, whose knowledge of the subject was gained by his having once looked *at* a telescope.

The announcement of this work excited no inconsiderable curiosity amongst the fraternity; those who were acquainted with the talents of the writer, anticipated much amusement,—others looked upon it in a very serious light, though half doubting whether any man could be found, in the ranks of gentlemen, capable of so gross a violation of truth and honour as such a publication necessarily implied. But the work was read, found utterly worthless, too wide of the mark to have even the semblance of a disclosure, and so entirely absurd that, but for the pain excited by its attacks on individuals, mirth and ridicule would have been its sole results.

The immediate inducement to publication, if I remember rightly, —for the book is not now before me,—is stated to have been a remark drawn from a gentleman at a dinner table, where the Major was, as usual, indulging his virulent hatred of Masonry, accusing him in plain terms of perjury; and if that gentleman is he whose name I have heard quoted as the accuser, he is one to whom the most remote approach to falsehood would be abhorrent. But, nevertheless, the Major must stand acquitted of actual perjury: he has violated no Masonic oath, has disclosed no Masonic secret, for he never took the one, or knew the other; but he *believed* he knew the secret and proposed to publish it; he *thought* he had taken a Masonic oath and intended to break it.

A work written with such views, upon such principles, and founded on such qualifications, naturally excited the disgust of the Order, but remained unnoticed by the members. It would have still continued in the obscurity of deserved contempt, but for a renewal of the attack on an individual, which in the *Exeter Gazette* of the 4th of May assumed the form of an advertisement, professing to be occasioned by an obituary paragraph, relating to the late Rev. and revered Dr. Carwithen. I say *professing* to be so occasioned; but is it not in fact, a puffing advertisement, adopted as a last chance of clearing the shelves of the Major's publisher of the rubbish which encumbers them? If so, surely a less objectionable method might have been devised; why did not the Major, whose inventive power is limited only by his talents, compose a few "OPINIONS OF THE PRESS;" or if his invention was exhausted by the work itself, why did he not search among forgotten subjects of the day for such "Opinions" as his publishers may have thought calculated to give currency to the book on its first appearance. He might readily have found in the pages of the *Athenæum* something to this effect,— "The revelations are few, and of provoking unimportance *considering that a solemn oath had to be violated* in order to their divulgement."

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A collection of such disinterested eulogy would have been more consistent with the "Christian" character which the Major so arrogates to himself, and more likely to effect his purpose, than the kind of puff to which he has appended his name.

Still, however, the writer is consistent with *himself* in respect of good feeling and good taste, both in the circumstances of the publication of his volume and of his advertisement, and equally happy in the *delicacy* of feeling which governed his selection of the *time*.

The thesis of the former was the public funeral of a Mason in 1838, and its main argument was derived from the part taken by Dr. Carwithen in that ceremony. One would have thought that, desiring to convert the Doctor from the error of his ways, and, as the advertisement hath it, produce in him "the repenting effort of the departing Christian," the Major would have expedited the publication of his work, to give the Doctor the opportunity of considering, and, perhaps, answering it while in the full vigour of his bodily and mental faculties; but no, this did not suit the *peculiar Christian* views of the gallant writer, he delays some dozen years his attack upon the Reverend Doctor, till he sees the hand of death upon him, till bodily weakness and mental decay have united to deprive him of the power of defence. The Fabulist of old, traced such ungenerous character in ONE only of the whole catalogue of beasts.

The recalcitrant heels thus yerked against the grey head in its weakness, now tramples rampant on the grave,—the tomb has hardly closed over the departed, before his memory is insulted by the arrogant assumption that the silly publication, or, to use the Major's own expression, "*the ridiculous stride of self-sufficiency*" of Maurice Ceeley Trevilian, effected in his last hour the conversion of a Gospel Minister of nigh fifty years' standing, to the true faith of Christ; and the crushed feelings of his sorrowing widow and children are to be further wounded by as indecent and scandalous an attack as ever disgraced a reckless libeller.

Dr. Carwithen did read Major Trevilian's last year's publication, undeterred by the *tasteful* motto which, as eminently characteristic of the work within, the Major appropriately selected to adorn his title-page,—he read it with a full anticipation of the impertinences which alone could be expected from a writer in utter ignorance of his subject; and it produced only its natural effect, of mingled scorn and pity for one who could so deal, as the writer professed to do, with a deliberate promise, together with the most profound contempt for the work itself, and it never for a moment disturbed his love for the Order which for thirty years he had advocated and adorned.

The Major says there must have been some special reason why Dr. Carwithen, in his last illness, tendered his resignation of his Masonic office, and asks,—"Will any Freemason tell him what it

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was ?"—if the Major's candour had been sufficient to induce him to quote the *whole* passage from the obituary notice, instead of craftily selecting only so much as suited his own purpose, he would have given the reason—namely, "the high feeling that the honours of office should accompany the performance of its duties,"—but this high feeling the Major denies the Doctor, because he did not resign his Living. Let the Major tell his overtaxed countrymen whether, during years of idleness, he continued to draw the half-pay of his military rank, or whether he *conscientiously* resigned an emolument belonging to services which he did not and had no intention to perform.

This specimen of the Major's fairness is very probably paralleled by his quotation of the opinion of the Dean of Exeter on the Order, of which the Dean is not a member, and of whose principles, therefore, he *can* know nothing. No man is entitled to or receives greater reverence than the Dean, no name commands greater or more merited respect, no authority can be of greater weight in relation to subjects of his study. But let Major Trevilian publish the *whole* of the Dean's letter, and not that only, but the correspondence, or an *accurate* detail of the conversations which produced it,—and I think few will be surprised to find the *quoted* opinion materially modified by the *suppressed* context.

To the opinions of other clergymen adduced in the advertisement, I attach no importance, till it is proved to me that they have the materials for forming an accurate judgment. It is possible, and most probable that, as Major Trevilian says he has done, they may have halted on the very threshhold of the Order, and are, therefore, nearly as disqualified as himself to give a sound opinion. When I know the Masonic Degrees those gentlemen have taken, and the quantity of attention they have bestowed on the subject, I shall be better enabled to judge how far their opinions on *this* question are entitled to respect.

How unfair, how uncandid, how unjust, is the concluding paragraph of M. C. Trevilian's advertisement! The obituary notice alludes to "lasting testimonials of Dr. Carwithen's true view of Masonic Charity," namely, Charities advocated by the Masonic Order, apart from its peculiar Society. And this enlargement of Masonic views beyond its own pale, that too, in furtherance of direct Christian objects, the Major feels justified in stigmatising as "a detestable insult to Christianity."

The Major has himself shewn how ignorant he is of the principles of the Institution which he thus vilifies; I will presently add further proofs; it will then not be difficult to estimate the quality of his "*Christian*" feeling.

"The "gallant" soldier is not satisfied with the lacerated feelings of the family and friends of the recently departed, but he must disturb the ashes of one whose grave has been unmolested (save by *him*) for a dozen years and more—a side blow at "the tailor, John

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Rippon, followed to his grave by two hundred of the brethren," is too tempting an opportunity to be neglected—even the humble occupation of the good Mason and respected man, is no protection against the flippant sneers of the *aristocratic* (!) Major. But let me tell Maurice Ceely Trevilian, that John Rippon was an honest man, whose "large heart" was charitably greater than his means, and whose WORD was his BOND; who would have rather severed his own right hand, than have given cause to a public journalist to impute to him any act to effect which "a solemn oath had to be violated"—one who deserved and received respect amongst those by whom honour and truth are prized above the external advantages of wealth and station.

I here part with the Major's advertisement, which is conceived in a spirit alike inconsistent with the dignity of a man, the feelings of a gentleman, and the humility of a Christian.

I will now tell Major Trevilian that which he does not know; without the violation of oath or promise I will tell him *what* Freemasonry is. I tell him that it is founded on the Divine Command given to man, to revere, fear, and humbly love the Name of God, and to keep His Commandments; and, as a parallel to that Command, to love his neighbour as himself; it teaches the Mason to know, as his neighbour, the whole family of mankind, to afford to every one relief and consolation in the hour of affliction, and to do to every man as he would others should do by him. And, moreover, I assert, without the fear of contradiction or of doubt from any *thorough* Mason, that no man can entirely receive its principles, or entirely carry out its objects, unless he be, or become, a Christian. It is no answer to that assertion that Jews are good Masons—they are so in numerous instances,—but where one man stops at the outer threshold, another may be supposed to pause at the inner porch, and both will be equally ignorant of what lies beyond. If the Jew, with the evidences of the Old Testament before him, fails to see the truths of the New, it is the fault of his own mind, but no defect of those evidences or of their interpretation. So if the initiate Mason draws back because the whole system is not at once disclosed to him, his *fear* or cold heart is to be blamed, not the curb placed on his intemperate impatience.

Masonry, in its progress, by imprinting on the minds and enforcing on the every day actions of men the first principles of Religion, may humbly strive to be accounted her lowly handmaid, but cannot justly be said to "set itself above her."

Again, I say, Masonry is CHARITY, that Charity of which the great Apostle of our Lord says, it "suffereth long and is kind, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, THINKETH NO EVIL, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, believeth all things, endureth all things,—which never faileth."

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Let Maurice Ceely Trevilian determine for himself how far he can claim these attributes, and, on the other hand, I will tell him that if the difficulty of forgiveness be estimated by the injury suffered, the Masonic brotherhood will find but small exercise for their self-controul in extending to his literary productions and to himself, the fullest measure of oblivion.

THE LATE REV. DR. CARWITHEN AND FREEMASONRY.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—My attention has been called to a letter, inserted as an advertisement in your paper of May 4th, written by Mr. Trevilian, insinuating that a change had taken place in the Masonic principles of the late Rev. Dr. Carwithen; and this, he would have it believed, his publication on "The Anti-Christian character of Freemasonry" had effected,—"having the satisfaction (he states) of *knowing* that it was read by Dr. Carwithen." I can tell Mr. Trevilian more. IT HAD BEEN READ BY HIM AND DESPISED.

I should have been content to have left this letter of Mr. Trevilian's to the fate which the indelicacy of such ill-timed remarks would have ensured it, had I not thought it due to the Masonic body to give a direct contradiction to an imputation *so utterly unfounded.*

I can with truth assert, that to the last my poor father was as strongly attached to Freemasonry as at any former period—as when, sixteen years since, he himself initiated me into the Order; and often, even of late, have I seen his eye brighten at Masonic reminiscences when the languor of disease was weighing heavily on his spirits.

I will only add my conviction that nothing could have been more congenial to the feelings of him from whom we have been just separated, than that his remains were attended to the grave by some members of that body with which he had been so long and intimately associated. It compensates in no small degree this unsought publicity, that I am afforded the opportunity of thus openly tendering my thanks to the Freemasons for their most kind and respectful sympathy, which I can assure them has been fully appreciated, and will ever be gratefully remembered.

I am, Sir, you obedient servant,

WILLIAM HENRY CARWITHEN,
Past Prov. Grand Chaplain of Devon.

Aylesbeare Vicarage, 6th May, 1850.

[We are reminded, by the above correspondence, of an error on our part, in stating that the late lamented Dr. Carwithen was privately buried in this city. The funeral took place at Manaton, and was attended by several of the brethren from different parts of the province, who appeared in white gloves, as a mark of Masonic respect.—ED. W. E. G.]

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To the Editor of the Exeter and Plymouth Gazette.

SIR,—You will not be surprised that I should claim the favour of again appearing in your columns, in reply to the letters of Mr. Denis Moore and the Rev. Mr. Carwithen. In the latter of these letters there occurs a sentence which gives me pain, as coming from the son of one so recently departed this life. The Rev. gentleman speaks of "the indelicacy of such ill-timed remarks." I fully admit that the remarks alluded to were "ill-timed" with reference to the time of his father's decease; but I must do my best to convince him that, as the choice of the time did not, so neither does the blame of that choice, rest with me.

It is, I believe, a received rule that whatever is put into a public journal, is amenable to public judgment and criticism; and if this be true universally and on small matters, of greater force is it true on matters of a grave, still more so on matters of an offensive nature. Now, the article in your paper of the 27th ult., on the late Dr. Carwithen, was of this latter sort. Under the guise of being a harmless obituary notice, on the demise of an eminent minister of the Gospel, it not only made no allusion to that his sacred character,—which I only mention as a circumstance to excite surprise,—but also, ascribed to other principles than those supplied by his religion, the deeds of *Christian* (I insist upon it, *Christian*) charity, to which reference was made. That this was an unchristian proceeding, the Rev. Mr. Carwithen must needs, I think, as a minister of the Gospel, agree with me. I wish I were able, with readiness, to bring forward the opinions of high divines, in confirmation of this position. A few words to the point I have accidentally hit upon. The Rev. Robert Hall, in his 'Treatise on Infidelity' (p. 81), when engaged in showing that what of good there was in the Pagan systems, was to be ascribed to the sparks of divine truth still remaining in those systems, quotes the following words from Hooker:—"We have reason to think that all true virtues are to honour *true religion* as their parent." This remark upon the Pagan systems is applicable to the deistical system of Freemasonry. It is not true that the charitable acts of Dr. Carwithen were the results of Masonry. The assertion to that effect was an offensive unfurling of the Masonic flag,—a thing disgusting to my eyes, and not to mine only, but to those of multitudes (I venture to say) jealous for the truth in the "faithful city" where it was thus exhibited. Any one was well warranted in taking up the gauntlet thus thrown down, and standing up in defence of the truth. But if so, when should it be done? Ought I to have deferred the reply for three or six months, in deference to the relatives of the deceased? or should I accept the occasion as it was offered? Let me put the case that some eminent statesman (say the present Premier) had just been taken off by death, and that his admirers, as is not unusual, had put forth a political eulogy, dwelling particularly upon the praise of his Free-trade

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measures; ought his oppenents to desist from a reply on the grounds above cited? Or, might they not, while abstaining from all allusion to his domestic life,—*as I did in my letter*,—and confining themselves to the point obtruded upon them, indulge as freely in their remarks as they had ever been accustomed to do? And here we are not to forget that, in the spiritual world, as a Freemason, Dr. Carwithen was, intrinsically, as public a character as the Premier in the political.

But now, as to the plan and form of my letter. It is a pity that I laid its foundation on a surmise, which proves now to be erroneous; particularly as I should have felt it equally my duty to have written on the account we have already discussed. I am sorry I did so, as it seems to have given umbrage to a near relative. Unhappily, were I to add that I intended my effusion as a compliment to the Christian judgment of his father, the Rev. Mr. Carwithen would not appreciate the statement, being himself a Freemason. Perhaps he can more readily admit that, viewing my letter as a reply, I did not write without provocation. I must beg to say that the error itself had its rise in there not being any reason assigned, in the obituary notice, for the Doctor's tendering a resignation of his Masonic dignities,—a circumstance which led me to suggest one to my own mind. Mr. Denis Moore is pleased to say, that had I had the candour to look for the reason of this resignation, I should have found it thus expressed, viz., "the high feeling that the honours of office should accompany the performance of its duties." I have looked for these words in vain. The notice contains them not. Or, if they are there, it is most truly as a dark and *hidden* speech, invisible to common eyes. But Mr. Moore is happy in the possession of the true Masonic, clairvoyant eye, which sees things unseen, depicting on the talent of the imagination the things that *ought* to be as though they were.

Let me express the hope that the relatives of the late Mr. Rippon will not entertain the vexation Mr. Moore's remarks are so well calculated to engender in their minds. The publicity given to his name was given by the Masonic Fraternity, and the use of it to denote a certain style of funeral neither he nor his relatives had anything to do with the appointing, can reflect neither praise nor blame upon his memory.

I turn now to Mr. Denis Moore's letter. I should in vain endeavour to cope with him in scurrilities, seeing I have not access to the source to draw from—the deep and hidden fountain of Masonic charity. I proceed to his assertions:—

Mr. Denis Moore is pleased to say that I never could have taken the true genuine Masonic oath, and would insinuate that it is not of the infamous character I have represented. I took it, let me tell him, at St. Luke's Lodge, Edinburgh, one of the first, I believe, in the kingdom; and that, were it not a profanation so to apply the word, I might say, "I am (or rather was) a citizen of no mean city." I took the oath with all that scandalous mock-sanctity of manner

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which I have described in my book, and which, so far as I have seen, is the universal characteristic of Masonry. But to come to the main point; does Mr. Moore mean to assert, that the clause I rejoice in having broken, viz., "that I would never speak evil of the Masonic Institution," is not universally, and strictly, a part of the oath? Why it was so evidently at Exeter, at the time I was charged with breaking it, and it was so thirty years before, at the other end of the kingdom; proofs, at once, of its universal adoption. It is of so vast importance that the public should know the true meaning of this clause, that I will go over that ground again. The question is, what is the acceptation, and the effect, in Masonry, of this clause;—and what (it may at the same time be asked) is its DESIGN?—for the design of a rule is always to be read in its chief effect. Its design then, so read, is to seal the lips of the followers of Christ when they witness antichristian and blasphemous practices. The young Christian, ready to burst with indignation at the insults offered to his Saviour, in the ungodly repression of His holy name in prayer, and in the systematic attempts to supersede His perfect rule, is admonished by the recollection of his oath that he dare not speak. He has been fool enough to ally himself with Satan, and finds that he *must* commit the treason of silence, and refrain from open praise. The clause is, to him, the very "nail" (Deut. xv. 17) by which his ear is fastened to the post of satanic servitude. Sir, I speak no fables. I take my stand upon the Masonic funeral service of 1838; the most daring exhibition of Deistical insolence and ungodliness that ever took place in a Christian city; when the Saviour was ejected from among His people, and contumaciously desired to walk in the rear until HIS TURN should come. Horrible! Atrocious! I wonder the earth, with gaping mouth, did not demand the idolaters as its prey. I wonder the javelin of Phinehas was not ready, in every Christian land, to avenge itself of the public whoredom. And is Mr. Denis Moore ready to stand forward before the Christian public and say, that the clause which would repress this my solemn opinion—which would bid me be quiet, for that it was only a short accommodation of Faiths I had witnessed—is a just and holy clause, and deserving my respect? The man who shall deliberately answer this in the affirmative, is a miserable reprobate in his affections, the enemy of all that is holy, just, and true. Such an one will hold to his vile oath in the fear of man; of the fear of God he has no knowledge. I tell Mr. Denis Moore that, if such be *his* notion of holiness and truth, I have nothing thereof in common with him. According to *my* notions to act upon the mind of God, however tardily recognised, is Truth. To doff the plumes of one's good name, one's will, one's *word*, if it be necessary to His honour, is Truth. To cut off the hand which would present the cup of falsehood to a brother, is Truth. To break one's most solemn vows, when found to be the chains of rebellion and blasphemy, is Truth. And I further say, that these tenets are as

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credentials to the true fold of Christ; and that they are appreciable by the most unlearned of that fold, however dark and enigmatical they may appear to Mr. Denis Moore, and those who, with him, pick up corrupt morals in the anti-Christian fold of Masonry.

I wonder Mr. Moore should so little know the temper of the age, as to imagine Christian people will be satisfied with his general assurances of Masonry being worthy and excellent, a handmaid to religion, &c. I should be ashamed, for my part, to say of it that it is impious, unless I could adduce the particular proofs. I beg to ask Mr. Moore's opinion upon one or two of these particulars. How does he defend the titles assumed by Freemasons, of "Sacred Institution," and "Holy Brotherhood?" Again, what does he think of the "Sacred Law" of Masonry (referred to in my last letter) as explained by the great Masonic writer, Preston? When these *particulars* are answered, he shall have some more. But no! Mr. Moore will answer, "I respect my oath, which forbids discussion on Masonic principles." Well, then, the oath has reduced you to an abject state of spiritual degradation; as you dare not entertain the Christian precept, to "*be ready* to give a reason for the hope that is in you."

It is true, as hinted by Mr. Moore, that I had some difficulty to obtain the Dean of Exeter's leave to publish the note, wherein occurs the very just expression I have adduced. I wanted it at a time when I was meditating a letter in an Oxford Journal. Some remarks of the Dean's, wherein he makes apology for Masonic friends, but not for Masonry, are extremely well worth reading. I shall take a copy of his letter, and return it to him. And he may probably permit a perusal of it to Mr. Moore. The Dean's conclusion is, as I have reported, that "Freemasonry sets itself up *above* our holy religion."

[Let me here, Mr. Editor, in a parenthesis, say, Shame! Shame! to the Dons of Oxford. I learn from a relation of my own, now there, that an enormous proportion of the present Undergraduates have been inveigled into the Deistical Lodge. Look at "Jackson's Oxford Journal," Feb. 16. And thus, while men are asleep, or (what is nearly as bad in the guardians of Truth) awake only within a well-defined limitation of duties, avoiding any transcendental measure, the enemy is introducing the wormwood of Deism—infernal, reprobate Deism; and this ancient seat of learning becoming a favorite capital of Satan's kingdom.]

One word, at parting, with Mr. Denis Moore. Anybody that is not blind can see, and I can see that one-tenth only of this gentleman's exasperation is raised on account of my "indecent attack," as he calls it, on his departed friend; and nine-tenths on account of my strictures on the degenerate, Heathen Order of Masonry, which his love of false glory and talent for ribaldry so pre-eminently fit him to support and adorn. I am, Sir, your obedient servant,

M. C. TREVILIAN.

Newberry House, 15*th May*, 1850.

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To the Editor of the Exeter and Plymouth Gazette.

SIR,—Premising that it is not my intention to reply to any future remarks of Major Trevilian, I have a few words to say on the matter of his letter of the 15th inst.

After admitting how "ill-timed" were his remarks on Dr. Carwithin, the Major expresses something like regret that they were founded on an *erroneous surmise;* he should have extended his regret to all he has published, which is precisely in the same category.

He then intimates that he intended to convey a compliment to Dr. Carwithen's judgment. Now, his remarks amounted to this, that for thirty years of his life and Christian ministry the Doctor was in the constant observance of "impious and blasphemous" rites, and that his "judgment" only sufficed to turn him from them in his last hour, and *that* only when bowing to the superior judgment of Major Trevilian. The Major has a most original idea of a compliment! He affords us a good test, too, of his own powers of judgment, in designating, as a "dark and *hidden* speech, invisible to common eyes," the statement (see "Trewman's Flying Post," April 25) that Dr. Carwithen's tender of his resignation was made under the high feeling that the honours of office should accompany the performance of its duties." In my simplicity I thought that passage must be clear to the meanest capacity; it seems I was mistaken.

I had hitherto doubted, *and wished to doubt,* the fact of any oath-breaking—but the Major will have it so,—he will insist upon it,—and I may no longer question the fact, as he names the lodge in which he says "I took the oath with all that scandalous *mock sanctity of manner*" (!) which his experience of a single visit to a lodge enables him to charge as the "universal characteristic" of Masonry,—a large conclusion, indeed, and a charitable; drawn from singularly inadequate premises. But what an avowel is here! Is it possible that the design to break this "solemn oath" was not an afterthought induced by the corrupt practices which it sheltered, but that the idea was present to his mind at the time when he took the oath with "mock sanctity of manner,"—when he dared to call on the name of God in witness of his sincerity! I adopt Major Trevilian's sentence, and tell him that "if such be his notion of holiness and truth, I have nothing thereof in common with him."

I intended no "hint that the Major had some difficulty to obtain the Dean of Exeter's leave to publish his note," but I called for publication of the *whole* note and of the correspondence, or an accurate detail of the conversation which led to it, convinced that the *suppressed* context would materially modify the *quoted* opinion,—for of course the Dean's opinion was founded on the Major's statement, and the soundness of the first must depend on the authenticity of

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the other. In answer to this requirement, the Major has permitted certain letters to be shown to me, and with amusing coolness gives *me* leave to publish them; but the Major forgets they are part of *his case*. I shall only now remark that they fully bear out my anticipation. One of the Major's letters communicated to me, is of so extraordinary a character that I was almost induced to forbear further comment out of mere compassion for the writer.

Major Trevilian asks me how I defend the titles "Sacred Institution," "Holy Brotherhood,"—assumed, as he says, by Freemasons. I reply that I know of no such assumed titles, but I could easily defend them, inasmuch as the institution is founded on principles of Piety, that it inculcates the practice of every moral and social virtue, and though it does not presume to set itself up as *a religion* or sect of a religion, all its precepts are founded on that sacred principle; and no man enters the Order without the fullest assurance that it will bind him to nothing inconsistent with his moral, social, or religious obligations. As all its precepts are derived from the Bible, that is to say, the Old and New Testaments, I need not tell Major Trevilian *what* I think of the "Sacred Law" of Masonry.

This is little more than a reiteration of the latter portion of my former letter, as to which the Major wonders I should "so little know the temper of the age as to imagine Christian people will be satisfied with my general assurances of Masonry being worthy and excellent,—a handmaid to religion, &c." *He* says it is not; here then is the issue, whether *I* am entitled to credit, who speak from my own knowledge, and who never made it my boast to have treated a solemn oath with "mock sanctity," *or the* MAJOR, who to such an estimate of the value of his deliberate vows adds the most absolute ignorance of his subject. But passing by this personal comparison of authority, I am content to rely for public judgment on this one proposition,—is it to be believed for a moment, that a man of talent, a man of education, a conscientious man, a Christian, and a Christian minister, such as Dr. Carwithen unquestionably was, could have continued for thirty years in the practice and promulgation of "Deistical, Impious, and Blasphemous" rites and principles; and not only so, but at various periods in that time have initiated into such principles and such practices, three of his sons, all devoted to the service of the church?

One word in my own defence. The Major applies to my former letter the terms "Scurrility" and "Ribaldry." It were well, before he uses words, if he were to make himself acquainted with their meaning. Johnson would have instructed him that the first implies "grossness of reproach, lewdness of jocularity, mean buffoonery," and the second, "mean, lewd, brutal language." Now, Sir, I am in the judgment of your readers, whether one single sentence of my former letter is obnoxious to either of those epithets.

The Major, with similar discrimination, imputes my defence of Masonry to my "love of false glory." Now, in the first place, the

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man must be very sanguine indeed who anticipates any glory in a contest with Major Trevilian for his antagonist; but, passing that, I again appeal to the judgment of your readers which of the two is justly chargeable with a love of "false glory," *I*, who merely defend myself and insulted friends against gross and unfounded calumny, *or the* Major, whose GLORY consists in his having taken a "solemn oath" with "mock sanctity of manner," and then deliberately broken it? Your obedient servant,

W. DENIS MOORE.

Exeter, 22nd May, 1850.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—It is only in self-defence, and with a feeling the reverse of pleasure, that I beg to call the public attention, once again, to the above-named subject. I cannot let pass unnoticed the extraordinary perversion of the common sense of words, in Mr. Denis Moore's letter which was published in your last Number but one; whereby he would make it appear that it is "my boast to have treated a solemn oath with mock sanctity." A very moderate attention, *given with sincerity of purpose*, would have shewn to Mr. Moore—and, I am persuaded, did shew to every other one of your readers—that the passage from whence he deduces his authority for this assertion, will yield no such meaning, excepting under a process of the most extravagant distortion. And I think I shall best consult the convenience of your readers, as well as shew my own contempt, by dismissing the subject with this brief notice; persuaded, as I am, moreover, that we have in this incident a genuine inspiration from the Pagan cell, manifesting itself in perverseness of understanding and hatred of light.

This leads me to make a remark of very great importance as regards the subject before us; it is this—that this high Masonic functionary has made no attempt whatever, in his letters, either to controvert, or to call in question, the interpretation I have given of that clause of the Masonic oath (however it may happen to be worded) which I glory in having flung to the winds. Had Mr. Moore, instead of being so intent on vituperation, had more at heart to demonstrate the agreement of Masonic principles with Christian Truth, he would have felt the necessity of proving to his Christian brethren that I was totally in error in my view of this clause, both as to its working and its *design;* but no!—and the clause now stands out before the world an irrefragable fact, and in all its hideous and disgusting deformity; forbidding a disciple of the Lord Christ to speak to the disparagement of Masonic principles, however Deistical he may find them;—and what more base and blasphemous than Deism? And let every one under temptation to become a Freemason (*Fra-Masoun*, as Layard has it; a term which he literally found to designate an

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Infidel among the Christians of the mountains of Kourdistan)—let every one, I say, know henceforth of a surety, that, at initiation, he must abandon the privilege and honour to which his Saviour has called him,—of detecting, denouncing, and treading down His enemies; and must follow as a mutilated captive, deprived of the tongue which was wont to defend the cause of God, in Satan's triumphant train.

Mr. Denis Moore is at his wit's end in referring to the "Sacred Law." He omits to tell us how much of the New Testament is found in French and German Lodges. But I will exercise forbearance, in return for his "compassion."

I observe in Mr. Moore's letter what I am delighted to call a point of agreement between us. He classes together the terms "deistical, impious, and blasphemous," as being all of *equal* weight, and mutually illustrative of each other, in the constitution of character; and renounces them all *alike* in their application to Freemasonry. Thus, the law of this land puts together the terms "incorrigible, rogue, and vagabond," as equal portions of an entire character. Freemasonry is neither impious nor blasphemous, if it be not deistical; and if it *is* deistical, why then (as Mr. Moore and myself unanimously pronounce), it is both impious and blasphemous. The dispute between us is thus delightfully narrowed. It rests, now, wholly upon the question, whether Freemasonry be, or be not, deistical. Now, a recently departed friend of Mr. Moore's, a highly exalted Mason, declared (aye, has *often* declared) that *it is* deistical, for that there was a necessity for a "broad basis" of worship—(*vide* my book, p. 15). Again, another Rev. gentleman, who attained, in Exeter, to the Royal Arch Degree, and then *left the Society*, says,—(Ib. 113)—that "Masonry lends to Christianity no help whatever;" which, in "Sacred Institution," and among "Holy Brethren,"—(vide Masonic books, *passim*)—and in a *Christian land*, I take to be equivalent to deism. If Mr. Moore values consistency, he will renounce the deistical order.

Mr. Denis Moore persists in saying that the opinion I quoted from the Dean of Exeter admits, by examination of the context, &c., of material modification. He shall have the whole note, dated 9th May, 1849; and to it let me append the following passage, from a note dated 21st May, 1850, "My opinions on Freemasonry are quite unchanged." The first note runs thus:—"Dear Mr. Trevilian,—I ought to have thanked you long ago for a copy of your letter to Dr. Carwithen, on the Anti-Christian character of Freemasonry; but I was unwilling to do so, till I could find leisure to read it; which, till very recently, I have not been able to do. (The above marks reflection, and gives an additional value to what follows.) You have not only brought together a mass of very curious information on a subject to which few persons have directed their attention; but, what is of much more importance, you have, I think, completely established your point, and vindicated your conduct in withdrawing

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yourself from a society, which is not only inimical to the principles of our religion, but does, in fact, set itself up above it."

"Yours very faithfully."

The correspondence which ensued upon this note, at a later period, will be found below. I may describe the Dean's part of it as an excellent specimen of the application of the "charitable hypothesis" principle. I am, Sir, your obedient servant,

M. C. TREVILIAN.

Newberry House, 3rd June, 1850.

"*6th August*, 1849.

"MY DEAR TREVILIAN,—You have proved, I think, past all controversy, that the religious principle of Freemasonry—so far as it can be said to have any religious principle—can be nothing more than that of simple Deism; and that the inviolable secresy under which its mysteries are performed, and the private tokens by which its members recognise one another, may be, and have been, perverted to the most flagitious purposes. On these grounds, though my father, my guardians, and many of my nearest personal friends were Freemasons, and I was often urged, when I was a young man, to become one of them, I always refused, and have seen no reason since to alter my opinion. For, whatever good objects the society may have in view, it is quite clear that the motives and obligations which it may present to the exercise of mutual charity, must be far inferior to those which are inculcated in the Gospel; and that whilst, in the one instance, they rest on nothing better than merely human authority, in the other, they bear the stamp of a Divine sanction,—which not only enjoins the duty, but gives power to perform it. If, therefore, the society consisted exclusively of men who called themselves Christians, the profession of Freemasonry would, in my judgment, be setting up a law of man above the law of God, and be a virtual abandonment of Christianity as a rule of life. But, consisting, as it does, of men who profess every conceivable diversity of religious opinion, I can well understand that men, who make the Gospel their rule of life, may bring themselves to approve of the institution of Freemasonry, on the ground that it serves to bind together those who have no other bond of union, and to enforce the practice of universal benevolence on those whose differences of religious opinion would make them regard one another as enemies, and not as brothers. Leaving the Jew and the Samaritan to hold their peculiar opinions, they may think it a point worth gaining to bring them into a society which obliges them to lay aside their enmity, and to do good to one another. As I am sure that there are among the Freemasons many very good Christians, I suppose that they must argue in some such way as this. And, therefore,—though for the reasons which I have assigned, and for others which I need not mention, I could never

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become a Freemason myself,—I dare not condemn those who are so, so long as I see that their profession of Freemasonry does not interfere with their Christian profession and practice.

"Yours, very faithfully,

(Signed) "T. HILL LOWE."

7th August, 1849.

"MY DEAR MR. DEAN,—I am greatly obliged to you for your note just received. Your forbearance towards the Freemasons, and the kindness with which you seek out possible motives for their conduct, every true Christian, I am sure, will join you in; but the result of your search has much disappointed me, and on this I beg to make one or two observations. The individual Freemason, of course, I do not presume to 'condemn;' 'To his own Master let him stand or fall;' but upon the body at large, I apprehend we are not only at liberty, but are called upon to form our judgment; and what shall we take as the rightful ground of that judgment? why, of course, the one you mention, viz., the consideration whether Freemasonry 'interferes with their Christian profession and practice.' Now, is it possible you can say that it does not so interfere, when you are reminded that they abolish, in prayer, their customary appeal to the Redeemer of mankind? Regard this merely as a *fact*, and the Christian, as I think, must needs regard it, *at the least*, as a latitudinarian and bad habit; but, when you consider that the *reason and motive* of this abolition is equally as undenied and undeniable as the fact itself, viz., that it is resorted to as the means and *condition* of a joint-worship of 'The Father' with unbelievers in His Son—thus to all intents and purposes giving up before such unbelievers, and to please them, 'their Christian profession,' is it possible to deny that it is something worse than latitudinarian, and that it is, in fact, anti-christian! I shall not call to your recollection the anti-gospel rules of charity I have dilated upon in my book. I am quite sure that what I have already said *must* be sufficient to bring you to the same mind with myself; and that, without condemning individuals, you *do* join me in imputing to the Body the scandalous encouragement of practices inimical to the welfare and claims of our holy religion.

"I have reason to know, from the very best authority, that this pestiferous institution is extending itself greatly among the undergraduates of Oxford; and an opportunity has occurred to me, if I choose to make use of it, of addressing the principal of a college there on the subject, who is himself a Freemason. It is on this account that I wish to have the liberty to make use of your name; not because I feel otherwise than strong and invulnerable in this question of truth, but from a recollection of how the world is constituted: and that this ready taunt of the stupid—'Who is this babbler?' would thus find an immediate correction. The words I wish to quote from you are contained in the note of the 8th of May last, and

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are as follows:—'A Society which is not only inimical to the principles of our religion, but does, in fact, set itself up above it.' These words exactly set forth the issue to which, I conceive, the statements in my book, if fairly received, must conduct; and I do hope you will allow me to make use of them, even in print, if need should be.

"Believe me to remain,

"Yours very faithfully,

(Signed) "M. C. TREVILIAN."

"*9th August*, 1849.

"MY DEAR TREVILIAN,—I cannot have the smallest objection to your making any use you please of the note which I wrote to you on the 9th of last May, in acknowledgment of the presentation copy of your book on Freemasonry, &c., &c.

"Yours, very faithfully,

(Signed) "T. HILL LOWE."

The following remarks by the editor of Woolmer's "Exeter and Plymouth Gazette," are so pertinent to the purpose, and take such a common sense view of the whole of this correspondence, that we feel we should be guilty of an act of injustice to the Craft, were we to omit to give it as a fitting conclusion to the entire subject.

WE have been quiet, but not uninterested, observers of the tilting which has been going on between Mr. W. D. Moore and Major Trevilian, upon a subject of considerable importance to Masonry. It will be recollected that some time ago the Major published a work condemnatory of the Order, which he described as one at variance with the principles of Christianity, and with an inevitable tendency to Deism. The pamphlet pretended to be an *exposé* of a system which the writer was pleased to denounce as "blasphemous," and as such it took the public by surprise, and with none was that feeling so strongly felt as amongst the Masons themselves, who were not a little puzzled to discover whence the writer had derived his authority. It subsequently appeared that he had some thirty years ago been initiated at Edinburgh, and that single occasion was the only opportunity he ever had of knowing anything whatever of the constitution of that body which he has so extensively vilified and abused. It is not our purpose on the present occasion to take up the advocacy of Freemasonry,—the system upon which it was founded is proved by the experience of ages to have worked well,—the Order numbers amongst its members all ranks and conditions of men,—its adherents are to be found in every clime and country,—and its extent and usefulness has progressed, *pari passu*, with civi-

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lisation. Such being the case, an argument is furnished in its favour, far stronger than any which language can enforce, or the most able pleader urge. We have, therefore, now only to deal with the question as to whether or not Major Trevilian has succeeded in affixing to Masonry that stigma which he would fain make the world believe ought to attach to it; for if it can be established that Freemasonry necessarily leads to Deism, or even if there be the slightest ground for supposing that anything connected with it has that tendency, there can be but one opinion as to the treatment it ought to receive at the hands of all Christian men. As for Major Trevilian's personal knowledge upon the subject, that goes absolutely for nothing; for, with the exception of one solitary instance, and that an occasion when he could observe but very little, he never crossed the threshhold of a lodge. Failing then to support his case, so far as himself is concerned, he enlists the opinion of others: here, again, he is at fault, for he cannot make it appear that those are one iota further advanced in Masonic knowledge than himself. He laid great stress upon a letter from the Very Reverend the Dean of Exeter, written in August last, after a perusal of the work to which we have just alluded, and quoted an extract from that letter which, taken by itself, would lead to the inference that the Dean was convinced of the correctness of the position taken by the Major. Mr. Moore, however, is too old a controvertialist to be entrapped after that fashion, and in a letter addressed to one of our contemporaries, on the 11th ult., he called upon the writer to publish the *whole* letter, expressing an opinion that "few would be surprised to find the *quoted* opinion materially modified by the *suppressed* context." Major Trevilian could not escape from this challenge; and, therefore, we find in the *Gazette*, of last week, the entire letter, from which we make the following extract:—

"If the society consisted exclusively of men who called themselves Christians, the profession of Freemasonry would, in my judgment, be setting up a law of man above the law of God, and be a virtual abandonment of Christianity as a rule of life. But, consisting, as it does, of men who profess every conceivable diversity of religious opinion, I can well understand that men, who make the Gospel their rule of life, may bring themselves to approve of the institution of Freemasonry, on the ground that it serves to bind together those who have no other bond of union, and to enforce the practice of universal benevolence on those whose differences of religious opinion would make them regard one another as enemies, and not as brothers. Leaving the Jew and the Samaritan to hold their peculiar opinions, they may think it a point worth gaining to bring them into a society which obliges them to lay aside their enmity, and to do good to one another. As I am sure that there are among the Freemasons many very good Christians, I suppose that they must argue in some such way as this. And, therefore,—though for the reasons which I have assigned, and for others which I need not

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mention, I could never become a Freemason myself,—I dare not condemn those who are so, so long as I see that their profession of Freemasonry does not interfere with their Christian profession and practice."

It will not be difficult to decide which of the two—the Major or the Dean—the most correctly interprets the principle upon which Freemasonry is founded; and after the quotation above given, we have nothing more to add than this,—that in publishing the Dean's letter, Mr. TREVILIAN has knocked the ground from under himself, and favoured the world with a very high opinion that Masonry is not antagonistic to Christianity.

THE LAUREL CROWN.

The laurel crown! for duty done,
For good achieved, and honours won,
For all of natural gift, or art,
That thrills and fills an earnest heart
With generous thoughts and stirring words
Struck from its own electric chords,—
On these your modern muses frown,
Yet these deserve the laurel crown!

The laurel crown! for soaring song
Eagle-pinioned, free, and strong,
That, as God gives grace and power
Consecrates each hallowed hour
Wisely, as a patriot ought,
By burning word and glowing thought,—
On this pour all your honours down,
To this belongs the laurel crown!

The laurel crown! in common eyes
A wreath of leaves, a paltry prize,
A silly, worthless, weed-like thing,
Fit coronet for folly's king:
The laurel crown! in wisdom's ken
A call from God to waken men,
Lest in these mammon depths they drown,—
This is thy glory, laurel crown!

Yes, laurel crown! if seen aright
A majesty of moral might
To lead the masses on to good,
And rule the surging multitude
By nobler and more manly songs
Than to some troubadour belongs,
Who feebly warbles for renown,—
Not such be thou my laurel crown! M. F. T.

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ON THE CONNECTION OF

THE CRAFT DEGREES AND ROYAL ARCH.

BY BRO. THOMAS PRYER, *F. S. A.*,

P. M. Oak Lodge, S. G. I. G. 33°.

PART I.

Various Masonic rites are practised in different parts of the world. All are based upon what are usually denominated the three Ancient Craft Degrees. Preserving the essentials of those degrees, the difference in each rite consists in various modifications of the ceremonial observances, and in the number and names of the degrees which are appended. All rites commence with the three Craft degrees as their universal foundation, *and all subsequent degrees attached to any peculiar rite can only be considered in genuine Freemasonry as either extensions or amplifications of, or appendages to, the three original degrees.* This explanation is of universal application, and is the key for unlocking the mode of construing the various Masonic rites. Unless such a general mode of construction is applied, the consideration of the different systems would open questions apparently involved in inexplicable confusion.

The rite practised in England and also in America, and in many other parts of the world, is the *ancient York rite.* The name of this rite is derived from the city of York, where the first Grand Lodge in England was held, after the reconstruction of the Fraternity in A.D. 936. This rite, the parent of all other Masonic rites, commences with the degree of E. A., and terminates in the R. A. Formerly in England, and still in America and in other countries, there were several degrees interposed between the three blue degrees and the R. A. These were the degrees of Mark Master, Past Master, and Most Excellent Master. The Order of High Priesthood was also an honorary degree attached to the R. A. Chapter. The various degrees, however, of this, the most ancient and genuine rite, have borne at times different denominations. The name of the Royal Arch degree is but of comparatively recent origin, although the essential principles of this part of the system are hallowed by age, and,

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as connected with Freemasonry, bear evident impress of the most remote antiquity. Indeed, they are traceable back to periods when all history and tradition becomes lost in the impenetrable mists which obscure those bygone ages, when science and civilization first dawned upon the human race.

To render the subject more intelligible, it should be observed that the division of Masonry into *operative* and *speculative* is a division which existed even at periods when ancient operative Masonry had attained the highest pitch of splendour. These two principles, in fact, could not at those periods be disunited; for, whenever operative Masonry became disconnected from its spiritual guide, it lost its distinctive features, and ceased to be *Free*masonry. The speculative, or symbolical portion, as spiritual, could exist without the mere scientific or mechanical part; but simple operative Masonry without the *spirit* lost all its distinguishing, life-giving characteristics, and became pointless and inanimate.

And what is that spirit?

If we penetrate the solitude of transatlantic forests, and there, hidden in shades almost impervious, discover cities, towers, and temples of an ancient race now vanished from the earth—temples massive, solemn, and imposing, disclosing undying traces of constructive skill, and manifesting symbols whose higher references are still apparent to the initiated—if we trace those mighty ruins which, in their silent majesty, still defy the ravages of time, and amid the fall of dynasties and the desolation of centuries, yet vividly disclose the glories of the pharaonic age—if in solitary deserts we visit symmetrical temples, redundant in ornament, yet hewn from the ever living rock, where the persevering chisel of the ancient craftsman has impressed the symbols of his faith in lineaments which Time itself can scarce efface; or, if we traverse the long-drawn aisles, or scan the fretted canopies and vaulted roofs of those magnificent cathedrals, so light, so gracefully, and skilfully designed, so well adapted to inspire devotion—displaying such wonderful geometrical knowledge, and yet constructed by our brethren during the darkness of the middle ages, we feel in all these triumphs of operative skill—we acknowledge the existence of *a spirit* —a spirit of enthusiasm and of piety, which inspired the mind of the ancient craftsmen, and still breathes throughout the whole design.

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In these marvellous constructions we recognize the palpable embodiment of a *principle*, and that principle is DEVOTION.

On the cape-stone of Masonry is engraven, "HOLINESS TO THE LORD."

Such is the spirit of piety and faith which animates all operative works of genuine Freemasonry.

In taking a comprehensive view of the subject under consideration, and of the scope and tendency of the various degrees, as practised at the present time, it is necessary that we should marshal them as they ought to appear under their respective *operative* and *speculative* characters. In this view of the case, the *first* and *second* degrees must be deemed *operative*; the *third*, with its appendants, *speculative*. The third degree, it is true, is usually denominated one of the Craft degrees; *but it is not so in fact. It is entirely spiritual.* It was connected with ancient operative masonry, because from thence the principles and symbols of sacred architecture were derived. The craftsman might become accomplished in all the scientific knowledge which was imparted in his degree, but as yet the "genuine secrets" were to him unknown. They were to be disclosed only in a degree which unfolded knowledge of a more sublime description. It was only in that far superior degree that he could become fully acquainted with those ineffable secrets upon which the principles of his art were founded.

The third degree, then, though entirely spiritual, was so far essential that no craftsman, how skilful soever he might be in all that regarded mechanical science, could comprehend the genuine principles of design until he had fully attained the knowledge which that important degree alone could confer. In attaining this, several gradations were necessary; the skilful craftsman was first admitted with peculiar ceremonies; afterwards he was enlightened, and the genuine secrets were imparted; and it was then only, when fully instructed in this recondite knowledge, that, as a Master Mason, he was competent to draw designs, and lay down plans for the employment and instruction of the workmen.

This course of procedure seems to have been anciently adopted universally. The candidate for the mysteries was first initiated, or "accepted," amongst the elect, and then by degrees the peculiar knowledge he sought was imparted.

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In regard to Freemasonry, however, whilst it retained its operative character but few, comparatively, attained the knowledge of the third degree. This degree, indeed, was of most extensive signification, comprehending all that is now dispersed in a variety of channels. As the knowledge, or rather peculiar secrets appertaining to it, was imparted at several stages, *the degree itself, when Freemasonry assumed its present symbolical form, became divided;* the initiation into the degree, with the peculiar ceremonies attendant upon that step, was held to terminate *Craft-Masonry;* the *higher mysteries* were imparted in that portion of the degree which, under the ancient York rite, eventually assumed the title of the *English Royal Arch*; and in other rites they were communicated by a variety of degrees, bearing different names under different systems; but all of which, as has been remarked, should only be considered as extensions of the M. M. degree. These remarks seem necessary in order to disencumber the subject from many considerations which would otherwise occasion much difficulty.

In regarding the third degree as it forms part of our present system, we should consider that we have narrowed its original and extensive signification, and that the R. A., and numerous degrees in other rites, are now intended to communicate that knowledge which formerly belonged to this degree when fully and completely revealed. It is thus clearly manifest that without the R. A. our system would now be altogether imperfect, and that those Masonic rites which do not in express terms adopt the English R. A. must necessarily resort to other degrees to procure an equal acquisition of knowledge. *This necessity has, in fact, given rise to the multiplicity of rites which now exist.* All these various rites are, indeed, but attempts to collect together those scattered fragments of the ancient Master Mason's degree which became separated when Freemasonry discontinued its operative character—attempts to restore the genuine secrets to the Craft, and combine them in one intelligible system.

The Mark Degrees, now discontinued here, afforded a most intelligent and important link between operative and speculative Freemasonry. They are of the most undoubted antiquity, and may be very profitably studied.*

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* Brother Goldsworthy, Past Grand Deacon, is one of the few Brethren competent to give instruction in these Degrees.

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The peculiar link which these degrees occupied in the ancient York rite was in strict accordance with the ancient customs of the Fraternity. The marks entrusted to the skilful craftsmen served not only to distinguish their particular work, but in a superior degree, when more fully comprehended, were found to contain the elementary principles of design. Recent investigations have shown their great importance in an archæological point of view, and also in elucidating the continuous history of the Fraternity, inasmuch as the marks used by the ancient craftsmen (all having some hidden symbolical reference) are found amongst the ruins of almost every important ancient building still existing on the face of the globe; and we are by these means enabled from actual inspection to trace the connecting links existing in structures erected by our ancient brethren for a period looking backwards more than forty centuries. We seem thus to uplift the veil which throws the pall of its dark shadow upon the past and to admit a ray of light which, though faintly visible serves to illumine the gloom left by the lapse of ages, and enables us to rediscover those broken links and scattered fragments which, when reunited, will constitute the perfect chain of true Masonic history.

This, however, is a matter demanding separate and more attentive investigation; the results, I can testify from personal research, are highly interesting.

In returning to the subject of the present chapter, and alluding to the degrees as at present practised, it will be necessary to advert to their peculiar arrangement; but, *first, let us consider the moral tendencies which the entire system assumes under its present aspect.*

Our system is now purely spiritual, and yet it is perfectly evident, that the same principles are preserved and taught amongst us which formed the landmarks of the Fraternity when operative Freemasonry existed in the zenith of its splendour. The sphere of our operations is, however, now enlarged. No longer confined by the trammels which operations merely mechanical impose, we can extend our symbolical system so as to embrace a far wider range, and render in a more spiritual and exalted sense every rite, signification, and observance of the ancient Fraternity.

We do not now point to the operative building, the mere work of human hands, as evidence of Masonic skill; but we refer to that spiritual working which erects the temple of

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wisdom in the dormant mind—pours floods of enlightenment over the narrowed vision of prejudice—infuses the glow of heaven-born charity in the heart—and, stepping boldly beyond the restricted bounds of all ordinary mundane institutions, seeks to re-establish the true principles of human fraternity, by leading all to the adoration of the Great Architect of the Universe, and acknowledging the kindred claims of every brother of the human race.

Such is Freemasonry when rightly understood. How sublime is the idea!

If we regard the outer world, we behold nation arrayed against nation, creed against creed, race against race. But if we regard Freemasonry, we find that under its genial influence all national prejudices vanish, all religious animosities disappear, and Christian and Hebrew, Mussulman and Hindoo, the American Indian and the emancipated slave, acknowledge the common bond, and their hearts respond to the endearing term of "Brother." Education may fashion their minds differently, prejudice may attempt to impose impenetrable barriers, but the mystic tie dispels in an instant all unfraternal teaching, casts aside the accidental difference of birth, and links the whole Fraternity together in the pleasing chain of brotherly love.

It is thus that the principles of Freemasonry, when properly directed, stand so proudly pre-eminent. There is no other human institution which has produced such great results—results which are in strict accordance with the true spirit of Christianity. And is not such an institution worthy the attention of every good man, of every lover of the human race?—and ought it not to be cherished and regarded? Let it not merge into the dry technicalities of mere ritual observances, or become simply an attractive vehicle for conviviality; but let its spirit be protected, its genuine principles carefully preserved, and as carefully promulgated.

Let us now for a moment consider by what particular means results so gratifying are accomplished. It is manifest that there must be some peculiar mode of teaching widely different from the paths ordinarily trodden, which tends to fill the mind with lofty aspirations, to eradicate all feelings of prejudice, and to instil with such powerful energy the doctrines of charity in their most exalted sense, and the practice of universal philanthropy. In a word, the spirit of a dry sectarianism, must succumb to universal truth.

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The principles of Freemasonry are based upon truth – truth immutable, truth eternal; and thus it is that those principles are capable of universal extension.

Overlooking the narrow limits assigned by ordinary human minds—rejecting even the superstitious though highly-cherished traditions of races—we are taught to refer back to the common patriarchal fount, and to adopt those broad and universal doctrines which, diving to the centre of all human belief, enables us to trace the common origin of the various religious systems, and to establish the great principles of universal faith. This, then, is the religion in which all men agree. It meets us at the threshold of the Order; it is the subject of the first charge in our Book of Constitutions. But to comprehend this fully requires a most profound knowledge of the subject. Nevertheless it is a view which can be obtained by calm, serious, and dispassionate consideration; and it is the result which must unquestionably be arrived at, if the peculiar scheme of teaching adoped in the ancient York rite is strictly followed out, and its system of symbolism completely understood.

We thus perceive the moral tendencies of the system, and are enabled to see that, in pursuing these investigations, it is not the mere love of antiquity that is gratified, nor the simple observance of ancient ceremonials. The results to be obtained are of a higher and more exalted character, and adapted for practical application in every walk and rank of life.

These remarks are preparatory to a more particular survey of the Craft Degrees and Royal Arch; the subject is one embracing many points and principles, but every step affords matter of abundant interest and the most gratifying research.

END OF PART I.

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COUSIN BRIDGET.

BY THE AUTHORESS OF

"OLD JOLLIFFE," "A TRAP TO CATCH A SUNBEAM," ETC.

(Conclusion.)

"My father was a man of property, with only two children, myself and my sister. Our mother died ere we could either of us recollect her. My sister was a year and a half my junior, and as lovely as it was possible to be. That miniature in the morocco-case you so admired was her portrait. She was my father's pet, and not his alone, but every other persons,—servants, animals, rich and poor;—all, all, loved Agatha, while I was as much neglected and forgotten. If I sang, my father would tell me it disturbed him, yet five minutes afterwards he would beg Agatha to sing. Her portfolio of drawings was always placed upon the table in the drawing-room—mine kept in the school-room,—and thus it had been from my earliest childhood. The nurse would bid Agatha not to play with me, because I was so ill-tempered; and one night, when, after I had been very naughty, but feeling it, had really repented, and in my little bed was making good resolutions of improvement, I overheard her say to the under-nurse, 'That child has a bad heart, and she will never be better; there's no doing anything with her;' from that moment my fate was sealed. I gave up trying to be good; would go away into corners by myself; refuse to go near strangers, and cared for nothing, but reading. I was scarcely ever without a book.

"The governess whom my father engaged for us treated me as every one else did, but yet did not deny that I had talent; and though she adored the gentle, affectionate, lovely Agatha, she could not help feeling proud of me, and was vexed that my father would not permit my really clever drawings to be exhibited.

"Time passed away—we grew up to womanhood; our governess was dismissed, and then my life grew rather brighter; for I left home to stay with a widowed sister of my father's, who, strange to say, had taken a fancy to me.

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With her I was comparatively happy; she made me think better of myself and of the world,—introduced me to her friends,—made me sing; and, in short, caused me to be noticed. But now comes the blight of my life. 'Tis strange to hear such a word come from withered lips like mine; but, Minna, I loved! loved with all the intensity of a heart that had never loved before—never met with love from others. The object of my love was on a visit to friends of my aunt, and was constantly at her house. I had never had attention paid me before; therefore his constant offices of kindness gratified me more than I can tell. He sang with me, read with me, walked with me, sketched with me, listened with attention when I spoke, agreed with and applauded my sentiments; and, in short, these delicious six weeks were my life. They ended, and I returned home to receive the same cold looks and words—no welcome back—to find Agatha lovelier—my father fonder of her than ever. No wonder, then, that I would keep in my own room, or steal away into the woods, to dwell upon the past.

"One day,—you may imagine my sensations, when a loud ring at the gate-bell proclaimed visitors, and *he* was announced. I was alone in the drawing-room, and I sprang from my seat with outstretched hands to meet him. He shook them warmly—said he was in the neighbourhood, and had come to inquire after me. He talked, and I was drinking in each word he uttered, when the door opened, and Agatha entered. I looked up at him, and, with a sick sensation at my heart, saw him start and change colour. I cannot recount the next month of agony I passed, even now it agitates me. My fate pursued me—he loved my sister! Before my introduction to him at my aunt's he had wandered in our neighbourhood, and in his walks had frequently met Agatha. To see her was to love her, like all things else, animate and inanimate. Till that instant he knew not that the lovely vision which had so often crossed his path was my sister. His astonishment, his delight was unbounded; he came again and again, and I had to endure the torture of seeing her sweet eyes turned on him with love and pleasure at his approach. His attention to me had been *compassion!* Oh! how my proud heart hardened at the thought. I never told Agatha that I loved him; I schooled myself to behave to him as I had ever done, and I believe he never discovered my secret.

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"One summer evening they came to me, arm in arm; I was seated on the lawn, and he asked me to break to my stern father that he loved his child. I consented, and made the request, with how full a heart you may imagine. My father listened in his cold quiet way, and dismissed me, saying he would speak to them himself. I walked to the window overlooking the lawn, and saw my father take Agatha in his arms, and shake Arthur warmly by the hand. I turned away and walked to my own room, which for many days I never left, nor would permit the wondering Agatha to enter—or any one, save the servant who brought me my meals. And as I laid on my bed, with burning temples, tossing to and fro, I heard Agatha's bright voice in the garden, joined to the loud and earnest tones of Arthur, and her light musical laugh, and sometimes one of her pretty ballads, which she sang with exquisite taste, and the warm words of thanks and praise from her adoring lover.

"The last day of my sojourn in my own room, when I had determined to make an effort and come down, Agatha knocked at my door, and in an agitated voice demanded admittance. I let her in, and rushing to me she burst into a torrent of tears; the cause was soon revealed, my father had discovered that Arthur was an illegitimate child, and would not hear of their marriage. They were never to meet again! A sad scene ensued; my better feelings were roused, and I tried to comfort her. I told her had it been my case, I should adhere to the promise given to my lover, and so tell my father. But dear Agatha shuddered at this. She was too gentle, too obedient to disobey her parent."

Minna laid her hand on the old lady's, and pressed it gently.

"I cannot help it, Minna; that story always makes me bitter—but I will try for your sake. Well, Arthur came no more. It was a relief to me, I can assure you, though, I really did feel for Agatha; and was astonished at the quietude with which she bore her trial.

"A week or two passed away; and one night, when the family had all retired to rest, I could not sleep, and came down to the library for a book. As I descended the stairs, I thought I heard voices; I stopped to listen—it was in the library; very gently I opened the door, and a small lamp on the table revealed to my astonished gaze the figures of Arthur and Agatha. They were too much engaged to hear

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me open the door, and I remained a listener to their conversation. Thank Heaven I did. Oh! the villainy of the man whom I had so loved. My guileless sister was quickly falling in the trap he was laying for her, and as he passed his arm round her waist, and said—'Come, love, get your hat and cloak; the carriage is at the end of the shrubbery,'—God bless me, I think I hear the words now—I sprang forward, and laid my hand on his arm. Agatha screamed, and clung to him; but with greater strength than I thought I had, I parted them; and on pain of my instantly calling my father, I ordered him from the house. He obeyed. I took the trembling half-fainting Agatha to her room,—sat with her during the whole night. I never reproached her—never even then betrayed my secret, and as faithfully kept hers.

"Six weeks from that date, I came down one morning to find her gone! The servants were sent in all directions, but without discovering one trace of the unfortunate girl. All my father's indignation was vented on me. It was my want of vigilance,—my want of love: but he did not provoke me to betray Agatha. I had promised her I would not.

"My father lived but a twelvemonth after that. I believe it killed him, for his life was wrapped up in her. No trace could be discovered of her; and when he lost all hope, he took to his bed, from which he never rose; but with his dying breath blessed *her*, not *me*.

"A few weeks after his death, I was told a woman wanted to speak a word to me of great importance. I went to her, and in the pale and haggard looking being before me, I could scarcely recognise the once blooming beautiful Agatha. But it was she! The old story of betrayal, and desertion; and she had come back to seek and implore a home for herself and child. I need not say, I granted it her. I resigned all society for her sake, and nursed her with all the care I could. But the blow had been struck home, and she died, and I was left to support the child, for of the father I knew nothing. I did support, and clothe, and educate her,—and in short devoted myself to her entirely.

"Much of my father's property had died with him, and he had left many debts; and of course the girl had been a great expense to me. She grew to the age of sixteen, and one morning a lawyer's letter announced she was the heiress of a fine property. Conscience had touched her father on

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his death-bed. He had known for many years to whom she was indebted for support, though his meanness kept him from sending me one penny. He had never lost sight of her, or of her poor mother, though he had kept himself so well concealed; but in his lingering illness, some better feelings were excited, and he made a will in her favour.

"Notwithstanding all I had done for her, I believe she never loved me, and she left me to take possession of her estate, presenting me with a ring! as a testimony of her gratitude.

"I never saw her more. I sold the large old house where I was born, and much of the plate and furniture, and came here to end my days, with the bitterest and most suspicious feelings towards every human being,—which now, perhaps, you will not wonder at. The servant who lived with you so many years, knew your poor mother had a cousin living somewhere hereabouts, and found me out. Her doing so first made me think there might be such a thing as gratitude in the world; and I determined to send for you."

"And you have not been disappointed, Cousin Bridget, have you?" said Minna; looking up sweetly in the old lady's face.

"Not as yet, Minna; not as yet; and you have done me good. I am very different to what I was. But do you wonder at the bitterness of a heart so seared and blighted as mine has been?"

"No; with your disposition, dear cousin, I do not wonder. But I think had it been my case, I should have acted differently. I would never have rested till some one had loved me,—had been grateful to me. If the fair, and the bright, and the wealthy,—those bound by the ties of blood,—if all these had disappointed me, I would have sought for the heart, the good and grateful heart, beneath a plain and homely exterior—among strangers—anywhere but I would have found it.

"Dear Cousin Bridget, forgive me for what I am going to say, but you were not prepossessing when I first came, yet I was determined to discover the good which I knew by diligently seeking for I should find at last; and I *have* found it, dear Cousin Bridget, and I love you very much." And Minna rose from her low seat, and laid her bright soft face against her cousin's, who fondly kissed her; and for a few moments both were silent—for full hearts cannot speak.

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"And now dear cousin," said Minna, at length, "you have told me a story, I have a little one to tell you, which I am sure, will interest you, for it is so like your own. I know a woman who has two children placed in the same position as you and your sister; the one loved and petted, and pretty; the other neglected and disliked, who would be pretty too, were her eyes less red with weeping, and her spirits not so broken, giving a sad dejected expression to her otherwise good features. That she is stupid and troublesome I will admit; but she has a kind, good heart, and good temper. This I have discovered, for I seek for the good in each human being that I know, as I would for gold in a mine: I have found this good in her, and am anxious to serve her; anxious to get her a place in London, that she may be away from the injudicious treatment of her mother, and the contrast between herself and sister, which is, I know, painful to her.

"Now my good, kind, Hesther (to whom I find I am under still greater obligations,) is a housekeeper in London, and would take poor Jane as kitchen maid, but I cannot send her without that assistance which has never failed me when I have asked it. Dear cousin, I want funds to dress the poor girl decently to take a place; is it not a sad case, now, and worthy assistance?"

"You know, Minna, I can never refuse you anything you ask, but I am sure it is for those Mallets, and you are aware how badly I think of them, and all the people in the village; and now I entreat you not to be so kind to them. You do not yet know, my girl, the misery of meeting with ingratitude."

"It is for the Mallets, dear, and I do not fear ingratitude; I do not look for gratitude, I never think of it; I like to help and assist those who are in trouble, because I know it is right: besides, dear, I don't think we can accuse our villagers of ingratitude—look at those little attentions to you which are constantly being sent."

"Yes, child, but they were not always so civil; they never noticed me till you came."

"Perhaps you never noticed them, dear cousin; and now you go out more, and speak to them more—beside they know how kind you have been to me, and they feel you must indeed deserve respect and attention, if you could so generously give a home and protection to a poor orphan."

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"The fact is, and I have long suspected it, girl, you give them your money and say it comes from me."

"And does it not, dear cousin?" asked Minna, smiling archly.

"Oh! well, well, you always get the best of every argument; I'll see about these Mallets. But come now, I want a little walk, after all this talking; will you go, or are you tired?"

"Not tired, dear, but I should like to write to dear Hesther, since you have told me that through her I found so good a relative."

"Oh! but God bless my soul," said the old lady, moving with her quick step up and down the room, "I was not to have told you; well, I cannot help it now; you must say it slipped out."

"So that I do not scold Hesther, she will not mind my knowing it, I am sure; so will you go on first, slowly, and I will follow you."

"Very well; yes! But you must dress me you know."

Quickly Minna fetched the old lady's things and put them on, and giving her her gold headed stick, Cousin Bridget departed for her walk.

She had been gone some time, and Minna having finished her letter, was preparing to follow her, when her attention was attracted by the same dolorous calling of her name, which I have described in the opening of my story. She rose, and went to the window.

"Well Janey, what is it now dear, make haste, I am in a hurry."

"Ah! Minna, Minna, Peggy be going wi' him; I know she be: I a' been down the lane to stop her, but I be too stoopid for her to moind I; oh! do you come, she'll moind you, every body moinds you."

"What is it all about?—stay Janey, I'll let you in." And, running to the door, Minna admitted her pale and bewildered visitor.

"Now what is it?—tell me quietly; don't be in a hurry. Where are you afraid Peggy is going, and who with?"

"Oh! dear, I hardly know, I feel so odd loike. But for this week past she a' been walking wi' a foine gentleman from the squoires, and as she were gone so long this morning, I knew she were along wi' him, so I run after her to try to meake her come hoame; and there she were wi'

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him, Minna, and he were a persuading her to go wi' him. I know he were, and she would not come wi' me all I could do, and mother will break her heart if Peggy do go; I know she will! I know she will!"

Well dear, don't cry, we will see about it; but you know, dear Jane, if Peggy will go with this gentleman, you must be doubly good and active to comfort your poor mother: now take my advice, go quietly home, say nothing unless she asks you, and if this misguided girl has gone away, I will come and break it to your mother. Do you understand me?"

Janey put her hand to her head, and then said, "Yes Minna, I believe I do."

"Well, then, now go home; but tell me first, is it in Fernley Lane you left Peggy."

"Yes, Minna—but oh! make haste, or 'twill be too late."

"I fear it is already so," said Minna, half aside, as she put on her bonnet and threw on her shawl. "Don't wait for me, run, dear."

Poor Janey! to *run*, seemed with her a moral impossibility, but she moved in her shuffling way to the door, and, opening it, saw Cousin Bridget and Peggy enter the garden. She made no exclamation of surprise, but stood staring for some moments, and then shuffling back to Minna, burst out in her strange odd laugh, saying, "Why Peggy be here along wi' Madam Mac Tavish"; and with an air of cold, stately dignity, such as she wore when Minna first knew her, Cousin Bridget walked past the astonished Janey into the parlour, closely followed by Peggy.

"Why, dear cousin, Janey has been terrifying me with a story which has, I hope, no foundation, as I see Peggy is with you."

Cousin Bridget did not reply to Minna, but turning to Peggy, said, "Sit down young woman, and recover yourself ere you return to your mother's house, which, I trust, you will not again be in such a hurry to leave, but learn to find, that an honest life in an humble home, is better than a dishonest one in a palace."

Peggy did as she was desired; and slowly down her flushed cheek fell two large tears, and an occasional shudder seemed to run through her frame.

Minna went to her, and attempted to take her hand, but she would not give it, and turned away half angry, half ashamed.

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Janey stood lolling against the door in her usual way, staring at her with her mouth half open, now and then giving utterance to her peculiar laugh, and saying, "Lor, how funny to be sure."

"That young woman is this one's sister, is she not? if so, she had better take her home, the mother will be alarmed about them it is probable."

"Yes, dear cousin. Janey, take Peggy home, dear, and you can say you have been with me."

"No stories, Minna Westrop," answered Bridget, sternly, "to heap another sin on that young woman's head; the truth, the shameful truth must be told; and if that girl is unable to relate what has happened, you, Minna, must accompany her, and tell the whole truth."

Janey understood about going home, and approached Peggy to lead her away, but the moment she said, "Come on home, Peggy," she pushed her away, and bursting into a torrent of tears, said, "Not home! not home! anywhere but home."

Sterner and sterner grew Bridget's face as the girl sobbed on, and an angry speech was rising to her lips when Minna stopped it by saying, "Now, Janey, listen to me; go home directly by yourself and tell your mother Peggy is with me, and I will bring her back with me shortly; now go, without another word," and opening the door she dismissed her without further ceremony.

Then she began talking quickly to Bridget, whose face was still rigid, and who appeared still anxious to stay. Peggy's continued weeping, but Minna chattered on so as to prevent her speaking; removed her walking things, seated her in her arm-chair, gave her her footstool, and then turning sweetly to Peggy, said, "Come, Peggy, help me carry these things up stairs," and throwing a shawl on the girl's arm, they left the room together.

To her own little snug chamber Minna led the weeping girl, and, removing her bonnet, she laid her head upon her shoulder and stroked her long fair hair, and wiped the tears from her face with her own handkerchief, and nursed her as a mother would a weary infant;—and beautiful they looked together. Peggy with her pretty, sad, flushed face laid against Minna's bright and lovely one; her fair hair mingling with Minna's dark tresses, and her brown but well-formed hand resting on Minna's, which looked whiter than it really was by the contrast.

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For some time neither spoke, and only Peggy's sobs disturbed the silence, at length she said, "I know, I know he meant to marry me, and I should a' been a foine lady, that I should, if Madam Mac Tavish hadn't"——

"Hush, hush, Peggy! by what I understand you owe a debt of gratitude to Cousin Bridget which you can never repay; you will find that out in time, not *now;* I do not expect you to be grateful now; not to night, or perhaps to morrow; but in time, Peggy, in time. I suppose Cousin Bridget discovered you on the point of leaving your poor mother for a stranger whom you have not known six weeks, and whom, to the best of my belief, was making as many fine speeches to you as he made to poor Lucy Corbett, when she was well enough to listen to him. Oh! Peggy, dear, you have had a narrow escape, and must thank God for it, and learn to be grateful to Cousin Bridget. When you have done crying you must tell me all about it. I am going to put away Cousin Bridget's things, and by that time you will have recovered yourself."

When she returned Peggy was standing by the window, gazing wistfully out, but she had ceased crying.

"Now, Peggy, tell me this little history, and when we have been thankful and grateful for the act of mercy shown you to-day, we shall in time smile about it, and think how strange it was—shall we not?—come, now, how was it?"

"Why, I promised I would go to London along wi' him, and he promised he'd marry I as soon as ever we got there, and make a foine lady o' me, to roide in a carriage and wear a silk gown, loike the squire's lady, and I wore to meet him in Fernley-lane to day, and say nothing to mother against it should be a surprise to she, and while we was just talking Janey came screaming and clinging to I, she be so stupid, that girl, and then so soon as she were gone came Madam Mac Tavish, and went on so, and Mr. Ellesmere went off in a passion loike, and I shall never see him any more and never be a foine lady," and again the tears burst forth.

In the gentlest accents did Minna comfort the weak and simple girl, and show her how wrong and foolish she had been, till old Betty announced the tea. They then went down stairs; Cousin Bridget was seated exactly where they left her, and still with that cold, stern expression on her face.

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"Make the tea, Minna, please; that young woman can take a cup, and then go home, and I hope your mother will forgive you: it is vastly absurd to cry, that is not the way to mend your fault," and thus during the whole of the meal, did she reproach her, even to the moment of the girl's departure.

Minna began to grow uneasy, for she felt she was undoing the good she had been doing, for this report in the village would counteract the one she had given of Cousin Bridget's kindness; with some suspicion of the fact, Minna had brought a talisman from Bridget's room, and she was now determined to try its effect, and ere she left the house to accompany Peggy home she drew from her pocket a morocco case, and, standing so as to shield her from Peggy, handed it to Bridget.

She gave a slight start—her under lip quivered, her hand trembled as she held it, and then, rising from her seat, she walked up to Peggy, and said in a low voice and perfectly gentle manner, so different from the way she had before spoken that it was difficult to believe it the same person, "Go home and be a good, and a happy girl — kiss your mother very fondly, and thank God you are with her to night. Good bye, God bless and keep you — be a good girl;"—and turning away, Bridget covered her face with her hands, and large tears fell between those wrinkled fingers.

Minna went to her and gently kissed her forehead, and then, taking Peggy's hand, led her from the cottage.

It was a lovely evening—so mild and calm—the bright evening star twinkled in the clear heavens, and not a breath disturbed the leaves, or shook the dew from the thirsty flowers—occasionally the merry voices of children were heard upon the air, coming home from some long ramble they had been enjoying when the heat of the day was past. From their warm, close, little rooms, the cottage folks had come out into their little gardens, and here and there in some a man was leaning against his cottage door, with his hands in his pockets, smoking, while his wife was gossiping over the paling; in others the husband was watering his flowers, and his wife tying them to the sticks, while a youthful pair were whispering together beneath the porch; and in all some one was out enjoying the delicious evening.

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Poor Peggy walked on by Minna's side silently and sadly; but Minna had a smile and a bright glance for all, and did not forget, as she passed old Barnett's cottage, to inquire after his grandchild; he shook his head, and pointing to the still blue sky, said, "Soon be there—soon be there."

Arrived at Mrs. Mallet's, Minna entered the shop first, and there she found Jane seated, with her head on the counter asleep, and close beside her the starling in his cage, who was looking at her with his one eye, and saying very gently, as though he feared to awake her, and yet as encouragement for better times, and a proof that he would ever protect her, "Jack's a good boy." Her eyes were swelled and red with weeping, and so Minna knew that Peggy's absence had been revenged upon Janey. "Don't disturb her, Peggy; poor girl, we will find your mother." And, opening the glass door leading to the little parlour, Minna entered with Peggy, who had again begun to cry, fearing that for the first time she should get into disgrace, for this fault could not be put on Jane; and, notwithstanding her entreaties, Minna had insisted on telling the whole truth.

"Well, so you be come home at last, Miss Peggy, be you," said the mother. "I sent that stoopid-head Jane after you an hour or two ago, and after stopping out all that time, she comes in laughing, and saying as you was along wi' Minna Westrop; didn't I give her a box o' the ears, that's all."

"Then, Mrs. Mallet," said Minna, gently, "you will be sorry that you did so, and find no means to express sufficient sorrow for the act. I regret to say that Peggy is in fault this time, and poor Janey perfectly free from error."

"Why, what's the matter?—and she be a crying too; why, Peggy lass, who's been a worretting you?" And the mother put her arm round the neck of her favourite child, who sobbed the more the more she was noticed. "What be the matter wi'e?"

"Let me, the accuser, be the pleader too, Mrs. Mallet. Peggy is but a little simple country girl, and with many a failing and weakness like the best and cleverest amongst us. A base man, unworthy the name of gentleman, persuaded our poor little Peggy he would make a fine lady of her, and would fain have coaxed her to take a journey to

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London with him, which he would, I fear, have succeeded in doing had not Janey's earnest entreaty delayed them long enough to be discovered by dear Cousin Bridget, and their scheme frustrated. I can assure you Janey behaved beautifully, and spared no exertion to make Peggy remain."

The mother had listened with a look of profound astonishment during the whole of Minna's speech, and at its conclusion she burst out in a storm of words against the hitherto spoiled and petted girl, whose tears of repentance she turned to anger; and, through her sobs, she said, "It be all very well for 'e to scold I; but if ye 'd a taught me better, and not let me go out when I loicked, I 'd never a seen him; if ye 'd made me mind the shop 'stead of thinking of going out and about—it aint all my fault—that it aint."

"Oh! you ungrateful baggage," screamed Mrs. Mallet, perfectly astonished by the girl turning upon her, and, sinking into a seat, she burst into a flood of tears.

The noise had woke poor Janey, and, looking half scared, she came into the room, crept to Minna's side and took her hand. Till the storm subsided Minna spoke not; but leading Peggy to her mother, she said, "Now, Mrs. Mallet, allow me to remind you that, instead of anger, you should feel gratitude that your child has been saved, and use the time you are wasting in angry words for thanks and reconciliation with the really penitent girl, for I do believe Peggy is heartily sorry."

"Not much loicke it to speak to her mother loicke she did."

"It was wrong, very wrong; but we must allow a little for her over-excited feelings; to level reproaches at a person, knowing themselves already wrong, is as unkind as it is injudicious. Come, let me see you kiss Peggy, and forgive her. After all my trouble, you will not send me away without my reward. That 's right Peggy—closer, closer round her neck; you will never find love like her's again on earth."

Closer and closer did Peggy cling round her mother's neck, and closer crept Janey to Minna; and as, with her vacant stare, she gazed at the group, she murmured, "Could n't I show Peggy how to kiss mother if I 'd the chance." Minna smiled, and, putting her arm round

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her, kissed her forehead. When the long embrace which they were watching was over, Minna said, "Do not forget you have two daughters, Mrs. Mallet."

She looked up, and, holding out her arms, Janey flew into them, and Minna stole away, for she felt now they were best alone, and, hurrying quickly home, found Cousin Bridget looking out for her.

The old lady had begun to be uneasy, for it was growing dusk; and Minna kissed her fondly, and led her into that pretty cottage where she had found such a happy home. Hand in hand by the open window they sat, with the light of the tranquil moon beaming upon them, talking seriously and thoughtfully of what had passed that day, and what strange similitude it bore to the events of Bridget's early life; and then she wished she had been like Minna, anxious and able to find some good in all, and, bearing all rebuffs, going on loving and doing good—not for the sake of reward, but as Minna did it, because it was right; and then Minna showed her how reward does come for all the good we do, though in an indirect way, and in how strange a manner Providence works out His ends.

"True, Minna; had it not pleased God to soften my heart sufficiently to send for you—and I found it difficult to do so, I should never have felt, as I now do; it was in bitterness of heart I wrote that letter to you, and it must have read very harshly to you in your troubles."

"It was odd, dear, that was all."

"Odd! yes it was—very. As I wrote I then felt—she may come or stay away—which ever she likes. And when I saw your bright beautiful face, I felt I had brought fresh trouble on myself, and shuddered as I thought of Agatha. But, no Minna, I thank God I sent for you; young as you are, you have taught me something, and made me happier, much happier; and, instead of being a cross, bitter, solitary old woman, hastening to the grave without a soul to aid me, I am a better tempered, better natured old woman, with a sweet companion named Minna Westrop, who has indeed taught a wholesome lesson to Cousin Bridget."

And not alone to Cousin Bridget had Minna done good. The Mallet's owed her a debt of gratitude too; she restored peace and quiet to their home, and so made Mrs. Mallet feel the worth of poor, good-hearted Janey, that she would not part with her to service, so that, some years

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after,—when the mortal remains of Cousin Bridget lay peacefully beneath the yew tree in the churchyard, and the young village doctor had found his way beneath that pretty Elizabethan cottage with Minna, beautiful Minna, for a bride,—Janey, neat and spruce as Peggy herself (now the bonny wife of the miller), was installed as Minna's own maid bringing with her her old friend the starling, who, though now blind with both eyes, still knew her voice, and, at her approach, still assured her of his goodness.

What more have I to add? It is needless to say Minna was happy, for it has been shown that she was good; and though, like all mortals, she too had her trials and her crosses, she bore them with unflinching courage and untiring patience; and when likenesses of what Minna Westrop had once been were seated beside her, she would recount to them, her attentive auditors, by the warm glow of a winter fire, or by her grave in the quiet summer evening, as a lesson and a warning, the history of Cousin Bridget.

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ON THE

SYMBOLICAL CHARACTER OF MEDIÆVAL HERALDRY, AND ITS CONNECTION WITH FREEMASONRY.

"Heraldry is a glorious hieroglyphic and symbolical language, more universal than any tongue, Latin not excepted."—Poole.

(*Continued.*)

In our last number we attempted to trace the connection which exists between the system of heraldic bearings and the causes which led to the adoption of those symbols, which have from the earliest ages been recognised as the significant emblems of Freemasonry.

Such an attempt, for various reasons, was but imperfect, so scanty are the printed works of information relative to the Freemasons of the middle ages, and so few of those which do exist have been within our reach whilst engaged in compiling these hasty notes, that the labour of elucidating a subject connected with a period so remote must necessarily be difficult, and its results, at first, unsatisfactory. But we had a further object in view than, what may appear to many, the idle discussion of a useless point. The subject of Freemasonry, as practised and carried out in the middle ages, is one of so great interest, and so boundless in extent, that we could not but feel desirous of introducing it as an appropriate addition to a publication which we earnestly hope may speedily become the great organ of the Craft. We hoped, and hope still, that other brethren learned in Masonic and archæological lore may join us in the field, and assist us by their superior knowledge and experience. Certain we are that there must exist somewhere or other more satisfactory and authentic sources of information on the subject of mediæval Freemasonry than those which at present exist, and which have been thoroughly drained and exhausted without any attempt to explore the plains of antiquity for a fresh spring of knowledge. The principal writers on the subject of Freemasonry have taken the greatest pains to trace the history of the Craft from a period of which we have no record but that of the book of books, the holy Bible.

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With a confidence, on the part of writers, which may be considered as very problematical, we are informed that Seth, Enoch, and other inhabitants of the antediluvian world were Freemasons—at least that they were versed in, and carried out, the principles of the present Order. We ourselves are at a loss to conceive upon what passage in Holy Writ this surmise is founded; but we willingly relinquish what may appear to be a tone of reproach, and we only regret that talents, labour, and time should be wasted in speculations so groundless, and so liable to elicit the sneer of the scoffer, or, what is more to be feared, the grave censure of the external world. How far better would it be if learned brethren would devote their valuable efforts to the elucidation of less distant periods of Freemasonry, and avail themselves of evidence which, if at present scanty, is at least more tangible than that of the ill-supported theories to which we have alluded.

Mr. Halliwell, who, we believe, is not a Mason, has thrown some light on the history of our Brethren in the middle ages, in a preface to a poem discovered in the British Museum, and published by him. The poem, which explains the principles and practices of the Craft in the fourteenth and fifteenth centuries, is in itself a valuable contribution to the annals of the Order; and we trust that it may be followed by others, for there can be little doubt but that, in the hitherto unexplored recesses of that great national library, some further records of a body of such magnitude and importance may still be found.

Want of time, and the pressure of other duties and engagements, forbids our straying any further from the path which we have already marked out for ourselves, and reminds us that we must hasten to fulfil the promise with which we concluded our last paper. We must at the same time apologise to the Craft for the brevity of our present remarks, which has arisen, not so much from a paucity of facts connected with our subject, as from the absence of sufficient leisure on our part for their due consideration.

After briefly explaining the occurrence of the Cross, the mysterious Tau, and the equally mysterious Tylfot, in the system of Mediæval Heraldry, and hinting at their similarity to emblems acknowledged by some of the various degrees of our Order, we adduced evidence to prove that the chevron was even more nearly and more specifically connected with Masonry than any of the former. We endea-

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voured to show that, as an Heraldic bearing, it had been adopted by persons who had been engaged in architectural pursuits, "by builders of houses," and by men who designed and assisted in executing some of the most glorious of those magnificent edifices, which promise to hand down the fame of their originators to remote posterity.

In viewing the chevron, more particularly as connected with Masonry, need we suggest its similarity to the *square?* We cannot directly prove that the chevron derived its heraldic origin from the Mason's Craft, and then in process of time came into general use; nor do we pretend to say that it was from its resemblance to the square *only* that it was particularly adopted by some of the great architects of the middle ages, for we showed, on the evidence of the Book of St. Alban's, that it had another signification, viz. that of the timbers of a roof; but we cannot help thinking that there might have been a double reason for its appropriation by the Master Masons of the fifteenth century. Whilst in their armorial bearings they symbolized the arched and fretted roof, the result of their labours, might they not also have borne in mind the faithful and unerring jewel, by the aid and application of which their exertions were crowned with success? Carter, in his work on "Ancient Sculpture and Painting," gives an account of a very singular monument in the south transept of Gloucester Cathedral. It is that of a man supporting a *Mason's* square, and is supposed by some to be a representation of a Master Mason, named John Gower, who, according to a tradition contained in a vernacular rhyme, was the architect of the most beautiful portion of the cathedral.

> "John Gowere
> Who built Cumpden church and Gloster tower."

Whether this be the real effigies of John Gower or not, and whether "John Gowere" was the actual architect of the "towre," we cannot at present say; but certain it is, that it is that of some brother of the Craft, who

> "Southe through his sleight,
> To maken up a toure of height;
> Though it were of no rounde stone,
> Wrought with squere and scantilone."
>
> CHAUCER.

The coat of arms, No. 6, in the plate which accompanied our former paper, we described as that of William of Wyke-

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ham, the architect of New College and Winchester, viz., "2 chevronels between 3 roses two and one."

We find that John Philpott, Somerset Herald, was of opinion that William of Wykeham derived his arms thus:—

"If it be alleaged out of Somersetts letter that a cheveron was the arms of the Company of Carpenters, and that the Founder (Wykeham), before he was a Bishop, in respect he was a carpenter, or had good skill in Architecture, did use a seal with 2 cheverons between 3 roses, which, in his opinion, was given to the Bishop for his skill in architecture.

"If the cheveron were given in arms to ye Carpenters since the Bishop gave that coate, then was it not given to the Bishop gave that coate, then was it not given to the Bishop for his skill in architecture.

"If this coate had been given to the Bishop it had dyed with him, and ought not to have been quartered with the coate armour of Sir Richard Fyennes, and offered up at the funerall by Somersett himself; nor should it have been quartered with the Middletons' arms, as in Wellesborne Church, Warwickshire; neither should it have been blazoned with the difference of a younger brother, as it was in the churches of Thame, and of St. Martin, Oxford, crested sometimes with a bull's head, and sometimes with a mitre.

"Thomas Wickham, lord of Swaelive, married the daughter and heire of William Doyley, and by her did give one cheveron betweene 3 fower-leaved grapes, like roses; and haply the Founder might use this seale beinge ignorant at the first what was his paternall coate, and afterward upon better knowledge he might alter his seale."*

We cannot help thinking that even so great an authority as John Philpott might have erred in his conclusion respecting this remarkable coat from his ignorance of Masonry. Is not a chevron between the three roses the acknowledged emblem of a Master Mason? If any M. M. doubt it, let him reverse his badge and he will find that he bears on the clothing of his calling, in blue and white, a chevron between three roses, two and one. Moreover, going back to the passage which we have before quoted from the Book of St. Alban's, which asserts that "three chevronels show that the ancestour of this cote



* Account of the family of Wickham. Collect. Topog. et Genealog., vol. iii. p. 237.

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hath built three great howses in one province," have we not good ground for surmising that William of Wykeham, as a Master Mason, learned at the same time in the craft and mystery both of a carpenter and an architect, adopted the arms of the carpenters, which so closely resembled the badge at present worn by Master Masons, and that on completing his two "great howses," his princely foundations at Oxford and Winchester, augmented his arms by changing the chevron to two chevronels? E. A. H. L.

WHAT MIGHT BE DONE.

BY CHARLES MACKAY ESQ., LL.D.

WHAT might be done, if men were wise—
What glorious deeds, my suffering brother,
Would they unite,
In love and right,
And cease their scorn for one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime might die together;
And milk and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod—
The deepest sunk in guilt and sorrow,
Might stand erect,
In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than *this*, my suffering brother—
More than the tongue
Ere said or sung—
If men were wise and loved each other.

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THE HIDDEN BOND.

BY THE AUTHOR OF

"STRAY LEAVES FROM A FREEMASONS' NOTE BOOK."

(*Conclusion.*)

"THERE is no tie of relationship between them," cried one wondering villager.

"Nor of old companionship," said another.

"Nor of similarity of tastes," said a third: "for the two are opposite enough in that respect; and, lo! the younger waits on the elder like a brother."

"And yet," remarked a fourth, "how poor old Vance's testiness and querulousness disappear in Staindrop's presence. He whispers to him something from an authority, *to which they both defer*, and the sick man's temper speedily becomes reasonable and calm."

Oh! divine principle which "teaches us to be truly religious in both its parts; first seeking and cherishing in our hearts the true fear of God; and then from this principle bringing forth all the lovely fruits of righteousness, which are to the praise and glory of God!"

Meanwhile, time sped away, and brought with it indications not to be mistaken of a thorough break up of poor Vance's system. His daily visitor redoubled his attentions, and gently and tenderly disclosed to the sufferer the impending and inevitable change. The latter seemed disturbed by the announcement, gradually and cautiously as it was made; and then expressed an earnest wish that some distant connections residing in a northern county, and in easy circumstances, should be written to and apprised of his condition. Staindrop communicated with them at once. They replied—mark, reader, *these are simple, honest facts*—that they understood Mr. Vance "had nothing to leave;" that "invalids were always trying people to have to deal with;" that "the old gentleman was certainly a connection—that they didn't mean to deny; but they didn't desire to have any responsibility," and "would on no account interfere;" "that they sincerely wished him better;" and that, "if Mr. Staindrop wrote again, perhaps he would say how the old gentleman was!"

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Nothing more. True, the letter was written on costly paper, sealed with scented wax, and bore arms emblazoned on its capacious seal. Aid—assistance—sympathy—there was none.

The poor cripple looked up piteously when it was read to him—then begged to spell out its contents for himself—slowly mastered, with dim and failing sight, its purport—and then turned his face to the wall and wept sore.

"Cheer thee!" was Staindrop's comment; "*the tie* remains. The bond will not be broken."

He looked as he spoke long, and fixedly, and cheerfully into the convulsed and working features of the cripple's face; met with calm and unflinching gaze his searching eye. Gaze answered to gaze. What was there in that look which lit up hope—lively, cheering, sustaining hope in the one, and expressed *true Samaritan feeling* in the other?

The final struggle approached. Staindrop was, as he had promised, present. He had assured the sufferer that he should not be abandoned at the last to hirelings. He kept his word. The consolations of religion, and the presence of its minister, soothed the cripple's last hours; and his resting-place was selected by the thoughtful and considerate scholar in a spot where the sun shone and the grass grew—where the breeze played among the branches—where the birds would carol over him, and the ceaseless murmur of a gushing stream woo him softly to his repose. The lesson was not lost. It was *practical;* and it told.

The villagers of Tide-waters looked on and pondered. "Friend, benefactor, nurse, mourner—all in one; what new principle is this?"

"A principle that bears no despicable fruits at any rate," said the old rector of Tide-waters.

"What were they *really* to each other?" cried his son; "in sober earnestness, what were they?"

"Brothers," was the answer of a bye-stander—"brothers, as Masons!"

"Strange!" cried the younger man—"strange and striking in the extreme; the tie was broken only at the grave."

"It endures beyond it," was the quick rejoinder; "it is founded on a divine and *immortal* principle—even this, "God is love; and he that dwelleth in love dwelleth in God and God in him."

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THE EARLY MASONIC WRITERS.*

We remember, as if it were only yesterday, although it is now full thirty years ago, the difficulty which then existed of procuring publications on Masonry, and the consequent embarrassment which the Fraternity, and particularly Masters of Lodges, felt at the want of legitimate information on the recondite mysteries of the Craft. The complaint was universal. It was not so much the dearth of Masonic publications, as the difficulty of procuring them. The existing books on Masonry were, it is true, rather scanty, and were hoarded up by the fortunate possessors with all the jealousy of a first love, fearful least any unpropitious eye should desecrate the object of their affections. Dr. Anderson's "Defence," in reply to Prichard's "Masonry Dissected," was so scarce, that in the form of a thin quarto of twenty pages, we have known a copy sold for three guineas. This Defence, which is printed in the first volume of the "Golden Remains," is pronounced by Dr. Oliver, in the Introduction, to be "a most learned and masterly production, which completely demolished poor Prichard; and though he mustered sufficient courage to reply, his overthrow was so complete, that his new pamphlet fell dead from the press, and found few purchasers. The Defence contains an admirable vindication of the ceremonies &c." The "Essay on Moral Geometry," published at Birmingham, by Bro. Skechley, was in equal request, and equally difficult to be obtained at any price.

During the last century, Masonry, as we should conceive, was but an uninteresting pursuit, and we wonder how it happened that so many names of eminence were enrolled on its lists. The Masters of lodges were often at a loss for subjects of illustration, as the sources of information at their command were so very meagre. They had the lodge lectures, it is true, and they were rather comprehensive

* "The Golden Remains of the Early Masonic Writers." With Introductory Essays and Explanatory Notes, by the Rev. George Oliver, D. D. Five volumes, 12mo. Spencer.

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when the improvements of Hutchinson and Preston came into operation; but even these were a sealed book to a majority of the Fraternity, and the disclosures in the generality of lodges were of a very limited nature. The question then is—Under what circumstances the divine science developed itself, and became what it now is—a source of profit as well as rational amusement to all classes—in the altered state of society consequent on the universal extension of education, and the spread of institutions established for the improvement of the intellect, and the diffusion of literature and science?

No other solution can be given of this problem than the naked fact that Masonry has been advancing in common with the progress of other pursuits, and has had the advantage of a clear and candid exposition of its principles in a series of publications which have placed within the reach of every enquirer the means of gratifying his taste, and rewarding his researches on every subject embraced by the wide circle of Masonic investigation. None need complain of ignorance in our times, when the sources of knowledge are so easily accessible, and the recondite as well as the elementary principles of the science are, or ought to be, in every one's possession. Not only in this country, but in France, Germany, and other countries of Europe, in the United States of America, and in the remotest East, there is a supply of labourers in the Masonic vineyard, who have contributed to the perfection of the glorious work, the fruits of which are everywhere apparent, and the zealous Mason need be under no apprehension, for, like the oil of the Shunamite widow, its rich produce will be continually poured out till all the vessels are full to overflowing; or in other words, till Masonry "shall cover the earth as the waters cover the sea," and the genuine excellence of its divine precepts shall be universally known and acknowledged.

We have been led into these observations by the appearance of the last volume of the "Golden Remains." The five volumes, thus completed, contain a copious store of the masonic literature of the eighteenth century, which cannot fail to be a valuable acquisition to every lover of the art. We have here collected into one focus the writings of all the celebrated Masons of that period; amongst whom we find the names of Anderson, Desaguliers, Clare, Dunckerley, Calcott, Smith, Hutchinson, Coustos, Preston, Jones, In-

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wood, and Harris; with a variety of well-written essays by anonymous authors, whose lucubrations have been truly considered of too much value to be consigned to oblivion. And we would recommend every brother who is desirous of becoming acquainted with the opinions and practices of the Fraternity, whether in religion or science, from the time of its revival, in 1717, to study these volumes with attention, being assured that he will rise from the perusal both a wiser and a better man.

The first volume contains the fugitive pieces of those who lived in the former half of the century. These are very curious, and of sterling worth; they embrace many subjects of importance to the Craft, and show the state of Masonry in England more than a century ago, and before it extended itself to other nations. The volume opens with an essay on the rise and progress of Freemasonry, followed by Dr. Anderson's celebrated Defence, in which we have an excellent description of Masonry, as it was understood by the worthies of the revival; and particularly of the Master's Part, as the third degree was then denominated. We find also in this volume, the opinions of the first Grand Lodge, on the advantages enjoyed by the Fraternity; the connection between Masonry and religion, and the social virtues of the Order. We have then a Search after Truth, which is found in a Mason's Lodge, and in the confidence which Masonry establishes between brother and brother; Dunckerley's celebrated Essay on Masonic Light, Truth, and Charity, and that masterly production already mentioned, "The Masonic Jewels illustrated by the aid of Moral Geometry." These are followed by lectures on the design, the duties, and the secrets of Masonry, and on brotherly love, all by men of eminence, whose names are chronicled in the history of the eighteenth century.

The second volume is devoted to the more extended productions of Calcott and Captain Smith, the former being published under the high patronage of the Duke of Beaufort, Grand Master, and the latter being himself a Grand Warden. Both these are standard works, and need no commendation. The third volume is of infinite importance to the Fraternity, for it embraces a copious history of the persecutions to which Masonry has been subjected ever since its revival. Before that period, however, viz. 1677, the gauntlet had been thrown down by Dr. Plot, but it was not taken

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up till the establishment of the London Grand Lodge, and the extension of the Order consequent thereon, had brought it into more general notice, when the accusations of the over-credulous Dr. Plot were answered and satisfactorily refuted. This was followed by a papal bull, dated 1738, condemning the society of Freemasons, and prohibiting their meetings under the penalty of *ipso facto* excommunication, which was answered by an Irish brother, in 1739, when his book was condemned by the holy office to be publicly burnt. This document is published in the present volume.

Then the council of the republic of Berne distinguished themselves in the uncharitable office of persecuting an order which they did not understand, by issuing an ordinance against it, in which it was declared that any person frequenting a lodge, should be subject to a fine of one hundred crowns, and rendered incapable of holding any employment of trust. This was answered by the same Irish brother.

In 1757 the Associate Synod of Scotland passed an act against Freemasonry. Two years previous they had ordered that every person who was suspected of being a Freemason should return an explicit answer to any question that might be asked on the subject, under certain penalties. The proceeding was so generally distasteful, however, that an "Examination" was published, and the persecution was set at rest.

These preliminary skirmishings were but the heralds to some very serious consequences. The matter was ultimately placed in the hands of the Inquisition, and in Spain and Portugal many unfortunate brethren were immured within its walls, and the most horrid cruelties inflicted on them, which frequently ended in death. Bro. John Coustos, one of the victims, had the good fortune to escape out of its clutches; and he published a book in which he has detailed the whole process of espionage, examination, and torture to which he was subjected by that cruel tribunal. The account has been introduced into the volume before us, and is well worthy of perusal, and serious reflection too, for it shews that innocence is no protection, when placed within the irresponsible talons of secret power. The misrepresentations of Le France, Barruel, and Robison, are then successfully exposed; and the volume concludes with an

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account of the persecutions of Masonry which are in actual operation at the present time.

The fourth volume contains the sermons of Bro. the Rev. Jethro Inwood, P. G. Chaplain for Kent, the most popular preacher of his day. His style is attractive, and even fascinating; his doctrines are sound, and his views of Masonry in accordance with those holy principles of truth which have elevated the Order so far above all cotemporary institutions, and made it the pride and boast of its members.

The fifth and last volume of the series contains the Masonic works of the Rev. Thaddeus Mason Harris, G. Chaplain of the Grand Lodge of Massachusetts; *i.e.* twelve discourses, an oration, and a dissertation on the Tessara Hospitalis; all of which are evidently the production of a mind richly versed in the stores of general literature, fervent in piety to God, abounding in benevolence to man, and replete with a firm impression of the beneficent principles of our holy institution. The discourses contain a lucid view of the author's general opinions on the expansive nature of the Order, and its universal application to promote the best interests of the human race. They embrace a variety of subjects; explain the design and genius of Freemasonry, its religious character and benevolent aims, and the vast scope embraced by its abundant charities. He then proceeds to examine the machinery of its symbolization, recommends, by some well-chosen arguments, the propriety of illustrating our profession by example, that the credit of the institution may thereby be preserved immaculate; and after enumerating a few popular objections to Masonry, he scatters them by his powerful reasoning to the four winds of heaven; appealing to the testimony of facts as an unequivocal proof of the truth of his arguments; speaks with great tenderness of the prejudices which are entertained against the Order by some well-meaning persons who had been led away by the general declamations of its enemies, and shows them the error into which they have fallen; telling them that "in the history of all nations we find that Freemasons have always been peaceable and worthy members of Society. Submissive, even under governments the most intolerant and oppressive, they silently cultivated their benevolent plan, and secured for it confidence and protection, by exhibiting in their conduct its mild, pacific, and

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charitable tendencies. They excited no factious resistance to established authorities, conspired in no turbulent and seditious schemes, exaggerated no grievances, nor even joined in the clamours of popular discontent. Making it a rule never to speak evil of dignities, nor to interfere with lawful authority, they, at all times and in all places, supported the character and obtained the praise of liege subjects and good citizens." p. 199. He gives some able instructions on the best way of defending Masonry; and concludes his labours as Grand Chaplain with a valedictory discourse, which is calculated to impress every heart.

The dissertation on the Tessara Hospitalis, which is added, is also most important to Freemasons, as it seems to have been used in former times as a symbol of universal brotherhood. The word Tessera had four distinct meanings: first, it signified a watchword used by the sentinels in time of war, to prevent the camp from being surprised by the enemy; this was called Tessera militaris. Secondly, the Tessera frumentaria was a ticket or token given to the poor, by showing which at certain seasons of the year, public charity was distributed amongst them, either in money or in food; if in money it was called Tessera nummaria. Thirdly, the Tessera hospitalis was a token of wood, or other substance, which was divided between two friends, who mutually engaged to support each other, whenever assistance should be demanded. This ticket was carefully preserved in families, and being handed down to their posterity, the full force of the obligation was retained. Lastly, Tessera signified a die, and these Tesseræ, or dice, were used in several games. There were other kinds of Tesseræ, or tickets, made of ivory or bone, given to gladiators in testimony of their having fought in public. Tessera hospitalis is said to have been either public or private. We find among the inscriptions published by Gruter, instances of two municipal towns which put themselves under the patronage of the Roman governor; and the reciprocal engagement between them, engraved on two copper plates in the form of an oblong square, with a pediment at the top, is called in both Tessera hospitalis. The design of it was to cultivate or maintain a lasting friendship between private persons and their families, and gave a mutual claim to the contracting parties and their descendants of a reception and kind treatment at each other's

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houses, as occasion offered. For which end, those Tesserae were so contrived as best to preserve the memory of that transaction to posterity. And the method of doing this, as we have already observed, was by dividing one of them lengthwise into two equal parts, upon each of which one of the parties wrote his name, and exchanged it with the other. From this custom came the prevailing expression, *tesseram hospitalem confringere*, applied to persons who violated their engagements. After this explanation we must refer our readers to the book itself, where they will find both in the text and notes, a copious account of symbols of hospitality as used in every nation and by every people in the world.

A powerful recommendation of these volumes will be found in the essays and notes by Dr. Oliver, the indefatigable and talented historian of Masonry. To every volume an introductory essay is prefixed, which unitedly display a clear view of the practices used by our brethren of the eighteenth century, and very singular some of them were. The essays embrace a series of revelations which the venerable writer may be supposed to be well acquainted with, as the early companions of his Masonic life were practical men who, having been initiated before the present century commenced, were consequently familiar with the doings of their immediate predecessors, the associates of Dunckerley, Hutchinson, Hesletine, Preston, and other Masonic worthies of that era. In these introductory sketches the Masonic literature of the eighteenth century is discussed; and the social position of the Order, its usages and customs, tests, and cypher writing, are clearly explained. They constitute an amusing as well as instructive study; being dashed off in a spirited manner, and the anecdotes are characteristic of the licence of the times in which the circumstances occurred. But it would be idle to dilate further on the productions of the editor of these volumes. They have established his name as an useful Masonic writer, devoting industry, learning, and talents, to the noble purpose of disseminating truth and exalting the Order to its legitimate rank in the walks of literature and science. We are sorry to hear that he is about retiring from the field.

Throughout the entire five volumes the notes are very copious, appropriate and explanatory. Every accessible source has been ransacked to furnish forth the literary feast, and

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give them the sanction of authority. The anxious brother can no longer complain of a lack of accessible sources of information; for the study of these volumes alone will place him, in regard to Masonic attainments, on a level with any other "bright Masons," in whatever part of the world he may find himself. A general index is added, which affords facilities of reference which cannot fail to be of great assistance to those who are pursuing any particular subject of investigation. On the whole we wish the work a prosperous sale, not alone on account of the enterprising publisher, but because we are certain it is calculated to disseminate an abundant knowledge of genuine Masonic lore.

SONNET.—TO THE CANTERBURY COLONISTS.

BY MARTIN F. TUPPER, ESQ.

Go forth, in faith and patience, hope and love!
  But think not, voyagers, to leave behind
  Ills of the flesh or passions of the mind,
Nor to anticipate the bliss above
  In this new home: for evil must be there,
Evil, that sails alike on every wind,
  In spite of all your caution, all your care:
Then be ye tolerant; let no stern soul,
  However right his ethics or his life,
Over the weaker brothers claim control,
  Stirring the flock to bitterness of strife:
Honour man's conscience; from all shackles loose
  The honest-mind with freedom's instinct rife:
Take the church with you, but no church-abuse.

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CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

TO THE EDITOR.

Saint John's Lodge, No. 346.
Launceston, Van Dieman's Land, 23rd November, 1849.

SIR AND BROTHER.—About ten months since, this lodge sent to London for the "Freemason's Quarterly Review," (2nd series) and we have duly received the work from its commencement up to the quarter ending March last. We need scarcely mention, that we have instructed our agents at home to continue forwarding the numbers as they are issued. In the vol. for 1845, you have briefly noticed the Tasmanian Lodges, and, if a few lines on Masonic matters from this distant part of the world would be at all acceptable, we should, with pleasure, occasionally address you.*

This Lodge—the only one in Launceston—has been established seven years. At first, we had much difficulty in forming, and greater still in working it: indeed, had it not been for the exertions of Bro. Samuel Fox, late quarter-master of the 96th regiment, who then happened to arrive here, we do not think we could have kept afloat. We are now, however, in a most prosperous condition, and for that prosperity, we are mainly indebted to our P. M., Bro. W. L. Goodwin, whose labours have been incessant. We have about fifty members, a large number considering the scarcity of inhabitants in the town, and those members are composed of respectable tradesmen, merchants, magistrates, bankers, and gentlemen belonging to each of the learned professions. Our present W. M. is Bro. Dr. Ward, a zealous brother, and he is assisted by competent officers. As yet, we have only had one brother (and he is superannuated) who has required permanent relief from our benevolent fund; and when we state that, for several years, we allowed him twenty shillings per week, and that, we now pay, and will continue to pay him, half that sum, it will be seen that one of the great objects and blessings of the Order, *Charity*, is not wanting amongst us. I may also state that, on the recent death of a worthy Brother, we paid his widow 40*l*.

I mention these matters not from any unworthy boast, but to give an idea of our status in society and feelings.

There is a Royal Arch Chapter attached, and it is in an equally flourishing state with the Lodge itself. At the same time we greatly feel the want of a Provincial Grand Master in this colony. This Lodge, as well as the lodges in Hobart Town, who hold warrants under the constitution of Ireland, and I state it in true Masonic spirit, cannot induce the Grand Lodge to communicate with us as they ought to do. Along with this I transmit a Launceston newspaper, giving the account of the ceremony of laying the foundation stone of a new Presbyterian Church about being erected here, at which, you will perceive, our body attended.†

I am, Sir and Brother, yours fraternally,

JAMES HENRY,
Secretary 346, under the Irish constitution.

* We shall be much gratified to avail ourselves of such information; all communications that may be forwarded to us "will be thankfully received and properly applied."

† A report of this interesting ceremony will be found under the head of "Colonial Intelligence."—ED. F. M. Q. M. & R.

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GLASGOW MASONICS.

SIR AND BROTHER.—The Masonic Ball, under the auspices of the R. W. M. and office-bearers of the Glasgow Kilwinning, No. 4, which was in immediate prospect when we last had the honour of addressing you on the subject of "GLASGOW MASONICS," went off with *eclat*, and afforded much satisfaction and delight to all who were present. This fortunate result was brought about notwithstanding very considerable disadvantages at the outset, which were happily surmounted by the energy and activity of the W. M., who had already shown himself well qualified to do honour and credit to the high office to which he has recently been elected, no less than to advance the interests of an Order, with the merits of which he is evidently thoroughly conversant. The difficulties which he had to encounter were various and somewhat formidable. There were not only financial embarrassments, which for some time had suppressed the energies of the lodge; but the recent election of the present office-bearers—who, of necessity, were new to their respective duties—was an impediment to combined action in their official relationship, and hindered that efficient aid which they were most willing to give to the W. M.; so that the greater share of the labour necessarily devolved upon himself. The somewhat equivocal estimation in which Freemasonry is still held here by many, whose active support was absolutely necessary to afford a chance of success, worked unfavourably at first to the proposition. The unprecedented character of the undertaking, its novelty, and the fears of many for its success, would have intimidated many a less courageous Brother. He, however, proved himself in every way equal to the emergency, and finally, by unwearied perseverance, brought to his aid all who could assist him. He was much encouraged by the kindly interest taken in his success by our worthy Prov. Grand Master, Sheriff Alison, and his amiable lady, who proved a most efficient ally in securing the influence and attendance of those highly distinguished patronesses, who did honour to the Craft on this occasion.

The ball was held in the Trades' Hall, which was fitted up with much elegance and taste for the occasion. Besides the excellent quadrille band under the direction of Bro. Andrew Thomson, the splendid band of the 27th Regiment, then stationed in Glasgow, was also permitted to be in attendance. Many of the officers of the 27th were present, whose dashing uniforms, set off with the elegant insignia of the Craft, formed a rich and agreeable contrast with the more sober Masonic costume of the civilians. Dancing commenced a little before ten o'clock, and was kept up with unflagging spirit till after two o'clock. All "went merry as a marriage bell;" and, as the "music arose with its voluptuous swell," no doubt, among the "fair women and brave men" then and there assembled, "soft eyes looked love, to those that spoke again."

Although the strength of our Western Masonry does not exactly lie in the Terpsichorean direction, and our "most potent, grave, and reverend signiors" of the Craft, looked only half approvingly on this innovation on its solemn gravities, we are much mistaken if it was not regarded with very different feelings by those of their feminine connections who had the courage to be present. Indeed they appeared highly to relish this passing peep over the borders of the mysterious land, and the unwonted homage paid by its denizens to their favourite muse of

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the "many twinkling feet," has obtained for the Order a warmer place in their estimation, than the natural jealousy at their unavoidable exclusion from its privileges, was likely to permit. They were sensibly struck with the effect of the fraternal tie, in overcoming at once the ceremonious stiffness of first introduction, and imparting to a public, and, in some measure, promiscuous assembly, all the freedom and cordiality of a private party. We have no doubt that a meeting of this kind, once or twice a year, would be highly relished, now that the ice has been so successfully broken; for, as in the case of the decapitated saint, "*Ce n'est que le premier pas qui coute*"

After labour, refreshment is both natural and necessary, and it has accordingly long been a custom, highly honoured in its observance, to round off the Masonic labours of the year with a festival. These are proverbial for their hearty and joyous character, and never was that reputation more fully sustained, than on the occasion of the festival of the Lodge St. Mark, which was held in St. Mary's Hall on the evening of the 25th April, the feast day of their titular saint. St. Mary's Hall is a portion of St. Mary's Buildings, the property of Bro. Black, recently fitted up with great splendour as a fashionable assembly room. Its situation is favourable, not being far distant, and in the best direction from, the Royal Exchange, where our "merchants most do congregate," and being provided with roomy and conveniently disposed subordinate apartments, is exceedingly well adapted for Masonic purposes, to which, on St. Mark's Day, it was for the first time most successfully applied. The walls are adorned with six huge mirrors, one at each end, over the handsome marble chimney pieces, the other four, also disposed in pairs, opposite to each other, on the large piers between the windows, the light being principally admitted from above. The effect of the mirrors, so placed, in multiplying and extending the hall in every direction, until the eye loses itself in the long perspective of endless vistas, was very grand, and when the real and the unreal chambers were filled with the Craftsmen and their numberless *eidola*, in sober Masonic costume, and picturesque badge and insignia of office, the *coup d'œil* was in the highest degree imposing.

From the distinguished position to which this lodge has again attained, the annual festival was looked forward to with the expectation of something unusually grand; and although high-wrought anticipations are, too frequently, only the herald of more bitter disappointment, the result on this occasion was very different, the most sanguine anticipations of enjoyment being more than realized. The music, under the veteran experience of Bro. Andrew Thomson, one of the oldest living members of the lodge, and worthy sire to the popular calisthenist of the royal princes, was, as it always is under his management, excellent. An unexpected gratification was also afforded by the presence of Bro. Julian Adams, a most welcome guest, who delighted the lodge with a magnificent voluntary.

Guided by former experience, and making, as it was thought, ample allowance for the increasing reputation and prosperity of the lodge under whose auspices the festival was held, the accommodation provided was expected to have been more than sufficient. But although every square foot of the commodious hall was made available, it proved barely sufficient, and but from, as it turned out, a fortunate accident, which prevented the attendance of the prosperous and well conducted Greenock St John's Lodge, and several other intended visitors, there would have been an

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inconvenient over-crowding, of which indeed some apprehension began to be entertained as the day approached.

The lodges represented on this joyous occasion, were the venerable Mother Kilwinning, by the R. W. Depute Grand Master of the province of Ayrshire, Captain Fullarton of Fullarton, the R. W. G. Master, Bro. Johnston, who was to have accompanied him, being unfortunately engaged that day on a jury trial; the not less venerable lodge of Glasgow Freemen St. John; the Kilwinning, No. 4; St. Mungo, No. 27; the Thistle, No. 87; the St. Patrick, No. 178; the Bridgeton Shamrock and Thistle, No. 275. Of several of these, the deputations were large and respectable, conveying a pleasing impression of their own prosperous condition, and of their friendly disposition towards the lodge whose brotherly invitation to assist them on this festive occasion, they had so heartily responded to Bro. Arnott, with peculiar delicacy, in order that he might not even for a few minutes dispossess his friend, the W. M., of the chair, in right of his superior rank as Sub P. G. Master, preferred appearing in the clothing of the Lodge St. Mark with which he is affiliated; and, although the compliment was duly appreciated, it did not prevent his being associated with the honours usually paid to the Prov. G. Lodge, to which he replied with his usual tact and ability. Bro. Sir William Miller, of Glenlee, the S. W. of the Grand Lodge of Scotland, a most amiable and zealous Freemason, and Bro. J. Linning Woodman, the Grand Clerk, whose prompt and courteous attention to all business communications addressed to him, has rendered him an especial favourite in this quarter, with several Past Masters and office-bearers of lodges belonging to the sister kingdoms of England and Ireland, were also among the visitors.

Bro. Sir William Miller, who some time before had been formally proposed and unanimously accepted as an affiliated member, took the opportunity of completing the ceremonial of that connection, and adding his to the many distinguishing names which already adorn the records of the lodge; he donned the crimson sash, assumed the distinctive jewel, and was presented with its diploma, which, although, in compliance with the very proper regulations contained in cap. xxii. of the new edition of the Laws and Constitutions of the Grand Lodge of Scotland, no longer issued to every member, is occasionally given in such circumstances, and is worthy of preservation from the elegance of the design and beauty of its lithographic execution.

This St. Mark Festival was admitted on all hands to have been one of the most brilliant, as well as most delightful gatherings of the Craft, that has yet taken place in Glasgow. The result is both stimulating and encouraging, and from the rapidly increasing respect in which our Order is here held, we look forward with confidence to more frequent repetition of these festive occasions by the sister lodges, under circumstances not less satisfactory. We have heard it mentioned as not at all improbable, that in the early part of the winter the Prov. Grand Lodge will afford the lodges a like gratification. If so, we must choose a larger hall than St. Mary's, beautiful and convenient as it is.

A few more particulars concerning this popular and influential Lodge, St. Mark, may not be uninteresting, if we are to judge from the communications made to it from time to time. The clothing is plain and simple. A sash of crimson corded ribbon, two and a fourth inches wide; the apron, of the size prescribed by the Grand Lodge, of lambskin, trimmed with narrow ribbon, without pillars, supporters or

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rosettes; and a lodge jewel of a neat and chaste design, struck in virgin silver from a steel die, the property of the lodge. This jewel is in the form of a shield, about an inch long, having on it in high relief, St. Mark with the scroll of the evangel and his attendant lion, the square and compasses in the upper corner on the right—the "dexter chief." It might thus be described in heraldic terms: "On a shield argent, St. Mark and the lion proper, the square and compasses of the first in a canton gules." It is worn suspended from the button hole by a crimson ribbon enriched with double silver clasps. The distinctive jewels of the respective office-bearers, are suspended from collars of the same material as the sash; the fold of their aprons is of crimson velvet, fringed with silver, having the figure of the jewel embroidered on it in silver thread. The Master's apron is rather a rare specimen of the rich and elaborate embroidery of older times, exhibiting on the silver-trimmed and massive tasselled velvet fold, besides the characteristic jewel of the office, many beautiful Masonic symbols and devices.

The lodge room, situated in St. George's Court, near to the Princes Theatre, of rather limited dimensions, being not quite thirty feet long by twenty in breadth, presents a solid and substantial appearance, not devoid of elegance and grace. The walls are covered with a warm granite-imitation paper; the recesses of four windows, formed into gothic niches or tabernacles, contain the symbolic representations of Faith, Hope, Justice, and the Egyptian god Harpocrates, with finger on lip, garland of peach-tree leaves, and many-eyed and many-eared wolf-skin investiture. The representation of the chief of the Christian as well as Masonic graces, occupies a more prominent place in the East, *vis à vis* to the venerable titular saint, who in an attitude of dignified repose fills a corresponding space in the West. The fittings and furniture present a specimen of almost every style of architecture, but blending together with perfect harmony, and relieved from the charge of incongruity, by the instructive moral of universal communion which it conveys. The Master's, Past Master's, and Depute Master's chairs, connected together and elevated, with a slight difference in their respective heights, on a dais of three degrees above the chequered floor, are covered with crimson cloth, the upper part of the backs and the elbows being formed of antediluvian oak, as are also the Wardens' desks, disposed in the South and West. Numerous engravings, charts, drawings, Masonic emblems, ingenious inventions, or works of art, and portraits, adorn the walls. Among these is a proof engraving of that splendid national picture, the Waterloo Banquet, presented by Bro. Huggins, one of our most extensive American merchants; a fine proof of Christopher Wren's works, presented by Bro. Lacy,—a decoration most appropriate to a Mason's lodge, and a most honourable tribute to the memory of that great architect, zealous Mason, and good man,—alluded to with his usual felicity by that most dexterous of versifiers, the witty Thomas Ingoldsby,* in the *Cyno*taph of a favourite dog, "Poor Tray Charmant,"—

> "And talking of epitaphs, much I admire his,
> *Circumspice si monumentum requiris,*
> Which an erudite verger translated to me,
> If you ask for his monument Sir—come—spy—see."

Over the desk of the J. W. is a proof lithograph of the fine painting of the Inauguration of Robert Burns as Poet Laureat to the Canongate Kilwinning, painted for that lodge by Bro. Stewart Watson.

* The late Rev. Charles Harris Barham, M.A., Minor Canon of St. Paul's.

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A high degree of interest attaches to this picture, both as commemorative of an important incident in the life of our national Scottish bard, and because of the faithful portraits which it contains of so many of the distinguished Scotchmen of the last century who were present on that exciting occasion. The perspective of the interior of the hall, and the grouping of the figures are admirable, while the individual attitudes are easy, natural, and life-like; but the original has by no means received justice at the hands of the lithographer; it ought to have been engraved. Burns, as might naturally be inferred from his powerful intellect and generous disposition, was enthusiastically attached to the principles of Freemasonry, in the practice of which the qualities of head and heart obtain full scope, while differences of external station are not recognized. When occupying the Master's chair—which he not unfrequently did—of his mother lodge, the St. James, Tarbolton, and fairly under the influence of the *genius loci*, his wit, humour, fun and frolic, came into full play. Such, we are informed, was the extraordinary change in his expression, that those who knew him only in the ordinary relations of life, could with difficulty persuade themselves of his identity.

To these pictures will be added, as soon as published, a proof-tinted engraving of the sublime picture of the destruction of Jerusalem by the Romans under the command of Titus, from the pencil of Roberts, lately exhibited in Glasgow, and much and justly admired, for which the lodge has subscribed. The portraits consist of an excellent likeness of the Grand Master Mason of Scotland, his Grace the Duke of Athol; one not less faithful, by Bro. Knott, of their amiable chaplain, Dr. Black, at present, we are sorry to say, in very indifferent health; and the cabinet copy, mentioned in our last communication, of the portrait of the W. M., presented to him in so cordial a manner. Besides these there are complete drawings of an ingenious improvement in the mode of moulding and casting iron pipes, invented and patented by Bro. D. Y. Stewart, of the firm of D. Y. Stewart and Co., iron-founders, one of the contracting parties for the iron water-conduits to the Liverpool incorporation.*

The initiatory ceremonies of the lodge invariably are conducted with decorous solemnity. The preparations are carefully made and succinctly explained as they proceed. The ancient and unchangeable landmarks of the Order are always communicated in such a manner as to make a deep and permanent impression on the mind, not easily effaced

* A very cursory examination of the principle of this invention, at once approves it to be a genuine and important discovery. The pipe is moulded by machinery, and that operation, as well as the casting, is performed in a vertical position. By this means, and other simple provisions, perfect equality in the thickness of the wall of the tube is obtained—a most important desideratum, scarcely if at all attainable by any of the processes previously in operation. The inner and outer surfaces are smooth and parallel, free from the worse than unseemly partings which divide the ordinary pipes into two longitudinal hemitubes, occasioning irregularity of contraction, and waste of metal. Another important advantage, besides the singular rapidity of the operation, is its independence of any negligence or carelessness on the part of the workmen, and dispensing entirely with the services of the ordinary moulder, of all classes of operatives the most improvident and unmanageable, the best paid, and least deserving, of Craftsmen. Of the large pipes, contracted for by the Liverpool Incorporation, twelve feet long and four feet in diameter, weighing each about two and three-quarter cwts., Messrs. D. Y. Stewart and Co. can easily manufacture sixteen per day, and the number, if necessary, could, without much difficulty, be increased to twenty. We have more than once seen the whole details of the interesting process, consecutively executed in little more than half an hour. The metallic case fixed to its railway carriage, placed under the machine; the pipe moulded, stamped with a running number; introduced to the hot air stove; transferred to the cupola, the core inserted, the molten metal poured in, amid thousands of the most brilliant and fantastique scintillations; the core started as the metal sets, and at the critical moment of incipient contraction, by a powerful hydraulic press, lifted out by a lofty crane, and the all but finished tube deposited in the yard, for cooling dressing and testing.

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by length of time or change of place, leaving the beautiful amplifications and instructive symbolisms involved in the preparations, ritual, and implements of the Craft to be enlarged upon during the intervals between the respective degrees. The antiquity, scope, universality, and influence of the association are shortly adverted to; correctness of general conduct and charity of disposition are inculcated, and strict propriety of language, in and out of the lodge, rigidly enforced—any laxity in this respect being pronounced altogether inexcusable, alike unmasonic and ungentlemanly. In discussing literary and scientific subjects at the regular monthly communications, this lodge only follows up the practice of the old times, when these Fraternities were the principal seminaries of useful knowledge, and the promoters and encourager of scientific discovery; while they at the same time inculcated the obligations of a stern and unbending morality, and the practice of every social and Christian virtue.* The topics engaging the attention of the members during the season which has just ended, embraced a wide field—architecture, the fine arts, astronomy, antiquities, and general literature. The last of the monthly meetings was occupied with an able dissertation on *Italian* literature, by Bro. Assalari, one of our most popular and successful professors of modern languages—a sufferer, we believe, both in Italy and Spain for his connection with Freemasonry. The subject, in itself an interesting one, must have peculiar attractions for a native of Italy, recalling as it does the cherished triumphs of his fatherland, which, in the language of one of its most enthusiastic admirers,

> "Was the mightiest in its old command
> And is the loveliest; and must ever be
> The Master mould of Nature's heavenly hand,
> Wherein were cast the heroic and the free,
> The beautiful, the brave, the lords of earth and sea."

Endowed by nature with a *physique* unsurpassed by that of any other nation in the world; and not less happy in a corresponding *morale*, while, more inclined by their natural taste to the cultivation of music, poetry, and the fine arts, and tempted by the seductive languor of their lovely clime to the luxuriant indulgence of "*dolce far niente*," the Italians have, nevertheless, from the resistless stirrings of the divinity within them, eminently distinguished themselves in every department of science and of literature, as well as in music, painting, architecture, and sculpture; and, amid all their sufferings and all their wrongs, they find an abiding consolation and encouragement in the former triumphs of their literature, and in the beauty of their liquid labial language, so surpassingly lovely that it secures a favourable prepossession for whatever it expresses, and, when employed as the interpreter of the affections, is irresistibly effective. When the irruption of northern barbarism had utterly extinguished the light of science, and covered the fairest portion of the earth's surface with a moral night of more than Egyptian darkness, it was from the rays of Italian genius that the sacred flame was rekindled, and again shed its genial beams over that favoured land, attracting to its colleges and schools the students of every clime. To Italy we are indebted for some of the most important discoveries in science. To the penetrating intellect of the hapless Florentine, the persecuted Galileo, we owe that instrument which, even in its rude and imperfect origin, revealed the changing phases of the planet Venus, discovered the satellites of Jupiter, and confirmed the doctrines of the obscure Polish

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This information is another evidence and assurance of the fallacies urged by Major Trevilian, no less than a refutation of his calumnies against the Order.

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monk, whose simpler truths confounded the complicated cycles and epicycles of the Ptolomaics, built up with so much labour and ingenuity, and defended by a scholastic logic deemed impregnable; a discovery which destroyed for ever their crystal spheres; deposed the elder system from the attitude of "*dignified repose*,"—conferred upon it by the science of his predecessors,—the "world that we inhabit," and launched it in its annual orbit round the sun. An instrument which, in the perfection of modern improvement, has revealed to science such wonders of space—dissipating at the same time the incomprehensible nebulæ, shown by it to be but the indistinctness of enormous distance, and the infant worlds of the nebular hypothesis. It was a native of that classic clime, who first dispelled the fallacy of Nature's supposed "*horror of a vacuum*;" explained the true reason why the water follows the piston in the lifting-pump, placed the impalpable air in a balance, and extorted from the circumambient atmosphere the confession of its weight and height. In another walk of science, not less sublime in its views, and not less startling in its revelations, than astronomy,—geology to wit,—we are under deep obligations to Italy and the Italians, who early discovered the true nature of the organic remains in which that country abounds, to the more perfect acquaintance with which, through the once contemned labours of comparative anatomists, we owe the accuracy and precision of modern geological science. We are told of mountains in Tuscany, of more than a thousand feet in height, composed in great measure of microscopic-chambered shells, of which, in the bulk of one and a half cubic inches, Soldani discovered from ten to eleven thousand individuals. Some of the species were so minute as to pass freely through the perforations made by a fine needle, and would require five hundred of them to counterpoise a single grain. In reflecting on the immense time, which we cannot but suppose to have been necessary, for the formation, elevation, and lapidification of such astounding masses of extinct animal life, the period since man's first occupancy of a place in this "breathing world" dwindles by comparison into the most insignificant speck; and we at once acknowledge the truth of the sentiment expressed by the amiable and pious Paschal, that man is, "*Un néant à l'égard de l'infini, un tout à l'égard du néant, un milieu entre rien et tout. Il est infiniment éloigné des deux extrêmes, et son etre n'est point moins distant du néant d'on il est tiré que de l'infini d'on il est englouti.*" "A nothing as regards infinity, everything compared with nothing, occupying a middle space between nothing and immensity. Infinitely removed from the two extremes; and his position not less distant from the nothing whence he is taken than from the infinite into which he is absorbed."

With equal propriety we might have alluded to the medical, anatomical, and theological attainments of the Italians—to their jurisprudence, their theology, to vindicate the general estimation in which their literature is so deservedly held; but we have confined ourselves, for want of space, of such allusions that are most commonly known, and which have most readily occurred to us.

The petition of the Old Lodge of Glasgow, Freemen St. John, one of the few lodges still in existence, whose names are recorded in connection with the charter granted by them to William St. Clair, in the year 1626 or 1628, has at length been disposed of, and the recommendation of the Grand Committee, that the place, 3 bis on the roll of the Grand Lodge, be conceded to it, was all but unanimously agreed to, the solitary opposition offered having been afterwards withdrawn.

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It was, we believe, objected as unfair to the loyal lodges, which for many years had faithfully contributed towards the maintenance of the influence and respectability of the Grand Lodge, to place rebellious and contumacious ones over their heads whenever they chose to make application to be taken under the wing of the Alma Mater. But this objection does not by any means apply to the Old Lodge of Glasgow, which, whatever may have been the reason for its not being in connection with the Grand Lodge long before this,—and we have now no means of knowing why it has been so,—never stood towards it in an attitude of rebellion; but, on the contrary, took every opportunity of testifying its respect—giving place at once to it in Glasgow, where, in virtue of its royal charter and corporate privileges, it might have asserted a precedence which the authorities here would have sustained; for, until the abolition, within these very few years, of the exclusive privileges of the incorporations, not even the Grand Lodge could have laid a foundation-stone, or performed any other building operation within the ancient royalty of Glasgow, without its concurrence; and we think the Grand Lodge has done a wise and graceful act in assigning to it the high place agreed upon by the Grand Committee. The lodge with which it is placed in closest juxta-position, —the Scoon and Perth—is also an incorporated lodge of great antiquity, possessed of considerable property, and presenting several other points of Masonic resemblance.

The ordinary Quarterly Communication of the Prov. Grand Lodge was held in the lodge room of the G. K. No. 4, on Thursday, the 2nd of May, having been postponed for eight days on account of the St. Mark Festival. Bro. Arnott, Sub P. G. Master. was in the chair. There was no business of importance before it, but the R. W. G. M. took the opportunity of announcing his purpose, to resume his visitations to the subordinate lodges in the course of a few weeks, and expressed a hope that he should not find any of the lodges unprepared for a satisfactory appearance, as he should now feel it to be his duty to see that the laws and constitutions of the Grand Lodge were faithfully acted up to, in this province. As the doctor is just the man to keep his word, we would advise in all humility, the lodges to overhaul these "canons," and see that their Masonic practices are in conformity, for with a genuine fraternal *suaviter in modo*; there will assuredly be no lack of the *fortiter in re!*

Yours very respectfully,

ARCHITECTON.

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MASONRY IN SCOTLAND.

"A Lodge is a democracy; but no autocrat was ever so powerful as the Master of a Lodge . . . . He ought to be a good, a moral, and a religious man. . . . . He ought to be well skilled in all the ceremonial of initiation."—BROTHER DR. ARNOTT.

"Like many others, I felt disappointed by the disproportionate results of an institution so ancient, so universal, and founded on principles so genuine, as to find a responsive chord in the bosom of every honourable and well-intentioned man. I felt convinced that there was something wrong in the ordinary working, and looking to the practices of the olden time, I was satisfied that the only way to uphold the influence of the association was to fall back upon those practices."—BROTHER MILLER, R. W. M. ST. MARK'S, GLASGOW.

TO THE EDITOR.

Edinburgh, June, 1850.

SIR AND BROTHER.—The Craft are indeed under obligation to the Brethren whose opinions precede this letter. They are both highly and deservedly respected from the zeal and energy which they have manifested in forwarding the interest of the Craft, and in a particular manner from having on a late occasion, by the admirable speeches which they delivered, advanced the interests of the Order, and placed the character and principles of the antient Fraternity before the public in an interesting and attractive manner; alike instructive to those who were not Masons, but doubly so to the Brethren who had the pleasure of hearing them. They have indeed raised the principles of the Craft on a high pedestal, so that all may see what are the motives which ought to actuate a Freemason; at the same time, they have placed them before the eyes of the Brethren, in such a position, that the thinking Brother cannot fail to observe what does, and what does not, obtain. What a beautiful picture has been drawn, by Bro. Arnott, of what the Master of a Lodge ought to be, "a good, a moral, and a religious man," and "well skilled in the ceremonial of initiation." A few such touches show the hand of the master, and we are at a loss which to admire most—the sentiment itself, or the Brother who enunciated it. The key note, thus eloquently struck by Bro. Arnott, was responded to by Bro. Miller, in an equally eloquent strain. Would that both could be induced to use their influence and urge upon the other Lodges in the west the advantage which would follow the introduction of correct Masonic information, and the diffusion of true Masonic principles among the Brethren. From their position in the Craft, and from their acquirements, much might be expected from them, for the benefit of Masonry, not only in the west, but in every other part of Scotland.

As it is possible that some misunderstanding may exist in the minds of Brethren, from the remarks in the last number of the "Freemasons' Quarterly Magazine, and Review" on the subject of Proxy Masters, it may be thought necessary to point out herein the mutual relation which ought to subsist between the Lodges, and the proxies who represent them in the Grand Lodge,—that bond of union which should prevail, the similarity of feeling, ends, aims, and wishes, which ought to animate the

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represented and the representative. No one for a moment would think it right or proper that there should be a continued difference of opinion between a Lodge and its proxy representatives—they should both go hand in hand as Brothers. A proxy is, without doubt, a free agent, *governed by his own opinions.* So also is a Lodge *governed by its own opinions,* and it is not very likely that a Lodge will choose a proxy, whose opinions they know to be at variance with their own. A proxy can vote as he pleases; no one will doubt that: at the same time, it is but right and fair, that the Lodge which he represents should know how he votes, that they may have it in their power to record their opinion of his services either on the 24th of June or 27th of December. It would be far better for a Lodge to have no representative than one whose opinions they do not know; and until there is a regular system of taking the votes, the Lodges must be content to remain in ignorance of the opinions of proxy masters. A proxy ought to know the feelings, opinions, and wishes of the Lodge which he represents, and if he is an honest man and a true Mason, he would not accept a commission from a Lodge whose opinions he knew did not harmonize with his own. It is not to be supposed that any proxy could or would vote for every motion so as to please the Lodge; and a Lodge would be very unreasonable if they would expect a proxy to do anything of the kind. Still, in whatever way a proxy does vote, that vote ought to be recorded in such a manner that it may be referred to in after periods for the information of the Brethren at large, and ought to be communicated to all the Lodges, along with other information of a like nature, after each meeting of the Grand Lodge. The fact appears to be that there are not twenty Lodges who know anything of the opinion which their proxies hold, as there is little or no correspondence between them and the Lodges which they represent. It will not do for proxies to say that they confer an honour upon the Lodge by representing it; in some cases this may be true, but I question very much if it be not a fact, in ninety-nine cases out of every hundred, that the honour of representing a Lodge has been sought by the proxy master, and in many instances obtained through the officers of the Grand Lodge. If this be the case, let us ask who confers the honour? surely the Lodge which is solicited to grant the commission; far better that Lodges had no representatives in Grand Lodge, than have any one in that capacity who considers that he confers an honour upon the Lodge—because he solicited the appointment—and paid the dues consequent upon it—and thus gained the style and title of Proxy Master—when he does not perform one of the duties of that office, if we may judge from the attendance of members at the Grand Lodge meetings, and from the ignorance which the proxies have of the names of the Lodges which they represent. I shall be very much mistaken if there is not, in the course of a short time, (say within the period of the next two Quarterly Communications), a better acquaintance with the names, and a more extensive correspondence with the Lodges by the proxies, than there has been for the last ten years; and more deference given to the opinions of the Lodges than has been the custom for a much longer period. The Lodges are becoming alive to the duty which they are bound to perform; time has changed the relation which we in this city held at one time, with respect to the Craft; we are now much nearer to both ends of Scotland than we were; the expense of communication is reduced to a fraction of what is was; printing is cheaper; all these things combined, with a desire for information which is steadily

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increasing, and which will continue, ought to teach us, if we "hope to retain our respective positions," that it will not be "by the vain attempt to arrest their progress, but by endeavouring to accelerate our own."

The Lodges will see it to be their duty to obtain more accurate information on the subject of the Grand Lodge—they will know how it is managed—they will not be content with the meagre bill of fare which is partially circulated once a year with the title of Annual Circular. In these days of retrenchment, they may suggest the propriety of reducing the charter from 10*l.* 10*s.* to half,or less than half that sum; they may recommend that it be printed. So much for economy. They may be for doing away with all unnecessary or obnoxious fees or charges; and all these things may be done if the Lodges will it, whether we in Edinburgh be pleased or not. Let but the active Lodges spread information among those which are not so conveniently situated for obtaining it,—urge them to exertion, that they may know what is doing, and what it is possible to do,—and let all keep a sharp watch over the actions and movements at head quarters.

The meeting of the Grand Lodge in August may be of great advantage to the Craft; if even a few of the Masters and Wardens come to it, it will at least pave the way for greater numbers coming on future occasions. They are the members of the Grand Lodge, and ought to exercise that right. Were it the case that Masters and Wardens did come regularly to Grand Lodge, even although it was only once a year, improvement would steadily take place throughout Scotland; uniformity of working, and a more correct estimate of the value and beauty of the principles of Masonry would very soon raise the Masonic character of Scotland to that position which it has lost, but which at one time it had.

Before I close this letter I would ask the aid and assistance of English and Irish Brethren and Lodges for the purpose of improving Scotch Masonry. And this they can do with little or no trouble to themselves, but with great advantage to Scotch Brethren; and it would be with equal advantage also to the Scotch Lodges. If English and Irish Lodges would make it imperative that every Scotch Brother, before he gains admission to visit an English Lodge, *were most strictly examined* as to his qualifications as a Mason; if he can prove himself in a satisfactory manner, admit him, but if he cannot do so, whoever introduces him, let him be rejected. It would be a valuable lesson, and one which would help to improve the Brethren here. I know that there is a law or rule to this effect, but I also know that *many Brethren gain admittance to English Lodges* who, if they were correctly examined, would fail: they may be introduced by friends who know them to be Masons, but let every one prove himself. A hint on this subject ought to be sufficient. Much more remains to be said on the subject of improvement, but in the meantime,

I remain, yours Fraternally,

FELLOW CRAFT.

BIRTHS.

On th 10th June, at No. 14, St. Giles' Street, Oxford, the wife of Bro. Richard James Spiers, G. S B., of a daughter.

On the 10th June, at No. 11, Artillery Place, Finsbury Square, the wife of Bro. Thos. Pryer, P. M. of the Oak Lodge, S. G. I. G. 33°, of a son.

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Obituary.

REV. W. CARWITHEN, D.D.

It is our painful duty to record the death of Dr. Carwithen. He is principally known as connected with Masonry, into which he was initiated on the 6th of January, 1820, in St. George's Lodge, then No. 178, now 129, at Exeter. His warm interest in the Order speedily elevated him to its head, and his attachment to it continued unabated during the thirty years that have since elapsed. He mainly assisted in rendering efficient the Provincial Grand Lodge of Devon, and on the 18th of March, 1820, he took the office of Provincial Grand Chaplain, under his noble friend, Viscount Ebrington, now Earl Fortescue, who on that day was proclaimed Provincial Grand Master of Devon. After ten years discharge of the duties of Provincial Grand Chaplain, Dr. Carwithen received the patent of Deputy Provincial Grand Master, on the 23rd of April, 1830. Shortly after the first attack of what has proved his fatal illness, he tendered his resignation of that office to the Provincial Grand Master. The Noble Lord, however, would not thus suffer the severance of their long Masonic connection, and the Doctor continued to hold his office till his death. The unwearied discharge of the duties of his important office, brought the Grand Lodge, and Masonry in general throughout the province, to the highest point of eminence and reputation; and in the exercise of a power, often of delicate application, he gained from every man good-will, and never made a foe. Nor were the Brethren slow to acknowledge his Masonic excellence. In addition to repeated minor testimonials of respect, on the 23rd of April, 1833, a full length portrait of the Reverend Doctor, wearing the jewel of the Royal Arch Degree, and painted by Mogford, was placed in the Lodge room of St. George's Lodge; it is a most admirable likeness, and will recal to many of the Brethren the solemn and impressive manner in which the ceremonies of the Order were conducted by him.—Eight years afterwards, on the 23rd of September, 1841, a service of four handsome silver dishes and covers, was presented to him by the province at large. But equally lasting testimonials, and of a nature even more congenial to his benevolent heart, are to be found in the charities which from time to time derived aid from his advocacy—the Hospitals of Barnstaple and Plymouth, the Devonport Female Orphan Asylum, the Schools of Southmolton, Chudleigh, and Barnstaple, have each recorded some addition to their funds, derived from his true view of the universal application of Masonic Charity. On account of the Rev. Gentleman's death, the Lodge and Brethren of this province have gone into mourning for a period of six months. The funeral of the lamented deceased took place at Manaton.

CAPT. JOHN ALLEN.

This highly esteemed and excellent Brother, died April 15. He was initiated in the Somerset House Lodge, then No. 2, on 23rd February, 1795. He joined the Lodge of Emulation then No. 12, now 21, on the 27th June, 1800; he served the office of Steward, and became a member of the Grand Steward's Lodge in 1808. He was nephew of John Allen, Esq., who was S. G. W. in 1777, and who was many years Provincial Grand Master for Lancashire.

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RICHARD BROOKE,

Died in May. He was initiated 23rd February, 1795, in the Sociable Lodge, then No. 30, meeting at the Horn Tavern, Doctor's Commons. On the 19th February, 1798, he joined the Lodge of Emulation, then No. 12, of which he continued a member for many years. He was several years on the Court of Assistants of the Goldsmith's Company. He was also a member of the Common Council of London, and for a considerable time was also Deputy of the Ward of Cheap.

WILLIAM GILL PAXTON, ESQ.,

Died in May. He sat for many years in the House of Commons as representative for the Borough of Plympton. He was initiated in the Lodge of Friendship, No. 6, on the 9th April, 1821.

GEORGE JOHN FREDERICK SACKVILLE WEST, VISCOUNT CANTALUPE,

Eldest son of the Earl of De-la-Warr, died 25th June, after a very short illness. He was born 25th April, 1814, was formerly Lieutenant in the Grenadier Guards, and in 1847, was appointed Major of the West Middlesex Militia. He was initiated in the Apollo University Lodge, No. 460, at Oxford, in 1833, and on the 17th May, 1824, he joined the Britannic Lodge, No. 31, London. His Lordship was highly respected by a very large circle of his equals in rank, and his amiable manners had endeared him to a large circle of friends. He sat in Parliament for several years, first for Helston, and afterwards for Lewes.

BRO. JOHN BIGG, P.M.,

Of the Moira Lodge, No. 109, died May 19, suddenly, of apoplexy, at No. 4, Adelaide Place, London Bridge, aged 66. We had hoped to have been able to have given a record of Bro. John Bigg's Masonic career in this number of "The Freemason's Quarterly Magazine and Review," but, notwithstanding we have made great exertions to obtain the materials, up to the time of going to press, we have not been successful. We shall endeavour to collect sufficient information for our next number, when we hope to give such consideration to the career of the deceased Brother as his talents eminently deserved. He was initiated into Freemasonry early in life, but retired from the Craft for nearly twenty years. On 20th November, 1832, he joined the Moira Lodge, No. 109, and chiefly contributed to its rapid resuscitation.

WILLIAM HILL SANDYS.

At the residence of his father, Devonshire Street, Portland Place, on the 21st of June, aged 20, William Hill, only son of William Sandys, Esq., a most respected P. M. of the Grand Master's Lodge. This talented and amiable young gentleman was cut off in the very spring time of his life, and when he was evincing talent the most promising in literature and the arts.

*** The Editor had fully expected to have given the continuation of the Obituary of the late Dr. Crucifix, in this number of "the Freemasons' Quarterly Magazine and Review," but *from some unexplained cause*, Dr. Lane, to whom it was entrusted, has failed to fulfil his engagement at so late an hour as to render it impossible to transfer the work for the present to other hands.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May* 1, 1850.

Present—M. E. Comps. Rowland Alston, as Z.; Alexander Dobie, as H.; Rowland G. Alston, as J.; W. H. White, E.; Leonard Chandler, as N.; John Havers, as P. Soj.; Charles Baumer and Benjamin Lawrence, as Assistant Soj.; Edward H. Patten, Sword-Bearer; Thomas Satterly, John L. Evans, and H. Bellamy Webb, P. Sword-Bearers; Peter Thomson and John H. Goldsworthy, P. Standard Bearers; A. Le Veau, Direc. of Cerem.; Thomas Parkinson, P. Direc. of Cerem.; and the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form.

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

The following E. Companions were appointed and invested Officers of the Grand Chapter for the year ensuing:—

M. E. Comp. the Earl of Yarborough, H.;* M. E. Comp. Rowland Alston, J.; E. Comps. William H. White, E.;* William F. Beadon, N.; Francis B. Alston, P. Soj.; Frederick Pattison, 1st Assistant Soj.; Edward H. Baily, 2nd Assistant Soj.; Richard Percival, Treasurer;* Alexander Dobie, Registrar;* Richard James Spiers, Sword Bearer; George W. K. Potter, Standard Bearer; Thomas Pryer, Dir. of Cerem.; and Comp. Thomas Barton, Janitor.

The following Committee for General Purposes was appointed for the ensuing twelve months:—The Grand Principals; E. Comps. A. Dobie, *President*; W. J. Beadon, R. G. Alston, Thomas Parkinson, E. H. Patten, John Savage, W. Watson, John Barnes, and A. Le Veau.

After the despatch of the ordinary business the Grand Chapter was closed.

UNITED GRAND LODGE.

ANNUAL GRAND FESTIVAL, *April* 24, 1850.

Present.—The Right Hon. the Earl of Zetland, M. W. G. M.; H. R. Lewis, Prov. G. M. (Sumatra), as D. G. M.; F. Dundas, S. G. W.; W. F. Beacon, J. G. W.; R. Alston, Prov. G. M. (Essex); Rev. C. J. Ridley, Prov. G. M. (Oxford); The Lord Suffield, Prov. G. M. (Norfolk); W. Tucker, Prov. G. M. (Dorset); A. Dobie, G. M. (Surrey), and G. R.; R. Percival, P. S. G. W. and G. T.; R. Hollond, *M. P.*, P. J. G. W.; R. G. Alston, P. J. G. W.; J. C. Morris, P. S. G. W.; H. C. Vernon, P. S. G. W.;

* Those Companions marked thus * receive their appointments by virtue of the offices they respectively hold in the United Grand Lodge.

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H. C. Sirr, P. S. G. W.; Rev. J. E. Cox, G. C.; Rev. J. W. Gleadall, G. C.; Rev. W. Fallofeild, P. G. C.; J. Hayes, P. G. C.; W. H. White, G. Sec.; J. Nelson, S. G. D.; J. B. King, P. J. G. D. as J. G. D.; J. S. Gaskoin, P. S. G. D.; B. Lawrence, P. J. G. D.; S. C. Norris, P. J. G. D.; P. Thompson, P. S. G. D.; C. Baumer, P. J. G. D.; J. H Goldsworthy, P. S. G. D.; L. Chandler, P. J. G. D; G. R. Rowe, *M. D.* P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Havers, P. S. G. D.; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; E. H. Patten, G. S. B.; J. Masson, P. G. S. B.; G. P. De Rhe Philipe, P. G. S. B.; J. L. Evans, P. G. S. B.; H. B. Webb, P. G. S. B.; J. W. Hobbs, G. Organist; W. Rule, G. Pursuivant; R. Lea Wilson, Rep. G. L. Ireland; J. Bonorandi, Rep. G. L. Switzerland; W. L. Crohn, Rep. G. L. Hamburg; the Grand Stewards of the Year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample form and with solemn prayer.

The minutes of the last Quarterly Communication as to the election of the M. W. G. M. and G. T. were read and confirmed;

Whereupon the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the County of York, Lord Lieutenant for the North Riding of Yorkshire, &c. &c. &c. was proclaimed G. M. of Masons for the ensuing year.

The M. W. G. M. was then pleased to nominate and appoint the following Brethren Grand Officers for the year, who were invested and proclaimed accordingly, viz.:—The Right Hon. the Earl of Yarborough, D. G. M.; F. B. Alston, S. G. W.; F. Pattison, J. G. W.; R. Percival, G. T.; Rev. J. E. Cox, G. C.; Rev. J. W. Gleadall, G. C.; A. Dobie, G. R.; W. H. White, G. Sec.; H. L. Crohn, G. Secretary for German Correspondence; E. H. Baily, S. G. D.; G. W K. Potter, J. G. D.; P. Hardwick, G. S. of Works; R. W. Jennings, G. D. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; R. J. Spiers, G. S. B.; J. W. Hobbs, G. Organist; F. W. Breitling, G. Purs.; T. Barton, G. T.

The Lodges appointing Grand Stewards having made a return to the M. W. Grand Master of the Brethren proposed for the ensuing year, and his Lordship having approved them, they were presented and proclaimed accordingly, viz: — Bros. J. G. Reynell, No. 4; J. Webster, No. 66; W. Jacques, No. 30; J. Blake, No. 1; W. Frith, No. 2; E. Bullock, No. 5; T. Naghten, No. 6; E. Gillman, No. 8; H. Lloyd, No. 14; C. Scott, No. 21; W. Evans, No. 23; S. Crosse, No. 26; G. Bishop, No. 32; F. Burges, No. 72; H. Heller, No. 108; A. Schlusser, No. 116; E. H. Braham, No. 233: J. Smith, No. 324.

The Grand Lodge being closed in ample form, the Brethren moved in procession round the Hall (the organ playing), after which the members of the Grand Lodge and a great number of other Brothers partook of an elegant entertainment provided by the Stewards.

The thanks of the Grand Lodge were unanimously given to the Board of Grand Stewards for their liberality and for their attention to the accommodation and comfort of the Brethren.

Quarterly Communication, *June* 5, 1850.

Present.—The Right Hon. the Earl of Zetland, M. W. G. M.; H. R. Lewis, Prov. G. M. (Sumatra), as D. G. M.; F. B. Alston, S. G. W.; F. Puttison, J. G. W.; R. Alston, Prov. G. M. (Essex); the Hon. G. C. Anderson, Prov. G. M. (Bahamas); W. Tucker, Prov. G. M. (Dorset); A. Dobie, Prov. G. M. (Surrey); Fawcett, Prov. G. M. (Durham); J. J. Hammond, Prov. G. M. (Jersey and Guernsey); R. Percival, P. S. G. W. and G. T.; R. G. Alston, P. J. G. W.; H. C. Vernon, P. S. G. W.; A. E. Campbell, P. J. G. W.;

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F. Dundas, P. S. G. W.; W. F. Beadon, P. J. G. W.; Rev. J. E. Cox, G. C.; Rev. J. W. Gleadall, G. C.; Rev. W. Fallofeild, P. G. C; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence; J. Nelson, P. S. G. D. as S. G. D.; G. W. K. Potter, J. G. D.; S. C. Norris, P. J. G. D.; P. Thompson, P. S. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Chandler, P. J. G. D.; G. R. Rowe, *M. D.* P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Havers, P. S. G. D.; J. B. King, P. J. G. D.; T. Chapman, Assist. G. Dir. of Cer.; R. J. Spiers, G. S. B.; J. Masson, P. G. S. B.; G. P. De Rhe Philipe, P. G. S. B.; J. L. Evans, P. G. S. B.; E. H. Patten, P. G. S. B.; F. Breitling, G. P.; W. Rule, P. G. P.; Rev. J. Carver, Rep. G. L., Massachusetts; J. Bonorandi, Rep. G. L. Switzerland; the Grand Stewards of the Year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample form and with solemn prayer.

The Grand Secretary being about to read the minutes,

The W. Bro. J. R. Scarborough, P. M. of No. 40, rose, and said he had to bring before the G. L. a question of privilege; and in doing so he would call attention to page 81 of the Book of Constitutions, wherein it was declared that no Brother should presume to print or publish the proceedings of any Lodge without the direction of the Grand Master. In bringing forward this matter, he wished at once to state that he made no attack on any particular individual. This question had before been discussed, and it had been expressly stated that any person violating this rule would be liable to expulsion; and the G. M. had been pleased to direct that there should be a reporter appointed for the G. L., and that a report of the proceedings should be sent forth to the Craft in such manner as the G. M. should think fit. Notwithstanding this he found that within the last few weeks every Lodge had received a circular, that a new work would come forth under the direction of a Brother, who stated that he had secured the services of a Brother of great literary attainments as editor. The design was to supply valuable and important information to the Craft, and the proceedings of the G. L. would be fully and completely reported; and it then stated that the W. M. was requested to read the circular to the Lodge. He believed he was right in stating that the editor of that publication was the Grand Chaplain, who was highly esteemed and venerated by the Brethren; but he (Bro. Scarborough) loved the laws of the Society better than he did even the Grand Chaplain. When he had mentioned his intention of bringing this matter forward, he was met by the answer, *cui bono?* but he (Bro. Scarborough) acted upon principle. He had been met by many other objections; but his argument was, that it was contrary to our laws. Do away with the law and he was satisfied.

The M. W. G. M. would trespass for one moment. He could assure Bro. Scarborough and the G. L. that, so far as he was concerned, he would not allow Rule 3, at page 81, to be expunged from the Book of Constitutions. He imagined Bro. Scarborough's observations were directed to a report he had heard of a Masonic Review about to be established.

Bro. SCARBOROUGH begged pardon; he held it in his hand.

The G. M. had not been aware of such a publication; but he perfectly agreed with Bro. Scarborough, that if any person had printed or published, or should cause to be printed or published, the proceedings of the G. L., or of any other Lodge, or the names of any persons who should be present, without authority, he would be liable to the pain and penalty of expulsion: he trusted that would not be risked. In publishing that which was authorised by the G. M., no offence was given; but to go beyond that was a direct breach of the Constitutions, and he should concur in any vote for the expulsion of any member who should be guilty of such an act. This publication he knew nothing of; he had been told that a publication was in con-

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temptation, and his answer was,—Beware you do not incur the penalty. If the worthy Brother who may run the risk should incur such a penalty, he (the G. M.) would not be the person to defend him. He trusted, after he had expressed his intention to maintain this Rule intact, that there would be no danger that the editor would be guilty of such an offence.

The minutes of G. L. of March 6th, were then read.

W. Bro. JOHN SAVAGE objected to the Rule 18 for the proposed Widows' Fund; he considered it to be one of vital importance. It would, in his opinion, have the effect of taking the appointment out of the hands of the subscribers, and give all the power to the Committee. In other Institutions the duties of a Committee were purely ministerial; but here they were giving that body the power of putting on two applicants, and, indeed, giving an invitation to the Committee to do so. He therefore moved that this particular rule should not be confirmed.

The G. SECRETARY would venture to call the attention of G. L. to the circumstance, that if this motion should be granted it would prevent anything being done for twelve months. The G. L. had recommended that the management of the Widows' Annuity Fund should be under that of the General Committee of the Annuity Fund for the males. That body assembled only once a year—the third Friday in May; and at their last meeting they accepted the management under the plan suggested by the G. L. If any alteration should now be made, of course nothing could be done till the next meeting in 1851. He would therefore suggest whether it would not be better to allow the plan to remain as it at present stood than to postpone the matter altogether, and throw the whole thing into chaos.

Bro. SAVAGE intimated that he would fall in with the suggestion of the Grand Secretary, and would withdraw his motion.

The GRAND REGISTRAR assured Bro. Savage that there was no wish to carry any one of these laws rigidly into effect; those that they found did not work well they must alter.

The minutes were then confirmed.

The minutes of the Grand Festival were read and confirmed.

The M. W. the G. M. said that he had to propose two resolutions, which he did with very great pleasure; and he was confident the Brethren would agree with the motion. He would move,—

"That the W. Bro. E. H. Patten, who has filled the office of G. S. B. for the last two years, and has discharged its duties with great attention and punctuality, do in future take seat in G. L., and wear the clothing of P. G. S. B.," which passed unanimously.

He next moved,—

"That the W. Bro. W. Rule, who has filled the office of G. Purs. for the last ten years, and has discharged its arduous duties with great punctuality and fidelity, do in future take seat in G. L., and wear the clothing of P. G. P.," which passed unanimously.

The annual report of the Royal Masonic Benevolent Annuity Fund, dated 17th May last, a copy of which has been forwarded to each Lodge and the Grand Officers, was presented, in conformity with the Order of G. L., read, and ordered to be entered on the minutes. After which the G. M. observed that, in his opinion, the proposed amalgamation of the Royal Masonic Benevolent Annuity Fund with the Asylum for Aged and Decayed Freemasons would tend greatly to the advantage of both Institutions, and be the means of getting rid of those little jealousies which had unfortunately subsisted; although he was sure they had arisen only from anxiety of Brethren to promote the success of the particular charity to which they had more immediately attached themselves. And his Lordship moved,—

"That this G. L. do hereby express their entire approval and concurrence of the proposed amalgamation of the Royal Masonic Benevolent Annuity

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Fund and the Asylum for Aged and Decayed Freemasons, and of the scheme and regulations which have been adopted by a general meeting of the subscribers."

The question being put, it passed unanimously in the affirmative.

His Lordship next moved,—

"That this G. L. do generally approve the proceedings and matters contained in the report from the general meeting of the Royal Masonic Benevolent Annuity Fund, in order to give effect to the same in every case where the sanction of G. L. may be deemed requisite."

The question being put, it passed unanimously in the affirmative.

The Audit Committee reported that they had examined the Grand Treasurer's accounts for the last year, and the several vouchers having been produced, they found them correct.

A report was read of the amount of relief granted by the Lodge of Benevolence in the months of March, April, and May last.

On the recommendation of the Lodge of Benevolence on the 25th April, and on a motion duly made, it was resolved, that the sum of 30*l.* be granted towards the relief of the widow and numerous family of the late Bro. S. P. Noble, P. M. of the Enoch Lodge, No. 11.

Several reports from the Board of General Purposes were then read, approved, and ordered to be entered on the minutes.

These reports chiefly referred to violation of Masonic rules, and to matters of detail; but as the following reports, which were also read, will be received with general interest, we more particularly refer to them.

To the United Grand Lodge of England.

"The Board of General Purposes beg to call to the recollection of the G. L., that in the report presented at the Quarterly Communication in December last, they stated, that an offer had been made by the trustees of the Wesleyan Chapel, in Great Queen Street, for the purchase of a portion of the premises in Middle Yard for the sum of 500*l.*, the agreement for which has now been executed. The conveyance, however, has not yet been made, but is expected very shortly to be completed, and the purchase-money is to bear interest up to the day of payment; and it was shown in that report that G. L. had therefore obtained the remaining portion of the premises (which is that portion wanted by the society), at the cost of 390*l.* only; and inasmuch as this latter portion cannot be made immediately available for the purposes of the Society, the Board, under the advice of the W. Bro. Hardwick, have let that portion to Mr. John Lambert, for a term of seven years, from Lady-day, 1850, but determinable upon notice at the expiration of the first four years, or of any subsequent year, at a clear net rent of 30*l.* per annum, so that the funds of the Society are receiving nearly 8 per cent. upon the outlay until the premises may be wanted.

In the same report the Board communicated to G. L. that having frequently had their attention called to the formation and constitution of the Lodge of Benevolence, with a view to the distribution of the Charity Fund being effected by an admixture of Brethren, who may have more experience on the subject than usually falls to the lot of Brethren, who may be elected to the office of Master, and especially during the first year of office, the Board have maturely and anxiously deliberated on the matter, and now beg to suggest and recommend to G. L. to alter and amend the 2nd Article, p. 98, of the Book of Constitutions, under the head "Of the Fund of Masonic Benevolence," by declaring that the Lodge of Benevolence shall consist of all the present and past Grand Officers, and all actual Masters of Lodges, and twelve Past Masters of Lodges to be nominated at the Board of Masters annually in November, and to be elected by G. L. in December, in the same manner as the elected members of the Board of General Purposes; but no Past Masters shall be eligible to be re-elected who shall

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have neglected to attend the Lodge of Benevolence for six meetings. If the actual Master of any Lodge cannot attend, a Past Master who has passed the chair of that Lodge may attend for him, provided he be a subscribing member of the Lodge.

The Board also beg to suggest and to recommend to G. L., to amend the 1st Article as to the constitution of the Board of General Purposes, by inserting towards the end of that Article, in p. 106, after the words "on the same Board," the following words:—"But this shall not disqualify any Past Master, being a subscribing member and Master of another Lodge from being elected for and representing such other Lodge as W. Master."

The Board have the satisfaction to add that the whole of the money borrowed from the bankers of the Grand Treasurer has been repaid with interest, at the rate of 4 per cent., so that the Society is now completely free from debt, while its freehold property has been considerably increased within the last two years, and the Board have directed the purchase of 500*l.* Consols to be effected on account of the Fund of Benevolence, out of the cash balance now in hand, which will then make the amount of stock belonging to that fund 12,000*l.*"

R. W. Bro. R. G. Alston said, that nothing could be more important than that G. L. should use every means to ensure that the funds intended for benevolence should be equitably administered, and although every Brother who had been on the Board had always exhibited the greatest anxiety to do the best he possibly could, yet as the Board was at present constituted, the actual Masters of Lodges, who formed the great bulk of the Board, must of necessity be new to that particular business, and unacquainted with the working and practice of the Board; it would therefore be a great benefit if G. L. should send in some of the old and experienced members of the body; he consequently moved,—

"That Article 2, p. 98, in the Book of Constitutions, under the head of Fund of Benevolence, be altered and amended as follows:—

"That the Lodge of Benevolence shall consist of all the present and Past Grand Officers, and all actual Masters of Lodges, and twelve Past Masters of Lodges, to be nominated at the Board of Masters annually in November, and to be elected by G. L. in December, in the same manner as the elected members of the Board of General Purposes; but no Past Master shall be eligible to be re-elected who shall have neglected to attend the Lodge of Benevolence for six meetings. If the actual Master of any Lodge cannot attend, a Past Master who has passed the chair of that Lodge may attend for him, provided he be a subscribing member of the Lodge;"

Which passed unanimously in the affirmative."

Bro. R. G. Alston next proposed, that the 1st Article as to the Constitution of the Board of General Purposes be amended by inserting towards the end of that Article, in page 106, after the words "on the same Board" the following words, "but this shall not disqualify any P. M., being a subscribing member of another Lodge, from being elected for and representing such other Lodge as W. Master." In doing so he confessed that it appeared to him that the alteration was simply declaratory of the law as it now stood; he believed the fact to be that when P. M.'s were first introduced to sit at the Board, it was found necessary to provide that no more than one P. M. should be returned for any Lodge, but there never was any intention of preventing any Lodge from being represented by its Master for the time being, but as some doubts had been expressed as to the reading of the law, he felt it his duty to recommend this alteration.

After a short discussion the question was put on the Motion and passed in the affirmative.

This being the period fixed for the appointment of the Board of General Purposes, a List of the Names of the several Masters and Past Masters put in

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nomination was printed and delivered to the Members of Grand Lodge upon their entrance into the Hall, and eight Brethren having been appointed as scrutineers, they collected the Balloting Lists, and afterwards retired for the purpose of casting up and ascertaining the numbers for the respective Candidates. The return was made immediately upon the closing of G. L., when the M. W., the G. M. appointed R. W. Bro. R. G. Alston, *President*; Henry R. Lewis; A. Dobie; Rev. J. E. Cox; S. C. Norris; J. H. Goldsworthy; T. Parkinson; R. W. Jennings; R. J. Spiers; J. L. Evans; and E. H. Patten, and declared the votes of G. L. to have fallen upon Bros. J. Hervey, W. M, No. 7; G. Friend, No. 11; Lloyd, W. M. No. 14; R. H. Townend, No. 36; W. Major, *M. D.* No. 203; L. Lemanski, No. 778; S H. Lee, No. 830; J. Smith, P.M. No. 9; J. Savage, No. 19; W. Watson, No. 25; J. Barnes, No. 30; R. Levick, No. 85; H. Faudel, No. 113; G. Biggs, No. 269; whom he declared duly elected to serve for the ensuing year.

The following Brothers were declared the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons for the ensuing year. R. Lewis, Prov. G. M. (Sumatra); A. Dobie; Prov. G. M. (Surrey), and G. R; R. G. Alston, P. J. G. W.; H. C. Vernon, P. S. G. W.; Rev. J. E. Cox, G. C. W. H. White, G. S.; F. W. Bossy, P. S. G. D.; T. Havers, P. S. G. D.; R. W. Jennings, G. Direct. of Cer.; J. L. Evans, P. G. S. B.; *Nominated by the M. W. Grand Master.* T. Archer, P. M. No. 108; E. G. Giles, No. 205; J. Hervey, W. M. No. 7; R. Levick, P. M. No. 85; J. Smith, No. 9; T. Tombleson, No. 25; G. W. Turner, No. 87; W. Watson, No. 23; J. Whitmore, No. 329; W. L. Wright, No. 329, *Elected by the Grand Lodge.* J. N. Bainbridge, *M.D.* P. M., No. 329; H. Faudel, No. 113; J. Leach, No. 109; T. Parkinson, No. 54; T. Pryer, No. 225; W. Stephenson, No. 14; J. Vink, No. 66; J. Udall, G. S. L.; G. Wackerbarth, No. 66; S. B. Wilson, No. 188, *Elected by the Subscribers.*

All business being concluded, the Grand Lodge was closed in ample form and with solemn prayer by V. W. Bro., the Rev. J. E. Cox, G. C.

THE CHARITIES.

ROYAL FREEMASONS GIRL SCHOOL FESTIVAL.

If amid the Masonic celebrations there is one which more than another possesses greater attractions or interest, it is the annual festival of the Freemasons' Girl School, which took place at Freemasons' Hall on Wednesday the 8th of May, when this splendid room again presented a scene which will not easily fade from the memory of those who were present.

The D. G. M the Earl of Yarborough, in the absence of the R. W. the Earl of Zetland, presided, and was supported by Lord Suffield, P. G. M. (Norfolk); Rev. C. J. Ridley, P. G. M. (Oxfordshire); Bros. B. Bond Cabbell, *M. P.*, P. J. G. W.; R. G. Alston, P. J. G. W.; J. Carnac Morris, P. S. G. W.; F. B. Alston, S. G. W.; F. Pattison, J. G. W.; G. W. K. Potter, J. G. D.; R. J. Spiers, G. S. B.; W. F. Beadon, P. J. G. W.; J. Havers, P. S. G. D.; J. B. King, P. J. G. D.; T. Parkinson, P. J. G. D.; Peter Thompson, P. S. G. D.; Dr. Rowe, P. J. G. D.;

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Phillipe, P.G.S.B.; J. Lewellyn Evans, P.S.G.B.; E. H. Patten, P.G.S.B. Bros. T. M. Mitchell, *M. P.*; Sheriff Nicol; S. H. Lee; G. R. Portal, P.J.G.W., Oxfordshire; W. F. Dobson, P.J.G.W., Kent; J. Hervey, G.S.W., Huntingdonshire; T. W. Fleming, Isle of Wight; Herbert Loyd, Gascoyne, and Harvey, Hon. Surgeons to the Institution; T. J. Jerwood; T. A. Chubb; G. C. Chenery; W. J. Evelyn, *M. P.*; W. A. Harrison; G. Friend; G. Cox; T. J. Marrillier; W. Watkins; H. Williams; J. Muggeridge; H. L. Crohn; F. Sandon; W. Major; T. Naghten; T. Pryer; W. O. Lamond; A. J. Brunton; J. H. Compigne; L. Lemanski; Webber; Rev. E. Moore, Prov.G. Chaplain; Rev. C. R. Pettatt; T. Best; R. B. Lucas; W. H. Lyall; W. S. Portal; H. Meynell; R. Badcock; Alderman Trendell (Abingdon), &c.

Bro. Harker officiated as toast master in his usual admirable style.

On the removal of the cloth a metrical grace, "For these and all Thy mercies given," from the "Laudi Spirituali," A.D. 1545, was sung with fine effect by the professional vocalists; after which

The DEPUTY GRAND MASTER rose and said, that the first toast which he had the honour to propose was the health of her Most Gracious Majesty the Queen, and her Royal Consort, Prince Albert. Under ordinary circumstances, perhaps, it would have been unnecessary to preface that toast; but when they remembered that it had recently pleased Divine Providence to add to the family of our beloved Queen, they would allow him to say,—what he felt warranted in saying,—that they felt deeply grateful to that Providence for preserving to them such a sovereign as they were blessed with; that they most ardently hoped that those blessings which they enjoyed as subjects of her Majesty might long continue; that her Majesty and her Royal Consort might long live to witness the gratitude of the people, who rejoiced in recognizing the Queen as their monarch—which was a feeling not merely confined to the metropolis, or to the country at large, but extended throughout the length and breadth of her Majesty's dominions. He begged, therefore, to propose health, long life, and happiness to the Queen and Prince Albert.

The toast was responded to with the heartiest cheers and acclamations.

The National Anthem was then sung by the professional vocalists, Miss Birch taking the solos.

The DEPUTY GRAND MASTER said that the next toast which he had to offer to their notice was that of his Royal Highness the Prince of Wales, and the other members of the Royal Family. He felt assured that they would cordially join with him in drinking health and prosperity to the younger scions of the royal family, as well as the older members of the house of Brunswick; that they both hoped and trusted their posterity would be reigned over by the Prince of Wales and his descendants; that they felt satisfied they would be brought up in such a manner as would be acceptable to the English nation, and which would ensure for them lengthened and continued popularity. If they looked to the virtues of her Majesty, if they took notice of the assiduous care of Prince Albert not to mix with the politics of the day, but doing all in his power to promote the honour and the interests of this country, they had the best security that their children would be governed by principles in which they heartily acquiesced.

The DEPUTY GRAND MASTER said, it needed no prophet to say that the toast which he was next about to propose would meet with a hearty reception from the present company. He was about to ask them to

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drink to the man of their choice, for they had not long since re-elected for their Grand Master, the Earl of Zetland. That election had been unanimous; for they saw that the interest which that nobleman always evinced for the Order, pointed him out as the person most fitted to preside over the Craft. He felt assured that it would be in the recollection of all interested in the Masonic Girls' School, that the Earl of Zetland had always been a most liberal contributor to that most excellent charity.

Song—"The hope of coming blessing," by Miss Birch.

Bro. Rev. J. RIDLEY, Prov. G. M. for Oxfordshire, begged to propose a toast, which, with one exception, he said, might be termed the toast of the evening, for it was the health of that Right Worshipful Brother, who presided over the present meeting; and if any brother was more worthy than another to have their good wishes it was Lord Yarborough. That noble lord acted most consistently; for, while he patronised the fine arts, and could appreciate the skill of a Flaxman, a Westmacott, and their own Bailey, and all that was beautiful in painting or sculpture, he also studied to advance the religious and moral tone of society, by supporting such institutions as they were this day met to commemorate. He begged to tender their cordial thanks to his lordship for attending on this occasion; and he trusted they would drink the toast with all the honour due to one so deserving of their esteem and regard.

The D. G. M. said he should best consult the convenience of the brethren by addressing them very briefly; while he assured them at the same time that it afforded him unfeigned pleasure to have so high and so marked a compliment paid him. It was with great gratification that he had undertaken, in the absence of the M. W. G. M., the pleasing duty of presiding on this occasion, for he considered that he was doing an essential good in promoting this charity, which cared for, and nurtured the children of Freemasons, who were once in better circumstances, and who were not able to assist them in their education, but were compelled to look to others who had it in their power to do it for them. He felt much pleasure in being placed, by the favour of the Grand Master, in a position to promote this good work, for he could not forget that by example much might be done in this country; and if persons in his rank of life did not come forward to benefit their fellow men, they could not hope to gain esteem or to be supported, however elevated their position might be. Before resuming his seat, the D. G. M. begged to propose the healths of the Grand Masters of Ireland and Scotland.

Song—"Jock o' Hazeldean," by Miss Birch.

The children educated in the Masonic Girls' School then entered the room, accompanied by the Stewards, and proceeded to the dais, where they sang, in a beautiful and touching manner, an appropriate hymn, composed for the occasion. The healthful and happy countenances of the children, combined with their extreme neatness and pleasing demeanour, were a source of the greatest satisfaction and delight to all present. A more interesting or gratifying sight it is difficult to conceive; and the utmost enthusiasm was evinced in the repeated bursts of approbation which emanated from all parts of this large assembly.

The D. G. M. then rose, and said he was about to propose what was in truth the toast of the evening. They were assembled on this occasion for the purpose of showing their anxiety for the welfare of that excellent institution, the Freemasons' Girls' School, and he begged now to ask them to drink success to it. He felt that, with many present, it was un-

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necessary for him to dwell on the nature and objects of this charity, but, he believed there were among them many other brethren who had not had the opportunity before of subscribing to this school, because the Order was continually increasing, and the enlarged facilities of communication now afforded many lodges in the country the means of testifying their anxiety to support this excellent charity. They were favoured also with the presence of the ladies, who attended not merely with the view of witnessing a most interesting spectacle, but to show an example by subscribing to, and supporting, such a laudable institution. They might expect to hear some short history of this charity, and he begged therefore to inform them that it was founded by that distinguished Freemason, the Chevalier Ruspini, who had followed the profession of a dentist, and was so renowned in it, that he had constantly access at court, and was frequently in the company of the most illustrious nobles of the land. He turned such opportunities to good account, and by recommending those illustrious personages to support this school, he raised a fund in aid of those Freemasons, who, from misfortune, had descended from comparative affluence to poverty, and having families, were unable to support their children. In the true spirit of Freemasonry, and with a desire to do good to others, the Chevalier Ruspini established this charity. He was thus in a position to do good, though not to himself, but to others; and as a proof of it, there was at the present moment the widow of a distinguished Mason, and a liberal supporter of the charity, who was a suppliant for her fatherless children. The changes of life, too, were so dependant on Divine Providence, that although that excellent man, Chevalier Ruspini, wished to do good to others, feeling that he had the power to do so, yet he was not able to leave his own relatives in a state of prosperity,, but they were *obliged to find a refuge in this very institution for two of his grand-children.* This school had been established sixty years, and it must have been well conducted to have been so nobly supported from its origin to the present time; and it was a no less gratifying fact, that for fifty years the same respected, deserving, and indefatigable matron, Mrs. Crook, had watched over the children committed to her charge. The labours and anxiety of the Committee had been greatly relieved by the fact that there was a mother in this school in the person of the matron. It was the duty of the Committee to see that the children were brought up with a proper regard to their religious duties, so that they might experience less dificulty in providing for themselves in after life: in that they had been greatly assisted by the constant care and attention of the matron, of whom it was impossible to speak too highly during that lengthened period of fifty years; for all the many and arduous duties of that responsible office had been performed to the entire satisfaction of the Committee, and, as all present could testify, to the credit and character of the school. It should not be disguised, because it did not detract from the merits of the matron, that she had found able assistants in the school in Miss Jack and Miss Jarwood, whose chief object had been the good of the institution, and the welfare of the children, regardless of any trouble or labour to themselves. Whatever difficulties presented themselves, they had endeavoured to surmount them, and their object appeared to have been to gain the affections of the children, and to do their duty in their respective situations. It could not but be gratifying to this assembly to learn, that since the establishment of this charity, 630 children had been admitted into the school; and that out of that number 550 had been

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returned to their friends or otherwise provided for; and it was most creditable to the Committee, and to those ladies to whom he had alluded, that not one of the children who had been provided with situations had been known to have done anything in any way whatever discreditable to this institution. There was also another circumstance which deserved to be noticed, that although the number in this establishment was large, there was only one servant kept for domestic purposes, the children themselves doing the work. He felt likewise that he should fail in his duty if he did not bear his testimony to the anxious solicitude and indefatigable exertions of the Secretary, Bro. F. Crew, and he was happy in being able to state to this large assembly of Freemasons, a circumstance. which occurred to his knowledge about a year ago. At that time Bro. F. Crew was an applicant for the Secretaryship of another charitable institution and he wrote a letter in his behalf, representing his great fitness for the office. Bro. F. Crew, however, found that he should be obliged to give up so much of his time, and that it would so interfere with his attention to the Freemasons' Girls' School, that, although the emolument was greater, he relinquished the one, in order that he might devote more attention to the other.

At this stage of the proceedings Bro. W. F. Beadon, P.J.G.W., and one of the Trustees of the school, presented to the D.G.M., Ann Firth, who had conducted herself to the entire satisfaction of the Matron and the House Committee, and was declared by the unanimous votes of the children to be most entitled to the silver medal.

The D. G. M., addressing Ann Firth, said he was very glad to have the opportunity of presenting her with the medal voted to her by the unanimous voice of her school-fellows, and given by the Committee as a mark of approbation of her general and uniform good conduct. It was a gratifying fact and a proud reflection that for five years her conduct had met with the approbation of those who were set over her, and he hoped that it would stimulate others, that by following her example they might attain similar distinction, and gain a mark of approbation of which they might be proud to the latest period of their lives. They were, by the charity of those whom the Most High had placed in better circumstances, educated, clothed, and provided for; and they were most anxious to give them the means of gaining a good position for themselves in after life. Though they were at this moment placed in an humble situation, yet it was the privilege of this country that, by their own good conduct, honesty and attention to those who were set over them, and by the right application of those talents with which they had been blessed, they might rise to a position where they might be enabled to afford assistance to others, who by misfortune or other circumstances might be driven to have recourse to them. He hoped that they would always bear this in view, obey their superiors, and strive to do their duty both to God and their neighbour; —that they would not be forgetful of the anxiety of those who were set over them, and who studied their welfare, but that they would repay their debt of gratitude by always, and in every situation of life, remembering that "honesty was the best policy," that they were responsible beings, and would have to give an account hereafter for every thought, word, and deed. In conclusion, he earnestly hoped that it would please the Most High to bless them with health and prosperity, and that they would ever feel grateful for the education which the supporters of this school had been enabled to give them.

The D. G. M. then proposed "Success to the Freemasons' Girls'

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School," and resumed his seat amid loud and continued cheering from all parts of the Hall.

The D. G. M. next proposed the health of Bro. B. Bond Cabbell, who was not only Treasurer to the Freemasons' Girls' School, and of the Boys' School, but the liberal supporter of this and most of the charities of the kingdom. He trusted that they would testify by their cordial response to the toast, the pleasure it afforded them to see Bro. Cabbel once more among them in renewed health.

Bro. B. Bond Cabbell said that, assembled as they were on that occasion to promote the prosperity and welfare of this institution, he hoped they should gain such an accession of subscribers as would make it a permanent benefit and a lasting honour to the Order. He felt that the returning thanks for a compliment paid was an ungracious task, but in this case the compliment was paid to the office rather than to the officer. The institution which they were that day commemorating was founded for the great, good, and holy purpose of rearing the offspring of those, who perhaps were once companions at these festive boards, but upon whom fortune had not continued to smile, and it was therefore reserved to others to administer to their wants and place them in a way of regaining that position in society which their fathers once occupied. It was to him highly gratifying to witness this large assembly under the presidency of the D. G. M., the Earl of Yarborough, for on some previous occasions when his lordship occupied the chair, the number was small compared to the present meeting; and the reason of the increase was, that they now had Stewards from the provincial lodges. It was reserved for the province of Oxfordshire to set the example, as it was the first to send a brother to act on this occasion. Since that time the example had been followed by others; and he hoped it would be so hereafter, and that provincial lodges generally would take an interest in this charity. It was their duty to do so, because its doors were open to all, and it offered a shelter to the children of those whose habitations spread over the whole length and breadth of the land. He trusted that their meetings would continue to increase; and he was gratified to see so many brethren assembled to do honour to their noble Chairman, and to the valuable institution whose funds they were met to benefit. He had attended for twenty-five years, and during that time had acted as Treasurer to this Charity, in which it was scarcely necessary to say he felt the deepest interest. He should continue to feel as warmly in its welfare as ever; he cordially concurred in the noble sentiments expressed by the D. G. M., that the only way for the great and powerful to obtain respect was to show that they had a deep interest in the welfare of the people.

The subscription papers having been handed in, the Secretary, Bro. F. Crew, read the names and amounts which elicited repeated marks of approbation.

The P. G. M. said it was his duty to call upon them to keep the other charities of the Order in remembrance, for though they were assembled on this occasion as the friends and supporters of the Freemasons' Girls' School, yet it must not be supposed that they had no other institutions to uphold. It was not surprising to find it urged by those who did not belong to the Order, that they did no good by meeting in their lodges, but if it were more generally known that they did support various charitable institutions, perhaps not so striking in themselves as this which they had witnessed this evening, but not less calculated to do good, they would find that opinion vanish that Freemasonry was not

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a laudable Order. He would remind the ladies who had visited the Girls' School, that the Order also supported the sons of unfortunate Freemasons; that it had its Fund of Benevolence—its Annuity Fund for granting annuities to poor, aged and infirm Masons and their widows, and its Asylum for Aged and Decayed Masons. He mentioned these facts because it should be known that their object was to do good to others by relieving the unfortunate and assisting those who were deserving of it from their previous good character. In conclusion, he begged to propose, "Success to the other Masonic Charities."

Song—"Free as the Air," by Bro. Genge.

The D. G. M. rose and said, they would all agree with him that they were greatly indebted to the Stewards for their exertions in administering to their comforts, and in showing that estimable quality, patience, when they found a difficulty on the present occasion in persuading brethren to drop their agreeable conversation. They could not testify a better appreciation of that most excellent quality than in drinking most heartily the health of the Stewards, and acknowledging that they had ably done their duty. He was sure that it was gratifying to the Stewards to be called on to perform an arduous duty in a most excellent cause, and they would have the pride and satisfaction of referring to the present meeting as having been attended with the happiest results to the Freemasons' Girls' School. In proof of this, he had the happiness to announce that the subscriptions received at this meeting amounted to 1026*l.* (This announcement was received, as it deserved, with loud and continued cheering.) In conclusion, the D. G. M. begged leave, on the part of all present, to tender their warmest thanks to the Stewards for the kindness they had shown, and to assure them that this charity had much to thank them for.

Bro. Portal, W. M. of the Apollo University Lodge, of Oxford, and President of the Board of Stewards, acknowledged the toast, and said he would not take refuge in any hackneyed expression of regret that it had not fallen into other hands, for, though it was certain that it might have devolved on one more adequate to the task, yet no one felt greater pleasure than he did in returning thanks for the cordial manner in which they had received a toast so kindly proposed by the noble lord who filled the chair. It was at all times a matter of the highest gratification to the Stewards to promote that principle of benevolence which might be termed the key-stone of Freemasonry, and which "blesses those who give, as well as them who receive." Great as was that gratification upon all occasions, it had been increased ten fold on this, because they felt convinced that there was no charity, whether connected with Masonry or with the external world, more worthy of their support than was the Freemasons' Girls' School. Whether they looked at the satisfactory appearance of the children themselves, or at the venerable matron, or again at the indefatigable exertions of the General and Acting Committees, and of the Secretary, all of whom had been so justly praised by the noble chairman, he felt that they could but congratulate themselves and the Craft on the prosperous condition of this well-conducted school. It was most gratifying to him to remember that two children from the province of Oxford were at this moment, through their munificence, enjoying the benefits of the charity. And when he found himself supported by the P. G. M. for Oxfordshire (Bro Ridley)—when he saw near him a brother whom the M. W. G. M. had not thought unworthy of the office of G. S. B. of England (Bro.

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Spiers)—when he saw around him so many brethren from Oxford, and other country lodges, and, lastly, when he found himself, as a provincial officer, standing forward to return thanks for the Board of Stewards, he could not but take it as an earnest that the country brethren did intend to take their full share in the transaction of the business of the Craft. He thanked them for the hearty manner in which they received his address, because he regarded it as an assurance that in the true spirit of Freemasonry they would hold out the right hand of fellowship to their provincial brethren, and welcome them to share, not only in the duties, but also in the honours of Grand Lodge. In conclusion, he begged on his own part, and on behalf of his brother Stewards, to thank them for the courtesy and kindness they had experienced on that evening, and he trusted that this would not be the last occasion on which they might "meet happily, part happily, and happily meet again."

Cavatina—"O luce di quest'anima," by Mrs. A. Newton.

The D. G. M. then proposed, as the parting toast, "The Ladies, whose bright eyes and bewitching looks had invested the present meeting with increased interest and additional charms." The D. G. M. then left the chair, and shortly after the party withdrew to coffee. Subsequently the glee-room was the centre of attraction, and those who were fortunate enough to obtain tickets of admission enjoyed a rich musical treat, to which Miss Birch, Miss E. Birch, Mrs. A. Newton, Mr. Genge, Mr. Novello, Mr. Lawler, and Mr. Blewitt, contributed with much success.

ROYAL BENEVOLENT ANNUITY FUND.

The annual general meeting was held at Freemason's Hall, London, on Friday, the 17th day of May, 1850, the Right Hon. the Earl of Zetland, M. W. G. M., President, in the Chair; the minutes of the Annual General Meeting on the 18th May, 1849, were read and approved.

By the report from the auditors, read and ordered to be entered on the minutes, it appeared that the receipts amounted to 1,844*l.* 5*s.* 2*d.*, and the disbursements to 1,421*l.* 15*s.* 10*d.*; leaving a balance in the hands of the Treasurer, of 422*l.* 9*s.* 4*d.*

The report of the Committee of Management intimated that the Charity continues to receive the support of the Fraternity, which has enabled the Committee to increase the funded property by the sum of 375*l.*, 3 per cents., making the present amount of stock, 5,775*l.*

The number of annuitants in May, 1849, was forty-nine; the aggregate amount of their annuities being 963*l.*: of that number six have since died, and one has been discontinued, leaving forty-two to receive amongst them 828*l.* Eight were elected on this occasion.

After giving a full and detailed statement of the funds, and of the Institution, the Committee urge their Brethren to increased exertion, not merely to sustain the present proposed number of annuitants, but greatly to increase them. They also refer at some length to the establishment of the newly established Widows' Fund, which the Grand Lodge has proposed should be under the management of this Institution, which was subsequently adopted.

The following special report of the Committee of Management was read, and ordered to be entered on the minutes, which is of such importance to the interests of the Craft, that we print it *in extenso* for the information of the Brethren:—

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"The Committee of Management in presenting this special report beg to state, that by their report presented at the general meeting on the 15th May, 1846, they communicated the proposition which had been made by the Committee of the Asylum for Aged and Decayed Freemasons' for the amalgamation of the two Charities; and the proceedings which had taken place between the two Committees on the subject, showing the impracticability of the project being at that time carried out, in consequence of a suit in the Court of Chancery then pending in relation to the Asylum funds; but that the following expression of opinion had been made and recorded, viz.:—'That it appears to both Sub-Committees that it would be desirable to amalgamate the two Institutions, provided certain legal difficulties can be removed by the Asylum for Aged Freemasons; and that the Sub-Committees do report to the above effect to their respective constituencies.' And your Committee added, that they had not in any way discussed or entered into a consideration of the proposed plan for amalgamation, deeming it useless to do so while the parties on one side were legally incompetent to carry out what they might be disposed to accede to.

"From that period nothing further occurred until the 28th April, 1849, when at a joint meeting of the Sub-Committees, Brother M. Sangster, on the part of the Sub-Committee of the Asylum stated, that the proceedings in Chancery had terminated, and that the trustees of the funds belonging to that Institution were then at liberty to expend the whole amount for the purpose of building an Asylum without further application to the Court.

"It appeared that the Committee of the Asylum had purchased a piece of land at Croydon Common, on which to erect the building, and had commenced their preparations for the foundations; but it having come to the knowledge of your Committee, that there existed great doubt as to the eligibility of the site by reason of there being no sufficient drainage of the land, they declined to proceed farther until a proper system of drainage should be effected. After some discussion between the two Committees, it was agreed, that the subject be referred to the decision of two competent professional gentlemen, one to be nominated by each Committee; and your Committee, on their part, named William Tite, Esq., of whose competence no doubt can exist; and by whom a report was submitted as to what he considered the best plan; since which the building has been advanced, and the drains constructed. These drains, however, are not in complete accordance with Mr. Tite's suggestions, yet he has reported that they may prove sufficient; but if, after trial, they should not be found so, remedies are not very difficult of application.

"Under these circumstances your Committee requested another interview with the Asylum Committee, which accordingly took place on the 10th May instant, when Mr. Tite's report was considered, and also the certificates of Mr. Phillips and Mr. Wilson, on behalf of the Asylum Committee, as to the sufficiency of the drains; after which the two Committees came unanimously to the resolution of submitting to their respective constituencies the annexed scheme, as a foundation for amalgamating the Asylum for Aged and Decayed Freemasons, with the Royal Masonic Benevolent Annuity Fund. It will be seen that this scheme proceeds partly on the assumption that the management of the Masonic Widows' Fund will be undertaken by the governors and subscribers of the Royal Masonic Benevolent Annuity Fund, in accordance with the suggestion and recommendation of the Grand Lodge. The Committee think it right to state that the Asylum, when completed, in conformity with the plans, is to consist of a centre and two wings, affording residence for thirty-four inhabitants; the centre and one wing have already been erected, which will accommodate eighteen inmates; and it is proposed to add the other wing, affording accommodation for the remaining number as soon as adequate funds are provided.

(Signed) "A. DOBIE, *Chairman.*

"Grand Secretary's Office, Freemasons' Hall,
London, May 15th, 1850."

The meeting adopted this scheme and regulations for the amalgamation

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of the Royal Masonic Benevolent Annuity Fund, with the Asylum for Aged and Decayed Freemasons, and unanimously agreed to request the patronage and support of the Right Hon. the Earl of Zetland, as M. W. Grand Master of the Order.

It was resolved unanimously,—

"That the thanks of the meeting be tendered to R. W. Brother Alexander Dobie, Provincial Grand Master for Surrey, and Grand Registrar of the United Grand Lodge, for the great interest he has at all times taken in promoting the prosperity of the Institution, especially for the unremitting exertions and devoted zeal evinced by him in aiding, and greatly contributing to the proposed amalgamation of the Royal Masonic Benevolent Annuity Fund, with the Asylum for Aged and Decayed Freemasons; for the independence and promptitude of action by which he has succeeded in overcoming all difficulties; and, lastly, for the courteous and conciliatory manner in which he has presided over numerous meetings of the two Sub-Committees, thereby greatly conducing to the attainment of the object which these Committees were desirous of carrying into effect."

It was also resolved unanimously,—

"That this resolution be inscribed on vellum, to be presented to Brother Dobie, and that the M. W. Grand Master be requested to sign the same as President of the Institution."

R. W. Bro. Rowland Gardiner Alston and the W. Bro. John Savage were severally proposed to be the trustees of the Freemasons' Widows' Fund, and were declared unanimously elected.

The following Brethren were elected to fill the vacancies in the Committee of Management:—Bros. J. N. Bainbridge, Henry Faudel, and Stephen Barton Wilson.

Bros. Henry T. Foreman, William Ranger, and Henry Muggeridge, re-elected auditors for the year ensuing.

It was further resolved unanimously,—

"That the thanks of this meeting be given the Right Hon. the Earl of Zetland, M.W. Grand Master, President of this Institution, for his kindness in presiding over this meeting, and for the interest he continues to manifest for its prosperity."

His Lordship being obliged to retire, the W. Brother John Savage, a Vice-President of the Institution, was called to the Chair.

The scrutineers reported the eight following Brethren as the successful candidates on this occasion:—John Randal, 4,932; John Lewis, 4,262; David Osment, 4,254; William Wyatt, 3,463; Garton Crow, 3,371; John Fitch, 3 136; Richard Slater, 3,136; Benjamin Goodland, 3,121.

The thanks of the meeting having been given to W. Bro. J. Savage, for the manner in which he has presided subsequent to the M.W. Grand Master's leaving the Chair, the meeting separated.

THE ANNIVERSARY FESTIVAL.

The Brethren dined together at Freemason's Hall, on the 19th of June, to celebrate the union of these two funds.

R. W. Bro. W. Tucker, P. G. M. for Dorset, in the unavoidable absence of the M. W. G. M., presided on the occasion, and was supported by about one hundred and sixty members of the Craft.

The cloth having been removed, the grace was beautifully sung by Miss Ransford, Miss Bassano, Bro. Holmes, Bro. Ransford, and Bro. W. E. Ransford.

The CHAIRMAN having proposed the usual loyal toasts of the Queen, Prince Albert, and the rest of the Royal family, then said that he had to call upon the Brethren to drink the health of "The Most Worshipful the Grand Master, who was the President of this Institution." (Loud cheers.) He had to express his great regret that his Lordship was not present, but a letter had been received from him by Bro. Whitmore, stating that unfor-

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seen circumstances had prevented his attending. He was sure, whilst regretting his absence, they would drink his health in the most cordial and affectionate manner. No nobleman possessed a kinder heart than the Grand Master, and he was sure they would all feel the highest gratification in drinking his health.

The toast was drunk with the greatest enthusiasm.

The Chairman then gave the health of "The Deputy Grand Master, the Earl of Yarborough. (Loud cheers.) They would appreciate the toast, for no one had been a more kind supporter of the charities." (Great applause.)—Song by Bro. Ransford.

The CHAIRMAN said it must be most gratifying to the feelings of all who were attached to these Institutions, that they were this day met to commemorate the union of the two great Masonic Charities of the Grand Lodge of England—they were met to ratify this union, and to feel that they were one grand body of Freemasons bound together by one eternal bond, acting upon one common impulse. Proud, indeed, was he to have the honour of proposing the present toast—it would be a day he should long remember. He would ask them to drink—"Prosperity to the Royal Benevolent Annuity Fund for Aged Freemasons, and their widows. (Loud cheering.)—Song by Miss Bassano.

R. W. Bro. DOBIE said it devolved upon him to propose the next toast, and he did so with the greatest pleasure and satisfaction. Much as they must regret the absence of the Grand Master, still he knew they would join with him in paying respect to the worthy Brother who had taken upon himself the duties of the day at the eleventh hour, and fifty minutes after—(Loud cheers)—and who presided over them with so much ability. He acted with true Masonic feeling. There was no man either in or out of Masonry who was held in greater respect in his province, and although this was his first appearance in their hall as Chairman, he hoped it would not be the last.—he would propose the health of R. W. Bro. Tucker. (Drunk with loud cheering.)

The CHAIRMAN rose, amidst great applause, to return thanks. When he first became a Mason, he had determined to press forward to promote whatever was good, and what he had done he would continue to do. (Hear, hear.) These Charities would solace the declining years of the aged and infirm, and whilst administering to their comforts, would render their departure happy, in the knowledge that their widows would be provided for, and proud indeed was he to have the honour this day of filling the chair. He begged the Brethren to accept his sincere thanks for the kindness they had shown him—they would always find him the same William Tucker in his feelings and principles. (Loud cheers.)

The Chairman then proposed that they should drink to the memories of "Bro. Crucefix and Bro. Walton." (Drank in solemn silence.)

The Chairman then gave the health of "The Trustees of the Charities." Responded to by Bro. Hodgkinson.

The Secretary then read the list of subscriptions, when it appeared that the total amounted to 700*l*. (This announcement was received with great cheering.)

The Chairman then proposed the health of "The Committee of Management." (Responded to by Bro. Savage.) The health of "The Committee." (Acknowledged by Bro. Faudel.) The health of "The Officers of the Boys' and Girls Schools'. The health of "The Stewards.' Bro. Havers returned thanks.) The health of "The Ladies."

In the course of the evening Madlle. Sophia Dulcken and M. De Kontski came into the room, and performed most splendidly on the piano and violin, eliciting the loudest plaudits.

The gallery was filled with elegantly dressed ladies, who appeared to be much gratified by all they witnessed.

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PRESENTATION OF PLATE TO BRO. WHITE,

GRAND SECRETARY.

Thursday afternoon, the 20th of June, was fixed upon for this very interesting ceremony, and shortly after six o'clock the D. G. M., the Earl of Yarborough took the chair, having the M. W. G. M., the Earl of Zetland on his right, and Bro. White on his left, and supported by Bros. R. W. Lewis, Prov. G. M. (Sumatra); R. Alston, Prov. G. M. (Essex); Hall, Prov. G. M. (Cambridgeshire); Ridley, Prov. G. M. (Oxfordshire); Tucker, Prov. G. M. (Dorset); Dobie, Prov. G. M. (Surrey); Fawcett, Prov. G. M. (Durham); Col. Wildman, Prov. G. M. (Nottinghamshire); R. W. F. Alston, S. G. W.; Pattison, J. G. W.; Cabbell, Percival, Majoribanks, Dundas, Prescott, Beadon, R. G. Alston, Hebeller, P. G. Wardens; V. W. Rev. J. E. Cox, G. C.; Fallofeild, P. G. C.; Henderson, P. G. R.; Crohn, G. S. for German correspondence: Norris, Bossy, Havers, J. B. King, Laurence Thompson, Chandler, Parkinson, P. G. Deacons; Jennings, G. D. Cer.; Thory Chapman, G. D. Cer.; R. J. Spiers, G. S. B.; Masson, J. L. Evans, R. B. Webb, Patten, P. G. S. B., and many other Brethren, in all exceeding one hundred.

The plate, which consists of a splendid candelabra, a large salver, four dishes and covers, and two magnificent ice pails, was placed on a table in the centre of the room. Nothing can exceed the beauty of the design and workmanship of the different articles.

It may not be improper here to state, that Bro. White had filled the office of Grand Secretary for forty years, and that this present was a testimonial of the esteem the Brethren had for their worthy Secretary.

The cloth having been removed, and grace sung by Miss Ransford, Miss Bassano, Br. J. and Br. W. E. Ransford, and Br. Jolly;

The D. G. M. proposed the health of the Queen, Prince Albert, and the rest of the Royal Family.

The D. G. M. said he had called for a bumper to drink the man of their choice, the M. W. G. M. the Earl of Zetland, (continued cheering). He was present when the Grand Master was unanimously, and with acclamation re-elected. He was not surprised at this, for he felt that the Brethren could not but acknowledge the zeal and anxiety for the welfare of the Craft which had always been shown by his noble friend. They had always found him ready to promote every thing that was calculated to be for their benefit, and he was ever ready to give up his pleasures for their advantage. He would not say more, but at once propose the M. W. G. M. the Earl of Zetland. (The toast was drank with acclamation.)

The M. W. G. M. then rose, but it was sometime before he could obtain a hearing on account of the continued cheering. He begged to return the Brethren his thanks for the kind manner in which they had received the toast, which his noble friend had in so handsome a manner proposed to them. He would not detain them long in expressing his thanks; they so often afforded him an opportunity of doing so, that he could only weary them by a repetition of his acknowledgements; but he must say, upon this occasion it was with the greatest satisfaction that he was present, because he had come there to do honour to a member of the Craft, who had been of more service to the general body, than any Mason he knew of; he was glad to see so large and influential an

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assembly anxious to do honour to the Brother, who in his opinion deserved all the repect and esteem they could show him. He would now cordially thank them for the confidence they had reposed in him, and the kindness they had always manifested towards himself. (Loud cheers).

Song—Miss Ransford.

The D. G. M. then called upon Bro. R. G. Alston to make his statement relative to the object of their meeting.

Bro. R. G. Alston then stood forward, and said, it became his duty to state to the Brethren the proceedings which had been adopted by the sub-Committee appointed for the purpose of providing a testimonial to evince the estimation which the whole Craft entertained for the Grand Secretary, Bro. White, (loud cheers). He had never in his life undertaken a duty with greater cordiality, than when he took the office of Secretary to the Committee. It was now better than a year ago when they met on the occasion of Bro. White's having reached his fiftieth year in Masonry. A large number of the Brethren then felt that the worthy Brother's services had too long gone unrewarded. They all knew that had Bro. White's own personal feelings been consulted, he would have prevented any thing of the kind taking place, and he would have shrunk from being drawn forward by a public demonstration. Still it was felt that they ought not to defer to private feeling. They felt that one who had so ably and so long performed such arduous duties ought to possess some public record; —they felt that what they had endeavoured to carry out, was due not to their valued Brother alone, but to the whole body of Freemasons present and to come. (Cheers.) They felt that their great and excellent Brother was not appreciated as he ought to have been by his Brethren. With this view, a Committee was formed, and never did men or Brethren work more zealously to attain an end—that end being to do honour where honour was justly due. He would now state what had been done. No contribution had been solicited from any one whatever. A statement of views and intentions had been submitted to the Craft at large, and he felt that the result was alike honourable to Bro. White, and honourable to Freemasons. They had put a limit to the amount of the subscription. They had received subscriptions from Lodges and Chapters, and more than three thousand six hundred Brethren had concurred in bearing testimony to their excellent Grand Secretary.—(Cheers.) The history of Bro. White was the history of Masonry. He had devoted his great abilities to the diligent, honourable, and efficient performance of a duty inseparably connected with the cause of universal charity, but he had still not wanted time to cultivate the most sincere friendships. He trusted they would recollect the feelings which had led to this offer of respect. The Committee had determined that the present should be beautiful in art, elegant in design, and valuable in its material. It was now his duty to present to the Brethren the result of their labours. (The plate was now uncovered, amidst loud cheering, by Bros. S. Norris and Bossy, Bro. White's oldest Masonic Brethren and friends). He would observe, that Europe, Asia, Africa, and America, had contributed to provide this testimonial. Almost every climate had combined. They had now attained their object, and in the name of the Committee and the Subscribers, he begged his Lordship, in conjunction with the M. W. G. M., to consummate their labours by presenting this small testimonial of the manner in which their Brother was estimated almost as far as the sun shone. It was given by Brethren with open hands and

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warm hearts, to the man the honoured and the Brother they loved. (Loud cheers).

The D. G. M. wished to say a few words before he presented this testimonial to Bro. White. They would drink the health of their Brother, not as a mere form, but in the earnest hope that it might please the Most High to give him health and happiness in his old age. He had in their opinion, richly earned this testimonial; in presenting it, they were not only doing honour to their Brother, but acting in such a manner that his worth might be recorded in history, and proving that not only was there a debt of gratitude owing, but that it was acknowledged. He was indeed proud of having filled the chair of the Committee, and of having put the resolution which was couched in such expressive language,—"That this meeting gratefully acknowledges the services of Bro. White, the Grand Secretary, and deliberately records its opinion, that he had held during the long period of forty years, an office so ardent and responsible,—he had conducted the business of the office with no ordinary ability to the great interest of the Craft, and he has always maintained the character of a zealous Mason—an efficient public servant, a true and faithful Brother and a kind friend, a high minded and honourable gentleman." Our Brother had been elected by our late most illustrious Grand Master, to be his confidential friend and adviser. His Royal Highness would not have placed that confidence in Bro. White unless he had felt that that confidence had been deserved; he not only treated him as an anxious and zealous servant, but he was ever a welcome guest at his table; they knew his worth, and they were glad to show that they participated in the trust reposed in him. He trusted the worthy Brother would live long to be able to show his friends the gift which he had earned, and which he had received from a most numerous body of worthy persons; for, as Bro. G. R. Alston had stated, he had received this testimonial from three thousand six hundred persons, who had been anxious to testify their affection for him, and if it had not been for the limit put upon the subscription, it was not difficult to conceive what a magnificent service he might have had. He felt he had not expressed himself as he should wish to have done; he could say no more than that he hoped Mrs. White, who he understood was present, felt that the choice she made had been a good one, whilst she witnessed that they were now assembled for the purpose of doing as much honour as it was possible to Brother White, her husband. Although he wished it had devolved on some one else, who might have been better able to perform this duty, yet he would not on any account have been absent from this interesting proceeding. He had trusted the Grand Master, who could express himself in much better terms than he could, would have relieved him from a duty which he had most imperfectly performed. He would now propose the health of Bro. White. (Loud cheering).

The M. W. G. M. then rose, and was received with a burst of applause. Before the toast was drunk he wished to make a few observations on this happy occasion, because he was desirous of expressing his most cordial concurrence in all that had been done, in order to show honor to their truly excellent Brother. The D. G. M. had so ably stated everything connected with the offering of this humble tribute of their approbation for the services of the Grand Secretary, that little had been left for him to say, except to express his entire approval of the proceeding, and to bear testimony to everything which had been stated, first, by Bro. R. G. Alston, the Secretary to the Committee, and afterwards by the R. W. the D. G. M. He must state, that in his capacity as G. M.,

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he could assure the Brethren present,—and he wished it to be made as public as possible,—that for the services of Bro. White, as Grand Secretary, he felt most deeply indebted, and more than that, he was most certain that neither he nor any other Grand Officer could have carried out the interests of the Craft without such able assistance. All his acts had been guided by that excellent Brother, and he knew of no greater loss that could occur to Freemasonry than to be deprived of his services, which it would be difficult, if not impossible, to replace. He would assure them that he had never attended any meeting which had given him greater satisfaction, because he felt he was attending to do honour to one who had done more for Freemasonry than any Brother now living, or who had ever lived. (Loud cheers.) Before the toast was given, he would read the inscription that was on the plate—

"Presented to the V. W. Brother William Henry White by a numerous body of his Brethren, in acknowledgment of his eminent services as Grand Secretary to the Ancient Fraternity of Free and Accepted Masons of England during a period of more than forty years, as a token of their respect and regard. 20th June, A.L. 5850. A.D. 1850."

Bro. WHITE, who was evidently much affected, then rose, amidst the loudest cheers, and addressed the Brethren in nearly the following words:—My Lords and Brethren,—I rise under circumstances of embarrassment which I am unable to control. Honored by the presence and by the condescension of your Lordships, and by the kindness of the Brethren, who have been pleased to express themselves as approving of my conduct during the long period of forty years, during which I have had the honour of filling the office of Grand Secretary, and after the eloquent addresses of your Lordships, I have no means, I have no power, to thank you. (Cheers.) It has been said, that "in the fulness of the heart the mouth speaketh," but I feel that on the present occasion it is not so. I would rather say, that when the heart is full the tongue is unable to express the sentiments it wishes to utter. (Loud applause.) No one feels more grateful or more anxious to return thanks than myself, and yet no one can possess less power of language to express what he feels. The kindness of the Brethren and the eulogium of your Lordships place me in a difficulty in returning thanks for your condescension and your kindness. Introduced into Masonry at a period as early as our rules permit by a most revered father, who had been long a zealous Mason, who was the son and grandson of a Mason, it would indeed have been surprising if I had not felt desirous of serving the Craft. For more than fifty years I have had the honor of being a member of the Grand Lodge, and it is gratifying to me at the present moment to be able to state, that our Society never stood higher in public estimation, that its position was never more proud, its funds more flourishing, or its members more numerous. For this they were greatly indebted to our late illustrious Grand Master, whose heart and soul were wrapt up in Masonry; his master-mind was employed in rendering every aid to the great principles of the Order, and assisted by your Lordship, acting under the example that great man had shewn, all the little differences which subsisted have been brought to an end, and we are now proceeding with the greatest unanimity, with one heart and mind to carry out the high principles of our institution—(loud cheers)—and if it please God to spare our Grand Master, we shall still find that his kind and excellent heart has done honour to our choice. I am unable to say more. I have expressed myself most imperfectly, because I am overwhelmed. I have not the power of words. I offer my prayer to the Great Architect of the Universe to pour down upon

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your Lordships and upon every Brother of the Craft all the blessings that life can bestow. (Loud and long cheering.)

Bro. R. G. ALSTON had no doubt that every Brother appreciated those who—elevated by rank, by possession, and estate,—united with them in striving to carry out the true principles of the ancient Order. Among those no one deserved more than the noble Lord who had honoured them by presiding on this occasion. (Cheers.) To know the Earl of Yarborough was to love him. (Cheers.) He would ask them to drink, "Health and prosperity of the D. G. M., the Earl of Yarborough." (Loud cheering.)

The D. G. M. in returning thanks said, he had the honor of holding a high station through the kindness of the G. M., and he trusted he was not wrong in supposing it was also with the approbation of the Craft. (Hear, hear.) When asked to become the President of the Committee, he should have failed in his duty if he had hesitated, but it was with extreme pleasure he accepted the trust, and he had come there that day to show his respect and regard for Bro. White and to do his duty. (Cheers.)

The D. G. M. then proposed, "The health of the Provincial Grand Masters."

Bro. Col. WILDMAN returned thanks, and expressed the pleasure it gave all Masons to pay this mark of respect to Bro White.

The D. G. M. then gave, "The healths of the Representatives of Foreign Lodges who were present."

Bro. HEBELER, in returning thanks, observed that Bro. White was held in the highest estimation by the Foreign Lodges.

The following toasts were then given:—"Bro. Dobie and the Sub-Committee." Acknowledged by Bro. Dobie. "Bro. R. G. Alston." "The Masonic Schools." Bro. B. B. Cabbell returned thanks. "The Ladies."

Bro. WHITE trusted that he might be again allowed to express his gratitude for the kindness which had been shewn him. While life remained and Masonry retained its seat in his memory, he could never forget the honour that had been conferred upon him, nor the debt under which he was placed. He should value the gift not only for its intrinsic worth, but for the honorable way in which it had been presented, and although he had no child of his own to whom he could hand it down, yet he had a dear friend in the room to whom he should feel it his duty, as well as his pleasure, when it should please the Most High to remove him, to leave it, and to request him to take care of it, and to hand it down to his children as an heir-loom. (Loud applause.)

The D. G. M. then left the chair, and accompanied by the G. M., Bro. White, the Prov. Grand Masters, Grand Officers, and many of the Brethren, retired to the glee-room.

Bro. Harker gave great satisfaction as toast-master.

DINNER AT THE MANSION-HOUSE.

June 28.—The Rt. Hon. the Lord Mayor entertained the Rt. Hon. the Earl of Zetland, G. M., the Earl of Yarborough, D. G. M., the Grand Lodge of England, the W. M. and P. M. of the Grand Master's Lodge, No. 1, and many other Masters of Lodges in the London district, at a sumptuous banquet at the Mansion House. We are unable to do justice to the occasion of this splendid gathering, for want of sufficient time for the publication of the present number of this magazine; but in our next we shall furnish the Brethren with a full and correct report.

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METROPOLITAN.

Moira Lodge, No. 109.—Owing to the lateness of the period at which an event of great interest took place in this Lodge,—the presentation of a jewel, to Bro. Potter, W. M.,—we were unable to do more in our last number than record the fact, as having occurred on the 26th March. We have since been favoured with full particulars of the event, but the large amount of matter upon our hands at this time, prevents our recording more than the address of Bro. G. Smith, P. M., on presenting this mark of esteem and affection, and Bro. Potter's reply. In presenting the jewel to Bro. Potter, Bro. George Smith, P. M., spoke as follows:—

"Worshipful Master,—A pleasing duty has been confided to me by the Brethren of the Lodge, and I should be sorry to delay for a moment the opportunity now afforded me of fulfilling their wishes. It will be remembered, that some few meetings ago, I had the honour to propose a resolution which was unanimously agreed to, that we should subscribe amongst ourselves for the purpose of presenting you with a jewel, as a testimony of our esteem, and to commemorate your re-election to the chair a second year. The Brethren were very desirous that a medal should be produced both novel and *recherché*, for the result so entirely in accordance with their wishes, we are greatly indebted to our Bros. De la Rue and May, and also to Mr. Owen Jones, by whom the design was made, a gentleman who holds deservedly a high rank in the Fine Arts. W. M., I shall place it on your breast in the name, and with the fraternal regards of every member of the Moira Lodge, in the presence of many distinguished visitors who have to-night assembled to add the lustre of their support to the occasion. Permit me to say to your Brethren, our esteemed guests, that in giving this jewel to our W. M., we do so in the belief that the diamonds which sparkle therein, are not more pure in their nature, than in the true Masonic heart over which they are destined to be suspended. Accept it, Worshipful Master, with our sincere and ardent wishes, that many years of health and uninterrupted happiness may be in store for you and yours, and that we all of us may for long be associated together, members of the same Lodge, and enjoying each other's society. As the years roll on with us, may every succeeding one add a fresh link in our friendship, and engender within us an increased feeling of mutual respect and esteem. I will conclude by borrowing somewhat from the language of one of our beautiful ceremonies,—when time with you, Worshipful Master, shall be no more, when you shall be called upon to give an account of your stewardship here on earth, 'may you ascend to those universal mansions where the World's great Architect lives and reigns for ever.'"

After a pause Bro. Potter rose, and replied as follows:—

"Worshipful and Worthy Bro. P. M., George Smith, and Brethren of the Moira Lodge, in thanking you I find words inadequate to express my gratitude for all the occasions you have taken of forwarding me in Masonry, and placing me in the several offices of the Lodge, and more particularly for the distinguished honour of my being placed a second year in the chair, and by commemorating that event by the presentment of this extremely beautiful jewel, conveying with it your esteem and regard. I may be allowed to take the present opportunity to mention to the Brethren visitors, that it is not usual in this Lodge, as in many others,

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for the Master, on retiring from the chair, however satisfactorily he may have gone through his year of office, to receive a Past Master's jewel, and it is of rare occurrence in the Craft, for a Master to fill the chair two years consecutively; indeed, I believe with one exception only, such an event has not occurred in this Lodge. On that occasion, from the retirement of some of the members, and other circumstances, the Moira Lodge was so reduced in number, as barely to be able to perform the duties, or indeed duly form a Lodge, when one highly gifted Brother came forward; I need scarcely say I allude to that most talented Brother, Bro. John Bigg, who until lately we numbered amongst our Past Masters, but unfortunately who, through illness and other causes has left us; it was through the skilful exertions of this most talented Brother, that the Lodge was renovated, and is now in work. I do not for an instant flatter myself by placing my abilities on a par with that Brother, in his great power of language, nor do I indeed pretend to abilities superior to our Past Masters who have all so creditably gone through the various offices of the Lodge. My Brethren of the Moira, to what am I to lay the account then of the very distinguished mark you have conferred on me? I believe, and I trust I am correct in saying, it is that you have perceived in me a desire to advance the interests of the Order, and have appreciated my conduct since I have become a Mason, not by the mere performance of the outward ceremonies, but by an anxious desire, and this I assure you I have sincerely felt, to uphold and support Masonry itself in its highest character, by preserving that good feeling and harmony which should exist amongst all members of a Lodge and the Craft generally, whether in or out of Lodge,—in renovating and adding to the furniture and appendages of the Lodge, for the better and more easily conducting the ceremonies, and particularly by introducing as visitors from time to time to the Lodge, a selection of those Brethren of most merit in the Craft, and distinguished as such, thereby making the Moira Lodge better known and appreciated, and placing it in that position in the Craft it so deservedly merits. I feel most sensibly grateful that these my endeavours have been so appreciated; and, my Brethren, allow me most truly to say, however highly I do estimate this most beautiful jewel, yet I far, very far more highly appreciate the expressions of your esteem and regard, and I trust it will never be necessary for me to look on it to remind me of the great obligations I am under to this Lodge. I have only to repeat my grateful thanks to you all, my Brethren of the Moira Lodge."

Bank of England Lodge, No. 329.—At a Lodge of Emergency, held at Radley's Hotel, on the 1st of May last, Signor Tamberlik of the Royal Italian Opera, was initiated in this Lodge, on which occasion the Lodge was favoured with the company of the V. W. Bro. the Rev. J. E. Cox, Grand Chaplain, who expressed himself as much gratified by the excellent working of the W. M. Bro. Smith, and the Officers of the Lodge, and especially so with the rapid verbal and elegant translation of the ritual of the work, by Bro. R. Costa, to the candidate, who was unacquainted with the English language.

Bro. M. Costa, J. W., presented the Brethren on this occasion with the copyright of a Canon, as a Grace, composed by him expressly for the Bank of England Lodge; after the banquet it was sung under his direction by several of the Brethren, assisted by Bro. Herr Formes, Tamberlik, R. Costa, and other visitors.

This beautiful composition is truly worthy of the genius of the com-

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poser, and was the theme of general admiration. With the vocal talent, for which this Lodge is so pre-eminently distinguished, and under such a conductor, it is scarcely necessary to add, that it was most beautifully and impressively given.

ROYAL YORK CHAPTER OF PERSEVERANCE, No. 7.—The last meeting for the season of this Chapter was held at the George and Blue Boar Tavern, Holborn, on Tuesday, the 23rd April, when a large party of Companions assembled. The business of the evening was commenced by the exaltation of Bros. Absolon, Cornwall, and Symonds, which ceremony was performed in his usual masterly style by the respected M. E. Z. Comp. Levick. This being installation night, the Comps. were placed in their respective chairs, by P. Z. Comp. John Savage, viz., Comps. John Hervey, M. E. Z.; W. A. Harrison, H.; J. A. Barnard, J.; Honey, S. E.; Goolden, S. N.; and J. Compigni, P. S. Sixteen Present and Past First Principals were present, including several officers of the Grand Chapter, viz., Excellent Comps. H. C. Vernon, P. G. S. Staffordshire, A. A. Leveau, G. D. C., both members of the Chapter, W. H. White, G. S. E., E. H. Patten, P.G.S.B., T. Tombleson, P. G. S. D. C., and R. G. Alston, P. G. P. S. This portion of the work was performed in that impressive manner, in which few Companions can compete with Comp. Savage, and was listened to with very marked attention by all. After some propositions for joining, and other routine business had been transacted, the Companions, to the number of between thirty and forty, retired to refreshment; after which, the usual loyal toasts were given from the chair. Comp. Hervey then rose, and, after briefly adverting to the honour conferred on the Chapter by the presence of so many G. C.'s, and paying a well-merited tribute of respect to our E. Comp. White, gave the health of the Right Hon. the Earl of Yarborough, G. H., R. Alston, G. J., and the rest of the Grand Officers, Past and Present.

Comp. W. H. White responded to the toast (Comp. Vernon having been unfortunately obliged to retire from indisposition), and spoke in very eulogistic terms of the manner in which the work had been done. He said, that during the whole of his experience in Masonic affairs, he had never seen the ceremony of installation so ably performed, and expressed his high satisfaction at having had the opportunity afforded him by Comp. Hervey of being present on the occasion. He congratulated the Chapter at being presided over by Companions who were so competent, on its very prosperous position, and not the least on the great number of P. P. which it can boast. He concluded by returning his best thanks on behalf of Lord Yarborough, and the rest of the Grand Officers, for the honour conferred upon them, and by wishing continued prosperity to the Chapter.

Comp. R. G. Alston could not allow the health of so near a relative to be drunk, especially after the complimentary way in which it had been proposed, without offering his warmest thanks to the Companions. He could but say that the G. J. was fully deserving of the praise which had been awarded to him, and might add, on his own account, that a better father never existed. He fully concurred with the G. S. E. in all which had fallen from him as to the working of the Chapter, and no Companion who had been present during the ceremonies could fail to be delighted and instructed by what he had witnessed. He trusted it was not the last time he should have the opportunity of visiting the Chapter, and thanked them warmly for their kind wishes.

Comp. P. Z. Levick rose to propose the health of the M. E. Z., and paid a high compliment to his abilities as a Mason, and his good quali-

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ties as a man. The companions had had such ample opportunities of witnessing the working of their Comp. Hervey, and his kindness and urbanity were so well known and highly appreciated, not only in that Chapter, but by the Craft at large, that he would not say more, than that he felt sure the Companions would never regret the choice they had made. He rejoiced to see Comp. Hervey in a position he was so well qualified to fill, and called on the Companions to drink health and prosperity to him during his year of office.

Comp. Hervey felt very grateful for the kind manner in which his name had been given and received. He thought he might now consider his Masonic career consummated, in filling at the same time the First Principal's chair of his mother Chapter, and the Master's chair in his mother Lodge, both No. 7, a lot which fell to few to attain at the same period. He knew he was indebted for this more to the indulgence of his Brethren than to his own deserts, and trusted the Companions would have reason to respect him at the end of his year of office as well as then.

The M. E. Z. gave the Visitors, coupling with the toast the name of Comp. F. Wilson, M. E. Z. of Chapter 218. He rejoiced to see so many visitors, and trusted they would be so well pleased as often to renew their visit.

Comp. Wilson returned thanks in a very feeling speech, adverting to the fact, of three of his sons having been initiated, passed, and raised by the First Principal, as a proof of the respect in which he held him; on behalf of the Visitors he thanked the Companions most warmly for their fraternal reception.

The healths of the newly Exalted Companions were next given.

Comps. Absolon, Cornwall, and Symonds, severally responded in suitable terms, expressive of their gratification at what they had seen.

Comp. Hervey called upon the Companions to drink the health of the immediate P. P., Levick; they all had had the opportunity of judging of his capabilities that evening, and also of the estimation in which he was held by the Chapter, by the unanimous vote of thanks passed for his services during the past year; he only hoped to be able to emulate the good example set him by Comp. Levick, and called upon them to respond warmly to the proposition of his health.

Comp. Levick was quite unprepared for this kind expression of the feeling of the Chapter; the approbation of the Companions was most grateful to him, and he could assure them that, supported as he had been by the P. Ps. and his immediate officers, his task had been an easy one. He felt very much gratified by the vote of thanks which had been accorded to him, although quite undeserving of such a special mark of their favor; still, as their approbation was the warmest wish of his heart, it would make an impression on him which could never be effaced.

Comp. Hervey then gave the health of the P.P., adverting particularly to the satisfaction it must be to the Companions to have such Past Principals amongst them as Comps. Wilson, Savage, Honey, Blake, &c., although he could but regret that so many were absent.

Comp. Evans returned thanks very briefly, assuring the Companions that the P. Ps. were fully sensible of the honour conferred upon them, and of the good wishes entertained towards them. They were always ready to be of service to the Chapter whenever called on.

Comp. Hervey next gave the health of Comp. Harrison, H., and Comp. Bernard, J.; and alluded in feeling language to the pleasure he experienced at being supported by two such excellent men. He spoke of

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Comp. Harrison, with the partiality of a private friend, fearlessly asserting, that whether as a man, a Mason, or a gentleman, his worth could not be too highly estimated. Of Comp. Barnard, as far as his knowledge of him extended, he could say as much; and if he were equally intimate with him, he was sure he could speak equally highly.

Comp. HARRISON thanked the Chapter for their kindness, and felt that he had been spoken of rather with the partiality of a friend, than according to his deserts; all he could say, was, that he would fit himself for the duties he had to perform to the best of his ability. He was sure that he spoke the sentiments of Comp. Barnard, in saying they were grateful for their healths being drunk, and proud of the high position in which they were placed.

The healths of the Officers, Treasurer, and several other toasts having been given and responded to, and the business interspersed with some very good singing, by Comps. Evans, Graham, Absolon, &c., the Companions departed, after a delightful evening, and with a good feeling, worthy of emulation.

MOUNT SION CHAPTER, No. 169.—*Presentation of Testimonial to Comp. Thomas Pryer.*—At the last meeting of this Chapter a handsome silver vase was presented to E. Comp. Thomas Pryer, P. Z., bearing the following inscription, viz.:—

Presented
by the M. E. Principals and Companions of the
MOUNT SION CHAPTER
of
ROYAL ARCH FREEMASONS, No. 169,
on the 29th of April, 1850, to
their much esteemed
M. E. COMP. THOMAS PRYER, F. S. A., P. Z.,
in testimony of their approbation of his extensive researches into the
Antiquities of the Order,
and to express their gratification of the kindly feelings
evinced by him during his Presidency as
M. E. Z. in the year 1849.

The vase is elegantly embossed, and contains the inscription on one side, and on the other Comp. Pryer's armorial bearings.

The First Principal, Comp. GOODWYN, on charging the cup with generous wine, and proposing the health of Comp. Pryer, expressed the honour that had fallen on him to present their testimonial to such a distinguished and learned Companion of the Order, and on giving utterance to his own feelings on this very interesting occasion, he knew he was justified in further stating that every member of the Chapter congratulated themselves on numbering amongst them their much esteemed and respected Companion, whom he hoped would, with his family, enjoy many years of health and happiness, to pledge the Mount Sion Chapter in the testimonial which he had then the honour of presenting.

Comp. Pryer's health was then enthusiastically toasted by the Companions.

Comp. PRYER, in responding to the address of the First Principal, stated that he was deeply impressed with the kindness which he had invariably received from the Companions of the Mount Sion Chapter, and most gratefully did he thank them for this flattering testimony of their esteem. Comp. Goodwyn had been pleased to allude to his Masonic services, but he (Comp. Pryer) could assure the Companions that he had been more than amply repaid for any services to the Craft which he

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could by any possibility have rendered. His initiation into the Masonic Order had been to him a source of great satisfaction and delight; it had been the means of commencing many friendships, more strong and more binding than any he had formed in the outer world,—friendships which he deeply and warmly cherished, and which he trusted would continue unfaded as long as life endured. He had invariably been received by the Brethren of every province, and (he might almost say) of every country, with kindness and consideration; and, in pursuing his investigations into the higher mysteries of the Order, there had been opened to his mental vision, fields of brightness and of glory, surpassing all powers of expression. He was therefore deeply indebted to Freemasonry, not only for those delightful friendships which throw a charmed halo around the chequered field of life, not only for those genial influences of the social hour that dissipate all thoughts of sadness, and smooth the brow of care,—but also for those glorious aspirations, lofty and spiritual, which tend to purify the mind and elevate the soul, by leading to the contemplation of things sublime, and high, and holy, and opening to the investigating mind sources of philosophical and moral knowledge, ever new and ever delightful. He (Comp. Pryer) could assure the Companions, that though the pressure of professional avocations left him but few hours of leisure, still the dedication of some of those hours to the prosecution of Masonic researches was to him a labour of love—a labour indeed that was mentally refreshing; and if, perchance, a stray fact or observation fell under his research (though unnoticed perhaps by many of his Brethren) he felt great pleasure, as he deemed it his duty, to disseminate it, as well as any other information he possessed, for their general information; and it gave him great satisfaction in observing, that there was, as there appeared to him, a new spirit of inquiry afloat, which was leading Brethren to investigate the antiquities, as well as the high spiritual references of the Order; and, he could assure them, it was an investigation which would amply repay any trouble that might be bestowed; indeed he knew of no branch of study capable of throwing so much light upon all Archæological investigations, and he would say that scarcely any investigation of an Archæological description could be considered complete or satisfactory, without a competent knowledge of Masonic antiquities, pursued in their highest sense.—Comp. Pryer then alluded to his connection with the Mount Sion Chapter, and made many observations upon Royal Arch Masonry, which he described in glowing terms,—and also to various Lodges and Chapters where he had received honorary distinctions,—and concluded by again warmly thanking the Companions for the testimonial they had presented, and assuring them it would be his pride to preserve it as an heir-loom to descend to his children; and he trusted that when T. G. A. O. T. U. called him to another sphere, his descendants would be enabled to appreciate that day's gift, as Companions of this glorious Order.

Comp. Pryer having terminated his address amidst much applause,

E. Comp. Bigg, P. Z.,* in a very neat and appropriate speech, proposed the healths of Mrs. Pryer and her young family; he believed there were five interested in the heir-loom.

This toast having been drunk with enthusiasm,

Comp. Pryer returned thanks in a feeling manner, and proposed "Perpetuity to the Mount Sion Chapter, and health, long life, and prosperity

* We believe this was the last occasion of the appearance of this Companion at a meeting of the Order. At this Chapter he was in his usual spirits, and in the possession of all his faculties. A few days passed, and he was summoned suddenly to that "bourne from which no traveller returns."—Ed. F. M. Q. M. and R.

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to its members," which was suitably acknowledged by E. Comp. Goodwyn.

THE ROBERT BURNS CHAPTER OF INSTRUCTION IN ROYAL ARCH MASONRY.—On the 2nd May this Chapter held its Anniversary Meeting at the Union Tavern, Marylebone-street, Piccadilly, and were to have worked the Arch Lectures in Sections, but owing to the illness, and unavoidable absence of some of the members appointed to work them, the intention was not fully carried out, but the third and fourth sections only were worked by two Companions, who were called upon at the moment, Companion Watson presiding as Z. The banquet was attended by upwards of twenty Companions, among whom was Companion Lloyd, the Vice-President of the Board of Stewards, for the Festival of the Girls' School. The advantages of such a Chapter of Instruction, were amply set forth by the M. E. Z, it being until very lately the only Chapter of Instruction in constant work in London; its utility was fully illustrated in the course of the evening by a Companion from Yorkshire, who stated there had been, and was, much variance in the Arch workings in that county, but since some of the Companions had become acquainted with this Chapter of Instruction, they had adopted their working and endeavoured to persuade all to do so, to promote uniformity of ritual and practice; as they fully relied on a London Chapter of Instruction, (from the connection of many of its members with the Grand Chapter), to possess the most orthodox and pure ritual and practice.

This Chapter of Instruction we may safely state, numbers amongst its members many of those who are the most conversant with Arch Masonry in all its details. This Chapter also carries out that key-stone of Masonry "Benevolence," by applying its funds to the Masonic Charities; we can confidently recommend a visit to this Chapter to every Arch Mason, if he seeks to improve his own working, or to be is pleased with that of others.

CROSS OF CHRIST ENCAMPMENT, No. 20.—This Encampment met on Friday, 21st June, at which Sir Knight R. Spencer E. Commander, Sir Knight Carver, 1st Capt., Sir Knight M. Costa, 2nd Capt., Sir Knight R. Costa, D. C., Sir Knights Col. G. Vernon, Major Robb, Shaw, Dover, Raumer, &c. were present.

After the minutes of the last meeting had been read and confirmed the E. Commander rose and expressed his best wishes for the welfare of this Encampment; and as he was not only most anxious for its prosperity, but also desirous of giving proof of it, he begged to present an ancient copy of the Volume of the Sacred Law which he had met with, and which he hoped would in some way assure them of his anxiety to promote the best interests of the Order.

Sir Knight Spencer, E. C. then presented the Encampment with the sacred volume. Sir Knight Col. Vernon then moved that the best thanks of the Encampment be given to the E. Commander, for his very handsome and appropriate gift,* which was seconded by Sir Knight M. Costa, and carried unanimously, and ordered to be entered on the minutes. A ballot was afterwards taken for Comp. Emilio Castellan Giampietro, of the Chapter of Fidelity, No. 3, which being declared unanimous, that Companion was introduced and duly installed a K. T.

* We have had the pleasure of seeing this sacred volume, and can record our testimony of its value; it is the edition printed by Barker, in 1606, called the 'Breeches' Bible, from that word being inserted instead of the regular translation of 'Aprons,' in the 3rd Chapter of Genesis, 7th verse. The binding of the volume is very chastely finished, and tooled with the Calvary, Patriarchal, Maltese, and K. T. Crosses, on the edges and cover.—ED. F. M. Q. M and R.

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PROVINCIAL.

CORNWALL, *April* 19.—The annual festival of the antient and honourable Order of Free and Accepted Masons of the province of Cornwall, was this year celebrated at Hayle. The weather, unfortunately, was most unpropitious; however, there was a good muster from most of the Lodges in the county, those of Helston, Penzance, Hayle, Bodmin, Liskeard, and the two being fully represented, whilst those of St. Austell, and Falmouth were represented, but not so numerously as was expected. The Lodge was opened at Bro. Crotch's, White Hart Hotel, between eleven and twelve o'clock, by Bro. Ellis, the P. D. G. M., and soon afterwards the P. G. Pursuivant and the P. G. Director of Ceremonies marshalled the procession in the usual manner, when it proceeded to Phillack church, all the Brethren appearing in full Masonic costume, wearing the full dress collars, and clothing of their respective offices. Prayers were read by Bro. the Rev. J. Townshend Boscawen, of Lamorran, and the lessons by Bro. the Rev. W. Broadley, of Carnmenelis; an admirable and appropriate sermon was then preached by Bro. the Rev. Henry Grylls, of St. Neot, the P. G. Chaplain, which discourse many of the Brethren have expressed a strong desire should be published. The organ was kindly presided at and the choir conducted by Miss Hockin, one of the daughters of the Rector of the parish. Independent of the Craft, there was a very large and attentive audience. After service the procession was re-formed, and returned through Copperhouse to the Lodge room, when the provincial officers for the ensuing year were appointed as follows:—Sir Charles Lemon, Bart., *M. P.*, &c., R. W. P. G. M.; Bro. John Ellis, D. P. G. M.; Bro. Richard Pearce, P. D. P. G. M. and Treasurer; Bro. T. H. Edwards, P. G. S. W.; Bro. Peter Clymo, P. G. J. W.; Bro. the Rev. Henry Grylls, *A. M.*, P. G. Chaplain; Bro. Francis Passingham, P. G. Registrar; Bro. Nicholls, P. G. Super. of Works; Bro. Nicholas Harvey, P. G. Dir. Cer.; Bro. Francis Boase, P. G. S. D.; Bro. Richard Nicholls, P. G. J. D.; Bro. C. F. Hempel, P. G. O.; Bro. Capt. Reid, P. G. S. B.; Pro. T. P. Dixon, P. G. P.: Bros. W. Ball and W. R. Ellis, P. G. Stewards.

A report was read by the P. G. Secretary, and the usual business of the province was transacted. The P. G. Treasurer was unfortunately absent from illness, but Bro. Roscorla read a statement of the accounts for the past year. At four the P. G. L. was closed, and the Brethren again formed, and proceeded in due order to the banqueting room, which was most tastefully and appropriately fitted up and decorated by the Brethren of the Cornubian Lodge, under the superintendance of Bro. Nicholas Harvey. The Hall was splendidly illuminated with gas, specially laid on for the occasion, which was displayed in various truly Masonic devices. In the centre was a brilliant sun, shedding its lustre over the head of the P. G. M., Sir Charles Lemon, Bart., having on either side of it an equally brilliant star, the effect of which, combined with the double line of lights extending the full length of the banqueting hall, had a supurb and striking effect. The walls were covered with flags of all nations,

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symbolical of the universality of Masonry; the Union Jack of Old England being conspicuously placed on either side of the room: the space above the lights was effectively decorated, and relieved by laurels and various other evergreens. The band was placed on a platform, raised at the lower end of the hall. The dinner, of which about seventy Brethren partook, was in every respect worthy of the occasion.

The cloth having been removed, the R. W. P. G. M. gave "The Queen: may she long live to reign over a free and happy people." "The Duke of Cornwall;" in prefacing this toast, he expressed a hope that at some future day his Royal Highness might become one of their Craft, and be, not only their feudal lord, but the Grand Master of this province. "Prince Albert and the Royal Family" was the next toast proposed; after which the R. W. M. remarked that having drunk the usual toasts of our Sovereign and the several branches of the royal family, it next became their duty, as it was their pleasure, to drink "The Ruler of the Craft, the Earl of Zetland, the Grand Master of England."

After this toast the Director of Ceremonies and the Stewards introduced a great number of ladies, and after as many as could be, were seated, the R. W. M. rose, and said—Ladies, I have now the pleasing task of proposing your healths as the toast we most cordially accept; and of offering you our warmest thanks for the honour you have done us in coming here. It is gratifying to us in every way to find ourselves in your company, and I am sure that there is not a man amongst us who does not feel honoured by your presence. But I confess that I attach more consequence to your visit than the mere pleasure which it is calculated to afford, for it exhibits Masonry in a light favourable to our social character. It has pleased certain persons to say that Masonry is a thing apart from the world, and that in proportion as a man becomes a zealous Mason, in the same degree he becomes insensible to those relations of life which you represent and help to form. There are others again, whose greatest delight it is to raise a cry of irreligion against their neighbours; and one of these has lately published a book to shew that Masonry is antichristian, and tinged with German mysticism. In answer to these two imputations, let me call your attention to the only two occasions in which we, as Masons, appear in public in the discharge of our duties to the Craft. One of these is the religious service, in which I have no doubt that many of you have this day partaken. It might be considered enough to point to this scene of devotion; but it is hardly worth while to dwell on any fact or number of facts, when we have testimony which cannot be discredited to convince the most assiduous caviller, that Freemasonry is not dangerous to religion. Are your husbands and brothers men without faith? Are our excellent Chaplain, or our Reverend Brethren, who have taken part in the services to-day, men to countenance an irreligious engagement? Was the late Archbishop of Canterbury so devoid of sincerity that he would have remained within the pale of Freemasonry, if he had thought that its tenets were unchristian? The idea is too absurd to be entertained one moment; but its absurdity has been entirely overlooked, when the cry of irreligion is to be raised, and public indignation is to be excited against German mysticism. Let us see upon what ground this charge of mysticism rests; and how the argument is constructed. It is assumed that Freemasonry pretends to be universal. Therefore, what is found in one place, must exist in all others; and as there is mysticism in Germany in connection with certain Lodges of Freemasons, therefore there must be

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mysticism in the Lodges of this country. Surely this is very unreasonable. As well might it be said, that because there are superstitions at Rome, and absurd ceremonies at St. Petersburgh, therefore Christianity in England must be superstitious and absurd. No allowance must be made for peculiarities of race, for the character of the people, for past history, nor for the institutions of the countries with respect to which the comparison is to be made. No, ladies, as long as England is England, while it remains a religious community, conscious of the sacred trust which Providence has committed to its charge, to defend the pure Protestant faith against an encroaching superstition on the one hand, and a wild rationalism on the other, so long, I have no doubt, will the English Lodges of Freemasonry remain untainted by the slime of German mysticism. In proof that this is no idle anticipation, I may say that all attempts to incorporate our Lodges with the Germans have failed, because there existed impediments of this nature which could not be overcome. I now turn to the other occasion in which we, as Masons, appear before the world; it is that in which, ladies, you now bear a part, and by your presence seem to accept our pledge that we are good men and true, faithful in our allegiance to your sex, and glad to acknowledge the influence which you exert on the happiness of all of us. There is no man amongst us who is not bound, by some tie or other to you—we are all husbands or brothers, (possibly there may be lovers amongst us,) and all confess the proud submission of the heart to your sex, which Mr. Burke considered the characteristic of a nation of gallant men. It is to you that we owe the early lessons impressed on the minds of infancy and youth; to you we owe the softening influence of a sister's society; and as manhood advances, we feel still more and more the power which your presence exerts on our happiness. It may not be the fate of all to possess a home adorned by one of your sex—"niggard fate may bar the road to joy," or Providence may otherwise dispose of us. For such a man we feel sympathy and sorrow; but for the man who systematically casts away the blessing which heaven has provided for his comfort and support, we have no regard, and would not willingly enrol him in the Brotherhood of Masonry. Believe me, Ladies, that such notions find no favour with us. Our engagements to each other are all subordinate to our duties and callings beyond the walls of our Lodges; we seek only to add another tie to those which exist in the open world, and there is not a man amongst us who would maintain his connection with Masonry for a day at the expense of his duties to his God, his neighbour, or his home. I have been led into these remarks by the attempt to which I have alluded, to represent Masonry as hostile to religion and to society. On the other hand, let me assure you that your husbands and brothers in no degree compromise their Christian and social characters by joining our Brotherhood; and that the worst that can be said of Masonry is, that it is obsolete; but things that are obsolete are not always absurd. Witness the ceremonies of a coronation. What can be more obsolete than that one man should remain in the sovereign's presence with his hat on, that another should claim the privilege of presenting the sovereign with a pair of gloves; that another should present a dish of porridge, called diligrout, and that a third should appear in armour, ready to do battle with any one who would dispute the rightful succession. We laugh at these things now; but they once had a meaning. They were cherished in old times because of that meaning, and are retained now because we like to identify ourselves with times and persons who are past.

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So Masonry had its days of substance and reality, when things which exist now as mere forms were the symbols of a great and ambitious organization which covers the world with its works. But while I claim this connexion with the past, let me not be unjust to the present. There exists in Masonry a living principal suited to all ages, and exhibited in a thousand forms amongst the mixed multitudes which inhabit these islands. I mean brotherhood—association—combination formed to carry out various objects; and the more these combinations are multiplied, the more they tend to mitigate the too intense sorrows of mankind. If there were no associations but those of Whigs and Tories, of churchmen and dissenters, the *odium politicum* and *theologicum* would become intolerable. But every new combination tends to soften and take the edge off unfriendly feelings, by making us acquainted with each other in other relations; and thus we find out that a strenuous opponent, whose hostility we deprecate, may still be a good man and an agreeable companion. The vital principle of Masonry in all times has been this, charity and benevolence. Our laws inculcate it; our secret obligations bind us to it; our external ceremonies represent it; and I trust that it is only when human infirmity drives us from our purpose that we cease to practise it. That Masonry may long exist as one of the checks on the centrifugal forces which separate man from man, is a wish, ladies, in which I am sure you will heartily join with us. The R. W. M. concluded by calling on the Brethren to do proper justice to the toast of "the Ladies," which having been complied with, Bro. Roscorla, in a most happy strain, acknowledged the toast on their behalf; and the P. G. S.W. likewise made a few observations in acknowledgment of the same.

The P. D. G. M. Bro. Ellis then gave "the health of the R.W.P.G. M.," which Sir Charles suitably acknowledged, and concluded by calling on all present to testify their appreciation of the excellent accommodation that had been afforded by brother Nicholas Harvey, for the festival of that day. This toast was drunk with honours, and responded to by Bro. Harvey. The next toast was "the P. G. C. Bro. Grylls, and Bros. the Rev. W. Broadley and the Rev. T. J. Boscawen." The P. G. C. briefly thanked the Brethren; Bro. the Rev.W. Broadley also responded, and apologised for Bro. Boscawen's absence from the banquet, which was occasioned by his having been called by business elsewhere; he referred likewise to the good effects that he had known to result from Masonry, not only in England, but in other parts of the world. Bro. Roscorla then proposed the P. D. G. M. Bro. Ellis, and many thanks for his invaluable services, &c., on which the whole body of Brethren rose to do it honour, which he suitably acknowledged. The R. W. M. next gave "the Provincial Wardens," which they responded to. "The P. P. D. G. M." was the next toast, which Bro. Roscorla, as acting Treasurer, replied to. Then came "the Brethren of the Cornubian Lodge;" "Mrs. Nicholas Harvey, and the ladies of Hayle;" "the Visiting Brethren;" "Success to Masonry all over the world;" and "the Registrar." In returning thanks for this toast, Bro. Passingham, referring to the universality of Masonry, spoke of an account he had recently read in an Indian paper of the proceedings of the Lodge, "Rising Star of Western India,' of which the well-known Dr. Burnes was the Grand Master, when an interesting occurrence took place by the investiture into the Fraternity of a Jain of the Doudeeah schism, who had travelled from Ahmednuggur in the Decan, to Colaba, in the Bombay presidency, with the sole view of realising his long-wished

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anticipation of becoming a Mason, thus connecting in the bonds of Masonry, Moslem, and Budhist and Zerdusthian, the great family of man in his various phases of creeds in Asia. The R. W. P. G. M. now retired, and Bro. Reginald Rogers having been called to the chair, amongst other toasts proposed the health of Bro. Sergeant-Major Wing, of the "Lodge of Fortitude," as an honourable soldier and a deserving Mason; "the Masters of the different Lodges in the province," "the health of Bro. Crotch," "the Directors of Ceremonies," and many other Masonic toasts were drunk and appropriately acknowledged. The Brethren separated at an early hour, after having passed one of the most agreeable celebrations of their annual festival.

Essex, Chelmsford.—*Essex Chapter, No.* 343.—At a Convocation of this Chapter, held on the 14th May, 1850, at the Black Boy Hotel, the following Companions were present;—Comp. F. J. Law, M. E. Z.; H. Bird, *M. D.*, H.; W. S. Butler, J.; J. Burton, S. E.; J. Rhodes, D. C.; Captain S. J. Skinner, R. A., 1st A. S.; John Amery, John Wallen, B. Bond, W. Yell, G. Wakeling, P. M. No. 343; H. Mew, J. Margon, Janitor. Visitors,—Comp. G. R. Rowe, P. G. S. B.; P. Mathews, P. Z. Nos. 30 and 218; W. Evans, P. Z. No. 7; M. S. Bisgood, British, No. 8.

The minutes of the last Convocation were read and confirmed, and the meetings for the future will be held on the second Tuesday in February, May, August, and November, instead of the second Wednesday as heretofore.

The ballot was then taken for Bros. W. P. Honeywood, of Marks Hall, Kelvedon, Essex, Nos 343 and 817; Thomas Shuttleworth Butler, of Brentwood, and of Lodge Perseverance, Bombay; and Francis Browne, of Braintree, No. 817; who were severally unanimously elected and exalted to the Supreme Degree of R. A. The ballot was then taken for Comps. G. Wakeling and R. Pemberton, as joining members, who were elected *nem. con.* The other business being disposed of, Comps. Mathews and Evans proceeded with the installation of Comp. H. Bird, *M.D.* as M. E. Z.; Comp. W. S. Butler, as H. Comp. J. Wilson was elected to the third chair, but was absent from the installation through illness, but will be installed in due course. The M. E. Z. then proceeded to invest his officers as follows:—Comps. J. Burton, S. E.; R. Wilson, S. N.; Captain S. J. Skinner, R. A., P. S.

The installation and investiture being over, the Comps. adjourned to the banqueting-room, and sat down to refreshment, served up by Comp. Amery in his usual elegant and liberal style.

This Chapter has been in existence two years, and owes its origin to the Excellent Comp. Law, P. Z. No. 343, who has been and is still one of the most zealous Masons in this province. We may say, without exaggeration, this is the first Chapter in the County, and there is no member who belongs to it but feels proud of being a Companion of the Essex Chapter, 343. May it long continue to flourish, and may the Most High be pleased to spare (for many years) our excellent Companions, who are now the head and corner stones of this building; and thus may they see the "infant" grow up to manhood in honour and love.

Kent, Gravesend.—The Lodges of Gravesend, No. 91 and No. 709, have presented addresses of condolence to Mrs. Crucefix, widow of their late Honorary member, Dr. R. T. Crucefix. The following is an extract from the minutes of Lodge No. 91, with the reply of Mrs. Crucefix.

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Lodge of Freedom, No. 91, *8th April.*—It was moved by the Worshipful Master and seconded by Bro. P. M. Hilder, that the Master, Past Masters, Wardens and Brethren of this Lodge, beg to offer their sincere condolence to Mrs. Crucefix, on the great loss sustained by her in the death of her lamented husband, an Honorary member of this Lodge. The Brethren desire to express to her the unfeigned regard with which they call to mind his many estimable qualities; his kindly disposition and gentlemanly deportment, which endeared him to all his acquaintance; his beneficence of heart and uprightness of conduct, which rendered him a most excellent member of society; his perfect acquaintance with the science and mysteries of Freemasonry; his earnest desire to advance its interest at whatever sacrifice of time or personal comfort; his liberal promotion and support of the various Masonic Charitable Institutions, which have made his public character as a Mason no less estimable than his private character as a man and a christian.

(Signed on behalf of the Lodge, by)
W. F. Dobson, W. M., Prov. J. G.W., Kent.

A similar address was also presented from Lodge, No. 709, and signed on behalf of the Lodge, by T. Parslow, W. M.

Reply.—Grove, Gravesend, 14*th May.*—My dear Sir,—It is impossible for me to express to you my feelings on the receipt of the beautiful testimonial which has been kindly sent to me from the Lodges No. 91 and No. 709, at Gravesend. If I could lay bare those feelings to you, you would see how grateful are the emotions with which I cherish this and many other similar proofs of the love and esteem in which my late dearly loved husband was held by his Masonic friends. In the few remaining years of my life, I shall not only be sustained but cheered by the reflection that my dear husband has left behind him a good and honourable name, and that those that knew him well, could best appreciate the gentleness, kindness, and Brotherly love, which were his especial and peculiar attributes. Pray, my dear sir, express to the gentlemen of the Lodges No. 91 and No. 709, my very sincere thanks for their kind and considerate attention, and assure them that my earnest prayer is and will be for their individual and collective happiness and prosperity.

I remain, dear Sir, yours very sincerely,
Jane Crucefix.

To W. F. Dobson, Esq.

Northamptonshire and Huntingdonshire.—*Provincial Grand Lodge.*—The R. W. the Earl of Aboyne held the annual Grand Lodge of this province on the 15th May, at the Crown Hotel, Peterborough, assisted by Bros. Ewart, D. P. G. M.; Hervey, as S. W.; Fox, J. W.; Strickland, G. S.; and supported by between seventy and eighty of the Brethren of the province.

The R. W. P. G. M. having assumed the Chair, the Lodge was opened in due form, and the usual routine business of the province transacted. The Officers for the ensuing year were then named by Bro. Ewart, who has (with the good feeling of every Brother of the province) filled the office for several years, being reappointed D. P. G. M.; Bro. Hervey was named P. S. G. W.; Bro. Steers, P. J. G. W.; and Bro. Strickland, after many years of efficient service, reappointed G. S. We may here remark that the Annuity Fund for Widows of Brethren of this province, progresses most satisfactorily under the patronage and liberal support of the R. W. P. G. M. and D. P. G. M.; and although

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more calls have been made on its funds than an infant society is usually subject to, yet under the merciful protection of the G. A. O. T. U., and supported as it is by the almost unanimous feeling of every Brother, we cannot for one moment doubt of its ultimate success. Indeed it has already been a means of support to some widows, who without it must have otherwise had recourse to parish relief. We may add that the noble P. G. M. has always been one of its most strenuous supporters, and were any further testimony necessary to his praise, the fact of his never having been absent (since his appointment) from the annual duties of his office, would be sufficient to stamp his feeling of anxiety for the continued success of the Order.

After a short relaxation, the Brethren sat down to a most elegant banquet, prepared by Bro. Biney, the worthy host of the Crown Hotel, which was characterised not only by every requisite, but by every dainty the season could afford. We will not attempt to particularize the way in which the various toasts were given, and the excellent speeches which accompanied them; suffice it to say, that the way in which the healths of the R. W. P. G. M., the D. P. G. M., the P. G. S., and the P. G. W., were received, bore testimony to their popularity in the province. But the health of the Countess of Aboyne was hailed in a manner which must have been peculiarly gratifying to the R. W. P. G. M., and which was acknowledged in a speech characteristic of the *bonhomme* of the speaker.

The conviviality of the evening was somewhat damped by the necessity of the P. G. M. and the Brethren from the west of the province being obliged to submit themselves to the rigid rule of the railway directors, who would not accommodate their trains to the requirements of the Brethren; but many of those who resided in a more convenient locality, enjoyed themselves until a later hour, and parted in the hope of soon meeting again to enjoy a day which had been so replete with satisfaction, and without a single drawback to all present.

The next P. G. L. will be held at Towcester.

Oxford.—*Apollo University Lodge.*—On the 2nd of May the Brethren of this Lodge assembled, when Bro. Lord Suffield, of Christ Church, P. G. M. for Norfolk, Rev. John Huyshe, of Brazennose College, P. P. G. Chap., Devon, both active Members of the Apollo Lodge when at College, Bro. R. J. Spiers, recently appointed an Officer of Grand Lodge and Grand Chapter, Bro Rev. J. Ridley, P. G. M. of Oxfordshire, were present. On this occasion Bro. H. Hughes, and Bro. Still were initiated, and the Hon. A. Byron and others passed. An elegant banquet was served at the conclusion of the business, and the addresses of Lord Suffield and Bro. Huyshe, referring to Masonry in past years, its present position, and its future prospects in the province of Oxford, were spirit stirring and full of interest.

Alfred (*City*) *Lodge.*—On May 28th the Brethren of this Lodge assembled in their Lodge Room for the despatch of business, when it was communicated that a new Lodge would be opened, and its officers installed, at Henly-on-Thames, in this county, on Thursday, the 27th of June. All the Brethren of this province were invited to attend on the occasion, and a large number purpose doing so. On the conclusion of the business the Brethren withdrew to the banquet room for refreshment, where the Stewards testified their anxiety to meet the wishes and promote the comfort of all present. The Worshipful Master (Bro. Thomas) was supported by the Deputy Provincial Grand Master of

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Oxfordshire (Bro. S. Burstall), the Grand Sword Bearer of England (Bro. R. J. Spiers), the Worshipful Master of the Apollo (University) Lodge (Bro. G. R. Portal), Br. Pigot, and a large number of the Brethren belonging to the two Lodges. The meeting was distinguished for its sociality, and it was admitted on all hands that a more delightful evening had rarely been spent within those walls. The addresses of Bro. Thomas, Bro. Burstall, Bro. Spiers, and Bro. Portal, were most appropriate and encouraging to the Fraternity. Bro. Pigot, who at the recent festival of St. John attended the Alfred Lodge, and charmed the meeting both with eloquence and song, again occupied a seat at the social board. In returning thanks, he reverted to his former visit, when he spoke of the beneficial influence of Freemasonry which he had witnessed in France at the time of the last revolution, and expressed the gratification it afforded him as a Member of the Alfred (City) Lodge, and of a French Lodge, to be the medium of communicating between the two countries aspirations of good will, which he trusted would long endure and develope themselves, even under the most adverse circumstances. Some excellent songs by Bro. Pigot, which were encored, and by several other Brethren, beguiled in a most agreeable way an evening that will long be remembered, and was in some degree a foretaste of the pleasures in store for the last meeting of this Term of the Apollo (University) Lodge.

Apollo Lodge.—On June the 3rd the Brethren of this Lodge assembled for the last time this Term, when four new Members were initiated, Bros. Mortimer Thoyts, Goodlake, Young, and Smith. Bros. W. J. Evelyn, *M.P.*, Sir Harry Vane, Beaumont, Mitchell, and Digby Walsh, were passed and raised. Bro. G. W. K. Potter (Secondary of the City of London), Junior Grand Deacon, and Bro. Naghten, Grand Steward, attended. The banquet was, as usual, a source of much pleasure and unmixed enjoyment, and owing to the brevity observed in the first instance by the Worshipful Master, and followed by the other speakers, the supply of song, both sentimental and humorous, was more than usually abundant, and greatly enhanced the pleasures of the meeting.

STAFFORDSHIRE.—WALSALL.—*Lodge of St. Matthew*, No. 786.—On the 2nd of April, Bro. Thomas James was installed W. M. of this lodge by Bro. Empson, P. M. Several Brethren from Birmingham, Wolverhampton, and Lichfield rendered their assistance in the proceedings of the day. On the Lodge being called to refreshment, they sat down to an excellent banquet, prepared by the attentive hostess of the New Inn, Mrs. Kilner. The cloth being drawn, the W. M. called the Brethren's attention to the customary loyal and Masonic toasts, which were received with honours and applause.

Bro. EMPSON proposed the health of the W. Master, and said, that in so doing the pleasure he had derived from installing him was enhanced by his having never known a more deserving officer, or one more zealous and expert. To him their Lodge of Instruction was indebted for its origin and continuance, and through him they might hope for a succession of advantages throughout his official year.

The W. MASTER, in reply, thanked the Brethren with cordiality, both for the compliment then paid him, and the proud position to which by their favour he had been advanced. Although he could not admit his claim to all the praise Bro. Empson had bestowed upon him, yet he would not shrink from attempting to accomplish whatever he might have led them to anticipate from his Mastership. In zeal and industry

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they should find in him no deficiency; and, being supported by able officers (thanks to the Lodge of Instruction), he hoped to maintain the reputation of the Lodge. Let them, then, maintain their system in its purity, not only by their "working," but by their practical development of the principles embodied in their symbols. Let them pratice "charity" in the fullest extent of the term, both as love to God and love to man. Let them view the failings of their Brethren with compassion, and so practising in the world what they taught in the Lodge, they would convince all who might observe them that, whether in practice or profession, they were consistent.

The W. M. then gave the Past Masters; to which Bro. Wm. James replied, and thanked the Brethren for the support they had always rendered to that body.

Bro. J. James, S. W., gave "the Visitors," and expatiated on the advantages resulting from the intercourse of Lodges.

Bro. Robinson, W. M., of St. Paul's, No. 51, returned thanks, and spoke of the high satisfaction with which his lodge regarded its connexion with St. Matthews.

Bros. Ironmonger and Pearsall also returned thanks.

The W. M. then gave the health of Bro. Jeavons, a newly-initiated brother, who made a feeling reply.

Bro. Burton, J. W., proposed the health of Bro. Empson, the installing Master, and rendered a warm tribute of approbation to that Brother for his services to the Lodge, as their first W. M., and also the constant attention to their interests.

Bro. Empson, in reply, expressed his determination to continue his services so long as they could be beneficial and the Brethren desired them.

Bro. Bassett Smith, P. S. W., proposed the health of the officers, and made some remarks on their duties, and the importance of their respective stations.

Bro. Burton, in reply, stated that they were stimulated by their predecessors' example and good wishes, and with such encouragement could do no otherwise than persevere.

The W. Master then gave the Masonic Charities, and said they had lately lost a strong advocate and staunch supporter, Bro. Crucefix, to whom the Craft was much indebted for his long and faithful services in the cause of charity.

The Tyler then gave the usual closing toast; and the Lodge, being recalled to labour, was closed in perfect harmony.

WOLVERHAMPTON.—On Tuesday, May 14th, the annual meeting of the Provincial Grand Lodge, was held in the Assembly Rooms, in Queen-street in this town. The Prov. Grand Officers, and all the other members of the P. G. L. were summoned to be present, and the attendance was numerous.

The Lodge was presided over by Lieut.-Colonel G. A. Vernon, in the absence of the P. G. M., Colonel Anson, who was detained in town by his parliamentary duties. The D. P. G. M., Bro. H. C. Vernon, Past S. G. W. of the Grand Lodge of England, was likewise absent, being confined to his room by indisposition.

A Craft Lodge having been opened, the Prov. G. L. was formed, and Masonic business was then transacted, in which nearly two hours were occupied; a portion of which was devoted to the appointment of Prov. Grand Officers for the ensuing year. The private business of the

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Lodge being over, a procession of the Brethren, attired in full Masonic costume, set out from the Assembly Rooms, preceded by a band of music, banners, &c. for the Collegiate church. The crowd attracted by the sight was immense, but thoroughly orderly, who beheld with some admiration the procession as it passed through the streets. More than a hundred Brethren formed the procession. On the arrival of the Brethren at the church, prayers were read by Bro. the Rev. P. Whitcomb. The sermon was preached by the Rev. J. E. Cox, Grand Chaplain of England. The Reverend Brother took for his text Galatians vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." The sermon was at once eloquent and appropriate. The Reverend Brother, after briefly alluding to the difference in doctrinal matters which had divided the church in Galatia, and called forth the injunction of the apostle, proceeded to apply generally the rebuke contained in the text. Charity, he contended, consisted not in almsgiving, but in brotherly love; and the highest example of this charity was manifested in the humiliation of the Lord Jesus Christ, who for the glory of the Father and the good of mankind bore the weight and guilt of sin, the burden of man, upon the cross. In conclusion, he called upon the Fraternity to evidence the honesty of their professions, by contributing to the object for which a collection was to be made; not according to what a rich neighbour might give, but in proportion to the substance with which they themselves had been blessed.*

A large sum was collected at the close of the sermon, which has been apportioned to the new Annuity Fund for the Widows of Freemasons, and to several local charities.

After divine service the brethren returned in the same order to the Assembly Rooms, when, after the usual forms of closing the Lodge had been gone through, the Brethren were invited to the banquet provided at the Swan Hotel, of which nearly one hundred brethren, in full costume, partook. The R. W. Bro. Colonel Vernon, P. P. G. S. W., officiated as P. G. M., in the absence of the Hon. Colonel Anson, *M.P.*, and and H. C. Vernon, D. P. G. M. Amongst the Brethren present were —the V. W. John E. Cox, Nos. 16 and 82, the Grand Chaplain of the Order; the V. W. Bros. W. Lloyd (P. G. Treasurer), Frederic Dee (P. G. Secretary), Charles Trubshaw (P. J. G. W.), Howard James, of Walsall, the R. W. Bro. Thomas Ward (P. G. S. W.); Bros. W. K. Harvey, Nos. 60 and 803, Longton; T. E. Cheswass, No. 803, Longton; James Nesbitt, W. M. No. 670; William Hargreaves, No. 674; Thomas James, W. M. No. 786, Walsall; Samuel Pearsall, P. M. No. 431, Lichfield; John Humphries, P. M. No. 115; William Banks, S. W. No. 707; M. Ironmonger, P. M. No. 769; G. T. Haswell, W. M. No. 607; E. Lester, W. M. No. 435; J. D. Warner, P. M. No. 432; W. Naggington, P. M. 435; Colonel Hogg, W. M. No. 769, and most of the Brethren of the the Lodge of Honour at Wolverhampton.

After the R. W. the Grand Chaplain had invoked the blessing of the Great Architect of the Universe, the Brethren did ample justice to the repast provided. On the removal of the cloth the *sederunt* took place in tiled Lodge.

The first toast proposed from the chair was, "the Queen and the Craft," which was drunk with every mark of loyalty and respect.

* This sermon has since been printed, at the request of the Brethren present on the occasion of its delivery, the profits of which are to be devoted to the Royal Freemasons' School for Female Children.

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The healths of "Prince Albert and the rest of the royal family" followed, and was drunk with the usual honours.

The next toast was that of "the Earl of Zetland, Grand Master of England," which was received with great enthusiasm, and drunk with Masonic honours.

The Prov. Grand Master (pro tem.) then proposed the health of "the Deputy Grand Master, the Earl of Yarborough, and the Officers of the Grand Lodge of England," which was also duly honoured.

The R. W. the GRAND CHAPLAIN responded. In reference to the R W. G. M., the Earl of Zetland, the Reverend Brother said—"I can truly speak of the zeal, the kindness, and the ability of the illustrious Brother who presides over the Craft; and for the Earl of Yarborough I may also say that no one can have witnessed the conduct of that most excellent nobleman without being sensible of the amiability of his disposition and the benevolence of his heart; conduct such as his cannot fa il to endear him to every member of the Craft. Most zealously and ably, too, are those two excellent and estimable Brethren assisted by the Officers of the Grand Lodge; and I may add that there are a set of men rising there who are determined to make the Craft what it may be, and what I hope to see it—great, glorious, and free—acknowledged throughout the world to be the best of institutions, and the noblest of societies.

The health of Colonel Anson, the P. G. M., having been given from the chair, the Right Hon. Worshipful Brother Vernon referred to the almost unprecedentedly excellent working of the Lodge that day, and to the completeness and regularity with which the whole proceeding had been carried through. He regretted deeply the unavoidable absence of the R. W. Prov. G. M; he knew that his heart was with them, and that many noble qualities of their excellent brother had endeared him to all of them.

The toast "The Grand Masters of Scotland and Ireland—the Dukes of Athol and Leinster"—was severally acknowledged by Bros. M'Millan, of Worcester, and Colonel Hogg. The first named Brother adverted to the excellent discourse which the Grand Chaplain had pronounced at the earlier part of the day, and suggested that the beautiful principles it inculcated should be recorded in some more enduring form.—Colonel Hogg also expressed his satisfaction at being privileged to return thanks for the Masons of Ireland, at the head of whom, he observed was Ireland's only duke and Ireland's best Mason.

The R. W. D. P. G. M. next gave, in truly Masonic spirit, the health of the Prov. G. Chap. and the Officers of the Grand Lodge. He fully participated and concurred in the sentiment of Bro. M'Millan, and if the consent of their Right Rev. Brother could be obtained, he was happy to say that a Brother residing in Walsall had offered to print the sermon, and hand over the proceeds to one of the Masonic charities.

The R. W. Brother Cox responded. When he accepted, he said, the office of Grand Chaplain, it was with his determination to make himself useful to the Craft. It had given him great pleasure to accept the invitation of the Deputy Provincial Grand Master to come amongst them that day, and that pleasure had been enhanced by the fraternal kindness with which he had been received. It only showed to him more and more that good feeling which the members of the Craft entertained towards each other. This day would live long in his recollection, and he hoped that the Great Architect of the Universe would once more permit him to come amongst them. Their reception of the sermon which he

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had delivered for their edification was to him a source of consolation; it showed to him that they regarded Masonry, not in the light of a means to a transient pleasure, but as one of the noblest motives of their lives. In that spirit they would understand that not to him were they indebted for his sermon, but to the Most High. Most cheerfully did he give his consent to its being published, with the fervent hope that the charitable object in view might be most completely experienced. The very worshipful and reverend Brother went on to express his regret at the absence of the D. P. G. M. Two years ago he had formed with that distinguished Brother a friendship which had continued to this hour, and as a Christian man he had ever found in him a Brother in deed as well as word. No man, he said, more deeply felt the obligation imposed upon him than did Bro. Henry Vernon; his heart beat strongly for Freemasonry, and the fruits of it were presented in their excellent working, and that unanimity which he had witnessed as prevailing amongst them that day. He hoped that the spirit of Bro. Henry Vernon would ever direct the Lodges in this province, and that on some future occasion he might witness as eminent examples in their glorious society as he had witnessed in this instance.

The toast of "The Senior and Junior V. G. Wardens" was acknowledge by Bros. Hallam and Trubshaw: and the Presiding Officer's health having been proposed, the V. W. Bro. Vernon briefly and pleasantly acknowledged the compliment.

The toasts which followed included those of Bro. Dee, the P. G. Secretary, and Bro. Lloyd, the P. G. Treasurer, and other officers of the P. G. Lodge, which were acknowledged in appropriate terms.

The next toast was Bro. Colonel Hogg, M. W. and the officers of the Lodge of Honour, which was responded to by the Worshipful Master (Colonel Hogg), who expressed his high gratification at the number of Brethren of this and other provinces who had attended on the occasion, and indulged a hope that the arrangements of the day had afforded general satisfaction to all present.

The health of Bro. Caswell, W. M., and the Brethren of the Lodge of St. Peter's, was next proposed, and acknowledged by the Worshipful Master; after which the Stewards of the Provincial Grand Lodge was drunk, and acknowledged by Bro. Tottey.

The last toast of the evening was "the health of all poor and distressed Brother Masons," after which the Lodge was closed in due form and solemn prayer, and thus terminated one of the most gratifying manifestations of Brotherly love which it has ever been our pleasure to record.

Royal Arch.—A Quarterly Convocation was held at Newcastle-under-Lyne, on the 21st May, of the Chapter of Perseverance, No. 674, when, after the regular business of the Chapter had been finished, a Prov. Grand Chapter was held by Henry C. Vernon, Esq., who, after his patent of appointment had been read, was installed as the Grand Superintendant of Staffordshire, by the M. E. Comp., A. A. Léveau, Past Grand Director of Ceremonies of the Supreme Grand Chapter of England. After this ceremony was concluded, the Companions were admitted, and the Grand Superintendent proceeded to elect and invest the following officers for the ensuing year:—E. C. Geo. Baker, Past Z, No. 660, Prov. Grand H.; J. W. Harris, Past Z, No. 607, Prov. Grand J.; J. Hallam, H., No. 674, S. E.; Geo. A. Vernon, Z., No. 607, S. N.; Thos. Ward, Z., No.

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674, P. S.; John Hicklin, Past H., No. 660 1st A. S.; W. Hargreaves, J., No. 674, 2nd A. S.; C. S. Clarke, Past Z, No. 607, Treasurer; W. Dutton, No. 674, Registrar; G. T. Caswell, No. 607, Sword Bearer; W. K. Harvey, No. 674, Standard Bearer; C. Trubshaw, No. 674, D.C.; T. Mason, No. 674, Organist; W. Cartwright, No. 674, and H. Hall, No. 674, Stewards; W. Swan, No. 674, Janitor. The formation of a Prov. Grand Chapter for Staffordshire is a new era in Masonry, and will effect much good, not only in this, but in the neighbouring provinces. It was through the instrumentality of E. Comp. Léveau, in 1844, that a R. A. Chapter was opened at Newcastle, by whose perseverance and indefatigable exertions this Chapter has been brought into a high state of working discipline. For three years he remained First Principal. He has now resigned the chair to E. C. Vernon, the newly appointed Grand Superintendent of the province. After the business of the Chapter was ended, it was closed with all due form, and the Companions proceeded to refreshment, provided by Comp. Venables. After grace had been said, the first toast proposed was the "Queen, and God bless her." "Prince Albert, and the rest of the Royal family."

The M. E. then proposed the health of the Earl of Zetland, the M. E. Grand Z. of the Order, with Masonic honours; then the Earl of Yarborough, Grand H., R. Alston, Grand J., and the rest of Grand Officers, which was responded to for the Grand Officers of the Supreme Grand Chapter of England, by E. Comp. Léveau, P. Z.; in returning thanks for the honour conferred on the M. E. C. Z., and the other Grand Officers, he expressed himself as being proud to have been placed in a position to return thanks on behalf of the noble and eminent chiefs of the Order, and the rest of the Grand Officers. He assured the Companions that the body of Freemasons were fortunate in having so excellent and distinguished a nobleman as the Earl of Zetland, to preside over the Craft, one who was ever ready to defend and uphold the ancient privileges and landmarks of the Order. He might also speak in the same terms of the Earl of Yarborough, and of Comp. R. Alston, and indeed of all the Grand Officers. (Cheers).

The M. E. then proposed the health of Colonel the Hon. George Anson, *M.P.*, Prov. Grand Master of Staffordshire, which was drunk with honours, and most rapturously received.

M. E. Comp., T. Ward, First Principal, then rose and proposed the health of the Grand Superintendent, stating that he had much pleasure in mentioning the name of their Chief, who now presided over the province; he was quite sure they all knew and appreciated the worth of their M. E. Grand Superintendent, for his indefatigable zeal and industry, had promoted the diffusion of Masonry in the province, to an unexampled state of prosperity; in his capacity of D. Prov. Grand Master, he had regularly visited all the Lodges in the province twice a year, and in this capacity he had much to blame and much to condemn, but in so doing he had the good fortune to please all parties, for he judged with candour, admonished with friendship, and reprehended with mercy, the past was therefore a sufficient guarantee for the future, and proved that his appointment as the head of R. A. Masonry in this province, would in every respect be a most fortunate circumstance. He regretted to say, that his health had long been impaired, but he and all Grand Companions trusted it soon might be re-established, and as an evidence of their feeling towards him, he begged them to respond to the better health of M. E. Grand Superintendent of this province, H. C. Vernon.

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On Comp. Vernon rising to return thanks, he was received with great applause. The M. E. Prov. S. assured the Comps. that he deeply felt the kind manner in which his name and health had been brought to their notice by his excellent friend and Companion. Nothing could afford him greater delight than to be amongst them, for he had always received marked attention and kindness at their hands. He could say much on this head, but, as they would perceive, his voice from the effect of illness was scarcely audible, and therefore he trusted to their indulgence, if his lips could not utter what was the feeling of his heart. All he could say was, that he heartily thanked them for their kindness.

After this address, E. Comp. Léveau called on the Comps. to fill a bumper, to drink prosperity to the Chapter of Perseverance, this being the anniversary of its formation; he said that it afforded him much pleasure to propose the health of the Comp. who now presides as M. E. Z. by the unanimous votes of the Chapter, than in whose selection a better choice could not have been made. Comp. Léveau went on to state that he had the happiness to exalt the M. E. Z. amongst the first Comps. of the Chapter, and also had the gratification to instal him in the three chairs, to each of which he was unanimously elected. This alone was a convincing proof of his ability, zeal, and integrity, for the more exalted the rank the greater were its duties. He felt assured that under the sway of Comp. Ward, this Chapter would continue in prosperity.

The next toast proposed was, the young Comps. who thereby have given additional strength and support to the Order; E. Comps. Baker, P. Z.; Nicklin, P. M.; J. Alcock, J. (all of No. 660). Comp. P. Z. Baker returned thanks in a neat speech, and expressed his thanks for the kind manner he and his Comps. of No. 660 had been received, both in Chapter and at that festive board; he assured the Comps. that both himself and his Comps. were equally as gratified to belong to No. 674 as they, the Chapter, were to receive them; he was now an old man, and therefore not to be expected to take much labour upon himself, still he should be always ready with his Comps. to do every thing in their power to promote Masonry, and particularly the Chapter of No. 674. He thanked them on his behalf and his friends for the honour conferred, and drank to all their healths.

M. E. Comp. Ward then rose and spoke to the following effect. It was a source of great pleasure to him that he should have the honour to propose from that chair, the health of one to whom the Chapter of Perseverance was so much indebted, viz:—the E. Comp. Léveau, a P. Z. of this Chapter, one whom the Earl of Zetland thought proper to honour by an appointment in the Supreme Grand Chapter of England. The Comps. were all aware of the great benefit they have received at his hands, of the trouble he had taken, and the ardent desire he had always manifested to promote their prosperity. He was delighted to think that he had been exalted into the Order by Comp. Léveau, and that in his progression he had also been indebted to him. He begged to propose Comp. Léveau's health, with their best wishes for his prosperity, with the most ardent wish to see him amongst them as often as he could make it convenient to attend the meetings of the Chapter of Perseverance. Comp. Léveau upon rising, responded in the following terms. He felt much flattered by the very handsome and fraternal manner in which his health had been proposed by the E. Z., and also by its reception. He was, as they might suppose, exceedingly proud of the honour conferred upon him by the M. E G. Z. the Earl of Zetland, which had been

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alluded to by the E. Z., and he begged to assure the Companions that he would take especial care to prove himself worthy of such a distinguished mark of confidence. It was also most gratifying to his feelings as a man, and as a Mason, that he had been the humble instrument of bringing so many worthy men and Masons into the illustrious Order of R. A., since the Chapter has been established in May 1844, he had only been once absent, and on several occasions he had travelled from town, and sometimes much longer distances, to be amongst them. But whatever had been the amount of inconvenience he had encountered, he had been more than rewarded by the fraternal manner in which each had vied to assist and carry out his desires. He was sorry to say that he could not promise to be so frequent in his attendance as he had hitherto been, but this he would promise, that whenever his services were required, he would obey their call with alacrity and zeal; he thanked them for the great honour conferred, and heartily desired that success might attend Chapter 674.

The E. Z. next proposed the health of the visitors, which was responded to by Col. Vernon, E. Z. of No. 607, and Comp. Harris, P. Z. No. 607, in a speech of great brilliancy and effect. Many other toasts were proposed, and the Comps. departed in peace about 10 o'clock.

HANDSWORTH.—*The Royal Exalted Religious and Military Order of Masonic Knights Templar, in England and Wales.*—The Eminent Sir Knight, Colonel G. A. Vernon, Grand Commander of the Order in this Province, desirous of establishing an Encampment at Handsworth, caused the necessary petition to be drawn, and addressed to the most Eminent and Supreme Grand Master of the Order, who, in gracious compliance with its prayer, directed a warrant of Constitution to be forthwith issued for a new Encampment, to be styled the Beaucéant, therein appointing Sir Knight Colonel Vernon to be the First E. C., and Sir Knight W. H. Reece, and Sir Knight Fred. Dee to be the First Captains commanding columns. The completion of these preliminary steps soon becoming known, a strong desire was manifested by many Eminent Companions of the R. A., for the honour of admission to the Order, and the day for opening and consecration being fixed for the 17th of May. The circular by which the meeting was convened, contained a list of no less than fourteen highly eligible candidates. No trouble or reasonable expenditure of money had been spared in rendering the arrangements for the meeting as complete as possible. The banners, insignia, arms and other appointments were elegant and appropriate, and elicited much commendation from Eminent Sir Knights, connoisseurs of high authority in such matters. Too much praise cannot be given to Sir Knight Wm. Evans, of Great Queen-street, Lincoln's Inn-fields, who furnished all the necessary paraphernalia, and who exhibited his usual skill and readiness in the various workings. Invitations were addressed to many of the most eminent members of the Order, and among those who honoured the meeting with their presence, were Sir Knight Major Robb, P. Grand Commander for Hampshire; Sir Knight Matthew Dawes, P. Grand Commander for East Lancashire; Sir Knight W. Courtenay Cruttenden, P. Grand Commander for Cheshire; Sir Knight C. B. Claydon, Grand Chancellor of the Order; Sir Knight R. J. Spiers, E. Commander of the Cœur de Lion Encampment, Oxford; Sir Knight Hartley, E. Commander of the Jacques de Molay Encampment, Liverpool, &c.; who rendered willing and most valuable assistance in the

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proceedings of the day. Those who had been appointed to make the necessary arrangements, discharged their duties faithfully and satisfactorily, and at high twelve, an Encampment was opened by the Eminent P. Grand Commander. The ceremony which took precedence of all others, was that of Convocation, on any occasion an interesting one, but on this, rendered more than ordinarily so, by the perfection and solemn dignity with which it was conducted. At its conclusion the Eminent P. Grand Commander referred to the Warrant of Constitution, and having ascertained, by open enquiry, that his appointment as Eminent Commander was unanimously approved, he assumed the command of the Encampment, and commenced the duties of his exalted station by pointing out their duties to his Captains commanding columns. The Almoner and Equerry were then elected in due form, and the other officers were appointed by the Eminent Commander, who then, in an eloquent and impressive address exhorted all to be diligent, punctual, and faithful. The appointments and arrangements of the Encampment being now complete in all their details, ballots were taken for the candidates for admission, when all being unanimously approved, twelve, of the fourteen, were presented for installation into the Order. It is not an easy task, to speak in adequate terms of praise of the manner in which the Eminent Commander performed with so numerous a body of candidates, this arduous and important ceremony. No one, unless possessed of incompatable energy would have undertaken to do it; and no one, unless possessed of the highest order of ability, and the profoundest acquirements in the science, could have done it with that elegance and accuracy which so remarkably distinguished the whole performance. Nor can we speak too highly of the important services volunteered, and so ably discharged by the Eminent Sir Knight Spiers, who officiated as Expert, or justly omit the praise due to the other officers, who by their diligence and care did so much to render all efficient. The work was perfect, and elicited frequent expressions of admiration from the distinguished visitors.

At five o'clock the Encampment was closed, the labours of the day having occupied without intermission the whole of five hours. At six o'clock the Sir Knights sat down to the enjoyment of a sumptuous banquet, which was liberally provided and well served. The remainder of the evening was truly "a feast of reason" with "flow of soul." Loyalty, brotherly love, and zeal for the advancement of the Order, distinguished all the proceedings. Soon after ten o'clock the toast of "All distressed Knights Templar, &c." was proposed, and the charity box having been sent round, the contributions on their behalf was found to amount to upwards of five pounds; this characteristic act was the final one, and so terminated a meeting that will long be held in pleasurable remembrance by those who had the gratification of being present at it.

WORCESTER, *June* 13, 1850.—Sir and Brother,—Your correspondent takes the opportunity to congratulate you and the Brethren generally in this province upon the appearance of your "Freemasons' Quarterly Magazine and Review," feeling assured that such a publication is essential to the best interests of the Craft, and that it will be hailed as a "new star in the west;" the quarterly appearance of which the Brethren in this part of the kingdom will expect with pleasing anticipation: hoping that it will be the bond of Masonic friendship, the standard of uniformity in action and practice, and devoid of those personalities which have made your correspondent and many Brethren well-disposed to a "Quarterly communication," stand aloof, and afraid, as it were, to

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be known as having given encouragement to a semblance of rancour and hostility, which, too much, I am sorry, in my opinion, pervaded the annals of the past. But, "*De mortuis et absentibus nil nisi bonum.*" Since I last penned a line to commemorate the doings of the Brethren in this county, we have witnessed the formation of a Provincial Grand Lodge (1847), but as yet under the protection of the Grand Registrar, Bro. P. M. Roden, of Kidderminster, being D. P. G. M. The next meeting of the P. G. Lodge is expected to be held in this city in July or August, when, it is rumoured, Bro. John Brooke Hyde, P. M. (394 thrice), will succeed Bro. Roden, who will have held office three years. There is no doubt this will meet with the general approval of the Brethren, and preserve the harmony and good feeling which ought always to characterize Freemasons. The next Lodge, lately established in this province, and not yet noticed, is the Lodge Semper Fidelis, 772 (Sept. 7, 1846), which has succeeded beyond the most sanguine anticipations of its founders; indeed, we may safely say that success cannot but attend a Lodge conducted upon the principles which have constantly guided the Brethren, even from the first meeting to consider the propriety of forming a second Lodge of Freemasons in the city of Worcester.

1. Punctuality, preciseness, and correctness, in the business of the Lodge.

2. Punctuality of attendance in the W. M. and his Officers, with the most scrupulous adherence to the landmarks of the Order, and a determination that the work shall at all times be performed in such a manner as to defy the censure of any visiting Brother, and to leave a due impression of its solemnity and moral worth upon the mind.

3. To cultivate the purest Masonic feeling with the Brethren of the Senior Lodge, and the Brethren in general, and to show to the neutral world that, when met together as citizens of Worcester and Freemasons, that they are not unmindful of the wants of their poorer Brethren and others who stand in need of that charity which this Lodge has always been forward and among the first to encourage. It will be pleasing to all the admirers of the late good Queen Adelaide to observe the promptitude with which the Brethren of this Lodge recorded their opinion of the inestimable worth of the relict of a deceased Royal Brother, and it was from observing this in your last publication which induced me to observe the promptitude and decision which characterizes their proceedings. Many Lodges may learn a useful lesson from *this fact.*

It may be useful in a new publication to contain in some measure the histories of various Lodges, and more particularly of *young* ones, on the Masonic Roll, not only as a matter for future reference, but as an inducement for Brethren to keep up a succession of proceedings and transactions which may be hereafter very useful and interesting, and promote the present prosperity and standing of the Brethren in the Craft. With this object in view I will state that the formation of this Lodge (772) dates its origin from the period when the Brethren of the Worcester Lodge, 349, upon the death of Brother Burmidge, passed over to the Masonic Hall, Broad-street, which had just then been prepared and completed as an assembly-room, at the Bell Hotel, and which No. 349 required in consequence of the Brethren desiring more extensive accommodation arising from the age, number, and, I may add, the modern and improved taste of the Brethren of the old Lodge (date 1780).

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Let me take the opportunity to state that the committee most elegantly *appointed* the Lodge, and that the worthy host (Bro. Webb) has not to the present time neglected to cater right royally upon every occasion for the really *parlour* Lodge of the province of Worcester. The Queen Bee having thus gone to the sound of the Bell, and the "Lewis," at the Rein Deer, feeling desirous to become a Brother, a young swarm, consisting of "foreigners," and friends from No. 349, determined upon occupying the old hive. The sanction and support of the old Lodge was immediately obtained, and also the permission for their P. M. Bennett to render his valuable assistance in working and establishing the Lodge. It is from this ready assistance given to their infant sister, the permission given for the use of the services of such an experienced nurse, and the assiduous and fostering care of its promoters, that the Lodge dates it rapid and almost unprecedented success. We hear that upwards of ninety initiations have taken place since it was established. P. M. Bennett occupied the chair the two first years, and P. M. M'Millan during the last year, and to the devoted exertions of these two worthy Brethren the Lodge may be said to owe all its prosperity. They had both arrived at the highest honours in the Craft, and had, therefore, no personal interest at heart but the welfare of the Lodge, and which the Brethren are all proud has proved so successful, if it were only that they (Bros. Bennett and M'Millan) might see that their exertions have been crowned with complete success. The present W. M., Bro. Gosling, took the chair for the fourth year (1849-50), and may justly be deemed the first Master of the Lodge Semper Fidelis, having succeeded from the ranks to be named the first J. W. in the warrant, and to the present time he has proved no unworthy successor to either of the P. M.'s who have preceded him, and that their example and training has not been unworthily bestowed, and that their seed has fallen on good ground is evident; for to them he is no doubt indebted for the strictly Masonic and easy manner in which he rules the Lodge and performs its beautiful ceremonies. We were not led to anticipate much from our Bro. Gosling, although we knew him to be an active, steady, and attached friend to the Craft, ardent in the establishment, and devoted to the best interests of his Lodge. I was, however, astonished to learn that on the night of installation, and immediately upon taking the chair, he delivered, in an eloquent style, a well digested and interesting lecture upon Freemasonry, occupying half-an-hour in time, and rivetting the attention of a numerous audience throughout. I was not present to hear this admirable discourse, and have hoped that ere this it would have reached the Brethren through the medium of the press. An initiation, we believe, was also taken on the same evening, with the coolness and *sang froid* of an *old* Mason. This speaks well for the future progress of the Lodge, and must give the aspiring Brethren (to the chair) confidence to proceed and maintain the character to which the Lodge has just entitled itself.

The Festival of St. John was celebrated by about fifty Brethren sitting down to a banquet provided by our Bro. Barnett, of the Crown Hotel, to the splendid hall of which place the Lodge was removed in 1847-8. The W. M. was ably supported by his Officers and Brethren, and visited by distinguished Brethren from the sister Lodges, including the W. M. Stable, of No. 349, Worcester, and Kinder, of No. 819, Bromsgrove; Bros. the Rev. H. A. Haldham and Adlington; Bro. H. G. Stone, Esq., late high sheriff of the county; Bro. John Smith, Esq., Wick; Bro. R. W. Johnson, Esq., Toxlydiate House; and many other

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distinguished Brethren of the province. A very agreeable evening was passed, and the Brethren appeared to feel pleased with an opportunity to pay a compliment to the W. M.

It now becomes our duty to mention the Worcester Lodge, No. 349, the Lodge *par excellence!* But as the money which has, during the last few years, been laid out in decorating and adorning the same, has been to a very large amount, we cannot feel surprised at the costly, curious, and masterly workmanship which is plainly observable in all its appointments. This lodge has for some few years been much observed for the attention which has been given to the working, and there is no doubt that "the spur has been kept in the flank" by the industry and progress of its "ever faithful" sister. This emulation is very useful; it keeps Masonry healthy, and causes Brethren to be not merely content to sit in the chair and be addressed as W. M., but to be so in reality, and found their claim to the title by *earning* it. Such was evidently the desire of the W. M. Griffiths (1848-9) during the past year, and his zeal and industry are admirably sustained and emulated by his successor, our respected Brother and friend (Stable), who was installed in this antient chair (1849-50), and which he fills with all the urbanity, gentlemanly and brotherly feeling that was anticipated from so euridite and excellent a Mason. We are glad to observe that there is a purely Masonic rivalry between the Worcester Lodges, and which will no doubt ultimately tend greatly to the benefit of the Craft in this province. The Brethren of the Lodge No. 394 held their usual banquet on St. John's Day, when there was a large attendance of the Brethren and visitors. A delightful evening was spent, and the Brethren retired well pleased, and hoping again to be called "to such a refreshment."

The next Lodge upon record is the Clive Lodge, No. 819, Bromsgrove, which was consecrated in 1848-9. Brother T. W. Kinder is Master, and this Lodge, like its young sister at Worcester, is making rapid progress. The working is admirably performed, and with a little more age will rank for merit among the older Lodges of the province. *Semper Floreat.* We have another Lodge merely to mention, and that is the Lodge of Stability, Stourbridge. I know nothing as to its prosperity, and this may perhaps lead a Brother in that part of the province to record the progress they have made in the science for the information of their distant Brethren. But this will no doubt reach you from an excellent correspondent who resides in the Kidderminster and Dudley district, and who no doubt has given you a few lines as to the progess of Masonry in Kidderminster.

In conclusion, Masonry is certainly advancing in the province, and there can be no doubt that when a P. G. M. is appointed a further and marked difference will be observable.*

Yours fraternally,
A BROTHER.

YORKSHIRE.—HEPTONSTALL.—*Laying of the Corner Stone of Heptonstall New Church.*—This interesting event took place on 18th May, and gave unusual life to the ancient town, it being announced that the stone would be laid "with Masonic honours." The erection of the

* We are rejoiced to be able to state that since the date of this letter, the M. W. the Grand Master has conferred the high and distinguished honour of Pro. G. M. for Worcestershire, upon the R. W. Bro. H. C. Vernon, D. P. G. M. for Staffordshire, and P. S. W. of the G. L. of England.

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church had for some weeks been rapidly proceeding; but the ceremony of laying the foundation stone had been delayed owing to the illness of J. Foster, Esq., the most munificent contributor to its erection. The stone laid was at the north-east corner of the church; and platforms (which were crowded) were erected for the accommodation of the ladies, clergy, gentry, and the Freemasons attending to take part in the ceremony. The Freemasons assembled at the White Horse, Hebden Bridge, from whence they started (about one hundred in number) at twelve o'clock, preceded by an excellent band, almost all of whom showed by their aprons that they also were of "the gentle Craft." Near Heptonstall they were met by the clergy, the church building committee, and such of the gentry of the neighbourhood as were not already amongst the Freemasons, and the operative masons employed upon the church, whose respectable appearance and demeanour must have been gratifying to all present. The united procession then marched to the ground; and the Rev. T. Sutcliffe, M.A., the incumbent of Heptonstall, commenced a very excellent order of prayers and psalms suitable for the occasion, the responses and psalms being sung by the choir of the old church. Mr. Mallinson, the architect, having handed to J. Foster, Esq., a splendid silver trowel, that gentleman assisted in spreading the mortar and then formally laid the stone "in the faith of Jesus Christ and in the name of the Holy Trinity." The Rev. Mr. Sutcliffe then placed in a receptacle in the stone a bottle containing a parchment record of the event, and a copy of the "Halifax Guardian," and the Rev. A. M. Wilson, his curate, then proceeded with the prayers. The Freemasons then approached to lay, upon the stone already laid, a second and larger stone, with the usual Masonic solemnities. The Prov. J. G. W. having tested the stone with the plummet, and the Prov. S. G. W. having tried it with the level, and both having pronounced it correct, Dep. Prov. G. M. Charles Lee addressing the Rev. incumbent, delivered an oration on the nature and design of Freemasonry, and on the symbolic truths they drew from the emblems then employed. He stated Freemasonry to have been founded and its present rules to have been drawn up at the building of the temple at Jerusalem; and observed that though Freemasons were no longer masons in reality, they sought by means of Masonic emblems to build a temple within their own hearts, the foundation-stone of which was charity; the super-structure, universal benevolence; and the cape-stone, brotherly love. In conclusion, he expressed the pleasure which the Freemasons had in taking part in the ceremony of that day, and expressed a hope that the temple about to be reared would be creditable to the builder, pleasing to the incumbent, acceptable to the people, and redound to the honour and glory of Almighty God. To which hearty prayer the Brethren present responded in the usual Masonic phrase—"So mote it be." The Dep. Prov. G. M. then striking the stone with the mallet thrice, formally laid it; and subsequently poured upon it corn, wine, and oil, symbolical of plenty, cheerfulness, and benevolence, expressing a hope that these blessings and virtues might abound in the entire population of that district. The Rev. Incumbent then pronounced the benediction, and the ceremony concluded. As soon as the procession had removed from the consecrated ground, the band struck up the National Anthem, and all present joined in giving three hearty cheers.

After the ceremony the clergy and principal gentry, with their ladies, sat down to a luncheon prepared in the school-room.

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After the loyal toasts of "The Queen" and "Prince Albert and the rest of the royal family," the Chairman proposed in terms of high eulogy "Our much esteemed incumbent and the clergy."

The Rev. Mr. SUTCLIFFE, after acknowledging the toast, proposed the health of J. Forster, Esq., to whom he might almost say they were indebted for the erection of the church. In doing so he formally presented to Mr. Foster the silver trowel which had been used by that gentleman, and which he assured him was not only a token of the respect entertained towards him by his personal friends, but also of their due appreciation of the interest he had always shown in the church and in every thing connected with the true welfare of the neighbourhood. The toast was drunk with great enthusiasm.

J. FOSTER, Esq., in reply expressed his sincere desire that the trowel would be preserved as a heir-loom in his family.

The Rev. Mr. SUTCLIFFE next proposed "The Freemasons who have favoured us this day with their company," coupling with the toast the name of Mr. L. Newell. As Mr. Newell was a stranger, and not a Freemason of the district, Mr. Lumb, of Wakefield, acknowledged the toast; after which the interesting proceedings of the occasion terminated.

WHITBY.—*Presentation of a Testimonial to Companion Léveau.*—The Quarterly Convocation of the Companions of the Britannia Chapter of Royal Arch Masons was held in the Council Room, at the Angel Hotel, on the 3rd June, after which the Companions and Brethren of the Lion Lodge dined together on the occasion of presenting a testimonial to Companion Léveau, Past Grand Director of Ceremonies of the Supreme Grand Chapter of England, P. G. Junior Warden of Northampton and Hunts., P. Z. of the Britannia Chapter, Whitby, &c., an event which will be memorable in the annals of Freemasonry in this county, as his efficient and gratuitous services are not confined to the Chapter and Lodge of Royal Arch and Craft Masons at Whitby alone, but have also been extended to York, Gainsborough, Stokesley, Scarborough, and many other towns where Freemasonry "holds a seat." Freemasonry, although at present in a very flourishing condition at Whitby, has had its reverses. The Lion Lodge was established in 1797, but we learn from Young's History of Whitby that there was a previous Lodge called the Britannia Lodge, constituted in 1772, and held at the Plough, in Church-street. The Britannia Chapter of Royal Arch Masons was not established until some time after the Lion Lodge, and is now attached to that Lodge. Prosperity attended both the Chapter and the Lodge for a great number of years, and about 1820 the latter numbered upwards of one hundred Brethren, including all the most respectable gentlemen in the town. The Chapter also continued very prosperous until 1834, when the Companions ceased to meet in Council. In 1844 a great impetus was given to Freemasonry in this town, through the instrumentality of Companion Léveau, and a vast number of new members were then enrolled; and in November, in the following year, the Britannia Chapter was resuscitated, and Companion Léveau appointed them E. Z. From that time to the present both the Chapter and the Lodge have been attended with much prosperity; and for that prosperity the Companions and Brethren are, in a great measure, indebted to the efficient and valued services of Companion Léveau; and in order to testify their appreciation of those gratuitous services it was unanimously resolved that some suitable testimonial should be procured for presentation to that gentleman. A very hand-

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some silver salver was procured for that purpose, in the centre of which is engraved the following inscription:—"Presented to Brother A. Léveau, P. Z. of the Britannia Chapter, Whitby, by the Companions of that Chapter, and by the Brethren of the Lion Lodge, No. 391, of Ancient Free and Accepted Masons, to which that Chapter is attached, as a token of their fraternal regard for the interest taken by him in resuscitating the Chapter; and in testimony of their gratitude for the valuable services rendered by him in promoting the welfare of the Lion Lodge.—Lodge Room, Whitby, 3rd June, 1850." The inscription is surrounded with a chaste scroll, at the top of which is the crest of Brother Léveau; and at the bottom the shields of the Britannia Chapter and the Lion Lodge. The margin of the salver is very elaborately embossed.

The refreshment reflected the highest credit on the refectory department of Bro. Simpson's establishment. Bro. J. Stevenson, the W.M., presided; and Bro. T. Turnbull, the S.W., was in the vice chair. The banquet was attended by the principal Companions of the Britannia Chapter and the Brethren of the Lion Lodge. Bro. Richard Wilson, M.P. of the St. Helen's Lodge, Hartlepool, was also present.

After the cloth was withdrawn, the Chairman gave the "Queen and the Craft," "Prince Albert, Prince of Wales, and all the Royal Family." The Chairman then rose to give the "Health of the Right Hon. the Earl of Zetland, the most Worshipful Grand Master of England and Provincial Grand Master of the North and East Ridings of Yorkshire," which he proposed in eulogistic terms, observing that both as a nobleman and a Mason, he was entitled to their warmest regards. The toast was drunk with Masonic honours.

The Chairman then proposed the "Right Hon. the Earl of Yarborough, the D. G. Master of England, and the rest of the Grand Officers."

Bro. Léveau returned thanks on behalf of that inestimable nobleman, and could bear testimony to the truth of the observations advanced by the Chairman. Although the Noble Earl was only second in command he was ever foremost in promoting the interests and welfare of the Craft in general. He also felt proud in having the acquaintance of the most Worshipful the Grand Master, the Earl of Zetland, than whom a more consistent and better Mason never lived. (Applause.)

The Vice-Chairman then proposed the health of the D. P. G. M., (Mark Milbank, Esq.) and the rest of the Provincial Grand Officers of the North and East Ridings, for the very efficient manner in which the business of the provincial office is conducted. (Applause.)

THE CHAIRMAN said he rose with great emotion on the present occasion for the purpose of discharging a grateful and pleasing duty, which he was sorry had not fallen to the lot of some brother more competent for the task. As Masons they all felt a deep interest in the welfare and prosperity of their Order, of the high antiquity of which they were all well aware, for it has withstood the wreck of mighty empires, and the destroying hand of time; and the secrets of the Order have ever been strictly preserved, even through the dark ages, and are now handed down to posterity inviolate. But Masonry, like all other earthly institutions, has had its ebbs and its flows, and its depression, at one time perhaps arising from the want of proper zeal amongst its members, and at another from the dictum of kings, emperors, or of governments who understood not the noble and sublime principles on which the Order is founded. But he was happy to add that from all its reverses it had ever arisen with renewed vigour; and as with Masonry in general, so with individual

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Lodges in particular. He then proceeded to detail the rise and progress of the Lion Lodge, which some six or eight years ago was much impaired in its usefulness in consequence of the death of many of the most active members; at the same time a few zealous Brethren remained, who were wishful to extend the benefits of the Craft. Happily at this time they met an efficient and kindred spirit in the person of our worthy Brother Léveau, who, through his unremitting exertions and unwearied zeal, soon placed this Lodge in a very prosperous position, which he trusted it would continue to maintain. Our worthy Brother then directed his attention to the Royal Arch Chapter, which for some years had, for want of sufficient members, been unable to hold its usual convocations. A few Companions then still survived, whose Masonic zeal had lain for some time dormant, but by the energy of Companion Léveau was soon brought to a state of active usefulness. The Chapter was resuscitated, and is now, he was happy to add, progressing most satisfactorily. Having received these advantages, he considered that they owed to him (Bro. Léveau) a deep debt of gratitude; for which the Companions and Brethren of the Chapter and Lodge had thought it incumbent upon them to present him with some testimonial of their fraternal regard, to perpetuate their high esteem for such services. He (the Chairman) then, in the name of the Companions of the Britannia Chapter and the Brethren of the Lion Lodge, presented to Companion Léveau the salver, and begged to drink to his very good health, wishing him long life and happiness; trusting that the same kindly feelings would ever actuate the Craft, and continue to be reciprocated amongst them. (Loud applause.)

Bro. Leveau, in rising to acknowledge the compliment, was greeted with much applause. He said it could not but be gratifying to his feelings as a man and as a Mason, that in his endeavours to discharge the various duties of Masonry, he had been so far successful as to receive the approbation of his Companions and Brethren of the Britannia Chapter and Lion Lodge, Whitby, as evinced that evening by the handsome testimonial which had just been presented to him in the name of the Chapter and Lodge alluded to; indeed his feelings were so overpowered that he felt at a loss for words whereby he could adequately express the effusions of a grateful heart. This testimonial he considered doubly gratifying to him, because it connected his name with both the Britannia Chapter and the Lion Lodge. The Worshipful Master had been pleased to dilate upon his (Bro. Léveau's) poor services, but he had forgotten one great point, that amongst the Companions and Brethren of the Chapter and Lodge just mentioned, there were those whose zeal is unwearied, and whose attention is untiring; that those Companions and Brethren study to prove to the uninitiated part of the world that there is something more in Masonry than the mere name; that a true Mason is a being to whom the burdened heart may pour forth its sorrows with confidence; to whom the distressed may prefer their suit with success; whose head is guided by justice, and whose heart is expanded by benevolence. Such, he said, is the great object of Freemasonry. He should not, therefore, longer dwell thereon, feeling assured that it had inculcated amongst them the striking lesson of moral duty, and established in the sympathy of their nature those genuine and exalted principles of diffusive charity and universal benevolence. He begged most sincerely to express his grateful thanks for the handsome testimonial of their fraternal regard towards him, which would ever be held in the highest estimation by him, and, having no children, he would take care that it

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should not go out of his family, but be handed down as a memento of the kind feelings entertained towards him by the members of the Britannia Chapter and Lion Lodge at Whitby. (Applause).

Bro. M. L. Simpson then proposed "the Visitors," which was responded to by Bro. Wilson, of Hartlepool.

Several other toasts, peculiar to the Craft, were afterwards proposed, (over which we must draw the Masonic veil,) and the Brethren departed in love and harmony.

SHEFFIELD.—A Provincial Grand Lodge was held in the Lodge-room of the Britannia Lodge, No. 162, Music Hall, Sheffield, on Monday the 7th of January, 1850. The Lodges having been called over, the W. Master and Officers of the Britannia Lodge, No. 162, opened the Lodge in the Three Degrees: the Provincial Grand Officers then entered in procession, when the Provincial Grand Lodge was opened in form and with solemn prayer, and a portion of Holy Scripture was read. After the transaction of the routine business of the day, the D. P. G. Master rose and informed the Brethren that, having received an application from the Brethren of the St. Germain's Lodge, at Selby, for a dispensation to initiate a Tyler for the said Lodge, and stated that this was the *first* intimation he had received from *any* quarter that a Warrant of Constitution had been appled for by, or granted to, the Brethren at Selby; and Selby being a town in the West Riding of Yorkshire, and the Right Hon. the Earl of Mexborough being the P. G. M. of the West Riding, and the Book of Constitutions explicitly declaring "that every application for a warrant to hold a new Lodge must be by petition to the G. M., &c., and that such petition must be transmitted to the G. S., *unless* there be a P. G. M. of the district or province in which the Lodge is proposed to be holden, *in which case* it is to be sent to him or his deputy, who is to forward it, with his recommendation or *opinion* thereon, for the Grand Master;" the D. P. G. M. had, therefore, felt it incumbent on him, in the faithful discharge of the trust committed to him, not to suffer the Constitutions to become a dead letter, and he had accordingly memorialised the Board of General Purposes on the subject and expected that the matter would come under consideration at the next meeting.

After this statement the D. P. G. M. directed the Memorial to the Board and other communications relating to this affair to be read for the information of the assembled Brethren. Other business having been transacted, a portion of Holy Scripture was read by the P. G. Chaplain, and, after solemn prayer, the Provincial Grand Lodge was closed in perfect peace, harmony, and fraternal love, until further summoned by the P. G. Secretary.

The correspondence between the D. P. G. M. of this Province and Bro. White, G. S., here referred to, has been since printed by command of the D. P. G. M., and sent to all the Lodges, as well as circulated amongst the Brethren. It is to the following effect:—

"Your attention is directed to the annexed minutes of the Provincial Grand Lodge, holden at Sheffield on the 7th January last, wherein reference is made to the unconstitutional manner in which a Warrant of Constitution was granted to the Brethren at Selby, and the consequent appeal to the Board of General Purposes thereupon. The D. P. G. M. desires me to insert for your information and government, the following communications which he has since received, relating to this subject, and he desires me to state, that the under-written letter from the Grand

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Secretary is the *only* communication from that Grand Officer .. the D. P. G. M. has been honoured.

"Freemasons' Hall, London, January 11th, 1850.

"W. Brother,—I am directed by Board of General Purposes, in reply to your communication, dated the 24th ult., in which you state that 'the town of Selby is situated at the extremity of the West Riding of Yorkshire, the navigable river Ouse at this place dividing the West Riding from the East Riding.'

"In Lewis's 'Topographical Dictionary of England,' a work which is kept in the grand secretary's office for the purpose of reference, it is thus described:—'Selby, a market-town and parish, partly within the Liberty of St. Peter, at York, East Riding, and partly in the lower division of the wapentake of Barkstone-Ash, West Riding, in the county of York.'

"The petitioners for the warrant in this town had been initiated in Lodges in the East Riding, and the petition was recommended by a Lodge at York: I concluded, therefore, and as I thought reasonably, that the Lodge was to be in the East Riding, and consequently submitted the petition to the Earl of Zetland, in his double capacity of Provincial Grand Master for the North and East Ridings, and Grand Master, taking with me an extract from Lewis's Book. His Lordship arrived at a similar conclusion with myself, and acceded to the prayer of the petition. The Warrant was accordingly made out and signed, and the Brethren being informed of the fact, afterwards stated that the Lodge would meet in the West Riding, and thence I suggested the communication to yourself.

"On receiving your letter addressed to Brother Fisher, I submitted it to the M. W. Grand Master, who, with a view to removing all difficulties, has directed that the whole town of Selby shall, as to its Masonic jurisdiction, be included in the province of the North and East Ridings.

"I have the honour to subscribe myself, with fraternal regard,

"W. Dep. Prov. Grand Master,

"Your obedient servant and Brother,

"WILLIAM H. WHITE, G. S."

"To Charles Lee, Esq. W. Dep. Prov. Grand Master,
West Riding, Yorkshire."

"The D. P. G. Master, astounded at the remedy propounded, and sorrowing, that for having maintained the Integrity of the Constitutions of the Craft, a brand of dishonour upon the Province of West Yorkshire should be the consequence, and Selby, spite of its geographical position, be severed from the West Riding, and annexed, as regards its Masonic jurisdiction, to the North and East Ridings,(!) again, therefore, made appeal to the Board of General Purposes, touching this *new* ground of complaint; and the answer from the President of the Board of General Purposes, dated February 27, 1850, states, 'You will be informed by the Grand Secretary that it is the unanimous opinion of the Board, that the Grand Master is invested with full power to arrange and alter the boundaries of the Masonic Provinces at his discretion.' The attention of the Brethren will be directed to the Law of the case, and to the consideration of the subject, and such a course of procedure adopted as the Brethren may think most befits them as faithful and loyal Masons."

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SCOTLAND.

ABERDEEN.—The Masonic season is now nearly closed; for in the few summer months there will be little done by the Lodges. However, it is the intention of a number of the Brethren belonging to the various Lodges, to form a Lodge of Instruction, for the purpose of keeping up the interest of the Craft, and perfecting themselves in the varied duties belonging to the offices. Such means are calculated not only to improve the Brethren who attend, but it has also a direct tendency to promote uniformity of working, which is much to be desired. A number of Brethren have been initiated during the past season, and their proficiency will serve as a test to judge of the character of the Lodges where they have been raised, when they present themselves for admission in other quarters.

There have been two meetings of the Aberdeen City Provincial Lodge, presided over by Bro. Alexander Martin, P. G. Substitute Master. The first meeting was more for the purpose of constituting the Lodge and electing office-bearers for the year; the second meeting took place on the 14th June. We understand that the business before the Lodge was more particularly for providing funds and arranging the business for future meetings, which it is the intention of the Brethren to hold regularly in accordance with the laws and constitutions. The motions tabled at the last meeting of the Grand Lodge were read over, and for the convenience of the Brethren, printed copies were circulated. We believe that these motions were unanimously approved of by the Prov. Grand Lodge.

The following letter has been addressed to Mrs. Crucefix by the Aberdeen Lodges as a token of respect for the memory of the late Dr. Crucefix, P. J. G. D.

Madam—We the Master and Wardens of Mason Lodges within the City Province of Aberdeen, with the concurrence of our brethren, desire most respectfully to express our sincere sympathy on the severe trial and affliction which the Great Architect of the Universe has with unerring wisdom and love visited you. Although we cannot hope to alleviate the distress, or mitigate the blow which has been struck, by our sympathy and condolence on the bereavement which you have sustained, we can commend you to the care and protection of Him who alone can send comfort to the afflicted, who pities the distressed, and who has said, "Let thy widows trust in me."

Our brotherhood has indeed lost a friend—a Brother; who, no less than by the many virtues that adorned him, than by the zeal, energy, and activity which characterised him, and which he brought to bear on every object he undertook for the advancement of our Order, and in aid of the holy cause of benevolence (where his strenuous exertions have been crowned with success), was an ornament to society and a benefactor to mankind.

We are with the greatest respect and sympathy, Yours,

(Signed by the W. Master and Wardens of the St. Michar's Lodge, No. 54; St. Nicholas, No. 93; St. Andrews, No. 110; Old Aberdeen, No. 164; St. George's, No. 190; Aberdeen, No. 25. March, 1850.)

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IRELAND.

GRAND LODGE OF IRELAND, *May* 2.—At a very large muster of the Grand Lodge, the election of Grand Officers took place, viz.—His Grace the Duke of Leinster, Grand Master; George Hoyte, Dep.Grand Master; Lord Suirdale, Grand Senior Warden; Sir John Macneill, Grand Junior Warden; Thomas J. Quinton, Grand Treasurer; Sir J. Wm. Hort, Grand Secretary; Rev. R. H. Wall, and Rev. H. J. Westby, Grand Chaplains; Charles Tankerville Webber, Junior Grand Deacon; Professor Dr. Smith, Grand Organist; John Fowler, Deputy Grand Secretary; William Jones, Grand Pursuivant; William Clanchy, Grand Tyler.

LONDONDERRY.—May the 13th having been fixed upon for the opening of the Commercial Lodge, No. 164, many distinguished Brethren assembled in the new and beautiful little temple, fitted up for the use of the new Lodge, at half-past six, P. M. The R. W. D. P. G. M., Bro. A. Grant, took the chair, and having opened the Lodge, proceeded to instal the first Master of the Commercial Lodge. The choice having unanimously fallen on Bro. Joseph D. Cherry, he was installed in due and ancient form, and immediately proceeded to invest the following Brethren as office-bearers:—Bros. James M'Murray, D. P. G. S., Senior Warden; William Trimble, Junior Warden; William Martin, Secretary and Treasurer, who, with the Deacons, were invested and inducted into their respective chairs and offices. Several candidates were proposed for initiation; and on the whole we consider the establishment of this Lodge will prove of great benefit to the Craft. After the Lodge was closed, the Brethren, to the number of thirty, sat down to refreshment. The W. M. proposed the usual Masonic toasts, and by his kindness and urbanity won the admiration and good wishes of every Brother present. Take the meeting altogether, it was a reunion of friends and Brethren, well calculated to dissipate differences, renew and strengthen former attachments, and unite all still closer in the bonds of harmony and brotherly love.

NORTH MUNSTER, *April* 19.—The Union Lodge, No. 13, Limerick, gave a grand entertainment to the Prov. Grand Master, and to the Officers of the Artillery, Carabineers, Royals, and 68th Regiment, members of the Masonic Order, at their club-house, George-street, when brotherly kindness and harmony pervaded the reunion in its truest sense.

LIMERICK, *May* 4.—The Prov. Grand Lodge of North Munster met at high noon at the Freemasons' hall, Cecil-street, and in addition to the business of the district, instituted a local Orphan Society.

The Prince Masons Chapter, No. 4, held its regular quarterly meeting and also subscribed to the local Orphan Institution.

PROVINCE OF DERRY AND DONEGAL.—The Brethren of Ramelton Lodge 407, have presented their Past Master with an extremely handsome Jewel of his office, and the following highly complimentary address:—

Ramelton Lodge, No. 407, St. John's Day, 1849.

Right Worshipful Sir and Brother,—In my official capacity, I am called on by my colleagues and the rest of the Brethren of this Lodge, to request

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your acceptance of the accompanying Past Master's Jewel, as a small testimonial of our respect, gratitude, and affection. Though not possessing much intrinsic value, they and I trust it will prove to you how highly we appreciate your unwearied exertions for the welfare of the Craft in general, and of this Lodge in particular.

Your able services while in the Chair, your lucid and well-conveyed explanations of the working and other ceremonials of the Order, as well as your anxious and constant endeavours to promote that harmony and Brotherly love, which Masons above all other men know how to value, have secured you a place in our hearts, from which neither time nor separation can remove you.

Any observations I could offer would be quite inadequate to express the deep debt of gratitude we owe you, and the respect we feel for you; and this we believe to be the sentiment entertained towards you by all the members of the Craft who have the advantage of your acquaintance.

I shall not by any further remarks of mine, weaken the effect of the inscription on the Jewel, which I trust will ever testify to you, how high a position you hold in the estimation of the members of No. 407, the Lodge of your native place.

It is a cause of regret to us that your unavoidable absence, will deprive us of the gratification of formally investing you with it, but I now transmit it with the fervent wish that, as a man and a Mason, you may through life continue to maintain the same high character in our ancient and honourable Society.

Believe me to be, Right Worshipful Sir and Brother,

With much affection and respect, fraternally yours,

MERRICK SHAWE PERSSE,

To Right Worshipful Bro. W. Browne, *M. D*, Prov. J. G. W., P. M. of Lodge, No. 407. — Master of Lodge, No. 407.

On the Jewel was this inscription :—

"Presented by the Brethren of Ramelton Lodge, No. 407, to Right Worshipful Bro. William Browne, *M. D.*, Prov. J. G. W., their late most efficient Worshipful Master, as a testimony of respect, gratitude, and affection, 1849."

The following is Bro. Browne's characteristic reply :—

Worshipful and dear Sir,—Such a flattering and generous demonstration of kind feeling on the part of yourself and the Brethren of our Lodge, deserves a more eloquent reply than I am capable of conveying. I can only assure you that it has given me very great gratification.

Your handsome and valuable gift will be worn with pride in whatever part of the world it may please Providence to cast my lot. It and your address will be a testimony in my favour, carrying with it a moral weight, such as could have been conveyed by none but the Brethren of my native place. My anxiety to promote the welfare of the Craft, you have not overstated, but your partiality has made you estimate my ability to do so, much above its real value. It has indeed been my endeavour although imperfect to inculcate the spirit of Masonry as well as its letter; to show that however desirable it may be to preserve our ceremonials in their ancient uniformity, it is equally necessary that they should be understood in their extended and hieroglyphical sense—every emblem as merely a type—every form a symbol—every legend as containing an allegory, and every ceremony pregnant with meaning even to its minute details. Herein is the higher and better mystery of our Order, and from the true and clear appreciation of this mystery, we can alone expect that perfection of our system, of which Harmony and Brotherly Love form but a small portion of the Grand Result. It is the general development of this knowledge among the Brethren and the perception and adoption of the spirit accompanying it,

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that I look on as the real advancement of Masonry; it is this alone that will enable our Institution to regain its ancient proud position, which in importance in nobility of character, as the inculcator of Virtue and Morality, and in universality, has been second to that of Christianity alone. It is this which every Member of our Society, understanding its principles and loving it as it deserves to be loved, will endeavour to promote.

It was my aim to make our Lodge a fountain of such knowledge. That it will become so under the watchful superintendence of one who so eminently possesses the capacity and the will to raise the veil which still partially excludes the light from it, is my sincere hope, and from the spirit which experience has shown me to pervade the minds of the Brethren composing it, my firm expectation.

To yourself, your Colleagues, and the rest of the Brethren of Lodge No. 407. I again beg to offer my warm thanks and kind wishes,

Believe me worshipful and dear Sir,

Your sincere friend and Brother,

WILLIAM BROWNE.
P. M. of Lodge No. 407.

To Brother M. S. Persse, W. M. of Lodge No. 407, Ramelton.

COLONIAL.

LAUNCESTON VAN DIEMEN'S LAND.—Tuesday, Oct. 16. 1849, being the day fixed for laying the foundation stone of the new Scotch church by his Excellency the Lieutenant Governor, Sir W. T. Denison, according to arrangement, the members of the Masonic body, at one o'clock, left the Lodge for the kirk, where a short service was conducted by the Rev. R. K. Ewing. The Brethren then proceeded to the Cornwall Hotel, where they were joined by his excellency, and the procession then marched to the site of the new building.

On arriving at the ground, which was crowded with spectators, the following, written on parchment, was read by the Rev. J. Little, and then enclosed in a glass phial deposited in the foundation stone:—

"This building is erected as a place in which the Lord shall be worshipped according to the Presbyterian form of the Church of Scotland, and the doctrines of the Gospel preached as set forth in the Westminster Confession of Faith.

"The foundation stone is laid in due form by his excellency Sir William Thomas Denison, Knight, Lieutenant Governor of the Island of Van Diemen's Land and its dependencies, on the sixteenth day of October, in the year of our Lord one thousand eight hundred and forty-nine, being the twelfth year of the reign of her Most Gracious Majesty Queen Victoria, the forty-sixth year of the colony, and the third year of the administration of his excellency the Lieutenant Governor."

After the dinner, which followed this interesting ceremonial, the Chairman, Dr. Grant, in adverting to the proceedings of the day, which had passed so satisfactorily, and had been productive of so much pleasure to all engaged in them, stated that its effect had been much increased by the appearance of the highly respectable Masonic body of Launceston, who accepted the invitation of the building committee of the new church to be present on the occasion of laying the foundation stone; and he would therefore propose "prosperity to the Masonic Lodge of Launceston."

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Bro. W. L. Goodwin said, that in the absence of the Master of the Lodge, he had much pleasure in acknowledging the compliment paid to the Masonic body of Launceston. Not only the members of the Lodge, 346, but many highly respectable Visiting Brethren, had enjoyed the pleasure that day, of taking part in the most interesting and ancient ceremony of laying the foundation stone of a public edifice; which ceremony, however, he must be permitted to say, was particularly and peculiarly the province of Masons. The Masonic Lodge of which he had the privilege and happiness of membership, heartily responded to the invitation to be present at the ceremony; they considered they were in the path of duty when engaged in any manner in promoting the cause of religion. Masons were not ambitious of high places—they were content to assist in the simple capacity of door-keepers, if necessary, in any cause having for its object the happiness of their fellow-men. Mr. Chairman, (continued the speaker) you have this day laid the foundation stone of a building dedicated to the service of God—may you raise on that foundation, a superstructure, perfect in all its parts and honourable to the builders. May that noble edifice remain unimpaired for ages to come, a proud monument of the piety and liberality of the Scotchmen in this their adopted home; and may the truths of revealed religion be preached within its walls to the honour of the Most High God and the advantage of His creatures.—From the *Launceston Examiner*, Oct. 17. and *Cornwall Chronicle*, Oct. 20. 1849.

Bahamas, Nassau, N. P.—Bro. Thos. Wm. H. Dillet, having been elected to the Masters chair, was, on the 26th Dec. last installed by Bro. Joseph Aken Chase, P. M., holding rank as P.P.S.G.W. of the province.

The father of the W. M. occupied the same chair two years ago, and ranks as one of our most intelligent and deeply-read Masons. Indeed he is our oracle.

The Provincial Grand Lodges, under the Registries of England and Scotland, marched in procession to Christ Church on the following day, (St. John's), where they heard an eloquent discourse from the Rev. Bro. Wm. Strachan, D.D., Prov. Grand Chaplain.

In the evening the Fraternity entertained Mrs. Gregory, the Lady of his Excellency the Governor, and the Ladies of Nassau, at a ball, which went off with a great deal of *éclat*.

INDIA.

Madras.—*Provincial Grand Lodge.*—A Quarterly Communication was held 18th February, A.D. 1850, A.L. 5154. *Present*—The Right Worshipful Bro. J. B. Key, Deputy Pro. Grand Master, presiding, and the Masters, Past Masters, and Wardens of several Lodges.

The R. W. the D. P. G. M. was pleased to nominate and appoint the undermentioned Brethren, to be Grand Officers for the year:—E. G. Papel, P. S. G. W.; J. Thomson, P. J. G. W.; J. Ouchterlony, P. G. Reg.; W. Glover, P. G. Sec.; J. Maskell, Dep. Sec.; W. P. Macdonald, P. S. G. D.; G. M. A. Storey, P. J. G. D.; A. M. Ritchie, P. G. D. of C.; J. Goolden, P. G. S. B.; J. Brock, P. G. Tyler; after which the Prov. G. L. transacted a large amount of interesting business.

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SINGAPORE—*Lodge Zetland in the East, No.* 748.—The Brethren of the above Lodge assembled at 7 A.M., the 27th December, for the installation of the Worshipful Master Elect Bro. M. F. Davidson, and the investiture of the Office Bearers for the current year. The ceremony of installation was very ably conducted by the Worshipful Past Master, Bro. J. B. Cumming.

In the evening the Brethren assembled in their new Banqueting Room, which was well lighted up and tastefully decorated with the flags of different nations, as also with the appropriate emblems on the ceiling, and the usual elegant arrangements of the table. The usual toasts were given with appropriate honours.

We may remark that during the past year the number of members of the Lodge has nearly doubled—the Lodge list at present enumerating ninety-four, exclusive of honorary members.—*Singapore Straits Times, Jan. 1st,* 1850.

On the occasion of the Governor-General, Lord Dalhousie's visit to Singapore, 19th February, was the day fixed by his Lordship for holding a general levee at the Court House, and receiving the various addresses. The first address was that of Masonic Lodge, Zetland in the East, his Lordship being the Grand Patron of the Order in India. The deputation presenting the address consisted of about forty of the members of the Lodge, who were most graciously and kindly received, and who left deeply impressed with the courtesy of their Grand Patron. The next was that of the Singapore Chamber of Commerce, which was presented by Mr. George Garden Nicol, the Chairman, and a numerous deputation. His Lordship's manner in delivering the reply to the address of the Chamber, was as gratifying as the matter of it. It was characterized by depth of sentiment and perfect sincerity, leaving an impression on the minds of those to whom it was addressed, that from one possessing such clear and statesman-like views, combined with such honesty of purpose, our great Indian empire, not less than its remote dependencies in the Straits, had everything to hope and nothing to fear. On the conclusion of the reply his Lordship addressed the Chairman, and after remarking on the wide circle of countries and nations represented by the members of the Chamber, took occasion to inform the deputation of the appointment of her Majesty of Sir James Brooke to a special mission to Siam and Cochin-China, with a view to place British trade there on a more satisfactory footing, and his Lordship expressed his hope that it would be successful. The deputation then withdrew.

The following address was also presented to the Most Noble the Governor-General during his visit to Singapore :—

To the Most Noble the Marquis of Dalhousie K. T. Governor-General of India, and Most Worshipful Lord Patron of the Masonic Fraternity throughout Bengal and its Territories, &c. &c. &c.

My Lord Marquis—We the Master, Wardens, and Brethren of Lodge "Zetland in the East" No. 748, holding under the Grand Registry of England, approach your Lordship with mingled feelings of pleasure and regret; for while we feel infinite gratification in seeing you among us, and in the opportunity thus afforded us of giving expression to those sentiments of respect and attachment with which we are animated towards you, as the Lord Patron of our Ancient and Honourable Order in India, we are nevertheless deeply concerned at its cause. We regret, my Lord, most sincerely, that your devotion to the service of your country, and your unceasing exer-

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tions to secure that peace, happiness and prosperity which now pervade the whole of British India, have been attended by so untoward a result as the serious impairment of your health. We trust, however, that the salubrity of our island air, will tend to affect that change so desirable and so essential to the interests of the vast empire, whose destinies you have been called to direct.

In offering you a most hearty welcome, suffer us to add our humble meed of praise and admiration of the distinguished services you have rendered to your country.

The announcement of your Lordships appointment to the high post you now fill, was hailed with the utmost enthusiasm by all classes in India, but by no body of men was it more gratefully or more enthusiastically received than by your Brethren in Masonry. You were looked upon as the harbinger of peace and prosperity to a country vast in extent, fertile in soil, and rich beyond almost all other countries in its natural resources.

That you have fulfilled the high mission to which you were called—that you have secured those blessings so earnestly hoped for and so confidently expected from you, we need not aver. These are points which are already recorded in the History of your Country, in whose enduring pages those brilliant achievements which have marked the course of your Administration in India, will be handed down to posterity among the brightest examples of British valour and of British statesmanship.

My Lord, permit us to congratulate you on these auspicious events which have attended your rule, and to offer our best and warmest thanks for your noble exertion in the cause of humanity, in securing by your wise counsels the inestimable blessings of peace and happiness to so large a portion of our fellow-men.

With much toil, and labour, we have sought to raise up the Temple of Masonry in this isolated spot separated from the rest of the Masonic world, on the very confines of civilization; and it affords us unspeakable satisfaction to be enabled now to report to your Lordship, as the Grand Patron of Masonry in India, that our efforts have been eminently successful; and that the cause is advancing in this distant region with rapid strides. My Lord, we rejoice at its progress, because we feel a conviction of the beneficial influence it exercises over mankind of its tendency to promote moral advancement, and to engender human happiness.

In conclusion, my Lord, we beg to offer you our best wishes for your speedy restoration to health. May the Great Giver of all good—the Grand Architect of the Universe, prosper all your undertakings for the honor of your Country, and the welfare of those committed to your charge. May His all seeing eye watch over you, and guard you and yours from every impending danger—that you may long continue to occupy that high post that you now fill, and to pursue that wise and honourable course you have hitherto adopted, so essentially beneficial to the interests of that vast population over whom you rule.

On behalf of the Members of Lodge Zetland in the East No. 748.

M. F. DAVIDSON, Master.

Reply.

Worshipful Master and Brethren all, I pray you to believe, that I am grateful for your most kindly welcome, and am deeply sensible of the friendly feeling which has led you to express yourselves towards me, in the terms with which you have honoured me.

I congratulate you on the success which has already attended your efforts for the foundation of your Lodge. I rejoice in the encouraging prospect you see before you, and I heartily wish you good speed in the further extension of the principles of the Craft, which in each community in which they are established, tends to deeds of charity, and to a spirit of good fellowship and good will.

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LITERARY NOTICES.

Nervous Diseases, Liver and Stomach Complaints, Indigestion and Low Spirits. &c. With Cases. By George Robert Rowe, *M.D.*, F.S.A., &c. Churchill, Princes Street, Soho.

Even in these days of bookmaking, when volumes so encumber the reviewer's table, that he wishes The Schoolmaster were really abroad, one occasionally rejoices in the sight of a modern work—a particular flower, and sometimes a small and unpretending production, claiming special notice, because of its intrinsic worth, and contrasting remarkably with its numerous and variously-coloured neighbours. It is so with us now. Our eye is attracted by a title that goes home to thousands; one that addresses itself so eloquently to humanity (as we find it in civilized life), that the most robust and most fearless among us cannot help pausing to consider how closely it applies to him, and the physically weak and mentally timid—a deplorable majority!—either sigh despairingly with the thoughts and sensations the words suggest, or shape them into a promise of escape from ills which "flesh is heir to."

Nervous Diseases—low spirits—indigestion, what a train of troubles do they conjure up! What real and imaginary evils come inte this category! What stories they tell of abuses early and late, of errors never seen—of war against Nature, and Nature's retribution—of laws which mock refinement, and make worldly wealth and power ridiculous! You see the *gourmand* moan his loss of appetite, the sensualist his want of vitality, the intemperate his early decay, and the thoughtless his changed and indiscribable symptoms of disorder! And the comparatively innocent, too, come into review: the victim of labour, and the victim of fashion—the sickly seamstress and the consumptive-looking lady—the puny child and the shattered adult. In the midst of all these stands the *quack doctor*, the only one among the throng who smiles, and well he may! for his is a profitable pursuit, and his customers are many, for the weakness of mortality is in his favour, and we all know how that prevails among high and low, rich and poor! Happily for society, however, there are practitioners who address themselves to the people we have described, with a higher aim than that of making money by them, and other qualifications than those which unscrupulous medical adventurers, the most dangerous of all pretenders, go on and prosper upon, and Dr. Rowe is of that number. He takes his stand upon Common Sense — he furnishes himself with what Experience can afford, and Science justify; he puts his appeal in plain terms, and the system he persues is that of a plain dealing philanthropist, as well as a skilful physician. An honorable principal is conspicuous in all he describes and recommends, and his orthodoxy is not that of a bigot, but the conviction of a liberal, as well as of a penetrating mind.

Such a volume, then, as this we welcome for the good that it contains, and praise for the benefits it is calculated to bestow upon frail humanity. Anybody may read it to advantage, and thousands would do well to apply to it for advice and consolation. The doctor evidently writes for the non-professional reader, although he cannot forget that other eyes are upon him. Technicalities, and what would be to many, the mysteries of medicine, he avoids as much as possible, but at no sacrifice of that information which his title page promises. In the preface he observes, "I aim at nothing more than to point out a regular and decided mode of treatment in the cure of the Hypochondriac and Dyspeptic diseases, consistently with the concentrated opinions of the most eminent men in the profession. In doing this, I do not pretend to possess a knowledge superior to that of other practi-

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tioners, or attempt to subvert the usual systems of treatment of these prevalent maladies. My object is to communicate the result of long-continued application, carefully exerted in the investigation and consideration of these particular diseases in this and in other climates. Plain practical observations are first set forth, concerning the causes, the progress, and the different phases of these great disturbers of the health and state of the human frame; a course of treatment and remedies are next suggested, and proofs and illustrations offered in several of the most striking and interesting cases that have come under my notice."

What can we say to enhance the value of such a work, further than it realises all the hopes he is likely to inspire? The remark of Cicero applies to him: *Medici causa morbi inventa, curationem inventam putant*, and like the great Abernethy, whose pupil Dr. Rowe was, he says, quoting his old master, who has said, "We cannot reasonably expect tranquility of the nervous system whilst there is disorder of the digestive organs." Abernethy was familiar with the physiology of man, and while he prescribed for the material part of him, he was not indifferent to immaterial influences. But Dr. Rowe's plan is to search out the cause, that he may so destroy the effect, and the very simplicity of his treatment recommends it. "Every art," says Seneca, "is an imitation of nature," and our author is evidently impressed with the propriety of helping the constitution to overcome disease, knowing that he has nature on his side, and wanting aid more than perversion. He illustrates his mode of treatment by various interesting cases, confirming the soundness of his views; and there is, if we may so say, a cheerful view, a view of encouragement as well as honest rationality, running through his book, and producing that confidence which is often more salutary than physic. We need not enter into the particulars before us; they will be regarded as more or less important according to the reader's state of health; and when we consider how many he addresses, and how great a portion of that number suffer in mind, in body, and in pocket, from sheer ignorance and wanton imposition, we cannot do less than congratulate the public upon the protection on one hand, and the relief on the other, to be gathered from Dr. Rowe's treatise upon low Spirits and Indigestion.

The Castles, Palaces and Prisons of Mary of Scotland, by CHARLES MACKIE, Esq., London: C. Cox. Second Edition.

The Castles, Palaces, and Prisons of Mary of Scotland! What a history does this title disclose! Chequered as was the life of the unfortunate Mary, what emblems more fitting to symbolise its varied fates, than a palace, a castle and a prison!

Tossed as a lamb among wolves, or a dove in the midst of an eagles' eyrie, without a single trusty friend to guide her through the tortuous mazes which embarrassed her path at every point; with only her gentleness and feminine accomplishments to contend against the unruly, unscrupulous, and turbulent spirits amongst whom her lot was cast, all that relates to the history of this beautiful, but persecuted Princess—every spot which witnessed her transient joys, or has become consecrated by her sorrows, still preserves an interest—an interest which to the sympathetic mind will ever remain fresh and undecaying.

The author of this new *national* work—for truly *national* it most unquestionably is—has, in treating this subject, proposed to himself to unite historical facts with archæological lore, to describe those crumbling relics of antiquity which the fate of Mary has invested with interest, as well as to narrate all those historical occurrences of which they have been the silent witnesses—and well has the task been executed. The work is not a mere compilation from the ordinary sources of information; with genuine

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devotion to his task, Bro. Mackie has laboured with antiquarian perseverance—he has ransacked every record which could in any way tend to illustrate his subject, and like a pilgrim has personally visited every spot which he has described, and now lays before the public the united efforts of his talents, his assiduity, and his zeal. From the "Royal dwelling" at Linlithgow, where Mary first saw the light, whilst her ill-fated father was dying of a broken heart in consequence of his ignoble defeat at Solway Moss—to the fatal Hall of Fotheringhay—where the implacable hatred of her persecutors consummated her most unholy murder—there is not a spot in Britain, where Mary resided or was imprisoned, that is not brought vividly before us. Stirling Castle and Palace—the picturesque ruins of the priory of Inchmahone—the Abbey and Palace of Holyrood—the Castles of Edinburgh, Seaton, Lochleven, Borthwick, Dunbar, and Crookstone, with many other time-worn towers, and ivy-clad ruins in Scotland, and Carlisle Castle, Naworth, Bolton, Tutby, the Manor and Castle of Sheffield, the Manors of Hardwicke, Wingfield and Chatsworth, and the Castle of Fotheringhay in England, with their various historical legends and traditions, and more particularly every event relating to the history of the persecuted Mary which occurred within their walls, are most graphically described.

The illustrations are numerous, and beautifully executed. The frontispiece is most appropriate. It is an engraving by Finden, from Janet's portrait of Mary dressed for her execution. She holds in one hand a crucifix, and in the other a breviary. In the back-ground is represented the closing scene of the tragedy, introduced in a singular, though effective manner, forming an affecting episode, which none can even now contemplate unmoved. The original portrait by Janet is in the state apartments at Windsor Castle, and was engraved by *permission of Her Majesty*, as the frontispiece for the present work. The other steel-engravings are ornamented by an appropriate rose, shamrock and thistle border, in which are represented the respective signets of Mary Queen of Scots, and Queen Victoria. We have been favoured by an impression from Queen Mary's signet. The steel engravings of Linlithgow Castle, Edinburgh Castle, and Lochleven Castle, are, from their truthfulness and picturesque appearance, particularly striking. The vignette views of Dunbar and Crookstone are also worthy of notice. Among the wood cuts we would call attention to the moonlight view from the battlements of Linlithgow Castle, Queen Mary's Room, and the Picture Gallery at Holyrood, and also to the view of Hermitage Castle. All of the views however are illustrative and highly interesting. The scene of the murder of Darnley, from the original in the State Paper Office, 1567, being a drawing made for use on the trial of Darnley's murderers, is a singularly interesting historical document—and a fac-simile copy of a letter from Mary to her "truist freind," Sir John Maxwell, Laird of Pollock, written after her escape from Lochleven will be perused with great interest. There is also a drawing of a key of curious construction which was found in Lochleven; from the style of ornament, which is very elaborate, it is evidently of Queen Mary's period. Might not this have been thrown into the lake at the time of her escape? It has evidently, with its fastenings, been forcibly wrenched from a lock.

The descriptions of Linlithgow, Stirling, the Abbey and Palace of Holyrood, and Fotheringhay, where the most important events in Queen Mary's life occurred, are necessarily more copious than the other places; all however abound in interesting matter, and most of the leading events affecting the history of Scotland, will be found incidentally noticed in the course of the work. The Abbey and Palace of Holyrood are particularly described, and Bro. Mackie notices the following inscription on one of the stone piers of the arches in the north-west angle of the palace, towards the inside of the piazzas, "FVN. BE. RO. MYLNE. M. M. JVL. 1671." That is founded by Robert Mylne, Master-mason, July 1671. In a note Bro.

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Mackie observes: There is a splendid monument at the back of the Abbey to the memory of the father of this man, describing him as the *Sixth Royal Master Mason:* indeed the family must have resided at Holyrood for centuries.* A clergyman in Glasgow possesses a clock "made for George Mylne, Holyrood House, Edinburgh," and on the dial plate is inscribed—

"Remember man, that die thou must,
And after that to judgment just.

John Sanderson, Wigton, fecit, 1512.

This, Bro. Mackie remarks, is the oldest pendulum-clock he has seen, except one in the possession of Mr. Sharp, watch-maker, Dumfries, dated 1507, *which is considerably prior to the date of Galileos first application of the pendulum to mechanism.*

In the appendix to his work there is an interesting correspondence between Bro. Mackie and the Duke of Hamilton, relative to the desecration of the Royal Vault at Holyrood, by the removal of some portion of the *Regalia Sepultura.* There is also Mary's last prayer at Fotheringhay—

"Oh! my God, and my Lord,
I have trusted in thee;
Oh! Jesu, my Love,
Now liberate me.
In my enemies' power,
In affliction's sad hour,
I languish for thee:—
In sorrowing, weeping,
And bending the knee,
I adore, and implore thee
To liberate me."

It is now 262 years since Queen Mary died, and all traces of her fair form have been lost for ages; yet her veil, a slight and tender fabric—the veil, in which she appeared in the last sad scene is still in existence, and we understand is in the possession of Sir J. Stuart Hippisley, Bart. How dear, how invaluable must such a relic be!

Bro. Mackie is the author of the original History of Holyrood, the Histories of Dundee, Paisley, Roslin, and Hawthorndean, and several other works of historical, antiquarian, and topographical interest. The present however is his crowning work. It is dedicated by *special permission* to the Queen, and the exalted and liberal patronage with which it has been honoured, has induced the author to issue a *Second Edition*, and encouraged him to a greater expenditure, in a desire to render his work worthy of the many honours conferred upon him, and in the hope that it may ultimately find its way into general circulation. We trust that these anticipations, as they so eminently deserve, may be amply realized, and that Bro. Mackie may reap abundantly the just reward of his labours. The work is printed in a clear type, and superior manner, and is altogether splendidly got up. It has a crimson binding, ornamented with the Scottish Regalia in gold. Its external appearance is thus in strict accordance with its intrinsic merits. In conclusion we cordially recommend it to the attention of our readers.

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* "In the Freemasons Quarterly Review—second Series, 1845, p. 441, will be found a paper by Bro. Pryer, in which there is a description of the Masons' marks at Holyrood Chapel—and at page 453 of the same volume, there is a drawing also communicated by Bro. Pryer of an interesting Masonic tombstone, which he observed in the pavement of the north aisle of the chapel, and which bears date, Anno. Dni 1543. The surname of the Brother then buried was too much obliterated for Bro. Pryer to ascertain the names correctly; but his attention having been drawn to the subject, Bro. Pryer considers that from the space occupied by the letters, and from the slight trace of them yet remaining, it is very probable that the name was Mylne, and that more particularly as the first letter was evidently M.

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Masonic Charges and Addresses, delivered by Bro. W. TUCKER, P. G. M. Dorset. Axminster, Pulman. London, Bro. Spencer.

These charges and addresses will fully repay the perusal of the Brethren. They breathe a purely Masonic spirit, and are highly illustrative of the exalted and noble principles of the Order. They abound with sentiments in every respect most creditable to the worthy Brother, who is greatly esteemed in the Province over which he so ably presides, and by all who have the privilege of his friendship and acquaintance. The value of this publication, in fact, cannot fail to be appreciated not only by Freemasons, but also by the outward and popular world; for it gives practical proofs, that however much the Order may be maligned by the ignorant and perverse, it can receive no real injury, so long as men of character and respectability are willing and anxious to promote its extension, by giving utterance to such sentiments as herein abound, and by enforcing them both by precept and example.

Installation Address to the Provincial Grand Lodge of Jamaica, delivered August 9, 1849, by JAMES MACFAYDEN, M. D., R. W. Prov. G. M. R. Sherlock, Kingston.

This is an able, and as far as is allowable, an explicit exposition of the precepts and principles of Freemasonry, and is worthy of the high mark of favour with which the Brethren, who listened to it received it. At their request it has been printed, and by its circulation the advice and recommendations it contains cannot fail to be universally profitable. We were especially struck with the force of R. W. Bro. Macfayden's observations respecting the unseemliness of riotous and clamorous revelry at Masonic entertainments, which perfectly accord with our own sentiments. He rightly pronounces these occurrences now happily very rare, as forbidden by the principles and injunctions of the Order. Not only will the remarks on this head, but on every other be found exceedingly pertinent; but they must also have a direct tendency to promote the extension of the order amongst those members of society, who would do the most credit to it by enlisting under its banners.

ARTS AND SCIENCES.

WE are taught, as Masons, that under the veil of the mysteries of Freemasonry is comprehended a regular system of science; in the pleasing pursuits of which are blended morality and virtue on the one hand, and benevolence and charity on the other.

Bro. Laurie described Freemasonry as an institution having for one of its objects the instruction of its members *in the sciences and useful arts.* The seven liberal sciences are among the stated illustrations of our Order, though they are by no means exclusively so: for instance, the second degree contains an allusion to geography as well as astronomy, and to arithmetic as well as geometry and its application to architecture; and in the third degree we have references to geology and metallurgy.

The present times are distinguished by a general anxiety to produce mental edification in conjunction with amusements; this is a peculiar feature in Freemasonry, and therefore we have much gratification in being able to inform the Craft that a new institution for scientific exhibition, and for promoting discoveries in the arts and manufactures, is about being formed under very distinguished auspices.

In our advertising columns of this number will be found a prospectus of this institution, which is to be called, "The Royal Panopticon of Science and Art."

The site selected for it is in the Strand, near Exeter Hall. The main

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objects of the institution are to render recreation and amusement productive of intellectual progress and edification, to open to the public a superior entertainment, not only free from objection, but fraught with moral, religious, and intellectual tendencies, to exhibit and illustrate in a popular form discoveries in science and art, to extend the knowledge of useful inventions, to instruct by courses of illustrated lectures in the various departments of science, history, and literature, and to exhibit select specimens of works of art both British and foreign.

In addition to the usual routine of optical experiments, there has been secured for this institution an exhibition of a high character, in "The Patent Optical Diorama," a recent invention of Mr. E. M. Clarke, the inventor of the Hydro-oxygen dissolving views. It is a great improvement upon the original design, and capable of producing effects most striking and unprecedented. The scenic representations exceed in size anything of the kind yet exhibited, and are quite divested of those chromatic imperfections which are inherent in the dissolving views, as now exhibited, and which detract materially from their excellence. There is scarcely, it is said, any movement in nature which may not be represented by this process: the waving of trees, the surging of the billows, the flashing of lightning, the motion of celestial and terrestrial objects, will here be imitated with the truth of nature. This invention is adapted to the representation of some of the most sublime scenes; and a series of illustrations, in the highest style of art, is in course of preparation. Nothing of this sort has hitherto been attempted.

It seems that a most powerful co-operation of men of science and industrial art has been secured, under the patronage of several illustrious noblemen, many of whom have, we understand, identified themselves with the institution by becoming not only patrons of it, but shareholders.

It may be considered as ancillary to the great Industrial Exhibition of 1851. To the modern spirit of enquiry it is intended to present a permanent place of varied scientific recreation, and it offers itself also as a parent to the numerous mechanical and similar institutions throughout the country which have been struggling unsuccessfully against the difficulties incident to their isolated positions and divided means.

It is to be, in a word, a national museum of the industrial arts, at the head of which, as President of the Council, we observe the Earl of Arundel and Surrey, the heir to the first dukedom in the kingdom.

The undertaking deserves the support of every lover of the fine arts, and we have no doubt but that it will meet with success commensurate to its great merits.

In recommending this institution, we have satisfaction in stating that her Majesty has been graciously pleased to grant a Royal Charter, incorporating the Company, thus rendering the shareholders absolutely free from all personal liability.

During the hours of exhibition, every shareholder will be entitled to a free admission, and every holder of 25 shares will have the further privilege of introducing a friend; a holder of 50 shares may introduce two friends, and a holder of 100 shares will receive annually 100 single admission tickets, only one to be used in the same day.

It has been intimated to us that the Council intend celebrating the inauguration of the Earl of Arundel and Surrey as their President at a dinner at the Freemasons' Tavern, Great Queen Street, which will be attended by many of the *elité* of the aristocracy and men of science. Shareholders will have the privilege of attending.

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THE

FREEMASONS' QUARTERLY MAGAZINE AND REVIEW.

SEPTEMBER 30, 1850.

THE PROGRESS OF FREEMASONRY.

MANY events are almost daily occurring throughout the United Kingdom, no less than in every other part of the world, in proof of the advancement of Freemasonry in public opinion, and of its beneficial effects wherever it is carried out according to the strict directions of its time-honoured landmarks. Those of the Brethren, who are at the present time most active in its propagation, are men of intelligence and integrity; they are also resolved to rouse the many from their supineness and indifference, who for too long a time have diverted the interests of the Order, either to purposes of social intercourse, or lowered it to the level of a mere common benefit society. Already are these Brethren reaping the reward of their exertions. When they entered the Craft they were no less astonished than delighted to discover that the principles by which they became bound were based upon the strictest code of upright dealing which has ever been laid down by any society—that the obligations to which they had submitted, "of their own free will and accord," inculcated "the practice" and the furtherance "of every moral and social virtue"—and that, if they would be found faithful, they must put their shoulders to the wheel

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to remove and obliterate all those actions which have tended to lower Freemasonry in the eyes of the popular world, and which were chargeable, not upon the precepts of the Craft, but upon the conduct of those alone who, by converting the means of usefulness belonging to the Order into social festivity and boisterous mirth, degraded not only their profession but themselves.

The task was in many instances difficult, but it was not, as time has proved, hopeless or insurmountable. But a few years have elapsed since the effort was made, and the work of reformation begun. It met with opposition at first from those who were barely acquainted with the alphabet of Masonic lore, and whose only ability—and that often in the most imperfect manner—was to open and close a Lodge in the first and second degrees. Innovations were complained of; resolutions which went to make each Brother fully acquainted with his own portions of the work were in many instances resisted, when it was determined not to be dependent upon the one Brother alone who, perhaps, in the whole Lodge, was practised in the art of initiating, passing, and raising, and who too often sought to aggrandize all honour only to himself, and which was slavishly rendered, because those who were obedient could not by any possibility act without him. Many and loud were the complaints when the movement began, that the young Mason was attempting to trammel and control those of his elder Brethren, who assumed a sort of prescriptive right to rule the Lodge as they pleased, and could, therefore, tolerate "no rival near their throne." But whenever right takes the initiative, and the determination to act fairly and for the good of the whole—rather than for the assumed superiority and authority of the few—passes into honourable, fraternal, and faithful action, the parties being alike regardless of the frown of opposition or of the sneer of ignorance, their triumph is sooner or later complete.

We could at this moment refer to many Lodges, both in the metropolitan and country districts, were it not invidious

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to do so, wherein, by the initiation of one or two intelligent individuals, zeal has at once taken the place of indifference, and the too long dormant condition of the Craft has been roused into a state of activity. And as this change has progressed, the further alterations which have followed have led many who previously scoffed at Freemasonry, and who held it up to ridicule and scorn,—because the Brethren, after their Lodges were closed, too frequently carried their carousings beyond the hours of propriety, and pained their nearest and dearest relatives by many acts of indecorum,—to hail its resuscitation with gladness, and to attribute, as they may do truly, the altered manners and the changed pursuits of their relatives and friends to the fact of their having become members of the once despised Order.

The progression of the age has, doubtless, not been without its effect upon Freemasonry. The Craft became involved almost imperceptibly in the degeneracy of former times. Men could not themselves be the victims of debasing manners without imparting some portion of the discredit belonging to themselves to whatever society they belonged. The proverb is as old as Freemasonry itself,—for it was written by "the Royal Solomon," to whom the Craft owes so much of its grandeur and magnificence,—that it is impossible "to touch pitch without being defiled;" and consequently the Order was brought into discredit by the misconduct of those, who pretended to be the exponents of its principles and pursuits, whilst they did the very things, which it disallows. The fashion of the last century —nay, it was so even within our own remembrance— was to commit acts of indiscretion, and to be continually guilty of breaches of manners, the bare appearance of which would at the present time justly exclude the persons so offending from the pale of society. But in too many instances the refinement of manners which has superseded these older customs, possesses no extraordinary advantages, as far as human intellect is concerned, because,

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though the code of mutual intercourse is changed, there is yet no fixed or definite principle in that refinement to fall back upon, which has a tendency in itself to influence daily habits and manners beyond the mere conventionalisms of society. But in Freemasonry there are rules and precepts which, however long concealed and once nearly obliterated, have never yet been permitted to fall into total oblivion—precepts and rules founded on the only touchstone of truth and holiness, the Volume of the Sacred Law, which tell of something better, and far beyond the conventionalisms of society—which, whilst enforcing obedience to the moral law, "written on tables of stone," also instruct the initiated how to walk in "light," and to frame their life and conduct according to its illumination. And the effect which this has produced upon many minds once thoughtless with respect to the decencies of their own deportment, and careless of, or indifferent to, the wants of others, has been so marked and decisive, that it has caused others to inquire into and to seek after a knowlege of a system which, whilst it refines the intellect, also expands the judgment, and elevates the man, wherever it is rightly used according to those strict rules and commandments which "have been taught by the forefathers unto the children."

From these observations, not a few may be induced to think that we would argue that Freemasonry, being so useful and regenerating in its influences, may supersede religion itself. Far be it from our purpose to do so. We attribute no such honour to any scheme of earthly invention. We repudiate with abhorrence the bare idea of any such purpose. We should shrink from all contact with any system which would attempt to subvert that one sublime scheme, which the Great Architect of the Universe has planned, perfected, and revealed. We look upon Freemasonry as the handmaid of religion. And we say it fearlessly, and in defiance of the accusation to the contrary of any man, whoever he may be, who does not even remember the obligation he once took,—if ever he took

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an obligation at all,—that there is nothing of any kind or character in Freemasonry which militates one iota against the moral, social, or religious duties of the Christian. Proofs of this are evident in the numbers of clergymen who have of late years ranged themselves under its banners, scarcely one of whom is otherwise than faithful and devoted to the duties of his high office, as an ambassador of the Most High, and who, the more he is devoted in the one respect, so much the more is he energetic in the other. "PEACE ON EARTH, GOOD WILL TOWARD MEN," is the great motto of Freemasonry. We need not remind the Brethren, or any other of our readers, from what source these spiritual motives are drawn. We shall not be required to explain to the faithful and obedient Freemason, whence "Brotherly Love, Relief, and Truth," derive their origin; but it may be needful to say to the popular world this much,—that although we claim for Freemasonry no such distinctive character as belongs to true and vital religion,—we yet look upon it as an aid and a help thereto,—and also as a means, when strife and contention prevail on every side, to soften those bitter animosities, and to remove those painful "obstructions," which, in the present age especially, tend so much to unhinge society, and to distract the human mind. And if Freemasonry could do no other good than to bring men together in peace and unanimity, who, in an everyday life are totally opposed in sentiment to each other,—*without the compromise of one iota of principle*,—and yet with a soothing, a healing, and a charitable influence (in the best and widest extent), it would execute a mission of no ordinary importance, and effect an end which cannot but demonstrate to the world that there is something more therein than a cold and lifeless deism, or the pleasures of social and convivial intercourse.*

* See the Sermon preached by the Rev. J. E. Cox, *M. A.*, *F. S. A.*, Grand Chaplain, upon the occasion of the Consecration of the Asylum for Decayed Freemasons and their Widows, published by Bro. R. Spencer, 314, High Holborn.

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The advancement which Freemasonry has been making on all hands within the last few years, even by the confession of those who set themselves to the task of assailing and defaming it, undoubtedly results in a primary sense from the reasons we have already cited. In a secondary point of view it has also made way through the resumption of more public demonstrations than of late years have been permitted. From some cause,—we believe chiefly from the disinclination of the late M. W. and Illustrious G. M. the Duke of Sussex, to make a public parade of the Order,—processions at Provincial Grand Lodges and other meetings had been very much laid aside; so much so that it has come to pass that the first stones of very many of the most important public buildings, both in London and the country, have been laid without the assistance of the Craft, and that portion of a duty which has peculiarly belonged to them from time immemorial, has thus been taken out of their hands. It requires but little time in this age of change and movement to obliterate old impressions and to substitute new and altered customs in their place and stead. Freemasonry having been held back from taking its proper stand on all such occasions as those, to which we have alluded, has consequently been all but put out of sight; indeed, it has come to be almost considered as an antiquated and a useless system, the operative portions of which are out of date, and the speculative purposes of no moment. And this very circumstance has had the effect of keeping many upright and worthy men from joining an Order to which they would have done credit, and of which they might have become the brightest ornaments. Had the Freemasons of England taken their part, as they ought to have done, on such occasions as the laying of the first stones of the new Royal Exchange, of the Royal Coal Exchange, of the new Houses of Parliament, and other metropolitan, public, and stately edifices,—as formerly was the prevailing custom,—doubtless many high minded persons of rank, influence, and fortune would have instantly

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ranged themselves under the banners of the Craft, and the good which they and others of lower rank in society, but not less worthy on that account, might have effected, would have been incalculable. The motive which induced the withdrawal of the presence of members of the Order from such public proceedings was undoubtedly good and well intentioned; but events have proved that it savoured of the exercise of too much "caution," and has not worked beneficially for the advancement of the Order. We are therefore but too happy to find that the presence of Grand and Craft Lodges,—under the governance of their respective Provincial Grand Masters—on occasions similar to those we report on the consecration of the Asylum at Croydon, and from Guernsey and Bristol, in this number of the "Freemasons' Quarterly Magazine and Review," is becoming more frequent, and has already had the effect of inducing many calculated to "do good suit and service" to the Order to join it, with the determination to carry out its objects with energy, and heartiness of purpose.

For our own parts, we have no apprehensions for Freemasonry under the present aspect of affairs. It is progressing, and it must progress. The leading members of the Craft are energetic, painstaking, and honourable, no less than liberal minded men. A staff of worthy successors is daily rising up, who will carry on the work which has been so propitiously begun, and help to perfect it. What is annually effected in the University of Oxford alone is sufficient in itself to make every loyal member of the Order rejoice and take courage. So long as due examination be had, and the most searching investigation be adopted, before any man, it matters not what may be his rank and station in society, be admitted into Freemasonry,—which is only in obedience to its most imperative directions,—there is no fear that the bygone days of degeneracy, which we must both confess and deplore, will ever again return. As the Craft has already advanced with the progression of the age, so it will continue to go

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forward, if every Brother will but remember that he has his part and lot to bear in the matter, and will keep his solemn obligations *in every respect* in his constant remembrance, using all his energies and influence to make Freemasonry the means, as it was intended, for the investigation of "the hidden mysteries of nature and science,"—an instrument for the promotion of unity and fraternal love, no less than for the maintenance of the honour and glory of the Most High.

GRAND LODGE.

ROYAL BENEVOLENT MASONIC INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

We cannot refrain from calling the attention of the whole Craft to the liberal proposition of the M. W. the Grand Master at the last Grand Lodge, which was unanimously carried, viz., that 500*l.* should be set aside as a provision for the necessary repairs of the newly erected Asylum at Croydon, in perpetuity. The motive which has induced such a proposition is as noble as the manner of the act was gracious. Such actions are indeed calculated to establish the Earl of Zetland in the esteem of the entire Craft, and to make it apparent that the more he is known so much the more will his Masonic character be esteemed and appreciated.

We have also the gratification of announcing that the Grand Master, as President of the Institution, has appointed the 12th of February next for a Festival in aid of its funds, and has announced his intention of presiding on the occasion.

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TREVILIAN ON FREEMASONRY.

We have been requested to give insertion to the subjoined letters of Mr. Trevilian, which we do solely out of respect to the Brother who has made the request, and not from any conviction that Mr. Trevilian has the slightest "right" to claim such a favour at our hands, more especially when he thinks fit to apply to ourselves and our article such epithets as "base production—suggestions of malevolence and revenge—malignant attack—hireling of Satan—insolent reviewer—this fellow," &c. But he was probably ignorant at the time he wrote these elegant *morceaux* that he would have any occasion to request their insertion by us, and the difference in tone between his letter to "Woolmer's Gazette" and to ourselves is sufficiently amusing. We cannot, however, pledge ourselves to give any farther circulation to his peculiar views and choice language, should he be so ill advised as to wish to continue the controversy.

It will be seen that Mr. Trevilian's charges against Masonry are as various as are the epithets he condescends to use when speaking of it or of us—at one time it is "deistical," at another, "that ancient spirit of heathenism which would regard friendship as the *summum bonum* of its aspirations." While, however, we make the practice of morality and the promotion of Brotherly Love, Relief, and Truth, the great objects of our association, we take great comfort from the fact that the intimacies of life are likewise much cemented by Masonry; and while our space will not permit us to write a moral essay upon the blessings of friendship, we cannot resist transcribing a few words on the subject from the pen of one whom we suppose Mr. Trevilian will not despise. "Separate thyself from thine enemies and take heed of thy friends. A faithful friend is a strong defence, and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life, and they that fear the Lord shall find him."* We do not, therefore, think that Mr. Tre-

* Ecclus. vi. 13.

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vilian is borne out by fact or Scripture in his contempt for what we must consider the greatest earthly blessing that God has vouchsafed to man.

As regards the charge against us, that we made a comparison between the Dean of Exeter and John Pym, the slightest attention to the passage in question will show that the remark applied to the reviewer, who thought proper to speak, *ex cathedrâ*, upon a subject of which he could not but be profoundly ignorant, even by his own confession.

Mr. Trevilian is astonished at our "gross ignorance" in saying that every response in the Litany is not offered in the name of the Saviour; will he be good enough to take up his prayer-book, and tell us what reference there is to the Saviour in the response, "O Lord arise, help us, and deliver us *for Thy Name's sake*;" or again, "O Lord arise, help us, and deliver us *for Thine Honour?*"

Mr. Trevilian is in great glee at having, as he imagines, discovered no less than three contradictory opinions to be held among Masons. We will endeavour to solve his difficulty, though we may remark that, even if true, Masons would not be the only body among whom there existed contradictory opinions on vital points; but as we do not pretend to be the exponents of Divine truth, it would not so much signify if *our* trumpet did give "an uncertain sound." We will state the apparent contradictions quoted below as briefly as possible.

First, we allow that if Masonry led to deism it would be unchristian; to this it is replied that Dr. Carwithen said, "candidly and plainly, it *is* deistical, for there is necessity for a broad basis of worship." Did Dr. Carwithen say so? Where is his letter? We doubt the fact, and we deny the inference attempted to be drawn from the necessity for a broad basis of worship. Deism is defined to be "the denial of the *existence and necessity* of any revelation;" and further, "the professing to acknowledge that the being of a God is the chief article of belief." Now, as Masons, so far from our denying revelation, the Bible is found open in every Lodge; and so far from our chief article of belief consisting in the acknowledgment of the existence of a God, we make obedience to the moral law, and not any theological creed, the condition of admission—and why? because, as we have said a hundred times, we do not pretend to teach religion, and so far from it, the subject is forbidden. We wish to embrace men of all creeds, and to bring them to do,—what?

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—not to amalgamate their different beliefs into one common stock of infidelity—not to give up one iota of their distinctive creeds—but to agree to act as friends and brethren one towards another, and together to keep the moral law—a law which is the same among the upright and honest men, whether of ancient Greece or Rome, or of modern France or England. If,—we again, and for the last time, repeat—our object was to form a new and comprehensive creed, or, as is the fashion of the present day, to make light of distinctive opinions, and call them bigotry, all that the most bitter or ignorant enemies of Masonry could say would not be too strong—we would cordially join with them—but such is the exact opposite of the truth: so far from forming a new creed, we forbid the introduction of any religious topic. We say, "keep each and all your different opinions, do not give up or compromise one iota of them, but meet together to promote morality and charity as far as you can, and we will guarantee you that so long as you are in the Lodge-room you shall not be molested on account of your religion whatever it may be; from the moment you enter a Lodge till you leave it there must be a *concordat,* though no compromise; the instant you leave the Lodge, you may put forward your own opinions as strongly as ever you please."

The second inconsistency is, that we asserted that he never took any oath not to speak evil of the Order (though he distinctly states, in his letter to "Woolmer's Gazette," that we had charged him with "perjury"); whereas, the young Masons alluded to, as well as his brother-in-law, stated that he had broken an obligation. Without knowing what was passing in the minds of those gentlemen, we will venture to say that they accused him of having broken an obligation "not to reveal any of the secrets of the Order." It being probable that in the excitement of the moment Mr. Trevilian said a great deal (as he certainly has published a great deal) which ought never to have been mentioned. Mr. Trevilian takes it for granted that the breach of his solemn engagement alluded to by those gentlemen consisted in "his having denounced deistical practices;" we think it probable that the other engagement was the one alluded to.

With respect to the third point, we stated that the prayers were as short as may be. The only authorised ones are so. Any one is at liberty to write long ones if he pleases,

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and upon special occasions it rests with the Grand Master or the Provincial Grand Master to allow their use or otherwise; but it would be just as fair to charge any absurdities which might be introduced by a regimental chaplain into his prayers for the consecration of colours, to the Church of England, as to consider the Craft responsible for the compilations of any Masonic writer however respectable.

We must now conclude our remarks, but cannot do so without expressing the regret we feel that Mr. Trevilian should have thought it necessary to speak and write as he has done. It is useless for him to persist in misunderstanding the objects of Masonry, and the principles upon which it is founded—to insist that we intend to found a new and comprehensive creed, when our object is to induce those who have not the light of revelation to lead a decent life, and to practice charity at any rate towards their brethren in Masonry. It is idle to attempt to persuade us that we are betraying the Cross, while we feel that our love for Christianity and the Church, is a part of our every day life. To talk thus is an assumption of authority, and an attempt to discern motives of action, which is as presumptuous as it is uncharitable. To persist in this course, does little credit to the intelligence or to the fairness of the writer; and it is one which, while it engenders some pity, cannot but make us feel no little contempt for its daring absurdity. We give Mr. Trevilian credit for sincerity and depth of zeal—we wish we could add for good feeling and moderation; as it is, if he will be advised by us he will let the subject drop. If he had, as a Mason, put forward temperately and kindly the dangers he conceived likely to result from carrying Masonry into excess, though we might not have agreed with him as to its magnitude (never having heard of a Christian turning infidel or deist through it), still we should have been glad to assist his views; and he might fairly have argued, that as the undue development of all good principles has led into extremes, *e. g.*, liberality to socialism, love of order to tyranny, and so on, that there was or might be a tendency in Masonry to look down upon differences of creeds; such a course would have been a fair one, but by the line he has chosen to pursue he has deprived himself of the power of influencing those whom he considers in danger, and has by his own act put himself in the place of an enemy, when he might have appeared as an honest and well meaning, though perhaps mistaken friend.

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To the Editor of the Freemasons' Quarterly Magazine and Review.

Newberry House, near Frome, Aug. 20, 1850.

SIR,—In the review of my book, entitled "The Antichristian Character of Freemasonry," which appeared in the last number of your Magazine, I observe that you have introduced the correspondence in which I was engaged a short time since in the "Exeter Gazette." The review contains, I need not say, a heavy condemnation both of my book and of my conduct in the matter referred to in the correspondence; on which account, as the statements are *ex parte*, I trust you will see the propriety and the justice of giving a place in your next number to a statement of mine, in reply, which I have lately addressed to the editor of the same journal; it is as follows:—

To the Editor of the Exeter and Plymouth Gazette.

SIR,—In the "Freemasons' Quarterly Magazine" of last month, I find a Review of my Book on Freemasonry, together with some strictures on the subject of the correspondence I lately had in your Journal with Mr. Denis Moore. In this base production, every name that malevolence and revenge could suggest has been heaped upon me; and as the article is evidently got up by an Exeter man, or by some one in close connexion with Exeter,—and is also, I hear, diligently circulated there,—it seems to me that the purpose of my defence will be sufficiently answered, by my giving a succinct account of my own (if you will allow me the necessary space) of the circumstances that occasioned the letters above spoken of;—not with a view to exculpate myself, but to put the offence committed in its right proportions.

The article contains, besides the malignant attack I have alluded to, a short account of Masonic views and principles. This I shall touch upon at the end of my letter; but slightly, in the hope that the opinions therein declared may bring other combatants into the field.

In the obituary eulogy on the late Dr. Carwithen, contained in your paper of the 27th of April, there were two remarkable statements, which, taking into consideration the prominent Masonic position of the Doctor, brought me to the conclusion that he must have changed his opinions on Freemasonry; and the prospect of obtaining so great a triumph to the cause of truth (as I conceive) which I have advocated, led me into the temptation of replying to the Article. I have the best testimony to offer that, though incorrect in my conclusion, I was correct in the judgment which adopted it. The first statement was, that the Doctor, during his illness, "tendered his resignation of the office of D.P.G.M.;"—no reason was assigned; and it was added that the resignation was not accepted. This was a singular step to take, in respect of an honorary appointment; and it is Mr. Denis Moore who bears testimony to the correctness of this remark, by referring me for a solution of the difficulty to Trewman's Paper—a Paper I never see—thus shewing that he thought an explanation necessary. The second statement was, that "the funeral of the lamented deceased took place *privately* in Exeter." The testimony here proceeds, Mr. Editor, from yourself. In a subsequent number of your Paper, I find a correction of this statement, to the effect that the funeral did *not* take place at Exeter, but at Manaton, and *was attended by several brethren from different parts of the province*, who appeared in white gloves as a mark of Masonic

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respect. Now if this gathering of Masons took place on the occasion at so retired a spot as Manaton, I may well be excused for inferring, that it was *absolutely impossible*, morally speaking, that the funeral *could* have taken place *privately* (i.e. without the attendance of any Masons, as such) in a place like Exeter, without there being some very particular and mysterious cause. It is remarkable that, not until quite lately, did I take notice of this correction; and consequently, have not had till now the advantage of it. I will only add that these premises have been viewed by friends whom I have consulted, precisely in the same light as I have viewed them in.

I take no blame to myself, therefore, for the conclusion I adopted. But am I equally blameless in having acted upon it, without any previous endeavour to find out the truth? Certainly not. This was an ill-judged proceeding; and was running a risk—particularly as regards the feelings of others—that I ought to have avoided. I am glad of the opportunity of *repeating* this much. The reason of my haste (I do not mention it as a sufficient one, but it is very intelligible) was the feeling that a "Reply" to an article in a paper ought to be immediate, and that postponement is fatal to its value; and I had no time for informing myself by letter.

Now this, Sir, is the entire of the story; and all that has been superadded about "waiting to publish till the decline of the Doctor's faculties," "pouring vinegar into wounds," "garbling quotations," &c., &c., is mere make-weight, mere sound and *fury*.

It seems to me probable, from certain indignant expressions of the Reviewer, as likewise of Mr. Moore, in his first letter, that too exclusive a meaning, in their reference to the late D.P.G.M., has been given to certain words of mine, wherein I speak of the futility of earthly hopes and friendship. Is it supposed that these words have respect solely to Dr. Carwithen; and that the charge they contain is directed against him alone? This were a great mistake. Undoubtedly they contain an "imputation;" but an imputation applicable to him as one of a body, all of whom are, as I conceive, amenable to the same, and equally affected by the charge,—the charge of making it the great end of their spiritual efforts to cement earthly friendship, instead of promoting the true worship of God. The words of my letter are, "when earthly hopes were on the wane, the futility of earthly friendship made apparent, and the soul unable any longer to derive warmth from the sparks itself had kindled; and they may be considered a short epitome of the argument I have held in pp. 129-30 of my book from whence I take the following extracts (alluding to the Masonic "Charge concerning Religion"):—"'Whereby,' i.e., by means of this measure affecting our religion as Masons, 'Masonry becomes the centre of (religious) union, and the means of *conciliating* true friendship.' Thus, from shutting up the truth from those who have been accustomed to walk by it, and by diverting those from its pursuit by their profane example, who have hitherto walked in darkness, thereby ridding themselves of all obstacles in the way of an instantaneous union,—to do what? to promote the glory of the Most High? to humble the souls of 'the brethren' in repentance? No, but 'to conciliate true friendship among all parties.' Thus is the friendship of the world, which God has declared to be 'enmity' against Himself, the avowed object of this Masonic Charge."—"What, then, is Masonry, but that ancient spirit of heathenism, which could regard friendship as the *summum-bonum* of its aspirations!"

While upon this subject, let me earnestly recommend to your readers to peruse the remarks on this Masonic "Charge concerning Religion," to be found in the "Christian Remembrancer" for July, 1847,—the more interesting as being written by a gentleman of known talent and piety, who lately belonged to Exeter,

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I will now say a few words on the manner in which I am handled on the account of my book. The Reviewer takes up the old Masonic song, in immediately proceeding to charge me with "perjury;" and thus does this hireling of Satan, the Accuser, hope, by vilifying his opponent, to obtain an unholy support to his cause. It was not necessary, unless stimulated by indomitable malice, to speak of my conscientious proceedings in this matter at all; for of three Reviews I have seen that are *adverse* to my views on Freemasonry (not to speak of those that are favourable), two of them, viz., the "Church and State Gazette" of 15th June, 1849, and the "English Review" December, 1849, give me credit for sincerity of purpose, and religious "earnestness" and yet find a place for the expression of their own opinions. The wicked observations of the third, the "Athenæum," Mr. Moore has brought forward. I begin to think it was *infra dig.* to have taken any notice of Mr. Moore's diatribe on this subject, and shall avoid the rock in the present instance. I cannot resist, however, giving the following quotation from the "Christian Remembrancer," above alluded to, p. 37:—"Once they erred; that is, in taking an oath, like Herod, in the dark, not knowing whither that oath might lead them. As such an oath is required at initiation, it is impossible for a thoughtful Christian to join the body: and if any of its members become thoughtful afterwards, may it not be a question whether it is right to give even nominal countenance to such a society? 'Once a Mason, always a Mason,' is, of course, a monstrous sentence." To this last question I have answered *for myself* that it is not right.

Ever since the days of Locke, who first noticed it, the "reputation of the Order" is a matter of infinite concern to Masons; to speak lightly of it is to touch the apple of their eye;—and why? because the Institution is *holy!* Hence, he who charges them with deistical principles is fit only for the kennel. Listen to what this insolent Reviewer can write of the Dean of Exeter, or of Mr. Hartwell Horne, (for it is difficult to know to which of these worthies he refers). "Since the days of John Pym to the present time, insufferable bigotry and astounding ignorance have always gone hand-in-hand." Verily, this fellow's Masonry has not yet taught him to respect his betters.

On the principles and practices of the Order, so far as the Reviewer describes them, I shall do little more than observe, that they are thoroughly adverse to the spirit, and to the interests of Christianity. For instance, he says, "no sane man would maintain that a Christian is precluded from using the Lord's Prayer, because a Jew used it with him." I, for one am of the insane who would *not* use it with him; the reason being, that when thus jointly used, there would be a quibble in the meaning of the first two words, and a thread of duplicity and false pretence would permeate every clause.

I am astounded at the gross ignorance of this Freemason, in saying, that not every response of the Litany is offered in the name of the Intercessor. And if, here and there in our services, a prayer does not terminate, as he says with the mention of Christ's name, are we not still entitled to say that the *whole service* is replete with Him;—that His spirit breathes in it, and vivifies it, though the name may not occur at every point; just as, in a summer's day, even the shade is warm? Such occasional variations from an almost universal practice are no more to be considered, than is the occasional direction of the Rubric to the Minister "to stand," when enunciating a common Prayer. And I confess I am not Theologian enough to say why this is. But the prayers of Masons—as the Reviewer acknowledges, p. 135—are "*not Christian*," they are "therefore" *when coming from Christians*, Antichristian;—for, not to uphold Christ, is to *oppose* Him.

The spirit of the Order is best elicited, perhaps, in the following words of the Review: "The name of the Saviour does not occur, because

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Masonry, having existed under the Jewish Law, and before the revelation of Christianity, the prayers still preserve the phraseology of the first dispensation, and to introduce that name would be to introduce a change which would and must sever from us all those whom the Order embraced before the new covenant." And what if it did sever them? The idea of their severence is not a new one. The Prussian Grand Lodge, two or three years ago, proposed to expel the Jews bodily. It would have been a redeeming measure for Masonry; but it was opposed by the *more liberal* Grand Lodge of England.

With this avowal before him of the respectable parentage of modern Masonry—viz., the debased Jews who would not receive the light of Truth when offered them; and whose sin "remaineth" on the express ground that they still persist in saying, "we see," (John ix. 41,)—the young Christian must judge for himself whether he can be justified before God in entering in a *spiritual connection* with them, abating as a nuisance his Christian profession in their presence, adopting confessedly the ancient worship of a schismatical Jewish sect, and wearing the name of the Saviour about him only as a secret talisman. And all for what? To obtain their friendship, and improve their morality! But what says our Lord? "He that gathereth not WITH ME *scattereth.*"

I am, Sir, your obedient Servant,
M. C. TREVILIAN.

Newberry House, July 20th, 1850.

I beg now, sir, your permission to ask of your Masonic readers a few questions relating to *matters of fact*, which are suggested by the Review.

First, I ask the all-important question, is Freemasonry deistical or is it not? The Review gives for answer—(p. 165): "If it can be established that Freemasonry necessarily leads to deism, or even if there be the slightest ground for supposing that anything connected with it has that tendency, there can be but one opinion as to the treatment it ought to receive at the hands of all Christian men." Nothing can be fairer spoken than this. On the other hand, if at any time during the last twenty years a young person of the West of England, meditating the step of Masonry, had taken the precaution to appeal for information on this point to the highest Masonic authority within his reach, viz., the late D. P. G. M. for Devon, he would have been told, candidly and plainly, that Masonry *is* Deistical, for that there is a necessity for a "broad basis of worship." On which, then, of these statements is a considerate Christian to rely, the testimony being as perfect as it can possibly be imagined on either side?

Secondly, as to the clause of the oath, "not to speak evil of Freemasonry," *i. e.*, practically, of "Masonic principles; does it or does it not find its place therein? The review says, "he (*i. e.* myself) never took any oath not to speak against the Order." And it further says: "the whole of this fearful oath consists in this, that the candidate swears on the Holy Bible never to reveal the secrets of the Order." This is a plain and decisive answer in the negative. On the other hand, a very young Mason (I speak of four years ago; and his youth is important as showing the practice of the present

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times), together with another gentleman a few years older, bear unequivocal testimony, by accusing me criminally of breaking that clause, that there is such a clause. My own testimony on the subject, of course, I do not insist upon. One further witness, however, I would wish to call, because of the singular nature of the testimony he offers; it is that of a brother-in-law of mine, through whom I hope to send you this note, and whom you will immediately recognise as a very high Mason. He says, in a note about a twelvemonth ago, "I have read with much interest your book on Freemasonry . . . I think that, however you may have been charged *unjustly* on the *first* occasion with a breach of your solemn engagement, the same imputation may with less injustice be cast upon you *now*." Putting aside the question of the "when" and the "how" I have broken my solemn engagement (*i. e.*, denounced deistical practices), which I only allude to to show the amusing diversity of sentiment upon such a point among Masons, we have in this quotation a direct recognition of the clause.

Thirdly, the reviewer says, speaking of supplication for the Divine blessing on a Masonic meeting and its objects: "This is the sole subject of the prayers, which are as short and concise as may be." The notion he would convey plainly is, that the addresses to the Deity are, for brevity, rather of the nature of "graces" than of "formal worship." But what says Preston, an undeniable witness in Masonry? He gives long—exceedingly long—services, together with abundance of prayers on "particular occasions," as likewise do other writers. I may add, though not to the point, that they are all of them deistical, according to my mind; but which the reviewer is content to describe by the milder term of "not Christian"—a distinction (most people will say) without a difference.

Now, what are we to say to these remarkable contradictions? How are they to be reconciled with truth? And they are not on subjects of rite and ceremony, which, in so extensive an institution, we might expect to vary greatly in different localities, but on subjects involving principles of the last importance. Lesser discrepancies might be cited innumerable. I address the question to your readers, sincerely and without reproach, as to Christian men. In each of the above cases the testimony is complete and perfect on either side; and the natural inference would be that there must be false testimony somewhere. Far be it from me to think so; on the contrary, I believe it to have been everywhere genuine and honest. I impute the anomaly to the system. But here I abstain from remarks, wishing rather to invite them from your readers, and to beg an explanation of these fearful evidences of confusion.

I am, Sir, your obedient servant,

M. C. TREVILIAN.

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SYMBOLIZATION.

THERE is no gratification more pleasing to a sensitive mind than to hear that a person, who had placed himself in an untenable position by an imperfect view of any important subject, has discovered his mistake, and by the exertion of a little moral courage, has adopted the manly and straightforward resolution of renouncing his errors, and shewing by some public act the salutary change which has taken place in his mind. Well may it be said, in the language of Gideon to the discontented Ephraimites, that "the gleaning of the grapes of Ephraim" when it includes such true nobility of action, "is better than the most exuberant virtues of Abiezer."

These remarks have been elicited by the perusal of a sermon "on the Symbolical teaching of the Sanctuary," * the author of which has furnished a lucid instance of such an honourable renunciation of former mistaken impressions. From an intolerant persecutor of Masonry, he has become, like St. Paul, a zealous preacher of the faith he once attempted to destroy; and has evinced the sincerity of his conversion by publishing a veritable Masonic sermon. It is truly a work of supererogation, the more acceptable by being altogether unexpected; and Mr. Holden has shown himself as well acquainted with the system of Symbolical teaching as any Master of a Lodge could reasonably desire. Being zealous Masons ourselves, we rejoice more over the recovery of the sheep that was lost, than over ninety and nine that never went astray. Like all converts to a new opinion, Mr. Holden is rather too zealous, and has proceeded a little further than we should have ventured to do. But he is excusable, because, in compliance with former prejudices, he may have believed Freemasonry to be a peculiar system of religion—which it certainly is not; nor can it be safely elevated to an equality with Christianity, although it embraces and explains many Christian types. In justice to Mr. Holden, however, we must admit that he has not

* Preached at the opening of the parish church of Cranoe, Leicestershire, on the festival of St. Peter, 1849; by Henry Holden, M. A. of Balliol College Oxford, and head master of Uppingham Grammar School. Rivingtons.

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attempted to do this: but he has adopted a course which, we should think equally exceptionable, by endeavouring to reduce Christianity to a level with Masonry. We are not sure that we should be justified in commending this course; but we cannot fail to be grateful for such an accession to the literature of Masonry. It is true, we have never attempted to push our enquiries to the full extent of Mr. Holden's singular hypothesis, yet we are bound to thank him for his collection of facts and arguments in illustration of the benign principles of our divine science.

The most legitimate definition of Masonry is, that it is "a system of morality, veiled in allegory and ILLUSTRATED BY SYMBOLS;" and Mr. Holden has endeavoured to prove that the same category will aptly apply to Christianity; whence it is a fair logical conclusion that, in the opinion of our author, Christianity and Masonry are parallel institutions. But we would gently caution him to beware lest, in his treatment of a subject on which he has evidently bestowed only a superficial attention, his eagerness to retrieve a false step should lead him into heresies of a more serious nature, and he should be carried forward by an active imagination into errors of principle as well as of practice. We are inclined to conclude from internal evidence, furnished by the sermon itself, that its author has not yet been initiated, but we sincerely hope the ceremony will not be delayed. We shall envy the fortunate Lodge which may chance to possess so learned and eminent a member; and we are sure he will prove an ornament to the Craft.

Symbolism is the peculiar characteristic of Freemasonry. The Order could no more subsist without it, than could the solar system divested of its vivifying central orb. Each symbol, although to the unprepared eye it may appear insignificant and valueless, contains a copious lecture on moral duties. This mode of inculcating truth has descended to us from the most ancient times, and has been popular amongst all people from the east to the west. It was not only practised by the Chaldeans, Phœnicians, and Egyptians, —not only by Pythagoras, Plato, and the philosophers of Greece, but by the nations which occupied the extreme west, as the newly discovered monuments of central America fully and unequivocally testify. Stephens, in his travels, has given numerous instances of this extraordinary fact. At Copan he found an altar standing "on four globes cut out of the same stone; the sculpture in bas-relief. It is six feet square, and four feet high; and the top is divided

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into *thirty six tablets of hieroglyphics*, which, beyond doubt, record some event in the history of the mysterious people who once inhabited the city." And, again, speaking of a curious pyramidal structure, he says, "it was about fourteen feet high, and three feet on each side, sculptured in very bold relief, on all four of the sides from the base to the top. The front was the figure of a man curiously and richly dressed, and the face evidently a portrait. The back was of a different design, unlike anything we had ever seen before, and *the sides were covered with hieroglyphics.*"

These symbolical customs are still retained, according to this authority, to a certain extent, by the present inhabitants. He says that "in their hearts they are full of superstition, and practice, in silence and secresy, the rites received from their fathers. The padre told us that he was compelled to wink at them; and there was one proof which he saw every day. The *church of Quiché stands east and west.* On entering it for vespers the Indians always bow to the west, in reverence to the setting sun."

Symbolical instruction has passed in Europe by a graduation which it is easy to trace, down to our own times. Patriarchal symbolization was adopted by the Hebrews, and was thence transferred, on the authority of its divine founder, to Christianity and Masonry. Its gradual progress down to our own times, may be distinctly seen in the permanent monuments produced by the Fraternity of Freemasons,—those magnificient ecclesiastical creations of the fine arts which time has failed to destroy, with their costly decorations of sculpture and painting that dignify and adorn the several nations of Europe; most of which are replete with symbols of significant meaning. Thus the segment of a circle, sometimes of azure, and sometimes edged with the three colours of the rainbow, was a symbol of heaven; a globe or sphere, of the boundless universe; a glory encircling the body of our Saviour, shaped like a fish, and hence called the *vesica piscis*, suggested by the word ἰχθυς acrostically formed the initial letters of the titles of our Saviour, Ιησους Χριστος, Θεου Υιος Σωτηρ—Jesus Christ the Son of God, the Saviour; the three coloured rainbow encircling the Redeemer, and three beams of light radiating from the head of Christ, symbolized the Holy Trinity. The sun and moon symbolized the course of human life; the church militant was represented by an erect female figure with her hands raised as in prayer; and the church triumphant by the new Jerusalem, the city of the Apoca-

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lypse. The sacrament of baptism by water, poured on the cross by a dove; the Evangelists by the cherubic symbols, a man, an ox, a lion, and an eagle; sanctity was symbolized by the nimbus, and this was common to the religions of India, Persia, Egypt, Greece, and Rome. Faith by a key and a lamb; hope by an anchor; charity by a heart; purity by the lily; incorruptibility by the rose of Sharon; peace by a branch of olive; eternity by a circle; and eternal life by the mystic Jordan, formed by the junction of the four evangelical streams descending from the mount of Paradise, in which souls, in the shape of children are sometimes seen swimming and sporting, precisely as they figure in the mystic Nile in the tombs of the Pharaohs.

Those who are desirous of knowing more about this system of Christian symbolism, will do well to consult the introduction to Lord Lindsay's "Sketches of the History of Christian Art," where he will find a copious catalogue of the emblems which were used by painters and sculptors in the middle ages. The above have been selected because they bear a near affinity to the symbolization of Freemasonry; which, though essentially Christian, is not exclusively so. But as Mr. Holden has taken his symbols chiefly from our sublime science, we have a right to presume that he considers them as synonimous institutions; a consummation which the most zealous and enthusiastic Mason could scarcely have contemplated. As a symbolic science we are fully prepared to hear of Masonry being ranged in the same category with Heraldry, Geometry, or Astronomy, but we scarcely expected that any one would have attempted to reduce our holy religion to the same standard.

We find no fault, however, with Mr. Holden, for this. We are too much delighted with his sermon to take exceptions at the manner in which the result has been accomplished. Its chief points refer us to some of the recondite mysteries of Freemasonry; and it is time we began to notice them, *Amoto quæramus seria ludo.* The preacher opens the disquisition with the following axiom, in which every member of the Fraternity will readily concur.

"That in all our dealings with the house of the Lord, we are to act upon the principle of giving the best to God, and keeping the worst for ourselves."

And then he goes on in truly Masonic style:

"It was on this principle that David was blessed in preparing, and Solomon, his son, in rearing, that gorgeous Temple which God was

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pleased to accept as His peculiar habitation, and to honour with His visible glory. It was on this principle, when that same Temple lay in ruins, and the Jews, after the captivity, were busied in restoring their own dwellings rather than the dwellings of the Most High, that the prophet Haggai boldly stood forth in the name of the Lord, with that burst of holy indignation,—Is it for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (p. 5.)

Having thus levelled the footstone of his Masonic edifice by building the Temples of Solomon and Zerubabel, he proceeds with his lecture by a judicious explanation of symbols; and the subjoined passage would have done infinite credit to the W.M. of a Lodge when expatiating on its emblematical situation.

"Cast your eyes around you, Brethren, and say whether all that you see here does not speak to you of heavenly truth. Look towards yonder chancel window, and say why it faces the eastern heaven. Is it not that it may catch the earliest beams of the rising sun? yes; as this, like most of our other churches, has its eye towards the Sun of the Universe, even so, we are taught, the invisible church of God looks for light only from that Sun of Righteousness whom the Sun of the Universe represents under a figure. *We see His star in the East, to the East therefore we turn,* like the Jews to Jerusalem, and so we watch for His coming when we say our prayers, when we say our creed, when we are laid low in the chambers of death. It is plain, therefore, to the humblest why the altar should be placed at the east and the font at the west end of the Lord's House; the sacrament of holy baptism thus meeting us, as it were, at our first entrance into the church, ushering us into the passage of the nave, type of the church militant—that straight and narrow way that leads to life eternal—that narrow way by which we pass under the chancel arch, in type the Gate of Heaven, and becoming dead to the world, *mount by the several steps of Christian perfection to the throne of the highest grace, the very altar and mercy seat of God.* It may not be amiss to mention that the ancient Christians attached such importance to these different quarters of the heaven, that *the baptized were even placed with their faces towards the west as being opposite to the east;* towards that quarter, that is, of the prince of darkness, whom the baptized were to renounce, and whom they did thus renounce, with hands outstretched as it were in defiance." (p. 8.)

This is excellent; and its Masonic orthodoxy will not be disputed. Exactly the same symbolism is found in Masonry. Thus Dr. Oliver, in his "Historical Landmarks," says:—"We now come to consider the *situation* of the Lodge. It is built due East and West for various reasons. The tabernacle was directed by the Almighty to be placed due east and west, with the Ark and Mercy Seat in the latter quarter. And this gave a new impulse to the formality of Jewish worship. From this time their acts of devotion were performed *with their faces towards the west,* which was considered by them as the hallowed quarter where the Deity resided. Some assign as a reason why

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Christian churches and Masonic Lodges have this disposition, that the Garden of Eden was placed in the east, and man expelled towards the west; wherefore *Christians pray,* says Basil, *looking towards the east,* in earnest expectation of a better country; and our places of Christian worship are hence placed due east and west; the Holy Altar being in the eastern sanctum. Clement of Alexandria refers it to another cause. The east, he says, is the birth of day, and from thence the light springeth; and therefore we pray towards the east. Again, the custom has been referred to the crucifixion; for as the Redeemer was sacrificed with his face towards the west, Christians ought to look towards him from whom they expect salvation; thus turning their face to the east. And it has also been considered to have respect to the general judgment, because the angels revealed to the disciples who were witnesses of Christ's ascension *towards the east,* that the same Jesus which is taken up into heaven, shall so come, *in like manner,* as you have seen him go into heaven. And, indeed, the very same thing had been already communicated to them by Christ himself, in these remarkable words,—'as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be.'" (vol. i., pp. 192, 202.)

Mr. Holden then proceeds to explain a very significant Masonic emblem—the Triangle.

"There again we find either the Holy Cross figured by the branching transept, or the blessed Trinity betokened by the triple steps of the Altar, or by the triple lights in the eastern window, or more commonly by the three aisles uniting in the chancel, the Three in One. . . . . In the Triangle they saw the Trinity; in the Circle, Eternity; in all the numbers, from one to twelve, they saw something which imaged forth to them the mysteries of their creed." (pp. 9, 15.)

As Mr. Holden becomes animated with his subject he proceeds with more enthusiasm, and has embodied in a single page such a cloud of Masonic images and symbols, that it would be inexcusable to omit them. He says:—

"'The whole scenery of Paradise' it has been well said, 'was disposed into an hieroglyphical school for the instruction of the first man.' The universe was to him a Bible in which he read the goodness, the greatness, the unity and eternity of his Maker. And when for the sin of man the earth was cursed, did the thorn and the thistle superadd no lesson to the original teaching of Creation—a lesson truly in which the simplest rustic may always read the history of God's dealings with our race, so long as 'the whole Creation' shall 'groan and travail in pain?' Did the patriarchs see nothing in the Deluge, or in the Rainbow, that 'faithful witness in heaven,' to tell them of the majesty as well as the mercy of their Maker? Had the Ark and the waters no mys-

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tical meaning to the saints of old till St. Peter explained it in his epistle? What was the whole system of God's manifestation of Himself to the Church of Israel from the calling out of Egypt down to the minutest particular of their law,—the Red Sea—the Cloud and Pillar of fire—the bread from Heaven—the rock smitten—the water of His Spirit—their ceremonial ordinances from the priesthood of Aaron to the very stones on his breast—were they not all the mirror of something deeper than the outward seeming, and vocal with the Spirit of Truth? And if any reply that these things were the offspring of that system whose very essence consisted in types and shadowings forth of a better system hereafter to be revealed, what shall we say to the teaching of our blessed Lord Himself, drawn so often from the visible objects around Him? With Him the birds of the air, the lilies of the field, are made to minister to holy instruction. The door of the sheepfold, the water at the feast of tabernacles, the water at the well, the wine at the feast, the ripening harvest, the elements of bread and wine, yea, the very cup and the platter, were all sanctified by Him to divine doctrine." (p. 12.)

If the reader will again refer to Dr. Oliver's "Landmarks," vol. ii., p. 658; and to his "Theocratic Philosophy," p. 161, he will find passages exactly parallel to the above. As our space is limited, we have not room for the quotations. Indeed, much more might be said of the Masonic character of this sermon; but our limits have already been exceeded, and we must pause, merely remarking that Mr. Holden, unwilling to leave any subject untouched that has the remotest reference to Freemasonry, casually mentions the Ladder of Jacob, and the Burning Bush of Moses, both of which are landmarks of different degrees; and speaking of the houses of God, he says,—

"Definite forms were by degrees assigned them, and the principle of representation by symbols was at once recognized. The wounded Lamb, the sacred Monogram, the mystical Fish, the Pelican, the Phœnix, the Flying Bird, by all of which our blessed Lord was represented; the Ship is the Church, the Palm-branch for the Martyr, the Eagle for the renewed Christian, were some among many devices adopted in the very earliest ages of the faith, and still visible in the Roman Catacombs. With regard to the Cross, we have the testimony of the early fathers, that they saw it everywhere. In the expanded wings of the bird—in the fins of the fish—in the despised animal that bare our Lord—in trees—in flowers—in stars—in the forms of their doorways and windows—in the masts of their ships—in the soldier's sword—in the very furniture of their houses—everywhere and at all times they loved to recognise the symbol of their faith." (p. 14.)

Here we have a rich tissue of symbolism which may prove useful to the Masonic student; and we again thank Mr. Holden for his kindness in furnishing such an abundant source of illustration for the benefit of the Craft.

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SKETCHES OF CHARACTER.

SPOILED CHILDREN OF HIGH AND LOW DEGREE.

BY SARK SOLWAY.

CHAPTER I.

"I SHOULD feel much obliged to you, my dear father, if you would tell Janet the history of those young men whom you were alluding to, as I feel convinced that narratives of that description are more likely to be practically useful than fifty homilies upon the subject, especially as a certain lady, who shall be nameless, evinces a strong tendency to over-indulge her little folks."

"You cannot allude to me, William, dear?"

"In reply then, wife, I must have recourse to the proverb which says, 'If the cap fits you may wear it.'"

"A truce to words, my dear ones; and, as I hope the sad tale may prove interesting and beneficial, I will narrate it as concisely as practicable."

The old gentleman leaned his head back against the cushion of the comfortable reclining chair on which he was seated;. his daughter-in-law placed a footstool under his feet, and sat down in a low chair close to his side, resting her hand on the arm of the chair, and gazing up into the old man's benevolent countenance in an earnest attentive manner; while the son and husband stirred the fire into a cheerful blaze, and sat down opposite to his father and wife, looking alternately from one to the other with a contented, happy gaze, as if both were equally dear to him, and he, well pleased at the affectionate deference which his beloved wife paid to his venerable and equally dear parent. The old gentleman patted his daughter-in-law's hand, saying—"I will tell you the story, but I bargain that I am not to be interrupted."

At a fashionable watering-place large bills duly set forth, in gigantic type of red, blue, and black, that on a certain day, by the kind permission of the officers of the —— Regiment, the band appertaining thereto would perform certain celebrated pieces of concerted music, for the benefit of a particular charity in the Spa-grounds. Need I say that

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most, if not all, the residents and visitors flocked to the place under the pretence of hearing the music, but the majority went to see and be seen, to gossip about their neighbours' affairs, and to show off their *récherchés* toilettes. Some few people who had a passion for fine music, and liked to hear scientific compositions well performed, went also, and amongst that number were your mother and myself. The wind was high, and the clouds threatened rain, therefore the musical performance took place in the concert-room of the Spa, which was crowded, and among the audience were many lovely children, and none more beautiful than Arthur Tremorman, a fine little fellow of five years of age, and his parents' sole offspring. His long flaxen hair fell in luxuriant curls about his face and over his shoulders, his cheeks and lips were ruddy, his fair skin glowed with the roseate tinge of health, and his large, clear, blue eyes sparkled gleefully as they glanced from one to the other; and he smiled in sportive merriment upon being recognised and caressed by some ladies of his mother's acquaintance, who expressed their admiration lavishly, loudly, and injudiciously. A casual observer could see this was a petted child; his large flapping hat was of the finest leghorn, the long waving plume of blue and white ostrich feathers, which drooped gracefully over the wide brim, was of the most expensive description; his short and full tunic was of the costliest purple velvet of Genoa, and his broad sash of crimson was of the richest manufacture which the looms of Lyons could furnish. In short, your mother declared that the money which had been expended upon the luxurious and absurd adornment of that child would have supplied a labouring man's family with food, fuel, and clothing for weeks. The Honourable Mrs. Tremorman was seated about the middle of the room, but Arthur insisted upon sitting on the front bench, "so that he might be quite close to the music," and the nurse was ordered to take the spoiled child to the coveted spot. For a short time his attention was engaged, but he soon exhibited signs of weariness, and commenced flourishing a horsewhip which he held in his tiny hand to the imminent danger of those who sat near him. Several ladies quietly removed from their seats, and his gentlemen neighbours did not appear to relish their propinquity to this troublesome urchin and his playthings. At length Arthur slightly struck a youth near him, and then his nurse endeavoured to take the whip away

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from him, but the child struggled and kicked, and, eventually getting off the seat, commenced whipping a ball. As you may suppose, this little torment disturbed those who wished to listen to the music, and none more than your mother. The child soon became weary of his game and began running across the room between his mother and nurse, trampling upon ladies' silken robes and the gouty toes of gentlemen with the same unconcern. Mrs. Tremorman, despite her haughty air of defiance, saw many exchange significant glances, and she coaxed her petted darling to sit upon her knee, while she played with his curls and patted his rosy cheek, beating time to the music. For about five minutes Arthur was tolerably quiet, then he tried to get down; but his mother kissed him, and coaxing him, threw her arm around him: the child struggled finding that he was held, and with one little hand slapped his mother's, and with the other her face, saying, "*I will have my own way and do as I like;*" and his mother allowed him to jump upon the ground without rebuke, when this spirited young gentleman recommenced racing between his mother and nurse. The young tyro speedily desired a more circuitous route, and tried to run before your mother; but as Arthur was passing she rose and laid her hand upon his shoulder, saying, "You shall not run before me, as you cause me extreme annoyance by your rude behaviour, which is that of a naughty undutiful child." Arthur ran to his nurse and burst into tears, who soothed and petted him, whilst his mother cast indignant glances at yours. The concert shortly concluded, and Mr. Tremorman joined his wife as she was leaving, and the lady immediately gave him an account of your mother's reproof, adding that she was an impertinent creature. Your mother could not avoid overhearing this remark, and she quietly turned to Mrs. Tremorman, saying, "If your observations refer to me, they are not applicable, as my reproof was most pertinent, and, as a mother myself, I say, in all kindliness, unless you restrain your headstrong boy, he will eventually cause both you and himself bitter sorrow." The honourable lady did not vouchsafe a verbal reply, merely tossing her head disdainfully; but her husband said, "I quite agree with you, and I regret that you did not give the young dog a sound flogging, he richly deserved one.

* * * * *

"I *wo'an't* come out of the gutter, mother, I 'm play'n at

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horses, and horses go in the muck; I'll play as long as I like, and if you try to take me home I'll kick you—you see if I *do'an't.*"

The speaker was a sturdy boy of six years, whose little frame was well knit, and whose mottled skin betokened the full enjoyment of earth's greatest blessing. In short, he was a good specimen of a thorough-bred, free-born Briton; and this juvenile exhibited a full-grown John Bull's propensity to assert the right of free will, both in thought and action. This prerogative he practically demonstrated, by manfully resisting his mother's efforts to drag him out of the muddy gutter, in which he was splashing and luxuriating with the delight of a young pig or duck. His mother had almost succeeded in bearing him off in triumph, when the lad gave her a violent kick, which caused her to let go his hand, and off he ran at full speed to the gutter to recommence his pastime. I had been a tranquil spectator of this scene; and when the woman turned limping away from her son without reprimand, saying, "Oh, Billy, you 've hurt me very bad, where you kicked me '*afoore*;'" I thought it was time to interfere, as I knew that both she and her husband were honest industrious folks, so I addressed her, saying, "Mrs. Giles, indeed you are very wrong to allow your child to set your authority thus at defiance—why do you not compel him to go home with you?"

"I can't, Sir, make him come against his will, and he is too strong for me to carry him home—he is quite my master now."

"But why do you let him master you? tell his father of this conduct, surely he could manage him, and I am sure, that a few good canings would soon cure his fancy for wallowing in the mire, practising disobedience, and kicking his mother: why don't you send him to school? I have told your husband several times, that I would get him into the National School, where he would be both clothed and taught his duty to his God, parents, and neighbours."

"Thank you kindly, Sir, my master told me what you were kind enough to say, but—but, Sir, Billy don't take to book learning, and as he is our only one, we don't like to *contrary* him, and we think that if we sent him to school he might be punished and flogged."

"Which he certainly would be, if he merited either; but indeed, I think, that you are much to blame, in allowing that big boy to run wild as you are doing, and as I have a

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very great respect for both of you, come up to me this evening, with your husband, and I will talk over the matter with you."

"Since you are so very kind, Sir, I will tell my master, when he comes home from work, and will make so bold as to come, after we have had tea, and tidied ourselves a bit."

During this colloquy, the young hero strutted about in the gutter, until his legs and clothing were begrimed with mud, as, with a thorn switch, he scattered the fluid mire around and about; I called to him to cease his sport and come to me: but Billy Giles planted his feet firmly in the mud, staring me in the face without attempting to budge one inch; I walked towards him, saying, that unless he instantly left the gutter, I would give him a flogging with the cane I carried. I suppose the child read determination in my countenance, as he instantly quitted the favored spot, and stood with his head hanging down.

"Hold up your head, Sir, and let me see what a disobedient, wicked child looks like." As the lad slowly raised his head, I then saw, that his right temple was covered with a plaster, and I enquired the cause of his mother.

"A horse did it, Sir."

"But what were you doing to the horse, Billy?" After an instant's hesitation the child replied,

"I struck at him with father's big whip, and then he kicked out at me."

"That served you quite right, for your cruelty; what business had you to strike an unoffending animal, or meddle with him?"

"I would'nt if I had *knowed* he meant to kick me."

"Let this be a warning to you then, and remember, that sooner or later ill deeds meet with punishment. Will you go home now with your mother?"

"I don't want to go home."

"But your mother wants you to go home and that is sufficient; if you will not go home quietly, I shall be obliged to make you, by caning you until you consent to obey your mother: will you go home or not Billy?"

"I'll go then, with mother."

"That's right, and my boy, don't let me see or hear, that you kick again; in fact I am not certain that I ought not to cane you now, for your disobedience towards, and for kicking, your mother. Good morning, Mrs. Giles. Although I am not an advocate for brutalizing a child by constant

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blows, still a little salutary correction is, like physic, necessary at times, although unpleasant; and an occasional dose of birch in early life, saves both parent and child many an after heartache. I will have a little conversation on this subject with your husband this evening."

CHAPTER II.

Circumstances, unnecessary here to relate, made me acquainted with the family history of the Tremormans. We will pass over the boyhood of Arthur, and take up his history when he has attained his nineteenth year.

"Sit down, dear Arthur," said his mother, "do tranquillize yourself, I will try and coax your father to let me have the money, although I know not under what pretence to ask him for it for my own use: unfortunately I have it not in my power to supply you from my own resourses, as you have emptied my purse."

"I always meet with excuses from you, mother; I tell you again, that the money I must have, as it is to pay a debt of honour."

"I thought you faithfully promised me, my dear boy, when I gave you the last hundred and fifty, that you would not gamble again." And this speech was made in a deprecatory tone of voice, as if the mother were the delinquent, instead of the son.

"That's right, mother, taunt me, remind me of my folly in giving a promise for which my most intimate friends have laughed at me; and as you have thus goaded me, I consider my promise cancelled, and I will play at cards as often as I choose; you hardly deserve to be told, that up to this present time I have not broken my word, neither touched card nor dice-box, for the money I have lost was a bet upon a boat race—I will not be disgraced, and made the talk of Oxford, as a man who does not pay his debts of honour—I would blow my brains out first." And Arthur stamped about the room in violent indignation, assuming the air of an exceedingly ill-used person.

"My dearest Arthur, do not talk in that horrid manner, you quite alarm and unnerve me; do compose yourself, and I promise you the required sum shall be forth coming tomorrow; and in return let me intreat you to be more steady, and less expensive, for it is with the utmost difficulty that I have hitherto been able to supply you with money."

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"Then my father should make me a larger allowance; what is a paltry three hundred a year, I should like to know, for one who is heir to seven thousand per annum? If you loved me, as you pretend, you would ask my father to double my allowance at least. But I suppose you prefer compelling me to come sueing to you when I want money —women always like to have power."

"Arthur, love, let me implore you not to say these dreadful things; you ought to know how willingly I would ask, nay, entreat your father to double or treble your allowance if entreaties were likely to prove efficacious, but he is so displeased at the account given by your tutor of your conduct, that he even talked of reducing your allowance."

"That I would never stand," said Arthur furiously; "does the governor think that I am a child, to have money doled out to me according as my behaviour pleases or displeases him? what business has my tutor to trouble his head with my amusements, I should like to know. But I have no time to remain talking here—tell me, plainly, will the money be ready for me by twelve o'clock to-morrow?"

"Yes, my dear boy, it shall be; only do promise me, that you will not gamble or bet again, at least for some time, as it is with the utmost difficulty that I can procure the money you now want. Let me kiss you, my handsome Arthur, and do give me your word to be less extravagant."

"If you want to kiss me, kiss me, and have done with it; but as for extracting a promise, that is quite out of the question, *as I will have my own way and do as I like.* So good morning, mother, and remember the cash must change hands at twelve to-morrow." And this dutiful son turned upon his heel, humming an opera air, his mother saying:

"Do not be very late to night, dear Arthur; remember your promise to escort me to Lady Taverton's soireé; there will be some nice girls there, and I promised to show our hostess one of the handsomest men at Oxford." The Honorable Mrs. Tremorman might have added, and one of the most vicious.

"Bah! mother, how fond you old women are of gabbling."

* * * * *

William Giles is now twenty years of age, his father, mother, and a respectable athletic looking artisan are seated around the fire in the house of the former—Honest Giles

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and his wife look careworn and sorrowful, as they anxiously listen to the earnest conversation of the artisan.

"I be main sorry, neighbour Giles, but I can't keep Bill any longer; his example corrupts all my other 'prentices. I have tried hard, as it only wants a year to his time being up, but it won't do; he seldom comes to work, and when he does he is idle, and certain to make a row. More's the pity, say I, for he's a good workman when he chooses. I have borne with him a long time for your sakes, but now he has taken to drink and poach, he must go. Think what a disgrace it was for the constables to come searching after one of my 'prentices, and to have Bill taken off in broad day light, and the neighbours all coming to me to learn what he had done. So neighbour Giles, right sorry though I be, the 'dentures must be cancelled, and I only wait for your consent to put them in the fire."

"I suppose I must consent, neighbour Grey, as you took my boy without a premium, and have learned him a good trade. I'm very grateful to you, and so is my missus, for all your kindness; and I feel you can't be expected to keep Bill after last week's business. But what can we do with him, as he don't mind me or his mother a bit; and he says he hates work. Can you tell us what to do for the best with our son, neighbour Grey?"

"Indeed I cannot, as Bill is a lazy scapegrace. I don't like to speak out, because you are in trouble, so telling my mind just now would be like hitting a man when he's down."

"Do speak out neighbour, for I know all you'd say is in kindness."

"Well then, since you will, I must say, you have made your son what he is by your foolish bringing up, letting him have his own way. When he was at school, you grumbled and complained because he was flogged when he played truant, and would not learn his book; and to please master Bill you took him away when he was twelve years old, because he threatened to go to sea, if he was kept at school any longer. You know, neighbour, I then told you, if Bill was my son I'd have given him a good rope's ending, as a taste of what he might expect at sea; I warrant me, my lad would not have liked that, and he would have gone to school quiet enough afterwards. But you spared the rod and spoiled the child, took your boy from school, and let him run about, mixing with them that were older and worse

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than himself. I then took him into hand for your sakes, hoping he would mend; and a pretty life he has led me. I didn't mean to say the last neighbour, but it slipt out unawares."

"No offence, for all you say is true, but I do hope Bill will mend, and his mother thinks if he was married his wife would steady him. He's very fond of your Mary, and minds her more than any one else, and I think your girl likes our Bill."

"More's the pity, I know she does, and with her quiet ways, it has often puzzled me, how she come to take a fancy to such a rollicking daring blade as Bill in spite of his good looks; but I can't hear talk of giving my girl to an idle drunkard, so no more of that, neighbour. I kept Bill a long time, for Mary begged me to do so, hoping that he would mend; and I promised her, if your boy was steady when his time was out, to make him my foreman, and in a year or so to take him into partnership; then if things went smoothly, I would give my consent to their marriage, as they were young enough to wait a bit. But all this is off now, for I don't think Bill will ever mend his ways, and dearly as I love Mary, I'd rather see her laid in her coffin than married to an idle drunkard."

"Don't say it's all off, neighbour; just let me tell Bill what you say, and if anything can have a good effect, that will; for he has quite set his heart on your Mary."

"Well, Mrs. Giles, I say again, if your son mends, and goes on steady for two or three years, he shall have my Mary, for I know she loves him; I believe a deal better than she does me, her old father. I must wish you good night, neighbours, its getting late; tell Bill what I have said, only mind, tell him all."

Grey had left the cottage but a few minutes, when a heavy footfall was heard, the door was pushed open rudely, and in walked Bill Giles, evidently slightly excited with drink, and seizing a chair he placed it in the middle of the hearth, and sat down, gazing at the fire in sullen silence. For a few minutes not a word was spoken, his parents merely exchanging sorrowful looks. At length his mother rose, and gently touching his shoulder said,

"Bill, dear, shall I get you some supper?"

"Keep your hands to yourself, mother, can't you; if I wanted supper I've a tongue in my head to ask for it."

"Don't speak in that way, Bill, or you will break my heart quite. I wish you would keep away from the

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public, for your own sake, for you know drink makes you ill."

"I'll go where I like, in spite of you, father, master, and all the rest of you."

"I'm sorry, Bill, you have no master now; your 'dentures is cancelled." And his father proceeded to narrate the events of the evening, winding up by alluding to Mary Grey.

During the time his father was speaking, William listened attentively, and when the former arrived at the end of his story, the latter was tolerably sobered.

"Well, father, I must say that neighbour Grey has been very kind, though I've tried him sorely at times. And I will try to do better for Mary's sake, though I feel down hearted like; for she told me this night she would not let me court her if I went to the public and kept bad company."

"Well, Bill, give up the public, and the bad company, I'm sure it would be much better for you, setting aside your love for Mary."

"All that's easier said than done; but I do think I'll try, for my present ways don't make me feel happy like."

"Oh, Bill, how happy your words make us; bless you; only keep to them, and you may be so happy with Mary for your wife, and we may look forward in our old age to seeing you comfortably settled, and your children climbing on our knees." Tears of pleasure filled the mother's eyes as this happy perspective floated o'er her mind; her husband looked happy, and the expression of the son's face had totally changed; when a low whistle was heard outside, but close to the cottage. Bill started up; then a tap was given at the window, and he opened the door and spoke in a very low tone for a moment or two with the new comer; he then re-entered the dwelling, saying,—

"I am going out, and you need not wait up for me, as I don't know when I shall be in."

"Oh, Bill, don't go; remember the last business, how nigh it was going hard with you then, and I'm quite sure if you're caught again they will send you to jail. You know what the magistrates said; if it had not been for father's good name, they would have imprisoned you then, as poaching was going on worse than ever, and they were determined to put it down."

"Don't bother me, mother; I did as I liked when I was

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a boy, and I will do so now;—don't cling round me, mother, to stop me, for go I will. I must hurt you to get away, if you won't loose me."

"Bill, if you lay a finger on your mother, I'll knock you down."

"No, no, don't touch him," and the wretched woman, dreading a collision between father and son, unwound her arms from her child's neck. The moment Bill felt himself at liberty he rushed out of the cottage, and his mother, overpowered by grief sank upon the floor, exclaiming, in tones of bitter anguish, "Woe's me, for my child will send me to the grave, mourning that he ever saw the light."

CHAPTER III.

The sun shone brightly, the birds carolled tunefully, the flowing streams rippled gently, and all nature wore an aspect of tranquil enjoyment, as the church bells rang merrily in commemoration of the natal day of Arthur Tremorman, who that morning had completed his twenty-first year. Preparations were made by Mr. Tremorman to entertain his tenantry in the park, and his high born friends in the house, and invitations had been sent to all who had the slightest acquaintance with the family; for, said the haughty Mrs. Tremorman, it is not many who have an only son, so handsome as my boy, and who is heir to seven thousand per annum; and I wish as many as possible to envy my happiness.

"I should like to speak with you, Arthur, in the library for a short time."

"Defer your lecture, Tremorman; let Arthur enjoy himself the day he becomes his own master, at all events."

"To the best of my belief," replied Mr. Tremorman, to his wife, "Arthur has been his own master from the time that he could speak or form a will of his own: nevertheless, I must speak to him alone; follow me Arthur." The son reluctantly obeyed, muttering, "What a confounded bore these jobations are."

"I hope, Arthur, that you will now firmly resolve to adopt a totally different course of conduct, and select a new set of acquaintance."

"I am sure, sir, that my acquaintance are unexceptionable: they are all men of better birth than myself."

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"They may be the latter, but not the former, as your most intimate friends of your own age are gamblers. I do not allude to the female portion of your acquaintance, as I will not pollute the roof under which your mother dwells by naming them. It is a painful, but necessary task, for me to take a retrospective view of your conduct to the present time. At Eton you were invariably in mischief, and complaints were constantly made by the masters, not merely of boyish misdemeanours, but general bad conduct, such as violence of temper, setting all rules of decorum and society at defiance, and totally neglecting your studies. I sent you to Oxford, apportioning you a liberal allowance, you, nevertheless, contracted debts with all who would give you credit. You misconducted yourself grossly, attending to nothing, save cock-fighting, boat-racing, and tandem-driving; for indulging in these amusements you were repeatedly reprimanded, rusticated twice, and at last I was obliged to take your name off the books, to avoid the disgrace of having my son expelled the University. I am well aware, that since your too indulgent mother has found it impracticable to supply you with money to meet your reckless extravagance, you have been raising funds at an exorbitant rate of interest, and have executed bonds payable at my death. Arthur, this last has wounded me deeply, as it is a terrible thing for a son to calculate deliberately, the probable duration of his parent's life. Your general conduct is profligate, inconsistent with your position, and I do not hesitate to say, that your habits would disgrace one who had never received the blessings of a liberal education. I say all this in sorrow, not in anger, and I ask you, Arthur, with a father's love, to alter your course, that I may yet live to be thankful that I have a son."

"Permit me, sir, to say that I think you are rather harsh and unreasonable. I only act like other young men of my standing, who have no taste for the austerities of existence."

"Answer me straightforwardly, Arthur, will you or not give up your disgraceful connections, and behave as one who feels that it is his duty, to devote a part of his time and income, to the improvement of the lot of his less fortunate fellow men."

"My dear Tremorman," said his wife, who had entered the room and overhead the concluding sentences, "the guests are arriving, and you really must come and receive

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them. Surely you have lectured dear Arthur quite enough for one day, and as for asking him for promises, that is too absurd, as you know very well that he always did as he chose, and always will, I am quite sure."

"Spoken like an oracle, mother; and you might have added, that I am too old to mend."

"I fear so, too," said his father, with a deep drawn sigh; adding, "THIS IS THE RESULT OF UNCURBED SELF-WILL IN CHILDHOOD."

* * * * *

The sun was setting, and his dying beams were tingeing with golden hues, the foliage of the trees which were planted when Arthur was born. The tenantry have drank the young man's health in the strong ale which was brewed at his birth, and all have wished him long life, and many years of happiness. As the evening closed in the good people formed into groups to amuse themselves in their own way, until the great folks, who were feasting in the house, should join them, when dancing was to commence. One of these groups was composed of Grey, his daughter, Giles, his wife and son. Mary Grey was then as pretty a girl as could be seen, and Bill Giles as good looking a young fellow; despite the half angry glances which ever and anon he bestowed upon Mary.

"I don't know why you should look so cross at me, William; what have I done to vex you?"

"I did not know I was looking cross, Mary, though no wonder if I did, when I think of the way in which the young squire has been running after you to-day, asking you to drink his health and such like, and pleased enough you seemed with his attention, I must say."

"Dear William, what are you saying; even if I was not engaged to you, what good could come to me of a gentleman's notice, like Mr. Arthur; I'm sure I only answered him civilly, so do make it up, and look kindly at me; I declare the music is striking up, so let's go and join the dancers."

"Come along then, dear Mary; won't you come and look on, mother, for, though you say you're too old to dance, you an't to look on?"

"We'll rest here a bit," said Mrs. Giles, "as both father and neighbour are a bit tired. You go and enjoy yourselves."

Just as Bill and Mary took their places in the country-

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dance, Arthur passed, evidently in search of some one, and as evidently exhilarated by champagne. The instant that he saw Mary he seized her hand, saying, "My pretty Mary, you must be my partner; remember, you half promised to dance with me."

"Yes, sir, but after I had danced with William."

"Let him wait; you shall be my partner in this country-dance."

"Indeed I cannot, sir."

"But I say you shall;" and Arthur tried to throw his arm around Mary.

The girl, half frightened, clung to Bill, who had been looking at Arthur with flashing eyes; but he controlled his passion, and in a firm, but quiet tone said, "You see, sir, that Mary don't wish to leave me; let her alone, if you please."

"How dare you speak to me; I am astonished that you have the audacity to come within the park gates; and I am more surprised that any decent girl, much more Mary, would condescend to dance with a fellow who has been in jail for poaching. I tell you, Mary, you shall not dance with that fellow, so come with me;" and this time Arthur placed his arm completely around Mary's waist.

"Take your arm away, Mr. Arthur; I will not dance at all with any one."

"You shall with me."

The countenance of William Giles expressed strong but suppressed emotion, as he looked fixedly at Arthur, saying, "You *must* take your arm from around her."

"How dare you say must to me, you ruffian; I will not take my arm away."

"Then, sir, I *must* make you;" and Bill laid his hand upon Arthur's arm, who said,

"If you dare to touch me I 'll strike you;" and as Bill endeavoured to release Mary, Arthur struck him a back-handed blow, saying, "Take that you unhung felon!"

William Giles, infuriated by this epithet, returned the blow with his clenched fist, striking Arthur on the temple; the blood gushed out—the young man fell a corpse at the feet of the girl he had insulted. The noise had attracted the attention of Mr. Tremorman and his lady, who hastened to the spot just as the bystanders were lifting the body. In vain they endeavoured to prevent the mother seeing the bleeding corpse of her son. She made her way through

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the throng, gazed for a moment in speechless amazement, when, recognizing the features of her handsome son, which were partially obscured by the streaming blood, fell to the ground shrieking wildly, "My darling boy has been murdered!"

William Giles was to take his trial for the murder of Arthur Tremorman, and I will not attempt to pourtray the hopeless misery of the parents, either for the dead or living son. All pitied and respected alike the father and mother of the homicide, and a subscription was entered into to procure the best legal assistance from London, and hopes were entertained that Bill might be acquitted, as there were many extenuating circumstances, and he had received great provocation.

The day of trial arrived; the judge was seated on the bench; the counsel were prepared with their briefs, and the court was crowded to suffocation; all eyes were rivetted upon the empty dock; the door opens—the jailer enters; all gaze eagerly expecting to see the prisoner; but the jailer is alone, consternation imprinted upon his pallid face. Enquiring looks are interchanged, mutterings are heard, but all is hushed as the judge utters distinctly, "Bring in the prisoner."

The jailer replies, falteringly, "I have just found his dead body hanging in his cell!"

William Giles, despairing of an acquittal, had, in a fit of impetuosity, taken his life. I will not dwell upon the wretchedness of all who were connected with these lads. Mrs. Tremorman became a hopeless maniac, her husband deploring alike her loss of reason and the death of his son, which had been caused by the indulgence of *uncurbed passions*. The Giles's bore their heavy affliction patiently, feeling that much, if not all, the grief they endured was the result of their allowing their son to set their authority at nought in *early life*. Poor Mary pined and drooped from that sorrowful night when her lover laid her insulter dead at her feet; and in three short months from that date the grave closed over the remains of the unfortunate girl. Her father has never since been seen to smile.

* * * * *

"Now, Janet, tell me will you continue to indulge your children as you have done?"

Janet wipes the tears from off her cheeks, and replies, "No, indeed, I will punish, nay, flog them, whenever they are DISOBEDIENT OR SELF-WILLED."

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SONNET.—COMFORT.

Take up thy cross, good brother ; is it well
To droop and falter ?—if the path be long
And thorn surrounded, thou should'st climb along
The weary steps as pilgrim to his cell,
Singing some joyful lay, whose tones shall quell
The mournful utterance of each sad heart's song :
Nay, be thou patient,—in a firm and strong
Endurance lives Faith's ever potent spell ;
On through the press, Love waits, and smiling keeps
A gentle vigil o'er Life's parting way.
The portal opens,—there no mourner weeps,
No sorrow glooms the brightness of the day :
Look up ! thy griefs will pass while Memory sleeps
In the sweet Lethe of Hope's golden sway.

W. B.

AN APOLOGY.

Addressed to the R. W. Brother ALEXANDER DOBIE, *Grand Registrar, P. G. M. for Surrey, &c. &c. &c. Written after the* CONSECRATION OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS.

DOBIE ! forgive, what in mistaken mood
And bygone days I uttered : thinking, then,
Less of all else than of that best of men,
Who now, like thee, is better understood.
His was my fealty ; for, unselfishly,
When sunshine friends—some whom my willing hand
Had helped to raise, higher than *I* could stand—
Shunned or maligned, *He* saved, *He* succoured me !
To him, to CRUCEFIX, I owed—still owe—
Unbounded gratitude ! And fancied wrong
To him, feelings awoke too deep, too strong
To be controulable. Now that I know
How misdirected, how unjust to *thee*,
They were, DOBIE ! I pray thee, thus, to pardon me !

J. LEE STEVENS,
Past Grand Steward.

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THE HOLY CROSS.

THE Cross will be recognized as an emblem, in some of the higher parts of Masonry, and its import therein known to the initiated. Its value as a symbol in the Christian religion need not here be enlarged on. The ancient Egyptians used the cross, or the *Crux ansata*, as an emblem of resurrection from the dead, or of the life to come; and in the early times of Christianity, it is stated, that many Gentiles were converted to the true religion, from the similarity of some of their mutual symbols. Do not let us suppose there is any impropriety in admitting this, as some of the very earliest fathers advised, that the Christian ceremonies should in many cases be engrafted on those of the heathens: and Gregory Naziansene gives a particular account of the manner in which popular Pagan rites were made subservient to the advancement of the Christian faith. Indeed some of the heathen observances would almost appear to be imperfect types of the future perfect dispensation; and the ceremonies of the fate of Adonis, which were emblematic of the seeming death and revival of nature, shewing the twilight of a future state; and other similar rites may be considered as a glimmering of the bright light afterwards fully manifested in the death and resurrection of our Saviour.* Middleton, writing from Rome, now many years since, says, "We see the people worshipping at this day, in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies as the old Romans."

In the first days of Christianity, miraculous legends were framed, if they did not exist, relating to all objects of sanctity: the Cross, and the various articles connected with it had speedily, therefore, their histories. These varied in some particulars, but the most popular seems to have been the following, which may in part have been founded on some early traditions of the Jews.

At the death of Adam, his son, Seth, applied for some of the oil of mercy, and a slip or branch of the tree of life was given him, (the tree whereof we read in the Apocalypse "the leaves shall heal the nations") to plant on his father's grave.

* See "Freemasons' Quarterly Magazine and Review," p. 7.

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> " Ce rain tant montepliera,
> Que une crois faicte en sera,
> Où la vie recovrera mort,
> Qui aus âmes donra confort,"

says an old French mystery. According to another legend, an Angel gives Seth three kernels from an apple of the tree of life, of which, having first made an oil from them to anoint his father's body, he places one in his father's mouth, and the two others in his nostrils. From these, or from the branch according to the other legend, sprung the tree from which the Cross was made. There is a representation of this legend in one of the stained glass windows of St. Neot's church in Cornwall, where Seth is seen placing the grains under his father's tongue, with the inscription " *Hic Seth ponit tria grana sub lingua Adæ.*" This church is well worth visiting by those Brethren who take an interest in such subjects; all the windows are of stained glass, which were restored a few years since by the munificence of the then patron, the late Rev. Richard Gerveys Grylls, whose son, the Rev. Henry Grylls, the Grand Chaplain for Cornwall, and a zealous Mason, is now the vicar.

From the above mentioned tree, according to some of the Rabbinical traditions, the rod of Moses, with which he performed his miracles, was taken; and also the wood with which he cured the bitter waters; as well as the pole on which the brazen serpent was elevated. At the time of the building of Solomon's temple, the tree was cut down for the purpose of being used; but, when required, it always proved too long, or too short, or too narrow; it was therefore at last thrown aside as useless for the temple, and employed as a bridge; which, however, the Queen of Sheba, at the time of her visit to Solomon, refused to cross; stating that it would prove the ruin of the Jews. Being used also as a seat, the Sybil would not sit upon it, predicting that the Redeemer of mankind would die triumphantly thereon. It afterwards laid in the pool of Bethesda, from whence it was taken to form the Cross. So that from Adam, in whom we all die, sprung, according to the legend, the tree, by means of our Saviour's sacrifice whereon, all men receive life eternal. It is stated in one account, amongst other minutiæ, that the smith who was desired to make the nails, feigned sickness to avoid doing so, but his wife came forward and did the work. After the death of our Saviour, the cross, which, with its accompanying imple-

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ments had been buried in rubbish, was lost sight of until the time of Helena, mother of Constantine the Great, who went to Jerusalem in the year 326, and after diligent search found it, together with the two crosses on which the thieves,—Titus (the penitent) and Dumachus,—as they are called, were crucified; and also the three nails, and the inscription, but this being detached from the Cross, there was a difficulty at first in identifying the true one. This was removed by placing them by the side of a lady dangerously ill, who was restored to health directly the true one was applied. Helena gave the nails and part of the Cross to her son, and placed another part with the inscription in a church at Rome, which she then founded. According to some writers, Constantine placed one of the nails on the bridle of his war-horse, and one on his sword; and the third was cast into a dangerous gulf of the sea to appease a storm. One of the nails with part of the Cross, and the spear of Charles the Great, formerly that of Longus or Longinus, were afterwards, according to Fabian, in the possession of Athelstan. Part of the Cross, with one or more of the nails, and the crown of thorns, are said to be at Notrê Dame, in Paris. As may readily be supposed, the relics of the Holy Cross throughout the many churches which profess to be possessed of them, would far exceed its size if put together, but others must reconcile this incongruity. Longus, or Longinus, before mentioned, was the soldier, or knight, as some accounts call him, who pierced our Saviour's side.

> "Longeus came with a long spere
> And claue his herte asonder."

He was blind at the time, but received his sight from part of the flow of blood and water touching them, and was converted in consequence, and sent to prison because he would not deny the miracle. One of the commissioners for the suppression of monasteries, Dr. London, writes to Cromwell, in 1537, of Reading Priory:—"I have sent uppe the principall relik of idolytrie within thys realme an aungell with oon wyng that browzt to Caversham the spere hedde that percyd our Saviour is syde upon the crosse." This is one of the many proofs of ignorant superstition brought to light by those commissioners, who, it must be remembered however, were not impartial men, and who sought to cast an unjust odium on genuine relics, where, by possibility any might exist.

JAN. T

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BAAL'S BRIDGE, LIMERICK.

(With an Illustration.)

THE drawing,* which faces this article, represents the obverse and reverse of a Masonic square, which was discovered in excavating the foundations of Baal's Bridge, in the city of Limerick, in November 1830. It was dug out of the *eastern* corner of the foundation of the *northern* land pier on the King's Island or English Town side of the river Shannon, where the abutment of the new bridge now stands. It passed immediately into the possession of Bro. James Paire, R. A. and P. G. A.; and we understand it is now in that of Bro. Michael Furnell, of Caher Elly Castle, in the county of Limerick.

We are told by Ferrar,† in his "History of Limerick," that the year in which Baal's Bridge was built has never been ascertained. "It is part of the estate of the Earl of Shannon, and is certainly a matter of surprise that any bridge should be included in a grant or patent, and thereby give the proprietor a liberty to let a part of it for the purpose of building houses. The bridge was scarcely passable until the houses on the eastern side of it were purchased by Parliament and thrown down."

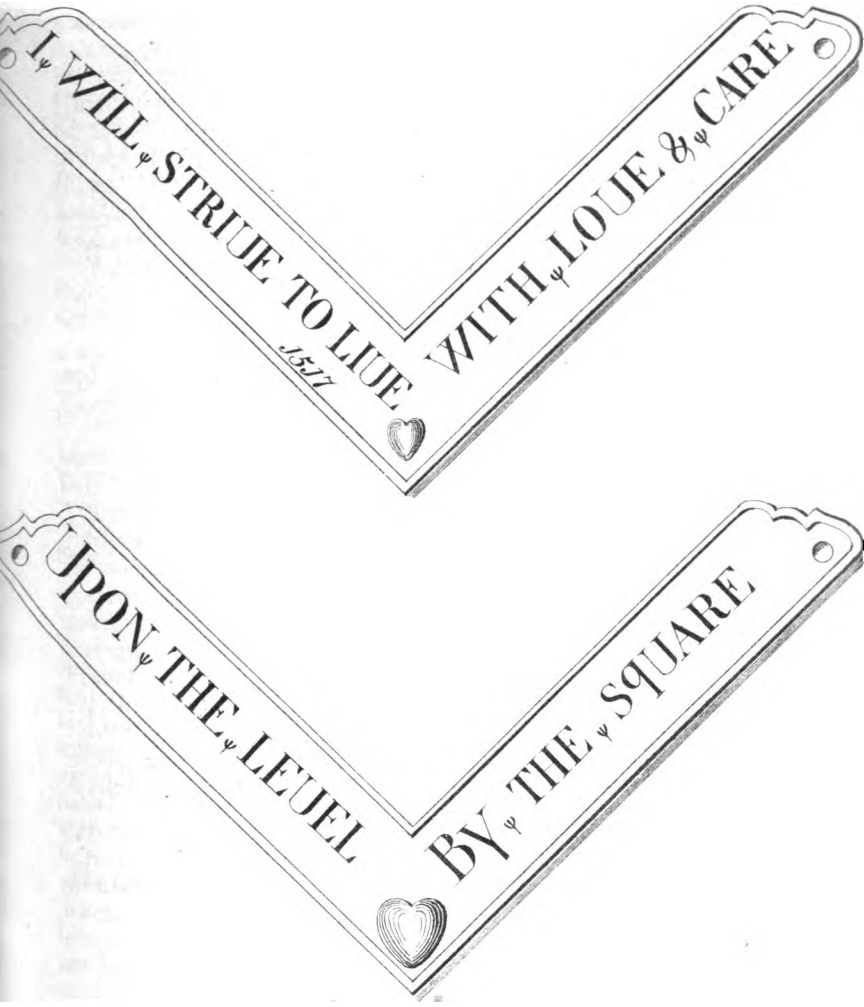
If our author be correct in giving such great antiquity to the bridge in question, what explanation are we to give for the date, "1517," which is engraved upon the Masonic square, of which we give a drawing? The only way that we can possibly account for it is, that the square was laid there during some repairs at that date, for the bridge seems to have suffered much from floods. From the same author we learn that, in the year 1705, during "a storm, which lasted from ten o'clock at night to eight in the morning, the tide covered half of Thomond's Bridge, and *forced up* part of Baal's Bridge;" and again, in 1775, "a high tide forced away part of Baal's Bridge, and several of the houses fell down, by which the bridge was rendered impassable for several weeks. Mr. Berry, sitting in his room on the bridge, the

* A rough sketch of this more finished drawing appeared in the Volume of the "Freemasons' Quarterly Review" for the year 1842, p. 289,—we have had no hesitation in repeating it, inasmuch as the paper which it illustrates contains many interesting details, which were not alluded to on the occasion to which we refer.—ED.

† Lim. A. D. 1787, page 208.

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Ancient Masonic brass Square.



Discovered in examining the foundations of Baals' Bridge, in the

CITY OF LIMERICK

November, 1830.

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floor gave way, and he dropped into the river, the stream carried him down to the new bridge, where he was taken up alive by the resolution of John Fitz Gerald, a sailor." In White's M.S. we find that, at a much more remote period, namely, on the 18th February, 1667, a most violent storm arose from the W.S.W.; there was also a spring tide which did not ebb for fourteen hours; it rose to the Court-house in Quay-lane, forced up one of the arches of Baal's Bridge, overflowing the shops and houses there. Entire houses and quantities of corn were carried away, the banks of the river levelled, and several vessels wrecked.

Violent as were the storms which Baal's Bridge survived, they did not equal the stormy strifes and battles which were fought in its neighbourhood. But we will pass over them, and give our readers a specimen of some of the gay and joyous scenes for which Limerick was once famous, as described by Ferrar in his own times.

"The 12th of August, 1777, being the Prince of Wales's birthday, the Limerick jubilee commenced with a fancy ball On Wednesday the 13th there was a play. On Thursday the 14th a Venetian breakfast in Mr. Davis' gardens; at noon a regatta and boat race; in the evening an opera. On Friday morning there was a sacred oratorio performed in the Cathedral Church; in the evening an assembly. On Saturday morning a concert of vocal and instrumental music. On Monday the 12th of August the Franchises of the city rode in the most magnificent manner ever known, all the corporations of the city having taken vanity to provide the best horses, furniture, standards, music, &c. They assembled in the King's Island, and proceeded over Baal's Bridge in the following order:—

Peace Officers, with the city regalia.
Mayor, Sheriffs, Aldermen, and Burgesses.
The Limerick Union, consisting of one hundred citizens in buff and blue.
The Smiths, with Venus and Cupid in a phaeton.
The Carpenters and Clothiers, with Bishop Blaze.
The Cordwainers, Tailors, and Coopers.
The Skinners, Tanners, and Sadlers.
The Bakers, Barbers, and Surgeons.
The Butchers and Chandlers.
The Tobacconists, with the King of Morocco, closed the procession."

We are further told that Colonel Smith was the inventor of this jubilee, and that he had a taste suited to such amuse-

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ments, which was of service to the city, because it brought a great concourse of people from all parts, who expended large sums of money. The ladies, bless their hearts! were as patriotic in those days as they are at present, for they appeared in Irish manufactures at the fancy ball, which served the trade both of the city and kingdom.

The good citizens of Limerick seem to have been sorely tried by monopolising patents; that described in Davis' MS., was even worse than the inconvenience complained of by Ferrar, in consequence of the grant of Baal's Bridge to the Shannon family; we quote from the MS., A.D. 1634:—

"A man from Dublin came, 'twas said a Scot,
A patent for a ferry he had got
'Twixt Limerick and Parteen; he did demand
So much money to be paid in hand
That the city with him refuses to deal,
Resolved a causeway to make for public weal,
Through Monabraher bog: 'twas this year done,
And so the man away with his patent run,
The disappointment appeared so,
He died by the way; no more of him I know."

The causeway above alluded to was finished in the following year, recorded, according to Ferrar, in an inscription on the bridge near Whitehall, formerly called Mile End, which was as follows:—

"Hunc Pontem ac viam stratam, fieri fecit Petrus Creagh filius Andreæ Major, civitatis Limeriencis sumptibus ejusdem civitatis, A.D. 1635."

Thus was Limerick freed from the extortions of the scot, and her citizens gained the advantage of a dry road to Parteen, instead of running the chance of a ducking in the Shannon.

We would suggest the propriety of placing such Masonic antiquities as the one which has led to these observations under the care of the Grand Lodge of the country in which they may be found; the collection of them would not only be highly interesting in itself, but might lead to the elucidation of various historical facts connected with the Craft. We shall be obliged to any of our Limerick Brethren who can give us any further information relative to the date of the building of Baal's Bridge.

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THE RISE OF THE FIVE ORDERS OF ARCHITECTURE.

BY BRO. STEPHEN BARTON WILSON,
P. M. CADOGAN LODGE, NO. 188, &c.

Delivered on various occasions at the Emulation Lodge of Improvement, No. 318.

In the history of man there is nothing more remarkable than that Masonry and civilization, like twin sisters, have gone hand-in-hand. The orders of architecture mark their growth and progress: dark, dreary, and comfortless were those days when Masonry had not laid her line nor extended her compass; the race of Mankind, in full possession of wild and savage liberty, mutually afraid of and offending each other, hid themselves in thickets of the wood, or in dens and caverns of the earth; in those poor recesses and gloomy solitudes Masonry found them, and the Grand Geometrician of the Universe, pitying their forlorn situation, instructed them to build houses for their ease, defence, and comfort.

It is easy to conceive, that in the early state of society, genius had expanded but little; the first efforts were small and the structure simple and rude—no more than a number of trees leaning together at the top in the form of a cone, interwoven with twigs, and plastered with mud to exclude the air and complete the work.

In this early period we may suppose each desirous to render his own habitation more convenient than his neighbour's, by improving on what had already been done; thus, in time, observation assisting that natural sagacity, inherent even in uncultivated minds, led them to consider the inconveniences of the round sort of habitation, and to build others more spacious and convenient of the square form, by placing trunks of trees perpendicularly in the ground to form the sides, filling the interstices between them with the branches closely woven and covered with clay; horizontal beams were then placed on the upright trunks, which, being strongly joined at the angles, kept the sides firm, and likewise served to support the covering or roof of the building, composed of joists, on which were laid several beds of reeds, leaves, and clay.

Yet rough and inelegant as these buildings were, they

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had this salutary effect, that by aggregating mankind together, they led the way to new improvements in arts and civilization, for the hardest bodies will polish by collision, and the roughest manners by communion and intercourse; thus, by degrees, mankind improved in the art of building, and invented methods to make their huts more lasting and handsome as well as convenient; they took off the bark and other unevennesses from the trunks of the trees that formed the sides, raised them above the earth and humidity on stones, and covered each of them with a flat stone or tile to keep off the rain; the spaces between the ends of the joists they closed with clay or some other substance, and the ends of the joists they covered with boards cut in the manner of triglyphs; the form of the roof was likewise altered, for being, on account of its flatness, unfit to throw off the rains that fell in abundance during the winter seasons, they raised it in the middle, giving it the form of a gable roof, by placing rafters on the joists to support the clay and other materials that composed the covering.

From these simple forms the orders of architecture took their rise; for when buildings of wood were set aside, and men began to erect solid and stately edifices of stone, they imitated the parts which necessity had introduced into the primitive huts, and adapted them in their temples, which, although at first simple and rude, were in course of time, and by the ingenuity of succeeding architects, wrought and improved to such a degree of perfection on different models, that each was, by way of eminence, denominated an order.

Of the orders, three are of Grecian origin, and are called Grecian Orders; they are distinguished by the names of the Doric, Ionic, and Corinthian, and exhibit three distinct characters of composition, suggested by the diversity of form in the human frame; the other two are of Italian origin, and are called Roman Orders; they are distinguished by the names of the Tuscan and Composite.

The Tuscan order is the simplest and most solid, and is placed first in the list of the five orders of architecture, on account of its plainness; its column is seven diameters high, the base, capital, and entablature have but few mouldings, and no other ornaments, whence it has been compared to a sturdy labourer dressed in homely apparel. This order is no other than the Doric, more simplified or deprived of

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its ornaments to suit certain purposes, and adapted by the inhabitants of Tuscany (who were a colony of the Dorians), yet there is a peculiar beauty in its simplicity, which adds to its value, and renders it fit to be used in structures where the rich and more delicate orders might be deemed superfluous.

The Doric is the first of the Grecian orders, and is placed second in the list of the five orders of architecture. Its column, agreeably to the modern proportions, is eight diameters high, it has no ornament except mouldings on either base or capital; its frieze is distinguished by triglyphs and metopes, and its cornice by mutules; being the most ancient of all the orders, it retains more of the primitive hut style in its form than any of the rest; the triglyphs in the frieze represent the ends of the joists, and the mutules in its cornice represent the rafters. The composition of this order is both grand and noble; being formed after the model of a muscular full grown man, delicate ornaments are repugnant to its characteristic solidity; it therefore succeeds best in the regularity of its proportions, and is principally used in warlike structures, where strength and a noble simplicity is required.

At this era their buildings, although admirably calculated for strength and convenience, wanted something in grace and elegance which a continual observation of the softer sex supplied; for the eye that is charmed with symmetry, must be conscious of woman's elegance and beauty; this gave rise to the Ionic order. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentils. History informs us that the famous Temple of Diana, at Ephesus, which was upwards of two hundred years in building, was composed of this order. Both elegance and ingenuity were displayed in the invention of this column; it is formed after the model of a beautiful young woman, of an elegant shape, dressed in her hair, as a contrast to that of the Doric, which represents a strong robust man.

Thus the human genius began to bud, the leaf and flower ripening to perfection, producing the fairest and finest fruits—every liberal art, every ingenious science which could civilize, refine, and exalt mankind; then it was that Masonry put on her richest robes, and decked herself with her most gorgeous apparel. A new capital was invented at Corinth, by Callimachus, which gave rise to the Corinthian,

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which is deemed the richest of the orders, and masterpiece of art; its column is ten diameters high, its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. This order is chiefly used in stately and superb structures. Callimachus took the hint of the capital of this column from the following remarkable circumstance: accidentally passing the tomb of a young lady, he perceived a basket of toys which had been left there by her nurse, covered with a tile, and placed over an acanthus root; as the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.

Yet not content with this utmost production of her own powers, Masonry held forth her torch, and illuminated the whole circle of arts and sciences; this gave rise to the Composite order, so named from being composed from parts of the other orders. Its capital is adorned with the two rows of leaves of the Corinthian, and the volutes of the Ionic, and has the quarter round of the Tuscan and Doric orders; its column is ten diameters high, and its cornice has dentils or simple modillions: this order is chiefly used in structures where strength, elegance, and beauty are displayed.

Painting and sculpture strained every nerve to decorate the buildings fair science had raised, while the curious hand designed the furniture and tapestry, beautifying and adorning them with music, eloquence, poetry, temperance, fortitude, prudence, justice, virtue, honour, mercy, faith, hope, charity, and many other Masonic emblems—but none shone with greater splendour than Brotherly Love, Relief, and Truth.

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ON THE

SYMBOLICAL CHARACTER OF MEDIÆVAL HERALDRY, AND ITS CONNECTION WITH FREEMASONRY.

(Continued.)

"Heraldry is in fact the last remnant of the ancient symbolism, and a legitimate branch of Christian art; the griffins and unicorns, fesses and chevrons, the very tinctures or colours, are all symbolical; each has its mystic meaning, singly or in combination; and thus every genuine old coat of Arms preaches a lesson of chivalric honour and Christian principle to those that inherit it."—LORD LINDSAY.

SUCH are the words of an author of no ordinary merit, and of one who does not treat our subject with the passing ardour of a mere enthusiast, but who upholds its value in a happy tone of thoughtful and philosophic feeling. In fact, there is something in Heraldry beyond its every day use, or rather *abuse* (for a great deal of our modern armory is anything but *proper*), and the slightest acquaintance with the history and progress of the science most indubitably proves that the present system of allotting armorial bearings to all claimants, without sufficient regard to their right to bear them, is totally at variance with ancient practice. Again, the pursuit of Heraldry as a science has been almost abandoned; what was in days of yore a *sine quâ non*, a necessary part of the education of the gentleman and the man of taste, is now either doomed to the scoffing ridicule of the "despiser of dignities," or to a partial existence in the folios of the antiquary and virtuoso. It is an obsolete remnant of feudal times, says one, another accuses it of assigning differences between man and man, which ought not to exist; but as such opinions as these prove the ignorance and blind prejudice of those who entertain them, their assertion only calls forth a sigh of compassion mingled with contempt. True it is that the study of Heraldry is more general than of late. The British Museum and other public repositories are ransacked for the precious writings of such men, and such Heralds, as were Dugdale and Ashmole, Seager and Le Neve; it is certain, too, that among the rising generation we have indications of a partial resuscitation of the

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almost forgotten science, bearings fought for on the plains of Poictiers and Cressy, are transferred by enthusiastic young ladies to the well-stuffed seat of a favourite arm-chair; and we ourselves have seen most undeniably mediæval lions, of which Mr. Pugin might well be proud, tricked out by patrician hands. A superficial knowledge of details is acquired, but the principle by which alone those details can be properly understood is altogether overlooked.

But it is not our place to enter into a disquisition upon Heraldry by itself; it is only in connection with Freemasonry, that we are called upon to commend its merits, and need we add, that in more points than one, it is in that very connection that its principles and details are best understood.

Before we leave the point at which we started, and proceed to a more immediate continuation of our last paper, we cannot help making a remark which we think *apropos* to our present subject.

In those degrees of the Craft styled the "Military and Religious Orders," armorial ensigns are allowed and generally used; for instance, in Templars' Encampments each Sir Knight is at liberty to bear his arms upon his shield or banner, and in many confraternities such a practice is not only usual, but strictly enforced. The consequence is, that many Brethren who have no right to bear arms, whose ancestors have never either won them on the battle-field, or purchased them at the Herald's College, are induced to adopt a distinction which does not fairly belong to them, and, in many instances, in doing so, they are unconsciously guilty of piracy by assuming the badge of a family whose name they may happen to bear. This practice, which arises more from ignorance and false pride than from any direct intention to defraud, or to rob another of his lawful property, ought to be discouraged. If a worthy Brother, more distinguished for his Masonic virtues than for his origin and pedigree, aim at the honours and privileges of Masonic knighthood, let him not straightway go to one of those accommodating gentlemen who insert in their shop windows the insinuating and attractive placard of "Arms Found," let him not, from an idea that such a course is necessary, assume what his truthful and honest mind must well know does not and cannot belong to him; but let him honestly confess that he has not a coat-of-arms, and let him

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either claim the indulgence of the Encampment to admit him as a knight without so necessary a qualification, or let him be satisfied with the humbler but no less honourable rank of a Companion. Since the dissolution of the Earl Marshal's Court, formerly regularly held and its judgments strictly enforced at the Herald's College, persons who assume arms without any right to do so may escape without public exposure and personal loss, but they must ever be apprehensive of what perhaps is as much to be dreaded, the contempt and ridicule of all who know their real position in life, and the falsity of their pretensions beyond it. There are not a few, too, we are sorry to say, who, relying on the ignorance or indifference of others, dare to snatch at the privilege of bearing arms, without showing an equal readiness to acknowledge it, except in their Encampment, and who, while they keep their peacocks feathers safely secreted from intruding eyes, allow the tax collector to leave their doors without making any return for armorial bearings. We suspect that the revenue is thus grossly defrauded, and did we not think that such conduct on the part of men who ought to know better may sometimes arise from sheer ignorance, we should not hesitate to condemn them as utterly unworthy of admission to the privilege of knighthood. But as we intend saying a little more on this subject on some future occasion, we will not further wander from our path, but will at once call upon our readers to accompany us in our backward journey from the beaten track of modern times to the unexplored and mystic regions of the past.

Having, we hope, satisfactorily proved the connection of the chevron with Freemasons and their Craft, we concluded our last chapter with an extract, to prove the use of this emblem as a distinctive badge by Carpenters as well as by Masons. Now it may not be generally known that in the middle ages these trades were often united, and pursued by the same persons. At any rate, each guild or confraternity of Freemasons numbered among its members certain cunning workmen, the result of whose labours we see around us in the intricately constructed roof, and elaborate carved work, which adorn so many of our ancient churches. To such men the chevron would be singularly appropriate, for, as we explained in our first chapter, the chevron is taken by some to represent two rafters leaning against each other, and forming the *tectum*, or roof of a house. Again,

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if our former quotation from Nicholas Upton, who says that the chevron was formerly borne "*per carpentarios et domorum factores*," do not sufficiently prove the occasional union of the two professions, and, when carried on separately, the strong connection which existed between them, we will endeavour to adduce evidence more conclusive, and at the same time bring forward one or two facts which may assist us in future enquiries.

We all of us know that there are various degrees in Freemasonry, and certain secrets attached to each, this is one of the first communications which is made to the newly-initiated Brother, but how few of us care to inquire into the history and respective attributes of those several ranks which constitute our Order. How few of us call to mind that those very degrees have been conferred upon our most remote progenitors, and rendered illustrious by the admission of so many of the master minds of past ages, to a participation in their several mysteries!

The three first degrees among the Freemasons of the middle ages appear to have been as follows:—

1st. The *Latomus*, or *Lithotomus* (lapicida), the stone-hewer, who worked in the quarry, and cut out the rough blocks of stone.

2nd. The *Cæmentarius*, who squared and polished the stone received from the Latomus, and prepared it for sculpture.

3rd. The *Magister Carpentrarius*, or *Magister*, who superintended the construction of the whole fabric, but whose attention was chiefly directed to the construction of the roof.

Chaucer thus discriminates between two of these degrees:—

> "About him left he no macon (cæmentarius)
> That could stone layne ne querrour (latomus)
> He hired them to make a toure."—*Romaunt of the Rose.*

Dallaway, in a short tract upon Master and Freemasons, which accompanies his "Discourses on Architecture in England," gives a few more terms which, doubtless, were synonymous with the above, such as "*depositor operum*," he who lays a foundation or plan, a duty which devolved upon the *cæmentarius*; "*tailleur de pierres*," the French name for the *latomus*; "*plastrarius*," a plasterer; "*parieter*" (*pargeter*), who covered the walls of houses with a peculiar

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style of decoration called "*pargetting.*"* He further mentions two curious epitaphs, which illustrate the position often attained by the Freemasons of the middle ages, and prove that their fidelity, as well as their skill, was duly appreciated and amply rewarded. The consummate genius of the Master Mason of the abbey of Caen, in Normandy, is thus recorded:—

"Hic Gulielmus jacet petrarum summus in arte."

And in St. Michael's Church, at St. Alban's, Thomas Wolsey, a Freemason, whose trustworthy character gained him the situation of esquire of the body to Richard II. is styled,

"T. Wolsey, latomus summus in arte nec non armiger Ricardi Secundi regis Angliæ—ob. 1430."

It was the *latomus*, the humble apprentice, who cut the ponderous blocks from the massive bed in which they had reposed for ages. To the *cæmentarius* was allotted the task of further preparing and chiselling the stone, and of modelling from the rude mass those exquisitely minute specimens of art, those life-like statues of saints of old, and delicately grouped wreaths of foliage which seem, in these days of reviving art and improved mechanism, almost to defy the attempts of the imitator. In both these processes, strength, skill, and perseverance were requisite, but each stage was carefully superintended by the *magister*, architect, or master of the works, whose constant presence and attention prevented any deviation from the plan laid down for the building. But to the *magister carpentrarius*, perhaps the most arduous, and, at the same time, most honourable post was assigned. The construction of those vast but graceful roofs which are the peculiar feature of many of our churches built during the 14th and 15th centuries, the periods in which operative Freemasonry was most practically and most successfully carried on, was a work of no ordinary genius, and attended by difficulties which none but a master-mind could overcome. Nor was wood the only material upon which the *magister carpentrarius* was called to exercise his skill.

What age, however rich in the appliances of machinery to art, shall produce such a miracle of masonry as the fretted vault of King's College Cambridge, or such a perfect speci-

* See Parker's "Glossary of Architecture." PARGETTING.

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men of strength and beauty combined, by the force of wisdom, as the grandly elaborate roof of Westminster Hall? But these are only two great instances out of a thousand; we leave it for others to chronicle the glories which the Freemasons of the middle ages attained by their handiwork; and as we view with admiration the glorious fabrics which silently bespeak the skill and perseverance of those who erected them, let us remember that they, like us, were Brethren linked together by solemn ties, and though, as their successors, we can no longer show to the world such ostensible results of our labour and our skill as these monuments of the past, we may, if we act up to our profession, emulate, if not eclipse their glory, and raise more lasting, and, to the speculative mind, equally beauteous structures which may hand down our fame to remote posterity, in *our* Masonic Charities.

William Wykeham was, doubtless, as a Freemason, acquainted with the art and mystery of the *carpentrarius*, and whether he actually borrowed his arms from the Company of Carpenters, which we think very improbable, or whether he adopted the chevron as a badge alike of both professions, there can be little doubt, but that he received the distinction for his skill in both, that the chevron was considered as the peculiar badge of both, and that they were so intimately connected one with another as sometimes to be practised by the same person.

E. A. H. L.

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CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

TO THE EDITOR.

SIR AND BROTHER.—In the last number of your magazine, I observed that a Correspondent, who is a "Novitiate" in the Order, makes a very natural and very proper enquiry, viz., "Whether Masonry, as practised under the English Constitution in the present day, is a system of pure deism, or a type of Christianity, and what has been the generally received opinion amongst its professors throughout all ages?" and you refer him to your article on Trevilian's book, &c. You will allow me, but in the most fraternal spirit, to express an opinion, that your reply is rather too indirect, and can scarcely be considered satisfactory to a "Novitiate." It is a question upon which there exists much difference of opinion amongst the Craft of the present day, though apparently well understood by the Brethren of the last century; and I think it better to recommend him to study the ancient landmarks, and consult the earliest authorities, for, like other institutions, Masonry has undergone many changes since the commencement of the present century. I have known many highly intelligent Novitiates retire from the Order, or at least discontinue their attendance on their Lodges, because, say they, "Masonry is so undefined, that it appears to us to have no object beyond that of a mere charitable institution;" consequently, they cannot conceive why it should be considered a secret society, or have any mystic rites and ceremonies attached to it; but the circumstance of the existence of mystic rites is sufficient evidence that its origin and design point far beyond the limits of a mere charitable institution, to subjects of a most sacred and sublime nature. The only definition which our Lodge instructions present, and which is too often lost sight of, is, that it is "a peculiar system of morality, veiled in allegory and illustrated by symbols."

As I take a great interest in Masonry, and being an old Past Master in the Craft, and Past Principal in R. A. degrees, I think I may consider myself qualified to answer "Novitiate's" enquiries. I may here observe that I have read Trevilian's book alluded to, although it required an effort of patience, and I am sorry to be obliged to say, that, although it is professedly a defence of Christianity, it contains as little of its spirit as any book I have ever met with upon the subject. There is so much of exaggeration, and so much which is literally untrue, that it is impossible to give the author credit for the motives by which he professes to be actuated; added to which, the fact of his having taken only his first degree, and that upwards of thirty years ago, renders it a perfect absurdity to suppose that he can know anything of the symbolical character of Masonry. There are some few remarks, however, in your strictures on Trevilian, to which I cannot give my unqualified assent, but which I shall not further notice at present. But with respect to "Novitiate's" enquiries, allow me to say, that, from the day of my initiation, I became fascinated with Freemasonry, and as I progressed, felt an ardent desire to draw aside the veil by which it was shrouded in order to penetrate its mysteries; and by means of some years diligent attention to its mechanism and symbolism, I have not the slightest hesitation in saying that I arrived at the conclusion that its origin is Christian, and its design to present and preserve to the initiated a beautiful developement of the grand scheme of Human Redemption, but "veiled in allegory and illustrated by symbols." The allegory,

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undoubtedly, is derived from Jewish history and tradition;* but the sublime truths veiled therein are undoubtedly Christian; indeed the whole scheme of Human Redemption is veiled in Jewish allegory, and all the types of Christianity contained in the Old Testament are, or were, incorporated into the Masonic system.

Such are my views of Freemasonry, and such, as the Master of a Lodge, is the nature of the instruction I have ever considered myself called upon to afford to the Brethren in the inferior degrees.

You will probably expect that I should assign some reasons for having arrived at the above conclusion, differing, as it may, from that of others. In the first place, I have never met with any other idea in the provinces (where, I must say, there is a much closer adherence to the ancient landmarks than among the London Lodges,) until within the last few years, when distance has been annihilated by the railroads, and many of the provincial Brethren have availed themselves of the opportunity to attend some of the Lodges in the metropolis, in order to promote a greater degree of uniformity in the mode of working. It was during one of those now easy visits, that I attended some of the Lodges of Instruction, and being previously well acquainted with the ceremonies and lectures as hitherto practised in our Lodges in the provinces, that I easily detected variations in the forms and language. I observed many alterations and omissions; and you may judge of my surprise when, on closer examination, I discovered that those alterations and omissions were principally confined to those points which had the most direct reference to some of the most important truths of Christianity. I was not a little mortified; and being at a loss to account for this essential difference in the mode of working, I afterwards had some conversation with several of the Brethren on the subject, when one of them called me aside, and said, "You have touched upon a tender subject, which we cannot well discuss in Lodge, but we must refer you to the Duke † for a solution." On my return home, I hesitated for some time as to whether I should continue to attend the Lodges as heretofore, but on the next Lodge day I attended as usual, and hearing the lectures very ably delivered by the W. M. in the usual phraseology, without omitting any of those references to Christianity omitted in the lectures which I had lately heard at the Lodge of Instruction, I determined to examine the ancient landmarks; and having in my possession a copy of the first Book of Constitutions, published under the authority of the Grand Lodge of England, together with some of the Masonic authors of the last century, I again read them attentively, which confirmed me in my convictions as to the genuine working and pure unsullied system pursued in our Provincial Lodges, and consequently the innovations or rather deviation of the London Lodges. Some conversation followed in which it was proposed to bring the matter before the Grand Lodge.

I then wrote a letter to the Duke of Sussex on the subject, intending to publish it, but before I had sent it I heard of the illness of His Royal Highness, which terminated his earthly career; my letter, consequently, was not published.

But to return from this digression. I was about to account for the opinions I had formed respecting the origin and design of Freemasonry. There is something in first impressions, and it must be admitted that the impression which is

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* I look upon the story of H. A. as mere tradition, as I am not aware of the existence of any authentic record to induce me to suppose that it is an historical fact. In all the mysteries there was a symbolical allusion to some important death; in this instance, I believe, the death of Christ is referred to.

[We do not agree with "Sit Lux" as to the first portion of this note. From the volume of the Sacred Law, we draw the inference that H. A. certainly lived in the time of the R. S. and H. K. T., and the sections of every degree to our mind prove that they not only throw immense light upon the rearing of the Temple, but that they also confirm the truth of the other portions of the symbolism. That additions may have been made to the story, we have no doubt, but the whole analogy of the mysteries as practised in ancient times, (see Bro. Pryer's paper, p. 5.) induces us to think that the matter in relation to H. A. was as it is represented to have been. This view will not in the the slightest degree militate against the latter clause of the above note, with which we perfectly agree.—Ed.]

† His R. H. the Duke of Sussex, then M. W G. M.

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made on the mind of the candidate on the day of his initiation, tends very materially to establish his views with regard to the principles of the Order.

The Lodge in which I was initiated was numerous and well-conducted, "all things were done decently and in order," as much so as in any place of worship. The prayer, by which the blessing of Heaven was invoked on my initiation, was most beautiful and appropriate to the occasion, and its antiquity is confirmed by the "Freemason's Lexicon." It was as follows:—

"O Lord God, thou great and universal Mason of the world, and first builder of man as it were a Temple, thou hast promised that when two or three are gathered together in thy name, thou wilt be in the midst of them. Be with us, O Lord, and bless us in this and all our undertakings begun, continued, and ended in Thee. Grant that this our friend may become a true and faithful Brother amongst us. Let grace and peace be multiplied unto him through the knowledge of our Lord Jesus Christ, and grant, O Lord, that as he putteth forth his hand * to thy Holy Word, he may also put forth his hand to serve a Brother, that by this most excellent gift of charity sown in his heart, and springing up in his actions, he may realise thy great and precious promises, and be made a partaker of thy Divine nature, escaping the corruption that is in the world through lust. O Lord God, add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance prudence, and to prudence patience, and to patience Godliness, and to Godliness Brotherly love, and to Brotherly love charity.† And grant, O Lord, that Masonry may be blest throughout the world, and thy peace be upon us. And grant that we may be all united as one fold, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. (Candidate) Amen. (Chaplain) So mote it be."

Now I can only say, that, had Major Trevilian been initiated in the same Lodge, and upon the same occasion as myself, it would have been morally impossible that he could have imagined, after the recital of the above invocation, that Masonry was a system of pure Deism, or could have arrived at any other conclusion than that to which I have arrived. After the ceremony of my initiation, the W. M., as was his wonted custom, delivered several sections of the Lodge lectures, explanatory of various portions of the ceremony which I had just undergone. That significant part which arrested my attention at the very threshold (the only mode by which I could hope to gain admission to an earthly Lodge), was adopted, he said, in allusion to that venerable exhortation uttered by the lips of the Saviour, and recorded in that sacred volume on which I had recently sealed my Masonic vows, "Seek and ye shall find, &c." The allegory struck me forcibly, and I saw at once that the design of the originators of our system was, to remind the initiated that as the exhortation which fell from the lips of the Saviour in this instance, was adopted by us, symbolically, as an introduction to an earthly Lodge, so a diligent attention to his solemn injunctions in general, was indispensible to our gaining admission to that Grand Lodge above where the world's Great Architect lives and reigns for ever. The W. M., pursuing his lecture, drew my attention to that most conspicuous object in the Lodge, Jacob's Ladder, pointed out as the Masons only path to Heaven. It did not, of course, require any argument to make me understand that I was not to look to the material ladder as the only means by which I might gain access to Heaven; I could very plainly see that this ladder was but a symbolical allusion to the Saviour, of whom it is recorded, "Hereafter ye shall see Heaven open, and the Angels of God ascending and descending upon the Son of Man, the antitype of this ladder.

"This ladder, which Jacob in a vision saw (the W. M. continued), the foot of which rested upon the earth while the top reached to Heaven, partook thereby of

* It was the custom in our Lodge, when we had no clerical members, to appoint one of the P. M's. the Chaplain, and during the prayer he held the sacred volume before the Candidate, whose right hand was placed upon it, while the left hand supported it. This seems to have been alluded to in that document in the possession of the Lodge of Antiquity, "Tunc unus ex senioribus, tenet librum, et illi ponent manum suam super librum."

† The Masonic ladder subsequently referred to.

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two distinct natures, human and divine; the human as resting upon the earth, the divine as reaching to Heaven, and is a type of him who partook of those two natures, human and divine, God and man, by whom 'we, as Masons, hope to arrive at its summit.'"

We may reasonably suppose that all revelations from Heaven are made intelligible to those to whom it has pleased the Most High to reveal them; and that, therefore, the Patriarch Abraham fully understood the sacrifice of his only son Isaac to be a foreshadowing of the plan of Human Redemption by the sacrifice of God's only Son. He herein rejoiced to see, with the eye of faith, the day of Christ,—he saw it and was glad; so, likewise in the vision of the ladder, was it revealed to the patriarch Jacob, that there was but one medium of communication between earth and Heaven, one mediator between God and man, for, it must be observed, that there were not several ladders that Jacob might choose his own path to Heaven, but *one only:* and that it was the only sanctified path, was indicated by the presence of Angels continually ascending and descending thereon, and the Lord God appearing at its summit. We hear of no voice proceeding from this symbolical ladder, but we, who, as Masons, hope to arrive at its summit, assign to it, as did the patriarch, a symbolical language; we assign to the type the language of the antitype, "I am the Way, and the Truth, and the Life, no man cometh to the Father but by me." Nothing can be more clearly evident to the mind not blinded by prejudice, than the sublime truth veiled in this allegory and illustrated by this symbol.

The steps of this ladder are defined by us as symbolical of those theological and cardinal virtues which should constitute our course through this state of probation, being indicative of faith and practice, and there is a close resemblance between the steps of this ladder and the original prayer above quoted, in which the same Masonic career is pointed out, the commencement of which is Faith, the consummation Charity.

Now the definitions of Faith, Hope, and Charity, as given in our lectures, are taken from the New Testament, being nowhere treated of in the Old, and must therefore be considered as Christian virtues; and it is not at all probable that Major Trevilian could have ever heard these lectures on the occasion of his first and last appearance in a Lodge, or he could not have made those unjustifiable remarks which pervade the whole of his book, and which are too absurd to reply to *seriatim.*

But, should this meet his eye, I will furnish the definition of Faith in the language adopted in our Lodge ever since the day of my initiation, and, I have authority to say, for many years previously, which ought to convince any one, who is not blinded by prejudice, of the Christian character of our Order. At the same time I will point out the difference or omissions which I observed in the Lodge of Instruction above referred to.

"Faith is the foundation of justice, the bond of amity, and the chief support of society; we live by faith, we walk by faith, by faith we have a continual hope in the acknowledgment of a Supreme Being; by faith we are justified, accepted, and finally saved. A true Christian faith is the substance of things hoped for, the evidence of things not seen. If we, with suitable true devotion, maintain our Masonic profession, our faith will become a beam of light and bring us to those blessed mansions where we shall be eternally happy with God, the Grand Architect of the Universe, whose son died for us, and rose again that we might be justified through faith in His blood."

The Lodge of Instruction finish with the word "Architect of the Universe," omitting the last sentence, "whose Son died for us," &c., and substituting the words "a true and sincere faith," for the words "a true Christian faith."

Now I will make no comment, but will leave yourself and the Brethren at large to draw their own inferences from the omissions alluded to, and I must confess that it is by deviations from the ancient landmarks such as these, that our Grand Lodge has rendered itself liable to the charge of introducing frequent innovations, and thereby giving offence to very many of the Brethren. I have in my possessions several Masonic publications of the last century, and some of a

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later date, containing the illustrations of "Faith, Hope, and Charity," as used in the Lodges at that period. "Ashe's * Masonic Manual," dedicated to the Grand Master, and "Browne's Master Key," † in both of which the definition of "Faith" is given in the language above quoted, without the omission of the latter sentence, &c.

What, however, I have already mentioned is, I think, sufficient to convince your correspondent "Novitiate," as to the genuine symbolical character of Masonry, and the generally received opinions amongst its professors in past ages. The original invocation used by them was decidedly Christian.

The means by which we gain admission to the Lodge, has a direct allusion to an exhortation of our Saviour, and when there, the most conspicuous object to which our attention is directed extending from earth to Heaven, and by which we are taught, as Masons, to hope to arrive at its summit, is acknowledged by all men who have studied the sacred volume, to be a direct type of the Saviour.

I could assign many other reasons for the views weich I have ever entertained with respect to Freemasonry, but having already trespassed too long upon your pages, will, for the present, merely allude to one other striking feature. The Cross is a figure which consists of all squares, level and perpendicular, figures for which Masons profess the greatest veneration, as being the true and proper significations by which genuine and true Brethren are distinguished from the rest of the world. We have adopted the implements of operative Masons, only to conceal the mysteries which they convey, from the uninitiated in accordance with the plan adopted by the ancient Egyptians, while yet their mysteries were unmixed with impurities, and it is not for their uses in an operative but a speculative sense that we are called upon to regard them. We have, as I have observed, a great veneration for the square, and if its symbolism were rightly understood, that veneration would be still greater. I have in my possession a Masonic M.S. in which the figure of the cross represents all the principal and assistant officers of the Lodge, and in which almost all the characters are square figures. Thus, the W. M. is represented by the whole cross, ┼ the S.W. by the upper-part, ┴ the J.W. by the lower part, ┤ the S.D. by the ┘ the J. D. by the └, the J. G. by the ┐ the O. G. or Tyler by the ┌; thus the figure of the cross represents the principal officers of the Lodge, and subdivided thus ╋ the assistant officers. The cross is an emblem, and the only true emblem, of universality, it consists of four angles of ninety degrees, equal to three hundred and sixty, the number of the universe or globe; it extends in length from east to west, in breadth from north to south. The regal sceptre consists of the globe surmounted by the cross, which point out Christianity universal, that universal system which shall one day cover the earth as the waters cover the sea. In fact, we have no authority for any other universal system, for it is has been decreed by the highest possible authority, that before the consummation of all things, "*the Gospel must first be preached to every creature.*"

Among the vulgar errors of the day is a supposition that we are in possession of some great secret, but ours is a moral secret, one which the most accomplished Brother may spend a life time in attempting to discover, but which is conveyed in the brief sentence "*Gnothi Seauton.*" It is true our ancient Brethren, who constructed the many beautiful cathedrals, abbeys, and other religious edifices, part of which only "remain with us unto this day," were in the exclusive possession of the knowledge of the principles of the true Gothic or sacred architecture, which appears to have been lost about the time of the Reformation, for our Grand Master, Sir Christopher Wren, admitted that, in his day, the principles of the true Gothic or sacred architecture, were lost, and he re-adopted the Pagan as a substitute, until time or circumstances should restore the genuine. Added to our grand moral secret, is the correct eluci-

* Written in 1813, a few months previous to the Masonic Union.

† Brown was a Masonic Instructor in London in his day, like Peter Gilkes and others. His book was printed in 1798.

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dation of our mystic symbols, which, in my opinion, point to the mysterious scheme of Human Redemption, and which, strewed promiscuously in the Lodge, like the mystic letters in the R. A. degree, are unintelligible to the uninitiated, nay, even to the initiated, until he shall have made considerable progress in our science, and shall thereby have become enabled to find a solution to the Masonic problem. "Talia si jungere possis, sit tibi scire satis."

I have merely alluded to a few of the reasons which have induced me to conclude that, Masonry, untainted by innovation, is a type of Christianity, and supposing your correspondent to be really a "Novitiate," have confined my remarks to such subjects as are peculiar to the first degree of the Order.

Your's fraternally,

"SIT LUX."

[The position taken by Sit Lux in this letter, is one that has been frequently urged by old Brethren, and though he is correct as regards the general principle, a little consideration must convince him, that the practice of the Lodge to which he alluded, was, most unquestionably erroneous. "Sit Lux" regards Freemasonry as a system of religion; in this he is in error. It is true that all the ultimate references of all Masonic symbols are essentially Christian, but they only receive their full and perfect developement and religious application in the Christian degrees. The first is a moral, and not a religious degree; it is true the morality is that of the Gospel, but the introduction of any peculiar Christian test, would destroy the first great principle of Freemasonry—its *universality*, by excluding from its ranks all who do not openly profess the Christian faith. The threshold of Freemasonry is, and should be, open to all good men and true, though all may not be able to reach the "Sanctum Sanctorum."—ED.]

TO THE EDITOR.

Cork, 31*st July*, 1850.

DEAR SIR AND BROTHER,—On notification having been made of the intention of his Grace the Duke of Leinster to preside in person over the approaching annual meeting of the Royal Agricultural Society of Ireland, arranged to take place for the present year in the city of Cork, the Brethren of the Province, under the banner of the Provincial Grand Lodge of Munster, immediately assembled, for the purpose of taking advantage of the opportunity to be afforded of testifying their veneration for the illustrious Grand Master of their Order in Ireland, and their estimation of the great benefit that would result to their locality from the great public demonstration of the Agrarian interest of the United Kingdom, for the development and improvement of which the gratitude of the country is mainly due to the fostering care and zeal of the noble Duke. The Brethren of the several Lodges of the City of Cork, and of the towns of Bandon, Youghal, Mallow, Fermoy, Castletownsend, and Queenstown, being assembled in Provincial Grand Lodge at the Masonic Hall, Turkey-street, on the 22nd July, and it having been intimated that as his Grace's sojourn in Cork would be necessarily short, and that his entire time would be absorbed by his official duties, as President of the Royal Agricultural Society, the Brethren were reluctantly obliged to abandon the idea of entertaining Masonically their Noble Grand Master. It was then unanimously resolved, after a debate on the subject of the tribute of respect which might be considered most acceptable to his Grace, "That an address of the sentiments of the Brethren should be presented to the Duke of Leinster on his arrival in Cork, by a deputation consisting of the Provincial Grand Officers, with whom a committee selected from the different Lodges was appointed to unite in its

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preparation. The Knights of the Eagle and Pelican, Princes Grand Rose Croix, of Chapter No. 1, Cork, were likewise convened by their Most Wise Sovereign, and similar steps were taken to evince the duteous appreciation of the Brethren of their Most Noble and Illustrious Sovereign and Grand Commander. Such were the preparations of the Brethren, and, on the arrival of the Grand Master in Cork, the foregoing proceedings were submitted and graciously approved of by his Grace, who intimated his intention of receiving the deputations and addresses at the Masonic Hall, where he was informed preparations were made for the ceremonial taking place on Thursday, the 25th of July, at one o'clock. Punctually at that hour his Grace, attended by the Knights of the Prince Mason's Chapter, was ushered into the Provincial Grand Lodge, which was assembled for the occasion, together with the representatives of the different Lodges of the Province, by whom he was greeted on his entrance, and the Deputy Grand Master having vacated, his Grace was led to the dais and placed on the throne, when the following address was read by Bro. George Chatterton, Provincial Grand Secretary.

To his Grace, Augustus Frederick, Duke of Leinster, Most Worshipful Grand Master of the Order of Free and Accepted Masons of Ireland.

The address of the Provincial Grand Lodge of Munster.

"We, the Deputy Grand Master, Grand Officers and Members of the Provincial Grand Lodge of Munster, only give expression to the unanimous feeling of the Brethren within this Province, when we assure your Grace that your arrival amongst us is hailed with the most sincere joy and satisfaction, and we know that the absence of our zealous Provincial Grand Master, on his parliamentary duties in London at this time, will be to him a source of very great regret.

"It is a subject of congratulation to Masonry that, although all classes and creeds are combined in the Order, in the times through which we have just passed, not one note of discord disturbed its fraternal peace and unity.

"We feel that to the sound discretion and the true Masonic spirit which has guided the discharge of the functions of your high office, may be ascribed in an especial degree the happy results to which we have alluded, and we take this opportunity of expressing to your Grace the gratitude of the Brethren in Munster, for your continued exertions to enforce that discipline which has insured such harmonious action throughout the several departments of the Craft in this Province, and promoted so successfully the general interests of Masonry.

"The Masonic body recognize in you not only their own paternal head, but they welcome you as the leader of those efforts for the practical improvement of our country, the carrying out of which has now brought you to this locality, and we trust that your Grace's valuable services may be long preserved to those institutions in the Presidency of which, not only your rank, but your merits have so appropriately placed you.

"(Signed)

ROBERT ATKINS, D. P. G. M.
RICH. BEARE TOOKER, P. G. S. W.
(L. S.) ANTHONY PERRIER, P. G. J. W.
GEO. CHATTERTON, P. G. Sec."

To which his Grace most feelingly replied in the following terms,—

"To the Provincial Grand Lodge of Munster.

"Brethren,—I accept with gratitude the address you have just presented to me, and I thank you most sincerely for the kind and fraternal feelings expressed in it.

"It is most pleasing to me to be able to state that Freemasonry in Ireland is in a more satisfactory state than in any other part of the world, and I trust, with the blessing of the Great Architect of the Universe, it may continue to flourish.

(Signed)

"LEINSTER, G. M."

"Cork, July 25th, 1850."

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Having concluded his answer, his Grace most condescendingly entered into a minute and interesting survey of the state of Masonry in Ireland, which gave rise to a most pleasing and gratifying interchange of sentiments between the Brethren present and his Grace, who regretted that his short stay prevented his meeting the Brethren at the festive board, but hoped now that the annihilation of space was so perfect that on some future occasion he might avail himself of the compliment. He, amongst other matters, alluded to the great compliment paid to the Craft by the worthy Lord Mayor of London, and expressed his own regret that a royal command on that day prevented his having the honour to attend his Lordship's hospitable feast. Altogether the Brethren were much pleased and gratified by his Grace's urbane manner, and separated deeply impressed by his kindness and condescension.

The Provincial Grand Lodge having separated, the Chapter of Knights of the Eagle and Pelican, Princes Grand Rose Croix assembled in order. The following address was pronounced by the Recorder of the Chapter,—

"*To his Grace, Augustus Frederick, Duke of Leinster, Most Noble and Illustrious Sovereign of the Order of Princes Grand Rose Croix of Ireland.*

"The Address of Prince Mason's Chapter, No. 1, Cork.

"Most Illustrious Brother,—We the Most Wise Sovereign, Grand Wardens, and Members of No. 1 Chapter of Prince Masons, avail ourselves of the occasion afforded by your presence in the City of Cork to approach your Grace with profound feelings of fraternal and cordial respect.

"Fully impressed with a sense of the great benefits conferred upon an exalted Order in common with that of Masonry in general in Ireland, by your Grace's undeviating solicitude for its welfare, manifested during the period of your auspicious Presidency, we gladly hail the opportunity now presented of giving utterance to our feelings of attachment.

"We implore the Great Disposer of events to grant you many years of enjoyment of your elevated Masonic station, as well as of every domestic blessing.

(Signed)

GEO. CHATTERTON, M. W. S.
RICH. B. TOOKER, Recorder."

"Cork, July 25th, 1850."

To which his Grace replied as follows,—

"*To the Most Wise Sovereign, Grand Wardens, and Brethren of No. 1 Chapter of Prince Masons.*

"Brethren,—I most sincerely thank you for the address you have this day presented to me.

"If through any exertions of mine Prince Masonry in Ireland is flourishing, it is owing to the cordial assistance I have received from the members of our exalted order.

May the Great Disposer of Events continue to pour his blessings on us.

(Signed) LEINSTER," ✠

"Cork, July 25th, 1850."

A long and most interesting conversation ensued, in which the interest and status of the higher Orders in Ireland were discussed, and his Grace was pleased to announce that all was in a very satisfactory state at the present time, which it gave him great delight to be able to declare; and after a pleasing intercourse of nearly an hour the assembly broke up, and his Grace, attended by some of the Brethren, proceeded to inspect the Masonic Female Orphan Asylum; here he was received by some of the Committee of the Charity, and by the respected matron, Mrs. Blackman. His Grace minutely inspected the accommodation, the dietary, the progress of the education of the children, with whose healthy and cleanly appearance he was much pleased, and after strict examina-

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tion his Grace recorded his entire approval in the book of the Institution; from thence his Grace proceeded to the exhibition of paintings, and ancient and modern articles of virtu and rarity, exhibiting for the benefit of the Protestant Orphan Society, where he was gratified with an inspection of the original portrait, the ornament, and though last not least important memorial of Sister the Hon. Mrs. Aldworth, her "Apron."*

Thus ended his Grace's Masonic day—a day which the Brethren will long recollect as one of the most pleasing and gratifying it was ever their good fortune to enjoy.

Just previously to his Grace's departure from Cork, he addressed the Treasurer of the Cork Masonic Female Orphan Asylum, and transmitted a bounteous donation in aid of its straightened funds.

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* With respect to this very valuable Masonic relic, we have much pleasure in giving here the following letter, which we have received from a very worthy and respected Irish Brother:—

Cork, 2nd September, 1850.

"SIR AND BROTHER.—A most interesting exhibition has been for a few months open for the benefit of the Protestant Orphan Society of this city and county. Amongst the many articles of great variety and curiosity, there are shewn in this exhibition three memorials of undoubted authenticity, of the far-famed 'Sister,' the Hon. Mrs. Aldworth. The first, the original portrait from which the print published by our enterprising Brother Spencer, of 314, Holborn, is taken, has been made through his exertions familiar to the Brethren in that form—as has also the second article exhibited, namely, the ornament worn by that lady, which is represented, accompanied by a short and authentic memoir of the Hon. Mrs. Aldworth, published also a short time since by Bro. Spencer, who can, no doubt, supply the Brethren with copies of each of the above named. The third article exhibited, and which has now for the first time met the public gaze since that lady's death, is the "Apron" worn by her, and which has been most kindly forwarded, for the benefit of the above institution, by her descendant, Richard Oliver Aldworth, Esq., of Newmarket-house; the Masonic body are highly indebted to the liberality of this gentleman for this additional memorial of his celebrated relative, particularly as hitherto all information with respect to her, was studiously witheld by the former members of the family for some unknown and unaccountable reason. It is the production of this valuable Masonic relic, that has induced me to write this letter, in order that the Brethren of England, indeed of the United Kingdom, or still better, of the Masonic world, may be informed thereof; and as a description of it may not be unacceptable to your readers, and not unworthy of your pages, I shall endeavour to convey some idea of it. The form of the apron is very peculiar, I might almost say primitive; it is composed of an entire lamb skin, in the shape nearly as when removed from the animal. The covering of the neck, fore legs, body, hind legs, and tail, being distinctly traceable, and evidently preserved in shape; an inspection of the pattern, or copy, which I have accurately made, of the same size as the original, and what I send herewith, will substantiate what I alledge. Though in one single piece without a seam, the *fall* of the apron is singularly well arranged, as will also appear on inspection; the back of the apron is lined throughout with blue silk, and a border of the same material, of two inches wide, runs all round the front, so that when the fall is turned over, it appears entirely blue, not bordered as in the modern apron.

"The dimensions of the apron are as follows:—

Length extreme.....	2 feet	4 inches,	
Ditto with fall turned over	1	,, 8	,,
Breadth at bottom.....	2	,,	
Ditto at top	1	,, 10½	,,

"I am, Sir, and Brother,
"Yours fraternally,
"H."

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Obituary.

MEMOIR OF ROBERT THOMAS CRUCEFIX, *LL. D.*, P. G. D.*

BY THE REV. G. OLIVER, D. D., PAST D. G. M. MASSACHUSETTS.

> He was a man, take him for all in all,
> We shall not look upon his like again.
>
> SHAKESPEARE.

THE name of Dr. Crucefix has been intimately connected with the proceedings of Grand Lodge, and of Masonry in general, for the last twenty years; it is, therefore, reasonably expected by the Fraternity that a memoir of his life and character should be laid before them. For this purpose a series of documents was placed in the hands of Dr. Lane; and a more able and talented biographer could not have been selected. But, alas, for the fate of all human hopes! Dr. Lane has declined to proceed with the memoir from a want of leisure to do it that justice which, in his opinion, the subject imperatively requires; and the papers and evidences have been transferred to the present writer, who is presumed to have a sufficiency of unoccupied time to enable him to complete the task.

The principal feature in the Masonic life of Dr. Crucefix is the projection and ultimate establishment of an Asylum for worthy, aged, and decayed Freemasons. To the accomplishment of this benevolent measure all his energies were devoted. Neither opposition nor expense caused him to deviate from his purpose. The former was at one time so violent that most men would have bowed before it, and abandoned the scheme as unattainable. Not so Dr. Crucefix. Steadily pursuing his purpose, he quietly removed every stumbling-block that obstructed his onward progress, and proceeded with laudable perseverance amidst evil report and good report to the completion of his design, and his exertions were crowned with the most triumphant success. The sacrifices he made in a pecuniary point of view towards the attainment of this object were so great as very seriously to affect his worldy circumstances. He was, however, regardless of this result, and observed to the writer of this paper, on more than one occasion, "Never mind the money, I almost think we may live without it."

This was one of the purposes for which he established the "FREEMASONS' QUARTERLY REVIEW," in the year 1834; and the first announcement is thus modestly stated: "*Subjects under consideration.* The Aged Mason's Asylum, with a plan for its erection.

* Continued from page 52.

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Suggestions on raising the funds necessary for that purpose, and for its future endowment, in connection with a Masonic Asylum for the Orphans and Children of deceased and indigent Freemasons."

It is evident that he did not entertain a doubt but the undertaking would be readily adopted by the Grand Lodge, as a popular and efficient means of rewarding merit, and providing for the wants and necessities of indigence and misfortune, after the season of active life is over. And, therefore, his preliminary address in the pages of the same miscellany suggests several plans for raising the money as a building fund, amongst which the following occupy a prominent situation :—"That a dutiful address may be presented to his Most Gracious Majesty, our illustrious Grand Patron, and also to her Most Gracious Majesty the Queen, the patroness of the Female School, setting forth the several circumstances of our case. That the natal day of our illustrious Grand Master be further commemorated as a festival in aid of the Aged Mason's Asylum, for which subscriptions and donations will be received as on the other days of festivity. That a subscription be opened at large in aid of a Building Fund for the erection of the Boys and Aged Masons' Asylum, and for the effectual repair of the Girls' School-house. That the Grand Lodge be requested to direct the payment annually of one shilling from each London member of the Order, and sixpence from each country member in aid of this object," &c.†

I am not, however, writing a history of the Asylum, although a very interesting volume might be produced from the occurrences which accompanied its establishment; yet it will be impossible to disconnect it altogether from the subject of our memoir, because it formed the one great business of his Masonic life. He thought, and very justly, that it was a great omission in the constitution of the Order, that the active Mason, whose earlier years have been passed in the exercise of his avocations, whose summer has been warmed by friendship and cherished by hope, should, in the winter of his life, find no haven to receive him. Suffice it to say, at present, that every succeeding year furnished Dr. Crucefix with an accession of great and noble names; and, after sixteen years of strenuous exertion, which materially injured his health, he had the satisfaction —not to *see*, for he was laid on the bed of sickness—but to *know* that the work was completed. And being able to say, as a Most Excellent Master—

> "All hail to the morning that bids us rejoice;
> The Temple 's completed, exalt high each voice;
> The cape stone is finished—our labour is o'er,
> The sound of the gavel shall hail us no more,"

he confessed that the chief purpose of his existence was accom-

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* "Freemasons' Quarterly Review," vol. i. p. 167.
† Ibid. p. 287.

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plished, and cheerfully resigned up his soul into the hands of Him who gave it.

But he did not confine his energies solely to the establishment of this one institution, but made himself generally useful to the Craft; and his zeal and assiduity met with their just and merited reward in the honours which were heaped upon him by the Fraternity. In 1834 he was placed on the committee for revising the bye-laws of the Girls' School, and was also a member of the House committee; he was appointed one of the committee to superintend the revival of the Supreme Chapter of the Royal Arch; he was a member of the Masters' and Past Masters' Club; the Worshipful Master of his Lodge, No. 49, and the First Principal of No. 3. And at a quarterly general court of the Royal Freemasons' School for Girls, October 9th, 1834, it was resolved, "That the thanks of this court be, and they are hereby offered to the editor of the 'Freemasons' Quarterly Review' for the powerful manner in which he advocated the cause of this Masonic charity, by an article in the last number of that work, on the necessity of a Building Fund in aid of Masonic asylums."

Dr. Crucefix was now rising gradually and by legitimate steps to the zenith of Masonic popularity. His knowledge of the Constitutions and general discipline of Masonry was unquestioned, and his devotion to the cause, and activity in carrying out its benign principles were fully appreciated, not merely by those with whom he was personally or officially connected, but his opinions were considered exceedingly valuable by the whole Craft. Hence, one portion of the "Freemasons' Quarterly Review" was especially devoted to the useful purpose of answering enquiries and solving difficulties in "Discipline and Practice." But his upward progress was not altogether uninterrupted even at this early period of his Masonic career. In the year 1835 a complaint was preferred to the Grand Master by Bro. Moore, treasurer to the Royal Masonic Institution for the Sons of indigent and deceased Freemasons, that the donations at the anniversary of the school had fallen off considerably in consequence of a public Masonic dinner, at which Dr. Crucefix presided, "having taken place about a week previous to the anniversary, which was the means of preventing the attendance of several friends of the institution, and of course of lessening the amount of subscriptions." This was the Broadfoot Festival; and Dr. Crucefix replied to the charge by a public letter in the "Freemasons' Quarterly Review," in which he said, that "the Broadfoot Festival was not contemplated a month before its celebration, and possessed no other charm than the offering of a Masonic compliment to a Brother of the Craft, whose only claim to their respect was his natural integrity, which shone the more lustrous in the humble walk in which he moved. One Grand Officer alone, a fellow-countryman, was present, although, I am proud to say, that one more at least

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was prevented by circumstances from attending. It may also be proper to state, that an examination into the list of those who supported this meeting will show that it embraces many who are not in the habit of attending either the girls' or the boys' festival." Altogether, the reply was so convincing and satisfactory that Dr. Crucefix came out of the dispute with honour, and at the next appointment of officers he was named by the Duke of Sussex as Junior Grand Deacon of England.

His chief consideration, as we have already seen, was the establishment of an Asylum for Aged and Decayed Freemasons; and he rightly thought that the most certain method of testing the feelings of the Fraternity on the propriety of the measure would be by submitting it to the deliberations of a general assembly of the Brethren, if such a thing was practicable, and a full meeting of influential members of the Craft could be obtained. He, therefore, in the month of June, 1835, after a few preliminary arrangements, convened a public meeting, in his character of Worshipful Master of the Temple Lodge, No. 118, at the New London Hotel, Bridge-street, Blackfriars. The call was responded to, and he laid before the assembly a candid statement of his own views and details, which being fully and fairly investigated, a series of resolutions were agreed upon; a society was organized, and the Doctor was appointed permanent treasurer and trustee with the Earl of Durham and Bro. Prescott. He was so delighted with the successful result of his experiment, that in the joy of his heart he penned a few simple and affecting lines, which appeared in the leading article of the next number of the "Freemasons' Quarterly Review." "But," says he, "shall we trust ourselves to speak of the Asylum for the Aged and Decayed Freemason; we can hardly calm our feelings in announcing that this splendid offering to Freemasonry is no longer doubtful. Lodges have been appealed to, and nobly have they acted—Brethren, unsolicited, have rallied around the *poor old Mason's cause*—his sufferings have been made known—the standard of his hopes has been at length unfurled, and if till now many have died unaided, unremembered, joy, joy to the hope which pronounces that—

> "The stone is laid—the Temple is begun—
> Help! and its walls will glisten in the sun."

About this time Dr. Crucefix was elected an honorary member of the Trinosophes at Paris, and also of Lodges No. 4, 50, and 100 on the registry of Ireland, and Grand Procurator from the Grand Lodge of Scotland. He was appointed Grand Junior Deacon of England, Grand Standard Bearer of the Supreme Chapter, E. Commander of the Cross of Christ; Vice-President of the Board of General Purposes, and chairman of the first Asylum Festival. One of the most remarkable occurrences which distinguished the year 1836 in the annals of Masonry was the project of a magnificent offering to the

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Grand Master, which, if it did not originate with Dr. Crucefix, was certainly supported by all the energy of his powerful mind. On Thursday, September 15, several Brethren met at Freemasons' Hall and associated themselves into a sub-committee to consider of the most respectful manner in which the wishes of the Craft might be expressed towards his Royal Highness the Duke of Sussex. They elected Dr. Crucefix into the chair, and a series of preliminary resolutions were unanimously agreed to.

As it is the duty of an impartial biographer to display every public transaction in the life of his hero, it would be a dereliction of duty to omit recording the fact that in this year, on the 2nd November, at the dinner mess of the officers of the Royal Arch Chapters, he was rejected by three black balls. His own account of the matter states—"As I am no advocate for concealment, I do not hesitate to publish, as extensively as possible, for the information of the Craft, this very courteous and fraternal compliment, which is the more striking as it is the very first instance in which the secret power of the black ball has been exercised at the mess, and, at the same time, with so much delicacy, and with such an utter abandonment of envy, hatred, and malice, and all uncharitableness."

I cannot find that this act of discourtesy was ever satisfactorily explained, nor can it, we believe, be accounted for on any intelligible principle, as it occurred at the moment of his greatest popularity, and when he was actively engaged in promoting the subscription towards an offering to the Grand Master. The French would say, *Il y a anguille sous roche.* And it must also be observed that on the following day, viz., November 3rd, he was unanimously elected an honorary member of the Royal Cumberland Lodge in Bath, "in consideration," as it is expressed in the minutes of the Lodge, "of the many and great benefits the Craft generally has received by his unwearied exertions in the cause of charity and benevolence."

It is quite clear that his merits as a useful and valuable member of Grand Lodge were highly appreciated by the Duke of Sussex, who reappointed him on both the Boards, of which he was elected for the second time vice-president. The Grand Master further delegated him to constitute a new Lodge at Peterborough, which exhibits a striking mark of confidence and esteem, as the Grand Registrar is usually deputed on official business in the provinces. And that his worth was greatly estimated by the Brethren of other communities may be gathered from the fact, that about the same time he was constituted an honorary member of the Canongate Kilwinning, Edinburgh. His gratification at these complicated honours was crowned by hearing, at the Quarterly Communication, in December, 1837, a letter read from the Duke of Sussex to the Grand Lodge stating that, "an explanation formerly made to the Grand Lodge by the Grand Master, on a motion somewhat similar to that of the Asylum of the Aged and Decayed Freemasons, intimated that it

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would be necessary to collect a sufficient sum for the erection and endowment of the proposed institution; that when the existing charities should attain permanent means to equal their expenditure, such assurance would facilitate measures favourable to the proposed institution; and that his Royal Highness was not unfriendly to the measure, but that the Brethren must be cautious not to be carried away by their feelings, nor by a hasty vote to peril the existing charities."

This official avowal of the Grand Master was followed by an unanimous resolution of the same Grand Lodge—"*That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft.*"

It might be naturally supposed that after this public act the course would be clear, and that nothing could be wanting to ensure the perfect success of the asylum but the formation of a sufficient fund for carrying the design into execution, which would have been speedily supplied. Such, however, is not the case. A change came o'er the spirit of his dream, and the Doctor was soon destined to find his plans opposed and his measures disarranged in a quarter where he anticipated protection and assistance. He could not conjecture what secret influence had been employed to mar his darling project. He was distressed beyond measure, as appears from his letters, at finding unexpected obstacles in his way—obstacles, as he expressed it, "without a motive."

Ultimately he discovered that a fiction had been agreed on to defeat his plans, or at the least to paralyse his exertions; and every one knows how difficult it is to dislodge a fiction, which offers the two-fold advantage of flattering the partialities of a friend, and neutralizing the measures of an enemy. It was urged that *the establishment of a new charity would injure the existing ones.* This plea was answered by Dr. Crucefix in one of his leaders; and he produced the most unequivocal proofs that the existing charities had increased more abundantly since the Asylum Fund had been in operation than at any former period of the same duration. This reply, however, does not appear to have been satisfactory. The assertion had been widely circulated, and its refutation was a work of time and incessant labour. When a person has admitted a prejudice into his mind he will not yield it up without a struggle. The Doctor was not reappointed on the Boards by the Grand Master, as before, although he was elected by the Grand Lodge, *vice* Bro. Lythgoe deceased. Notwithstanding these adverse indications he still continued with unabated zeal to promote the interests of every object connected with Masonry, and was usefully employed in the management of its charities, and the general promulgation of its blessings throughout the world. And in return he received flattering testimonials from numerous Lodges at home and abroad of their

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approval of his activity, exemplified in diplomas constituting him an honorary member of their several societies.

It would neither be pleasant to the living, nor respectful to the memory of the dead to unravel the secret tissue of intrigue, or to expose the springs which were put in motion about this period to defeat his great project of an Asylum for Aged and Decayed Freemasons, although we are in posession of sufficient evidences for the purpose. We shall adhere closely to known facts, and leave inferences to be drawn by others, for the time approaches when we shall have the painful task of reviewing the conduct of Dr. Crucefix under a new phasis. In 1830 he was affiliated a member of the Prince Mason's Chapter at Dublin. Bro. Veevers presided on the occasion, and both as Sovereign of the Rites and chairman of the day, gave manifest proofs of his high attainments in the one character and official qualifications in the other. At the same time an especial meeting was convened for the purpose of congratulating the Doctor a Mark Master, and he expressed himself gratified with the proceedings of both.

Events, however, were ripening which involved the Doctor in deep distress, and induced him, on one or two trying occasions, to divest himself of that prudence which through life was his distinguishing characteristic. The defection of some of its early supporters from the cause of the Asylum was the first blow that fell heavily upon him.

> "Donec eris felix, multos numerabis amicos;
> Tempora si fuerint nubila, solus eris."—Ovid.

He thus speaks of it: "In the general report of this institution there is much to be regretted, but more—abundantly more room for congratulation. That misconception of the great principle has prevented a more speedy development of the means necessary to prove the extreme liberality of many who were disposed to join the institution is too true; but time and a proper sense of public duty will gradually disperse the mist, and then the true beauty of the subject will be clear to those who now either doubt because they fear, or withhold because they feel compelled. To such as have apostatised from principle, it were a waste of words to say anything; their loss is a moral gain, and their adhesion to any new system, we are convinced, will only entangle others, as their withdrawal will relieve the Asylum from dangerous friendship."

The events of 1840 are of too much importance to be examined at the fag end of an article. In the next number they shall be introduced with becoming dignity, and discussed with impartiality and truth.

(To be continued.)

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BRO. JOHN A. ADAMTHWAITE,

Died August 24th. He was initiated in the Tuscan Lodge, No. 14, 20th November, 1820, in which he served all the offices. He was a G. Steward for 1833, and in 1843 was appointed J. G. Deacon. In Arch Masonry, he was exalted in the British Chapter, 10th Feb., 1849, and served all the offices; and was appointed Assistant-Sojourner of the G. Chapter in 1843. The deceased was also a Governor of the Boys' and Girls' Schools, and served the office of Steward to those charities, and was a Governor of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows.

BRO. JOSEPH W. MOUNTAIN.

We deeply regret to have to record the death of Bro. Joseph W. Mountain, which took place in July. Bro. Mountain was initiated in the Lodge of Unions, No. 318, 19th February, 1844, of which he became W. Master in 1846; he also remained Treasurer of this Lodge to the time of his death. This highly-esteemed Brother also joined the Lodge of Fortitude and Old Cumberland, No. 12, June 1844, and became its W. Master in 1847. In Royal Arch he was as much respected as in Craft Masonry. He was exalted in the Chapter of Prudence, No. 12, 19th May, 1845, and was Second Principal at the time of his death. He was elected on the Board of General Purposes in June 1846 and 1847; on 16th November, 1849 was presented with a handsome P. M. jewel, together with a silver tea service,* as a testimonial for past services as acting Secretary for six years of the Emulation Lodge of Instruction, No. 318.

We cannot allow this announcement of the death of Bro. Mountain to pass without attempting to do honour to his memory, for in him Masonry has lost a shining light, and one whose qualifications will not be easily supplied. The indefatigable manner in which he discharged the office of Secretary to the Emulation Lodge of Instruction for six years is so well known to the Craft, that it is unnecessary for us to dwell upon that portion of his career; in every circumstance of his life he was loved by all who knew him, and respected by those who had the pleasure of his acquaintance. He was a man of intelligence and varied information—the *beau ideal* of a worthy man in the sense in which every Mason ought to be so.

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* For particulars of the meeting, vide "Freemasons' Quarterly Review" for December, 1849.

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COLLECTANEA.

DINNER TO J. BRITTON, ESQ., F. S. A., ETC.

In the autobiography of John Britton, Esq., F.S.A., &c., just published, at the conclusion of Part I., page 19, forming a portion of the report of a dinner given to him, the following reference to Freemasonry cannot be without interest to the Craft:—

"Mr. GODWIN.—I am deputed to propose a toast which cannot fail to interest a meeting like the present, although, from the lateness of the hour, I fear to address you at any length. The toast is, 'The Ancient Fraternity of Freemasons.' The Freemasons of to-day are known principally in connection with good dinners and great charities; but in former times, as you well know, they occupied a different position. It seems clear that the greater number of the magnificent works produced in the middle ages were erected by bands of men, having in some degree a religious character, and protected by certain enactments, who were in reality "Free Masons," and the progenitors of the present Lodges. This fact accounts for several phenomena observable in tracing the history of architecture, which I feel assured would interest you if there were time for comment. There are at this table several of the most eminent builders of the day, Mr. William Cubitt, Mr. Grissell, Mr. Herbert, Mr. Elger, and others, who each in himself represents a large Fraternity of Freemasons. They are men who have built miles of sewers, covered New London with squares, streets, and terraces, and Old England with interminable railways; and this makes the toast more fitting still, especially as several of them are high in the mysteries of Freemasonry. I do not know that they can still sing

> 'High honour to Masons the Craft daily brings.
> We're brothers of princes and fellows of kings;'

but I do know that they practise charity and other virtues, and if they did not teach Euclid they still inculcate morality. In order that I may bear witness to this, at least in one case, I will couple with this toast the name of Mr. William Cubitt, not simply as a distinguished member of the Craft, but as an old and warm friend of Mr. Britton. (Cheers.)

"W. CUBITT, Esq.—Mr. chairman and gentlemen,—The prevailing characteristic of a Freemason's heart is charity; as a Freemason, and acting on that principle, I shall not permit myself to dwell long at this late hour, lest by so doing, I should inflict a penalty on those kind friends who may be already somewhat fatigued. This is, however, an occasion on which much ought to be said; and, called up as the representative of Freemasonry, and being in my own person a practical, and, I may almost say, an operative Mason, it would be unbecoming in me to be altogether silent when the ancient edifices of the country and their illustrator are the theme. It would also be utterly inconsistent with the strong feeling I entertain of what is due to Mr. Britton, whose great literary works we are here met to commemorate. The Freemasons of the present day have been spoken of by our talented friend, Mr. Godwin, as traditionally and historically connected with the building of those interesting monuments of the middle ages, which Mr. Britton has devoted the best years of a long and active life to illustrate. You must not expect me to say much about Freemasonry; it does not need my advocacy, nor does it permit me here to unveil its mysteries. I may say, as in truth I can say, that it is ancient and honourable; and if any of the gentlemen now assembled desire to know more of the matter there are others as well as myself who will be happy to introduce them where, on proper conditions, they may become members of a Craft which would confer honour on them as I have no doubt they would do honour to it. With regard to Mr. Britton, I am under no restriction in

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speaking, save the narrow limits of my own feeble powers; and glad should I be if I knew how to say half which might truly and accurately be stated. in addition to a vast deal which has been so well said this evening, in honourable testimony of his private and public character. Whenever and wherever our ancient and magnificent Cathedrals shall become the theme of discussion and admiration, there Mr. Britton's useful and beautiful publications will have their meed of praise; the man who had a mind sufficiently comprehensive to conceive a project so great as that which he entered on, and who, with untiring energies, assiduously exerted through half a century, was enabled to achieve his task, deserves the approbation and esteem of all lovers of architecture and literature; and I feel assured that his name will descend to distant ages in connection with those venerable structures which he has so ably and effectively elucidated. It is true that all these wondrous buildings must fall to ruin by the lapse of time, yet the records which he has caused to be made of them will still be preserved in the well-stored library. His publications will be found to represent them in all their picturesque and varied beauty, as well as in all their minute and elaborate details, so that, if either from extreme age or from any other cause, the country were bereft of them, those works will enable some future generation to reconstruct their *fac-similes*. Mr. Britton has done this great work for the country, to the honour of our age, and to the honour of the Freemasons who constructed these monuments; and in so doing he has inscribed his own name on the very buildings themselves, and while doing that which will serve to illustrate and perpetuate the history and character of such numerous, vast, and important edifices, he has unintentionally, but inevitably, made them the monuments of his own important and arduous achievements." (Applause.)

On the Symbolical Character of Aleph and Tau, or Thau.*—In the generality of phonetic, or alphabetical systems, aleph (א) is the first letter, and frequently tau (ת) the last. From the extreme position of these letters appears to have arisen their somewhat hieroglyphical significancy. They are considered emblematical, not only of the beginning and the end, but also of the total or sum of a system. The Rabbins denoted primordial matter by a term compounded of aleph and tau (את). Moreover, they say that Adam sinned, from aleph to tau (מא ועד ת), i. e. *against the whole law.* The *names* of these letters are also characteristic of their position, and seem to countenance their figurative application. In the Phœnician, and some other tongues, the word aleph signifies *taurus*, or *bos*. Also, generally, a *chief*, or *leader*. The word tau imports a terminus, limit, or boundary; and from a cognate verb it denotes a mark, or sign. Hence the tau is placed appropriately as the *final* symbol of the elementary sounds. There it stands, at once a *glyphic* and a phonic character. In the alphabets of Greece and Rome, tau (though not the final letter) is the last simple consonant; for the letters succeeding it are vowels, or double consonants, the elements of which precede the tau. In figurative application, however, the Greek is in symbolism with the Hebrew, &c. Its Aω (I breathe) is expressive of vitality, and may remind us of Him who is the alpha and omega—of Him "in whom we live and move and have our being." Aleph and tau, alpha and omega, being the leaders and termini of their respective systems, were deemed of old symbolical of the whole compass of language. Bounding and including all their intermediates, they stood as *representing* them, and were deemed expressive of universality

* By the Rev. Thomas Jessop, Vicar of Wighill, Yorkshire. From the "Archæological Journal" for April, 1850.

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of the beginning, course, and end of the system. *Long* before the Christian era, the symbols aleph and tau were employed in the mythologies of Egypt; and as the worship of the bull has always been a prominent feature in the idolatries of the east, the type aleph (א) appears to have been *generally* recognised as the symbol of Apis, or Serapis. By the Egyptians and the Gnostics, who imitated them, it was employed as the monogram of the deity. Hence, in Coptic antiques and Gnostic memorials, we have satisfactory elucidation of some of the ancient mysteries—a knowledge of which will enable us to explain such inscriptions as appear of a more recondite character. We learn from Dionysius Halicarnassensis, and others, that the Egyptian priests celebrated their gods by chaunting the seven vocalic sounds, namely, *α, ε, η, ι, ο, υ, ω*. Now the Gnostics imitated this: they accepted the type Apis as an emblem of Christ, and accompanied the sign or monogram with some part of the vocalic chaunt. Many gems, metal plates, and amulets, now extant, exemplify this. The full chaunt required the whole seven—the monadic, one vowel; the triadic, three; and the tetrachtyc four. These were, however, rather subtleties of the Gnostics than of the Egyptians. Aleph was (as a monogram) frequently associated with Coptic or Greek uncials. A seal, or amulet, in brass, of some antiquity (though probably only a copy of some genuine antique) exhibits on its two matrices the head of Apis. On the larger face is inscribed the legend + א. TO ONא אI CION O. OIE. That is: + Aleph. Τὸ Ὄνομα ἀεὶ Σιὸν. Ὁ, ω. ι. ε. That is, + Aleph (Sarapis), the name ever divine: the celebrated! Here we have, first, the epochal cross; then aleph, the symbol of Apis; then a contraction for *τὸ ὄνομα*. Next *ἀεὶ*, Æolicè for *ἀεὶ*; then Σιὸν for Θεῖον (Σιὸς being put Doricè, *vel* Laconicè, for Θεὸς). Lastly, an emphatic triadic chaunt—*the* ω, ι, ε, or ω, ι, η. The inscription, therefore, may be thus expressed: + א Τὸ Ὄνομα ἀεὶ θεῖον. Ὁ, ω, ι, η, or ω, ι, ε, *i. e.*, + Sarapis, the name ever divine *the* Trisagion.



After much consideration I incline to pronounce this amulet *Gnostic* rather than *Coptic*. The aleph *thrice* expressed denotes the *abstract*, the *concrete* (or attributal), and the sempiternal character of the Deity. As to the three vowels, preceded by the article, they agree indeed in *number*, with the above distinction, but must be considered merely as an adapted portion of the vocalic chaunt. Some elucidation of this view may probably be supplied by the description of a seal, once in the possession of Sir William Jones, and now the property of Miss Milner (of Nun Appleton), to whose courtesy I am indebted for an impression. This seal, on a cornelian, bears the human-formed head of Serapis, with the usual *călăthus*. The legend in Greek uncials, of square form, is Μέγα τὸ Ὄνομα ι ο υ Σάραπις, *i. e.*, the great name i o u Sarapis; or, hail! Serapis. This seal, bearing the figure of a *human* head, is of course not attributable to the Gnostics. The Gnostics seem to have borrowed largely from the Pythagoreans. Much of their doctrine is a jumble of Coptic mysticism, Platonism, and Christianity; and their fancies strikingly resemble the cabalistic reveries of the Jews.





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The name SARAPIS (which, though anterior to the Christian era, is comparatively modern) consists of *seven* letters, answering to the number of the vocalic chaunt. Eusebius, in his *Præparat. Evang.* (lib. ii.) quotes from some unknown author the following:—

Ἑπτα με φωνήέντα Θεὸν μέγαν ἄφθιτον αἰνεῖ—
Γράμματα τῶν πάντων ἀκάματου Πατέρα.
Εἶμι δ' ἔγω πάντων χελὺς ἄφθιτος ἡ τὰ λυρώδη—
Ἡρμασάμην δίνης οὐρανίοιο μέλη.

That is—

"Seven vocal letters—Laud me, God, imperishable, great.
Father of all—unwearied.
I am th' immortal lyre, which hymns all nature's harmony—
I tun'd the melodies of rolling spheres."

These lines have been applied by some to the sacred Tetragrammaton (יהוה), as increased by its three vowel points to seven. As authorities for what has been thus far said, I may refer to Plutarch (*de Iside et Osiride*), Diog. Laert. Macrobius (*Saturnalia*), Bochart, Bryant, Gale, &c., &c.

Secondly. As to the tau, its figure—as in the ancient Hebrew (now the Samaritan)—is usually cruciform. This form was naturally, and perhaps conveniently, adopted to symbolize the import of its name—a *mark*, or *limit*. By the ancients, especially the Egyptians, it was employed to designate—

1. An ordinary mark, or epochal limit.
2. A sign of infamy and death by the cross.
3. A sacred and recondite mystery.

First. By a terminal cross the Egytians are said to have marked the extent of the Nile's inundation. With a cross the Egyptians branded their camels and horses on the neck or thigh. The money of the Phœnicians and others, among whom may be named the Maccabees, often bore this sign; and the limbless Hermæ of the Romans were sometimes placed at cross-roads.

Secondly. The cross being, of old, the form of an instrument of death, was considered the emblem of reproach and infamy. Thus the early Christians were upbraided as the followers of the "crucified One." But this tau, of infamy, was—

Thirdly. The symbol of Egypt's holiest mystery. T, though resembling an instrument of death, was opposed to theta (Θ, or θ), and regarded as the symbol of freedom, of hope, and of life. In Ezekiel, c. ix., ver. 4, we read, "and set a mark upon their foreheads." The margin, more literally, "mark a mark." From the Hebrew (מצחות והתויתתו על) the 70 render "καὶ δὸς σημεῖον ἐπὶ τὰ μέτωπα," and give (or place) a sign upon the foreheads. But Aquila and Theodotion translate not the word *thau*, but give it as the *name* of the symbol of life. (Σημείωσεις τοῦ Θαῦ ἐπὶ τὰ μέτωπα), *i. e.*, Thou shalt make the mark (or sign) of thau upon the foreheads (*Origenis Hexap.*, &c.). To the same effect, Jerome—"Et signa thau super frontes." Tertullian determines this to be the sign of the cross. "Scribe signum tau in frontibus—*nempe signum crucis.*"

In the *Archæological Journal* (No. II., pp. 169-176) is an interesting notice of a stained-glass window in the cathedral at Bourges, in the thirteenth compartment of which, the paschal sacrifice is repre-

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sented; a figure is marking the door-posts, and the words "Scribe tau" are on the glass. To suppose, as admitted by this writer (p. 173), that the mark placed by the Israelites on their doors was in the form of a cross, is perhaps too much. Yet, the designer of this emblem seems to have had in view the Latin version of Ezekiel (c. ix., ver. 3, 4), and possibly the words of Tertullian, cited above. Hence, with much elegancy, he has alluded to the tau, or cross, as the *sign* of life. "Scribe tau," therefore, is equivalent to "sprinkle blood," &c. Blood was shed as an atonement, and in blood is *physically* the *life* of an animal; whence the paschal blood was to Israel the sign of *life*, *redemption*, and *peace*. To proceed—tau, the sign of life, was represented variously. The crux decussata (×), intromissa (+), commissa (T), and ansata (♀), which last is the astronomical symbol of Venus. See Layard's *Nineveh*, vol. ii., 456, where Hera, the Assyrian Venus, is represented holding a winged tau ansata in her hand. See also the same writer, vol. ii., p. 213, note. The tau ansata was also devoted to the younger Horus. In Bryant, vol. ii. p. 398, Horus is depicted as holding the crux ansata. This figure also was a symbol of Hermes (☿)—hence termed the Hermetic cross. This Hermes (not to speak of Hermes Trismegistus) is identified by Eusebius with Θευθ, Θωυθ, Theuth, Thouth, Thoth, Taut, &c., of the Egyptians. See also Plato's *Philebus*. And Suidas, *in verb.* The tau ansata, or Hermetic cross, has long been the subject of contemplation and research, respectively to the mystic and the antiquary. Of each the view is abstract, and therefore *pure*. *The concrete is all sensualism.* As to the form and application of the tau ansata consult Layard, Denon, &c. In this abstract I enter not into special proofs, yet I am prepared to show that the Assyrians, Medians, Persians, Phœnicians, Greeks, Romans, and even Scandinavians, adopted the tau as an emblem of some divine person, or sacred mystery. In this form the Scandinavian *Thor* was fashioned, in connection with the two similar representations. Early in the Christian era, the Temple of Apis, in Egypt was destroyed, and certain cruciform characters on stone were brought to light. Some prediction was brought forward by the Coptic priests, to the effect that when these cruciforms appeared, they would symbolize a pure system, denoting more clearly than of old revivification, or life to come. These emblems it is said, were claimed both by Christians and Pagans, as symbols of their respective creeds. The former looked forward to the triumph of their faith, the latter to the renewed establishment of their ancient system.—See Socrates, *Scholast.* Sozom. Ruffin, &c.

Lastly. "Before the day of Christ, the tau has been considered predictive; *now* it stands a solemn record."

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August* 7, 1850.

Present—E. Comps. Thomas Henry Hall, as Z.; Alexander Dobie, as H.; Rowland Gardiner Alston, as J.; William H. White, E.; William Fred. Beadon, N.; Peter Thomson, as P. Soj.; Fred. Patteson, Assistant Soj.; John B. King, as Assistant Soj.; Charles Baumer, P. Assistant Soj.; John C. Morris, P. Assistant Soj.; George W. K. Potter, Sword-Bearer; Henry Bellamy Webb, P. Sword-Bearer; Richard James Spiers, Standard Bearer; Benj. Lawrence, P. Standard Bearer; John H. Goldsworthy, P. Standard Bearer; Thos. Tombleson, P. Standard Bearer; Thomas Pryer, Dir. of Cerem.; Lawrence Thompson, P. Dir. of Cerem.; Abraham Le Veau, P. Dir. of Cerem.—the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form.

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

On Petitions received, Charters were granted to be attached to the Lodge of Probity, No. 73, Halifax, Yorkshire; Lodge Zetland in the East, No. 748, Singapore.

After the despatch of the ordinary business the Grand Chapter was closed.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *September* 4, 1850.

Present.—The R. W. Henry R. Lewis, Prov. G. M. for Sumatra, as G. M.; R. W. Rowland Alston, Prov. G. M. for Essex, as D. G. M.; R. W. Benjamin Bond Cabbell, *M. P.*, P. J. G. W. as S. G. W.; R. W. Frederick Pattison, J. G. W.; R. W. the Hon. G. C. Anderson, Prov. G. M. for the Bahamas; R. W. William Tucker, Prov. G. M. for Dorsetshire; R. W. R. G. Alston, P. J. G. W.; R. W. Henry C. Sirr, P. S. G. W.; V. W. John Warren Hayes, P. G. Chaplain, as G. Chaplain; V. W. William H. White, G. Secretary; V. W. Henry L. Crohn, G. Secretary for German Correspondence; W. John B. King, P. J. G. D. as S. G. D.; W. George W. K. Potter, J. G. D.; W. Stephen C. Norris, P. J. G. D.; W. Peter Thomson, P. S. G. D.; W. Charles Baumer, P. J. G. D.; W. John H. Goldsworthy, P. S. G. D.; W. Leonard Chandler, P. J. G. D.; W. Laurence Thompson, P. J. G. D.; W.

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John Havers, P. S. G. D.; W. John Nelson, P. S. G. D.; W. Richard W. Jennings, G. Dir. of Ceremonies; W. Thory Chapman, Assistant G. Dir. of Ceremonies; W. Richard James Spiers, G. S. B.; W. John Masson, P. G. S. B.; W. Henry Bellamy Webb, P. G. S. B.; W. Edward H. Patten, P. G. S. B.; W. Frederick W. Breitling, G. Pursuivant; W. Richard Lea Wilson, Representative from the G. Lodge of Ireland: W. Rev. William J. Carver, Representative from Grand Lodge of Massachusetts; the Grand Stewards of the Year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in form and with solemn prayer.

R. W. Bro. R. G. Alston, in order to save the time of the Grand Lodge, suggested that as the bulk of the minutes of the last Grand Lodge contained two reports of the Committee of the Annuity Fund and the Board of General Purposes, the whole of which had been printed and circulated throughout the Craft, it would only be necessary to read a few extracts from the minutes, which being approved, the minutes of the last Grand Lodge were read as suggested, and confirmed.

The W. Bro. J. R. SCARBOROUGH again called the attention of the Grand Lodge to what he considered a breach of privilege in the publication of the "Freemasons' Quarterly Review," and stated his views in nearly the same terms as he did at the last Quarterly Communication. Some discussion took place, in the course of which it was repeated that no breach of privilege had been committed, inasmuch as an authorized report once published became open to republication and comment by any one. Brother Scarborough did not conclude with any motion, but intimated his intention of bringing the matter forward at the Grand Lodge in December.

The GRAND SECRETARY then read letters he had received from the Senior Grand Warden, the Grand Registrar, and Senior Grand Deacon, offering excuses for their absence, and begging that they might not be considered derelict in duty by not being present.

The GRAND SECRETARY read the following letter which he had received from the W. M. Grand Master:—

"*Aske, August 24th*, 1850.

"Dear Sir and Brother,—I beg you will communicate to the Grand Lodge my great regret that I am not able to attend the meeting on the 4th September, as I was anxious personally to introduce a subject which appears to me very desirable, and which, if the Grand Lodge approve, had better be done without delay.

"By the arrangements made for the amalgamation of the Asylum with the Annuity Fund, it is stipulated that beyond the sum required for completing the building, a further amount is to be

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raised and funded as the source from which the necessary repairs of the building may from time to time be effected.

"As the greater portion of the building is already completed, but some time may elapse before there will be sufficient money to erect the remaining wing, and then only would the subscription commence for a repairing fund, it has occurred to me that repairs may be necessary before there would be any fund applicable to that object.

"I would consequently suggest that the Grand Lodge should make a grant of 500*l.* (to be paid out of the Fund of General Purposes) towards the formation of the Repairing Fund.

"Some few years since the Grand Lodge made a grant to the Female School for a similar purpose, which you will be able to refer to and explain, and I request you will therefore give notice at the General Committee next Wednesday of the motion which I propose to be made.

"I remain, dear Sir and Brother,

"Yours truly and fraternally,

"ZETLAND."

"*To the Grand Secretary.*"

R. W. Brother R. G. ALSTON said he never rose with feelings of such deep and sincere satisfaction as he did upon this occasion, to propose a motion by command of the M. W. Grand Master. He believed it to be a motion in every way most worthy of the Grand Master to propose, and of this great and important body to adopt. He believed the motion to be one calculated to place the cope-stone upon a useful institution, and he would desire to tender his grateful thanks to the Grand Master for proving that, though absent in person, he was present in mind, and that he always extended his care and consideration to every means calculated to promote Masonry in its highest attribute—that of charity. The building in question had been erected at considerable expense, and with great exertion. A considerable portion of that building was completed, but one wing remained yet to be finished. He hoped the liberality of the Craft would not be long in providing the necessary funds. By the terms of the union with the Royal Annuity Fund, it was provided that all sums subscribed for the purpose of the building should be strictly applied to that purpose, until the building should be completed, and then a sum of 1000*l.* should accumulate for a sustentation fund; by that treaty not one penny could be applied to any sustentation fund until the building should be finished. It would be manifest, that by the motion, the hands of the Committee who were carrying on the building would be much strengthened. He believed it to be an excellent building, and that no material repairs would be required for a great length of time; but in all new buildings trifling repairs became necessary, and the

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advantage of the grant he had to propose would be, that the Committee would at once have a fund in hand, so that any repairs would be provided for without retarding their exertions. He thought, therefore, that it was impossible the liberality of the Grand Lodge could be exercised in a manner so well calculated to provide for the permanence of this excellent institution. He trusted they would unanimously tender their thanks to the Grand Master for the anxious care he had evinced towards the interests of the Craft. The name of the Grand Treasurer had been used, in consequence of it being more convenient for him to receive the dividends than the Trustees, who had not, perhaps, any business to take them into the city. He should now, by the command of the M. W. Grand Master, move

That a sum of 500*l.* be granted out of the Fund for General Purposes to "The Royal Masonic Benevolent Institution for Aged Freemasons and their Widows," to be invested in the public funds in the names of trustees, towards the formation of the proposed Fund of 1000*l.*, to be kept separate and distinct, and to be applied exclusively for the purpose of upholding, repairing, sustaining, and maintaining the structure known by the denomination of "The Asylum for Aged and Decayed Freemasons," situated at Croydon-common, Surrey; the centre and north wing of which are only erected at present, but the south wing thereof is to be completed as soon as funds can be raised for that purpose. The dividends arising from the stock to be purchased with the said sum of 500*l.*, and of any increase and augmentation thereof, to be applied from time to time, as need may be, for the purpose of upholding, repairing, sustaining, and maintaining the said Asylum Building as now erected, or when completed; and in the event of the dividends receivable at any time not being required for the repairs, &c., then the sum to be invested in augmentation of the capital stock, and so from time to time. It being understood, however, that any stock which may have been purchased by the investment of dividends may be sold when wanted for the purposes of the Trust, but no other portion of the funded property being the produce of grants or donations.

That the Trustees of the proposed upholding fund be the Trustees of the Asylum, together with the Grand Treasurer for the time being.

W. Brother J. HODGKINSON, in seconding the motion, observed that he thought it a very wise suggestion on the part of the Grand Master, but he thought they need have no misgivings as to the completion of the building, for he was sure that the Craft at large felt that the institution was calculated to extend benevolence to their aged Brethren.

W. Brother JOHN WHITMORE had risen for the purpose of seconding the motion. The necessity for such a fund was most

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obvious—it was the act of prudence and forethought—the knowledge of the proposition had come to the Committee, and had been hailed by them with delight. The introduction of this proposition by the Grand Master himself would give such an impetus, that they would not have long to wait for the sum required to complete the building, that sum being only 1500*l.* He felt confident that when this grant became known to the Brethren in the provinces, it would be an inducement for every Mason to exert himself to the utmost in assisting to procure the requisite amount.

The motion was then put, and carried unanimously.

Bro. J. HODGKINSON wished to propose a motion, which he felt sure would be received with the greatest satisfaction. It referred to the kindness of the M. W. Grand Master; although he was absent in person, he was not absent in forwarding the views which Freemasons had at heart, that of forwarding charitable aid to their Brethren. He had honoured the position he held by calling upon them to vote out of their public funds 500*l.* towards the assistance of their aged Brethren. That was an instance of the good feeling of the Grand Master, and he begged leave to propose that the Grand Lodge are of opinion that the thanks of the Fraternity are eminently due to the M. W. the Grand Master, the Earl of Zetland, for having originated the motion which has just been carried in furtherance of Masonic charity, and for his desire on all occasions to promote the best interests of the Order, which, being seconded, was carried by acclamation.

The Report of the proceedings of the Lodge of Benevolence of the last quarter was read.

A Report from the Board of General Purposes was read and approved, and ordered to be entered on the minutes.

Amongst some other matters, the Report stated that a complaint had been preferred by the Lodge of Benevolence against the Minerva Lodge, No. 311, at Hull, for having attached to the petition of an applicant for relief a recommendation, in which they certified the Brother to have been twenty-one years a subscribing member, although they had paid contributions for him for six years only.

In answer to the complaint, the W. Master of the Lodge expressed his great regret that so gross a mistake should have occurred; but it had not been wilfully done—that when he (the Master) inquired how long the petitioner had been a subscribing member, the Secretary immediately replied twenty-one or twenty-two years, and not suspecting the Secretary to be wrong the certificate was signed. It appeared that it was about twenty-one years since the petitioner was initiated.

The Board having maturely considered the matter, and impressed with the great importance of the Lodge of Benevolence not being misled by incorrect statements as to the period during which petitioners have subscribed to their Lodges, as likely to cause a

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larger grant than the merits of the case would otherwise justify: Resolved unanimously, that the Minerva Lodge, No. 311, be fined the sum of two guineas, to be paid to the Fund of Benevolence, for having given a false certificate as to the period during which the petitioner had been a subscribing member to the Lodge.

The Report stated that a printed circular had been brought to the notice of the Board, in which the writer set forth his opinion that it would be desirable that some competent Brother should be selected to visit all Lodges and Chapters in the provinces, for the purpose of giving instructions, such individual to be remunerated for his trouble by contributions from the Lodges and Chapters. The Board having summoned the Brother, he stated that he had no intention of wrong doing, nor was it his object to offer himself as the instructor, for in fact he could not undertake it, and was sorry for having done what appeared to be considered wrong; and that, under these circumstances, the Board deemed it sufficient to admonish the Brother to be more cautious for the future.

The Report further stated that the Board, finding the funds sufficient for the purpose, had directed the purchase of 1000*l.* Three per Cent. Consols, on account of the Fund of Benevolence, instead of 500*l.* as mentioned in the last Report, which would make the amount of stock belonging to the Fund of Benevolence 12,500*l.*

The Report adverted to the fact of Brother George G. Elkington, the second clerk in the Grand Secretary's office, having filled the situation for more than eight years, at a salary of 100*l.* per annum, and that he had always conducted himself with courtesy, and proved most willing and assiduous in the discharge of his duties, the labours of which had greatly increased since his first appointment; the Board therefore recommended an increase to his salary of 50*l.* per annum by way of gratuity. The Report added that the Board, feeling such a proposition should not be submitted without the concurrence of the M. W. Grand Master, the President had communicated with his lordship on the subject, who had signified his entire approval.

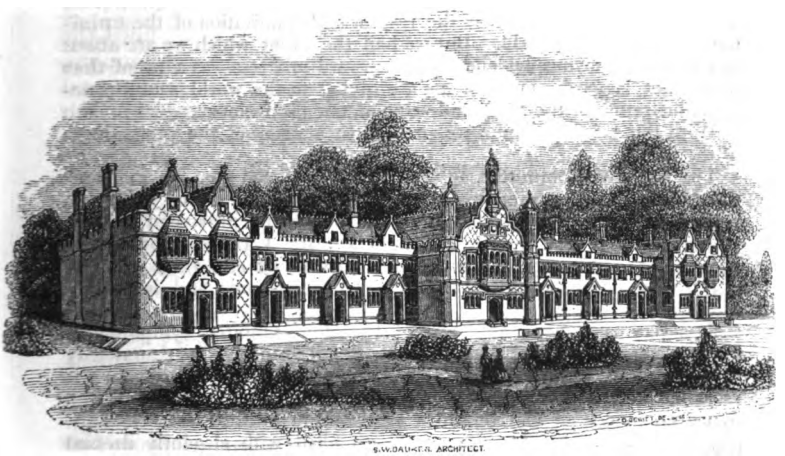
Bro. R. G. Alston said that the office he had the honour to hold, as President of the Board of General Purposes, was a reason for his proposing the motion he now had to submit to the Grand Lodge. It was an act of justice to a worthy Brother, who had for many years served the Grand Lodge well and truly. The motion was, "That Bro. George G. Elkington, the second clerk in the Grand Secretary's office, be allowed an increase to his salary, by way of gratuity, of 50*l.* per annum, to commence from September next." The circumstances and facts upon which he founded the motion were these—that the Brother had for several years filled the office of second clerk; he had done so, well, faithfully, and efficiently; to all his Brethren he had always shewn the greatest kindness, good feeling, and courtesy. His labours had of late greatly

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increased, and he trusted the prosperity of the Order would cause his labour still further to increase. He was sure every Brother would agree with him, that it was their duty as well as their interest to give ample remuneration to the Brother who served them faithfully and well. It was not necessary for him to say more, but in justice to Bro. Elkington it was right he should observe that the proposition had not, directly or indirectly, or in any way, originated with himself, and he was perfectly ignorant of any intention to make such a proposition. From the office he held it was his duty to know the quantity of labour that was passing in the office, and knowing that, he (Brother Alston) had conceived that Brother Elkington's remuneration was insufficient, and it was his duty, as it had been his pleasure, to suggest the increase in the salary, and it had been received without a dissentient voice; he therefore now made this motion, which motion being seconded, was carried unanimously.

All business being concluded, the Grand Lodge was closed in form and with solemn prayer.

THE CHARITIES.



CONSECRATION OF THE ASYLUM OF THE ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

This novel and highly interesting ceremony took place at Croydon on the 1st of August last, and was attended by upwards of five hundred of

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the most distinguished and respectable Freemasons of London and the neighbouring Provinces.

An event so important to Freemasonry as the consecration of the first building that has ever been erected in this country for the shelter and maintenance of our aged and distressed Brethren, claims at our hands something more than a dry detail of facts; it demands, as an appropriate introduction, the grateful tribute of our respect and veneration for the memory of that Brother whose philanthropy suggested it, and whose ceaseless and untiring energy sustained it through a period of opposition and difficulty scarcely paralleled in the history of any other charitable institution. It demands also our highest eulogium for those benevolent brethren who have so nobly aided in placing the crowning stone not merely to this structure, but also to the beautiful arch of Freemasonry; and it calls forth, on behalf of the "United Craft," our heartiest and warmest congratulations for the consummation of an act which renders the "circle of their Masonic duties complete."

With the march of time, and the advancement of civilization and refinement, must progress the practical utility of all moral and social institutions. Freemasonry—an institution pre-eminently calculated to advance mankind in every moral and social virtue—must not be left to linger on the road. With those of its members who have power and influence, who possess the "wisdom to comprehend, judgment to define, and ability to enforce obedience to its precepts," rests a great and serious, responsibility. It is their peculiar privilege to disseminate its tenets—it is their primary obligation to develope its resources.

The great first principle of our creed is Charity. This is our boast; and for this we would exact the respect and admiration of the uninitiated and popular world. But we hail the event which we are about to record, as a joyous evidence of our onward progress—as a proof that we are not laggards, but that we are giving to the world sound practical illustration of the truth and value of our professions.

With this brief exordium we proceed to a detail of the proceedings of the day.

The Building Committee, to whom was entrusted the sole management of the affair, originally applied to the M. W. the Grand Master to preside at the ceremony; but his Lordship, being prevented by important engagements, deputed the Right W. Bro. A. Dobie, Prov. Grand Master for the County, to officiate on the occasion; and right worthily did that distinguished Brother discharge the arduous and important duties imposed upon him.

At a very early hour, the town of Croydon exhibited symptoms of unwonted bustle and activity, and many an upturned face anxiously scanned the lowering and inauspicious aspect of the heavens. As the morning advanced, however, the prospect brightened considerably, and by eleven o'clock all apprehensions on the score of weather were happily set at rest. By this time carriages filled with elegantly dressed ladies began to arrive in quick succession, whilst the railway hourly discharged large importations of the Brethren from London and the adjacent towns and villages. Shortly before twelve o'clock the children of the Royal Freemasons' Female School, 60 in number, accompanied by Mrs. Crook, the Matron; the Secretary, Bro. Crew; and the Members of the House Committee, arrived in four omnibuses, and were driven to the residence of Bro. J. J. Blake, where they were most hospitably entertained by his amiable lady.

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The Boys of the Masonic School, together with the Juvenile Band of the Royal Caledonian Asylum, reached Croydon about the same time; the latter marching through the town to the enlivening strains of their bagpipes, and creating no small excitement amongst the worthy inhabitants.

On visiting the Asylum, we found the arrangements there most perfect. The Committee Room, in which the ceremony of Consecration was to be performed, is a very handsome apartment, most chastely and appropriately decorated under the especial superintendence and direction of Bro. Stephen Barton Wilson. The windows are of stained glass of elegant devices, and are, as we understand, presented by the Members of the Building Committee. On this occasion, through the kindness of the W. M. and Brethren of the East Surrey Lodge of Concord, it was fitted up with the beautiful furniture of their Lodge. An admirable portrait of the late Bro. Crucifix—the founder of the charity—which was painted for the Asylum by the late Bro. Moseley, was suspended in the room; and we also observed a very fine-toned harmonium, which was provided for the performance of the sacred music incidental to the ceremony. We also noticed a very handsome antique dog stove, brought from Leeds Castle, near Maidstone, and presented by Bro. G. Barrett, a vice-president of the Institution.

In a meadow adjoining was erected, by the kind permission of I. Morland, Esq., a very magnificent tent, provided by Messrs. Lee, of Leadenhall-street. Beneath this tent a *dejeuner* was laid out for upwards of 300 persons; and it is but justice to Bro. Bean, of the Greyhound Hotel, who provided the entertainment, to say that it was done in a most elegant and liberal manner. Through the kindness and under the personal superintendence of Bro. Chrees, whose nautical taste and predelictions are proverbial, a great number of flags of all nations were hoisted about the grounds, and imparted much gaiety and animation to the scene.

Of the building—which is a very handsome structure, of the Gothic style of architecture, and which reflects the highest credit upon its talented architect, Bro. E. W. Daukes—it may be necessary to state, that at present the centre and one wing only are finished, and that a further sum of 2,000*l.* is required for its completion. Each inmate will be accommodated with two excellent rooms, the use of a wash-house, and other conveniences. The site in many respects is most eligible, the soil is gravelly, the water good, the drainage very complete, and, above all, it is in close proximity to St. James' Church and other places of public worship. As announced in the programme, the day's proceedings commenced with the

PROVINCIAL GRAND LODGE,

which was opened by the Prov. Grand Master in the Town Hall, Bro. G. Penfold occupying his proper position as Prov. S. G. Warden, and Bro. Richard Lea Wilson acting as Prov. J. G. Warden. The Prov. G. M. was also supported by his Deputy, Bro. Francis, Bros. J. J. Blake, Andrews, Price, J. E. Blake, Kincaid, &c., &c. The Lodge having been opened in ample form and with solemn prayer, the Prov. G. M. briefly addressed the Grand Lodge, acquainting them with the objects for which they had met together, and inviting them all to a participation in the pleasing duties of the day, assuring them that the true Masonic character and importance of the object in which they were

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engaged could not fail of procuring them unalloyed pleasure, and would in after years be remembered by them with feelings of sincere delight and satisfaction.

After the address, a resolution was carried to the effect that the Provincial Grand Secretary should furnish the Provincial Grand Master with a record of the day's proceedings, with a request that he would place it before the Most Worshipful the Grand Master, in order that it might be communicated to the Grand Lodge of England, at its meeting in September next.

The business of the Provincial Grand Lodge being concluded, the Brethren adjourned to St. James's Church, Croydon Common, to hear the

SERMON

of the Very Worshipful Brother the Rev. J. E. Cox, Grand Chaplain of the Order.

On entering the sacred edifice we were most gratified—although from the wide-spread and well-merited popularity of our reverend Brother not surprised—to find it literally thronged with a most respectable and attentive congregation. In front of the organ-gallery were seated the children of the Freemasons' School, and in immediate contiguity were placed the boys of the Masonic School. The afternoon service having been read by the Rev. George Coles,—perpetual curate, who kindly granted the free use of his church for the occasion,—and two appropriate hymns sung by the children of the Female School, the Very Worshipful the Grand Chaplain proceeded to deliver his sermon, and took his text from 1 Chron., xxix. 5: "And who then is willing to consecrate his service this day unto the Lord."

The Reverend Brother having first alluded to the circumstances which had called for this enquiry upon the part of David, then proceeded to show the duty of those who were now similarly situated to the assembled multitudes of Israel, to rear this habitation to the honour of the Most High, and to consecrate themselves to His service in this good work. He argued, that as poverty was a dispensation of Providence, it would be an impeachment of His goodness to doubt His will and pleasure to make provision for those who suffered thereby; that the obligations of caring for them were laid on all whom He had blessed with means; and that by none were those obligations better understood than by the members of that Order, who had come to take part in the consecration of the Asylum for the preservation of those of their Brethren who were "poor and penniless;" he further intimated that the very building itself, which they were about to consecrate, was an evidence of their sincerity, no less than of the fruits of the system, which knit them together. He then went on to show how that system is in conformity with the precepts of the Volume of the Sacred Law; that the members of the Order, with which he had the honour and privilege to be connected, never forget the duties of benevolence, as was largely manifested in their attention to the education of the orphan children of their departed Brethren, and the offspring of the destitute—to the aged and infirm, by securing annuities to them in their declining years—to their recent consideration of the widow of the aged and decayed Freemason—and lastly, in the establishment of a home wherein the old man, as he descended to the grave, would discover and prove, in spite of the assertions of the cowan and slanderous reviler, that "there is something more in Freemasonry than the pleasures of a mere social institution, and that its motives and

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principles have some better origin than a cold and lifeless deism." He then asserted that this system was ever advancing, and that to the end of time it would continue "to do good and distribute." The Rev. Brother proved that, as the fruits of such a system could not arise from the selfishness of human nature, they must, therefore, necessarily proceed from Divine direction. He also alluded in appropriate terms to the origin of the design, the difficulties with which it had been surrounded, and especially to the removal by death of the late Bro. Dr. Crucefix, before the object of his most ardent aspirations had been completed, and concluded his address by urging all present to contribute to the good work to their utmost ability, with the assurance that consecration of themselves in such manner to the Most High would most certainly be attended with the choicest blessings.*

The result of this appeal to the assembled Brethren, and the other members of the densely-crowded congregation, was a liberal collection of 40*l*.

We now pass on to the procession. The Brethren having retired from the church, were, by the skilful management of Brothers Wilson, Faudel, Whitmore, and J. A. Blake, marshalled into their respective places, and proceeded in the following most admirable order to the Asylum.

Two Tylers with drawn swords.
Band of Music.
Steward. Steward.
The Girls of the Royal Freemasons' Charity for Female Children in couples.
The Boys of the Royal Masonic Institution in couples.
Juvenile Pipers and Band of the Royal Caledonian Asylum, in Highland Costume.
Steward. Steward.
Lodges and Brethren according to their numbers, the junior going first.
Officers of the Grand Stewards' Lodge.
Provincial Grand Pursuivant.
Provincial Grand Organist.
Past Provincial Grand Officers.
Superintendent of Works.
Assistant Director of Ceremonies.
Bro. Whitmore bearing the Cup containing the Wine. Bro. Wilson bearing the Cornucopia containing the Corn. Bro. Wright bearing the Vase containing the Oil.
Provincial Grand Director of Ceremonies.
Secretary of the Institution, Bro. Farnfield, with a Book of Constitutions on a cushion.
Treasurer of the Institution, Bro. J. Hodgkinson.
Past Grand Officers of England.
Architect, Bro. Daukes, with Plans.
Members of the Building Committee.
Vice-Presidents of the Institution.
Grand Officers of England.
The Corinthian Light, borne by a P. M.
The Column of Junior Warden, borne by a P. M.
Provincial Grand Junior Warden, with a Plumb Rule.
Steward. Steward.

* We are happy to be able to announce that this Sermon has been published by permission of the V. W. the Rev. the Grand Chaplain, in which is added the Prayer written by Dr. Oliver, the Oration by the Prov. G. M., also the Song and Anthem by Bro. Carpenter, forming part of the Consecration Service, by Bro. Richard Spencer, 314, High Holborn; the proceeds of which will be devoted to the funds of the Asylum for Aged and Decayed Freemasons.

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The Doric Light, borne by a P. M.
The Column of Senior Warden, borne by a P. M.
Provincial Grand Senior Warden, with a Level. P. G. Junior Deacon.
A Past Master bearing the Volume of the Sacred Law on a Cushion.
Steward. The Grand Chaplain, the Rev. J. E. Cox. Steward.
The Deputy Provincial Grand Master, Bro. J. Francis, with a Square.
The Ionic Light, borne by a P. M.
A Past Master, bearing the Mallet.
Steward. Steward.
Provincial Grand Sword Bearer.
The Provincial Grand Master, Bro. Alexander Dobie, Grand Registrar, &c. &c.
Steward. Provincial Grand Senior Deacon. Steward.
Prov. Grand Tyler.

On arriving at the Asylum, the girls were ranged three deep on the terrace at each side of the centre doorway; the boys were ranged one deep on each side of the broad walk leading thereto.

The Brethren then opened to the right and left, and faced inwards, so as to leave room for the Provincial Grand Master, &c. &c., to pass up the centre, he being preceded by his standard, with a Steward on each side, and the Sword Bearer, and the Brethren following in succession from the rear, so as to invert the order of procession.

The Provincial Grand Master having passed through the gate, took the road to the left, and having arrived opposite the centre of the building, where the ladies were stationed, then turned to the right, up the centre of the walk between the ranges of boys and girls, and entered the building.

The Brethren, to the number of 150, having taken their places, and the Provincial Grand Lodge having been resumed, the

CEREMONY OF CONSECRATION

commenced.

The Brethren saluted.

An Ode, written for the occasion by Bro. Carpenter, was sung.

The Rev. the Grand Chaplain then read the cxxii., cxxiii., and cxxiv. Psalms, at the conclusion of which an anthem was sung.

The plan and elevation of the building were then presented by the architect to the Provincial Grand Master for his inspection, who, having approved them, delivered them to the architect.

Then turning towards the east, the Provincial Grand Master asked the following blessing upon the undertaking: "May the Great Architect of the Universe grant a blessing on this Institution which we have now reared, that we may be enabled by His Providence to finish this and every other virtuous undertaking."

The Brethren then responded, "So mote it be."

The cornucopia filled with corn, the cup filled with wine, and the vase containing oil, were then poured on the flooring by Bros. Wilson, Whitmore, and Wright, the Brother Wilson, bearing the cornucopia, exclaiming, "May the All Bounteous Author of Nature bless this undertaking with corn, wine, and oil, and with all the necessary conveniences of life." The two other Brethren replied, "So mote it be."

The Reverend the Grand Chaplain then offered the prayer of consecration, written for the occasion by the Rev. Dr. Oliver.

The Prov. Grand Master next delivered an admirable oration minutely detailing the origin, rise, progress, and general history of all the Masonic Charities; after which another anthem was sung, and, all business being ended, the Grand Lodge was closed in the usual form.

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At the conclusion of this ceremony, it was arranged that another, of almost equal interest, was to have taken place, viz., the introduction to the P. G. M. of those benevolent ladies who had kindly collected silver purses in aid of the building fund, but which, in consequence of the protracted length of the former ceremony, was unavoidably, yet most reluctantly omitted.

Thus may be said to have terminated the Masonic part of the Programme, we now proceed to give a detail of

THE DEJEUNER.

This took place in the superb tent before referred to, and was, we regret to say, somewhat inconveniently crowded: no blame, however, is attributable to the Building Committee, their arrangements were calculated to secure ample accommodation for all who made timely application for tickets, but, unfortunately, many Brethren neglected to do so, and thus, at the eleventh hour, an unexpected influx was the consequence.

The P. G. M. having taken the chair, grace was said by the Grand Chaplain. Amongst the company we observed, in addition to the Prov. G. M. and the Grand Chaplain, THREE Grand Officers, Bros. Leonard Chandler, Lawrence Thompson, and Patten; of the Prov. Grand Officers there were present Bro. Francis, D. G. M., Bros. Penfold, Blake, Andrews, Price, Richard Lea Wilson, &c., &c., and of the elite of the London Brethren we noticed Bros. Shaw, Hodgkinson, Newton, Tomkyns, Whitmore, S. B. Wilson, Captain Bowyer, Daukes, Wright, E. D. Smith, Turner, Stevenson, S. Lovett, Fourdrinier, Barnes, Spencer, Barrett, Faudel, Phillips, Granes, Waller, Robinson, Bacon, Tombleson, Pryer, Perugini, Crew, Hopwood, Mc Callan, Richardson, &c., &c.: of the ladies who honoured the meeting by their presence, we observed Mrs. Dobie, lady of the P. G. M.; Mrs. Penfold, Mrs. E. D. Smith, and Miss Smith, Mrs. Daukes, Miss Ransford, Miss Read, Mrs. Crook, Mrs. and Miss Pryer, the Misses Mc Callan, Mrs. Spencer, Mrs. Graves, Mrs. Ledger, Miss Dean, &c. &c.

The repast being ended, and the customary toasts having been most loyally and heartily responded to, the Chairman rose and addressed the meeting as follows: Ladies and gentlemen, whilst Freemasons are faithful in their duty and allegiance to their sovereign, they also owe allegiance to their Grand Master, who presides over and governs them. In our present Grand Master we have as kind-hearted and excellent a nobleman as is to be found in the peerage (hear), and one who inherits a name dear to every Mason, for who amongst us has not heard, in Freemasonry, of the name of Dundas. I deeply regret his Lordship's absence on the present occasion, and that his engagements in the northern part of the kingdom have taken him from London, at so early a period of the year. I give you the "health of the Earl of Zetland, the Grand Master of Freemasons." (Drunk with cheers.)

Song, by Bro. Ransford.

At this period of the evening, the children of the schools were introduced, and was the signal for the most enthusiastic cheering, and certainly their neat and intelligent appearance, more especially those of the female school, merited the warmest expressions of admiration and delight. The tumult having subsided, Eliza Birch, one of the elder girls, delivered a highly appropriate address, written for the occasion by Bro. Crew, the Secretary of the school, in a style and with an expres-

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sion so touching and beautiful as to elicit tears from numbers of the auditory; this ended

Bro. FRANCIS rose to propose the next toast. He regretted that it had not been intrusted to abler hands, but would venture to say that it could be given by no one with greater sincerity; he alluded to their much respected Chairman, the Provincial Grand Master for the Province in which they were now assembled. (Prolonged and reiterated cheers.) The worthy Brother then entered into an enumeration of the many Masonic qualities of the distinguished Chairman, and of the great advantage which, not only the Province, but the whole united Craft, had derived from his high character and attainments; he especially instanced the value and importance of the services rendered by that Brother in presiding over the ceremonies of the day, and the perfect and admirable manner in which those ceremonies had been performed, and concluded a very able address by proposing "health, happiness, and prosperity, to their excellent chairman, Bro. Dobie, Provincial Grand Master for Surrey." (Drunk with prolonged and reiterated applause.)

The P. G. M. in responding to the toast, expressed his sincere thanks for the honour that had just been conferred upon him, by his esteemed friend Bro. Francis, and especially to the ladies for their cordial support, as it gave him an assurance that so far the proceedings of the day had been conducted to their satisfaction. Whilst he regretted that the chair had not been occupied by one more capable than himself, to add by eloquence to the pleasures of the day, he, nevertheless, trusted that by a continuance of the good feeling already evinced, everything would go off so as to entitle us to look back at a future day to the 1st of August as a pleasant, agreeable, and interesting day of social enjoyment, blended with having performed a charitable and good action; and with every wish for the health and happiness of all present, the Chairman resumed his seat.

An especial bumper having been demanded and responded to, the Chairman then rose and said, the next toast is one, ladies and gentlemen, in which we are all, more or less, interested, "Charity," and that word embraces the various Masonic Institutions, to the prosperity of which I have now to crave your attention. The first of our Charities is the Girls' School, instituted in 1788, and ever since well and deservedly supported. You see before you about one half of the number of the daughters of poor and distressed Freemasons—many of them Orphans—at present receiving the benefit of education, and being trained up so as to become useful members of society. Ladies, it is to one of your sex that we, the Freemasons, owe a deep debt of gratitude; it is to that lady, standing there, (Mrs. Crook) that the meed of praise is due, for her unceasing care and attention, for a period of fifty years, in the management of this Institution, that has mainly contributed to bring it to the present state of, I may say, perfection; and long may that lady be spared to watch over those committed to her care. The next of our charities is the School for Boys, a sample of whom you have before you. I must mention to you, that, as Freemasonry is spread over the whole world, and is open to every religion, so is this school open to receive boys of Freemasons, no matter what their religious creed may be. The last of our charities is the one in which the Asylum we have this day consecrated forms a part, for we afford relief to the aged and distressed Freemasons and their widows, in the shape of annuities, and also an Asylum to reside in during the declining years of their sojourn in this world.

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I beg therefore you will join with me in wishing "prosperity to the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows. (Drunk with warmest enthusiasm.)

Song. Miss Ransford, very beautifully sung, "I love the merry Sunshine."

At this period of the proceedings, the names of those ladies who had collected silver purses were handed to the Chairman, and announced as follows: Mrs. Dobie, five guineas; Mrs. J. E. Cox, five guineas; Mrs. Jackson, twenty guineas; Mrs. Dean, fifteen guineas; Mrs. Reynell, ten guineas; Mrs. E. D. Smith, eleven guineas; Mrs. Whitmore, five guineas; Mrs. Wright, five guineas; Mrs. Waller, five guineas; Mrs. Pryer, five pounds eleven shillings and six-pence; Mrs. Graves, five guineas; Mrs. Fox, five guineas; Mrs. John Hodgkinson, five guineas; the Misses Mc Callan, five guineas; there were also announced donations from Bro. J. R. Taylor, Mount Moriah Lodge, ten guineas; from a Brother in admiration of the conduct of the Chairman, two guineas; Bro. Farley, one guinea; and a parishioner of St. Helen's, Bishopgate, one guinea.

The Chairman next said: Ladies and gentlemen, I have now to call your attention from the gay proceedings of the day, to a sentiment of a serious and melancholy description, and I confess I feel considerable difficulty in making the request, but it is part of the duty I have to perform, to bring to your notice the names of two members of the Masonic body, who are now gathered to their Fathers, and to whose exertions in the bringing forward the fund for annuities and this Asylum, the Craft owe more than I can express. I allude to the services of the late Brothers, Walton and Crucefix—to the former is mainly due the founding of the Annuity Fund, and to the latter the *sole* merit of the Asylum, and I may, I think with truth, say, that had it not been for the unwearied exertions and perseverance of Dr. Crucefix, we should not have been here to day to consecrate that building which we now see before us. I have therefore to request the favour of your joining with me in dedicating this glass to the memory of Brothers Crucefix and Walton. (Drunk in solemn silence.)

The Chairman again rose and said, I now beg to propose a toast in which I am quite certain every gentleman, and especially every Freemason, will cordially join with me in honouring as it deserves—"The ladies"—(Cheers), and in proposing it I beg in the first place, on the part of the Freemasons, and more particularly on my own, to return to our fair visitors our sincere and hearty thanks for the honour they have conferred upon us by their presence here to-day, and more especially to those who have so kindly and liberally contributed to the future prosperity of the Institution. (Hear, hear). I hope they have discovered that there is something more in Freemasonry than fine dresses and conviviality; and, as I doubt not there may be a few here to-day who have been told, or have heard it reported, that in Freemasonry there is something Anti-Christian, I have to entreat of them not to believe one word of such nonsense, for those who give utterance thereto are wholly ignorant of the principles and tenets of our Order. Ladies, I must tell you Freemasonry is founded on principles of piety and virtue. Its foundation-stone is charity; the superstructure we raise thereon benevolence, and the coping-stone, or covering, brotherly esteem and regard for each other. (Hear, hear.) We are taught our duty to our Maker, to our neighbour, and to ourselves. In the volume of the sacred law we find laid down for our guidance the duty we owe to the Supreme Being,

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there we are also taught our duty to our neighbour, by affording him relief and consolation in the hour of affliction and distress—not in the narrow and confined meaning of the word neighbour, but in its widest and most comprehensive sense—for as Freemasonry is spread over the habitable globe so should our duty to our neighbour be; and in that volume likewise we are taught our duty to ourselves, by doing unto others as we should wish to be done unto. Let the Freemason act up to those principles, and he cannot forget his religious, moral, or civil duties as a member of society. I ask you is there anything Anti-Christian in these principles? Do you suppose that such an eminent divine as the late Archbishop of Canterbury and others of his order, and last, not least, our highly-respected and esteemed Grand Chaplain, who has preached to us such an excellent discourse, would for one moment have belonged to a society, in which there was to be found one iota in the least inconsistent with the tenets of their order or the doctrines which they preach. I am quite sure if such was to be found, neither the one nor the other of them would have remained one instant in our society. Do not therefore believe there is one particle of anything Anti-Christian in Freemasonry. I have to apologise for detaining you so long from doing honour to the toast, but I trust you will forgive me, and in conclusion let me beg to assure the ladies present

"That no mortal can more
The ladies adore
Than a Free and Accepted Mason."

This toast was drank as only Masons can drink it.

Song, Bro. Ransford.

The Toast Master having obtained silence, the Grand Master again spoke as follows:—Ladies and Gentlemen,—I am quite sure you will cordially unite with me in the next toast, which is to the health of our highly esteemed and respected Grand Chaplain, Bro. Cox, who has so kindly and so ably fulfilled his part in this day's proceedings by preaching to us an excellent and highly instructive sermon. If the Rev. Brother were absent I should feel more at liberty to speak in his praise, and therefore I shall simply add that he is ever ready to lend his valuable assistance when he can do good to his fellow creatures by promoting to the utmost of his power the cause of charity. With many thanks to him for his valuable services, I give you "The health of the Grand Chaplain."

The warm and hearty greeting which welcomed this toast speaks more strongly than we can express the high esteem in which the Grand Chaplain is held by the Craft.

In the reply of the Reverend Brother, after thanking them for the compliment that had been paid to him, and the high satisfaction he had felt in discharging the various duties which had that day devolved upon him, he referred to the observations of the chairman made in a former speech that there were some persons who supposed that Masonry had an Anti-Christian tendency. Nothing, said the Rev. Brother, can be more false and erroneous than this statement; for although it was true that Freemasonry was open to men of all religious persuasions, yet he contended that all the duties it taught, all the tenets and principles it inculcated, were in strict consonance with the purest doctrines of Christianity, and I would not, said the worthy Brother, remain in Masonry for another instant were I not solemnly impressed with that conviction.

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I have now arrived, said the chairman, at the last toast of the evening, and it is one which deserves not only our attention, but also our best acknowledgments. It must be evident to every one that the progress of the building we have consecrated to-day must have been watched over and attended to by more than one individual. In this instance there has been an active and efficient Building Committee, who for years past have been unceasing in their exertions to fulfil the arduous duties imposed upon them, and faithfully have they been discharged, otherwise I fear we should not have assembled here to-day; and in particular I cannot avoid mentioning one of the members, who is also the Hon. Secretary, Bro. Whitmore—(loud cheers)—whose time and talents have been most successfully devoted to this object from its commencement, and of whose excellent management we have had an admirable specimen in this day's arrangements; and in speaking of those arrangements let me here offer in the name of all present a tribute of sincere thanks to our Bro. Ransford, his son, and accomplished daughter for the kind and gratuitous assistance they have lent, and the musical treat they have afforded us, for I am certain I speak the united opinion of all present when I say that everything has been conducted in a manner the most agreeable and satisfactory, and that we offer our sincere thanks to Bro. Whitmore and the other members of the Building Committee for the gratifying pleasures of this day. (Loud and long continued cheering.)

Bro. Whitmore rose to reply, and spoke as follows: I feel, said the worthy Brother, that any other member of the Building Committee would more appropriately have responded to this toast, but having been individually referred to by our excellent chairman, I cannot for a moment hesitate acknowledging this kind compliment and saying, on behalf of my colleagues and myself, that we gratefully and sincerely thank you. The exertions of the Building Committee—of which your chairman has spoken in too flattering terms—have been prompted by an honest conviction of the great necessity that has long existed for this Asylum, and the more it was assailed by opposition and prejudice—the more they witnessed the defection of some friends, and the lukewarmness of others—the more determined they have been to prove their own consistency and independence of spirit, by increased determination and redoubled efforts in its behalf. The history of this charity, ladies and gentlemen, is most interesting and instructive; it is interesting as shewing how chequered, varied, and beset with difficulties are all great undertakings; it is instructive as shewing most strongly the virtue of steady perseverance. I have been in conjunction with one of my colleagues, Bro. Wright, connected with this Asylum from its commencement. I have beheld and wondered at the unremitting toil, the indomitable perseverance, and ceaseless energy of its late benevolent founder, Dr. Crucefix, in my official capacity as its late Secretary. I have often attended meetings which, under the influence of a very pleasing delusion, we called the General Committee; those meetings consisted for the most part of only three individuals, the late Doctor, myself, and a most worthy Brother, here to-day—I mean Brother Turner. At those times I confess, not then fully understanding the patient and enduring attributes of our late respected friend, I often thought we were embarked in a hopeless enterprise. Not so Bro. Crucefix; he never lost sight of the beacon—hope; he never doubted for an instant a successful and triumphant issue to his great and benevolent exertions—and in this

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day's proceedings we have the glorious realization of that hope, although I feel it has been purchased at the sacrifice of him without whose powerful efforts, and great love for Freemasonry, it never would have existed. (Hear hear.) The part which our most esteemed chairman has played in this day's ceremony, I feel that no language of mine can sufficiently eulogize; I take leave, however, to make use of his own words. On a recent occasion, the Grand Master, having agreed to patronize this Charity, Bro. Dobie told his Lordship that it was the brightest feather in his cap to be the President of this Institution, and I now tell the esteemed Brother that it is the brightest feather in his cap to preside here to-day. (Prolonged cheers.) The conduct of our Grand Chaplain is also beyond all praise; all who heard his sermon will agree with me, that it has seldom or never been their lot to listen to a discourse more calculated to awaken, or more directly appealing to, their warmest and best sympathies. On the part of the Committee, I have most respectfully to thank those ladies who have this day contributed silver purses in aid of the Building Fund. I may perhaps be pardoned for saying that much yet remains to be done, and great additional funds are required to complete this good work, but I feel that this day a powerful impetus has been given to the cause, and that the Building Committee will not have long to wait for the final completion of their duties. Once again, ladies and gentlemen, allow me, on the part of the Building Committee, to return you our best and most grateful acknowledgments.

The Brother resumed his seat amidst great and long continued applause.

This being the last toast, the Prov. G.M. then left the chair, and a merry dance on the green-sward, with the children of the Female School, formed a very appropriate finale to the proceedings.

Thus ended a day which, for the future, must be regarded as a red-letter day in Freemasonry. It has been our good fortune to attend many highly gratifying Masonic celebrations, but we confess that on no previous occasion were the arrangements more perfect, the various ceremonies more beautifully conducted, or the behaviour of all concerned more deserving of praise.

To the respected Prov. G. M. a deep and lasting debt of gratitude is due for the manly, honest, and independent spirit with which he has come forward to support by his influence and personal exertions this excellent charity.

That conduct has also been nobly emulated by the respected Grand Chaplain, who has brought to its aid the powerful exercise of his high and sacred functions.

To the Building Committee, and especially to the Hon. Sec., Bro. Whitmore, we offer the highest meed of praise for those excellent arrangements, which are all important in matters of this kind; to Bro. S. B. Wilson, the tribute of our admiration for the composing of the Consecration Ceremony, which we must designate as one of the most beautiful we ever witnessed; to the Prov. G. Director of Ceremonies, and the Brethren of Croydon, for their valuable aid; to Bro. Crew, the Sec. of the Girl's School, for the benefit of his assistance, experience, and advice; and, though last, yet not least, to Brother Ransford, his son, and amiable and highly accomplished daughter for the gratuitous exercise of their professional talents, which both at the consecration and the *dejeuner* formed an essential and highly delightful portion of the many other happy circumstances of this long to be remembered day.

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METROPOLITAN.

GRAND ENTERTAINMENT

Given to the Craft by the Lord Mayor, at the Mansion House.

On Friday, the 28th of June, the Right Honourable the Lord Mayor, (Bro. Farncomb), entertained the Most Worshipful the Grand Master, the Grand Officers of the Grand Lodge, the Provincial Grand Masters, and a distinguished party of Brethren, at the Mansion House. The invitations were to meet the Worshipful Master and Brethren of the Grand Master's Lodge, No. 1, of which the Lord Mayor is a member. About 300 Brethren were invited, and nearly 200 sat down to a most splendid repast in the Egyptian Hall. Messrs. Ring and Brymer employed their usual skill and labour in furnishing the tables with the most delicious viands, to which ample justice was done by the guests.

Amongst the company were the following Brethren:—Earl of Zetland, Earl of Yarborough, Lord Naas, Lord Dudley Stuart, Lord Suffield, Lord Rancliffe, Lord Milford, Hon. G. O. Callaghan, Sir J. M'Neil, Sir John Guest, *M.P.*, Baron de Paravicini, Whyte Melville, Sheriff Nicoll, George Hoyte, Chevelier B. Hebeler, Colonel Thomas Wildman, R. H. Lewis, R. Alston, Rev. C. J. Ridley, Hon. G. C. Anderson, John Simeon, *M.P.*, E. J. Hutchins, *M.P.*, Robert Holland, *M.P.*, Colonel Sibthorpe, *M.P.*, H. Stewart, *M.P.*, S. Blair, *M.P.*, Colonel Tynte, Wm. Cubitt, *M.P.*, B. B. Cabbell, *M.P.*, A. Hastie, *M.P.*, D. Morris, *M.P.*, T. A. Mitchell, *M.P.*, T. H. Hall, L. C. Humphrey, A. Dobie, Rev. Dr. Bowles, Colonel Vernon, Lieutenant Brereton, J. J. Hammond, F. Alston, H. C. Vernon, F. Dundas, J. Pattison, Richard Percival, W. H. Smith, Thory Chapman, W. F. Beadon, Rev. J. E. Cox, Rev. W. Fallofield, Rev. J. Vane, Rev. J. W. Hayes, Henry Perkins, L. Walker, J. B. King, J. Bonorandi, A. Henderson, John Masson, Albert Woods (Lancaster Herald), Charles Scott, J. Hodgkinson, T. James, Herbert Lloyd, E. H. Baily, Wm. Shadbolt, J. G. Gaskoin, Thos. Pettigrew, H. de Crespigny, Under-Sheriff Wire, W. L. Thomas, Charles Baumer, L. Chandler, L. Thompson, G. P. Philipe, H. J. Foreman, D. H. Stone, Captain Bell, A. Holman, John Brown, Thomas Foster, Lieut. Hill, *R.N.*, H. T. Cole, H. Earl, G. J. Anson, P. J. Dart, R. J. Chaplin, J. W. Ellis, C. Bleaden, J. Wetten, W. D. Starling, R. P. Davis, R. Borras. John Sugden, Deputy Lake, John Goldnam, Dr. Thompson, G. and E. D. Smith, C. M. Firth, John Fawcett, George Leach, Henry Fenwick, William Elliott, J. Marston, R. G. Alston, G. W. K. Potter, H. R. Willett, F. Salmon, Robert Bell, J. C. Morris, A. E. Campbell, J. J. Blake, H. C. Sirr, G. T. Mansell, J. D. M'Cracken, T. J. Quinton, Wm. Hallett, H. L. Chron, G. Corner, Dr. Rowe, Dr. Wallich, — Westby, A. S. D. Harris, Thos. Parkinson, F. Shuttleworth, J. Havers, Wm. Farnfield, P. Hardwick, J. L. Evans, H. B. Webb, — Goldsmith, R. Bevington, Thomas Naghten, George Bishop, J. A. D. Cox, Philip May, George Biggs, John Leach, R. Davies, G. J. Atkins, A. Pattison, Wm. Palmer, S. H. Lee, C. J. Chenery, J. R. White, T. J. Sherwood Watkins, William Bibbens, Rev. J. W. Gleadall, R. H. Giraud, G. G. Kirby, F. Crew, W. G. Walmsley, George Stone, E G. Shuttleworth,

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J. A. Travers, M. Chubb, R. W. Jennings, C. Rigby, Sir George Smart, F. Sang, John Harmer, W. Jordan, P. J. Salomons, J. G. Bergman, Christopher Rawson, F. W. Bossy, C. W. Green, J. C. Norris, T. J. Miller, Peter Thomson, J. H. Goldsworthy, J. H. Denison, John Nelson, R. J. Spiers, N. Bradford, H. Emly, W. H. Kingsford, Thos. Pryer, J. C. Fourdrinier, T. J. Hall, J. N. Tomkyns, J. Reddish, O. Ommaney, J. P. Pittman, T. Wood Morris, Richard D. Chanhill, J. W. Gutch, J. Keast, Rolls, Cartin, Law, R. Driver, Eglise, Houghton, Wilson, Orman, Major Ward, Dr. J. Moore, Dr. Goulding Bird, and Rev. C. Marshall (Lord Mayor's Chaplain).

The following distinguished noblemen and gentlemen, among many other eminent Freemasons, received invitations, but were unable to attend:—The Dukes of Hamilton, Richmond, Devonshire, Beaufort, Leinster; Marquises of Downshire, Kildare; Earls of Mexborough, Talbot, Aboyne, Howe; Viscount Combermere, Lord Elphinstone, Lord Geo. Lennox, the Lord Chief Baron, Sir James Graham, Bart., *M.P.*, Sir Claudius Stephen Hunter, Bart., Sir Charles Lemon, Bart., the Right Hon. Fox Maule, *M.P.*, the Right Hon. Tennyson d'Eyncourt *M.P.*, Admiral Dundas, Alderman Finnis, &c.

Brother Harker performed the duties of toastmaster with his usual efficiency

The musical arrangements were under the direction of Mr. Hobbs, assisted by Mr. Francis, Mr. Genge, Mr. Young, &c.

Nothing could exceed the splendour of the whole scene.

The loving cup having gone round,

The Lord Mayor proposed the health of the Queen (loud applause).

"God save the Queen."

The next toast his lordship proposed was the health of Prince Albert, the Prince of Wales, and the rest of the royal family.

The Lord Mayor then gave the health of the M. W. G. M. the Earl of Zetland. (This toast was received with enthusiasm.)

The G. M. assured his lordship and the Brethren that often as he had had occasion to return thanks for the kind manner in which the Brethren had received him, he never rose under circumstances of greater difficulty than at present, for a similar occasion had never occurred before in his time, although he understood that some thirty years since the Grand Lodge, under the mayoralty of Sir Claudius Hunter, had been assembled within those walls. He knew he might venture to express, on behalf of the whole Masonic body, their grateful feelings to the Lord Mayor for having noticed them in this handsome manner (cheers). It would show the unanimity of feeling which existed among them. Although, as Masons, they never held out any inducement to others to join their body, because no one should do so from interested motives, yet such an assemblage as the present would show the estimation in which the Craft were held by the Lord Mayor of the city of London (cheers). He begged again to thank the Lord Mayor for the kind manner in which he had received the Brethren upon this occasion. (Loud cheers).

The Lord Mayor then proposed the health of the D.G.M. the Earl of Yarborough. (Loud Cheers.)

The D.G.M. said the manner in which his health had been drank was most gratifying to his feelings. He was proud of being able to attend here this day, because he felt a great honour had been conferred upon Freemasonry; and he had therefore travelled one hundred miles in order to be present. (Cheers.) He would not, on any account, have

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been absent; for he felt, with the Grand Master, that this was an occasion of which they ought not only to be proud, but to consider that it was their duty to show to the Lord Mayor their affectionate regard for his kindness. (Cheers.) The first magistrate of the first city in the world had thought that he should not act up to the principles of Freemasonry, had he not testified his respect for it during the time he filled the civic chair (cheers), and nothing could more completely shew the fact than this event, that Masonry was flourishing. Again he returned them his thanks. (Cheers.)

The Lord Mayor then proposed the health of Lord Suffield, and the House of Lords. (Cheers.)

Lord Suffield briefly returned thanks.

The Lord Mayor then gave the health of Lord Dudley Stuart, and the House of Commons. (Cheers.)

Lord Dudley Stuart, in returning thanks, begged to assure the Lord Mayor that he felt most deeply the compliment which had been paid him, and he wished it had fallen into abler hands to acknowledge a compliment offered to that body to which he had the honour to belong. (Cheers.) He was impressed with strong feelings of gratitude to the Lord Mayor for having assembled around his hospitable board so many Brethren of the noble Craft; and it was highly pleasing to him that one of their Order now filled the chair as chief magistrate of this great city. (Cheers.) Not only had his Lordship discharged his duty to the satisfaction of the highest portion of the community, but he had upon the present occasion called around him his Brethren in Freemasonry. (Cheers.) On behalf of all the Brethren around him, he begged to return the most grateful thanks, for the honour which had been conferred upon them. (Loud cheers.)

The Grand Master then rose to propose the health of the Lord Mayor. (Loud and continued cheering.) As he expected, the mere mention of the name was sufficient to call forth their applause; but he had a few observations to add. It had fallen to his lot for a great many years to have the honour of dining in that hall, but upon the last occasion it was stated, he believed, by Sir George Grey, that it was his duty to have frequent communications with the Lord Mayor, and that no one was more anxious or efficient in the discharge of his duty than the present Lord Mayor. (Loud cheers.) This showed the high character the right honourable gentleman had obtained. His Lordship's predecessor had been most liberal, and was most eminent for the splendour of his banquets; but he was sure the Brethren would now bear their testimony to the munificence with which they had been received on the present occasion, and agree with him in the opinion that no civic officer had ever surpassed their worthy Brother in the warmth of the reception he always gave his friends, or in the desire to render them happy. He was sure the hospitality of the present occasion would long remain engraven on their hearts. (Loud cheers.)

The Lord Mayor in rising to return thanks, observed that he hardly knew how to find words to express his feelings for the honour which had been done him; but if at the close of his term of office he could receive the same commendation which he had met with that evening, he should indeed be proud. (Cheers.) He felt that on this evening, he was placed in a most important position, as he had to preside over men who had done suit and service in the Craft, he being one of the least among them. (Cheers.) He felt most grateful to the Grand Master for the

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manner in which he had proposed his health, and to the Brethren for the way in which they had received it. (Loud cheers.)

The Lord Mayor then gave "the Grand Lodges of Scotland and Ireland," which were responded to by Bro. Melville, and Bro. Hoyte.

The Lord Mayor then gave "the health of Bro. Sheriff Nicoll." (Cheers.)

Bro. Sheriff Nicoll returned thanks for the kind manner in which his health had been proposed and drunk.

The Lord Mayor then gave "the healths of the Worshipful Master and Brethren of the Grand Master's Lodge."

The Rev. Bro. GLEADALL said, my Lord Mayor, Most Worshipful Grand Master, and Brethren, the honour has devolved upon me, as Master of the Grand Master's Lodge, of returning thanks for the toast just proposed and drunk. Considering the very peculiar nature of the occasion, the comparative length of time since a party of this precise character was entertained within these halls, and the long time which it is possible may again elapse before the same description of party shall again be found under this splendid and hospitable roof: however much I may regret, that the duty of responding to the toast has not fallen into abler hands than mine, yet I cannot help feeling a little, I trust pardonable gratification, that my position as Master of my Lodge confers on me the privilege of acknowledging your Lordship's courtesy on the present occasion. Let me assure you, my Lord Mayor, that myself and every member of the Grand Master's Lodge, appreciate most highly the honour conferred upon us in holding this banquet, partly—I believe I may say chiefly—on our account. And let me further assure your Lordship, that we consider it a subject of great congratulation among ourselves, that a Past Master of our Lodge is in that eminent and influential position which your Lordship now fills. We do not say that Masonry has put you there; nor do not say that had you never been a Mason you would not have occupied that chair; but this we say, that those principles which Masonry inculcates—integrity, fidelity, uprightness—have had no inconsiderable share in your Lordship's elevation, as they must always have no inconsiderable share in the elevation of all, who, like your Lordship, either have filled or shall hereafter fill, the first civic office in the first and greatest city of the world. And now, my Lord, that you have achieved this distinguished elevation, by what we may call the more unostentatious virtues of Masonry—though in reality the most exalted—we are proud to see you in a position in which you can exhibit its more splendid virtues, dispense the princely hospitalities, and encourage the munificent charities for which this gigantic and wealthy metropolis is famed. It is natural for men to look at things, at objects, and at systems through the medium of their own peculiar pursuits, habits of mind, and states of intelligence. The philosopher and the statesman, the man of business and the man of wealth, have each his own way of contemplating things—a way modified and determined by the character of the ideas with which he is mainly conversant. It is quite natural, therefore, that I, as a clergyman of the Church of England, should view Masonry as a great moral agency—as one of those influences in the world calculated to assist in promoting the moral welfare of society. A very ancient book—a book venerable for its antiquity, and still more for its origin—a book always kept open in our Lodges—I mean the Volume of the Sacred Law, tells us that mankind sprung from one and the same parentage. Hence, therefore, the brother-

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nood of the human race is an original and essential truth—a truth founded in the very nature and constitution of humanity. But mankind have swerved from this their primary condition—from this order and intention of Providence in their creation. Causes of estrangement and enmity have sprung up among them. Wrath, war, and confusion have prevailed over the earth. But this state of things is not to remain permanent and unmitigated. To counteract it, the Almighty has established various agencies in the world—agencies whose object is to restore the human family to their original condition, and tie together again the broken bands of brotherhood. It is the glory of human systems to co-operate with these agencies; and if Masonry—and such is the principle and purpose of Masonry, in applying itself to the root and ground of humanity to bring it back to its first estate of amity and peace—and if Masonry, I say, do but throw in its mite among these moral agencies—if it move and act in the same direction with them—if it contribute but something to the great ultimate result, it will not have existed in vain—it will have realized a purpose, and achieved a destiny. We of the Craft hold that Masonry dates from the remotest antiquity—that it goes a long way back into the obscurity of the past. But it not only links itself with the past, it links itself with the future, and will exist as long as the race to which we belong shall exist. Masonry connects itself with the deepest principles of our nature, with the strongest sentiments of the human mind, and the profoundest wants of the human heart. Wherever men are found they will require sympathy, assistance, union, combination. These necessities are inherent in humanity, and, therefore, they are co-extensive with humanity: they are felt wherever human beings exist—they will be felt so long as human beings shall exist. It is the design of Masonry to meet these necessities—to respond to these yearnings of our common nature; and, therefore, wherever they happen to be, Masonry will have a work to do, and a duty to discharge—in other words, wherever human beings are found, there will be a reason for the existence of our Craft—it will find a range for its operations, a sphere for its activity and usefulness. I must apologise, my Lord Mayor, for occupying your time so long; but, considering the peculiar nature of this occasion, I could not well say less; I will not say more, but again express to your lordship the warmest thanks of the Grand Masters' Lodge for the honour you have done us, and to every Brother here present for the kind manner in which they drank the last toast.

The Lord Mayor then gave the healths of the Provincial Grand Masters, and he would couple with that toast the name of Colonel Tynte. (Great applause.)

Colonel Tynte returned thanks.

The Lord Mayor felt pride in proposing the Present and Past Grand Officers; he was quite sure they would join with him most cordially in drinking the toast. (Loud cheers.)

Bro. F. B. Alston, S. G. W., returned thanks for the kind expressions used by his lordship in proposing this toast. He took the opportunity of assuring him how highly gratified he felt at being present at the Mansion House this day. After having received the noble and the great, after having dispensed his hospitality in a manner which never had been surpassed, his lordship had felt that the circle of his hospitalities would not be complete unless he extended his kindness to the Order of which he was a member, and testified to the world that he was proud of belonging to their body. He could not but consider that the event of

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this day was a very great and lasting compliment to the Craft, which would never be forgotten. (Loud cheers.)

The Earl of YARBOROUGH having received permission to propose a toast, said he would not have trespassed upon them had he not felt that they would not depart from that hall satisfied if they had not drank the health of a distinguished individual—he meant the Lady Mayoress. (Loud cheers.) He had been invited to this house some time since, on another occasion, and if he could have attended he knew he should have then met the highest in the land—the most distinguished for rank and virtue—and he should also have had the good fortune to have made the acquaintance of the Lady Mayoress. They knew how liberally the Lord Mayor and Lady Mayoress supported their charities; and he had the highest authority for saying that the Lady Mayoress felt the greatest anxiety in the welfare of their institutions, because she knew the great interest her brother took in Masonry. (Loud cheers.) He should not do justice to his own feelings if he did not ask them to drink the health of the Lady Mayoress. (Loud cheers.)

The Lord Mayor briefly returned thanks. His lordship then gave "the Brethren who had honoured him with their company that evening." (Cheering.)

Bro. WIRE, on behalf of the Brethren, would say how gratified they were to meet so many distinguished Brethren gathered together in one bond for the promotion of peace and the extension of charity, which distinguished Masonry throughout the world. (Loud cheers.) He spoke the thanks of the Brethren for the honour which had been conferred upon them in calling them together under this hospitable roof. It would tend still stronger to bind them together in those bonds of brotherly communion which had existed for so many centuries —(cheers)—and to advance those principles of the Order which had in view the happiness of mankind. (Loud cheers.)

The Lord Mayor accompanied by his guests, then left the hall, highly delighted with the entertainment of the day.

POLISH NATIONAL LODGE, No. 778.—On Tuesday, July 23, the R. W. the D. G. M. the Right Hon. the Earl of Yarborough, visited this Lodge, of which Bro. Szulczewski is now the worthy and respected W. M. Upon entering the Lodge his Lordship was received with due honours by the W. M., Lord D. C. Stuart, S. W., and the other officers and Brethren, and invested with the Commander's ribbon and decoration usually worn by the members. After the conclusion of Lodge business, the Brethren retired to refreshment, when the D. G. M., on proposing the health of the immediate W. M. Bro. Lemanski, presented and invested him with a very elegant jewel, which had been purchased partly by vote of the Lodge, and partly by private subscription. The Worshipful Brother returned thanks in appropriate terms, and shortly after the Brethren retired in peace, harmony, and brotherly love.

YARBOROUGH LODGE, No. 812.—A banquet to commemorate the second anniversary of the establishment of this Lodge (meeting at the George Tavern, Commercial Road, East), and to present a testimonial of esteem and respect to Bro. Thos. Vesper, jun. P. M., and originator of this very flourishing and numerous portion of the Craft, was held at the Plough tavern, Blackwall, on Monday 22nd July, and was honoured

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by the presence of the Right Hon. the Earl of Yarborough R. W. D. G. M., and nearly a hundred brethren. The W. M. of the Lodge, Bro. J. H. Wynne, filled the chair, and was supported on his right by the Earl of Yarborough, and on the left by Bro. Thos. Vesper, jun. Among the distinguished brethren present were Bros. G. W. K. Potter, G.J. D. and W. M. Moira Lodge; Peter Thompson, P. G. S. D; Francis Crew, P. G. S.; Rev. Rich. Lee, Rector of Stepney and Chaplain of the Cadogan Lodge, No. 188; Thos. Pryer, P. M., Oak Lodge, No. 225, 33°; J. B. Manesk D'Villa, 33°; Stephen H. Lee, P. M. St. George's and Corner Stone Lodge, No. 5; Lépée, W. M., La Tolerance, No. 784; L. Lemanski, W. M., Polish National Lodge, No. 778; —Tuxford, P.G.S. D., Lincolnshire; J. D. Kincaid, P.G.J.W. Surrey; — Werwick, W. M., Pilgrim Lodge; R. S. Williams P. M., Enoch Lodge, No. 11; G. Biggs, P. M., No. 216, &c.

On the removal of the cloth, and the usual loyal toast given from the chair, with that of the Right Hon. the Earl of Zetland, M. W. G. M. of Masons. The W. M. proposed the health of the Right Hon. the Earl of Yarborough, R. W. D. G. M., which was elegantly acknowledged by his lordship. After the health of the W. M. had been given by his lordship, and responded to, the Earl of Yarborough rose and proposed that which his lordship was pleased to consider the toast of the evening, the health of Bro. P. M. Vesper, to the following effect:— "It had been his good fortune," he said, "to receive the compliment of many invitations to Lodges since the commencement of his Masonic career, but he had never experienced more pleasure in accepting them than upon this occasion. He recollected with much happiness the previous anniversary, one which had been impressed upon his mind most indelibly, as much by the 'due form and order' with which it was conducted, as for the high compliment paid him in giving so respectable, so numerous, and, he hoped he might add, so useful a Lodge his name. He was delighted to perceive that its prosperity was on the increase, and assured the Brethren that it should ever receive his warmest support. He, however, considered himself to be much more highly honoured this day, because he had been selected to perform an act of gratitude on the part of the Brethren to an eminent Brother, who so well deserves the consideration they had been pleased to offer him. It was not to be forgotten that to Bro. Vesper the prosperity of the Lodge was owing, and its stability enforced. The germs of excellence which he had planted, have already produced a large and wide spreading tree, large in point of numbers, and wide spreading because under its banners there have been enlisted those who will carry brotherly love throughout the world, so that wherever the name of the Yarborough Lodge is mentioned, there also will Bro. Vesper's name be esteemed." After congratulating Bro. Vesper upon the highly creditable and excellent manner in which he had passed the Chair of the Lodge, his Lordship proceeded to refer to the object of the present meeting, and expressed his sense of the compliment conferred upon him in having been selected to present that handsome present which the Lodge had been gratified to offer for Bro. Vesper's acceptance, as a proof of their esteem and affection.

Bro. Vesper, after the rapturous applause with which the toast was received had subsided, returned thanks to the following effect—

"My Lord, Right Worshipful D. G. M., Worshipful Master, and Brethren, the heart may conceive, but the tongue must fail to give utterance to the deep sense of gratitude which I feel at this moment. Over-

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powered as I am by the favours you have heaped upon me, and the kind estimation in which you appear to regard me, I must claim your indulgence for not expressing so adequately as I could wish, my deep sense of gratitude for the distinguished honour conferred upon me this day. In private life it has pleased the G. A. O. T. U. to make me respected in the circle amongst whom I am known. In my Masonic career, the same Divine power has directed my course with similar happy results, as is evidenced by the proceedings of this day. I am sure I am but expressing your feelings, that it is no small honour and privilege to be a Freemason, to belong to an Order numbering within its sacred precincts, and around its solemn altar, men of high and low degree, of the most exalted talents, position, and virtues; of every creed in religion and politics; of all nations, kindred, and tongues; yet sinking their points of minor difference, and banding together for the general good of the universal family of man, linked in one indissoluble bond for the promotion of virtue and science." The worthy Brother—having briefly referred to his initiation into, and his progress in, the Craft, and then very happily and eloquently related what had been effected in the Yarborough Lodge since its consecration, the number of initiations of persons of every country, its present flourishing condition, and the existence of a R. A. Chapter thereto attached—concluded by expressing his best thanks to those Brethren who had held office under him and to those who so kindly supported him by introducing so many highly respectable friends to the Lodge; and lastly, to that noble and distinguished Brother for the high compliment conferred on him that day, which, as a token of respect, was far exceeding what he could ever have anticipated, and rendered doubly valuable from having been received at his Lordship's hands.

The testimonial of esteem presented to Bro. Vesper on this occasion, consisted of a silver tea-service of costly workmanship, and a very elegant Past Master's jewel, bearing the following inscription:—

Presented,
with a P. M. Jewel,
by the Brethren of the Yarborough Lodge, No. 812, to
Bro. THOMAS VESPER, Jun. P. M.,
as a testimony of respect for his zeal in founding the Lodge, and his untiring exertions in promoting its unprecedented prosperity, as well as his uniform kindness and urbanity to the members whilst presiding in the chair.
A. L. 5850, A. D. 1850.

DOMATIC CHAPTER OF INSTRUCTION, No. 206.—This new working Chapter meets at the Falcon Tavern, Fetter Lane, every Friday evening at eight o'clock, under the superintendence of Comps. Blackburn, Lemanski, Segrist, Allen, Kirby, &c., and we understand the ceremony and lectures are very ably worked. The unique set of banners and standards in this Chapter add very much to give effect to the ceremonials.

THE EMULATION LODGE OF INSTRUCTION, No. 318.—We have much pleasure at hearing that this Lodge has been working all the summer under the fostering care of its great light, Bro. S. B. Wilson, and other Brethren of great and lesser magnitude. We beg to refer the Craft to another part of the Magazine, to a paper on 'The Rise of the Five Orders of Architecture," delivered by Bro. S. B. W. in this Lodge of Instruction.

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PROVINCIAL.

DORSET.—POOLE.—On Thursday, August 23rd, the Brethren of the province of Dorset, under the presidency of the R. W. Prov. G. M., W. Tucker, Esq., of Coryton Park, held in this town their annual meeting.

The Brethren assembled to the number of nearly ninety, at the Town-hall, where the Lodge was close tiled at 10 o'clock, and at about a quarter before eleven they walked from thence to Church, in procession.

Arrived at the church, prayers were impressively read by Bro. the Rev. J. C. Parr. The sermon was preached by Bro. the Rev. B. Maturin, curate of Ringwood, taking as his text, the Psalm 133.

The service being over, the Brethren again assembled in Lodge, when the Prov. G. M. appointed his officers for the ensuing year.

In the course of the proceedings the R. W. P. G. M. delivered to the assembled Brethren the following

Charge.

"My Brethren,—The time has again arrived, when it becomes my pleasing duty to address you as your P. G. M., and in so doing, I am sure, I cannot gratify, both yourselves, and myself, more than by congratulating you all on the present flourishing condition and state of our Order; flourishing I say in spite of all the various unfair and unhandsome attacks which have been made, and are from time to time making against us; still truth is truth, and it ever has, and ever will prevail. On truth, immutable and sure, is our Order based: our great light is the Volume of the Sacred Law, and such being our foundation need we, I ask, ever fear any silly scribbler, or other enemy, who may choose to level his envenomed, but powerless shafts at us? Thus has the author of a work, published in the spring of 1849, and entitled a "Letter on the Antichristian character of Freemasonry," signally failed; he has signed himself a voluntary "seceder from the Order," and were this all it were well, but his book shows that he has "basely violated his vow," and that he even glories in his shame. Still, out of attempted evil springs good; his recent and renewed attacks on us, in the spring of this year, on the occasion of the death of our lamented Brother Dr. Carwithen, have called forth replies, which have shewn out our Order in the full lustre of its purity and beauty, such as have induced many to seek a knowledge of us, and subsequently to join us, who previously never had their attention directed towards us. I will here recommend you all to read the article on this matter, published in the last number of the "Freemasons' Quarterly Magazine and Review;" it is ably written, and I think will have the effect of silencing and quieting the seceder, whose great object seems to have been to make himself notorious, at the expense both of honour and principle. One event of the greatest import and in which every Brother must congratulate himself, has been achieved this year; and that event is the union of our charities; the Asylum for the reception of aged and decayed Freemasons, and the fund for the relief of our departed brothers' distressed widows, have been amalgamated with the other charities of our Order, and from henceforth there will be but one feeling, and but one interest prevailing throughout the whole; that of an ardent desire to relieve distress, wherever found, on the purest principles of true Masonic brotherly love. We are now all unanimous, party feeling has no footing amongst us, each Brother receives his Brother as a Brother, and the principles of brotherly love, relief, and truth, will be henceforth exemplified even in more bright and resplendent colours

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than they have ever hitherto appeared. Party spirit is at an end, suspicion is lulled for ever. My Brethren, in the absence of the G. M., I had the honour this year to preside at the dinner at Freemasons' Hall, when this event was celebrated; on no occasion was such a true Masonic spirit exhibited, everything went off well and every Brother was happy, and why? because he felt he was that day celebrating an event which was adding to the sum of happiness of his fellow creatures; the ladies, more numerous than is usual on such occasions, gave us their approving smiles, and I am happy to be able now to announce to you that the subscriptions that day made at the table, amounted to upwards of 700*l.*

Since I last saw you, the "Freemasons' Quarterly Magazine and Review" has passed into new hands; it is now conducted with an ability and skill which must recommend it to the favourable notice of the Craft at large. I have had several conversations with the proprietors and editor, and I am assured the parts which had become offensive in the old publication, I mean the personal remarks and attacks, are dropped, never to be again resumed. Thus will the "Review" become a most useful and valuable work, the organ of pure Masonic communication and instruction, and such as no Brother, who has the means, should remain without possessing; two numbers have already appeared, both of these I strongly recommend you all to read at all events, and I cannot but advise those who possess Masonic libraries, to place them on their shelves. No Lodge should be without them.

Let us now turn to our own province. I find from a return which I have had made to me by the W. M.'s of the various Lodges that, on the whole, our Craft is on the increase; some of the Lodges in this province are such as any P. G. M. may be justly proud of, while others, although they still hold their position, do not seem to make any advance; this is much to be lamented, for it may be taken almost as an universal rule that where such cases occur in Freemasonry, some local jealousies exist, which ever ought to be banished from the head and mind of the Mason. The success of this, the Poole Lodge, after a two years' re-existence, is truly pleasing; go on, my Brethren of Poole, and your Lodge will not only hold the highest number, but will also hold what is by far more important, the highest rank and character in the province.

That Masonry is steadily on the increase is a fact of which there can be no doubt whatever; every return made to the Grand Lodge, and every assembly of the Craft at Freemasons' Hall, amply proves this fact; but there is another fact, which is still more pleasing to every true lover of the Order, and it is this, that those who have lately joined, and are still continuing daily to do so, are of a class and order in society, whose object is not merely to gratify vain curiosity, nor to join in our convivial meetings, but to enter with all heart and soul into the true spirituality of our Order, to be combined with us in the bonds of Brotherly love. Such men, having before initiation "preconceived a good opinion of our society," are sure to become bright and shining lights amongst us, they soon discover that the more they study the Masonic science, the more they learn; they soon find out that the true sciences of Archæology and Freemasonry are so inseparably connected that the study of the one is almost absolutely necessary to the knowledge of the other. After all, what is the new study of Archæology which is now making such rapid strides in this country; *in main*, I say, it is nothing more than Masonry practically developed. Masonry is that science which includes all others, having its foundation in the most remote antiquity in by-gone years; it has slumbered, but of late, like every other science, it has made a long and powerful stride, and has sprung forth into renewed existence that has delighted the Craftsman, astonished the world, and given the lie direct to all those who have basely seceded from our Order, or who have attempted to expose that, of which they were most supremely ignorant. Thus too has Archæology been kept for ages in a state of slumber and torpor on the shelves, and in the cabinets of the antiquary, coin collector, and lover of curiosities; not so now, their researches did little or no good *to the world at large*, while now, these for-

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merly hidden treasures are exposed to the light of the full meridian sun, and this noble branch of philosophy which, like its sister Masonry, dives into the hidden mysteries of nature and of science, has burst into full bloom, and has received the approval and support of the learned and great in this and most other enlightened nations. I would here take the opportunity of recommending to all to advance; Masonry is incomplete in its mere third degree, the R. A. is the third degree in perfection, and without it, Masonry is incomplete, but here ends Craft Freemasonry; all other degrees are more or or less connected with the Order, but they are not necessary parts or portions of it. I would recommend you all here to read a paper on this subject in the last "Freemasons' Quarterly Magazine and Review," by Bro. Pryer.

My Brethren, be zealous, we must advance, we cannot avoid it, when we see that which was prophecied by Isaiah, "For stones I will bring iron," (Isaiah 60, v. 17), 698 years B.C., and now nearly 2548 years ago in actual force, and constant use,—the railway—when we are endowed as it were with wings, not like those waxen imitations of Icarus which melted in the light and heat of the sun, but with real power of locomotion; to seek knowledge with an abundance of books; literature and opportunity to gain it; shall we stand still, shall we not take advantage of the opportunities of improving ourselves which have been given us by the Grand Architect of the Universe? shall we, I say, being members of an Order having its foundation in the immutable laws, mysteries, and institutions of the Deity himself, shall we stand still? no, my Brethren, no: *Festina lente*, (hasten slowly), may have been a good motto in its day, but let us look higher, soar higher, and we shall not be disappointed; in short, let us in all things, obey the precept of our illustrious Brother St. Paul, "Press forward."

The business of the Lodge having been transacted, the Brethren dispersed, and punctually at four o'clock nearly fifty re-assembled at the Antelope Hotel, to partake of refreshment.

The R. W. P. G. M. Bro. W. Tucker presided, the Vice-chairman's duties being ably performed by Bro. N. Highmore, Prov. S. G. Warden.

The Chairman was supported by the following Brethren:—Admiral Sir Lucius Curtis, Bart., P. G. M. for Hampshire; E. V. Mainwaring, M.D.; R. Ledgard, the Rev. B. Maturin, the Rev. J. Parr, Captain Helsham, (of the Grand Lodge of Ireland); D. F. Dalton, R. H. Parr, W. Hannen, J. Y. Melmoth, &c.

The R. W. P. G. M. gave the toast of "The Queen and the Craft," this was followed by those of "the Right Worshipful the Grand Master, the Earl of Zetland," "the Deputy Grand Master, and other members of the Grand Lodge of England."

The R. W. P. G. M. next gave the health of "the Visiting Brethren" who had that day honoured them with their presence, coupling with it the name of Admiral Sir Lucius Curtis, the Grand Master of the province of Hampshire.

Admiral Sir LUCIUS CURTIS responded to the toast on his own behalf and that of the other visiting Brethren present, expressing his regret that he was not accompanied by more Brethren from Hampshire. He considered it to be the duty of every Brother to attend all provincial meetings that came at all within the length of his cable tow. The excellent sermon they that morning heard from their Rev. Bro. Maturin, explained to them that they ought to live in unity one with another; one great means of promoting unity was by frequently assembling together and becoming better known to each other. Masonry was free, it was open to all who wished to enter within its portals; by meeting as the brethren of the Craft did they became cemented in friendship, and and when their principles were properly carried out they formed one

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compact and solid body. This unity was shewn even in the battle field, as after a battle it frequently happened that a Mason, when wounded or a prisoner, made himself known, he immediately received all possible succour and assistance from a brother Mason, even though neither could understand a word the other might say. Let them go to any part of the world they pleased, they would be sure to find Freemasons, and by making themselves known, as everywhere the same signs and signals were used, they received as much assistance as would be accorded them even in their own country. On this matter he spoke from experience, and had himself been placed in situations to prove the value of being a Mason, and the exercise of true Masonic principles. He would give one instance of this being shown where it was little expected. A general in the army, well-known to him some years since, left Gibraltar with his family as passengers in a small vessel for Sicily, and on their passage the vessel was taken prisoner by an Algerine pirate; intreaty and intercession failed to induce the pirates to grant them their lives, and the order was given for all hands to walk the plank, or in other words to be thrown overboard, when as a last resource General Gardiner, who was a Freemason, thought he would try what effect the sign of unity might have upon the pirate captain; he made the sign, it was acknowledged, and the result was that their lives were spared and the Algerine landed them all safely in Sicily. As regards himself he was taken prisoner during the war, and during his captivity, being without shoes and stockings, and but half clothed, he had made himself known, and was acknowledged by a Mason, and from that time he was clothed and fed by Brethren as long as he remained a prisoner. He mentioned these instances to show that in whatever nation a Mason may be, as soon as he made himself known the feeling which bound the brotherhood together, prompted those who were in any way able to do so to afford the required relief. The gallant P. G. M. returned his thanks for the toast, expressing a hope that the Great Architect of the Universe would of his great goodness grant to all the Brethren present every happiness and comfort they and their families could themselves desire.

Bro. J. Y. Melmoth, Pro. P. J. W., in flattering terms proposed the health of the Right Worshipful the Provincial Grand Master of the province of Dorset, then presiding over them. Since his accession to that high and important office, he had shown himself most zealous in his endeavours to carry out the true principles of the Craft. He not only took the lead in his own province, but was also a prominent and active member of the Grand Lodge of England.

The R. W. P. G. M. in returning his thanks for the toast, said that during his career in Masonry, which, though not of very long standing, had been somewhat flattering to himself, he had endeavoured as far as lay in his power to promote its interests in the full belief that it was a good, holy, and proper institution, teaching each to respect his fellow man as a brother. In no province was that feeling better carried out than in this province of Dorset, and he hoped that kind feeling would continue to be carried out for years and for ages yet to come. The more they cultivated Freemasonry, the more would they be pleased with it.

The R. W. P. G. M. next proposed the health of two gentlemen who had assisted materially in the ceremonies of the day,—the two Clergymen, one of whom, the Rev. J. C. Parr, he had appointed P. G. Chap-

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lain; the other, the Rev. Bro. Maturin, who had come from a neighbouring province to render his assistance, and had in the morning given them one of the most impressive sermons he had heard since he had been a member of the Craft.

The Rev. B. MATURIN said he had been requested by his friend and Bro. Parr, who in his absence had acknowledged the vote of the Lodge in the morning, now to acknowledge the compliment just paid to them. No man appreciated the honour conferred on him more than did he (Bro. Maturin). He had long been attached to Masonry; he loved to meet Brother Masons in his own province or out of it, and this he was not ashamed to publicly express that morning in his place in church. He thought it well became every man to join in such a body as that, the grand principles of which are peace, charity, brotherly love. He loved to meet those then around him; there was something in Masonry that drew forth the feelings of one's nature, that drew them together heart to heart; cemented as human nature was, they were gathered together heart and hand, soul and sympathy. They might long live in parts of the country not far removed from each other, and yet be entirely unknown to each other, were it not occasionally for such assemblages as the present. He repeated that he was not ashamed of Masonry; on the contrary, he gloried in the name of a Mason. Masonry could be traced up even from the most remote antiquity, as a chain which connected the great men of one age with those of another. Masonry is a sublime science; it looks among the stars above, it contemplates the glorious hemisphere by which we are surrounded, rises through nature's works to nature's God, and ascribes all glory to the Great Architect of the Universe; it comes down the stream of time laden with honours; it is an institution which should be encouraged by every man who has the welfare of the human race at heart. Viewing Masonry in its social aspect, he would again say he was not ashamed of it. God has ordained that men should be brought together for social intercourse. He had not made him a solitary being; He had given him the good things of this world rightly to enjoy; to use not to abuse.

The R. W. P. G. M. gave as the next toast, "the Present and Past Officers of the province of Dorset."

Bro. N. HIGHMORE, as a Past Provincial Officer, and a member of the fraternity of thirty years' standing, returned thanks for the toast.

The toast was also acknowledged by Bros. Melmoth, Hare, and Stone.

Captain HELSHAM proposed the healths of the Grand Masters of Ireland and Scotland. He had been a Mason for nearly twenty-six years, and being an Irishman, he considered he should be a disgrace to his country if he forgot his duty so far as not to propose the health of his Grand Master. He would couple with this, the health of the Grand Master of Scotland.

After several other toasts had been proposed and drunk, the Brethren broke up their meeting in peace, harmony, and brotherly love.

ESSEX.—CHELMSFORD, *Aug.* 18.—The Essex Chapter, No. 343, met at the Black Boy Inn, for the purpose of installing Comp. Wilson into the third chair. Comp. Read of the Chapter of Fidelity, No. 3, who has been appointed First Principal of a Chapter attached to the Lodge Zetland in the East (Singapore, East Indies, No. 748, the warrant of which was granted at the last Grand Chapter) was by dispensation installed into the three Chairs respectively previously to his departure for that country. A fine

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haunch of venison was presented on this interesting occasion by J. P. Honeywood, Esq., of Marks Hall, to grace the banquet table. Comp. Dr. Bird presided, and, with his usual eloquence and courtesy, made time a nectared guest. The Chapter was attended by Comps. Law, Burton, and other members, and by Comps. Evans, Matthews, Pryer, and Spencer, visiting Comps. from London, who on this, as on every other occasion, were received with the warmest tokens of disinterested fraternal regard.

GUERNSEY, *June 24.—Laying of the first stone of a Militia Arsenal with Masonic honours.*—The arsenal, the laying of the first stone of which we are about to chronicle, is to be in the Gothic style, and will be built of random masonry, with dressed quoins, mullions, strings, labels, and copings. The centre building will be ninety-five feet in length and sixty-six feet in depth, and will have two wings, each twenty-five long, forming an aggregate frontage of one hundred and forty feet. Accommodation for sixteen pieces of ordnance will be provided on the basement-story, attached to which will be a drill shed, eighty-seven feet by thirty-nine, for the use of the artillery, with stabling for six horses—the shed and stables to correspond with the design of the main building. The upper story will comprise a drill-room for the infantry; two clothing rooms, one for each branch of the service; a harness room; a band-room; an armoury; a forge; with three rooms for the arsenal-keeper.

Eleven o'clock on Monday morning, June 24, was the day appointed for the ceremony of laying the foundation stone, the preparations for which were most complete. For the accommodation of the Lieutenant-Governor, the Bailiff, the members of the Royal Court, and other personages more immediately connected with the proceedings, a platform, twenty feet square, has been erected on the spot selected for depositing the first stone; the stone itself—a block of granite, three feet eight inches long by two feet two inches wide, fifteen inches in thickness, and weighing about eleven cwt.—was suspended from a triangle; and at the eastern extremity of the ground, was another platform, to accommodate some four hundred spectators, profusely decorated with flags. Numerous flags were hoisted over various parts of the ground; and from the summit of Victoria Tower, two union-jacks, with the standard of St. George, waved gracefully in the breeze. All the avenues leading to the arsenal ground were guarded by the constabulary and a detachment of her Majesty's 54th regiment. A few minutes before ten, the third regiment of militia arrived on the ground, with band playing and colours flying, and was followed in succession by the second, first, and fourth regiments, the whole of which were brigaded under the command-in-chief of Colonel Bell, of the first named corps; the artillery, under Colonel Gifford, being in position on the New Ground.

At ten minutes before eleven, the members of the Royal Court took their station on the platform, the band playing the national anthem. Shortly afterwards Lady Catherine Bell, accompanied by Mrs. Stafford Carey, and Miss Carey, with several other ladies, took their seats on the platform.

The members of the Grand Lodge and those of several other Lodges of Free and accepted Masons had assembled at nine o'clock in the untenanted house in High-street, lately known as Gardner's Royal Hotel, awaiting the arrival of the Right Worshipful J. J. Hammond, Esq.,

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Grand Master of the Province of Guernsey and Jersey, and the members of the Provincial Grand Lodge of Jersey. On the arrival of the steamer from Jersey, shortly after ten o'clock, the party immediately joined their Brethren, and were received with all possible honours; and the Fraternity, to the number of about one hundred and fifty, left the *ci-devant* hotel, preceded by a guard of honour, composed of rifles from the first regiment, and the band of that corps, in the following order:—

A Tyler, with drawn sword.
A Banner.
Rough Ashlar, borne by an Elder Apprentice Mason,
Visiting Brethren, not Members of any Lodge.
Visiting Brethren, of Lodges not in the Province,
The Private Lodges in the Province, according to their numbers, juniors preceding, in the following order:
Tyler, with drawn sword,
Brethren, two and two,
Inner Guard,
Secretary,
Treasurer,
Junior Deacon, with Wand,
Junior Warden,
Past Master,
Senior Deacon,
Worshipful Master,
Perfect Ashlar, borne by a Master Mason.
A Banner.
The Provincial Grand Lodge of Guernsey, in the following order:
Provincial Grand Pursuivant,
Celestial Globe, carried by a Master Mason,
Terrestrial Globe, carried by a Master Mason,
Cornucopia, with Corn, borne by a Master Mason.
Two Ewers, with Wine and Oil, borne by Master Masons,
Provincial Grand Organist,
Assistant Grand Director of Ceremonies,
Grand Director of Ceremonies,
Grand Superintendent of Works, with the plate bearing the inscription,
Grand Secretary, with Book of Constitutions on a velvet cushion,
Grand Registrar, with his bag,
Grand Treasurer, with the coins to be deposited in the stone.
Visitors of distinction—viz., P. G. Officers not of this Province,
Corinthian Light, borne by a Master Mason,
Column of Junior Grand Warden, borne by a Master Mason,
Junior Grand Warden, with Plumb-rule,
Grand Steward, Banner of Provincial Lodge, Grand Steward,
Doric Light, borne by a Master Mason,
Column of Senior Grand Warden, borne by a Master Mason,
Senior Grand Warden, with a Level,
Grand Junior Deacon, with a Wand,
Grand Steward, { Grand Chaplain, with Volume of Sacred Law on a velvet cushion, with Square and Compasses thereon, } Grand Steward,
Banner of the V. W. Deputy Provincial Grand Master, carried by a Master Mason,
Deputy Provincial Grand Master, with Square,
Ionic Light, borne by a Master Mason,
The Senior Past Master of the Province, bearing the Mallet of the Provincial Grand Master.
Grand Steward, { The Standard of the Provincial Grand Master, as P. G. M. for Jersey, / The Standard of the Provincial Grand Master, as P. G. M. for Guernsey and dependencies. } Grand Steward,
Grand Sword Bearer, with Sword of State,
R. W. Provincial Grand Master,
Provincial Grand Senior Deacon.
Grand Tyler, with drawn sword.

The procession, accompanied by an immense concourse, thus proceeded to the ground. The Grand Master having then taken his seat on the platform, and the Grand Provincial Masonic Standard hoisted, he was joined by the Very Worshipful Rev. H. O. Wood, Deputy Provincial Grand Master of the Province of Guernsey; the Rev. F. J. Jeremie, *M. A.*, Provincial Grand Chaplain; and most of the distinguished Officers of the Provincial Grand Lodges of Guernsey and ersey.

His Excellency, the Lieutenant-Governor, accompanied by Colonel

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Bainbrigge and Colonel Brock, now rode upon the ground, the band playing the National Anthem. His Excellency was most loudly cheered, and, when the cheering had subsided, the ceremony commenced by the Provincial Grand Chaplain reading the Collect, "Prevent us, O Lord, in our doings," &c., which was followed by the Lord's Prayer.

Her Majesty's Greffier then read the act of the States, relating to the erection of the arsenal; and, the foundation-stone having been prepared with the brass plate bearing the inscription (engraved by Mr. Kirby, of High-street), the upper stone was raised by an engine. Mr. T. F. De Havilland, president of the Building Committee, thereupon handed the plate to Bro. David Le Carpentier, Superintendent of Works, who proceeded to read the inscription, of which the following is a copy:—

"ILE DE GUERNESEY.

La pierre fondamentale de cette édifice destiné à servir d'Arsenal pour la Milice royale de cette Ile a été possée le jour de la St. Jean, A.D. 1850, par son Excellence le Major-Gen. JEAN BELL, C.B.,

Lieutenant-Gouverneur,
Assisté du Comité des Etats:—
Pierre Stafford Carey, éc., Bailif;
Hiliary Ollivier Carré, éc., Lieutenant-Bailif.

Harry Dobrée, ec. } Jurés de la
Thomas Flott de Havilland, ec. } Cour Royale.
H. Giffard, ec., Col. du R. d'Artil. } Milice royale
J. Harvey, éc., Col. du 1r. d'I. } de Guernesey.

En presence de

J. J. Hammond, éc., P. G. M., et du Rev. H. O. Wood, D. P. G. M. des Franc-Macons.
Surveillant des Trevaux, Enterpreneur,
R. D. P. Goodwin, E. Hart."

The Grand Treasurer, Bro. Dr. Goldstone, at the desire of the Prov. Grand Master, then deposited in a cavity of the stone the several coins of the realm, consisting of a sovereign, half-sovereign, crown, half-crown, florin, shilling, sixpence, fourpence, and a silver twopenny and penny piece, a copper penny, halfpenny and farthing, with a penny, halfpenny, and double, of the currency of the island; and the Bailiff proceeded to prove that the stone was properly adjusted. Bro. G. Sparrow, Director of Ceremonies, then invested General Bell with the badge of Masonry, which was handed to him by Bro. John Armstrong, Assistant-Director. The mallet was then placed in the hands of his Excellency, by the P. G. M., with which the gallant General struck the stone three times, saying, "I do this day declare that this stone has been properly laid in masonic form." (Loud cheers, the band striking up "God save the Queen.") The Lieut.-Governor then returned the mallet to the P. G. M., who, after striking the stone thrice, offered up the following prayer:

"May the Great Architect of the Universe grant a blessing on the foundation-stone which we have now laid, and by his providence enable us to finish this and every other work which may be undertaken for the benefit and advantage of this Island!—God save the Queen!"

[The ceremony of sprinkling the stone with corn, wine, and oil, was here performed by the P. G. M.]

"May the All-bounteous Author of Nature grant an abundance of corn, wine, and oil, with all other necessaries, conveniences, and comforts to this island! And may the same Providence preside over and preserve it from ruin and decay, to the latest posterity!—God save the Queen!"

The P. G. M. then delivered to Mr. Hart, the architect of the building, the several implements for his use; and on a signal being given by hoisting a flag on the summit of Victoria Tower, the artillery on the

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New-Ground fired a salute of nineteen guns. The Grand Chaplain then pronounced the benediction, at the conclusion of which the whole of the bands struck up "Rule Britannia;" and when the music ceased, the assembled multitude rent the air with their acclamations.

This part of the ceremony being concluded, the Bailiff addressed the spectators, and the Lieutenant-Governor addressed the Bailiff, the Jurats of the Royal Court, Colonels of Regiments, &c., in neat and appropriate speeches. The several regiments of infantry then left the place, and repaired to the New-Ground, to join the artillery, where the whole force executed a *feu de joie*, and marched past the Lieutenant-Governor in order of review. His Excellency was unfortunately unhorsed by a plunge of his charger during the firing, but, we are happy to learn, received no injury.

After the ceremony a collation was given by the Royal Court at the Royal Yacht Club Hotel. Covers were laid for fifty-three, and the company included the Lieutenant-Governor and Staff: the field officers of militia; the heads of departments; the Provincial Grand Master, the Deputy Provincial Grand Master, Provincial Grand Chaplain, and Provincial Grand Treasurer of Freemasons.

The weather throughout the day was splendid. The proceedings were conducted with the utmost regularity, and, although three-fourths, at least, of the population were astir, not the slightest accident occurred.

HAMPSHIRE.—PORTSMOUTH, *July* 7.—The Grand Lodge of the Province of Hampshire was held this year at Portsmouth, and was numerously attended by Brethren from the neighbouring towns. The Grand Chapter of the province was held at the Phœnix Chapter Rooms, High-street, Portsmouth, when the officers for the ensuing year were appointed, and the other business of the Grand Chapter transacted. The Officers and Brethren of the several Lodges assembled at the Guildhall, High-street, Portsmouth, at ten o'clock on the morning of Thursday, Aug. 15, when a Grand Lodge was held, and a procession formed by half-past ten o'clock, which proceeded to St. Thomas' Church. Prayers were read by the officiating curate, the Rev. W. Dine, after which a sermon was preached by the V. W. the Acting Prov. Grand Chaplain, Bro. the Rev. B. Maturin, M.A., Curate of Ringwood. At its conclusion, the Brethren left the church in the same order and walked down the High-street, round the Parade, and returned to the Guildhall, where the business of the Grand Lodge was resumed. The following officers were appointed, and such as were present invested—Bros. Lord G. Lennox, P. S. G. Warden of England—P.S.G.W.; Ogburn, P.J.G.W.; Slade, P G. Treasurer; G. Stebbing, P. G. R.; J. R. Stebbing and T. N. Firmin, P. G. Secs.; E. Galt, P. G. S. D.; J. Rastrick, P. G. J. D.; G. Doswell, P.G.S. of W.; Kent, P.G.D. of C.; Cockell, P.G. Sw. B.; C. Sherry, P.G. Stand. B.; W. Bemister, Banniste, Lockyear, P.G.T., List, C. Copeland, Beale, Ledicott, Watts, Belgrave, Stewards. At six o'clock the Brethren sat down to refreshment at the Crown Rooms.

KENT.—RAMSGATE, *Aug.* 12.—The annual meeting of the Kentish Brethren took place at Ramsgate. The meeting was not so numerous as on former occasions, owing probably to the unfavourable state of the weather. The procession was formed at the Albion Hotel, and proceeded through the town to church, headed by the Ramsgate brass band, playing the Masonic March. After listening to a most eloquent

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discourse, delivered by the Prov. Grand Chaplain, Bro. D. Jones, the Brethren returned to the Albion Hotel, where they partook of refreshment prepared by Bro. Merrywether. The Prov. G. M., Br. Humfrey, presided, and ably performed the duties allotted to him. The harmony of the evening was maintained without the slightest interruption until the company separated, which they did at an early hour. Notwithstanding the unpropitious state of the weather, the balcony was filled with ladies, who seemed to take a deep interest in the proceedings of the evening.

Monmouth.—On Tuesday, July 20, the Brethren of the Vitruvian Lodge, No. 423, met at their Lodge room, Barrett's Royal Hotel, Ross, for the purpose of receiving their R.W.P.G.M., the Rev. Joseph Bowles, D.D., on which occasion Mr. Scarsbrook, the adopted son of the reverend gentleman, was initiated into the mysteries of the Order, the P.G.M. having chosen the Vitruvian Lodge to confer this honour, as a mark of his respect for the many old and influential members composing the same. Among those present we may mention Bros. Collins, Phelps, Freer, Dobles, W. M., Purchas, Barrett, Morgan, &c. The business of the evening being brought to a close, the Brethren adjourned to refreshment. The Provincial Grand Lodge of Monmonthshire was represented on the occasion by P. M.'s Williams and Crook; the Loyal Monmouth, No. 671, being also further represented by Bros. Rogers and Bevan. After refreshment, the much esteemed Bro. Collins, who presided availed himself of the opportunity to invest the R. W. P. G. M. with a magnificent collar and Jewel, presented by the Vitruvian Brethren as a slight tribute of their esteem and regard for him, both as a gentleman and a Mason, especially as their provincial chief. Among the various toasts given and received with enthusiasm, were "The Queen and the Craft," "The newly-initiated Brother Scarsbrook,"—responded to in a truly Masonic flow of eloquence worthy of a more experienced Craftsman; —"The P. G. M., Dr. Bowles," which also drew forth an excellent address, conceived in a rich poetical spirit, alike laudatory of the time-honoured Order of Masonry, and the beauteous scenery which surrounds the spot where the Vitruvians assemble; the estimable chairman, "J. S. Collins, Esq.;" the newly-appointed "Deputy P. G. M. Bro. John Rolls; and the Grand Lodge of the Province of Monmouth," responded to by Bro. Crook, who urged reciprocity of visits between the neighbouring Lodges; "The Visiting Brethren and the Loyal Monmouth Lodge," acknowledged by Bro. Williams; "The Officers of the Lodge and the Brethren present" followed. In the course of the evening Dr. Bowles threw out some judicious remarks relative to an improved method of working the Lodge, suggesting the formation of a Lodge of Instruction, and intimating that he should be guided in the selection of his P. G. officers by a list, which he wished should be kept, of those who were most regular in their attendance.

Norfolk.—Norwich.—At the meeting of the Perseverance Lodge of "Free and Accepted Masons," held at the Lodge-room, Excise Coffee-house, Lower Goat-lane, Norwich, on the 11th July, a massive gold watch-guard was presented to Bro. J. Howes, of St. Michael's Coslany. The two ends of the guard are united by a highly-wrought shield, on which is the following inscription:—"Presented to Bro. J. Howes, by the members of the Perseverance Lodge, No. 258, and the Brethren of the Order, for the indefatigable manner in which he filled the office of Worshipful Master for two successive years. A. L. 5850.

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OXFORDSHIRE.—HENLEY-ON-THAMES.—The Churchill Lodge, No. 702, which was founded at this place nine years ago by Bros. Dr. Lane, W. Lane Fox, Ralph Fawcett, and others, during their residence at the University of Oxford, had not met for several years, owing principally to the absence from England of some of its members, and to the circumstance that few active residents were originally included among them. It has been felt by many Masons of Oxford that the anomaly of a *dormant* Lodge in such a flourishing province ought not to exist; and with the approbation of the Prov. G. M. Bro. the Rev. C. J. Ridley, Bro. R. J. Spiers, Prov. S. G. W. of Oxford, and Grand Sword Bearer of England, has, during the last twelve months, set himself earnestly to work to re-establish it. Owing to the continued absence of some of the original officers, much time was occupied in making the necessary arrangements; but after some preliminary meetings, at which several joining members and a W. M. and Treasurer were elected, the 27th of June was fixed upon for the festival, and for the installation of the W. M. and his officers. A goodly number of Brethren from Oxford and elsewhere assembled on the occasion at the pretty and clean market-town of Henley-on-Thames, better known to travellers of former days when it was on the high road from London to Oxford and the west, than in these railway times, which have placed it five miles away from the well frequented iron track of the Great Western. The Brethren met at their old hostelry of the Red Lion, beautifully situated on the banks of the river, and commanding delightful views of wood, water, and hill scenery. The Provincial Grand Master and his Deputy were unavoidably absent; the chair was taken by Bro. W. Thompson, P. S. G. W. of the province, being the only original member of the Lodge present, who, after the routine business was transacted, requested Bro. R. J. Spiers to officiate as Installing Master. Bro. the Rev. E. Moore, of Brasenose College, rector of Boughton, and Prov. Grand Chaplain of Oxfordshire, was then installed in ancient form, and who appointed Bro. G. W. Latham of Brasenose College, and P. P. G. S. B. to the office of S. W.; Bro. T. Leslie, of Balliol College, a barrister on the Oxford circuit, J. W.; Bro. the Rev. P. H. Nind of Woodcote, Chaplain; Bro. Thompson, Sec.; Bro. W. Beach, of Christ Church, S. D., &c. Bro. R. J. Spiers had previously been elected Treasurer. Bro. G. de Rhé Philipe, P. G. S. B. of England, who had been deputed by the M. W. G. M. the Duke of Sussex in 1841 to consecrate this Lodge, honoured the Brethren with his attendance, and contributed greatly to the pleasure of the meeting. An excellent banquet was provided, which was presided over by the W. M.; and, in the addresses which followed, ample proof was afforded to him of the high estimation in which he is held by the Brethren of the province. It was a subject of much congratulation that one who attends so punctually and efficiently to his Masonic duties, both in London and in Oxford, should be placed at the head of this resuscitated Lodge; and, in acknowledging the deserved compliments paid to him, he alluded very feelingly to this additional bond which connected him still more closely with a province to which he was indebted for his Masonic as well as his academic education, and in which he possessed so many endeared friends. The health of the Present and Past Officers of the Grand Lodge of England was responded to by Bro. R. J. Spiers, G. S. B., and Bro. Philipe, P. G. S. B.; and that of the founders of the Churchill Lodge, by Bro. Thompson, who expressed his great regret at the unavoidable absence of his respected

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coadjutors in the work. Addresses followed from some of the officers above mentioned, and from Bro. G. Raymond Portal, P. J. G. W., a member of the Lodge, and one of its ardent supporters. Among the visitors were Bros. Walker, P. P. S. G. W; Blake, P. G. T.; Simmons, P. P. G. D. of Hants; Joy, Gardener, and others.

As the Brethren had assembled early, to enjoy a long summer's day, opportunity was afforded in the evening for a ramble along the banks of the beautiful river; and before the shades of night had closed in they departed on their way rejoicing, bearing with them the remembrance of a most happy meeting, and with the firm resolution to uphold the Churchill Lodge, now so auspiciously re-established.

Annual Excursion of the Alfred Lodge, July 23, 1850.—It having been customary during the last few years for the members of the Alfred Lodge to dispense with one of their monthly meetings and substitute for it an excursion, by land or water, to some favourite spot in the neighbourhood of Oxford, the spot selected this year, was Nuneham Park, which, through the kindness of its owner, G. G. Harcourt, Esq., M. P., is accessible at all times for pic-nic parties and pleasure seekers. An excursion to this beautiful spot by water is, under ordinary circumstances, a treat of no common character, but the pleasure is necessarily enhanced, when a social and united party like a band of Masonic Brethren select this mode of beguiling a summer's day. An elegant barge, formerly bolonging to the Stationers' company, of London, was engaged for the occasion, and was well stored with the necessaries as well as luxuries of life. On the morning of July 23rd, the barge left Christ Church Meadow at about one o'clock, with a numerous party, which on arriving at Nuneham, dispersed into different parts of the park. At four o'clock dinner was announced, and on proceeding to the barge the party were gratified to find that the stewards, Bros. Townsend and Wyatt, had spared no pains or expense to promote their comfort. An excellent dinner kept the party in the best possible humour, which was enhanced by the kind and courteous conduct of the W.M., Bro. Thomas, who fulfilled in his usual admirable manner the duties of chairman on the occasion. On the removal of the cloth the chairman introduced in brief but appropriate terms the usual loyal and Masonic toasts, which were responded to by the several Brethren. After partaking of tea and coffee, the signal was given for starting, and a delightful excursion home by moonlight formed the completion of one of the most agreeable meetings which the Masonic fraternity of this city have ever enjoyed.

Royal Arch.—August 1.—The Festival of the Alfred Chapter of Royal Arch Masons was held this day at the Masonic Hall, Oxford, and the Prov. G. Sup., the Rev. C. J. Ridley, came from the north expressly to attend it. The proceedings commenced at twelve o'clock, M.E. First Principal Blake in the chair of Z.; Comp. R. J. Spiers, G.S.B. of England, H., and Comp. Thompson, J. After the exaltation of Bros. Thorp and Fraser, to the R. A. degree. and of Bros. Bull and Ridley, as Serving Companions, performed in his usual efficient manner by the M.E.Z., Comp. Walker proceeded to instal Comps. R. J. Spiers, as Z., W Thompson as H., and J. Wyatt, jun., as J. The following Comps., were then invested with the collar of office by the First Principal, viz., Blake, Treasurer; F. Thomas, Scribe E.; W. Gardener, N.; Rev. E. Moore, Principal Sojourner; Tyrwhitt, Ch. Ch., and E. Brockliss,

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Assistant Sojourners; Bossom, D.C.; Tipton, Janitor. The Prov. G. Sup. then presented Comp. Blake with a splendid gold Past Principal's jewel, which had been unanimously voted by the Chapter on his quitting the chair of Z., "in grateful testimony," as the inscription recorded, "of the valuable services rendered by him during several years of office."

Comp. Blake acknowledged in feeling terms the great favour shewn to him by those with whom he had laboured happily for so many years, and trusted that opportunity would be afforded to him, in time to come, of evincing his gratitude, by assisting in promoting the prosperity of a Chapter which had so great a claim upon him.

A Past Scribe's jewel was then presented to Comp. John Bossom, on his retiring from the office of Scribe E., which he had filled for eleven years, and the duties of which, in a Chapter numbering so many members, were more onerous than usual, to which he replied in suitable terms.

After the financial report had been read, which presented a very favourable aspect, the subscriptions to the Masonic and local charities for the ensuing year were arranged, and the Chapter was adjourned.

The banquet was appointed to take place at six o'clock, and at this hour twenty-four Companions assembled around the festive board. It was presided over by the three Principals, M. E. Comps. Spiers, Thompson, and Wyatt, who were supported by the Prov. G.S. and several veteran P. P.'s, including Comps. G. Hitchings, Musgrove, Furley, and Walker. The Vice-President's chair was occupied by the Rev. Edward Moore, P. S., supported by his assistants, Tyrwhitt and Edward Brockliss.

The usual toasts were duly honoured, and the health of the Prov. G. S., who had travelled two hundred miles, expressly to be present at this festival, was rapturously received. The perfect unanimity and good feeling prevailing throughout the province, is attributable in a great degree to his kind and paternal rule, and the great popularity which he enjoys affords the most gratifying proof of his fitness for the high post which he holds.

The Prov. G. S. in proposing the health of the newly installed First Principal of the Chapter, Comp. R. J. Spiers, dwelt upon the honourable distinction recently conferred upon him by the Earl of Zetland, of an office in the Supreme Grand Chapter of England. He congratulated him and the Province upon receiving this high honour, but he reminded those around him that such distinctions were not conferred without much deliberation, and that they were gained only by slow steps, and by steady perseverance in a course of usefulness. Their First Principal had had the advantage of an excellent education; he had followed this up by much foreign travel, and the experience thus gained in the great world, combined with the high moral character which he possessed, rendered his services most valuable wherever they were given, and caused him to be held in high estimation no less among his fellow citizens, than among his companions in Masonry.

Comp. Spiers in reply acknowledged that much as he, in common with every Mason, must value the honours of Grand Chapter and Grand Lodge, still more highly did he prize the good opinion of those among whom he lived. Indeed, he confessed that if his appointments to office at head quarters were not, so to say, ratified by his friends and Brethren at home, they would lose much, if not all their value, in his estimation. His election

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to the First Principal's Chair in this Chapter, shewed, as he hoped, that he possessed their confidence. He might well feel diffident in assuming a place which had been filled by so many distinguished Masons, but he was gratified in knowing that their advice and their assistance would be freely given to him. With the advantage of such bright examples to guide him in his course, with the earnest intention of fulfilling faithfully and punctually his duties here and in Grand Chapter, he hoped to be able to render his position serviceable to them, and thus to repay in some slight degree, the heavy debt of obligation which he owed to this Chapter, and to the many kind friends whom he numbered among its members.

Among other toasts which were given were those of the Second and Third Principals, Comps. Thompson and Wyatt, whose services, as well as those of their fathers, both active members of this Chapter in olden times, were gratefully remembered, eulogised, and feelingly responded to.

The immediate P. P., Comp. Blake, the other P. P.'s present, the newly appointed Scribe E., and the P. S., where severally honoured, and acknowledged.

Success to the Masonic Charities, and a health to "all poor and distressed companions," closed the proceedings of this delightful day, after which the Companions separated, heartily regretting that such happy anniversaries occur but *once* a year.

SOMERSETSHIRE.—BRISTOL, *Aug.* 8.—*Laying the Foundation Stone, of the High Cross.*—This day was appointed for laying the foundation stone of this elaborate structure, and great interest was apparent among the population to witness the ceremony. Up to eleven o'clock, when the procession was formed, the weather promised to be favourable; but shortly afterwards, and while the ceremony was in progress, the rain, accompanied by thunder and lightning, fell in torrents. The site chosen for the new structure is the east end of College-green, opposite St. Augustine's Church, and near the venerable Cathedral, where it will form a strikingly interesting object in the main approach to Clifton from the city.

The Provincial Grand Lodge and Brethren met in their Hall, in Bridge-street, and proceeded in procession through Bridge-street, Dolphin-street, and Wine-street, to the Council House, where they joined the procession of the Mayor and Corporation. The following was the order of procession:—

Body of police.
City trumpeters.
Band of the 72d Highlanders, with the pipers.
Array of flags.
Mace men.
Gowns men—Clerk of the Market, Quay Warden, Water Bailiff.
The Town Clerk, Dr. Burges, jun., Esq.
The Treasurer, G. Garrard, Esq.
The Clerk of the Peace, W. O. Hare, Esq.
The Clerk to the Magistrates, W. Brice, Esq.
The Deputy Treasurer, J. Harford, Esq.
The Sword Bearer, T. F. Edgar, Esq.
The Right Worshipful the Mayor, J. K. Haberfield, Esq., in his scarlet robes of office, and wearing the civic chain.
The High Sheriff, J. G. B. Bayly, Esq.
The Magistrates.
Members of the Town Council.
Society of Merchant Venturers.
Corporation of the Poor.
Charity Trustees.
Committee and Subscribers to the Bristol High Cross.

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FREEMASONS.
Tyler.
Brethren of the Order, not Members of the Lodges in the Province.
Tyler
Banner of the Moira Lodge.
The Master, Bro. Filer; the Senior and Junior Wardens, Bro. John Cox and Bro. J. B. Powell, and other Officers and Members of the Moira Lodge.
Tyler.
Banner of the Royal Sussex Lodge.
The Master, Bro. H. Fargus; the Senior and Junior Wardens, Bro. Edgar and Bro. H. V. De Candole; and other Officers and Members of the Royal Sussex Lodge of Hospitality.
Tyler.
Banner of the Beaufort Lodge.
The Master, Bro. Drew; the Senior and Junior Wardens, Bro. Page and Bro. Mather, and other Officers and Members of the Beaufort Lodge.
Tyler.
Bro. Clewett, a Master Mason, bearing the perfect ashlar.
Tyler.
Banner of the Clarence Lodge.
The Master, Bro. A. Dimoline; the Senior and Junior Wardens, Bro. J. G. Trenerry and Bro. Lillington; and Officers and Members of the Royal Clarence Lodge.
Grand Tyler, Bro. W. Pleace.
Two Grand Stewards.
Past Grand Pursuivants.
Grand Pursuivant, Bro. Green.
Bro. Wilway, Master Mason, bearing the cornucopia, with corn.
Two Master Masons, Bro. S. E. Taylor and Bro. James Smith, with ewers of wine and oil.
Grand Organist, Bro. G. Turner.
Past Grand Sword Bearer.
Past Grand Directors of Ceremonies.
Grand Director of Ceremonies, Bro. W. Y. Sheppard.
Assistant Grand Director of Ceremonies, Bro. W. Harris.
Past Grand Superintendents of Works.
Grand Superintendent of Works, Bro. H. Lloyd, bearing the plans of the erection.
Past Grand Secretaries.
Grand Secretary, Bro. E. Filer, bearing the Book of the Constitution.
Past Grand Registrars.
Grand Registrar, Bro. A. H. Palmer, bearing his bag and seal of office.
Past Grand Treasurers.
Grand Treasurer, Bro. T. T. Taylor, bearing the coins to be placed beneath the stone.
Past Grand Wardens.
Grand Steward.
Bro. Douglass, Master Mason, bearing the Sacred Volume.
Prov. Grand Chaplain, Bro. the Rev. Caddel Hollier.
Grand Steward.
Doric light, borne by a Master Mason.
Junior Grand Wardens' Column, borne by a Master Mason.
Junior Grand Warden, Bro. Thos. Powell, jun., bearing the plumb.
Ionic light, borne by a Master Mason.
Senior Grand Wardens' Column, borne by a Master Mason.
Senior Grand Warden, Bro. S. Bryant, bearing the level.
Junior Grand Deacon, Bro. F. X. Donato.
Visitor of distinction, Richard James Spiers, G. S. B. of G. L. of England (Oxford).
Corinthian light, borne by a Master Mason.
Banner of the Deputy Provincial Grand Master.
Deputy Provincial Grand Master, Bro. W. Powell, bearing the square.
Banner of the Provincial Grand Master.
Grand Sword Bearer, Bro. I. Niblett, with sword of Office.
Master Mason, bearing the jewel
Provincial Grand Master, Bro. Major H. Shute.
Senior Grand Deacon, Bro. J. Chick, bearing the trowel.
Two Grand Stewards.
Grand Tyler, Bro. R. Cameron.

The Architect of the High Cross, Mr. Norton, walked in the Masonic procession; and among the Corporators, Churchwardens, and other bodies were to be seen many Brethren of the Order, who, although feeling themselves compelled to walk in the places assigned to them, nevertheless wore their aprons and badges in pledge of their fraternal attachment to the Craft.

As the procession wended its way towards the scene of intended action, to the inspiring strains of the band, which played the old air—

"Come, let us prepare,
We brothers that are,"

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with true Masonic vigour, it presented a pleasing and even imposing appearance, and was at intervals warmly greeted by the spectators (principally elegantly attired ladies), who crowded the windows of the houses, as well as by the multitude which thronged the streets. Of the green it made a complete circuit, and then marched into the area, the Freemasons opening in double line, in accordance with Masonic order, so as to invert the order of their procession, and allow the Grand Lodge its precedence.

The procession having entered the area, the Mayor and Corporation took up a position west of the foundation stone, round which the Right Worshipful the Provincial Grand Master and the Members of the Grand Lodge walked three times in Masonic order, after which they stationed themselves opposite to the Mayor and civic officers. The heralds then sounded for silence, and

The Right Worshipful the MAYOR (J. K. Haberfield, Esq.) then came forward, and delivered the following address:—

"I consider myself highly favoured at being permitted this day to assist in laying the foundation stone of our new Bristol High Cross, and I will set before such of my fellow-citizens as may not be acquainted with its early history a few of the facts I have collected. The Bristol High Cross was first erected near the church of the Holy Trinity, or Christ Church with St. Ewen's consolidated, in the centre, where the four streets, viz., Broad-street, Wine-street, High-street, and Corn-street meet. I find that the year 1373 may be deemed the era from which Bristol may date some of its greatest improvements; and the citizens, in commemoration of Edward the Third's separating it from the county of Gloucester and constituting it a county within itself, and fixing its pomerian or boundaries, by an ample charter for that purpose, re-built the renowned Cross on the very spot where the old one stood, embellished it in a most superb manner, and placed effigies of King Edward the Third, together with three preceding royal benefactors, very well carved for the time, in the vacant niches of the then perhaps defaced saints. The gratitude and loyalty of the citizens were the laudable motives to this undertaking; and I trust that on the present occasion the same feelings actuate those who, in the reign of our present beloved Queen Victoria, whom God bless and preserve, have contributed to the present undertaking. King John was placed northward, fronting Broad-street. He gave the city the first and very extensive charter of privileges, especially all the void ground on the banks of the rivers, thereby 'to amend the town by building.' The statue of King Henry III. fronted Wine-street, eastward. He confirmed the charters of King Henry II. King John and himself granted a charter, which joined Redcliff to Bristol, making it one corporate town. King Edward III. was fixed towards Corn-street, westward. He made Bristol a county of itself. King Edward IV. was added in 1461 to the other three figures, and was placed fronting High-street. There it stood, greatly admired from its associations and for its ornaments, which were very profuse, for at least 460 years; but in this year, 1633, the city, having continued to receive fresh and repeated instances of royal favour, and the Cross itself by this time perhaps wanting some necessary repairs, it was taken down in part, enlarged, and made higher, in the same style of architecture, and four other statues of kings were now added. Henry VI. was placed in a new niche, eastward. He granted and confirmed all the charters of his predecessors. Queen Elizabeth was placed eastward: she had also confirmed the charters. King James I. was placed southward. King Charles I. northward. He granted a new charter, and sold the castle and its dependencies to the city, which, to the great annoyance of the

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inhabitants, was before out of the mayor's jurisdiction. By this additional superstructure, and the new figures, the Cross became an object still more admired by strangers, and more esteemed by the citizens. It was now most curiously painted and gilded, and enclosed within an iron railing, and surrounded with freestone steps, from which all proclamations were read to the people, and around which the market people sat when the market was kept in High-street. These improvements cost the chamber 207*l.* The height of the Cross from the ground was thirty-nine feet six inches. In the year 1697, in such a public estimation was this Cross held that it was thought proper to have it fresh painted and gilded, which was done in such a costly manner that it is said no cross in the kingdom then exceeded it. There it stood a public ornament to the city, and to the admiration of strangers resorting thither, especially of all lovers of antiquity, until the year 1733, when a silversmith who lived fronting it, and out of enmity to this structure, offered to swear before the magistrates that in every high wind his house and life were endangered by the Cross shaking and threatening to fall (though his statement was not then generally believed), and so requested its removal. On this pretence, and that of its obstructing the road by filling up the street, it was taken down and thrown by in the Guildhall as a thing of no value, though its removal was much regretted by most of the inhabitants. Here it lay for a long time totally disregarded, till, by the interposition of Alderman Price and a few gentlemen in the neighbourhood of College-green, it was rescued from oblivion by a voluntary contribution for erecting it in the centre of that area, with the approbation of the dean and chapter. Here it made a most conspicuous figure, and was greatly ornamented. It adorned its new station, and its station reflected an ornament on it. It was viewed with pleasure by all as a most curious piece of art. But even here, in time, the Cross lost that reverence and regard that had hitherto been paid to it throughout the preceding ages; for in 1763 it was found out that this beautiful structure, by intersecting one of the walks, interrupted gentlemen and ladies from promenading eight or ten abreast. One Mr. Champion, a great projector, interested himself much in its removal, and solicited subscriptions for that purpose and for widening and rendering more commodious the walks in College-green. The dean and chapter of that day, on whose ground it was erected, gave leave for its removal; but many people who subscribed for widening and improving the walks, subscribed also for rebuilding the Cross in any unexceptionable place, but no such could be found in Bristol. All the money subscribed for the Cross was spent solely in laying out the walks; the Cross itself, rudely torn down and much injured by the workmen employed, was thrown by in a corner of the Cathedral, where it lay for a long while neglected, till Dean Barton gave it to Sir R. Hoare, of Stourhead, who, perceiving its value, and out of love for antiquities, had it erected, at a cost of 300*l.*, at his elegant seat. The year 1850 is not like the year 1763, for we have a silversmith living in like manner in College-green, who has used every exertion in soliciting donations to erect the present intended High Cross; but for Mr. Thomas Terrett Taylor, I believe the foundation this day laid would never have occurred. I, for one, now offer him my tribute of thanks for all his exertions. My best thanks on my own behalf, and on that of the city, are justly due and now given to the Right Worshipful the Provincial Grand Master and the Freemasons of Bristol, for their attendance in full costume on the present occasion. The thanks of the citizens are justly due to Dr. Elliot, the present Dean, and the Chapter of Bristol, for the handsome manner in which they have come forward and responded to the appeal, by granting the use of the ground. I take leave, on the part of myself, my brother committeemen, and the citizens, to return them our best thanks. I also return my thanks, and those of the citizens generally, to Major Sharp and

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the officers of the 72nd Highlanders, for the loan of their band and pipers. The Cross will stand on five steps of Cornish granite, and will be about forty-four feet high. The stone selected by the committee is from the Nailsworth quarries; many churches have been built of it, and a considerable part of Gloucester Cathedral, so we have ample proof of its durability. The base will be fifteen feet six inches square. There will be eight figures: the four before named, as in 1373 and 1461, when the figures of Henry I. stood eastward, Queen Elizabeth westward, Charles I. northward, and James I. southward. God bless the Church! and God bless our gracious Queen!"

The masonic ceremonial was then proceeded with. The Grand Superintendent of Works, Bro. H. Lloyd, handed the compass to the Grand Master, by whom it was returned to him with a direction that he should ascertain the true position of the foundation. This accomplished, the Grand Registrar, Bro. H. A. Palmer, presented to the Grand Master the plate of copper to be laid under the stone, which was returned to, and the inscription read aloud by him, as follows:—

"This foundation-stone of a High Cross, intended to be erected by subscription by the citizens of Bristol, commemorative of those royal and other distinguished benefactors who, by their eminent services, raised the city to its present renown, (in substitution of a similar civic cross formerly erected in the High-street, afterwards removed to this place, and thence to Stourhead, in Wiltshire, but now, from its dilapidated condition, incapable of restoration), was laid on the 8th day of August, in the year of our Lord 1850, and in the fourteenth year of the reign of her most Gracious Majesty Queen Victoria, by the Right Worshipful JOHN KERLE HABERFIELD, Esq. (Mayor for the fifth time), assisted by the Right Worshipful Henry Shute, Esq., Provincial Grand Master, and the ancient and honourable fraternity of Free and Accepted Masons of Bristol, assisted by the Very Rev. the Dean and Chapter of the Cathedral Church, (by whose permission the Cross here is to be erected), John Bayly, Esq. (High Sheriff), the Magistrates, the Town Council, Town Clerk, and other civic authorities, and a large number of the inhabitants."

The Grand Treasurer, Bro. T. T. Taylor, next produced the coins to be used in the ceremony, which having been deposited beneath the stone, the cornucopia of corn, and the silver ewers of oil and wine, and a casket of salt, were handed in rotation to the Grand Master, by whom a portion of the contents of each was deposited on the site of the erection. The Grand Master then handed to the Mayor a silver trowel, and requested his worship's assistance in the ceremony, after which the inscription-plate was deposited under the stone by the Grand Superintendent of Works, and a tablet of porcelain was handed by the Grand Master to

Bro. Alderman POUNTNEY, who produced a small wreath of flowers, beautifully modelled in porcelain, and said—He felt honoured in having been permitted to take part in that most interesting ceremony, and in having been permitted to lay beneath the stone a porcelain plate, suitably inscribed with the names of the distinguished individuals who had taken part in promoting the erection. He had further obtained permission to deposit with the plate the specimen of porcelain manufacture which he held in his hand, the finest of its kind that had ever been manufactured in this city. His object was not to call especial attention to that particular branch of manufacture, but he hoped it would be accepted as indicative of the general manufacturing skill to be found in Bristol. Long may Bristol flourish, longer than

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that erection should endure; and as time rolled by so may she go on year after year increasing in prosperity. Bro. Alderman Pountney read the inscription from the porcelain plate as follows:—

"The Committee of Subscribers superintending the erection consists of—The Very Rev. the Dean, Chairman; the Right Worshipful the Mayor, Vice-Chairman; Philip W. S. Miles, Esq., the Hon. F. H. Berkeley, Members in Parliament for the City; W. H. G. Langton, Esq., John Nash Sanders, Esq., John Decimus Pountney, Esq, John Fisher, Esq., Fred. Wm. Green, Esq., C. G. Heaven, Esq., Wm. Hautenville, Esq., John Wm. Miles, Esq., Geo. Rogers, Esq., M. D., Charles Tovey, Esq., Arthur Hare Palmer, Esq. (Members of the Town Council); Thos. Garrard, Esq. (City Treasurer); Robert Bright, Esq.; Wm. Budd, Esq., M. D.; James Curnock, Esq.; the Rev. John Eagles; John Hare, Esq.; the Rev. R. B. Paul (Vicar of St. Augustine's); John A. Symond's, Esq., M. D.; Wm. Spark, Esq.; John Taylor, Esq.; the Rev. Edwd. Young; John Bates, Esq. (Treasurer); T. T. Taylor, Esq. (Honorary Secretary).

"John Norton, Architect; Thos. Wilcox and Son, Builders."

The Rev. CADDEL HOLDER, Grand Chaplain, then offered up the following prayer:—

"O thou Almighty Architect of the Universe, who art from everlasting to everlasting, before the mountains were brought forth, or ever the earth and the world were formed, who by thy wisdom hast stretched out the heavens, and sustainest the whole unmeasurable frame of creation by thy All-pervading influence, let, we humbly beseech thee, thine eyes be open and thine ear be attentive unto the prayer that is made in this place. And since thou hast mercifully commanded us to commit all our doings to thy most gracious favour, and hast promised to further us with thy continual help, hear, thou Lord of Israel, from the heavens, even from thy dwelling-place, these our supplications. Bless this our undertaking, and grant that the fabric about to be erected on this spot may long remain to commemorate the civil privileges granted to this city in the olden time, and may ever be regarded as prophetical of its increasing temporal and spiritual prosperity. And as we are bound to pray for the powers that be, we beseech thee, Heavenly Father, to bless our Sovereign Lady the Queen, and all that are placed in authority under her, especially those who bear rule in this ancient and loyal corporation, that in their several stations they may glorify thy holy name here on earth, and finally, by thy mercy, obtain everlasting life, through our Lord Jesus Christ. Finally, we beseech thee, aid this and every other similar lawful work in its progress, and so teach us to glorify thy holy name on earth that, finally, by thy mercy, we may attain everlasting life, through Jesus Christ our Lord."

This concluded, and the Right Worshipful the Mayor having spread the mortar over its bed, the stone was slowly lowered, the band playing an appropriate air. Having been deposited in its place, the Grand Wardens, by direction of the Grand Master, produced the plumb, level, and square with which the work was tried by the Grand Superintendent of Works and Deputy Grand Master, and also by the Grand Master himself, who, having given three knocks on the stone with his mallet, again received from the Master Masons who bore them the cornucopia and ewers, the contents of which he emptied over the stone. The architect, Mr. Norton, was then presented with the level, square, &c., and the plans which he had before handed to the Grand Master, and a flourish of trumpets announced that the stone was laid.

The GRAND MASTER came forward to address the assembly. It was customary, he said, for the Grand Master to make an oration upon such occasions, and more particularly might it be looked for at the present it being a proceeding in which the Order felt honoured in taking an active part; but as the rain was falling so fast he would not detain them. Much had been said by their worthy Mayor; in fact, it

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comprehended all that could be said upon the subject, and had been said so well, that it left him but little to say. But this he would remark, that the present proceeding was highly creditable to the inhabitants of Bristol, inasmuch as it showed a desire to preserve the architectural beauties of the mediæval ages, and to perpetuate the memory of those great monarchs who had conferred such lasting privileges upon the city.

The Grand Treasurer, Bro. Taylor, then threw a handful of silver money on to the stone, and said a most grateful office devolved on him. Freemasons blessed with the enjoyment of the good things of this life never forgot their poorer Brethren, and, by the command of the Grand Master, he threw the money upon the stone for the benefit of the workmen.

The band now struck up "God save the Queen," and the Grand Lodge having again marched three times round the stone, the procession reformed, and proceeded in order to the Council House, where, after the Mayor had thanked his fellow-citizens for the support they had afforded him, it broke up.

In the evening the Brethren of the Masonic Lodges celebrated the occasion by dining together at the White Lion, Broad-street, and (somewhat in relaxation of the strict rules of the Order) the Right Worshipful the Mayor, J. K. Haberfield, Esq., P. W. S. Miles, Esq., M.P., Major Sharpe, of the 72nd Highlanders, and other gentlemen uninitiated in the mysteries of the Craft, were honoured with invitations to be present. There was a goodly gathering of the Brotherhood, and, in all, nearly a hundred gentlemen sat down, the members and officers of Lodges wearing the collars, aprons, and jewels, of their respective Orders. The chair was taken by the Right Worshipful the Provincial Grand Master, Major Shute, who was supported on his right and left by the distinguished guests above named; the Grand Sword-bearer of England, Bro. R. J. Spiers, of Oxford; the Deputy Provincial Grand Master, Bro. Powell, &c. The vice-presidential chairs were efficiently filled by the Senior Grand Warden, Bro. S. Bryant, and the Grand Secretary, Bro. E. Filer. The dinner proved the determination of the worthy host, Bro. Niblett, to do justice to his brother Masons. One interesting incident occurred during the evening which may, without impropriety, be noticed—the presentation of a handsome gold jewel of office, and a massive gold snuff-box of the value of forty guineas, suitably inscribed, to Bro. Arthur Hare Palmer, Grand Registrar, in token of the esteem entertained for him by the members of the Craft, and of their appreciation of his able and fraternal services while filling, for a period of several years, the office of Provincial Grand Secretary. The Grand Master, in presenting the token, remarked that they were of pure gold, emblematic of the purity of the motives which had suggested the presentation, and they were made at once beautiful and of intrinsic value, as suited to the services they were designed to acknowledge. It was due to the Craft to state that they were not merely intended as tokens of the Society's admiration of Bro. Palmer's zeal and energy in the Masonic cause, but to acknowledge his peculiar kindness of heart as shown to an aged brother, who, after a long life of honest and honourable industry, was reduced to want. Near a thousand pounds, (hear it those who were not Masons), would have been raised for the relief of that brother's necessities had not his lamented death ensued. When the old man was removed from a larger to a smaller

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house, it was found that the kindness of Bro. Palmer's heart had led him to buy the furniture which he had before owned, the chair in which he used to sit, the little couch for his favourite dog, and even the very pictures which had adorned his walls, so that he might see no change, and that his aged eyes might rest upon the objects with which he had been familiar for forty years. Masons' money was found for the sustenance of the poor old gentleman, but Bro. Palmer dispensed it with right Masonic feeling.

Bro. A. H. Palmer acknowledged in feeling terms the mark of kindness and esteem thus shown him; and in relation to the presentation Bro. W. D. Bushell, of Cardiff, delivered an eloquent and effective address. The evening was spent in true Masonic harmony. The snuff-box was thus inscribed—

"Presented, together with a Masonic jewel, to Brother Arthur Hare Palmer, by the Provincial Grand Lodge and the Freemasons of the Province of Bristol, in testimony of their high esteem, and in acknowledgment of his unwearied exertions to promote the interests of Masonry in general, and more particularly in raising the Husenbeth Fund.—August, 1850."

SUFFOLK.—LOWESTOFT.—On Thursday, Aug 15th, the Masonic Lodge of Lowestoft Unity, No. 34, was re-opened, after laying dormant for the last five years. Brother Norton was installed as Worshipful Master for the ensuing year, by Bros. Hervey, of London, and Rouse and Wallace, of Southwold. The good fellowship of the evening was greatly enhanced by the presence of eighteen of the Southwold Brethren, who arrived per Pilot coach. Several new members were proposed. The Lodge meetings are held in the Queen's Head Hotel Assembly Room at the end of which stands the Worshipful Master's chair and canopy, executed by Bros. Barrett and Dennis, which are pronounced beautiful, and perfect specimens of Masonic architecture.

SOUTHWOLD.—*Fidelity Lodge, No.* 813, *23rd September.*—The Brethren of this Lodge assembled to-day for the purpose of installing Bro. Thomas Wallace into the W. M.'s chair; and from the report we have heard, it was very numerously attended. Amongst the visitors on this occasion were the Lord Mayor, Sheriff Nicoll, Sir Charles Blois, Bart., E. S. Gooch, Esq., M. P., Rev. Erskine Neale, &c. We are promised a full report of this meeting for our next number.

SURREY.—KINGSTON-UPON-THAMES.—On Thursday, 19th September, a Provincial Grand Lodge was held by the R.W. Bro. Alexander Dobie, P. G. M., in this town, for the purpose of assisting in the ceremony of inaugurating the Coronation Stone of the seven Anglo-Saxon Kings. Particulars of this interesting ceremony is deferred for our December number.

YORKSHIRE.—HECKMONDWIKE.—Twelve months ago, we gave in our columns a full report of the Masonic ceremonies at the laying of the first stone of the Masonic Hall, at Heckmondwike, by the D.P.G.M. Bro. Charles Lee, and the building being now completed, and Friday, the 21st instant being the anniversary on which the first stone was laid, and the sixty-fourth anniversary of the constitution of the Amphibious Lodge, to which Lodge this Masonic Hall appertains, there was a large gathering of the Brethren from various parts of this province, from Lancashire, and other more distant lands, to join in the solemnities of the dedication of this Masonic temple. The Deputy Provincial Grand Master of the West Riding of Yorkshire, Bro. Charles Lee, officiated in

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the Masonic rites, proclaimed the Masonic Hall dedicated to "God and Freemasonry," and delivered an exhortatory address to the assembled Brethren. The Rev. G. A. Walker, incumbent of Alverthorpe, Provincial Grand Chaplain; the Rev. Jos. Senior, L.L.D., Grammar School, Batley, Past Provincial Grand Chaplain; and the Rev. George Dowty, incumbent of Walsden, Provincial Grand Chaplain of East Lancashire, severally took part in the dedicatory services. Bro. Broughton, organist of Heckmondwike church, presided at the organ. At three o'clock upwards of one hundred and sixty Brethren sat down to refreshment in the noble and spacious hall, under the able presidency of Bro. Joseph Atkinson, the Worshipful Master of the Amphibious Lodge, his Wardens, Bros. T. Berry and L. Knowles, effectively acting as vice-presidents. The sides of the hall were ornamented with the banners of the various Lodges of the province, and over the chair were inscribed the words "Zetland, Mexborough, Lee," and at the several points were the words "Virtue," "Brotherly Love," "Charity," "Equality," "Benevolence." Many excellent speeches were made—many social, moral, and national songs were cleverly sung—joy was on every countenance, and pleasure seemed to reign in every heart, and the expected whistle of the last railway train caused numbers to quit this scene of happiness for their distant domiciles sooner than they could have wished, but all carrying with them the feelings which would bear the morrow's reflections, and wishing happiness and prosperity to the Brethren of the Amphibious Lodge.—*Leeds Intelligencer*, May 5, 1850.

IRELAND.

BELFAST.—The Royal Arch Chapter in connection with the Prince of Wales's Own Lodge, No. 154, assembled on the 30th of April, at two o'clock, for the purpose of exalting six M. M. Members of the Lodge to the sublime Degree of R. A. Masons. It having been understood that Excellent Comp. Alexander Grant, D. P. G. M. for Derry and Donegal, would officiate as First Principal, the attendance of Companions was very large, several having come from a distance to be present on the occasion. Amongst those present we observed—Comps. Major Mixon and Captains Herbert and Munroe (39th Regiment), Drs. Pirrie and Murphy, Lodge No. 40; W. J. Young and Joseph Thompson, Lodge No. 40; David Shaw, No. 711, England; the Principals Moore, M'Gee, and M'Cracken; Cuddy, Treasurer; Barr, Principal Sojourner, and a very large attendance of visitors and Members of the Chapter. The Chapter having been opened in due form by Comp. Grant, as First Principal, the ceremony of exaltation was proceeded with. When Comp. Grant acts as First Principal, it is needless to say that everything is done in order; indeed, from the manner in which he conducted the ceremony, he proved himself entitled to the exalted position he occupies in the Craft, and the Chapter feels deeply grateful to him for the generous sacrifices he made to be present on this occasion. After the ceremony of exalta-

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tion had been concluded, it was moved by Comps. Edw. Geo. Barr, and seconded by Excellent Comp. Robert M'Craken, Third Principal—"That Excellent Comp. Alex. Grant, D. P. G. M. for Derry and Donegal, be elected an Honorary Member of this Chapter, and that the thanks of this Chapter are due and are hereby tendered to Comp. Grant for his kindness in presiding on this occasion, as well as for his exertions at all times to advance our ancient and honourable Institution." The business of the Chapter having been brought to a close, the Companions adjourned to the Donegal Arms for refreshment. About thirty Companions sat down to dinner, served up in Comp. Moore's usual style of elegance. After a most delightful evening, the Companions separated about twelve o'clock. We cannot close this notice without bearing testimony to the very creditable manner in which this Chapter has been conducted; to Comps. M'Cracken and Barr is due the credit of having made the arrangements. The room was fitted up in the most gorgeous manner, the Chapter having procured an entirely new set of banners and shields and other paraphernalia; we would hope that the example set by the Chapter of No. 154 will be followed by others.

We understand it is the intention of the Comps. of Chapter No. 154 to hold Chapters of Instruction once a month, for the purpose of bringing about a uniformity of working in the province of Belfast and North Down.

CARLOW.—The Masonic Festival of St. John the Baptist was held on the 24th of June, by the County Carlow Lodge, No. 116, with the accustomed solemnities. The Masonic Hall Rooms were beautifully illuminated, and the fine transparencies belonging to the Lodge attracted considerable attention. The meeting on the 24th was the 111th anniversary of that festivity, the Lodge being opened in 1739, under a warrant from Lord Mountjoy, then Grand Master of Ireland. Among other visitors on the occasion the members of the Lodge were gratified by the presence of that much respected and universally beloved member of the Order, William White, Esq., during many years the Deputy Grand Master of Ireland. The Brethren partook of refreshment at the Club-house, which was numerously attended. Thomas George Mosse, Esq., of Rutland, presided as W. M.

KILKENNY, *June* 24, 1850.—*Masonic Festival of St. John.*—The Brethren of the Leinster Union Lodge, No. 37, which for Masonic proficiency and the zeal of its members for the advancement of the sublime mysteries of the Craft, is generally acknowledged to hold the very foremost place amongst the Provincial Lodges of Ireland, assembled, in accordance with prescriptive custom, at the Masonic Hall, Patrick-street, on St. John's day, for the purpose of installing their officers for the ensuing six months. This imposing and interesting ceremony was conducted in accordance with the solemn ceremonies of ancient usage, and was carried out with that skill and facility in the working of the Craft, for which the members of the Leinster Union have ever been distinguished. The dignity of the Worshipful Master's Chair was conferred upon Bro. Patrick Watters, an accomplished and zealous member, whose long services in the Masonic cause in general, and for promoting the interests of Lodge 37 in particular, fully entitled him to this high honour at the hands of his Brethren. The Senior Warden's office also was allotted to a much esteemed and respected member, Bro. J. Wade,

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to whose elevation to the Mastership at the next festival of St. John the Brethren look forward with most pleasurable anticipations; and Bro. J. H. Gordon was called to the Junior Warden's chair, Bros. James Poe, jun., and H. Robinson, Deputy Commissary General, being nominated to the Deaconships.

In the evening the members of the Lodge met again to celebrate the festival in their banqueting room. This room, as well as the Masonic Hall, which occupy a suit of apartments belonging to that fine old aristocratic mansion, Butler House, the late family residence of the Marquis of Ormonde, have been fitted up in a most splendid style, beautifully appropriate in all the Masonic appurtenances of decorations, furniture, and implements; and the handsome devices in laurel leaves, and other decorations got up for the present occasion, did the utmost credit to the tasteful and chaste skill of Bro. T. Chaplin, of Lodges 642 and 646. The Brethren of 37, although they had to regret the absence from home at present of a large number of their most esteemed members, mustered very strong on the occasion, and their ranks were strengthened by a number of guests, some of them of high distinction, as well in the honours of the Craft as in society at large. After refreshment, the usual charter toasts having been given, and responded to with the loyalty and the true fraternity of feeling which warm the heart of every real and honest Brother, the health of the guests and visiting Brethren present—Bros. Major General M'Donald; Lieutenant Colonel Williams, Deputy Adjutant General, Majors Thorold and Lockhart, 92nd Regiment, Doctor Foss, 92d Regiment, Messrs. R. W. Duff, 92nd Regiment, A M'Kean, Provincial Bank, and J. G. A. Prim—was cordially drank, and acknowledged with the warmest feeling by the gallant General and the rest included in the compliment. The health of the Past Master of the last six months, Bro. Z. Johnson, was also most warmly responded to; and the toast of "The Present Master and Wardens of the Leinster Union, and may the Lodge prosper under their judicious care and guidance," given by Bro. General M'Donald, was drank with much applause. Amongst the subsequent toasts, "The absent Brethren" were not forgotten. The pleasures of the evening were much enhanced by the music of the fine Band of the 92nd Regiment, which the Colonel and Officers had kindly placed at the disposal of the Lodge for the occasion. The Brethren separated at a seasonable hour, delighted with the rational pleasure and festivities of the evening.

LIMERICK.—The Eden Lodge No. 73 met on Monday, June 24th, at high noon, being the festival of St. John, to instal officers for the ensuing six months, when the following were selected:—Bro. H. Sterling, W. M.; Bro. W. Wright, S. W.; Bro. R. Miller, J. W. At six o'clock in the evening the Brethren sat down to refreshment, at which the Provincial Grand Master, Michael Furnell, Esq., and the Master and Wardens of Lodge No. 396 were present; after a happy *reunion* the Brethren retired, gratified with the harmony and good feeling which at all times predominate in his society.

LONDONDERRY.—*Masonic Banquet in the Freemasons' Hall.*—The fraternity of Free and Accepted Masons, of the Derry and Donegal district, dined together in the Hall, on Monday, June 24, being the anniversary of St. John. About sixty of the Brethren sat down to refreshment, served up in good style by Bro. Ormsby. The R. W. Sir J.

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Stewart, Bart., P. G. M., presided. Grace was said by Bro. the Rev. E. M. Clarke, G.C., and Bro. the Rev. T. Lindesay, G.C., returned thanks.

When the cloth was removed, the Grand Master rose and gave—

"The Queen, Prince Albert, and the rest of the Royal Family."

"The Craft." (Drunk with Masonic honours.)

"The Three Grand Masters of Ireland, England, and Scotland."

The DEPUTY GRAND MASTER then rose and said—Brethren, the next toast on the list has been, by appointment, entrusted to me; and, in the performance of that most pleasing duty, I should be wanting in courtesy to the illustrious Mason whose health I am about to propose, as well as to you, did I not express how inadequate I feel to do the subject that justice it demands. The toast I am about to propose, announced simply without preface, would command its own applause; but, Brethren, holding the position I do amongst you, it would be scarcely becoming, if I did not offer one or two observations, expressive of the feelings under which I propose it, as well as those with which I am sure you will receive it. (Cheers.) The toast needs not eloquence; that, indeed, I could not bestow upon it, but I do say it demands an unanimous expression of Masonic regard and brotherly esteem. (Loud cheers, which lasted for several minutes.) Brethren, it is not every day the Masons of Derry hold a feast, nor is it every day we enjoy the pleasure and advantage of sitting round the same board with our illustrious and respected Grand Master, who can trace his descent from a long line of noble ancestors, all in their day good and worthy Masons. (Cheers.) I cannot, deny, Brethren, that I do feel somewhat embarrassed by our Grand Master's presence, right joyful though we be at having him amongst us; for, were he not here, I could say a great deal about his claims to our regard and esteem. I might tell you of his undertaking an office in the Craft which rather received than conferred honour by his acceptance of it. I might speak of what you have all experienced—his courteous and urbane manners, united as they are to the unmistakeable quality of a good heart, and the understanding that marks him as no ordinary man. I might refer to his kind and generous sympathy for all conditions of humanity. I might, from my own knowledge of his noble and unostentatious acts of charity, point him out as a model to all Masons, uniting in himself the merits of those pillars that support, and ever will support, a Mason's Lodge. In a word, Brethren, I propose—

"Long life, health, and happiness, to Right Worshipful Sir James Stewart, Grand Master of Free and Accepted Masons of Derry and Donegal." Air—"Free and Accepted Masons." (Loud and long continued cheering.) The toast was drunk with due Masonic honours.

After the cheering had subsided, the GRAND MASTER rose, sensibly affected, and said—Brethren, the kind and affectionate manner in which you have received the mention of my name is exceedingly gratifying to my feelings. (Cheers.) I have ever endeavoured to promote the system of Masonry, and I have often presided at public assemblies, but I never experienced more sincere gratification than on the present occasion, because I know the warmth of your expressions is accompanied with sincerity. (Applause.) And, Brethren, it will prove a stimulus to me to double my exertions in the good cause. I have only to pray that the Great Architect of the Universe may bless you all with health and happiness, and cement us in the bonds of brotherhood. (The Grand Master sat down amidst bursts of applause.)

Bro. H. S. SKIPTON then rose and said—Right Worshipful Sir and Brethren, as Master of the Senior Lodge present, the next toast falls to my lot. It is the health of the Dep. P. G. M. Bro. Grant. I should feel very much gratified, indeed, were I able to do justice to this toast. However, I feel quite satisfied that the reception it must meet with at your hands will make amends for all deficiency on my part. Perhaps it is as well that words

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do fail me, as it might be deemed flattery were I to express myself as I could wish in the presence of the individual himself. Fortunately he is too well known to require any eulogy from me; and, so far as his exertions in the cause of Freemasonry are concerned, he has acquired a reputation not only in this, his mother country, not only throughout the United Kingdom, not only in the New World, but also in the Old. Go to the shores of India, there the name of Grant is a passport; go to the Western World, there also is his name familiar; and, as for his exertions in this our Maiden City, is it not to him that Freemasonry is indebted for the advancement it has made of late years? Is it not to him that we of Lodge 69 are mainly indebted for the temple we at present occupy and was it not in it that so many of us assembled round the festive board this evening have been admitted to the privileges we at present enjoy? But, Brethren, before he brought matters to their present condition, has not our worthy Brother suffered much—from anxiety of mind—that is known only to himself—in a pecuniary point of view—and, what is more perceptible to our senses (to use rather an indelicate expression, yet a very correct one), oft-times a sweated brow? I myself have seen him working like a common tradesman at his day's work. And what was all this for? Solely for the cause of our Order! Would, Brethren, that we had many such members! May we not then truly say, our worthy Brother has given his life as a *Grant* to Freemasonry. (This sentiment was received with rapturous applause, after the subsidence of which),

Bro. GRANT rose, amidst deafening bursts of applause, which lasted for a considerable time. He said—Brethren, when the contemplative mind turns to the painful consideration of the mutability of man's natural existence—the joys and sorrows, the hopes and disappointments, the illusions and realities that beset his career—it is very meliorating to the heart to be the recipient of such proofs of sincere and affectionate regard as you have shown towards me to-night; and to know that we, as Masons, possess in the principles of our Order, an anodyne pre-eminently calculated to soothe, if not entirely to dissipate, the despondency arising from such reflections; because, Brethren, those principles are not subject to the alloy of fallible mutability. (Cheers, and applause.) Look at Masonry in its universality, and that alone is enough to awe us into silent admiration of its vast and incomprehensible results. But, to go further, consider the groundwork of our Order—faith in the Great Architect of heaven and earth—and may that faith be stereotyped on every Mason's heart, and then ignorance and superstition may in vain rear their hideous fronts to impede our onward progress. Slander, engendered by foul and base motives, may assail us; false-hearted and foolish tyrants may endeavour to suppress our Order; but Masonry defies the feeble fetters imposed by human agents. An immaculate principle of love, springing from a source divine, it has risen on the wings of the morning, and spread like a flood of effulgent light over the world. (Immense cheering.) Where is the clime, where the nation, in which Masonry does not exist, or has not existed? In the dreary regions of the north, where reigns the long and desolate night of winter—in the fiery wastes of the desert, where fiercely glares the sun in the seared and burning wastes of sand—its principle of universal love glows in the heart of man; and, responsive to that hallowed obligation, the chastened spirit bows in humble obedience to the faith of universal brotherhood. (Rapturous applause.) East, west, north and south—in fact, where reason holds sufficient empire over man's heart to believe in the existence of the Deity—there is the Mason's banner unfurled, and there is the olive branch of peace displayed. (Bursts of applause.) Our Order being co-existent with time, its footsteps may be traced in the most remote parts of the globe—on the snowy heights of the Scandinavian Alps, on the arid plains of India, and the desert sands of Egypt; and while we see it irresistibly diffusing itself through

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the New World, how beautiful to contemplate it lingering in silent admiration and holy meditation, near its own, its ancient home, the bosom of the memorable Mount Moriah. (Cheers.) And yet, Brethren, it is the same there as here; climate changes not its nature, nor nature its principles. To religion it offers no impediment, nor do political relations erase its vows of brotherly love. The Jew, the Gentile, the Nomadic Arab, and the wild Indian, all and each acknowledge this principle, and bow to its righteous edicts. Such being the spirit of our order, so glorious and pure are its tendencies, that it nowhere wants a ready asylum, and in all ages has met with the approbation and support of the best of men. (Continued cheering.) Brethren, I have only to look around me to assure myself that its adaptation to all classes and every grade of society is one of its happiest features. Independent of this, our symbolic language places the Mason at once in communion with his Brother, and with his Brethren over the whole earth. I believe there is not this day a spot on which the sun shines, but the display of a Masonic sign would call up Brothers as by magic. (Immense applause.) Think of this glorious privilege, and say, Brethren can any other association in the universe claim as much. I know you will say none. ("None, none," from different parts of the room.) Distress relieved, difficulties mitigated, dangers averted, by the magic of a single sign, without a word of utterance; aye, and to that sign the heart that would otherwise turn coldly away from our appeals melts into pity, like frost before the touch of living fire. (Loud and long continued cheering.) Proofs of this may be met with in every land, and among every people. They are written on the door of the humble cottage, on the throne of the king, on the sacred altar, and on the blood-stained battle field. Surely, then, Brethren, the truth must be admitted, that Masonry tends to universal benevolence and philanthropy; and it is equally true, that the heart of a Mason, alive to the principles of the institution, wherever he may reside on this vast globe, must vibrate in unison with those heaven-born virtues. (Cheers.) For what else could disarm the grim warrior, and lock him in the arms of his foe? What else could subdue the untamed savage, and call forth the endearing name of Brother? A thousand facts record the truth of this. Then, let it not be said that the spirit that can arrest the wildest passions and impart the purest love, is of evil origin; for that spirit is nothing else than a part of the divine essence, issuing from an inexhaustible reservoir of mercy, soothing with a gentle impress man's rugged nature. (Applause.) Brethren, were all our race under the control of this immaculate spirit of love, how bright, and fair, and beautiful would be human life! Man's blood would never again in anger flow. All reproach would be lavished; and then the ploughshare might indeed be formed from the warrior's sword, and the pruning-hook moulded from his spear. (Great cheers.) Surely, then, if all the powers, potentates, and rulers of the world, were good and faithful masons, the execrable and desolating ravages of war would never be known again. But, Brethren, as we cannot bring the world to a conformity with our principles, let us individually diffuse them by a strict observance of the brightest precept that gilds the page of divine command, "Do unto others as we would they should do unto us." Then would life be like the green spots on the desert's waste, which cheer on the weary pilgrim through his toilsome journey. That it is our duty to diffuse abroad the principles of brotherly love, we have many bright precedents. Let the good deeds of those, who have gone before, be as beacons to guide us on; and may the departed spirits of our Brethren, who are now enjoying Masonry in its perfect development, be constellations to guide us in our path! Let our supplications go up imploring a faithful discharge of our duty; and may the star of Masonry, like the beauteous orbs of night, guiding and lighting the lonely mariner in his trackless course, illuminate us through the dark night of life, and guide us to the haven of eternal rest!

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The G. M. then said, the next toast he was about to give was one which would require a few remarks, and which would make it interesting to all the Brethren. The reason why the toast was introduced there was because the Lord Mayor of London was a most excellent Mason, and he had invited all the Masters and Wardens of England to a grand Banquet, to be given in the Mansion-house on the 28th of June. This, of itself, would ensure the toast that cordial reception to which it was entitled.

"The Lord Mayor of London." Drunk with all the honours.

"The Masters of Lodges present."

Bro. H. S. Skipton said:—Right Worshipful Sir and Brethren,—As Master of the Senior Lodge, I find I am called upon to respond the first to this toast. My election to the distinguished position of Master of Lodge No. 69 is an honour which has quite unexpectedly been conferred upon me, and for this reason I should feel the more grateful. This is the second time I have been appointed to fill the chair of No. 69, and, since the Brethren were so kind on the former occasion as to overlook my many shortcomings, I hope they will again extend to me the same indulgence. I trust that the character of Lodge No. 69 may not deteriorate during my Mastership, but on the contrary, that it will rise in the scale of Lodges, and, as time rolls on, that it may prove itself to be, as its name implies, *i.e.*, (with the assistance of our worthy Brother Grant), the "Light of the North"—that many who are benighted may receive light, and that many who have been already initiated may seek further light. In conclusion, I would express a wish that all our Brethren would carry out in their several callings the much-to-be-admired principles of our Order, that we may at all times meet on the broad footing of the level, and part on, and continually act up to, the moral principle of the square.

Bro. Grant, as Master of No. 102, Lifford, also returned thanks, and said that, though No. 102 was but a little Lodge at present, yet they intended to make it a model to other Lodges. The introduction to it was the stamp of moral worth.

Bro. Cherry, James Johnston and Maxwell Deering, on behalf of their respective Lodges, returned thanks.

The G. M. again said that he had to propose a toast which, though last on the list, was one which would be received with as much applause as the preceding ones. Until they were at peace with the world, when the olive-branch would be held out by all, they must trust to the army and navy.

"The Army and Navy."

Bro. Jordan, 34th Regiment, briefly responded. The army and navy had always done their duty, whether on the field of Waterloo, the arid sands of the desert, or the burning plains of India; and, should the nations of the earth not join in peace and harmony, but rush into the fortunes of war, the army and navy would again support the honour of the British name. They had a great many Masons in the army, particularly in the 34th, and he could assure them that they would give their cordial support to the Craft, and endeavour to propagate it wherever they went.

"The Members of the Committee."

Bro. Skipton responded, and proposed the health of Bro. Clarke, their worthy Chaplain and ex-Master. (Cheers.) He felt he need not say anything further. His character was too well known, and his attention to his duties as Master of No. 69 called for their esteem.

Bro. Clarke, on rising to respond, spoke to the following effect:—Worshipful Sir and Brethren,—I am quite taken by surprise, for I feel that, as Master of No. 69, I have not discharged its duties so as to satisfy myself, and therefore not to satisfy the Brethren of that number. (Cries of "No, no.") At the same time I must say that I have done all in my power, and all that my other arduous duties would permit. I will yield to

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to no person whatever in zeal for the welfare of the Craft, and in particular for that of Lodge No. 69. The office of Master was sought by me on account of certain privileges which it conferred, and of which I am proud to be possessed. I will now retire to a more humble position, that of Chaplain. (Cries of "No, no, not more humble.") The principles of Masonry are those, by which the advent of the Prince of Peace had been heralded, and I trust as long as I live I shall endeavour to promote those principles among all mankind. I am now happy to resign my office into the hands of so worthy and talented a Mason as Bro. Skipton.

The Prov. G. M. now rose, and said that, among the many worthy Masons whose healths had been drunk, though not present that night, yet there was one who was far absent from them, and he felt it would be quite remiss not to refer to him. Had that Brother been within the distance of ten cables' length he would have been among them. He would give them the health of a most worthy Mason—an honest man—

"Brother Bartkowski,"

After this toast the Grand Master retired, and Bro. Grant was called to the chair.—From *The Londonderry Journal*, June 26, 1850.

COLONIAL.

*** We have been favoured by the M. W. the Provincial G. Master of New Brunswick, Bro. Alexander Keith, than whom a better Mason and a more honourable man does not live, with a file of a new colonial newspaper, *The British American*, which bids fair to rival, if not surpass, many of the home journals of the present day, which, if continued as it has commenced, will be a valuable acquisition wherever it obtains a circulation. We beg to tender our best thanks to our M. W. Brother for his kind consideration and attention, and to assure him that such a report as we are enabled to give from the columns of *The British American* of the proceedings of our colonial Brethren is most thankfully received and valued, and that we shall be most grateful for all further favours of a similar kind.

Bermuda.—On Tuesday, May 14., the laying of the corner-stone of the Bermuda Mechanic's Hall took place in Masonic Order under the direction of the Atlantic Phœnix Lodge, No. 271, in the registration of the Grand Lodge of England. After attending church, where an admirable discourse was preached by the Rev. J. F. Lightbourn, from 2 Cor. viii. 20, 21, the procession at once made for the appointed spot, where the following oration by W. B. B. H. Young was delivered:—

"We have amongst us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered.

"But these secrets are lawful and honourable, and placed in the custody of Masons, who alone have the keeping of them to the end of time. Unless our Craft were good, and our calling honourable, we should not have existed for so many centuries; nor should we have had so many illustrious Brothers in our Order, ever ready to sanction our proceedings, and contribute to our prosperity.

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"To-day we have met in the face of you all, to lay the foundation-stone of a building to be erected for beneficient purposes, which we pray God may prosper, if it seems good unto him; that it may become a house for worthy men to practice such actions, and to promote harmony and love till the world itself shall end."

After an appropriate prayer, offered up by Bro. the Rev. R. Mantach, the Treasurer, Bro. T. B. James, placed in a cavity in the stone, hewn out for the purpose, a phial containing coins of the present reign; copies of the Bermuda newspapers; Bye-Laws of the Mechanics' Association, and Bye-Laws of the Atlantic Phœnix Lodge, No. 271, a list of the names of the officers of the Lodge, the officers and members of the Mechanics' Association, the corporation of Hamilton, and of his Excellency Governor Elliot.

The plate bearing the above inscription, having been placed over the phial, the Worshipful Master, accompanied by the Honourable H. J. Tucker, Mayor of Hamilton, proceeded to lay the stone in Masonic form. The mortar being spread by his Honour the Mayor, the stone was quietly lowered into its resting-place, amidst the swell of sacred music.

The Worshipful Master then poured corn, wine, and oil on the stone, whilst the Chaplain offered up the following prayer:—

"May the all-bounteous author of nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life—assist in the erection and completing of this building—protect the workmen against every accident, and long preserve this structure from decay. And grant to us all, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy.—Amen! So mote it be."

After this very interesting ceremony, the Brethren partook of refreshment at the Freemasons' Hall, under the able presidency of Bro. the Rev. R. Mantach.

Fredericton.—The new building in course of erection by the Masonic Brethren of this city, presents one of the handsomest interiors in the Province. No cost has been spared to make it elegant as well as commodious; but the upper flat which is to be exclusively dedicated to the services of the Order, is in its costly style of workmanship and materials, expressive in the highest degree of the zeal and spirit of its founders.—*Fredericton, "Head Quarters."*

Halifax.—*Masonic Celebration.*—July 19, being the hundredth anniversary of the establishment of Freemasonry in Halifax, was celebrated with due honours by the Craft. The Brethren of the English Lodges assembled in their hall, Barrington-street, and at eleven o'clock were joined by those under Scottish jurisdiction, who were escorted from their hall in the Exchange, by two Higland Pipers. The assemblage at the Hall was very numerous. The Brethren being arranged in Masonic Order, a Grand Lodge was opened in due form by the Right Worshipful and Honourable Alexander Keith, Grand Master under English and Scottish authority, and Honorary Member of the Grand Lodge of France. The Lodges then formed in procession—the junior Lodges first, the senior last—in Masonic order. The Scottish Lodges were preceded by the pipers; the English by the band of the 38th Regiment, which discoursed some fine Masonic airs. The procession moved through Barrington, Morris, and Hollis Streets, to the residence of the Grand Master, where grand honours were given, with three cheers for the Right Worshipful and three more for his lady.

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The Brethren then proceeded to the Masonic Hall, to lay the Corner Stone of the new addition to that edifice. Prayer was offered up by Bro. the Rev J. T. Twining, D.D. who officiated as orator of the day. He then read the inscription, in Latin, to be placed under the Corner Stone. The following is a translation—

"By the blessing of the Almighty God!—The Right Worshipful the Honourable Alexander Keith, by appointment of the most Worshipful Grand Master of England, Provincial Grand Master, with the assistance of many Brethren, laid the foundation stone of this addition to the Masonic Hall on the hundredth anniversary of the opening of the first Lodge in Halifax, being the 19th of July, in the fourteenth year of the reign of Her Most Gracious Majesty Victoria, in the ninth year of the city, in the year of our Lord 1850, of Masonry 5850, Lieutenant General Sir John Harvey, K. C. B.. &c., being governor of the Province. The Trustees of the Building were the Hon. Alexander Keith, James Forman, jun., Esq., Mr. John Richardson, Mr. John Woodill, Henry C. D. Twining, Esq., Joseph Whidden, Esq. The Architect—Charles W. Fairbanks, Esq. The Contractors—Saunders and Brown, Thomas Clouston."

The inscription having been read, the Grand Chaplain returned the scroll of parchment to the architect, and it was deposited under the Corner Stone, with various other tokens and records of the day. The stone then descended into its place with solemn music—the Grand Master, giving three knocks, pronounced the work finished, and poured the corn, wine, and oil thereon. The grand honours were given with three cheers. The Rev. Dr. Twining, G. C., then delivered the following oration—

"Brethren,—Of the permanent and indestructible *basis* on which Freemasonry rests—of the solemn and imperative duties which it imposes on all who assume its obligations—of the indissoluble ties by which it binds them together—it has frequently fallen to me to speak to you. The present occasion seems rather to demand a consideration of the expansive character of our institution—diffusing itself wherever the step of civilized man has trodden—girdling the globe—embracing the whole human race—carrying with it to the remotest climes the emblems of union, order, and science; and inculcating the practice of all the moral and social virtues. Little more than a year has elapsed since our city poured forth its multitudes to celebrate the anniversary of the arrival in our harbour of the first British settler—the treading of our strand by the first British foot—in this celebration the Masonic body participated in common with their fellow citizens. We are now congregated on an occasion of avowedly less general importance, but of much interest to *us*, to mark the hundredth recurrence of the day on which a Lodge was first opened and a Brother first initiated in what is now the City of Halifax. Freemasonry had its cradle in the East at so early a period that its origin is enveloped in the mists of antiquity. From its commencement its progress has been continually westward. It gradually overspread the face of Europe, and, crossing the Atlantic, was fully established in every one of the North American States previously to the revolution which severed them from the Mother Country. We find it embarking with the hardy pioneers who came from Britain's shores to seek a settlement in the wilds of Nova Scotia—with them conveyed across the vasty deep and early setting up its tabernacle and commencing to diffuse its charities on the site, which until that period had been the abode only of wild beasts and savage men; for our records inform us that 'so early as the year 1750, which was almost as soon as any houses were erected in Halifax, a number of Brethren met together with Governor Cornwallis at their head, *deeming it for the benefit of the settlement* that

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Masonry should be propagated in the province.' They agreed to petition for authority to hold a Lodge at Halifax, and that his Excellency might be master of it, his Royal Highness the Prince of Wales, father of his late Majesty George III., then presiding over the Craft in England. The warrant was speedily issued, and, being received on the 19th of July, the Lodge was opened without delay, and the same evening Lord Colville and several other gentlemen of the navy were entered as apprentices. The same Lodge subsequently made many of the principal inhabitants and most of the persons who held considerable offices under Government; and the number of the initiated so rapidly increased that on the 18th of March, 1751, it was found expedient to form a second Lodge at Halifax. Governor Cornwallis was succeeded in his Government, and in the chair of the Lodge by Governor Lawrence, who held both until his death. To him followed Lieutenant Governor Belcher. His successor was Governor Parr, who was installed and proclaimed Grand Master in the year 1785. After Governor Parr, his Royal Highness the Duke of Kent, father of her Majesty our Most Gracious Majesty the Queen, honoured the Fraternity in this province by presiding over them. Under such illustrious auspices Masonry greatly flourished in Nova Scotia. The site was obtained and the corner stone of our venerable hall laid by his Royal Highness amid a numerous concourse of Brethren in the year 1800, being fifty years from the first introduction of Masonry. After the lapse of another half a century, it is found necessary to enlarge this building, and what day so appropriate to the formal commencement of this work as that whereon the sound of the gavel was first heard amid the surrounding wilds, the sacred emblems were first displayed, and the solemn obligation first assumed, which pledges devotion to God, fidelity to the Brotherhood, and relief to the distressed? Great are the changes which have passed upon the scene, as it *then* presented itself, to render it what it *now* is. The great change to which we are all tending has passed on every individual who shared in those transactions, who bore any part in those solemnities. But the land-marks of our Order continue from age to age unchanged; they are the same to-day that they were when, under the *Red Cross Banner*, the chivalry of Europe rushed to the rescue of the Holy Sepulchre; the same that they were when Solomon, with the aid of the King of Tyre, and under the direction of the Ingenious Artist, caused the first material temple to be erected to the Great Jehovah. Are *we*, then, steadily pursuing the course which those who have gone before us marked out? If they who first established Masonry in our land could arise from the graves, which, almost within our view, hold their lifeless remains, they would recognize the great object they had in view as having been carried out. If Masons are known in the several walks of life which they occupy, for the reverence which they show to God and sacred things—for the uprightness and integrity of their lives—for the steady consistency of their conduct—for active kindness and benevolence—then indeed has our institution proved what those who first propagated Masonry among us declared their conviction that it would prove—a *benefit* to the community—the pledge of loyalty, harmony, good order, and brotherly love. Consider, then, brethren, the obligations which rest upon you. Act up to your profession—adorn it by your conduct—recommend it by your example. But to turn to the matter more immediately before us. I congratulate you, Right Worshipful Sir, on presiding over the Craft at this auspicious season, having delegated authority and Masonic jurisdiction over the Brethren in this and the neighbouring provinces. I congratulate the Halifax Lodges on the commencement of this building, long required to accommodate their numerous meetings, and enable them to carry on their work with comfort and advantage. I congratulate the Craft in general on the progress Freemasonry has made and its present standing in Nova Scotia. The blessing of heaven has, I trust, rested on the past. The future is all

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unknown. But we have a duty to perform. This done, we may safely confide it to the hand of Him who, while He directs the planets in their courses regulates also the minutest concerns of those who trust in Him. Let us entreat Him to prevent us in our doings with his gracious favour, and further us with his continual help that in all our works begun, continued, and ended in Him, we may glorify His Holy name, and finally, by His mercy, obtain everlasting life, through Jesus Christ our Lord. Amen."

Three cheers were given for "Her Most Gracious Majesty the Queen, the daughter of a Freemason," with the Grand honours. The procession then returned to Hollis-street, and, after making a circuit northwardly as far as the Ordnance-square, returned to the hall. A vote of thanks was here unanimously passed to the Rev. Dr. Twining for his able and interesting oration, and a copy requested for publication. This we have the honour of laying before our readers and the universal Brotherhood. The Grand Lodge also expressed its thanks for the efficient manner in which the procession was conducted by Bro. S. Blair. The Grand Lodge was then closed in due form.

The Banquet.—At seven o'clock in the evening a large number of Brethren sat down to an elegant repast in the hall, and enjoyed themselves right merrily.

New Brunswick, *June* 28.—The Brethren of the ancient Fraternity of Freemasons in this city and vicinity, owing allegiance to the G. L. of England, assembled together in G. L., by the R. W. P. G. M., (Hon. Alexander Keith, who, accompanied by the P. G. S., A. G. Blair, Esq., arrived here a few days since from Halifax,) on Thursday last, at noon. The following Lodges were represented, viz.: Albion, No. 570; St. John's, 632; Carleton Union, 767; Portland Union, 780; and Woodstock, No. 811. Hibernian Lodge, No. 301, on the Registry of Ireland, was also in attendance. After appointing the various Grand Officers, Grand Lodge was opened in due form and with solemn prayer, the Rev. Dr. B. G. Gray officiating as Grand Chaplain. The G. M. addressed the Fraternity at some length, and in the most courteous terms, and expressed his earnest desire to meet the wishes of his Brethren in this Province, in every particular in which the exercise of the power confided in him by the two Grand Lodges of England and Scotland might be made available for their interests. The general business of the Craft was then gone into, the P. G. M. declaring his entire satisfaction at the healthy state of Masonic affairs in New Brunswick. After the various business for which the meeting had been convened was brought to a close, an address was presented to the P. G. M., by the W. M. of Albion Lodge, on behalf of his Brethren. To which the P. G. M. was pleased to make a suitable reply.

The G. L. was then closed in due form, with solemn prayer, and adjourned.

The P. G. M. returned to Halifax, by steamer, *via* Windsor, on Thursday night, carrying with him the best wishes of the Fraternity, by whom he is deservedly held in the highest esteem. — *Halifax Guardian.*

Nova Scotia.—A Provincial Grand Lodge was holden at the Freemasons' Hall, Barrington-street, on Thursday, the 27th December, 1849, the R. W. the Prov. G. M. the Hon. Alexander Keith, in the

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chair; when, after the transaction of the routine business, the R. W. the Prov. Grand Master addressed the brethren in the following terms:—

BRETHREN,—We have been permitted again to assemble at the close of another year, to celebrate the anniversary of one of our patron saints, and I rejoice to meet you once more in health and prosperity within this Hall. I have again to congratulate you on the steady advancement of our Order throughout my jurisdiction, and on the uninterrupted continuance of that union and fraternal regard amongst the Brethren in these Colonies which has so long and so happily existed between the Grand Lodges of England and Scotland at home. No dissensions have sprung up amongst us—but few of our members have been removed from us by death. We have enjoyed as many blessings as usually fall to the lot of humanity. Our Lodges under both my jurisdictions are increasing in numbers and in the respectability of their members, and all things demand our warmest gratitude to the Supreme Architect of the Universe for his many blessings—his unceasing care and protection.

The Fund of Benovolence being now established, and a Committee of Charity elected agreeably to the Bye-laws, the Provincial Grand Lodge will henceforth be enabled to exercise more extensively that Charity which is the chief of the Masonic virtues. This fund being still in its infancy I would recommend to the Committee that for some time great prudence be observed in its expenditure.

But the charity which Mason's are required to exercise consists not alone in giving alms or in relieving the distressed. Under its influence we should endeavour to protect the good name of our fellow Brother—to bear with his failings—to cover his faults rather than bring them before the world. Instead of endeavouring to crush an erring Brother, we should admonish him of his fault,—warn him of his danger,—extend our hand to him in token of affection, and point him to the path of virtue.

In expressing my approval of the selections made by the several Lodges of Brethren to preside over them for the ensuing year, I feel it would be useless to impress at any length upon Masons, whose zeal and experience are so well known, the important nature of the duties required of them; I will merely suggest to them the necessity of using the greatest caution in the admission of Members and in the reception of Candidates, and that care should be taken that none be either admitted or received in their respective Lodges, without strict inquiry having been previously made into their character and qualifications.

In calling the attention of the different Lodges to the circular letter from Bro. Rowland Gardner Alston, Honorary Secretary of the sub-committee appointed to present a testimonial of respect and regard to Bro. W. H. White, Grand Secretary of the Order, who has faithfully and zealously served the Craft for upwards of half a century, I feel that Brother White's merits and services are everywhere so well known, and so justly appreciated that any comment upon them on my part would be trespassing needlessly upon your time. The object in view being alike honourable to Bro. White and the whole Masonic body, it is my anxious wish that the merits and services of this venerable and distinguished Brother be recognised by every Lodge and Chapter under my jurisdiction.

Before I close this Grand Lodge let me impress upon all the necessity of a strict observance of the Ancient Landmarks, and an undeviating adherence in every particular to the regulations as established by the constitution.

As the Prov. Grand Chaplain has kindly acceded to my request that he would address the Brethren on the present occasion, I will not detain you further than to express to all my sincere acknowledgments for your numerous and punctual attendance, and my continued best wishes for your happiness and prosperity.

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The V. W. the Rev. Dr. Twining, the Prov. Grand Chaplain, then delivered the following address, which was listened to with breathless attention:—

BRETHREN,—In compliance with the request of your Grand Master, I embrace the opportunity of meeting you thus assembled to address to you a few words. We have on the present occasion many calls for thankfulness to the Giver of all Good. Thankfulness that His mercy has spared us once more to witness this anniversary,—thankfulness for protection from the evils which other portions of the earth have experienced; and for many providential blessings. These we share in common with our fellow citizens and fellow subjects in this part of the world. But it is my purpose more especially to speak to you on matters that interest us as Masons. And here I am happy to congratulate you on the state of the Fraternity and the extension of the Craft; it may, I trust, be attended with what is of vastly more importance, the extention of that spirit of charity and brotherly love which is the very bond of peace, and without which, whatever badge of Masonry may be worn on the outside, there is nothing of life within. For, unless a man be a Mason in his *heart*, he is but as the dead body without the vital spark. Let me then turn your attention to the great landmarks of our Order, which, as a vast chain extends round the globe, willing to embrace within its influence, the whole human race. I trust the youngest Brother present is able to point out these landmarks. But it is necessary to keep them always in view if we would direct our course aright. And what are they? The three great points of duty which Masonry inculcates, to God, our brethren, and ourselves. *Mark well* where is the foundation stone! with Him who is the beginning and the end of all. Unless it be laid *here* our whole building is a baseless fabric, and will soon be found prostrate in the dust. Accordingly the Bible, the word of the living God, is the very first object that meets the eye of the initiated Brother when he is brought to light, and he is solemnly instructed to make it the rule of his faith—the guide of his life. This foundation being laid, he is taught, by emblems presented and explained to him, the practical duties he owes to his brethren of mankind, but more especially to those who are his brethren by the mystic tie, who are acknowledged to be so by the solemn obligation he has assumed; and the further duties he owes as a member of that Fraternity, which must and always will be judged by the life and conduct of those who belong to it. Now, so long as these lights are kept in view the course will be right, in accordance with the high and holy principles by which our Order professes to be regulated. But if these are lost sight of, a man is left to wander on in darkness, not knowing whither he goes. I have said we owe such a course to ourselves as Masons;—We owe it to the Order of which we are members. It is not at all uncommon to hear Masonry spoken ill of. *Why* is this? It proceeds, from many causes; partly, that men are ignorant of its principles; for there is nothing more common in the world than to misunderstand and misrepresent a thing and then to rail at it. Partly that those who from various reasons are unwilling or unable to become members of the fraternity, decry that which seems placed beyond their reach. Over *these* causes we have no control. But they are not the chief reasons that Masonry bears an ill name. The chief cause (and on every opportunity I will again and again bring it to your notice), is the misconduct of Masons themselves. They are not true to their principles; they lose sight of their obligations, and this in two ways. By keeping in their ranks, and suffering the badge of purity to be worn, by those whose conduct does not accord with their profession; and when they meet together on festive occasions by sometimes putting it in the power of their enemies to say that the meeting terminated in intemperance and debauch. This once happening is spoken of for years. If, brethren, Masons were

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true to themselves, and did not tolerate evils *within*, they might bid defiance to all enemies from *without*. These are the things which prevent many from joining the fraternity, who from their character would prove pillars and ornaments to it. These are the things which make many regard Masonry as an enemy to the Christian religion; to which when properly understood and conscientiously practised, it will ever be found an assistant and a handmaid. It is true the *abuse* of anything is no argument against its *use*. But remember, the world abroad, know Masonry only through its professors; and I again repeat, the deadliest wounds it has ever received have been in the house of its friends. I entreat my brethren, from the highest to the lowest, to feel the solemn obligation that rests on them, both individually and collectively, out of Lodge and in Lodge, to exert themselves to remove these imputations from our time honoured Institution. I assume the privilege both of age and of office to urge these things upon you, having no intention in doing so, of giving any offence.

There are one or two points of minor importance on which, before I conclude, I would touch. It is matter of pleasure and gratulation to see the Masonical jurisdictions of England and Scotland happily united under one head, going on harmoniously together in this province; and what I would say to both on the subject is simply this "Let brotherly love continue." It it further matter of congratulation to find our fund of Charity now assuming a proper form and placed under proper regulations. I have for many years felt that Masonry being a *charitable* Institution we were not in Nova Scotia making this object so prominent as it ought to be, as it has for sometime past depended altogether on the benevolence of private Lodges to afford relief to applicants; I trust this evil will now be remedied. It would seem to me also an object to be desired, to introduce a mode of working in every particular exactly uniform; this might be done by visiting more generally from Lodge to Lodge, and by forming a lodge of instruction. It is evident that our members are on the increase, and also on this point I would say to Lodges generally, be not so anxious to augment your ranks as to obtain good and worthy members; be particular as to your previous enquiries, and let no private feeling induce you to recommend any one for admission, whom you do not, on good and sufficient grounds, conscientiously believe likely to make an honourable and worthy Brother. An unfit person once admitted may cling to you as a blot and stain for years. And again, (here I speak especially to Masters of Lodges) let no levity be permitted in the transaction of that which is serious, especially the initiation of a Brother, or conferring of any degree. I have been grieved sometimes to witness on these occasions a trifling with solemn things; and how can you hope that the individual most concerned will retain a sacred sense of what he has undertaken, if the conduct of those about him leads him to conclude that *they* regard the matter as a jest. Having made these remarks, to which I am led by a desire to promote the best interests of the Craft, I exhort you to go on the path marked out; having regard to that injunction which we cannot but do well if we keep in mind, "shew respect to all men, love the brotherhood, fear God, honour the Queen. And let me add an earnest aspiration to Almighty God, who has brought us thus near the close of another year, that as we are all advancing in our earthly pilgrimage we may be found also drawing nearer through repentance and faith in the only Saviour, to that mansion above, that "house not made with hands, eternal in the Heavens." *So mote it be.*

The P. G. Lodge after this address was closed in due form.

SINGAPORE.—The hon. the governor of the Straits Settlement, Lieutenant-Colonel W. J. Butterworth, C.B., having requested the Brethren of Lodge Zetland in the East, No. 748, to lay the foundation-stone of the Horsburgh Testimonial, or Lighthouse for all Nations, with the

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honours of their Craft, on the 24th May, the anniversary of her Majesty's birthday, the Worshipful Master and Brethren of the above Lodge, in number about thirty, accompanied by several visiting Brethren, started for Pedro Branca on the morning of the 24th in the H. C.'s steamer Hooghly and the barque Ayrshire, in tow of her Majesty's steamer Fury. Several distinguished visitors, including his Excellency Rear-Admiral Sir F. Austin, C.B., naval commander-in-chief and suite, the Hon. Thomas Church, Lieutenant-Colonel Mesister, several of the foreign consuls and merchants of Singapore availed of his honour the governor's invitation to witness the ceremony, and accompanied him in the Hooghly. The party arrived at Pedro Branca about half-past eleven A.M., and having disembarked, the Masonic body marched in procession to the summit of the rock, where they were received by the governor, who requested them at once to proceed with the ceremony.

The Worshipful Master having taken up his position on the east side of the stone, with the Lodge Chaplain, the Rev. Bro. F. W. Linstedt, on his right, and on his left the Past Master with the Senior and Junior Wardens, Treasurer, Secretary, and other office bearers immediately around him, requested the Chaplain to open the ceremony with prayer, which he did in a suitable and appropriate form. The architect of the building, J. T. Thomson, Esq., now submitted his plans of the construction for the Worshipful Masters inspection, and having received his approval, they were returned to the architect for his guidance. The Worshipful Master received from the Treasurer and Secretary a bottle containing the current English coinage, also an original edition of "Horsburgh Directory," a copy of the "Straits Times," and the other publications at Singapore; he deposited the bottle with the coins in the cavity prepared for its reception. The Inner Guard then presented the Worshipful Master with a copper plate bearing an inscription, which having been placed in the cavity, the Worshipful Master received from the architect a silver trowel, with which he proceeded to close the cavity; this having been done, and the stone lowered into its bed, he directed the architect to see that it was properly adjusted. The square, level, and plumb rule, were then handed to the Worshipful Master, who applied each instrument successively to the stone, and having struck it three times with his mallet, said, "May the Great Architect of the Universe grant a blessing on this stone which we have now laid, and by His Providence enable us to finish this and every other virtuous undertaking." The Brethren replied, "So mote it be," and gave the usual Masonic salute. The Worshipful Master next called for the cornucopia containing corn, and the cups with the wine and oil, and having poured the contents of each successively over the stone, said, "May the All Bounteous Author of Nature bless our island, of which this rock is a dependency, with corn, wine, and oil, and with all the necessary comforts and conveniences of life." The Brethren again responded, "So mote it be," and saluted as above. The Chaplain pronounced an appropriate prayer, and the Worshipful Master then addressed the governor and gentlemen present in a neat speech, to which the governor replied in appropriate terms; after which the party embarked at two P.M. on board the Hooghly, where a sumptuous *déjeuner* was prepared, of which his Excellency the naval commander-in-chief and the governor and his guests partook, after which her Majesty's steamer Fury took the Hooghly and Ayrshire in tow, and brought both vessels into harbour

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by half-past six in the evening, after a most delightful and pleasant excursion, the felicity of which was heightened not only by the benevolent object they had compassed, but by the hearty co-operation and aid afforded by his Excellency the naval commander-in-chief, and the gallant commander of the Fury.

[By reference to the report of the last meeting of Grand Chapter in this number of the "Freemasons' Quarterly Magazine and Review," p. 395, it will be seen that a warrant for holding a Royal Arch Chapter had been granted to the Lodge Zetland in the East, No. 748; and in the provincial report of the Royal Arch Chapter, 348, held at Chelmsford, Aug. 13th, it will further be found that M. E. Comp. Read, of the Chapter of Fidelity, No. 3, has been nominated as the first M. E. Z. We gladly avail ourselves of this opportunity to express our sanguine expectations of the good results which must follow from this appointment. Royal Arch Masonry could not by any possibility have been introduced to the Brethren of Singapore by a more indefatigable or worthy Brother than Comp. Read, who in every relationship of life maintains an inestimable character, and a character *sans peur, et sans reprôuche.*]—Ed.

AMERICA.

ADDRESS

BY COM. WILLIAM HUNTER.

The following address, delivered on St. John's Day, 1849, before the Sabine Lodge, at Fort Jessup, U.S., which has not previously been published in this country, contains so many truly appropriate and excellent remarks upon the value of Freemasonry, that we most willingly give insertion to them, with the confidence that they will be duly appreciated, and tend to the most useful purposes:—

"Ladies and Gentlemen, and you my Brethren of the Masonic Order,—It is with much diffidence I am about to offer you some remarks on the Order of Freemasonry. I have no pretensions to oratory. To elucidate some of the intrinsic merits of the institution, show what are its principles, and leave you, my hearers, to judge of its utility, is all that will be aimed at. I shall offer no apology for the mode of my address, the custom of reading lectures being common.

There is so much of fabulous narrative associated with the early history of Freemasonry, that it is exceedingly difficult to arrive at any satisfactory conclusion in reference to its origin. Notwith-

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standing, however, so much has been said and sung about it, the enquiry is as pertinent to-day (both to the moral and social world) as it was a thousand years ago, demanding to know *what Masonry is?—what are its doctrines?—its principles?—and its teachings?*—because, if it be a good, and promotes the interests of society, we cannot reject-it without material loss; and if it can be shown to be bad, we ought not to receive it ourselves, or encourage it in others, however it may be adorned with the gilded ornaments of pageantry and show. The great object first to be solved, however, is, how shall it be tried, since the test of truth will not avail for any but those who are initiated into its mysteries? Here is a difficulty in the outset, but not insurmountable; for a close examination into its precepts ought to do for *it*, at least, what it does for every other society that has published its principles and designs to the world. This, Freemasonry has done in every civilized country under the sun—the same, under all circumstances, and in every clime. "To the law and to the testimony, then, if they speak not according to this word, it is because there is no light in them." The question of origin or antiquity will not form any portion of our remarks on the present occasion, nor are they necessary to our present purpose. If we find its tenets and its teachings to be good, our time should be occupied in cultivating an acquaintance with them, and in conforming our lives to the moral and social virtues it inculcates and enjoins, irrespective either of origin or antiquity; and if evil, or a tendency thereto, we should shrink from it, and with the many of old, exclaim, "who will show us any good?" That it has greatly tended to enlighten the minds and improve the morals of those who have arranged themselves under its banners, is a fact the more intelligent part of the community will readily admit. Upon due examination it will be found that its institution is well calculated to inculcate everything laudable and useful to society; and its great design, to unite all men of knowledge and worth by the great principles of virtue, whereby the interests of the Fraternity may become the interest of the whole human race—where all may improve in knowledge, and where every subject or citizen of every country may exert himself without jealousy, and live without discord.

Religious Orders were instituted to make men better Christians; military Orders were founded to inspire the love of glory, but the Order of Freemasonry was instituted to form men into good citizens and good subjects—to make them inviolable in their promises, faithful to their God, and more lovers of liberality than of recompense.

I will here read you a short extract from an essay, published in the "Westminster Magazine," for November, 1778, which will throw some light on the object of Freemasonry at an early period:—"In the times of the Holy Wars in Palestine, a great many princes,

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noblemen, and citizens entered into a scheme to establish Christian temples in the Holy Land, and engaged themselves by an oath to employ their talents and fortunes to give them all the primitive advantages of architecture. They agreed amongst themselves to use certain signs and symbolic words to distinguish themselves from others, and these mysteries were never communicated to any except to those who promised at the foot of the altar never to reveal them. This sacred promise, so far from being the impious and unmeaning oath which some people imagine, was a respectable guarantee entered into for the purpose of uniting men of all nations in the same confraternity." Freemasonry, therefore, ought to be considered a moral order, instituted by our virtuous ancestors in the Holy Land, with a view to recal the remembrance of the most sublime truths, and to remind us that the Great First Cause ought to be the first object of a Mason's adoration: and his *next great care* should be to perform acts of humanity, beneficence, and compassion to all men, as far as may be in his power, and particularly to those who may be connected with himself in the same mystic tie. As Masons we consider it our bounden duty to extend our good offices to every human being when in distress; but it would be unjust to accuse us of illiberality, if we should be found more attentive to the wants of a Brother, or of his family, than to those of others. Here the duties of an upright Mason are circumscribed by similar boundaries to those assigned in Holy Writ to the pious Christian. "As we have opportunity (it says), let us do good unto all men, especially unto those who are of the household of the faith."

Masonry excludes all distinction of rank as well as of religion—party-spirit is unknown within the walls of the Lodge. It considers all men as being on a level, and, according to its rules, transmitted to us from time immemorial, gives precedence only to those amongst the Brethren who have made themselves conspicuous by the rectitude of their conduct, and their improvement in those arts and sciences which tend to refine our morals, and render us more worthy and upright members of society. Actuated by this divine principle the Catholic, the Episcopal, the Presbyter, the Baptist, the Methodist, the Mahometan, the Hebrew, and the Indian, may here in a Lodge sit together in harmony.

It is often asked, *What does Masonry teach, and what are the benefits derived to mankind from it?* We answer, Masonry is emphatically a system of doctrines and precepts—doctrines drawn exclusively from the Holy Bible, the Word of God. This is the corner stone upon which the moral edifice stands, and from which it draws those admirable legends which are constantly impressed upon the minds of its members. But upon examining impartially the particular tenets held and contended for by all worthy Masons, the enquiring mind is struck with astonishment at the fact, that in all well-regulated Lodges no sectarian feeling or religious bigotry is

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allowed to gain admission. At the very entrance to the temple, sectarianism falls, bigotry hides, and the first lesson teaches that Masonry interferes with no man's political or religious opinions. From the altar goes forth the mild persuasive voice, rebuking the uncurbed passions of man's fallen nature, causing him to bow submissively at the shrine of pure morality.

The first great doctrines held in sacred veneration by the Order are the existence of God, and the immortality of the soul. It assumes the position that the works of nature demonstrate the wisdom and power of the Infinite Being, while the book of revelation discloses to man who this Infinite Being is, and the relation that we sustain to Him, as moral agents, capable of performing moral action. The sentiment uttered by David of old is indelibly impressed on every worthy Mason—"The fool hath said in his heart there is no God." All nature, whether dressed in the rich and varied hues of spring, or clad in the drapery of winter, reminds the intelligent creature that there is a Being of infinite wisdom, power, and goodness, and that *this* Being, who is imperceptible to the veiled eyes of man, directs and governs the laws of the material world. The whole universe, with the millions of creatures inhabiting it, from man, the masterpiece of creative power, to the smallest insect that floats in the sunbeam, bears the impress of a *First Great Cause.* If we cast our eyes over the world with its magnificent scenery, its mountain heights—peak rising above peak until they are lost in the clouds—its lovely vales spread out with carpets of green, and adorned with flowers of every hue, and ask, who laid the foundations thereof? thousands of voices reply, God, and God alone. If we cast our eyes upward, and gaze in wonder on that vast arch of the skies which seems to hang by nothing, and inquire, "who hath thus stretched it forth?"—who is it also that hath fixed above us so many brilliant luminaries with such perfect order and regularity?—these mighty wonders proclaim, in language not to be misunderstood, the existence and the power of a God. It is astonishing that any intelligent being should for one moment question the existence of a Supreme Being. Can any one gaze upon the sculptured marble, with its life-like form, or the painting spread upon the canvass without believing, yea knowing, there had been a sculptor and a painter? Can he gaze upon the gallant ship or the splendid mansion and not understand that there had lived a carpenter and an architect? Would he pretend to say that these were the products of blind chance, formations brought about by a few atoms blindly hurled together? It is just as unreasonable to suppose there is no sun, though we behold his beams gilding the earth, as to conclude there is no God when we gaze upon his works. There is a God, and Masonry acknowledges his existence by pointing its votary to that "clouded canopy" where all good Masons hope eventually to arrive, by "*faith* in that God, *hope* in immortality, and

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charity towards all men." But in casting our eyes over this world again, we find it inhabited by inteligent creatures, whose existence is involved in as much mystery as the world itself; yea more, for we find those creatures capable of holding converse with each other, experiencing pleasure and pain, sickness and dying: and when we ask, how came they here, where shall we turn for an answer? Shall we go to the philosopher?—alas, he stands mute, and we still inquire, *how came man into this world?* The answer is to be found in the Word of God:—"God created man in his own image, and after his likeness." If, then, man bears the image and likeness of God, I presume it will not be questioned that the manifest design of Deity, in creating the world, was to make it the peaceful and happy abode of the creature; and in filling up this magnificent temple for this specific object, the wisdom and goodness of the Creator seems to have been mutually employed to adapt everything to his capacity for enjoyment. The heavens above and the earth beneath, with its rivers, lakes, and seas conspire to make perfect his bliss, and to forward all his laudable undertakings. I cannot refrain from giving you a poetic quotation illustrative of this point:—

> "Ask for what end the heavenly bodies shine,
> Earth for whose use—man answers, 'tis for mine!
> For me kind nature makes her genial power,
> Suckles each herb, and spreads out every flower:
> For me the mine a thousand treasures brings;
> For me health gushes from a thousand springs.
> Seas roll to waft me, suns to light me rise;
> My footstool earth, my canopy the skies."

Paradise, that hallowed garden, planted by God's own hand, received the great progenitor of our race. He entered its pleasant abode, not as we now behold his offspring, deformed and polluted by crime, but as pure and spotless as those beings who dwell nearest the throne of God. Guile was not found upon his lips; pollution had not thrown its blighting curse over his moral sky; sin had not placed wormwood and gall in his cup of earthly happiness, but dignity and glory, the very impress of the Deity, were stamped upon his visage, showing that he bore affinity to the Spirit above. But man is not that pure and sinless being now; his pristine glory has departed, and clouds darken his spiritual horizon. How child-like is *all his knowledge*, how scanty at best his *highest attainments;* how soon is the cup of pleasure hurled from his lips, and he left to mourn through life ruined hopes and blasted expectations. But gloomy as his fate may appear, man is not left to grope his way in utter darkness; the Star of Bethlehem throws its mellow light on his pathway, and points him to a celestial temple where his enjoyments will be spiritual and eternal. Its light pierces the darkness of the grave, and reveals the resurrection power of the "Lion of the tribe of Judah."

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But we are asked, *what does Masonry teach?* We answer, that another of its prominent doctrines is the *unity of men.* As the result of an act of voluntary disobedience, men have been widely dispersed over the globe, divided into tribes and nations, separated by laws, religion, and habits—one bowing submissively to kingly dominion, and another exulting in the priceless love of liberty; one dwelling in the stately mansion, surrounded by every blessing that wealth can bestow, and another roaming in his native forests, the wild and uncultivated child of nature. Yet the Infinite Being has made all of "one blood." He has given to each the same aversion to pain, the same desire for happiness. He has so ordered it, that each shall be dependent on the other; hence the Masonic institution recognizes all as God's own great family, and, in a moral sense, brothers to each other. It levels those distinctions which have been introduced among us by the purse-pride of wealth. Its principles are purely democratic, making no distinctions except upon the score of personal merit, and then only to stimulate its members to deeds of virtue. At the entrance to the mystic temple the ruler and the judge lay off their robes of dignity, and mingle harmoniously with the poorest subject that tills the soil. Here the minister of heaven, who serves at the altar of God, and dispenses the word of life to the hungry soul, lays aside for the time being his sacerdotal distinctions; the rich and the poor, the young man in the prime of life's early morn, and the father of venerable age, all meet as on equal and consecrated ground, hailing each other as brothers. Here the discordant passions of man's corrupt nature are rebuked, and those animosities which are found to exist among men in the various pursuits of life, are buried for ever.

It is a trite, but true maxim, that precept and example should ever go with equal pace, and on this basis we intend to examine the principles taught by Freemasonry, and analyse their tendency for good or for evil. And in our application of (practice to precept) we shall claim no more for human nature when found in a Mason than is readily conceded to the most rigid sects associated under any other form of truth or religion. I repeat, then, that Masonry acknowledges, teaches, and has ever taught, that there is a God—over all—ruling, reigning, and governing, not less in this than in the numberless worlds that are around us, all framed by the same Divine Artist, which roll through this vast expanse, and are all conducted by the same unerring laws. Masonry *requires* an unfeigned belief to be *audibly expressed* by *all* who enter its portals, in the one only living and true God. This is its *required religion so far as faith is concerned.* Is not this a good—can it be an evil? Are you Masons, let memory do its office, and remind you of your acknowledgments and promises hereon (the Bible) solemnly made. Let conscience answer how have you lived: review your whole Masonic life. Has Masonry been honoured, or have you lived only

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for reproach to an institution you profess to love. Masonry receives the Bible as the word of God, as his inestimable gift to man, as a rule and guide to his faith and practice—the great light which is held as a "lamp to our feet and a light to our path." Are not the tendencies of this for good?

Freemasonry teaches us four great and essential duties, and even a fifth, which we will notice as we go along.

First, *our duty to God.*—"To reverence His holy name, to implore His aid in all our laudable undertakings, to trust in him for protection, to esteem him as the chief good, and bow submissively to His will"—all these are taught and enforced by express command. Surely, none but the stupid atheist can conceive aught of evil in any of these.

Second, *our duty to our neighbour.*—"Masonry enjoins us to admonish and reprove, to protect and defend him in his property, person, and character, and to aid, if possible, in his reformation from error; to encourage his feeble energies, and to rebuke his presumptuous follies with the kindness and courtesy of a brother, and ever to do unto him, in the true spirit of the golden rule, as we would have him do unto us." Nor does his duty stop here; for, after we have heaped "ashes to ashes, and dust to dust," and faithfully committed the spirit to the God of the Mason, who "gave and who taketh away," our duty endeth not, nor can it until this mortality of ours shall put on immortality; but lives to apologize for the weakness and foibles of a fallen brother, and to provide for and comfort, as far as possible, the distressed widow and helpless orphans. That this is a good, you surely will not deny.

Third, *our duty to ourselves.*—"It is our duty to avoid all irregularities of intemperance or excess that may impair the faculties of the mind or body," and this duty is so clearly and prominently set forth by Freemasonry, that a "wayfaring man, though a fool, need not err, and he that runs may read.

By the fourth we are taught, that "in the state we are to be quiet and peaceable citizens, true to our government, and just to our country."

And by the fifth position, which we shall add, show that it unites men of all countries and creeds, whether political, social, or religious, who acknowledge the same Supreme Being as the object of their faith and love, and who otherwise might have remained at a perpetual distance, softening the bigotted asperities which their peculiar creeds have engendered—teaching them the daily exercise of that forbearance towards each other which God extends to all his created beings. Is not this a good, and where, but on the great conservative platform which Masonry has erected, are all the multiform and sectional feelings of our race presented as a living sacrifice to peace, friendship, and harmony?

And yet, strange to tell, there are those still to be found, who

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would have you believe that the institution of Masonry is dangerous to the peace and well being of society, and who lack but the power to blast it from the earth. The tenets of Masonry are, "Brotherly Love, Relief, and Truth." Its cardinal virtues are, "temperance, fortitude, prudence, and justice;" against these there certainly can be no law. Surely none in this enlightened age can question the affiliation of these tenets and virtues with all that is great and good. Nor can we stop here, for Freemasonry, not content with collating all the duties of man in the complex and difficult relations which he sustains to his fellows and his God, carefully defines the duties relative to each stage of his short existence here on earth—youth, manhood, and old age. It enjoins a strict observance of the moral law, especially enumerating the Sabbath as "a day of rest from our labours, thereby affording an opportunity to contemplate the glorious works of nature, and to adore the great Creator."

The various emblems and symbols of Masonry which you see were selected for the moral lessons they teach, as well as to impress on the mind of the intelligent Mason wise and serious truths. Of these, none are more striking than the *All-seeing Eye* and the *Naked Heart*, which constantly remind us that the darkness and the light are both alike to God, and that the secrets of our hearts are always exposed to his view. And not less important are the *Circle* and the *Triangle;* the one illustrating the nature of Deity, without beginning or ending; the other, the three great attributes of that nature which is Omnipotent, Omniscient, and Omnipresent. But above all, the everlasting Sprig Acacia, that which ever blooms in immortal green—which endures the scorching rays of a southern sun and the chilling winds of the north, and yet it withers not; this, this of all others, is most consoling, impressing the heart of the good Mason that he, through the merits of the *Lamb*, may ever live and flourish in immortal green in the presence of Him where there is fullness of joy and bliss eternal.

In offering you these remarks, I have not nor do I contend, as some of its votaries do, that Masonry is the palladium of all virtue; that in its symbols and hidden lectures are contained doctrines more just than the laws of Moses, more pure and heartful to the soul, than the teachings of the Man of Calvary, and mightier in moral influence than the spirit that giveth life. We do not ask you to believe so much. Nor do I agree with those who tell you that all the deep envelopements of ancient philosophy, the profound truths and reasonings of Plato and Aristotle, Euclid and Seneca, are but the teachings of ancient Freemasonry. Nor do I wish to impress on your minds the opinions of those who regard Masonry as old as Father Time himself. Masonry, as an institution, needs no such aids or defences; the bulworks of her strength are not built of fable and fiction.

Nor shall I join issue with *all* who oppose our Order. I will,

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however, allude to some of our most prominent enemies,—the Jesuits, who now govern the church of Rome, especially here in our own country. They, however, do not *attack* our institutions; they publish no argument, nor give any reason for their course, and yet no son of the church while under the Masonic pledge, can receive absolution from his priest; and the dying man who is a Mason, is denied the last sacraments of the church until he has renounced his Masonic vows; and one who dares in that hour of weakness and of fear to die in the Order, is denied even a burial in holy ground and with holy rites. A course so terrible to those exposed to its dominion ought to be sustained by reasons the most profound. Of these reasons they keep us ignorant. It may be that the power of the church is weakened or endangered when it becomes known, and is allowed to be true, that there exists within its pale any secret which the confessional may not know. It may be, also, that the sons of Loyola can brook no rival as a secret and mysterious Order, and therefore denounce an association they cannot control.

Some years ago there was kindled up in our country a fanaticism of Anti-Masonry. It was one of a series which have passed away. So far as the thing was not a mental epidemic, infesting people without a visible cause, as did the "*grippe*" a few years since, its sole foundation was in an invented and perverted syllogism, thus expressed: "*Some* Masons have done wrong and wicked things; therefore, *all* Masons are bad men, and the Order ought to be suppressed." Now, let such sophistry be answered by working the same logic upon other subjects, for instance: "*Some* Judges have been corrupt, therefore *all* judges are bad men, and the courts ought to be abolished." Again: "*Some* husbands are unkind to their wives, therefore *all* husbands are unkind, and the sacrament of matrimony should be abolished." Others, again, have attacked the Order theologically; they say "the church is a society instituted by the Almighty God himself, and that membership in any other implies an imperfection in God's works." Now, apply the same logic to something else and see its worth. Thus, for instance, rain was appointed by Almighty God to water and fertilize the earth; so that he who waters his field or his garden charges the Almighty with imperfection. Others again say that secret societies *may* be dangerous to human liberty, since the power is immense, unseen, and irresponsible, which a secret society well organized can wield, and on this account they ought to be denounced. But before men run so entirely wild with imagination, they should look to see where it will lead to. Fire is dangerous, and water is dangerous, and many other things, but does that begin to prove that they ought not to be used? No. Indeed, it is man's noblest attribute that he can wield with safety, that which is dangerous. Such sophistry is beneath the dignity of intelligent beings: it ought to be abandoned: it degrades the intellect.

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Now, let us, with the coolness and patience of an impanneled jury, ask what Masonry, as such, has done, before we make war upon it. Its footmarks are on our own soil for more than a hundred years. Its vestiges mingle with the history of modern times, and we may surely be able to see what it has been and safely infer what it will be. If, "like the baseless fabric of a vision" it leaves *no* wreck behind, it is surely very innocent, to say the least of it. Does Masonry, then, as an institution of known influence, diffuse immoral principles or false doctrines, and spread in this channel slow and silent but fearful ruin over the communities among whom it works? No. Its teachings as far as they go, are confessedly good. Do men without our being able to discover the cause, generally become worse men after joining the lodge? No. On the other hand, they often become better men, and are sometimes led into pure, spiritual religion, by impressions made and taught around the altar in the lodge. Does Masonry commonly allure to its embrace by the mysterious sympathy of "like to its like," base, worthless, unprincipled men? No. It embraces those whose intellect, morals, and standing in society are thought to be good, and above the average. Has Masonry ever, when, as often happens it has the power, the opportunity, and a strong temptation, interfered with the freedom of election, held caucusses, overawed the ballot-box, or in any way exerted a Masonic influence? No. Has it warped or hindered the administration of justice, tampered with judges, kept its emissaries around the tribunals of justice in order to have them put upon juries where the brotherhood or its interests were concerned? Never. Or, has it, like most state institutions, legislatures, schools, and colleges, in order to seem to be sure of impartiality among the sects, taken a position rather opposed to all religion? No. The Bible is owned and reverenced in every lodge.

What then has it done?—what are its known and abiding works? It has incurred the expense, and rendered the funeral honours of the sepulchre to rich and poor, high and low, in the Order. It has lent its sympathy to the widow and the orphan, and opened its treasures for their relief; and succoured the wayfaring stranger, when fallen into decay, or stricken down by disease. These are the works which it appears in evidence Masonry has wrought.

Masonry claims the Bible as her standard of morals. She has not sought out a code of morals suited and accommodated to human depravity; she has not conformed its rules to the changing caprice of the multitude: her morals are taken from the lessons of Him who "taught as never man taught." The Bible is the man of her counsel. Our Lodges are opened and closed with prayer. The Bible is our chart, and always lies open before us. From its sacred pages we read the character of God, the origin of man, the history

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of his fall, the truth of his redemption, the immortality of the soul, the resurrection of the body, future rewards and punishments, the pain of the wicked, the bliss of the righteous. The principles, the morals, the religion of our Order, all compose a part, the chief part, of the revelations of God to man. No sceptic can be a Mason; no prayerless man can be a Mason. Of his own free will and accord, every Mason has virtually subscribed to the doctrines of revealed religion, and pledged himself "to do justly, love mercy, and to walk humbly with God." These are of her works, her teachings.

Masonry is the rallying point, the neutral ground, where men of all nations and of all orders meet. Among its members and supporters have been the great and the good of the earth. The halls of science, the study of the philosopher, the senate, the pulpit, the throne, and the field of war, have laid many of their proudest and best men upon her altars. Men of highest rank, men of purest morals, the mansions of the rich, and cabin of the poor, have laid their contributions at her feet, and felt that in so doing society was benefitted, man was elevated, and God was glorified. The patriot and the Christian have fraternized in the duties of the Order, and each has met the other upon the line and parted upon the square. Each has strengthened the tie that binds man to his fellow man. Many of the purest men that ever lived have felt it a privilege and an honour to be admitted to our Order. Many of the most zealous Christians, "of whom the world was not worthy," have loved and promoted the interests of Freemasonry. These facts are sufficient to silence the tongues of the clamorous troop, who charge us with purposes unworthy of men and of Christians. Earth has known no names more honourable than have been enrolled among the active members of our Order. Could Newton, Hale, Franklin, Lafayette, and *Washington*, the statesman, the patriot, and the Christian, lend their influence to the support and prosperity of an institution, the tendency of which was to produce evil to mankind? I have already said that we are of all nations, each entitled to and exercising his own political and religious opinion, and each protected in its exercise. Are such men capable of a combination perilous to the church or to the state? The shade of the father of his country would rise up from the tomb, to rebuke so foul a slander.

It has been charged upon us, that if we do perform good deeds they are confined to the members of the Order. We do not deny that the members of the Order, their wives, widows, and orphans, possess a first claim upon us; but we do deny that our aid is confined to these. There are no more liberal men in any community, according to their means, than the members of our fraternity. But suppose it true, is that a fault? Is not the same true of our state and government? Is not the same true of the different denominations of Christians? Our avowed object is mutual aid, but not to

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the exclusion of others. We are, in that volume, the Bible, taught to "do good unto all men, especially to the household of the faith," the Brethren of the Craft.

But it is said, Masons are no better than other men, and pure as our moral principles are, the drunkard, the swearer, the dishonest man, are of the Order. Masons are frail as well as others, and are not necessarily converted men, nor have we claimed for Masonry any power to transform man, and make him "a new creature in Christ Jesus." It can only modify or check, not regenerate; hence, it receives men degenerate and defiled; and though we deeply regret the indiscretions and sins of the members of the Order, while all other institutions composed of mortals are liable to the same afflictions, we will not abandon ours for sharing a similar fate. Nor do I intend by these remarks to justify our errors, much less excuse the gross abandonment of principal which is manifest in the conduct of some men who have been permitted to enjoy the lights and benefits of Masonry, and then return like the sow to wallow again in the mire. Neither do I wish to be understood, in speaking of Masons, as embracing these. No man thinks of including Arnold among the heroes of the revolution; and no man includes Judas among the self-denying band of Apostles, who followed Christ and "witnessed a good profession."

Brethren, while upon this subject, let me caution, let me entreat you, officers and members here assembled, to guard well the outer doors of the temple. No man should be admitted, whose public or private character is known to be immoral—"Know no man after the flesh." If your own brother, or father, knocks for admission, and you know him to be unworthy, turn a deaf ear to his application. Your officers should be "good men and true," and the reins of government should never become slack. Who that has watched the path of Masonry does not see, that the fury of its foes has been greatest, when the unworthy are seen in our ranks. But the history of the past admonishes us of our danger, and furnishes us with instruction too important to be neglected. The church and the state, the kingdom and the republic, the prince, and the subject, the evil and the good, have marshalled their combined forces to overthrow us; like the "waves of old ocean" have the floods gathered and broken against us, and yet we stand. We are this day the oldest human organized body on the face of the earth; our foundation was laid deep and broad, and time, which wastes most things, has given strength and grace to the superstructure we have wrought, and firm we shall stand, until He who "spake, and it was done," shall dissolve the framework of nature, and transfer the *Ashler*, polished here, to "that house, not made with hands, eternal in the heavens." Our foes are powerless, unless we are shorn of our strength by the indiscriminate admission of members, or the base inconsistency of those who, with the light before them, plunge into the darkness. The for-

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tress is safe, unless disguised traitors enter, and then deliver us over to our enemies. If we abide by our ancient "land-marks," if we hold fast the principles of our Order, no power of earth can prevail against us. Let your light shine abroad; wipe away the reproach heaped upon you; publish it abroad, that he only, whose head and heart and hand is employed, and employed for purposes of good to mankind, need apply for entrance into the sublime benefits of the Order. Let none pass who are not worthy and well qualified; let none be raised to the honors and distinctions of Free and Accepted Masons, who are sunk in brutality and vice. Lift up your standard; let it be known, publish it to all the world, that you cannot and will not suffer your time-honoured institution to be trampled with unhallowed feet.

To the favor and support of my fair hearers, I most cordially recommend Freemasonry. It has ever been the guardian of woman's virtue, the friend whose heart grows not cold. No lady has ought to fear for her husband, if he be but a true-hearted Mason. We assure you, ladies, that it is not because we fail to appreciate your high moral and intellectual worth, or your ability to keep our secret, that you are not permitted to share in our rights and privileges. None entertain a more profound admiration of the female character and virtue, than Freemasons; but it is because we respect women most in her own peculiar sphere, not mingling with the crowd, but in retirement; not busying herself with the affairs of communities, but with her household relations. Here is her proper theatre of action, her kingdom where she rules, and where we bow most cheerfully; here she appears to most advantage; and here those rich endowments, those lovely qualities which kind heaven has so lavishly bestowed on her, shine most illustriously. Where she to be seen at night in our lodges, engaged in masculine employments, and taking part in our peculiar rights and ceremonies, frequently away from the natural protection of a brother, husband, or father, our respect for her would be diminished, and we should consider her as much out of place, as if she were to assume the politician's stand or the Judge's ermine, the sacred minister's office, or clad in habiliments of war, leading a band of soldiers to carnage and bloodshed. Yet woman is not excluded from the benefits of the Order. Let me tell you that a Mason's wife, daughter, mother, sister, are objects of deep and abiding interest to every brother Mason. Unseen by them, he watches over them, averts many a danger, affords them timely aid, if need require it, and unites with their natural protectors in asserting their rights and maintaining their cause. Let your smiles then continue to encourage the Order, and the just approval thus bestowed shall yet be to you as the shade of a great rock in a weary land. Should widowed destitution ever appeal to us, it shall not appeal to us in vain. Should an orphan's wants reach our ears, he shall not be turned away empty. While I entreat for Masonry your favour, I commend you

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to the constant and unsparing kindness and protection of the members of the Fraternity. I have done. "I love Freemasonry, I love her gates and altars, I love her piety and truth, I love her principles, and her fraternal union and fellowship. Soon shall we be called from our labours here; may we be summoned to our places worthy and well qualified, duly and fully prepared, to stand as pillars in the Temple of our God."

LITERARY NOTICES.

Ceylon and the Cingalese. By Henry Charles Sirr, M.A. 2 vols. London: Shoberl.

The author of these volumes is well known to the Craft as the Past Representative of the Grand Lodge of Ireland, who gave up that appointment when leaving this country. As he lived for some time in Ceylon, he is consequently able to speak experimentally of the history, government, religion, and other peculiarities of a very singular race of human beings from personal knowledge. As Bro. Sirr held an official appointment during his residence in this island, he was enabled to judge accurately and fairly of the various castes, with whom his duties brought him in daily contact; and this, no less than his own intelligence, has furnished him with ample materials to prepare a most gratifying and interesting narrative, which has already become highly popular, and will be used as the basis for preparing measures for the amelioration of the moral and social condition of the Cingalese. Amongst other valuable points of information which these volumes contain, Bro. Sirr has most ably fulfilled his intentions of unfolding the capabilities of the island, and has conclusively shown that this colony may not only become one of the most valuable to the interests of the mother country, but a jewel in every respect in our foreign dependencies. We are only able to glance at the many excellencies which "Ceylon and the Cingalese" possess; but nevertheless we are able to say that we consider this most amusing and instructive book as most creditable to the author, and a fit sequel in every respect to his very agreeable volumes, "China and the Chinese," of which the highest opinion has been formed by all who are calculated to record their judgment upon these portions of the globe.

Account of the Proceedings at the Dedication of the Freemasons' Hall, Donegall-place, Belfast, &c.; with an Address of the Ven. and R. W. Archdeacon Mant, P. G.M. of Belfast and County Down. Belfast.

Had not the pressure upon our pages been more than usually heavy this quarter, we should most unhesitatingly have reprinted the whole of this very interesting narrative under the head of our Irish intelligence. We regret very much our inability to do so, and that we must confine our good intentions in its behalf to a most earnest recommendation to the Craft at large that they may read it for themselves. Anything more satisfactory than Bro. the Ven. Archdeacon Mant's address it is impossible to conceive. It is in every respect purely Masonic; and in saying this, we pronounce the highest eulogium that can be passed upon this instance of that worthy Brother's indefatigable exertions in behalf of a society the usefulness and value of which is nowhere more fully developed than in Ireland.

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NOTICES TO CORRESPONDENTS.

A DURHAM MASON.—The attempt at the formation of a Masonic library attached to the Grand Lodge of England proved a failure. Every facility was afforded to the Craft to consult the volumes in the Grand Secretaries office;—the Library Committee took every pains to carry out the wishes of Grand Lodge; a librarian was appointed, and paid a salary for one year; but after a fair trial, it was found that not a dozen Brethren had ever come near Freemasons' Hall to visit the library, and the Brother, through whose exertions it was tried, never once availed himself of the means he had so strenuously advocated. The consequence has been that the library is closed, and no convenience now exists.

IRELAND.—*Belfast*, E. G. B.—We have much pleasure in accepting the information, of which we have made use in the present number of the "Freemasons' Quarterly Magazine and Review," and will gladly avail ourselves, with many thanks, for promised aid in future. Will E. G. B. make the publication of this Magazine known as widely as possible in the province, with which he is connected.

Leinster, B. M. P.—Thanks. Such fraternal communications are always acceptable, and will be acknowledged as they deserve.

HAGGAR AND JOSHUA, bearing the Trinidad post-mark of 28th August, but without date or address, is received.

We beg to thank ARCHITECTOR, FELLOW CRAFT, WM. WILLIS, and other Correspondents for their valuable papers, which are unavoidably deferred for want of space.

*** Annonymous correspondence is inadmissible.

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ERRATUM.—In the article on "Baal's Bridge," in the September number of the "Freemasons' Quarterly Magazine and Review," p. 330, line 11, for "James Paire," it should have been printed "James Pain." We are indebted to Bro. M. Furnell, P. G. M. for North Munster for this information, as well as for the fact that "James Pain was an Englishman, and one of our most eminent and talented architects, who built Baal Bridge, and erected the principal buildings of importance in Ireland during his life."

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THE

FREEMASONS'

QUARTERLY MAGAZINE

AND REVIEW.

DECEMBER 31, 1850.

ADVANCEMENT OF MASONIC KNOWLEDGE.

NOTWITHSTANDING the many discouragements which Freemasonry has met with, it is an undoubted fact that at this moment it is on the advance throughout the globe; and in no part of the world is it making greater strides than in the British dominions. If we refer to our own island,—to which our remarks will more especially in this instance be confined,—and examine its progress during the last ten or fifteen years, we shall observe a marked improvement in the class of persons who have ranged themselves under its banners; and find that the majority of those, who have joined its ranks, have become so far imbued with its principles at the very outset of their career, as to become "working" Brethren, as contradistinguished from others, who do but little suit and service, and seem to imagine that the whole business of the society is merely to offer a means of periodical relaxation from the cares and anxieties of the usual avocations of life. It is clear that brethren of this character are not only the slowest to discover the secret arts and hidden mysteries of the several degrees, but, moreover,

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are the least calculated to understand the noble principles which lie beneath this peculiar system of morality, which is veiled in allegory and illustrated by symbols. As far as they are concerned, Freemasonry might be only that which the popular world still think it to be,—a superior kind of Benefit Society,—in which the education of the young, and the care of the old and infirm are made a matter of some moment, as a species of apology, as the cowan contends, for the eating and drinking, which, he asserts, are the invariable sequel of Lodge meetings.

It is clear, if the advancement of the noble and time-honoured Order of Freemasonry depended upon "men of like passions" to these, it would speedily not only bear *all* the characteristics which the cowan attributes to it, but would also rapidly decline in influence, respectability, and prosperity. Its ritual would soon dwindle into a mere skeleton, leaving but the bones of the system without the muscle, sinew, and flesh with which it is clothed. It would, in a word, speedily be all "flat, stale, and unprofitable."

Happily, however, for the safety of the Order, and as a guarantee for its permanent security, such Brethren as these now form the exception, *not the rule.* Time was, in the recollection of most of us,—as we remarked in our previous number,—when the Order seemed to be in a fair way of dying, not a natural death, but by a suicidal hand. Those, who were bound by their most solemn obligations to be its best friends, showed themselves by their misconduct to be its most bitter foes.

It was no easy task to revivify the dying body. It required more than an usual amount of moral courage to set one's self against pretended magnates of the Order, whose evil examples, as also their habits of life and conduct, were contagious. But men of uprightness of purpose and moral rectitude were found, who did not shrink from the task, and they had their reward, for they crushed the evil influences which were paralysing the energies of a system which has held men of all climes and all creeds together in a solemn

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bond and covenant, from time immemorial; they rescued its noble properties from the hands of the destroyer.

It is a remarkable fact, that in every instance, in which Freemasonry has revived, either from the effects of neglect, or from the damage of misconduct, the work of reformation has commenced with newly initiated Brethren. Wherever a Lodge has fallen into decay, and wherever the principles of the Craft have been laid aside, or forgotten, it is the infusion of young blood which has blown the slumbering embers into a flame. In many instances disgust at the prostration of this noble system has made that blood to flow a little too rapidly through the veins, and induced those whom it warmed and vivified, to go faster than prudence or discretion dictated; but in general the body, grown nearly effete by lapse of time, or decayed by reason of neglect, has sprung into youthful vigour, whilst the experience of a few years has shewn that it is with Freemasonry as with the actions of a life,—that however honest, open-hearted, and sincere the impulses of early days may be, it is not until those feelings are tempered and tamed down by controlling influences, that wisdom is attained, strength consolidated, and beauty enhanced by these united combinations.

Just this state of things has been going on, and is still going on. Throughout the English Lodges, both metropolitan and provincial, the majority of initiated Brethren, as we have said, in the present time, enter more into the spirit of the Order, than into its festivities. A man must be of the most impassive temperament who is not moved by the applicability of the three first degrees to his moral state and condition. If he possess a mind bent upon investigation,—and how few minds there are in the present day which are not so inclined,—he will be stirred up to search and see what more is to be discovered of a system, at the very threshhold of which his thoughts have been solemnized, and the better principles of his nature strengthened. We know many instances where the introduction to

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the Order has acted like an electric flash upon the mind of the neophyte; when a cord, hidden till then in the inmost recesses of the heart, has been suddenly made to vibrate with such intensity, that no rest has been taken until the way has been prosecuted, which in the end developes "the full-toned harmonies of these mysteries divine." How many a thoughtless one, capable of far better things than his animal nature was pursuing, has been arrested by the "still small voice" of admonition and direction which first spoke to him with authority in open Lodge, and been led to become, through such instrumentality, an ornament to society, and a useful member amongst the ranks of his fellow men! In every such instance the principles aroused have acted with an immediate *momentum* upon Masonry and for its advancement. Impulse has been given to its diffusion, and its benefits have grown in relative proportion.

If we refer to the present returns of the Grand Lodge of England, and compare them with those of former years, the fact will speak for itself. Its funds have increased in a remarkable ratio, although the times over which those accounts are carried have been far less prosperous than they were at an earlier period. If we pass on to the enumeration of the condition of the Charities of the Order, we shall still find "PROGRESS" indicated. This year has been one of the most remarkable in the records of the Order in this respect. The Girls' School is not only prosperous, but increasing in prosperity. A great advancement is proposed, and will eventually be carried out to the fullest extent in the education of the boys, so as to make them able in after life to compete with the children of others, who by affluence and prosperity can more readily fit their offspring for their future station in society. The provision for the old man in the decline and decay of his days, has been consolidated under happier auspices than ever could have been anticipated. The widow, left in destitution and distress, by no fault, but through the misfortune of our

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Brother, is also to be cared for, and comforted. The circle of Masonic charity is therefore now complete, and we look to the ensuing year, 1851,—the commencement of a new cycle as it is,—as another great starting point, from which, in the present spirit and resolution of the Order, benefits untold shall spring, and incalculable blessings inevitably result. Few, very few, can expect to live to see the completion of the present century; but if Freemasonry goes on advancing in this portion of the British dominions, as it is now "going forward," it will still rear its head, and maintain its reputation as second only to Christianity in its influences, and maintain its proud position as the most wonderful human institution which the world has ever seen.

We attribute much of the advancement of Freemasonry to the growing desire of newly initiated Brethren to attend Lodges of Improvement, and, by means of instruction therein received, to perfect themselves, not only in the ritual of the Order, but to imbibe the spirit of its teaching. Without these means Freemasonry could not fail to decay; but the growing desire to attend these Lodges, *for the sake of the work itself*, and for *no* other purpose, than to enter upon the research of the hidden mysteries of nature and science, must "strengthen its stakes, and lengthen its cords." There the craving desire for "refreshment,"—the bane of many—cannot be satisfied, neither are the ceremonies hurried over, nor portions omitted, to enable the Brethren to surround "the festive board" as soon as possible. *Masonry is here followed for its own sake.* And it is because so many of the intelligent of the newly initiated support the wiser of their elder brethren, and make a point of considering the Improvement Lodge evenings a strict engagement, that the science is day by day advancing, and its usefulness rapidly increasing. So long as his state of things prospers—so long as the desire is fulfilled, not merely to make the Brethren "letter perfect," and to repeat the ceremonies as parrots, without the slightest idea or consideration as to their refer-

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ence,—but to dive into the depths profound,—the extension of Freemasonry will be certain, its progression positive, and its use and advantages proportionate.

We have referred only in these remarks to England. We shall have yet to speak of other portions of the British dominions, and especially of Scotland,—where Masonry unhappily is still at a very low ebb, and sadly fallen from its pristine glory. We deplore the practices and habits which call forth those statements from our Scotch correspondent, which will be found in another portion of this number. The evil, has however, become so prominent, that it must be speedily rectified. Reformation has begun, and ere long, Scotland will have the honour to stand as high for intelligence in Masonry as in civilization, and find it to be to its honour, no less than to its advantage, to emulate the sister lodges of England and Ireland. Ritual and practice will then become uniform; refreshment will be less cared for; better means for the support and advancement of the Craft will be found than now exist; Lodges of Improvement will restore Masonic feeling; Scotch Masons will be able to work their way into English, Irish, Colonial, and Foreign Lodges, without the fear or the disgrace of refusal of admission on account of ignorance. Thus the Masonry of the British islands, like the circle of charities now attached to the Grand Lodge of England, will become perfect in all its parts and honourable to the builders.

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THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER THE FIRST.

DR. DESAGULIERS. FROM 1717 TO 1722.

"I could a tale unfold."
SHAKESPEARE.

"Dost feel a wish to learn this thing of me?"
TITANIA.

"———————— hoc est
Vivere bis, vitâ posse priore frui."
MARTIAL.

A FRIEND and Brother, who resides in town, knowing that I am somewhat of a dabbler in antiquities, forwarded to me, some time ago, an old SILVER SQUARE, which he told me had the reputation of having been used in one of the earliest Lodges after the revival of Masonry in 1717. Of course I found it an object of great interest, and value it accordingly. Although a good deal battered, the inscription is still distinctly visible. On one limb of its upper face is the following legend—

KEEPE WITHIN COMPASSE;

and on the other—

ACTE ON Y^E SQUARE.

At the angle of junction is a rude heart with the letter J on it. The reverse is blank, with the exception of two small old English capitals C. M. at the angle.

The jewel is soon described; but how am I to pourtray my feelings, when, with the instrument lying on the table before me, I called up the spirits of the dead, and contem-

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plated scenes of bygone times—the working of Lodges—
—the solemn Labours and convivial Refreshments which this small token had witnessed—the racy jests and sparkling wit which set the table on a roar, after the hours of business were past. This was the age when the facetious Doctor Sheridan reduced punning to a system, and it was practised by rule and compass: and therefore we may readily believe that the Lodges had their share of it. "O!" I exclaimed aloud, "if this square could speak, what interesting scenes it might reveal, and how it would enlighten us about the doings of Freemasonry at the time of its revival!"

I had been sitting late one evening in contemplation of the scenes which took place in the palmy days of Masonry, when Desaguliers, Payne, Anderson, Lamball, Morrice, Timson, and their compeers were at the helm of affairs. A dull and dreamy sensation came over me, and I saw, or fancied I saw, the Square, which had just been reposing motionless before me, raise itself up, with great solemnity, on the exterior points of its two limbs, which seemed to assume the form of legs. Body it had none, but the heart which was delineated at the angle, put forth two eyes, a snub nose, and a mouth—a sort of amplification of the letter J. I could trace the features distinctly, as we see the figure of a human face in the fire on a winter's night.

While I was considering what all this could mean, I heard a small thin voice pronounce my name. To say I was merely surprised at this unexpected phenomenon, would be too tame an expression—I was utterly astonished and confounded. I rubbed my eyes and looked round the room. Everything appeared exactly as usual—no change could I perceive; the fire burned brightly; the books covered the walls; the candles cast their usual light; and the ticking of the spring clock over my head preserved its usual monotony. I began to fancy I had been mistaken, when my name was again uttered by the same unearthly voice, and there stood the little fellow, as if determined to indulge in some demoniacal soliloquy to which I was constrained to listen. At length it communicated its intention by saying—"Attend to me, and I will realize all your wishes, by enlightening you on the subject of your meditations, and giving you the benefit of my experience; but first let me caution you not to utter a single syllable, for if you do the charm will be broken; the sound of the human voice silences me for ever.

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"I was originally the property of a Brother whose extensive genius has invested his name with immortality—Sir Christopher Wren, Grand Master of Masons at the latter end of the seventeenth century, which fell into desuetude when King George I. had the impolicy to supersede this great man in favour of Bro. W. Benson, and so disgusted him with the world, that he declined all public assemblies, and amongst the rest, relinquished his connection with Freemasonry. The Craft refused to meet, or hold any communication with the new Grand Master, and Masonry languished for several years, till it was supposed to be extinct; and Dr. Plot exulted in the idea that he had given it its death-blow by some illnatured animadversions in the History of Staffordshire.*

"In the year 1712, a person of the name of Simeon Townsend published a pamphlet, which he entitled 'Observations and Enquiries relating to the brotherhood of the Freemasons;' and a few others had been issued on the decline of the Order, as if triumphing in its fall.† About this time Dr. Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St. Paul's Churchyard, and subsequently removed by him to the Queen's Arms Tavern in the same locality, where the Grand Lodges were afterwards very frequently held.‡ The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large if they could be re-directed into the channel from which they had been diverted by the retirement of Sir Christopher Wren.

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* "The Natural History of Staffordshire," by Robert Plott. Oxford, 1686.

† These were—"A Short Analysis of the unchanged Rites and Ceremonies of Freemasons." London, Stephen Dilly, 1676. "The Paradoxal Discourses of Franc. Mercur van Helmont concerning the Macrocosm and Microcosm, or the Greater and Lesser World and their Union; set down in writing by J. B., and now published." London, Freeman, 1685. "A Short Charge," O. D. A. A. M. F. M. R. O. 1694. "The Secret History of Clubs, particularly of the Golden Fleece; with their Original, and the Characters of the most noted Members thereof." London, 1709.

‡ It is now called the Lodge of Antiquity.

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Dr. Desaguliers paid a visit to this veteran Freemason, for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, for he expatiated with great animation on the beauties of the Order and the unhappy prostration which had recently befallen it. From this moment the doctor determined to make some efforts to revive Freemasonry, and restore it to its primitive importance.

"You may perhaps be inclined to enquire," said the Square, very naively, "how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher's collection of curiosities. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy to all the doctor's plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, as they generally occurred in the Lodge, with your humble servant at his breast suspended from a white ribbon. Every plan was carefully arranged, and the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as the good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to warn the unwary Brother to avoid the quicksands of error which will impede his progress to Masonic perfection.

"Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were Sayer, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Vraden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Appletree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon

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extended its stately branches to every quarter of the globe.

"There was no code of laws in existence at that period to regulate the internal economy of the Lodges except a few brief by-laws of their own, which, in fact, were little more than a dead letter, for the Brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is, the Master, two Wardens, and seven Fellow Crafts, with the consent of the magistrate, were empowered to meet as Masons, and perform all its rites and ceremonies, with no other authority than the privilege which was inherent in themselves, which had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth.

"But as this privilege led to many irregularities," continued my companion, "and was likely to afford a pretext for many unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional. And a few years later Bro. Desaguliers proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft. Accordingly, at the annual assembly on St. John's day, 1721, he produced thirty-eight regulations, which passed without a dissentient voice in the most numerous Grand Lodge which had yet been seen, conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations or to alter these for the real benefit of this ancient Fraternity; provided always *that the old landmarks be carefully preserved,* and that such alterations and new regulations be proposed and agreed to at the quarterly communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, *even of the youngest apprentice,* the approbation and consent

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of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G. M., Theophilus Desaguliers, M. D. and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.

"The convivialities of Masonry were regulated by the ancient Gothic charges, which directed the Brethren to enjoy themselves with decent mirth, treating one another according to their ability, but avoiding all excess, not forcing any Brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus—not hindering him from going home when he pleases, &c.: you remember the charge?"

I nodded acquiescence. The Square took the alarm, and hastily said—"Do not forget our compact; if you speak my revelations are at an end. To proceed:—

"I can testify to the convivial propensities of the Brethren of that day. Dermott did not libel them when he said, 'some of the young Brethren made it appear that a good knife and fork in the hands of a dexterous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe.'

"Bro. Desaguliers was elevated to the throne of the Grand Lodge in 1719, and proclaimed Grand Master on the day of St John the Baptist. He effected great improvements in the Order during his year of office; and yet all the record which he thought proper to make of his Grand Mastership was, that 'being duly installed, congratulated, and homaged, he revived the old peculiar toasts or healths drank by Freemasons;' * and it was agreed that when a new Grand Master is appointed, his health shall be toasted as Grand Master elect. Bro. Desaguliers was peculiarly active in the improvement and dissemination of Masonry at its revival, and therefore merits the respectful and affectionate remembrance of the Fraternity. He devoted much of his time to promote its best interests; and being the Master of several Lodges, I had a fair quantity of experience in a small space of time, and I can confidently

* Anderson's Constitutions, Ed. 1838, p. 110.

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affirm, that though the public records of Masonry say so little of the acts of this worthy Brother, there were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with Brothers and fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as being strictly confidential, and was persuaded that his Brothers by initiation actually occupied the same position as Brothers by blood, and therefore was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge, he was jocose and free hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day. He delivered public lectures on experimental philosophy; an unusual practice for a dignified clergyman in those days, and showed him to be many years in advance of the intelligence of the age when he flourished.

"Our business, however, is with Dr. Desaguliers, as the chief agent in the revival of the ancient and honourable institution of Freemasonry. He brought his private Lodges into such repute, and particularly that holden at the Goose and Gridiron, that it was placed at the head of the list of Lodges; and a law was proposed and unanimously agreed to, that the Grand Master should be proposed and elected there before he became eligible for the appointment of the Grand Lodge. It was supposed at the time that he was the author of that famous paper which so thoroughly refuted the absurd allegations of Dr. Plot against the Order.* It is true I heard it applied to him several times, but he uniformly disavowed it, although it was generally believed that there was no other living Mason who could have done it so well.

"As a proof of his attention to discipline and propriety of conduct, I give you an anecdote. On a certain occasion, which I perfectly remember, I witnessed the initiation of a noble lord, which was performed with great solemnity by Dr. Desaguliers; and his lordship, though only a youth, appeared very much impressed with the ceremonial. But

* A Detection of Dr. Plot's Account of the Freemasons. See the Golden Remains, vol. iii. p. 31.

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when the refreshment was introduced and the severity of discipline somewhat relaxed, his lordship, according to a habit then very much in vogue, occasionally intermingled his conversation with an oath. This passed at first without notice, as the vice of swearing was common both to peer and peasant. Now you are aware, I dare say, that the opening formula in those days was, 'forbidding all cursing, swearing, and whispering, all religious and political disputes, together with all irreligious and profane conversation, under no less penalty than what the by-laws shall prescribe, or a majority of the Brethren shall think proper to impose.' Profanity, therefore, was a violation of Lodge rules, although they were not remarkable at that period for their stringency; but the frequent repetition of the interdicted words created an unfavourable sensation, which was not much to his lordship's credit. Bro. Desaguliers said nothing, how much soever he might be disgusted. At length his lordship appealed to the chair for the confirmation of some opinion.

"'I say doctor—d—me, don't you hear—I ask your pardon for swearing!' After this had occurred more than once, Bro. Desaguliers rose from his chair with a dignity which he well knew how to assume when circumstances called for it, and said,

"'My lord, you have repeatedly violated the rules of the Lodge by your unmeaning oaths; and more than this, you have taken some pains to associate me personally with your profanity, by your frequent appeals to the chair. Now, my lord, I assure you, in answer to those appeals, that if God Almighty does not hear you, I will not tell him!'

"The peer was silenced, the Brethren pleased, and, I must say, I was proud of the Master. Another time he said to a person of equal rank, who was an adept in the reigning vice—'My lord, if you thought you were honouring God, you would not swear so furiously.'*

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* Do not let me incur the imputation of libelling the manners of the eighteenth century by the above anecdotes, for they are strictly true. Swearing was the besetting vice of the age, and Swift observes—"I cannot recollect, in this maturity of my age, how great a variety of oaths I have heard since I began to study the world, and to know men and manners.

For nowadays men change their oaths
As often as they change their clothes."

And he gives a case in point. "I remember an officer who had returned from Flanders, sitting in a coffee-house near two gentlemen, whereof

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"I assure you, sir, that Masonry, as then practised, was a fascinating pursuit, although its technicalities were somewhat different from those of more modern times. For instance, what you call the Great Lights were denominated Furniture with us; the three *moveable* Lights were explained to mean the same as your three *lesser* ones, and were indeed the same in every particular; and we had three *fixed* Lights, or imaginary windows in the east, west, and south, which are now, I believe, discarded. Again, Wisdom, Strength, and Beauty, according to ancient usage, were represented, not as at present by three pillars or orders of architecture, but by the two pillars of Solomon's Porch and the Blazing Star, the left hand pillar being the symbol of Wisdom, that on the right hand Strength, and the Blazing Star in the centre Beauty.

"The discipline of Masonry was always, as far as I could learn, essentially democratic, and the revivalists took especial care to make no innovations in the original plan. All power was committed to the members of Lodges; and even, as we have just seen, the newly-initiated entered apprentices had a vote in Grand Lodge. In the popular government of Athens it was an unalterable law that all the citizens in turn should be distributed in the courts of justice; and on the same principle the Brethren of each Lodge choose their Master *by ballot*, who appoints his officers from amongst themselves, and these are its representatives in the General Assembly or Grand Lodge. And as in all the democratic institutions of antiquity, a senate was appointed to prepare all motions and proposals before they were submitted to the decision of the General Assembly of the people, so we have committees nominated for the same purpose.

"The chief governor of the Craft is annually elected by the delegates from the Lodges; and in imitation of the

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one was of the clergy, who were engaged in some discourse that savoured of learning. This officer thought fit to interpose, and professing to deliver the sentiments of his fraternity as well as his own, turned to the clergyman, and spoke in the following manner—'D—m me, doctor, say what you will, the army is the only school for gentlemen. Do you think my Lord Marlborough beat the French with Greek and Latin? D—m me, a scholar, when he comes into good company, what is he but an ass? D—m me, I would be glad, by G——, to see any of your scholars, with his nouns and his verbs, and his philosophy, and trigonometry, what a figure he would make at a siege, or a blockade, D—m me!" &c.

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practice at Thurium, the office was scarcely ever conferred twice on the same person, because if such a practice had been admitted, it was thought that other persons of equal worth would have been excluded from an honour which ought to be equally accessible to all.

"The general laws of Masonry, however, were but loosely administered. It was provided 'that no Brother should belong to more than one Lodge within the bills of mortality;' but little notice was taken ef that absurd law, for it was violated with impunity by D. G. Masters Desaguliers and Martin Clare, and many others. And again instances occasionally occurred where a Grand Master continued in office for more than a year, but the society generally suffered by substituting the exception for the rule, as in the case of Lord Byron, who was Grand Master from 1747 to 1752, and never attended a Grand Lodge between those periods, which caused Masonry to languish for want of an active and attentive patron.

"Again, with reference to private Lodges; no candidate can be admitted as a Mason, nor can any one become a member without the secrutiny of the ballot-box, and so imperative were the laws respecting secret votes, that it was provided 'that when any Brother is proposed to become a member, and any person to be made a Mason, if it appears, upon casting up the ballot, that they are rejected, no member or visiting Brother shall discover, by any means whatever, who those members were that opposed his election, under the penalty of such Brothers being for ever expelled the Lodge, (if members,) and if a visiting Brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person being proposed, the Master shall cause this law to be read, that no Brother may plead ignorance.

"After all—I speak from experience," the Square continued, "the real exercise of power was generally in the hands of a few individuals, and sometimes of a single person, who, by his influence, was able to dispose of every motion at pleasure. This superiority was exercised in succession, during the eighteenth century, by Brothers Desaguliers, Manningham, Dunckerley, Hesletine, and White.

"In these happy times—they were times of real enjoyment—labour was conducted with great seriousness; and perhaps you will be surprised when I tell you—and if you

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are not, there are those in this latitudinarian age who *will*—that the Book of Common Prayer, according to the rites and ceremonies of the Church of England, was an established Lodge book, as it was considered to contain all the moral principles of the Order. And in the lectures, Brothers Desaguliers, Anderson, and Payne placed the following passages as unalterable landmarks to designate the religious character of the Order.

"'Why due east and west?

"'Because all Christian churches and chapels are or ought to be so.

"'What does —— denote?

"'The Grand Architect of the Universe, or Him that was taken up to the topmost pinnacle of the Holy Temple.'

"Refreshment was a genuine feast of reason and flow of soul. Punning, however it may be condemned and sneered at by the fastidious scholar of the nineteenth century, as being a worthless and contemptible pursuit, was extensively practised according to the category laid down by Swift and Sheridan; and many a witticism have I heard uttered which created the most uproarious mirth; for loud laughter was not inconsistent with the manners of an age when high jinks in a sister country possessed attractions which led, as Sir Walter Scott expresses it, 'the best educated and gravest men in Scotland gradually on, from wisdom to mirth, and from mirth to extravagance.'

"One evening as these choice spirits sat round the table after supper—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge—Brothers Lamball, Sorell, Beloe, Ware, Madden, Villeneau, Noyes, Cordwell, Salt, Gofton, Senex, Hobby, Mountain and a few others being present with the W. M., all celebrated Masons, whose names are well known to the Craft; Brother Lamball, who was an incorrigible laugher; and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse laugh. Brother Madden rose with much gravity, and addressing the chair said,

"'W. Sir, did you ever hear a peaceful *lamb bawl* (Lamball) so vociferously?'

"'No,' said Bro. Desaguliers, 'but I've heard a *mad'un* (Madden) make an ugly *noise* (Noyes).'

"'O,' rejoined Bro. Sorell, 'let him ride his *hobby*

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(Hobby) quietly, his lungs will be no worse for *wear* (Ware).'

"'Aye,' Bro. Ware snapped in, 'particularly if the colour of his hobby be *sorrell* (Sorrell).'

"'The lamb had better go to *sea next*, (Senex) and then he may *bellow* (Beloe) against the roaring of the *salt* (Salt) waves as they dash upon the *mountain*, (Mountain)' shouted Bro. Hobby.

"'Well,' replied Bro. Lamball, 'I shall never quarrel with any Brother who holds the *cord well* (Cordwell—*cable tow*) for this or anything else, provided he does not call me a *villian, O.* (Villeneau) Ha! Ha! Ha!'

"'I shall not, Brothers and fellows,' responded Bro. Villeneau, 'question your good faith, altho' you carry on so briskly a *Pun—ic* war.'

"'A truce to your wit,' Bro. Madden interposed, 'I *thirst* to mend my simile.'

"'Nay,' said the W. Master, 'if Bro. Madden *thirsts*, why theres an end of it.'

"'O ho,' echoed Bro. Noyes, 'if a *pun is meant*, I move that we inflict the usual *punishment*.'

"'Why then,' says the chair, 'we will replenish the glasses and try to quench Bro. Madden's *thirst* with a *toast*.'

"Now all this may appear very puerile to you, Sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the highest nobility and gentry in the land."

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A DIPLOMATIST'S MEMORY.

BY THE AUTHOR OF

"STRAY LEAVES FROM A FREEMASONS' NOTE BOOK."

It would not be easy to sum up the amount of misery that has arisen from pledges lightly made and recklessly broken. There are few men, however smoothly the current of life may have run, who cannot recal hours of torturing disappointment caused by violated faith and repudiated promises; and the blow has fallen heavier if inflicted by those in whose honour the betrayed party has reposed unlimited confidence.

Masonry teaches its followers a contrary course. FIDELITY is a term which not only rises frequently to the lip of a *real* Mason, but has a vital influence on his practice. Desirous of observing life-long fidelity to the Great Ruler above, he is particularly careful that "*fidelity*" should characterize all his dealings with his fellow men. A broken, falsified, forgotten promise the *true* Mason abhors.

Would that the world without were similarly tenacious! Instances like the following would then "have no place upon the record."

An active magistrate, whose services had been long and beneficially exerted in his district, died, after a severe illness, leaving a widow and large family in almost indigent circumstances. One of the county members—no stranger to the energy and worth of the deceased—volunteered to represent his past services, and the destitution of his family to Lord S——, then Home Secretary, and to beg his Lordship's early and favourable intervention in their behalf. The application was made in person. Lord S—— received Sir Charles —— with great courtesy; said the name of Mr. M. was not unknown to him, but as his attention was that day particularly claimed by matters connected with the public service, he must request that Sir Charles would reduce his statement to writing; forward it to Richmond Park, and particularize in his letter what he wished to be done for the family; whether the considera-

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tion of government was desired for the widow—or for the family jointly—or for one of the children. His Lordship's suggestion was adopted; and his favourable decision solicited for the second son. The minister's answer was speedily given, and in his own autograph throughout. He stated briefly, but decisively, that, in recognition of the services of the father, and as the result of the earnest application made by Sir Charles for the family, an appointment in one of the government offices would, ere long, be conferred on the second son. The joy of the widow and her household was deep and uncontrollable; hope seemed not to have entirely deserted them. Blessings were invoked on Lord S——'s name: and his communication was hailed as an omen of future competence and peace.

Meanwhile days, weeks, months sped away: no second communication from the Home Secretary arrived; Sir Charles ——, long passed the meridian of life, sank, unexpectedly, into the grave; and still the promised appointment was in abeyance. At length an appeal was forwarded to Lord S——, claiming, in terms which perhaps had rather too much of the *fortiter in re*, the redemption of his pledge. His Lordship's reply was immediate and cautious. He "had but a very faint recollection of the name of M——," and "none whatever of any promise." A "perusal of the letter alluded to would afford the best solution of the difficulty." The family were alarmed. Their rejoinder was immediate and lengthy. It gave names, dates, conversational details, and ended with begging for an early appointment for the wearied aspirant. Lord S—— replied by again calling for the letter. *It was not forthcoming.* It had been most carefully set aside. It was in existence; all were sure of that. Each member of the family had perused it—knew it by heart—could quote it verbatim, but no effort of recollection could point out its hiding place. All this was submissively stated to the Home Secretary with considerably more of the *suaviter in modo.* His Lordship wrote no more—an official took his place—he replied by order of his chief—the brevity of his communication was only equalled by its sting.

"Lord S—'s first impression remaining unshaken, he is not at all surprised at the non-appearance of the letter."

Further representations were made—long—earnest—touching—repeated. Fruitless all. They served but to call forth, anew, the impracticable command, "*Produce the*

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letter." After a long family consultation an uncle was dispatched, purposely, to town, to see Lord S——, and try the effect of a personal interview. It was obtained with extreme difficulty, only to issue in renewed disappointment: when assured that the mislaid letter was still in existence, and would yet be forthcoming, but that the strictest search had hitherto failed in bringing it to light, Lord S—— re-adjusted his spectacles, looked the flushed and agitated speaker full in the face, and speaking with great deliberation, said, with provoking calmness, that "the promise could exist only in the imagination of the family; such a promise could never have been made by him; *it was utterly impossible;* inasmuch as it was "at variance with every principle which he had observed during a long official life."

Further struggle was fruitless; the reduced and dispirited family yielded to a hostile influence which they could not control. One daughter became a governess; another went out to India. The youngest son entered the merchant service; the second, Edward, half maddened by his disappointment, and resolved no longer to eat the bread of dependence, worked his passage out before the mast to Demerara, where he obtained employment, but died within a year from the effects of climate.

Many months after his death, when Lord S—— and his promise were almost forgotten, or if perchance momentarily recalled were hastily dismissed as subjects fraught only with useless and indescribable anguish, the mother was slowly turning over some relics of her absent children, and thinking the while of those beaming faces and cheerful voices that were never more to gladden eye or ear; among other matters, an old fishing-basket belonging to the deceased—the companion of many a joyous excursion—was dejectedly examined. The contents were miscellaneous enough: a pair of boxing-gloves, a powder-flask, the thong of a hunting-whip, a couple of brass reels, a broken foil, and a cigar-case. Replacing them with a sigh, she turned to examine a large discoloured morocco case which lay beneath. It was crammed with artificial flies, hooks of all sizes, fishing-lines, and choice feathers from the wild duck. In a side pocket, most carefully wrapped up in three or four casings of stout paper, lay some document. She opened it. It was the long-sought letter in Sir Charles ——'s frank, with a few lines from the baronet himself, expressive of his

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pleasure at the success of his application. A few days afterwards the mother laid the inclosure before Lord S—— with her own hands!

It is due to the diplomatist's memory to state that he read the letter with expressions of unbounded regret. The old excuse was at hand. He "could charge himself with no similar lapse of recollection during a long official life." His feelings did not merely vent themselves in words—he behaved kindly and compassionately to the family; but he *could not recal the dead*, nor obliterate the recollection of countless hours of anguish which his obstinate persistance in error produced.

"They who lift up their voice to warn, shout to the winds," says a popular humourist; but, braving the pungency of the remark, let me add that, if we wish the principles of our Order to flourish—if we desire to acquire and maintain weight with those around us, no surer means can be desired than that of carrying out unswerving fidelity in word and deed.

What greater triumph could the Order secure than for this to become proverbial among the masses—"He is a Mason, *therefore* rely on him; the Order breaks no faith, repudiates no promise."

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THE LATE LORD MAYOR AT SOUTHWOLD.

Among our local intelligence will be found an account of the Southwold and Woodbridge gatherings. The former, however, from its peculiar features, merits some specific notice at our hands. We have often painfully forced on us the petty jealousies and paltry rivalries which mar the demonstrations of popular feeling in country towns. To them Southwold appears a stranger. It was a day on which *all* classes seemed to make holiday. The beauty of the decorations at the Masonic Festival was only equalled by their universality. Right and left—from mansion to cottage—good-will was expressed. Throughout the day not one single disturbance took place, not one unfriendly feeling was exhibited. As for the illuminations, some, it is true, had reference to the Masonic Order; but many were proffered by parties who had no connexion with the Craft, and whose display originated in the wish to gratify their neighbours.

There was something, too, at once *Masonic* and gratifying in the answer to the question—What brought all these people together? What has anabled the young and struggling apprentice—the toiling artizan—the striving mechanic—the thrifty and emulous tradesman, to gaze on the successful man—the honoured man—the first magistrate of the first city in the world—once as friendless and as dependent as themselves—and embodying in his own person an instance of what conduct, character, industry and perseverance can effect? What has presented them with this spectacle and its mighty moral? *Masonry.*

That is the spell which has brought the Lord Mayor of London hither; and that is the tie which binds him to the diversified group around him.

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There was something, too, very cordial, hearty, benevolent and kind, in the words and gesture with which the chief guest announced his comprehensive pledge to those who sat with him at the festive board:—"Brethren, the Lord Mayor drinks to you all."

Even the mode with which the visitor was borne through the streets of the little crowded town—the blue-jackets, dispensing with his horses, yoking themselves to his carriage, and speeding him by their own strength along the teeming thoroughfare—seemed to convey a moral: "Such is the homage which Englishmen are ready to render to unblemished character and successful industry. Time and chance happen unto all men. Conduct is fate."

Sheriff Nicol spoke with point; the talented Chaplain with real eloquence; and the Worshipful Master with true and genuine feeling; but after all, the two main and most delightful features of the Southwold festival were the unanimity and hearty good-will which pervaded the little town, and the lesson which the proceedings of the day could hardly fail to teach, that Masonry is *not a phantom, but a reality*,—that it boasts some hidden but marvellously stringent bond, and that its onward progress is everywhere marked by the same traces—kindly feeling and benevolence.

To the Southwold people what shall be our farewell greeting? This: the hearty and well-known Cornish wish —"*Success to one and* ALL."

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NOTES UPON FUNERAL SOLEMNITIES.

BY THE AUTHOR OF

"THE SYMBOLICAL CHARACTER OF MEDIÆVAL HERALDRY AND ITS CONNECTION WITH FREEMASONRY."

In these utilitarian and economic days, what is usually termed a "Highly respectable Funeral," bears but few traces of the solemnities with which the Church in days of yore was wont to receive into her courts, and consign to the earth the mouldering remains of her "faithful soldiers and servants." To the reflecting and observant mind which wanders from the beaten track, and sickened by the dull commonplace and stern realities of the present day, gladly seeks refreshment and relaxation, in perusing, and realizing to itself, the ideal glories of the past, to such a mind the faint traces of holy ceremonies and time-honoured customs which have escaped the wreck of "powers and principalities" of ancient institutions and noble families are doubly and trebly dear. It is in such a progress from the present to the past, that the philosopher of the nineteenth century, discovers that not only our laws and our public institutions belong to, and have been handed down to us by ages, ignorantly and falsely called "The Dark," but that our most insignificant customs and conventionalities, so familiar, and so little thought of, are the shadows of holy ceremonies or hospitable rites condemned as obsolete, and doomed to survive only in a degraded and transmuted state.

The funeral ceremonies of the middle ages form indeed a most interesting subject for consideration, replete with facts more particularly valuable to the historian, the archæologist, and the herald. It is in their connection with heraldry that we shall attempt to point out the most remarkable features in the ceremonies attending the burial of the dead in the middle ages.

Indeed, in our comparison between the funeral solemnities of the period to which we allude, and the present time, the only point of similarity between them which strikes the mind is this very fact, namely, the application of the rules

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and formalities of heraldry in marshalling the funeral obsequies of the rich and the noble. These last words may cause a sneer, and demand explanation. The costly ceremonies celebrated at these funerals were such as could be defrayed by the rich alone, and none but those of noble birth and goodly lineage cared to assume honours which by law were restricted to properly qualified claimants. They belonged then exclusively to the "great ones of the earth," to the feudal baron, the warrior knight, the high-born, and the territorialist. The poor man died and was buried without taper, light or emblazoned scutcheon, with the green turf for his hearse cloth and the damp clay for his pall. Such indeed was the case, but when the rich man was buried were the poor forgotten? most assuredly not. In perusing various accounts of funerals of the fourteenth and three following centuries, we find that almost without an exception ample provision was made upon these occasions for the less favoured brethren of the deceased. In some instances amidst the panoply of war, and the pomp of heraldry, the corpse was borne by poor men, poor men were among the mourners, and were sometimes the most sincere, for they lamented a benefactor and a friend, and to these poor men who in some cases were utterly destitute or afflicted by disease, food, money, and clothing were freely distributed. Nor were these alms given undeservedly or without discrimination,—in the houses of the rich and noble a special officer called an almoner was appointed for this duty, and where an almoner was not retained, a superior domestic, or the minister of God assigned to each poor dependant the dole or funeral rations, which varied according to the indigence of the recipients, or the services performed by them for their departed lord and master.

But to return to the point of similarity between the funerals of the present day and those of the middle and subsequent ages, namely, the observance of the rules of heraldry and the presence of its accessories which may still be traced though in so mutilated a form almost to defy recognition.

The upholder* or undertaker is the representative of the herald, whose duty it is to *uphold* and proclaim the titles or dignity of the deceased, and to declare his achievements in arms. The duties of the dismal looking personages called

* Newton's Heraldry.

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mutes were performed in bygone times by the porters of the castle gate or by other retainers of the deceased, who bore upon their staves of office his crests shrouded by black scarfs. Then came the esquire or page of the deceased, bearing his shield, helmet, and mantles. This part of the ceremony is now effected by one of the undertaker's men carrying on his head what is technically called "*a lid of feathers.*" After this comes the herse, or hearse (as it is now spelt), decorated with plumes, drawn by black horses, having their heads ornamented with feathers as at a tournament, and clothed with pendent mantles of black velvet which are sometimes decorated with the heraldic devices of the deceased emblazoned upon small escutcheons. The hearse is supported on each side by the undertaker's men, having round sticks tipped with gold in place of the herald's with their wands of office. Then follow the immediate relations of the dead marshalled in their order of consanguinity. The procession is closed in the rear by the feudal tenants or dependants, who are in some cases, and more particularly in the metropolis, represented by two or three empty private carriages, lent as a matter of compliment by some of the friends of the family.

The armorial bearings of the deceased are emblazoned upon a diamond-like escutcheon and placed over the gate of his late residence for the space of a year, when it is generally removed, and suspended over his tomb in the parish church.

Such are the circumstances attending a funeral in the nineteenth century, a ceremony very often in proportion far more costly than those which we are about to mention but in which we are sorry to say the poor and needy are seldom invited, as of old, to participate, and it is indeed to be wished that a day sanctified to the memory of the departed, and begun with prayer and lamentation might more often be completed in the solacing performance of the other Christian virtues of almsgiving and ministration to the wants of our poorer brethren.

Independently of the expenditure in food, clothing, and other alms amongst the poor which accompanied the funeral exequies of the fifteenth and following century, they were in themselves conducted with great magnificence and solemnity and sometimes lasted several days. The coffin was usually covered with a pall of black cloth or velvet, garnished with escutcheons and borne under a canopy, accord-

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ing to the rank of the deceased, by knights, esquires, or gentlemen, and placed in the choir beneath a hearse. The hearse was a frame made of wood, covered with black cloth, and ornamented with shields of arms corresponding in a great measure to the French "Catafalque." The Marchioness of Winchester, buried in the time of Henry 8th., had a herse of wax adorned with eight dozen *pensells*,* arms, and escutcheons, and garnished with angels and archangels. The term herse of wax is of constant occurrence in accounts of ancient funerals, and is to be understood not of the material of the herse itself, but of the candles and tapers with which it was covered. In the *Vetusta Monamenta* will be found an engraving of the herse of Abbot Islyppe, at Westminster, with all its lights burning.

E. A. H. L.

(To be Continued.)

SONNET TO MASONRY.

BY WILLIAM WILLIS.

Hail! time honoured Masonry:
'Tis thine to teach and practise virtue,
To aid the fatherless, and dry the widow's tear;
To pour a balm upon the stranger's smart,
And bid him rise and live!
To plant the seeds of mercy,
And to tend their rooting in the soul,
That they may yield sweet charity:
To keep the heart-springs warm,
And cause each chord to throb with love!
These are thy precepts, to remain
Till time shall end;
And then, unveiled in all their purity, to shine
Glorious and bright throughout eternity.

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* *Pennoncell*, the diminutive of *Pennon*, a small banner.

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SYMBOL OF GLORY.*

THERE must be a rooted vigour and an inexpugnable vitality in that institution, if such there be, which has defied the rudest shocks of time and change, the slow decay of wasting centuries, the decadence of nations, the subversion of dynasties, the earthquakes of revolutionary usurpations, the dark jealousy of despotisms, the gloomy intolerance of official religions, the assaults of barbarism and ignorance; outliving all successive religious, political, and social transformations; commanding all times, and (to use a strong Germanism), anticipating "all possible futures" as from the serene and sublime height of an IDEA, imperishable as the hopes and destinies of humanity.

Is there an institution at once eclectic and universal, in which all the earliest types of man's ceaseless yearning towards the infinite of perfect happiness and beauty, all the simplest elements of his faith and wonder veiled in the mysteries of ancient symbols, and thence emerging into the light and freedom of a purer and more perfect spiritualism, are traditionally mirrored? This is our Order. The origin of Freemasonry, as a distinct brotherhood, is lost indeed in the night of ages. It is more difficult, however, to tell when it was *not*, than when it first began to be. To say that it arose in the East is merely to assert extreme antiquity. We find its alphabet in the records of the first mythologies; we pursue its emblems on the walls of Assyrian temples; we recognise its symbols on the mysteries of Egyptian Isis, and in the religious festivals of the Greek Eleusis. The old philosophy was not a stranger to its tenets. Οὐδεις ἀγεωμετρητος is in the highest sense a truly Masonic motto. There are those who claim the son of Zillah, the first artificer in brass and iron, for the first Master Mason. In fact, if we only trace the Masonic pedigree back far enough with the eye of faith, we shall find (on the principle that at one time or other everybody has been related to everybody else), the whole antideluvian world a family of Freemasons. Pleasantry apart, it is well that the Order should have its patient and pious archæologists to trace its historical and traditionary landmarks; but it is better not to neglect the living spirit for the dead letter. It is at least a fundamental article of our faith, that the wisest of kings and men was the Grand Master from whom we are content to date, if we may so speak, our constitutional history. But we do not propose to pursue this path of investigation, so ably marked out by the indefatigable researches of the amiable and learned author of "The Symbol of Glory." To his works we earnestly commend all really inquiring

* "The Symbol of Glory; showing the Object and End of Freemasonry," by the Rev. G. Oliver, D.D.

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and speculative, as distinguished from the mass of mere conventional and convivial, Masons. We proceed to insist upon the spirit and vital intention of the Order.

We live in days of change and movement so rapid and profound, of problems so dangerous and difficult, implacable as the Sphynx to punish, if not rightly solved, that we cannot waste a moment on the shadows of the Past. Let us plunge deeply and fearlessly into the very innermost spirit of the Order, and, without prejudice or passion, search out the last expression, the inevitable intent and purpose of our words, signs, tokens, degrees, doctrine, dress, discipline. Political and religious discussions never cross the threshold of the Lodge. Far, far, from its precincts the religion of antagonistic forms and exclusive systems and official alliances; far, far, the miserable phantasmagoria of puppets, the ignoble juggle of mean servilities and vulgar ambitions, dignified by the name of politics, which consists in sacrificing the many to the aggrandisement of the few; in sowing and reaping war, discord, confusion, pauperism, ignorance; in creating castes at home, and setting up artificial barriers between nations and people. But the religion of the spirit and of truth, the religion of the mount, teaching meekness, toleration, forgiveness, charity, long suffering, divine equality, and the NEW political science —the science of peace and unity, domestic and international— breaking down conventional barriers and artificial distinctions; abolishing the last vestiges of servitude and intolerance; appeasing ancient grudges; healing the sufferings of humanity, by union in one common interest, and working out the better future of a more liberal civilisation—these are the vital and eternal watchwords of the Order; the life-breath and the heart's-blood of the Brotherhood; without which it were the most vulgar and ridiculous of impostures; a tawdry rag of false pretence and histrionic masquerading; an object of contempt and pity to all men of heart. It is sad enough to hear some post-prandial expositor, at a banquet, giving us this or that little narrow pocket definition of Freemasonry, measuring its purpose, like a *doctrinaire*, by some meagre standard of complacent optimism, as, "that it is peculiarly loyal," or "eminently conservative," or "useful and agreeable in bringing men together, who never meet elsewhere on the same terms." All this is very true and satisfactory, so far as it extends; but we contend that it is true in a far higher and broader sense than these common-places indicate. Our Order is not idly "loyal" from respect to certain persons or titles; nor is it "conservative" from blind and narrow adherence to particular institutions. It is undoubtedly antecedent and superior to, and independent of, all mere forms of government. It has known how to exist and flourish under, and in harmony with, the most various and discordant civil and religious polities. The *loyalty* of a Mason, *as a Mason*, is not a mere effervescent sentiment, but a deep and well-rooted respect for

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human LAW, so far as it is not opposed to the law of God, but an austere consecration of absolute equality in the presence of justice, and an exact and faithful reflex of that moral code of right, which is ever the sanctuary of all human institutions. The *conservatism* of a Mason is not the cant of a côterie ; the mask of indecision and expediency, devoid of all generous initiative, creating phantoms of anarchy out of its own weakness, and making legislation but a series of imperfect patches ; but it is, in other words, the science of progressive freedom ; the science that simplifies, organizes, establishes, enriches, reconciles, pacifies—making liberty and virtue, labour and labour's wage, the strength of a nation, and the personal comfort of its every citizen, go hand-in-hand. The idea of Freemasonry is broader than what men, abridging and mutilating the divine intention, call society—it is the idea of humanity. It is Man in the largest acceptation of the word. Man, endowed with an absolute independence of thought and reason, engaged in a life-long contention with the sins and prejudices which beset his thorny path, fighting bravely out his own deliverance, and through the fire of sufferings and temptations asserting and completing the dignity of his being.

Why should we hesitate to avow that in the heart of Freemasonry have been preserved and handed down in a more or less imperfect condition, the germs of all the new ideas which, from age to age, have found a slow but certain development, and to which as they first spring from the tormented brains and glowing hearts of thinkers in advance of their age, the selfish greybeards of opinion give such awkward names, making truth itself a bugbear ? It would scarcely be an exaggeration to affirm, that in the heart of Masonic Lodges has ever burned, unseen but to the few, the Asbestos lamp of all grand political and social emancipations, of all the discoveries of science, destined to transform the world. There in the darkest night of error, intolerance, tyranny, privilege, caste, popular ignorance, and priestly superstition, the vital flame of truth, toleration, science, progress, and all the pacific conquests of advancing civilisation has never ceased to shine. It is Freemasonry that teaches the duty of society to promote the welfare and comfort of all its members with an equal solicitude. It enforces by every sign and symbol, the moral, material and intellectual amelioration of the sons of toil. It encourages that great work of reparation, which for intestinal revolutions and rival nationalities, substitutes abundance and instruction at home, peace and goodwill abroad. It teaches to employ wisely and economically the strength consumed in war and violence. It enlightens men on their real advantages, and instead of foes in war, makes them only rivals in the arts of peace. It renders national frontiers imaginary ; above all things, tending to unity. Unity, the last reach of human progress ; unity, after the image of the Creator himself. It is Freemasonry that

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kept open the sources and regulated the streams of charity in past times, and that will, at some future time, remove the necessity of almsgiving, by uniting all men in the bonds of association. Examine well every emblem, sign, and symbol of the Order. In all, one intention is conspicuous, to signify the claims and the dignity of labour, the primal and final equality of mankind, not the senseless equality that brutalizes and degrades, but the divine equality that instructs and elevates; the freedom, which resides in the practice of virtue, and is inseparable from duty; and the new fraternity which instead of being a mere name, (often vilely misinterpreted and misused), or a rare and exceptional sentiment in the hearts of individuals, will be raised into a harmonious science, enabling all to work and to live by their work, exchanging a barren and selfish individualism for a more fertile principle of co-operation, and rendering pauperism as exploded and extinct an evil as ancient slavery or mediœval villenage.

Bossuet says that the Egyptians were the first nation who understood the real end of government: "to render a livelihood easy and comfortable to the masses of the people." If our Order be indeed of Egyptian birth, are not these too *our* principles in full activity?

But we must stop to beg the pardon of Doctor Oliver for this long digression from the valuable, kindly, and instructive pages of his latest work which forms the title of our notice. Their ample suggestiveness and pregnant wisdom must be our best excuse for giving rein to a conviction deeply aroused, that Freemasonry has a great work to do, and *does it not*. If there were more such pillars and ornaments of the Order as our venerable author, it would assume a far higher position, and operate more widely and decisively on the outer-world. It would become a silent force of government, an instrument of moral and social legislation. We have heard it anxiously discussed in a foreign Lodge, whether *public* lectures might not be given by Brethren on the principles of the Order, in connection with the great social questions of the age, treated of course from a Masonic point of view, and in a Masonic spirit; whether, in short, if Freemasonry really contains a body of such admirable principles, it might not become a propagandist institution, in the best and noblest sense, of reconciliation and charity. But the ever wakeful plea of the objectors was that such an approach to publicity, would be to disturb profoundly the organisation of the Order, and to unveil the inviolable *arcana* to the curiosity of its profane crowd. The force of this objection is, in fact, not to be denied. There is a certain natural jealousy in the preservation of traditional secrecy which is, even to exaggeration, intolerant of the slightest infringement. There are many too who will not let others take advantage of what they neglect or are ignorant of themselves. Example is far better than precept; and if a

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Freemason carries the spirit of the Brotherhood into his daily life and conduct, he will work more good than a hundred lecturers on principles and theories. "If all the professors (says Dr. Oliver), of our noble and sublime science would endeavour to merit the character of good and worthy Masons, by a regular attendance on the duties of the Lodge, by studying the peculiar principles of Masonry, which I have embodied in the present volume, and by practising in their several stations the precepts which are there inculcated, then would our opponents see and acknowledge the pre-eminent beauties of the Order, and be fully convinced that speculative Masonry is something more than an empty name."

It is with very sincere regret that we find, from the "Valedictory address" of our venerable author which prefaces this volume, that its pages are the completion of the series of admirable works on "the beloved Institution" to which he has devoted all the best energies of a vigorous intellect, the treasures of deep and comprehensive learning, and the broad sympathies of a generous and fruitful heart. In this, his modest and emphatic farewell, he gives us a brief and interesting history of his literary labours in the service of the Craft; of the modesty which led him to contemplate the plan of "working out, in a specified cycle, a detailed view of its comprehensive system of knowledge, human and divine."

"The plan was extensive, and the chances were, that it would share the fate of that gigantic edifice on the plains of Shinar, which was intended to scale the heavens, and never be completed. But the mind of youth is elastic. Hope urged me on, and enthusiasm lent its powerful aid to encourage me to persevere, and with the blessing of the Great Architect of the Universe, I have now the pleasure to present you with the concluding volume, by which the cycle is perfected, and the cope-stone laid."

Bro. Oliver's first work was on the early history and antiquities of the Order; and it will be remembered by many Brethren with what admiration it was received, and immediately took rank as a standard work, as remarkable for its deep and varied research as for its perspicuous and lively style, and the evident affection for a subject treated with so much ease and power. His next contribution to the Masonic library was "to shew the absolute connexion between Freemasonry and religion;" a triumphant reply to the ignorant and bigoted accusations of "infidelity" launched against an institution of which the precepts are the very ideal of *Christian* morality. This work was followed by a volume on the "Signs and Symbols of the Order,"—a forcible explanation of their hidden meanings. The success of this publication was so great that the first edition was sold off in a few months.

The "History of Initiation" was a complete view of the entire system of religious mysteries as practised in every part of the idolatrous world, and met with even a more rapid and wide success

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than the "Signs and Symbols." Thus encouraged, the author published in succession lectures on the "Theocratic Philosophy of Freemasonry,"—a "History of Freemasonry" (from 1829 to 1840, during which period the Order had "flourished beyond all former precedent," not a little, we conscientiously believe, due to the attention excited by this striking series of Masonic classics—and after no long interval, his great work, the "HISTORICAL LANDMARKS OF THE ORDER"—a work of immense erudition, and of very comprehensive design. During this time our Rev. author found time to write some powerful apologetic and controversial pamphlets in refutation of erroneous and hostile statements, a series of letters on the "JOHANNITE Masonry"—on the "Origin of the Royal Arch"—a "Book of the Lodge"—an indispensable manual to a Mason, desirous of learning the science; to edit, with annotations and illustrations, the "Golden Remains of the early Masonic Writers," and to be "a constant and regular correspondent to the Freemasons' Quarterly Review." Our readers will pardon us for adding the very words of the author—"And I communicated the more readily and cheerfully with this journal because I think that the great modifications which have manifested themselves in the opinions of men towards Freemasonry of late years would not have been produced without the efficient aid of this powerful engine. It has effected a wonderful revolution in favour of the Order by mild and gentle reasoning; and has rendered extensive benefit to the Craft by diffusing information on the rules of discipline and practice, as well as on the public transactions of the Lodges." We believe that all that is said here on the renewed strength of the Order redounds to the praise and honour of Dr. Oliver, as the real instrument of the good effected; but we take pleasure and pride in recording this high testimony in favour of a Quarterly Masonic organ. So long as the Order shall exist, the author of the "Historical Landmarks" will be a living name. It is delightful to find him in the evening of a well-spent and useful life setting down to record his thankfulness for the success and esteem and approbation his labours have brought home to him; an enduring compensation for the passing bitternesses which may have chequered an honourable pilgrimage. "I now feel," he says, "like the architect who, seeing that his plan in the erection of a magnificent edifice is nearly completed, entertains some fear lest the finishing ornaments should deform the whole building. My Lodge has been erected according to the established rules of art, the floor has been consecrated, the internal decorations disposed in order, and not a single indispensable ceremony has been omitted which might tend to confer the attribute of perfection on the whole design. The covering is the most important portion of a Lodge, and to make it perfect requires a judicious combination of skill and judgment. In this volume the experiment is made, but it needs the decision of the Fraternity to determine whether it will be

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attended with success." Our esteemed author need not for a moment be apprehensive of the verdict of fair and impartial criticism. He need not fear lest "his hard-earned fame melt away like an icicle in the sun." There is something very touching and beautiful in the spirit that dictated the following appeal.

"Yet I shall not complain if you, my dear brethren, pronounce it to be your deliberate opinion that my late severe indisposition has impaired my faculties, and disqualified me for a Masonic writer. It is rather late in life to divest myself of habits of thinking and acting which I have fostered for nearly half a century, and which have constituted almost the only source of pleasure and gratification in which I have freely indulged during that extended period; but I shall endeavour to lay them aside in cheerful acquiescence with the decision of those who are better judges than myself, if the opinion should prove to be unfavourable. I entertain, however, a sanguine hope that you will consider the *covering* to be at least equal to the rest of the fabric, and that the cope-stone adds beauty rather than deformity to the work. Should my anticipations be correct, your approval will be a cheering reflection at the latter end of a life spent in the service of the Fraternity." How gladly do we confirm the best anticipations of the author. "*Finis coronat opus.*" These pages, so full of fine wisdom, large experience, of mature erudition, of kindness not untempered with the serene gravity of a good old age, we recommend cordially to all readers, Masonic and general. This volume deserves not merely to find a place in the library, but to be well read and studied. We can bear witness to the happiness it has caused us in the perusal. There are twelve Lectures, each preceded by an epistolary dedication to one of the celebrated Lodges to which the author's name and services have made him an honorary member.

We especially recommend to the study of Masons the second Lecture, "On the Poetry and Philosophy of Freemasonry," in which the author expatiates on the prejudices current in the profane world on the character and tendencies of the Order, attributable in no small degree to the indifference and short-comings of many of the Brethren, who can give no account of the Fraternity, nor any reason for their attachment to an institution, to which they professedly, but loosely and ignorantly, adhere. "It is for want of being thus deeply versed in the poetry of Freemasonry, that so many even of the Fraternity themselves differ in their estimate of it. But they draw their opinions from their own private feelings and propensities, rather than from any inherent property of the Order. While the *bon vivant* considers it to be a society established for the purpose of social convivialities, and the man the of world throws it aside as frivolous and useless, the more studious differ in opinion whether it be Christian or Jewish, moral or religious, astronomical or astrological; and all this confusion arises from a confined view of its nature and properties, which limits them to one particular

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point or phasis of the Order, while, in fact, Freemasonry is cosmo-political, and embraces the whole region of poetry and philosophy, science and morals."

"While these shades of difference agitate the members of the society, we are no longer surprised that the uninitiated should wander so much out of their way to satisfy their curiosity as to the real design of the Order. What is Masonry? This is the great and important question which has puzzled the heads of all the uninitiated from the day of its first establishment to our own most curious times. What is Masonry? I could give fifty definitions of it if I chose to be communicative; but I should consider myself 'courteous overmuch,' were I to furnish the cowan with too great a portion of information at once. He would be gorged into a plethoric habit of mind, which would set him cackling like a young pullet after she had laid her first egg, and hops round the farmyard in an ecstacy of joy to tell her companions what a feat she has done. I shall give him only the one definition at present, and he may muse and meditate upon it at his leisure. Freemasonry is a triangle upon a triangle, placed in the centre towards the rising of the sun; chequered with the *opus Grecanicum*, circumscribed with scroll work, permeating through the sephiroth, and graduating to a perfect heptad. There! Let the cowan digest that, and I will then impart some further instruction to edify his mind." We ardently recommend this definition to the use of brethren, who may be persecuted by the impertinent inquisitiveness of strangers to the Order, as a sharp and decisive clincher to profane curiosity, and a portable extinguisher for idle or sneering interrogations.

"An ancient objection against the Order was, that the Freemasons, in their Lodges, 'raise the devil in a circle, and when they have done with him, they lay him again with a noise or a hush as they please.' Others diverted themselves with the story of an old woman between the rounds of a ladder; or with the cook's red-hot iron or salamander, for making the indelible character on the new made Mason in order to give him the faculty of taciturnity. We can vouch for the fact, that many a well-intentioned but thin-skinned cowan is debarred from seeking initiation to the Order by the terrors of the gridiron, supposed to be used 'for making the indelible character on the new-made Mason, in order to give him the faculty of taciturnity."

In the letter of dedication introductory to the third lecture, we find these just and serious words of advice which cannot be too deeply weighed by sincere Masons:—"A true knowledge of the science will not be acquired by indolence and apathy, nor by a mere acquisition of its signs, and tokens, and technicalities. These are but the keys to our treasure. The cabinet must be opened, and its contents examined carefully, and with an ardent desire to profit by the materials which are deposited there. If a Brother be desi-

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rous of becoming useful to the science of Freemasonry he will not be content with a mere superficial knowledge of the externals, but will examine its exterior secrets with the feelings of an enthusiast, and by bringing forth its latent virtues into view, will himself reap a full share of the blessings which it is so well calculated to confer on society at large." In the third lecture, Dr. Oliver advocates with great power and conclusiveness an expansive developement of the lecture-system, a gradual amendment of some faulty details in the working of Lodges; and enforces the necessity of progress in Freemasonry as in all other sciences and institutions, so as not to run the risk of lagging behind the onward march of the age. He notices two parties in English Freemasonry; the one, if we may so say, Observantist, the other Expansive. We have already alluded to a similar divided movement in French Masonry. "In England" (he writes), "there is an influential party whose study it is to discourage all scientific disquisitions connected with Freemasonry. Such a course, if persisted in, would throw us back upon the dark ages and furnish our adversaries with a weapon which they would not fail to wield with fearful effect. But happily we have a sufficiency of liberal minded Brethren who are anxious to place the beauties of Masonic benevolence, and the excellencies of Masonic science fairly before the public, that its light may shine before men, to the glory of T. G. A. O. T. U. who is in heaven. These two sections entertain very different opinions on the best means of promoting and cementing the general interests of the Craft. The former think it inexpedient to allow any alterations to be made in the system; lest, under the idea of improvement, innovation should creep in, which might, in process of time, change the very essence of the institution, and gradually deprive it of those characteristics which are considered to be its greatest ornaments. The other party, who are also numerous and influential, are of opinion that Masonry ought to keep pace with all other scientific improvements; and that in the rapid progress of mental enlightenment, which distinguishes the present era, if this Order alone should remain stationary, and take no part in forwarding the march of intellect in its own peculiar sphere, it will forfeit its claim to public notice or approbation."

"In the present state of intellectual improvements, men do not meet together for the insane purpose of hearing repetitions of truisms with which they are already acquainted. Their minds rush forward to something new. They will not consent to retrograde, nor are they satisfied with remaining stationary. Time is considered too valuable to be wasted without actual improvement; and it is by the exercise of the intellect that it is strengthened and rendered capable of renewed exertion. To Freemasonry, as in all other human pursuits, the onward principle must be applied, if we would make it applicable to the poetry and philosophy of life; or

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the paralyzing question *cui bono ?* will be surrounded with difficulties that, in the end, will be found inextricable. The time is drawing near when the investigations of Masonry must be carried on in common. Every member will demand his share of the work."

After setting forth with admirable clearness and temper and precision the opinions and objections of the onward and the stationary party in the Order, our esteemed Brother thus records his own deliberate judgment in emphatic and memorable words—words worth remembering as they proceed from no rash innovator or inexperienced enthusiast, but from a tried veteran in the service of the Fraternity, profoundly versed not merely in the mechanism of the Order's working, but in the great land-marks of its history, the mysteries of the science, and the full scope of the principles of Freemasonry, of which he has been the zealous exponent, and the labours of whose comprehensive learning, unwearied industry, and honest devotion, remain to be the noblest record. At the age of three score years and ten, and in his final work, Dr. Oliver deliberately avows :—" I belong to that class who think that Masonry, being a progressive science, is susceptible of improvement in accordance with the temper and intelligence of the age, without trenching on established land-marks." These words deserve to be inscribed on the portals of every Lodge, and to be faithfully preserved in the hearts of all earnest Brethren. We are glad to have this opportunity of ranging ourselves cordially and devotedly in the ranks of progressive Masonry under such undeniable authority.

The Lectures (VI.) on the august symbol of the "Circle and Parallel Lines;" (VIII.), on "the Theological Virtues, and their application to Freemasonry," and (IX.) on "the Cloudy Canopy and its attendant symbols," at the summit of the ladder, are rich with the fruits of the author's researches, and illustrated by free and liberal thoughts and bold deductions. The XIth Lecture on the glorious and consoling symbol of the Blazing Star (dedicated very appropriately to an Oriental Lodge), dwells upon all its sublime indications with a chastened and hopeful solemnity ; and in the XIIth, on the "general import of the Symbol of Glory," we have read the following hopeful and encouraging passage with peculiar interest, acquiring as it does a certain sacredness from the age of the writer, who is now resting from his labors in the calm anticipation of an eternal recompense.

"Old age succeeds a time of comfort and satisfaction, after a life spent in the performance of the three great moral and Masonic duties. He has no fear of death, because he is prepared for it. The coffin and its mournful embellishments display no terrors to him, because he considers life as the sleep of *darkness*, and death as awakening him from a disagreeable dream to the enjoyment of life and happiness. The peace of God, which passeth all understanding, keeps him firm in the faith ; by the aid of which, added

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to the practice of universal benevolence and love for his fellow-creatures, he is enabled to contemplate with calmness and equanimity that event which will separate him from all his earthly friends and connexions; because he sees before him, by the eye of faith, a world where every thing is bright and glorious; where he shall be reunited to his friends—where sorrow and trouble cannot intrude, and where never-ending pleasures will reward the cares and troubles of his mortal pilgrimage. He approaches the scene of his hopes and wishes with a palpitating heart, and finds the portals of CHARITY thrown open to receive him, and the bodily pains of death are alleviated and cheered by the sound of the angelic host singing the anthems of heaven, and ready to conduct him to that place of rest, where he will wait with patience, in company with the spirits of other just and holy men, till all things are consummated, and the day of resurrection ushers in the eternal reign of the Messiah."

In the recapitulatory and supplemental Lecture, being a succinct analysis of the design of the preceding twelve, Dr. Oliver takes occasion once more to make a strong protest in favour of progressive Masonry in harmony with the requirements of the age; never forgetting the old maxim—"*Il faut être de son siecle, et les siecles ne reculent pas.*"

We have scarcely been able, within prescribed limits, to do all the justice to this the latest, but not the least important work of our respected Brother, that we could have desired, and that its pages so highly deserve. We are sensible of our inability adequately to express our sense of the deep debt of gratitude that all true Masons owe to the builder of so complete a Masonic edifice, of which this last work is (as he says), the coping stone. But as (for the moment at least), we close "the Symbol of Glory," (we shall return to it as often as we feel the want of a strengthening of our convictions and an enlarging of our sympathies), we cannot forget at how blessed a season we are inditing this feeble and halting testimony of a good man's labours. May his autumn of life be long, bright, and calm; and may the *winter* never come, save as an eternal Christmas within the gates of heaven.

E. F. J. P.

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CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

TO THE EDITOR.

Sydenham, November 14th, 1850.

SIR AND BROTHER,—When the next number of your journal appears, the Masonic season may be said to have commenced in earnest; for, on the advent of a new year, men are prone to consider not only their own position in the world, but likewise the prospects of those institutions in which they take an interest. I cannot but believe that this rule especially applies to Freemasons, besides which the London Lodges, and most of the provincial, either elect or install their rulers at the commencement of the year. My inducement to address you arises from a conviction that in the year 1851 more than ordinary responsibilities rest on the Masters of Lodges and influential members of the Craft. The Exhibition of the Industrial Works of all Nations will bring numerous Brethren to our land from distant parts of the earth. Let them find that Freemasonry and civilization, like twin sisters, go hand in hand; let them find us equally anxious for the prosperity of each of our charities, and only that difference of opinion existing amongst us with regard to the degree of support either ought to receive, which financial or other circumstances may fairly warrant. The 24th of February has been appointed by our esteemed Grand Master for a festival to be held in aid of our poor, aged, distressed Brethren; on which occasion it seems to me that the Craft at large, particularly the Masters of Lodges, and those who share the honours of our "noble Order," are called upon to make one grand effort to perfect the amalgamation of the Royal Benevolent Annuity Fund with the Aged Masons' Asylum.

It will, indeed, be a proud day for Freemasonry should an amount be collected sufficient for the *practical* amalgamation of the two charities, as we shall then be able to present to the world and to the foreign Brethren who visit us in 1851, the Masonic charities attached to the Grand Lodge of England "perfect in their parts and honourable to the builders."

Carpe diem ought to be our motto with regard to the aged. The young have the world before them. The laws of nature do not give us long the opportunity of soothing the sorrows of an aged man; let us, then, endeavour to complete the Royal Benevolent Institution for Aged Distressed Freemasons and their Widows at once, and if we prevent thereby even one poor Brother (who, on the close of life, through unavoidable circumstances of calamity and misfortune, is reduced to the lowest ebb of poverty and distress), from sinking into his grave unfriended and unheeded, we shall have our reward.

Be it remembered, that not either an annuity fund or an asylum can meet every case, but only such an institution as the Royal Benevolent Institution is sure to become if each object it has in view is properly and unitedly supported.

In saying so much for the aged, I cannot forget the claims of the young. Our schools for the education of the children of deceased and

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decayed Brethren are bright jems in the Masonic diadem, and deserve our utmost support. On the threshold of Freemasonry we are taught the advantages of education in the explanation of the working tools; to extend that blessing to those who otherwise might be left in darkness, is a duty as well as a privilege; but the Royal Benevolent Institution for the aged, at the present time especially, claims our assistance. For the young there is little to fear: those who care for the aged cannot forget them.

Hoping that all the Masonic charities will meet with more than ordinary support during the year 1851,

I remain, Sir and Brother,

Yours fraternally,

JNO. HODGKINSON.

TO THE EDITOR.

SIR AND BROTHER,—Until I saw the "Freemasons' Quarterly Review" last week, I had heard nothing of the hero rejoicing in the euphonious name of Trevilian, nor of his performances. I call him a hero, because he must be a *very* bold man who, in such a manner, would risk his reputation (if he have any), as a Christian and a gentleman, and, I was about to say, as a Mason, but that is a character which, fortunately, he repudiates; and, I presume, no Mason will claim him as a Brother. He must be a man of small judgment and less temper who could write in such intemperate terms and so dogmatically on a subject on which he is so totally uninformed. But I leave this *professed* Christian, *par excellence*, to your more able handling, as I wish to submit to your consideration a few remarks on a subject which appears to me to be but imperfectly understood amongst us.

Dr. Oliver, and other Masonic writers, have laboured, by ingenious argument, to prove Freemasonry to be a *Christian* institution. But, with proper deference to Brethren so much better qualified than myself to argue this subject, I must say that I have not been convinced by their reasonings.

Freemasonry may, shortly, be defined to be a social and charitable private society, acting upon, and entirely guided by, principles which are not only moral, but strictly *religious*, and entirely accordant with, and similar to, the purest principles of Christianity.

This definition, as it appears to me, expresses truly the nature of our fraternization, whilst it obviates those differences of opinion which prevail respecting it.

The argument, that it is a Christian institution, seems conclusively answered by our universal belief that it existed long before our Saviour's appearance; whilst to insist on its being so, would exclude from it not only a large number of Jews, who are zealous members of the fraternity, but all persons, of every nation, who do not profess Christianity, which would destroy its universality. If it is to be considered simply a Christian society, the experience of nearly 2000 years renders it more than a probability that it would soon become *sectarian*. It has for centuries past, and does still, include men of every clime and creed in one united brotherhood; but, in the event I am supposing, how many years is it likely that such a union would last? The foundation and superstruc-

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ture of Freemasonry are laid upon "the purest principles of piety and virtue," which are not only professed, but the practice of them is constantly and earnestly insisted upon as necessary to the formation of the character of a good Freemason through every department of our Order. In fact, Freemasonry would not be Freemasonry unless it were so. These principles, I am happy in believing, are not confined to Christianity, but are common to every other system which can be called religious. The accusation of its tending to promote Deism, is simply ridiculous, and proves nothing, except that the Solomon who made it was writing on a subject of which he knew nothing. If his object has been to secure himself a niche among the pious worthies of the present age, it is to be *hoped* that he had capacity to select some topic of which he knew *something*.

One of the distinguishing merits of Freemasonry is, that it is the only institution which has ever existed calculated to include the whole family of man in one common Brotherhood; and, although I believe, without hesitation, in the Christian revelation, I should look with great alarm at the prospect of Freemasonry being confined within the narrow bounds of any *one* religious sect; believing, as I do, that such a consummation would cause the final extinction, at no distant period, of an institution which has, hitherto, been of such incalculable benefit to mankind.

I remain, Sir and Brother,
Yours fraternally,
A P. M. of No. 472.

TO THE EDITOR.

1st John, chap. iv., ver. 7.

Sir and Brother,—We are not a little surprised at the lukewarm manner in which very many important matters of Lodges in the West Indies, holding from the Grand Lodge of England, are treated, when we read such vague rules laid down for their guidance as are contained in the Book of Constitutions: rules which are neither explanatory or in any way conducive to the welfare of the Craft abroad; one section is intermingled with another under different heads, and, ultimately, so clashing with each other as to render it utterly impossible for members of Lodges in the West Indies to define what is really meant. That it is a matter of difficulty for the Grand Lodge of England to frame laws suitable to its subordinate lodges in the "west," is probable; but, on the other hand, we do not see why, in being so incapable of doing that which is correct, it should in any way cripple the good efforts of our West Indian Brethren, who are just as zealous and as well drilled in the cause as Masons in Europe. We are free to confess, however, that the Constitutions, although faulty in these respects, are unintentionally so, and solely owing to a want of proper information on points suited to the locality. The question, then, will no doubt be: How are these to be obtained? and how are the grievances of the Brethren at so great a distance to be remedied? We at once meet the question, and strongly recommend the appointment of Provincial Grand Masters for different sections, as has been already suggested by a zealous and worthy Brother in one of

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the West India Islands, a Brother who, for true Masonic knowledge, accompanied by other acquirements, stands high.

What we mean of sections is this: divide the West India Islands into so many sections, care being observed as to their geographical position, and to each of these appoint a Provincial Grand Master. The self-same plan has been already brought under the notice of our excellent Grand Master by the Brother above alluded to. These Provincial Grand Masters will naturally open Provincial Grand Lodges, and will no doubt adopt measures for a proper supervision over the working of each Lodge appertaining to its section, whilst a stream of correspondence will flow from one Provincial Grand Lodge to another, and which cannot otherwise than tend to diffuse knowledge, perfect masters and members, and establish one uniform manner of working, which at present *is not the case.*

The plan proposed to the Grand Master, as we understand, by our respected friend and Brother, is to divide the West India Islands into four sections, in manner following:—

Trinidad District.—Trinidad, 2; Grenada, 1; St. Lucia, 1; St. Vincent, 1; Venezuela, 2.—Seven Lodges in this section.

Barbadoes District.—Barbadoes, 3; Demerara, 2; Berbice, 1; Tobago, 0; Dominica, 1.—Seven Lodges in this section.

Antigua District.—Antigua, 1; Montserrat, 0; Nevis, 0; St. Kitts, 2; Tortola, 0; St. Thomas, 1.—Four Lodges in this section at present.

Jamaica District.—Jamaica, 11! Honduras, 1; New Providence, 1; Curracoa, 1.—Fourteen Lodges in this section.

The plan deserves, in our opinion, immediate attention on the part of the Board of General Purposes, who, we trust, will view the expediency of the case as we do. Complaints are loud and heavy on the part of our West India Brethren, and we candidly confess, from all we have learned, that they are not without *just cause.* We shall, on a future occasion, return to the subject.

We are, dear Sir and Brother,

Yours fraternally,

"We Three."

TO THE EDITOR.

Bristol, November 22nd, 1850.

Sir,—In the remarkably interesting papers in the "Freemasons' Quarterly Magazine," Nos. 1 and 2, on the connection of Mediæval heraldry with Freemasonry, the ingenious writer asks, "Is not a chevron between three roses the acknowledged emblem of a Master Mason? If any M. M. doubt it, let him reverse his badge, and he will find that he bears on the clothing of his calling, in blue and white, a chevron between roses, two and one." The necessity for inverting the apron in order to produce the chevron, is a sufficient argument against the ingenious theory above cited; and the answer is, that the blue border to the fall of a Mason's apron is not a chevron; that the practice of ornamenting the original badge of the "skin of the lamb pure and undefiled," with a border of blue ribbon and the three rosettes of the same colour, is undoubtedly modern; that the original Mason's apron bears no

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heraldic marks whatsoever; and that the apparent inverted chevron now seen upon it is an accidental and not an intentional result.

There seems to be no doubt that the chevron really represents two rafters of a roof; and the idea connected with its original adoption as an ordinary of the shield, was most probably architectural. For the same reason it was doubtless given to the Company of Carpenters, and introduced into the arms of the Society of Freemasons—a chevron between three towers. Had its form been derived from the badge, the latter body would hardly have inverted it in their arms. It would seem that the Master Masons of the 15th century, finding the chevron in existence as an heraldic ordinary, having an architectural derivation, adopted it as peculiarly appropriate to themselves as architects, and that Masonry has derived the chevron from heraldry, not that heraldry has adopted it from Masonry.

I am, Sir, your most obedient servant,

N.

TO THE EDITOR.

THE VALLEY OF JEHOSHAPHAT.

DEAR SIR.—A few of the Brethren having expressed a difference of opinion with respect to the term "Valley of Jehoshaphat," as used in the Emulation Lodge of Improvement,* and some having gone so far as to assert that there is no such place, has induced me to offer the following by way of explanation, and in justification of its use:—

"JEHOSHAPHAT. The son of Asa, King of Judah, by Azubah, the daughter of Shilhi. At 35 years of age he succeeded his father, A.M. 3090, reigned 25 years, and died A.M. 3115. Also a son of King Solomon; also others."

"——— ——— Ιωσαφατ, *i.e.*, the Lord is the Judge."—*Peter Oliver's Scripture Lexicon.*

"——— ——— יהושפה, signifies, God judges, or the judgment of the Lord."—*Robinson's Biblical Dictionary, &c.*

"VALLEY OF JEHOSHAPHAT. This valley, which is also called the Valley of Kidron, because through it runs the brook Kidron, lies on the east of Jerusalem, between that city and the Mount of Olives."—*Ibid.*

"The Valley of Jehoshaphat," says a recent traveller, "exhibits a desolate appearance; the west side is a high cliff supporting the walls of the city, above which you perceive Jerusalem itself; while the east side is formed by the Mount of Olives and the Mount of Offence, thus denominated from Solomon's idolatry. Three antique monuments, the tombs of Zachariah, Jehoshaphat, and Absalom, appear conspicuous amid the scene of desolation. From the dulness of Jerusalem, whence no smoke rises, no noise proceeds; from the solitude of these hills, where no living creature is to be seen; from the ruinous state of all these tombs, overthrown, broken, and half open, you would imagine

* This Lodge is misnamed in your previous numbers. It is there called "the Emulation Lodge of Instruction," instead of the Emulation Lodge of Improvement. You will have the goodness to correct this in your future publications. S. B. W.

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that the last trump had already sounded, and that the Valley of Jehoshaphat was about to render up its dead."—*Chateaubriand's Travels in Greece, Palestine, &c.*, vol. ii., p. 38; *Stackhouse's History of the Bible.*

It appears to be an extravagant opinion that all mankind shall be judged in this valley, merely because Joel (iii., 2, 3) hath said, "I will gather all nations, and will bring them into the Valley of Jehoshaphat, and will plead with them there for my people.—Let the heathen be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the heathen round about." This signifies no more than the valley or place where the Lord shall judge and punish them, or, alluding to the word "Jehoshaphat," which signifies "God judges, or the judgment of the Lord," it may refer to the judgment which God will denounce and execute on his enemies. Now, when we say, "in the Valley of Jehoshaphat," we do not use it as a proper, but an appellative name, which denotes the judgment of God.

It would not be proper in this place to enter more fully into this subject, but as most of your readers will no doubt clearly understand what is here set forth, I trust a more lengthened explanation will be deemed unnecessary.

Yours fraternally,

S. B. Wilson, P.M.

Cadogan Lodge. No. 188, &c

TO THE EDITOR.

Sir,—Many of our Craft, from their position in life, must be readers of books of travel and historical and descriptive works of various kinds. If each were to make notes of what they read which appear to relate to Masonry, and send them to your Magazine, they would form a collection which those who have time to study these isolated facts might connect together and elucidate many points. Below are some of my notes, by way of example.

LAYARD'S "NINEVEH."

Vol. i., p. 110.—At Al-Hather all the stones are marked with either a builder's sign or have reference to some religious observance, and are found on most of the buildings of Sassanian origin in Persia, Babylonia, and Susiana.

Page 282.—The tomb of Sheik Adi, prophet of the Yezedis, on the lintels of the doorway are rudely carved a lion, a snake, a hatchet, a man, and a comb. He was told by Sheikh Nasr that they were not emblamatic ornaments, but merely the fancy of a Christian mason who repaired the tomb some years ago.

Vol. ii., p. 142.—Note on the rock-tablets of Bavian, near Mosul: in the description of them it says, "On the body of the king and in the centre of the writing, is an inscription *inclosed within a triangle;* I suppose a name."

LYNCH'S "DEAD SEA."

Page 159.—Town of Tiberias; Lake Tiberias; Palestine in 1848. The Jewish Sanhedrim of this town consists of seventy rabbis. The rabbis stated to him that controversial matters of discipline among the Jews all over the world were referred to this Sanhedrim.

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Page 219.—In their passage down the Jordan, Dr. Anderson, at the top of Wady Yales, found the remains of a wall, at the summit some large stones dressed to a face, and marked ///÷

Page 334.—In the ruins of Masada on the Dead Sea (believed to be built by Herod), a gateway with a pointed arch, the *keystone* and voissuras of hewn stone curiously marked with Greek delta-shaped figures, △; and others resembling the planetary symbol of Venus, ♀, some upright and some reversed; and others again with rude crosses and the unfinished letter ┬.

The name of the book and the paging should be given by all correspondents in quotations of facts, as it insures a ready reference to those who wish either to pursue the matter further or to authenticate the correctness of the reference.

Yours obediently, Lego.

TO THE EDITOR.

Dear Sir and Brother.—Some time back my attention was pointed to an article in the obituary of your valuable periodical, I think published last March, in which the degrees are mentioned that our departed Bro. Crucefix obtained in Freemasonry. I conceived at the time that those of your readers, not personally acquainted with him, may be led into error respecting his genuine opinions, and which I now find to be the fact, and therefore I communicate what I then intended, and to which from personal knowledge I can bear testimony. In April 1844, I became acquainted with our talented and highly accomplished Brother. The previous months I passed in Dublin where I heard of his Masonic fame, and received a letter of introduction from Bro. Counsellor W. O'Connor, who was then either Sovereign or P.S. of the Kilwinning Chapter of the Order P.G.R.C. held in Bro. Jude's Hotel in Grafton-street. On my arrival in London I called at Lancaster Place where he then lived, and accompanied him to his study, where, after his peculiar test and some conversation, I received an invitation to visit him as often as time would permit. At one of our conversations I mentioned the different degrees in the Order that I had received, amounting to fifteen!!! he smiled, and giving me a copy of the resolutions adopted in 1813, desired me to read the following particularly—"Remember," said he, "that those resolutions were adopted after the most diligent and strict scrutiny, by the *elite* of the best informed and consequently best qualified Brethren in the world, then assembled at Kensington by appointment, and subscribed to by the G.M.'s *Kent* on the one side, and *Sussex* on the other."

"Rule 2nd.—It is declared and pronounced, that pure ancient Masonry consists of three degrees, and no more—viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the Constitutions of said Order."

To those resolutions, said he, I have at an early period subscribed—to those I still adhere, and will during the remainder of my life.

I remain your's truly,

Cork. Richard Meara, P.Z.

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TO THE EDITOR.

SCOTTISH MASONRY.

SIR AND BROTHER,—However much it may go against the grain or our national pride to own it, as Masons we do nothing to keep up the dignity of the Craft, our Brethren are only opening their eyes to the fact, that we have lost the ancient place assigned to us as Scotch Masons by the Craft throughout the world, allowing correct working in the Lodges to give place to the pleasures of the refreshment-table, and the natural result has been carelessness and ignorance. We have boasted about our charitable Institution, and our charitable principles, far more than we have astonished the world by our practical illustration of those principles; and it is a question whether the *will* is inclined to carry out that virtue which we *profess* to admire. Our working is careless and imperfect, and very often gone about in a manner calculated to excite a distaste, and often a disgust, for our initiates. I have known many who never entered a Lodge after they were made Master Masons, of course *having received the three degrees in one night*, and it is not to be wondered at; the ignorance, not to say anything worse, is shameful. This is not as it should be, and we need not be astonished when we find that as Masons we are looked down upon by our English and Irish Brethren with contempt, and such will and must be the case until we throw off that mantle of self-esteem in which we have so complaisantly wrapped ourselves, and by energy, activity, and zeal, set about reforming our Private, Provincial, and Grand Lodges; that not only our Brethren in the South and West may appreciate and admire the change, but that the whole of the uninitiated may see displayed in our character, as Scotch Masons, the principles of brotherly love, relief, and truth. Reform is necessary in our Lodges. The term may be strong, but it is the only one consistent with truth that can be used. Many Brethren may not like such a phrase, still it must be *reform;* view it in whatever way we may, if we wish the Craft to prosper, it will not be by picking out set terms to laud our *venerable Institution*, or by praise of the intelligence of our *Masonic Parliament:* no; it must be by *reforming* our private Lodges, by *improving* the working, by *teaching* the office-bearers the duties of their respective offices; by *instructing* the Brethren in the principles of the Craft; by *using* the ballot most strictly in the admission of members, and being *careful* even then in the selection of those who are admitted, that they may reflect honour on our choice, and not bring discredit on the Fraternity, by giving one degree only at one meeting, and the other with an interval of at least a month; by paying more attention to true Masonry and Masonic principles than to the refreshment, which but too often accompanies Masonic meetings; not that I object to the latter if *properly conducted*, and with moderation; but as this part of the business has been conducted, it has been the means of deterring clerical and other Brethren from attending Lodge meetings, and prevented the exercise of charity—that virtue which is not practised, though it is ever uppermost in our mouths. These are the reforms needed, and until they are made we can hardly wonder at the ignorance which prevails in our Masonic Legislature, no less than in our private Lodges. There is no uniformity in one point or another, whether it be in opening or closing—entering, passing, or raising—or in the general

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management of the Lodges. Two are not to be found which work with any degree of uniformity; and it is this perfect freedom in our Lodges that has fostered carelessness, indolence, and produced the natural consequence of both, and ignorance in others. And whilst this is the case, any one must see that there is something wrong in the Grand Lodge of Scotland—that there is something radically wrong in the laws and constitutions, and in the subordinate Lodges. We need not be astonished that Brethren, through interested motives in this quarter, should have availed themselves of the opportunity which this circumstance has afforded, of improving their own private interests by their connexion with the Masonic Parliament of Scotland. Indeed we need not be astonished at what may take place in private Lodges, when it was only at the last meeting of the Grand Lodge that a perfect stranger gained admittance without a single question being asked of him, whether he was a Mason or not; and the Brother who informed me of this fact stated that it was mentioned openly at a meeting of a number of the Craft. This I consider a greater evil than even giving the three degrees in one night, or even in addition granting to favoured individuals the degree of Arch Mason on the same or on the following evening. But I have no intention of entering upon Arch Masonry; it is, happily, in a more healthy state than Craft Masonry.

Whilst such a state of laxity prevails in the Grand Lodge, need we wonder at the private Lodges? It is to the members of private Lodges, however, that we must look to correct the evils, and there is not a single member of the Order who wishes it to prosper, that may not render efficient assistance to repair the errors and correct the abuses that have crept in amongst us. Every one is entitled to give his opinion, and to impress upon the Brethren the correctness of his views. It may cost time and trouble; but is there any thing ever gained without time and trouble?

Let all the members of Lodges who are anxious to reform the Grand Lodge, look how they stand upon its books, and see that there are no dues to be paid up. Let them ask their Proxy-Masters and Wardens, if they have them, what is doing in the Grand Lodge, and how they vote; let them send motions to the Proxies, and ask whether they regularly attend the meetings of the Grand Lodge. Let the Lodges stir up their Proxies and get the use out of them. It would be very desirable to know the value of Proxy-Masters and Wardens. The opinion of many Brethren is, that *they are of no use whatever*. It is the duty of the Lodges, however, at once to test their value. And as I heard that at the last meeting of the Grand Lodge a Brother made a doleful lament, upon what he called the system of doing away with Proxies, from our Masonic parliament, I shall show the Lodges the value of their Proxies, as regular attenders at the meetings of the Grand Lodge. On the roll at present, we find 170 Lodges; this should give us 510 members in all. Now as there are a number of Wardenships vacant, to give them fair play we will take off 110. This will leave 400 *bona fide* Proxies, who of course must take a great interest in the affairs of the Grand Lodge. How do they attend the meetings? How many of them give their valuable time and able assistance to represent the interests of the 170 Lodges in the Masonic parliament, four times a year?—NOT THE FOURTH PART!—and I firmly believe that the average is considerably under 100—so much, then, for the value of the proxy system. The Lodges in the country do not know this. They are in a state of happy ignorance, which the Proxies here will most assuredly lend no

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hand to remove, by giving them information—and they need not expect to get any information from the Grand Committee. We get the information here because we are on the spot, and do not require the intervention of Proxies. Should a country Lodge, however, require it, let them write their representations, and the chance is that they will not obtain it, unless they pay for it to the Grand Clerk.

The Masons of Scotland ought to take steps to place themselves in a right position in the eye of the world; at present we are placed by our Grand Master in such a situation that at least some explanation is requisite. If he fail to set himself right with the Brethren and right with the world, by giving publicity to those letters which have been but partially published, as having been addressed to Prince Albert, it would be unworthy of the name of Masonry, were he to be continued at the the Head of our Order. We would fain hope that a satisfactory explanation may be given for the credit of the Craft.

One word more, and I have done. Let the Grand Committee alter their conduct towards the subordinate Lodges,—let them be more conciliatory,—let them give more information than they seem inclined to do, as there is a point beyond which even the most careless of the Lodges may cease to regard the Grand Lodge with that courtesy which she ought to receive from them, but which it is quite possible they may, from the conduct of those who manage her affairs, be very much inclined to transfer to one or other of the sister Grand Lodges.

I remain, yours fraternally,

FELLOW-CRAFT.*

Edinburgh, September, 1850.

TO THE EDITOR.

THE STATE OF MASONRY IN SCOTLAND.

Proverbs, Chap. xxiii. v. 20.

"It is useless to profess a knowledge of Freemasonry, if we do not frame our lives according to it. It is not enough to be acquainted with its doctrines and precepts, if we fail to reduce them to practice.—OLIVER.

SIR AND BROTHER,—Since I last addressed you, two important events have taken place here,—first, the Grand Lodge of Scotland have resolved that no Brother shall receive the three degrees in one night,—that there must be at least an interval of a fortnight between each—so far good; that blot, as it was called, is now removed from Scotch Masonry, and we are in a position to put ourselves right with other Grand Lodges if this resolution be faithfully acted up to. The second event is the festival of the Grand Lodge; circumstances in connection with both events are very much to be deplored. I allude to the conduct and behaviour of the Brethren on both these occasions, which was *at both meetings* most disgraceful, rude, and unmasonic, in the highest degree disrespectful to the chair, unworthy of Masons, and such as would not have been tolerated in any well regulated society. These are very strong remarks, and many Brethren may blame me for using them. The wound, however, must be probed before "the leech" can apply his remedy, and it is only

* The above letter was received too late for insertion in the last No. of the F. M. Q. M. & R.

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with the hope of doing service to the cause, that I feel it a duty to lay the conduct of Brethren open to the Lodges who send them to the Grand Lodge. Although I do not think our Grand Master is the most fit Brother to fill the chair, I consider it but right to give him praise where his conduct deserves it, and however much we may be opposed to him, his conduct at the last Quarterly Communication deserves credit. Nay, he deserves the thanks of the Craft for his aid in removing that "*foul blot*" from the laws and constitutions; and his conduct in the chair was very good, and would have been much better were the first principles of the Craft better understood by him. His explanation of the correspondence between himself and Prince Albert was very satisfactory, but that correspondence must be submitted to the test of publication, if he wish it to be complete, that all may judge. His conduct in the chair at that meeting, and in the chair at the festival, bore a striking contrast to that of many of the Brethren by whom he was surrounded. At the Quarterly Meeting, on the Master of St. Stephen's Lodge, rising to nominate a Brother for the office of Grand Master Mason, in opposition to the present, and to present a protest against the appointment of the Duke of Athol, signed by a number of Brethren in Aberdeen, a scene of tumult, noise, and riot commenced, mingled with cries of "shame," "put him out," and (mark the *well regulated* Lodge) *hissing!!* Any one who has witnessed the bearing of a well conducted body of Masons, could scarcely have believed it possible that Brethren should so far forget themselves, as to behave as they did. But what did one of these Brethren say there and then, when this tumult was reprehended?—"that they treated the Master of St. Stephen's Lodge *much worse in the Grand Committee,*" than in the scene here so feebly depicted, as taking place in Grand Lodge. The Grand Master endeavoured to maintain order, but in vain; he wished the protest to be read, but it was useless, his unruly friends did not wish it, and that was enough.

Now for the festival, that occasion when there should be nothing but fraternity, good fellowship, and moderation; how did it get on? "Splendidly," says one; "First rate, the Duke was there," says another. Read the remark of an English Brother who felt what Masonry is, and one who wishes it to be put in practice by its professors: "*I went there expecting to see how Scotch Masonry was conducted, and to enjoy a treat; but I never in all my life witnessed such a scene in any pot house; it was a low drunken affair;*" and he continues; "*I did not expect to find such toadyism as I saw, in any Lodge; the Duke appeared to look down upon the actors with pity.*" Such is an English Brother's opinion of the festival!

I will now give you my own; and I regret that it must run parallel with the above. The speeches in general began and were interlarded with such fawning, and sycophantish addressing of the chair, as made it most distasteful to the audience, and not less so to the Grand Master, who was *my Lord Duked* to an extent that would have gladdened the heart of "*Sandy Maclarren*" himself, had he been a witness of the proceedings; and again, there was noise and tumult to such an extent, that the Grand Master was forced to say that, "*he would leave the chair and never come back.*" The unfortunate Master of St. Stephen's was in this, as in the former case, the cause of uproar, but he was not allowed to be heard; by his independence and straight forward conduct, he had fallen under the displeasure of the Grand Committee, and therefore he was to be put down. Whether such conduct be Masonic, I leave the

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Craft at large to pass their verdict. I need not take up your space by giving you the speeches that were made by this learned Brother and those who followed him. Here you have the facts from which every Brother can draw his own inference.

I feel great pain in communicating these circumstances. It has not been done with a brotherly feeling, some will say. I communicate them to you because I consider it is the only method of correcting the evils which have parasitically taken hold of Scotch Masonry, which the Brethren throughout Scotland are not aware of, and can never be, unless they obtain information in this manner. We know it who are on the spot; but how very few are there who care whether the principle of Freemasonry be acted up to, or even be understood. Certainly the scene at the last communication and at the festival, would never be found in a just, perfect, and regular assembly; and if this be true, it necessarily follows that they can only be found in one of another description.

When the country Lodges are made aware of what is going on in Grand Lodge; when their opinion on this subject and the next is requested; when more defference shall be paid to them by their appearing in the persons of their Worshipful Masters and Wardens, than was the case with the Dalkeith Kilwinning Lodge, at the Quarterly Commuication, then we may expect Masonry to prosper. It is a farce to think that Lodges can respect a body at their head when that body does not act up to the principles of the Order, and is only careful about pounds shillings and pence. It is only by spreading information among the Country Lodges, that we can expect the body to be raised to a respectable position, and the motion that was carried in Grand Lodge, that the three degrees be not given in one night, will ultimately be most beneficial; that motion, if faithfully carried out, will restore the character of the Craft; but the supporters of that measure will do well to watch over it; it will require a long time to root out the prejudice which exists against *innovation*, and this fundamental rule, will be considered by many of the "*use*" and "*won't*" Brethren as an innovation, and a waste of time. Time will prove whether this rule be disadvantageous or not. It must have a fair trial, and in this city we are in a position to give it.

Our Lodges of Instruction, or Masonic Clubs, are striving to excel each other in correct working, for which they have adopted what is called the English system: why it is so called I am at a loss to discover. It is the system which England received from Scotland, and which our English Brethren, with that care which is characteristic of true Masons, have been careful to maintain in its purity; whilst we in Scotland, pleased and tickled by being considered at the head of the Craft, have sat down contentedly and patronised the refreshment part of the process—and by some means or other have forgotten the labour. I have no doubt that the Lodges in this city will feel the benefit of this movement, and that our Brethren will be able to demonstrate to the country Lodges that they are Masons, and at the same time own with truth that we have only copied their example. And if the country Lodges wish to carry out what they have begun they will require to continue their exertions; in many things they will get no assistance from us in this quarter, our interests are too much bound up in the Grand Lodge, and they must not sit down thinking that the process of reform will work like a charm. No, it must be by continued and active exertion—some definite plan must be marked out for operations—and if the arrangements are carefully made, there is no question of success. Let all country Lodges

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withdraw their proxies—if possible it would be far better for the Masters and Wardens to attend the Grand Lodge, but where this is not possible let the Lodge appoint a Brother of the Lodge, or any Brother that will take an interest in the matter, and let that Brother be careful who he fixes upon for Wardens. Then, as was suggested last year, fix a particular meeting of the Grand Lodge, say August, for the Masters and Wardens of Lodges and the Proxy Masters and Wardens to go to that meeting, and by having motions tabled at the previous meeting in May, they may wait the result with a sure but firm confidence. There is much to be done ere the Lodges obtain that influence which their own apathy has transferred to the hands of their Proxy-Masters. In order to obtain the proper power which is vested in the Lodges by the very principles of the Craft, the Proxy-Masters should be done away with; the Lodges should be represented by their own principal officers, and by all Past Masters who are paying members to the Lodge, as they, from their knowledge of the work, and the interest which they should have in the Lodge, are naturally fitted to be amongst the rulers of the Craft. It is perfectly absurd to suppose that a youth newly entered, passed, and raised, can be fitted by his experience to be a ruler. Yet this is constantly the case, and such is the proxy system!

Then there are complaints as to money matters. Are they managed in the most prudent method? We have two paid officers, when one is perfectly sufficient for the work. Let there be only one, and pay him well, and get the work well done. We have two offices, neither of which we can call our own; let us have one in a convenient part of the city, which we may call our own, where all Masonic business may be transacted. Again, the country Lodges cannot obtain information on the various matters to be brought before the Grand Lodge. After every meeting of Grand Lodge a circular ought to be transmitted to each Lodge, giving an account of what has been done, and what motions are tabled for the next meeting, with a statement of the funds, and how their representatives voted, and many other particulars which would naturally interest the Brethren. If this were done, it is scarcely possible that such irregularities as those which took place at the last Grand Lodge meeting and Festival should occur. Correct working and discipline would put a stop to hissing and noise, and those only would be censured who break the laws. That improvement may progress is the ardent wish of

Yours fraternally,

FELLOW-CRAFT.

EDINBURGH, Dec. 1850.

[The present state of Masonry in Scotland as detailed by the above letters, is anything but satisfactory. We give this "communication" as we have received it, without being answerable for its statements, and leaving them to stand or fall upon their own merits. But, at the same time, we are bound to say that we have it from unimpeachable authority,—from a Scottish Brother who has long dissolved his connection with the Craft, on account of the inconsistencies above related, and (who is unacquainted with the writer of the above letter)—that such is its present condition in Scotland, that it is much more creditable to be known NOT to be a Freemason than to be one. The termination of Lodge meetings are constantly disgraced, he says, by rioting, confusion, and drunkenness, and the Order is consequently at a discount. There must be something rotten at head quarters that such things should be allowed. Although

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we, as English Masons, have often occasion to deplore the noise at our Festivals, yet it cannot be said of any one of our Lodges that they tend to disorder. On the contrary, it is the universal remark of those who watch for our halting, that the breath of slander, and the tongue of evil report, cannot be *justly* raised against us. The eyes of English Masons are directed to Scotland. We are rejoiced to hear that reformation has begun its work. But till this foul reproach be entirely wiped away, there can be no hope of uniformity of ritual, or progression of order,—no real amendment, or positive vindication of true Masonic feeling and practice, and no prospect that the Grand Lodge of England can act in similar concord and harmony with Scotland, which happily exists, in bonds of the warmest amity and brotherly love, between itself and the Grand Lodge of Ireland.—Ed. *F. M. Q. M. & R.*]

Obituary.

MEMOIR OF ROBERT THOMAS CRUCEFIX, *LL.D.* P. G. D.

BY THE REV. G. OLIVER, D. D., PAST D. G. M. MASSACHUSETTS.

THIRD PAPER.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he regards truth, let him expect martyrdom on both sides."—De Foe.

"Nothing extenuate, nor ought set down in malice."—Shakespeare.

The biographer who undertakes the arduous task of recording the particulars of a hot dispute, while the chief actors in the controversy are living, may calculate, even if he uses the greatest circumspection, on exciting unpleasant sensations in the mind of one party or the other; and should he have the good fortune to escape the extreme consequences mentioned by De Foe, he may not succeed in steering a course which is decidedly acceptable to either. Accordingly I entertain a lively consciousness of moral danger in attempting to explain the occurrences which took place about the year 1840. But the responsibility must be incurred, for they form an epoch of absorbing interest in the life of Dr. Crucefix: and I am content to venture the risk rather than suffer the actions of so useful and good a Mason to remain unrecorded. I appeal, therefore, to the kind indulgence of my readers, if I should unfortunately fail to give satisfaction to the chief parties implicated in the dispute. By adhering strictly to the terms of my motto, and advancing nothing but what may be verified by ample authority, I may at least hope to escape censure if I do not merit commendation. And if, in any instance, the memoir should be devoid of perspicuity, it must be attributed to a want of authentic materials, and not to premeditated design or culpable neglect.

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In the course of this eventful year many circumstances occurred of such a delicate and doubtful nature, that however correct the principle from which they emanated, prejudice arrayed them in such adverse colours, as to produce a diversity of opinion amongst the Craft according to the peculiar views of individuals, or the light in which they were placed by the influence of party feeling. That the genius of Dr. Crucefix was not estimated at its full value, will, I believe, be conceded, now that the tomb has closed over him, even by his most determined opponents; although, during his life, they were unable or unwilling to comprehend the vast designs by which Masonry was to be ennobled, and its holy principles promulgated throughout the whole length and breadth of the land. The extensive grasp of intellect which he displayed on the various subjects that were placed before him, will be admitted when every selfish feeling shall have passed away; and his memory will doubtless be honoured with a niche in the Temple of Fame commensurate with the blessings which the Craft has actually derived from his herculean labours. The results of those labours are before us: The Asylum is an existing reality, and the Fraternity are in the actual enjoyment of its benefits. There it stands in all the pride of decorative architecture—an honour to Masonry throughout all time—an enduring monument to perpetuate the activity and zeal of Dr. Crucefix, whatever might be his errors or those of his opponents, and whatever disadvantages might be predicated from its erection. And a cenotaph ought to be placed here by the subscribers, containing a short inscription, like that on Sir Christopher Wren's monument in St. Pauls.

ROBERTUS THOMAS CRUCEFIX; LL. D.

Qui vixit non sibi sed bono publico.
Lector, si monumentum requiris,
CIRCUMSPICE.

He is gone to a place where controversy is at an end; where the wicked cease from troubling and the weary are at rest. Peace to his ashes!

——— Qui prægravat artes
Infra se positas, extinctus amabitur idem.
HOR.

We will now endeavour to trace the process by which his labours were consummated.

It may be difficult to ascertain by what minute steps Dr. Crucefix became unpopular with the ruling powers of the Order. Some incipient offence had undoubtedly been given, trivial perhaps at its origin, but producing serious consequences. I have bestowed much pains in the research, and the following is, I believe, an accurate statement of the facts. It appears that in 1838 Dr. Crucefix had

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suggested the formation of an institution to be called the Ark Life Assurance Society, which should be chiefly applied to the mutual benefit of the Craft; and at one of the meetings of the Directors after it had been organised, the Doctor was requested to conduct the correspondence. As this promised to be a laborious and weighty undertaking, he was desired to state to the meeting on what terms he was willing to incur the toil and responsibility of the office. Being pressed to name his remuneration, he at length complied with the reiterated intreaties of the board, and his demand was considered so reasonable, that a resolution to the following effect was unanimously agreed to.

"Resolved—That the services of Dr. Crucefix, in suggesting and materially assisting in the formation of this society, and in extending its interests, more especially throughout the provinces, have been and are most important; this meeting do therefore strongly recommend that those services be secured by requesting him to accept a remuneration upon the following scale, viz., 100*l.* per annum; to increase, with the progress of the association, up to 400*l.* per annum, as a maximum; and that, should his demise take place before that of Mrs. Crucefix, and within five years, she should receive 100*l.* per annum, for life."

Some months subsequently to the passing of this resolution, owing to certain misunderstandings which I am unable to explain, the board issued a prospectus, to which was appended a version of the above facts, which placed the Doctor before the public in such an equivocal position, as could not fail to be extremely painful to his feelings. The directors said, "If it was one of the original principles of the society that directors were to make money by their offices, there certainly has been, so far, an abandonment of a principle. Bro. Crucefix was connected with the society at the time when this original principle seems to have been considered by him in force, and he appears to have been disposed to carry it out to the fullest extent."

This view of the case appears to be a mis-statement based on truth. *Dr. Crucefix was not a director;* and by omitting to say a word about the onerous duties which he had undertaken on behalf of the society, for which the remuneration had been awarded, it gave a false colouring to the transaction, which was calculated to operate greatly to his discredit. And it did so operate. His enemies seized with avidity on the most unfavourable points, and brought them to bear on other matters, which told fearfully against him till they were officially contradicted. And even then the impression was difficult to erase. The French say, l'utile secret, que de mentir à propos. In the case of Dr. Crucefix, the effects of this absurd fiction were never totally eradicated. There are those who believe it to this day, and will bear the unfavourable conviction to their graves. He himself thus speakes of it, "With deep

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regret, we observe that among several of our Order, there has been elicited a tendency to the forgetfulness of our sacred principles, which, unless counteracted by severe reflection on their part, will tell sadly against them. We do not go the length that some do in looking upon this misconduct as a new feature in the morals of our Order; for its principles denounce, in the strongest terms, the violation of decorum. What we allude to is, a growing permission to the encouragement of scandal and slander, which has been put forth by the unworthy, and for unworthy purposes, in low, vulgar, and defamatory papers; wherein the noble and high-minded, the ardent, the generous, and the benevolent, have been attacked with an unholy malignity. As a moral lesson the passing circumstance may not be without its value. Vice in its deformity may prove the best incentive to virtue, to those who have the moral courage to face the monster, and can turn from its pestilent breath to the mild aspirations of Freemasonry."

From this moment there was a current of prejudice at work which proved peculiarly unfavourable to the doctor; although he spent much time, and used the most unwearied exertions to promote the benefit of all the Masonic charities without exception. But even these benevolent labours were converted into a pretext for calumny and persecution. Petty foibles were magnified into crimes, and incautious omissions assumed the form of active misdemeanours. It is quite clear from his letters that Dr. Crucefix never relinquished the hope that H. R. H. the Grand Master would abet the scheme of an Asylum for Worthy Aged and Decayed Freemasons with all his influence, when he had sifted the prejudices which had been excited against it, and found them hollow and insincere, until he had publicly declared himself inimical to its erection, in a letter to Brothers Crucefix, Bell, M'Mullen, and Watkins, which was dated August 26th, 1839; and the Grand Lodge had originated, on its own responsibility, a similar plan exclusive of the building. It was then that the first note of an organised opposition to Dr. Crucefix and his project sounded in his ears.

At the Grand Lodge in December, when the Duke of Sussex was nominated as Grand Master for the year, Dr. Crucefix declared most unequivocally his Masonic allegiance, and also expressed on the part of those who agreed with him in the general exercise of privilege, that they considered loyalty to the Masonic throne to be the key stone of their duty; and yet, at the same Grand Lodge, a printed paper was placed in the hands of the members present, and circulated freely in the provinces, denouncing the Asylum under the title of "The Workhouse Question," and stigmatized it as a *job* for personal aggrandizement, and accused Dr. Crucefix of disloyalty. The author stated his conviction, with an oblique insinuation at the doctor, that "we have a strong suspicion that

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this Workhouse question is to be made use of for political purposes. We know the peculiarity of our Masonic organization; we know how important an instrument that organization would be for a political adventurer, seeking admission to the highest power in the government; and surely the deposition or resignation of His Royal Highness would (apparently undesignedly) make way for that adventurer. The question then is, will you be such mean and dispicable animals as to pander to any man's personal ambition? Perish the thought!"

The document was signed Caveac, 205, and was traced to a Bro. Jackson, a member of that Lodge, who at once avowed himself its author. It will be but an act of simple justice to Dr. Crucefix to add that at a special meeting of the Craft, the document was pronounced "false and scurrilous" by eighty-four Brethren out of eighty-six who were present. In reply to this decision, Bro. Jackson followed up his attack by preferring a series of substantive charges against three distinguished Brothers, Crucefix, Wood, and Stevens, founded on some indiscreet words which had been inadvertently suffered to escape them during the altercation with him at the above meeting.

What motive Bro. Jackson could have for such a proceeding it may be difficult to conjecture. Certain it is that he succeeded in creating much confusion in the Craft, without any corresponding benefit; and his interference affected the most exalted personage in the Order; for after these public charges, the Grand Master had no alternative, in justice to the accused Brethren as well as to himself, but to institute a grave enquiry into the truth or falsehood of the allegations, in order to afford the accusers an opportunity of proof, and the accused the means of vindicating themselves from imputations which affected their reputation as consistent members of a Fraternity whose chief characteristic is Brotherly love. Perhaps it would have been more honourable to Freemasonry if the subject had been permitted to slide quietly into oblivion. A different policy, however, was pursued, and the matters in dispute were submitted seriatim to the deliberations of Grand Lodge, on the memorial and complaint of four Brethren, who grounded their charges on the information afforded by Bro. Jackson.

These charges, in substance, were, that "Ald. Thomas Wood, attorney, repeated most disgusting falsehoods and scandalous insults against His Royal Highness the Grand Master; that Mr. Stevens made a speech in which he said that His Royal Highness is no gentleman, because he had declined receiving a deputation, and imputed King Craft, that is deception to the Grand Master; and that Dr. Crucefix, a Past Grand Deacon, the Chairman of the meeting, did not, as in duty bound, check or call to order the speakers; but, on the contrary, gave them his sanction and countenance."

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A meeting of the Board of General Purposes was convened on the 28th January, 1840 to examine into the truth of these allegations, and Brothers Wood and Stephens emphatically pronounced them to be untrue. Bro. Crucefix, when called on for his answer, replied, that "he thought the Board had travelled out of the record, in ferretting him out as an accessory, before they had proved the charges against the principals. That his position as Chairman had been most difficult; and his best solace was, that he had concluded the business of that evening with as much satisfaction as circumstances permitted. In fact, that parties prosecuting should change with the accused, as the whole of the disturbance complained of, was owing to their unmasonic conduct. Nevertheless he stated his willingness to meet the charge, provided the case was honourably proceeded with; but that he should except to two members of the Board, by reason that as they had publicly declared their belief in the truth of the charges, they were disqualified from sitting in judgment, and he was not safe in their hands. He also adverted to the fact, that he could except to several other members of the Board, owing to certain well-grounded causes; and even to the President himself, from his general unfriendly bearing towards him (Dr. C.) in Grand Lodge, but he would trust his honour, nevertheless, to the President's high-mindedness."

We have nothing to do on the present occasion with the further proceedings against Brothers Wood and Stevens; the former was pardoned, and the latter suspended from all Masonic privileges for three calendar months. Our business is with the case of Dr. Crucefix. Every one who had the happiness of his intimate acquaintance at that period can testify, that he had not the slightest feeling of disrespect for the Grand Master, of whom he always spoke in a manner which was highly honourable to his feelings as a man and a Mason. And it is a question whether he would not have secured his own peace of mind, and the dignity of His Royal Highness more effectually, by imitating the prudent conduct of Alderman Wood, in making "a qualified declaration to the Board." But Dr. Crucefix acted on a higher principle. He knew himself to be guiltless of the charges brought against him, and was determined to suffer the extreme penalty of Masonic law, rather than falsify the truth by confessing and making himself responsible for a fault he had never committed.

He himself spake calmly and deliberately on the subject, and used no recrimination against those who had originated the charge against him. "The Treasurer of the Asylum," these are his own words, "is among those who have fallen under displeasure: his crime is attributed to his not having interrupted two Brethren in their remarks at a meeting of their institution, at which he presided as chairman; the charges grew out of some disgraceful circumstances that will probably, hereafter, be more fully entered into. How short-sighted, however, are some folks! they would

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have had a Chairman be the ringleader of confusion, instead of being the calm observer of decorum. The Treasurer, however, on promulgation of the sentence against him, immediately resigned his office, and a special meeting was called. Did any of the complainants attend to face him? not one! He was unanimously re-elected to the office, which he thankfully accepted, as an indication that his conduct was approved; and the other two Brethren received the warmest expressions of kindness from the meeting."

It would be invidious and unnecessary, in this brief abstract of the Masonic life of Dr. Crucefix, to enter into all the multifarious examinations and cross-examinations which attended his case. Suffice it to say, that after a full hearing, the Board "Resolved unanimously, that it is the opinion of this Board, that the charges made against the W. Brother Robert Thomas Crucefix, P. J. G. D., for not checking or calling to order at the meeting on the 13th of November, 1839, at Radley's Hotel, the W. Brothers Alderman Thomas Wood and John Lee Stevens, when those Brethren were making observations and using language disrespectful to His Royal Highness the M. W. Grand Master, are fully proved. Resolved unanimously, that the W. Brother Robert Thomas Crucefix, P. J. G. D., be suspended from all his Masonic functions and privileges for the term of six calandar months. By order of the Board, William H. White, G. S."

Dr. Crucefix was equally surprised and displeased at this result; but he wrote to me saying; "The annals of the Grand Lodge have recorded my suspension; but the ancestry of my mind is not thereby polluted—nor will I permit myself to be self-haunted by this unexpected result." When Alexander was told that some one had reviled him, he replied, "It is better to be evil-spoken of than to do evil." The feelings of Dr. Crucefix, however, were wounded, as appeared from subsequent events; and we are not surprised that he should speak sharply on the sentence pronounced against him. Such a proceeding *quoad hoc* would not have excited any unpleasant feeling. But, unfortunately, he went farther, and laying aside his usual prudence, he gave new cause of offence, by the unguarded expressions in which he vented his indignation, in a detailed account of the proceedings published in the pages of the "Freemason's Quarterly Review." Under the influence of excited feelings, he also imprudently penned a letter to the Grand Master which would have been better unwritten, because, in that document his habitual respect for the chief ruler and governor of the Craft was abandoned; and he thus armed his enemies with a power which they would have sought in vain throughout all the previous proceedings. He had hitherto suffered nothing in the opinion of the Fraternity; although, on his suspension, he had deemed it expedient to resign all membership with the Craft. Addresses of

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condolence were forwarded from many Lodges both metropolitan and provincial. His suspension occurred on the 10th March. On the 25th of the same month he was re-elected Treasurer of the Asylum; on the 30th of April he was elected on the House Committee by the governors of the Female Charity; and at the ensuing ballot for Auditors, the name of Dr. Crucefix appeared at the head of the list.

He was at length cited before a Board of General Purposes to be holden at Freemasons' Hall, on the 18th July, to answer the new charges which would then and there be preferred against him. This summons Dr. Crucefix refused to obey; stating that, "Having given up all membership in English Craft Masonry, I deny the power of the Board of General Purposes to call me to account in any way whatever; and I therefore decline, upon this ground, attending on that Board, as summoned by a letter from the Grand Secretary, under date of the 11th instant; and as peremptorily summoned, by a second letter, from the same party, under date of the 18th instant."

On this refusal a communication was made by the Grand Secretary to the Grand Registrar, as President of the Board of General Purposes, that it was the pleasure of His Royal Highness that "Proceedings be adopted for the preservation of order in the Craft, and for the maintenance of that subordination which is so essential to be observed in all regular communities which are governed by laws, and by no one more particularly than by the great body of Masons." The Board accordingly assembled, and after mature deliberation arrived at the following result. "That the letter of the W. Brother, Robert Thomas Crucefix, P. J. G. D., was a false, scandalous, and unwarrantable attack on the character and conduct of the M. W. Grand Master, as the head of the Craft. That the publication of the proceedings of the Grand and other Lodges in the 'Freemasons' Quarterly Review' of the 30th June, 1840, and of other proceedings detailed in it, is a gross violation of the constitutions of Masonry. That Robert Thomas Crucefix is guilty of offences against the laws and constitutions of Masonry, in the particulars above referred to, of so flagrant a nature, as to call on the Board of General Purposes to make this Special Report to the Grand Lodge, as the case in the judgment of the Board of General Purposes requires the expulsion of the W. Brother, Robert Thomas Crucefix, from the Order, by the Grand Lodge, to which body all this is humbly submitted."

This recommendation of the extreme penalty of the law was severe, and could scarcely be justified by the position which the parties occupied; the one being the highest Court of judicature possessed by the Craft, except the Grand Lodge itself; the other an excommunicated person, equally powerless and of no account in Masonry, having resigned his grand office, and his membership to every English Lodge on whose rolls he was registered as a Mason.

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We are quite willing to believe that the Board were sincerely pursuaded that they had faithfully discharged their duty to the Grand Lodge, and to the Craft in general, by thus pronouncing sentence on a discarded Brother; because as he had refused to obey their summons, they were bound to consider him as contumacious, and in the absence of his justification, to judge conscientiously on the *ex parte* evidence which lay before them. Although Dr. Crucefix positively declared in his defence before the Grand Lodge that, "as regarded the Board of General Purposes, he was so convinced that the sentence was contrary to the evidence, that in the presence of God and the Grand Lodge, he could not too emphatically declare his conviction that if the evidence had been read the Grand Lodge would have arrived at a totally different conclusion."

But the question imperatively forces itself upon us, whether it would not have been more in accordance with the benignant principles of the Order, to have reclaimed him as a friend, and reunited him to the fraternity in brotherly love, rather than to treat him as an inveterate enemy, and to make him such by an irreclaimable anathema. It was the advice of Terence never to use compulsion till every mild expedient had failed. *Omnia prius verbis experiri, quàm armis, sapientem decet.* Happily for the well-being of Masonry, his Royal Highness the Grand Master, whose comprehensive mind, divested of prejudice, saw the whole transaction in its true light, and the probable consequences which might result from an injudicious step; and impressed with the divine maxim, "Blessed are the peace makers," followed this course; and his benevolent interposition at length healed the wounds inflicted under the influence of party spirit, and restored the peace and harmony of the Craft.

The final scene of this memorable contest was enacted on the boards of the Grand Lodge on the 30th of Oct., 1840; the Marquis of Salisbury, D. G. M. on the throne. Dr. Crucefix appeared to show cause why he should not be expelled the Craft in pursuance of the above recommendation of the Board of General Purposes. There was a slight demur about the proper clothing in which it would be expedient for Dr. Crucefix to appear, as he had renounced all connection with Craft Masonry. It was decided by the D. G. M., who acted for his Royal Highness, that he should wear the costume of a Past Grand Deacon; and from this circumstance there can be no doubt but the Grand Master had issued instructions to restore the doctor to all his Masonic honours and privileges. Accordingly, during the long continuance of this painful investigation, and amidst all the indications of hostility which characterised a few of the most violent of the doctor's opponents, the D. G. M. acted with the utmost courtesy and kindness to all the parties concerned, but with a determination to promote those high and ennobling qualities of Masonry—peace, harmony, and brotherly love; and his conduct

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on the throne was applauded even by those who publicly expressed themselves disappointed at the result.

It will be unnecessary to open wounds which have been long closed, and, therefore, I omit Dr. Crucefix's defence, at the conclusion of which he tendered an apology for the letter addressed to his Royal Highness the Grand Master, expressing sincerely and unequivocally his regret at having ever written it; and also for publishing the proceedings of the Grand Lodge, held on the 3rd day of June, in the "Freemasons' Quarterly Review;" "and trusted that his honest admission of error would not impair his reputation as a Mason, or his views of Masonic polity." The apology was accepted; and the following amendment to the motion for expulsion was carried amidst the acclamations of a majority of the Brethren present.

"Resolved that Bro. Dr. Robert Thomas Crucefix having written the letter to his Royal Highness the Grand Master, and published the proceedings of the Grand Lodge in June last, under great excitement, and believing himself to be innocent of the charges which had been made against him, and he having apologised for so doing, it is not expedient that the Grand Lodge should proceed any further in the matter."

The questions—Whence did the hostility against Dr. Crucefix originate? What was its real object?—And how did he bear the infliction? might be, with great propriety, discussed in this place; but I must decline the task, and leave these important inquiries for the decision of some future historian, who, being exempt from all individual feeling of either friendship or enmity to any of the parties concerned, may freely and justly speculate on the facts and pronounce a correct judgment without partiality or respect of persons. I shall merely insert a letter which I received at the time, as it contains his own reply to one of the above questions.

"London, 4 Jan. 1841.

"To the Rev. Dr. Oliver,—I had intended, my ever dear friend, to have devoted a few minutes to general explanations, as soon as I could find myself sufficiently clear headed to do so; but your kind lines oblige me to anticipate such intention, and it is, perhaps, best as it is. The plain truth is that this persecution has so very seriously impaired my health, that I may probably be compelled to retire for a time even from professional duty; and as the F. Q. R. not only requires mental exertion, but a freedom from pains and penalties; so it became absolutely necessary that I should relieve myself from the responsibility, which has now fallen upon the shoulders of a Brother whose *incognito* will preserve him from those severities that have so unsparingly been inflicted on me. To you I freely confess my hopes that you will not desert our cause. I have a perfect conviction that all my contributors will continue at their post; and I propose to receive their papers myself and forward

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them to the editor, or to use them by transcript. So that, my dear doctor, I have merely vacated a post of honour that I may be, if possible, of still more use to Masonry. You kindly allude to Christmas and my wife—we never passed a duller time—but there is hope in the change, and we look forward to the new year in contrast with that which is just gone by. With a grateful sense of your friendship and support, &c., &c.

R. T. CRUCEFIX.

(*To be continued.*)

NOTE.—Dr. Oliver would be obliged to any Brother who would favour him with the loan of "Preston's State of Facts, 1778," for a few weeks. It may be forwarded either to him direct, or to Bro. Spencer, 314, High Holborn.

BRO. JOHN LANE, *D.C.L.*,

Died October 25, Aged 37 years. Bro. Lane was initiated into Freemasonry in the Alfred Lodge, No. 425, March 5, 1833, and served the office of Inner Guard, in 1834. He joined the Apollo Lodge, No. 460, in 1841. He also assisted in the re-establishment of the Prov. G. Lodge of Oxfordshire, on the appointment of Lord John Churchill, in 1841, to the office of Prov. G. M.; the Prov. G. Lodge having lain dormant since the death of Lord Saye and Sele. At this time Dr. Lane was appointed Prov. J. G. Deacon.

In 1841, in conjunction with Bros. Rev. W. H. Cox, Rev. G. F. Thomas, W. Lane Fox, Ralph Fawcitt, Wm. Thompson, and others, he founded the Churchill Lodge, No. 702, at Henly-on-Thames, Oxon., and served the office of W. M.

He was exalted in the Alfred Chapter, No. 425, and served all the offices, including that of First Principal, and rendered much service to it.

He was a member of the Mount Moriah, and other Lodges, in London, and served the office of W. M. in the Mount Moriah.

He was a member of Queen's College, in the University of Oxford and proceeded to the degree of D.C.L.

It is with no ordinary grief that we record the death of Bro. Dr. Lane. Although he had been but little occupied with the duties and claims of the Order during the last two or three years, he yet continued to admire its precepts to the last hour of his life. He commenced his career with bright hopes, and brilliant prospects. Alas! they were suddenly overcast, and, as with many others of the human race, misfortune had such an effect upon a too sensitive mind, that he sunk under a weight which hastened him to an early and premature grave. We had hoped for his assistance and exertions in carrying out this publication. Ill health prevented the accomplishment of his wishes and our own. He has now passed this "life's fitful fever;" but though his presence is no longer with us, he will be long remembered as one, who took an active part in the proceedings of Grand Lodge, and sought, not always wisely, but invariably with good intentions, to promote the welfare of the Order.

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CAPTAIN R. W. L. L. MURRAY.,

Died 2nd Nov. 1850, at his seat, West Felton Hall, Shropshire. Captain Murray was born 22nd Dec. 1780, was educated at Westminster and Cambridge, was in the Royal Manx Fencibles during the rebellion in Ireland, and under the Duke of Wellington in the whole of the Peninsular campaign, for which he was honoured with the Queen's medals. He went to Sydney, New South Wales, in 1816, and was appointed assistant police magistrate, &c. In 1821 he went to Van Dieman's Land, where he remained till the year 1847. Captain Murray was the father and founder of every Lodge and Chapter in the island of Van Dieman's Land, and nearly every Mason in the Colony was either made by him or by the Masters whom he had initiated and instructed in Masonry. He had been for nearly fifty years before his death an installed Master, and possessed high registered rank in the Craft. It was upon his application and recommendation that the warrant of the first and every succeeding Lodge and other Masonic body in that island were obtained from the Grand Lodge of Ireland, of which he was a strenuous supporter, having for many years kept up an active correspondence with the Grand Secretary and Grand Master, his reports of the state and progress of Masonry being highly esteemed and acknowledged by repeated votes of thanks in open Lodge. There is no doubt that he would, from his zeal, state in the Craft, and influential position in the colony, have been made Provincial Grand Master for Australia, had not the M. W. G. M. the Duke of Leinster, set his face against making such officers out of Ireland. The Lodge which Captain Murray first formed in Hobart Town, the Tasmanian Union Lodge, has recently received its first warrant, and is acting now under the Grand Lodge of England, being No. 781 on the registry. No man endeavoured to act more strictly in conformity with the principles of the Craft than did our deceased Brother, and no man was more generally and universally esteemed. And this is the more creditable to him, because, as the founder of the press, and the talented editor of the first newspaper of the colony, which was long known in all parts of the world as Murray's Review, and while conducting publications which succeeded it, he was necessarily brought into collision on political, local, and general topics with many parties. His prudence, temperance, brotherly love, and truth, enabled him, however, to make friends even of his political opponents, and to render himself alike esteemed in public and private life. He has left, as his successor in the Craft, his son, Bro. Darcy Murray, the editor of the Cornwall Chronicle, Launceston, Van Dieman's Land, and it is to be hoped that the mantle of his worthy father will have descended on him, and the jewels, services of plate, and numerous testimonials of respect received by his father will stimulate him to tread in his footsteps.

BRO. CHARLES CLIVELEY.

Died Dec. 3rd, at Bristol, after a few hours' illness, aged 52. Bro. Cliveley was well known as a man of strict integrity and of unblemished honour. He was equally an ornament to society as to Freemasonry, and his sudden death will be deplored by all who knew him and valued his friendship.

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COLLECTANEA.

WAS GEN. TAYLOR A MASON?—We have been frequently asked if the late President was a member of the Masonic Fraternity. We have seen it stated that he was the Grand Master of the Grand Lodge of Louisiana, at the time of his death! and some of our Brethren have been led into unpleasant dilemmas by assuming that he was a Mason. To prevent a recurrence of similar mistakes, and that the Institution may not, through inadvertence, or for the want of the proper information, be exposed to the charge of assuming what does not rightfully belong to it, we feel called on to say, that *Gen. Taylor was not a Mason.* When the direct question was put to him by a friend at Washington, his answer was, that he had always entertained a favourable opinion of the Institution, that many of his personal friends, and officers of the army with whom he had been associated, were Masons, and that he should probably have been one himself, had not so much of his time been occupied in camp duties, or had he been more favourably circumstanced to avail himself of the opportunity of joining a Lodge; and added, "I would do so now, but have got to be too old." We may not have given the precise words used by the late President in the conversation referred to, but we are sure they are in substance as they were communicated to us by the Brother who was a party to the interview, which took place soon after the inauguration in 1849.—*Freemasons' Monthly Magazine.*

SUBORDINATION.—Subordination to the legally constituted authority is a cardinal virtue which should govern every good Mason who has the best interest of the Institution constantly in view. And so should every subordinate Lodge be governed in like manner, by the same spirit of subordination; for it would be a matter of impossibility for our glorious and time-honoured Order to exist for any considerable length of time without complete subordination in all things to the Supreme head of the Fraternity. If the officers and representatives of that Supreme head (who all go out from the subordinates) commit errors in the management of its affairs, or infringe upon the constitutional rights of any, the evil can easily be remedied by those who are subordinate to it, by electing and sending such representatives to said body, as are known to have correct views upon the question in dispute. It will not justify, by any means, any one in committing "violent and riotous acts," which are calculated to bring the Masonic Institution into disrepute, because the officers and members of Grand Lodge adopt laws and regulations which conflict with our views upon the subject.—*Ibid.*

INTERESTING ANECDOTE.—Professor Lawson, in a recent lecture before McMillan Lodge, at Cincinnati, related the following circumstance which occurred at the battle of Buena Vista:—"In the ever memorable and almost unequalled battle of Buena Vista, a scene occurred which, although unknown at the War Office, and untold by the public prints, yet there was no event connected with that wild and fearful struggle more worthy of record. During the fiercest of the fight, while

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the storm of battle raged in its wildest fury, and the engines of destruction dealt out death on every side—when foemen fought hand to hand and sunk in deadly embrace, a young man belonging to the 2nd Kentucky Infantry, was still struggling in the more than decimated ranks of that ill-fated regiment; and there where McKee, and Clay, and Vaughn, and Willis fell, he bravely fought, and finally wounded, but apparently not mortally, he too fell prostrate by the side of his officers. And there, as he lay helpless on the bloody earth, a score of burnished lances pointed to his heart, and were ready to drink the last drop of his blood. This young man was a Mason, made in the Lodge to which I belonged; and at that trying moment he threw himself upon that faith which never fails. *He made the sign*, and the next instant a *Mexican*, having caught the sign, rushed to the fallen soldier, dashed back the gleaming instruments of death, and raised his prostrate *foe*, now his *Brother*, and bore him off. But I regret to add that they had not progressed twenty paces, e'er the Mexican lost his life in attempting to save his Brother. This incident was witnessed by Masons, and related to me by the father of the young man referred to, himself a Mason of high order; and although the youth ultimately perished with his protector, the act itself lives a memento of the force and purity of the Masonic ties."—*Ibid.*

Noah's Ark.—Mount Ararat is 6000 feet higher than Ætna, and 1528 feet higher than Mont Blanc—the latter the point of the greatest elevation in Europe. It is detached from the other mountains of Armenia, and is divided into two conical peaks. Sir Robert Porter paints in glowing colors the magnificence of the spectacle when he first came in sight of Ararat, majestically rising from a widely-extended green plain, fertilized by the clear waters of the Aras (the ancient Araxes), and covered with Armenian villages. In various points of view the summit has a striking resemblance to a ship, a fact which has been recorded by all travellers to the spot; and the whole country around is full of traditionary stories relative to Noah's ark and the flood. It is a common belief amongst Armenians and Persians, that the remains of the ark still exist on the summit. Several attempts have been made to reach the top of the mountain, even by the Turks, in order to ascertain the fact; but no one has ever yet got beyond the snowy limit. Moving sands which threaten to overwhelm the traveller, flinty rocks which cut his shoes to shreds, and terrible precipices with overhanging rocks, and above all, vast nests of tigers, have constantly struck terror into the stoutest hearts; and the inquiry has necessarily been abandoned. At Erivan the Armenians show the spot, where Noah first planted the vine; and the town of Nakhdjovan (*place of descent*) is believed to mark the spot where the patriarch first settled on quitting the ark.—*Prince's Parallel History.*

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ON THE INAUGURATION OF THE CORONATION STONE, KINGSTON-ON-THAMES, SEPTEMBER 19, 1850.

BY EDWARD PHILLIPS.

"The Good Old Times."

The good old times, some people say,
Were in the ages past;
Come listen to this roundelay,
You'll hear the truth at last.

The good old times! they could not be
When George the Third was King;
Though conquest followed victory,
As on the whirlwind's wing.

When continents and dynasties
Were added to his sway,
Till from its mighty boundaries
No sun withdrew his ray.

Nor when King William and his Queen,
Came o'er the German sea;
And much preferr'd the Thames I ween,
To the rolling Zuyder Zee.

Though surely they were halcyon days
In cottage, hall, and tower;
For William planted all the maze,*
And Mary made the bower,

Nor when majestic Anne assum'd
The sceptre she could wield,
And glory won with warrior's plumed,
On Blenheim's battle-field.

Nor were they when Elizabeth,
The virgin Queen arose:
Whose slightest frown and gentlest breath
Struck terror to her foes.

But there were bright and brilliant hours
In conflict and in calm;
On ocean foam—'mid myrtle bowers,
She bore away the palm.

* At Hampton Court.

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They could not be in Harry's reign,
A bluff bad man was he;
Yet when he broke the popish chain,
'Twas a joyful thing to see.

The world was young when Alfred came,
Though Time was rather grey;
He was a king of spotless fame—
'Twas England's opening day.

But good old times they could not be,
Although the harpers sang,
And shouts and joyous minstrelsy
Through all the welkin rang.

Far better times they were than when
The Druids held their sway,
With horrid rites in forest glen:
No good old times were they.

O time of sorrow, time of gloom,
Which to the mem'ry clings;
Where human victims met their doom,
There Druids crown'd their kings.

On that grey stone the Saxon Kings
In Kingston took the crown;
And this a royal halo flings
Around our loyal town.

Good times in Kingston's early date!
Although to fame unknown,
She ever kept that chair of state,
The Coronation Stone.

This day we do inaugurate
Our Coronation Stone,
And with all honour celebrate
This symbol of a throne.

"The good old times," God save the Queen!
May these good times increase!
Long live Victoria! Bless the Queen!
And send her lasting peace.

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THE KINGSTON CORONATION STONE.

BY MARTIN F. TUPPER.

REJOICE! that Praise and Honour at length
Return to their ancient rest,
As a wounded eagle gathers his strength,
To recover his rock-built nest;
For of old, around yon rugged throne
Tradition tenderly clings,
To hail that stone, as its brother of Scone,
The Throne of the Seven Kings!

EDWARD THE ELDER there was crown'd,
Great ALFRED'S glorious son,—
And ATHELSTAN, thro' the wide world renown'd
For merchant-trophies won,—
EDMUND, and ETHELRED, in high state,
With ELDRED, and EDWYN THE FAIR,
And EDWARD, due to a MARTYR'S fate,
Were throned in honour there!

Thou then, such ancestry's Royal seed,
Britannia's Heiress-Queen!
In grace consider the loyal deed,
Thy Saxon children mean;
To the time hallow'd Past its homage due
The Present wisely brings,
And thus would we pour our chrism anew
On the Throne of the Seven Kings!

August, 1850.

MASONIC CHARITY.

WE help the poor in time of need,
The naked clothe, the hungry feed,
It 's our foundation stone;
We build upon the noblest plan
For friendship rivets man to man,
And makes us all as one.

The widow's tear—the orphan's cry—
All wants—our ready hands supply,
As far as power is given.
The naked clothe—the prisoner free—
These are thy works, sweet Charity,
Reveal'd to us from Heaven.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November* 6, 1850.

Present.—M. E. Comps. R. Alston, as Z.; A. Dobie, as H.; R. G. Alston, as J.; W. Farnfield, as E.; B. Lawrence, as N.; F. B. Alston, Pr. Soj.; F. Pattison, Assist. Soj.; J. Havers, Assist. Soj.; C. Baumer, P. Assist. Soj.; A. E. Campbell, P. Assist. Soj.; G. W. K. Potter, Sword Bearer; R. J. Spiers, Standard Bearer: P. Thomson, P. Standard Bearer; J. H. Goldsworthy, P. Standard Bearer; T. Pryer, Dir. of Cerem.; T. Tombleson, P. Dir. of Cerem.; L. Chandler, P. Dir. of Cerem.; A. Le Veaux, P. Dir. of Cerem.—the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form.

The E. Comp. R. G. Alston informed the Grand Chapter that the E. Comp. W. H. White, G. Scribe E., had requested him to express the great regret with which he found himself compelled by most urgent and unavoidable business to absent himself from his place at this Convocation.

The Committee for General Purposes reported the amount of receipts and disbursements of the last quarter.

On Petitions regularly signed, Charters were granted to be attached to Lodges as follows:—To Lodge, No. 585, Trinidad; No. 673, Simla; 781, Hobart Town.

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

After the dispatch of the ordinary business the Grand Chapter was closed.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *December* 4, 1850.

Present.—The R. W. H. R. Lewis, Prov. G. M. for Sumatra, as G. M.; R. W. R. Alston, Prov. G. M. for Essex, as D. G. M.; R. W. F. B. Alston, S. G. W.; R. W. F. Pattison, J. G. W.; R. W. W. Tucker, Prov. G. M., for Dorset; R. W. A. Dobie, Prov. G. M. for

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Surrey, and G.R.; R. W. J. Fawcett, Prov. G. M. for Durham; R. W. H. C. Vernon, Prov. G. M. for Worcestershire; R. W. R. G. Alston, P. J. G. W.; R. W. J. C. Morris, P. S. G. W.; R. W. C. B. Hebeler, P. S. G. W. Representative from G. L. Berlin; R. W. H. C. Sirr, P. S. G. W.; V. W. Rev. J. E. Cox, G. Chaplain; V. W. W. H. White, G. S.; V. W. H. L. Chroin, G. S. for Ger. Cor.; W. E. H. Bailey, S. G. D.; W. G. W. K. Potter, J. G. D.; W. B. Lawrence, P. J. G. D.; W. S. C. Norris, P. J. G. D.; W. C. Baumer, P. J. G. D.; W. J. H. Goldsworthy, P. S. G. D.; W. L. Chandler, P. J. G. D.; W. G. R. Rowe, P. S. G. D.; W. T. Parkinson, P. J. G. D.; W. J. Havers, P. S. G. D.; W. J. Nelson, P. S. G. D.; W. R. W. Jennings, G. D. of Cer.; W. T. Chapman, Assist. G. D. of Cer.; W. R. J, Spiers, G. S. B.; W. G. P. De Rhe Philipe, P. G. S. B.; W. J. Evans, P.G.S.B.; W. H. B. Webb, P. G. S. B.; W. E. H. Patten, P. G. S. B.; W. F. W. Breitling, G. P.; W. R. L. Wilson, Rep. from G. L. of Ireland.; W. Rev. W. J. Carver, Rep. from G. L. of Massachusetts; W. J. Bonorandi, Rep. from G. L. of Switzerland; the Grand Stewards of the Year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

The G. L. was opened in form and with solemn prayer.

The GRAND REGISTRAR said he had come here this evening in the full expectation of seeing the M. W. G. M. in the Chair, knowing that his Lordship had come to town for the express purpose of being among them. He was, however, most sorry to hear that their Grand Master had been taken ill and was unable to attend; he would call upon the Grand Secretary to state what communication he had with his Lordship.

The GRAND SECRETARY said that on Tuesday last he had received a letter from the M. W. G. M., which he would read to the Grand Lodge, viz.—

Arlington Street, December 3rd, 1850.

"My dear Sir,—Although I came to town purposely to attend the Grand Lodge, I much fear that I shall not be able to do so. My journey in very cold weather has brought on a return of intermittent fever, and my doctor has just told me that he does not think I can be well enough to attend to-morrow night. I will do so if possible; but at any rate I shall hope to see you to-morrow morning if you do not call this afternoon.

"Yours, ever truly,

(Signed) "ZETLAND."

He had this morning seen his Lordship, who, he was happy to say, was somewhat better; however, during the time he was with him, his Lordship's medical man arrived, and had told him (the G. S.) that although better, yet the state of the weather and his Lordship's health were such that he would incur great risk if he ventured out, and therefore he positively prohibited his leaving the

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house. His Lordship had desired the Grand Secretary to communicate this to the Grand Lodge, and to state that it was a great mortification to his Lordship not to be able to be with them this evening. He had come to town solely and expressly for the purpose of being present. He (the G. S.) had ventured to say that he was quite sure there was not an individual who would not feel regret if his Lordship should have attempted to leave his house contrary to the directions of his medical man; for in such an event, if any ill consequences should have arisen, they would all have felt that they were the cause of any increase of indisposition. The D. G. M. would not be present, as the G. M. had written to him stating his intention of taking the chair this evening, and he knew that the Dep. G. M. would attend a meeting of the Prov. G. L. at Lincoln on Friday, at which the G. M. had also promised to be present; but of course would now be prevented.

R. W. Bro. R. Alston deplored the illness of their G. M., but trusted he would soon be restored to health. The G. L. must feel the obligation they were under to his Lordship for having taken the journey to town expressly to preside over them. He was sure the G. L. would be anxious to express their regret for the cause of his Lordship's absence.

The Grand Secretary was then directed to convey to the M. W. G. M. the sentiments which had been expressed by the Grand Lodge.

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

This being the usual period for nominating a G. M. for the ensuing year, The Right Honourable Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the County of York, Lord Lieutenant of the North Riding of Yorkshire, &c., was put in nomination for that high office, the nomination being accompanied by every demonstration of respect, gratitude and affection.

PAST MASTERS FOR THE BOARD OF BENEVOLENCE.

The Grand Secretary read the names of the following Brethren who had been put in nomination, viz.:—

W. Bros. Joseph Smith, Charles Robb, William Wing, William Watson, John Barnes, J. F. White, Robert Levick, Stephen B. Wilson, William Carpenter, Algernon Attwood, W. H. Andrew, John Savage. The Brethren put in nomination being no more than the number required by the law, a ballot was unnecessary;

The GRAND REGISTRAR therefore moved that the Twelve Brethren whose names they had heard read should be elected as Past Masters on the Board of Benevolence, which being seconded, was carried unanimously.

The Report of the Board of Benevolence for September, October, and November was read and approved.

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R. W. Bro. R. G. ALSTON proposed that the sum of 100*l.* be granted to Bro. William Honey, P.M. of the Athelstan Lodge, No. 19, London, as recommended by the Lodge of Benevolence, which was seconded by Bro. J. Hodgkinson; and testimony being borne to the merits of Bro. Honey, the question was put and carried unanimously.

The Board of General Purposes reported that the Glamorgan Lodge at Cardiff, No. 43, having recommended the petition of Amelia, the widow of the late Bro. Capt. A. K. Dunn, who had been initiated in that Lodge on the 12th of February, 1849, and was drowned at sea on the 22nd of August following, the same was laid before the Lodge of Benevolence, when it appearing that the name of Bro. Dunn had never been returned for registry, the case was referred to this Board for inquiry.

A letter was thereupon written to the Master of the Lodge, who replied that, although Bro. Dunn was initiated in the Lodge, he had not been raised to the third degree; and the Lodge supposed that no register could be made so as to obtain a Grand Lodge certificate before taking the third degree. It, however, appeared that the Lodge had received from Bro. Dunn the sum of 17*s.* to pay for the registry and certificate. The laws on this subject are very explicit: article 17, page 64, article 2, page 73, direct that every Lodge is to make a return of all Brethren initiated therein; and article 1, page 91, and article 5, page 93, declare that every Brother is entitled to a G. L. certificate immediately upon his being registered; that each Lodge, therefore, when it makes a return of the Masons whom it has initiated shall pay for the certificate; and further that a Brother who shall have obtained a certificate of the first or second degree will, after he has been advanced to a superior degree, be entitled to exchange such certificate for one of the superior degree without any additional expense.

The Board therefore resolved, that the W. M. of the Glamorgan Lodge, No. 43, be admonished for his neglect, because it is his bounden duty to make himself acquainted with the laws of the Craft, especially those which he has to carry out in the faithful discharge of his important office, and the withholding fees which are entrusted to his keeping is not only a wrong towards the G. L. funds, but unjust towards individuals who have paid the money in full confidence of their being placed in a position to claim and enjoy those privileges and advantages which upon their initiation they are led to expect.

W. Bro. J. SAVAGE, pursuant to notice moved that the sum of 20*l.* should be granted to Bro. J. Lewis, of the Robert Burns Lodge, No. 25, as some acknowledgment for the kindness he had shewn to the widow and family of the late Bro. Puttock. Bro. Savage recapitulated the circumstances of the case, which, however, it is not necessary now to detail, as they have been stated at former meetings of the Grand Lodge.

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Bro. R. G. ALSTON seconded the proposition.

W. Bro. R. W. JENNINGS did not think the sum sufficient, and moved, by way of amendment, that the grant should be 30*l.*

W. Bro. T. PARKINSON seconded the amendment, which was carried.

The GRAND SECRETARY said he was directed by the M. W. Grand Master to acquaint the G. L. that there had been in the State of New York, in America, a disunion among the Craft, and an application had been made to his Lordship to receive a representative from the G. L. there. The G. M., however, being aware of the disunion, and of the existence of two New York Grand Lodges, had declined to receive a representative from one or the other, as his doing so would convey an opinion as to which was legally to be considered the G. L.; but his Lordship had written a letter of considerable length to the G. Lodge which had made the application, stating his deep regret at the schism that had taken place, pointing out the mischief which must result to themselves, and referring to the mischief which had accrued to the Masonic Body in England about a century since by a similar disunion; and in that communication his Lordship had stated that he should be very happy to do aught within his power to forward a reconciliation, recommending to the parties to make mutual concessions; adding, that he could not acknowledge the existence of two Grand Lodges in any kingdom or state; and, therefore, as he could not say which was right or wrong, he could not receive any representative from either. That G. L. had afterwards made a request to the G. M. to arbitrate between them. The G. M. had no power to enforce any opinion he might give; and he must consequently know from the two bodies whether they were prepared to act upon his decision if he undertook the investigation. On Monday last a communication had been received from the M.W. Bro. J. D. Willard, who was the G. M. at the time of the rupture, who expressed himself confidently that the Fraternity in New York would be very willing to receive any suggestion from the G. M. of England; and a communication of a somewhat similar character had been made by the G. Lodge over which the M. W. Bro. Isaac Phillips presided. These communications having been laid before the G. M., his Lordship had said he should be willing to lend his aid towards a reconciliation; but he must have an expression from both parties of their willingness to abide by his decision before he would look into the matter: and it was his Lordship's intention to make such a communication, and to state that, upon receiving their acquiescence, he would appoint a Committee of a few experienced Brethren to look into the whole affair and make a report to him; which report he would lay before the G. L., and take their opinion on the subject.

All business being concluded, the G. L. was closed in form and with solemn prayer, and adjourned.

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THE 33RD DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.

Deus meumque jus.



We are glad to ascertain that this Order is likely to be carried on with renewed vigour. Owing to the long illness of its late lamented Sov. Commander, very little was done for some time before his decease. Since that melancholy event the influential members composing the Council seem resolved that the Council shall assume its truly Masonic and dignified position. We are informed that the Ill. Bro. Henry Beaumont Leeson, M.D. (Cantab), Physician of St. Thomas' Hospital, of Grove House, Greenwich, and Bonchurch in the Isle of Wight, is the Sovereign Commander—the two senior Members of the Council, the Ill. Lieut.-Commander, Dr. Oliver, and the Ill. Bro. Henry Udall having, with the assent of the other Members of the Council, waived their right of precedence.

A Grand Convocation of all the higher degrees will take place at Freemasons' Hall during the month of January, most probably Thursday the 23rd, on which occasion Dr. Leeson will be Masonically announced and presented as Sov. Commander. On this interesting occasion the rank of the 30th Degree will be conferred on some distinguished members of the Order; and the Metropolitan Chapter, which will also meet, will confer the degree of Rose Croix. It being the first public Convocation since the decease of the late Sov. Commander, each Member will wear a crape rosette on his collar or scarf, according to the rules of the Order.

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METROPOLITAN.

THE EMULATION LODGE OF IMPROVEMENT.—The anniversary festival of this Lodge was held at the Freemasons' Tavern, Friday, Nov. 29th, W. Bro. Hervey, P. M., presided on the occasion, and was supported by Bro. Fawcett, P. G. M. for Durham; Bro. F. N. Beadon, P. J. G.W., Bro. Potter, J. G. D., Bro. Philipe, P. G. S. B., Bro. Evans, P. G. S. B.; and about seventy others, old and distinguished members of the Craft.

The business of the evening, as previously announced, was to have been the first tracing boards, but owing to the indisposition of Bro. S. B. Wilson, who was unable to attend, the W. M. worked the third ceremony in his usual impressive manner.

The Brethren then adjourned to the banquet, and after the pious memory of the late Bro. Peter Gilkes, the customary loyal toasts were drunk with the usual honours.

Bro. HERVEY then proposed the D. G. M. and the rest of the Grand Officers; he observed how glad he was to see so many at the table; how gratifying to the members of the Emulation Lodge, and more particularly how much he was indebted to them for their support on the occasion.

Bro. FAWCETT, P. G. M. for Durham, returned thanks, expressing the great gratification it was to him to see so many Brethren attending the Emulation Lodge, feeling assured that the most learned in the art could never pass an evening in it without learning something. He sat down amidst loud cheers, thanking the Lodge on behalf of Lord Yarborough and the Grand Officers.

Bro. FAWCETT then rose to propose a toast—a toast no doubt anticipated by the Lodge. No one could fail to observe the very high position held by the W. M. in the estimation of the Brethren, which from his own personal knowledge, he felt justified in saying he was perfectly entitled to; he (Bro. Fawcett) was in the habit of presiding at large assemblies of Masons in his own province, but he must say he never saw a numerous meeting such as this more unanimous in the good feeling which prevailed towards the W. M.; he was delighted to see him in that honourable position, which he filled with so much credit to himself and satisfaction to the Lodge; he concluded a very eloquent speech by proposing the health of the W. M. Bro. Hervey.

The W. M. in returning thanks observed, how much pleasure it afforded him to see so many happy faces round the festive board, and trusted that he should live to see many such meetings of the Emulation Lodge; with regard to the kind manner in which his health had been proposed, he would simply add, that at all times it afforded him the greatest pleasure to meet the wishes of the Lodge, and hoped they might never alter the opinion they entertained of him.

The W. M. then proposed the Officers of the Lodge, and in so doing remarked he should be wanting in courtesy if he did not express his best thanks to Bro. Beadon, P. J. G. W., for the exceeding kind manner in which he accepted the office of S. W. for the evening, an office which up to the eleventh hour was considered engaged, but owing to unavoidable circumstances, the Brother who was to have filled it could not attend; the Lodge was deeply indebted to Brother Beadon for his kindness in undertaking it, as likewise for the ability with

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which he discharged the duties; to Bro. Roberts, W. M., Middlesex Lodge, as J. W., the best acknowledgments were due; Bro. W. H. Absolon, secretary, was too well known to all for perseverance and integrity to require any comment; to Bro. Thompson, S. D.; Bro. Grey, J. D., and Bro. Wynne, W. M. Yarborough, who kindly undertook the post of I. G. his best thanks are due for their assistance in the working, and his most sincere wish was that they may attain every honour in the Craft they may desire.

Bro. Beadon briefly returned thanks; it was ever gratifying to him to be of service to the Lodge, and while he feared the W. M. had much over-rated his capabilities, he could assure him that he should ever be ready to take any part in promoting the harmony and good feeling which he saw prevailing.

The W. M. then gave "Success to the Emulation Lodge of Improvement," and coupled with it the name of Bro. Philipe, P. G. S. B.

Bro. Philipe in responding to the toast said he could not understand why he had been called upon, as there were so many Brethren present regular attendants at the Lodge, unless it was because he happened to be the oldest member present, he having had the honour of belonging to it some twenty years ago; although he could not boast of constant attendance, still the interests of the Lodge were most dear to him, as he continually observed the beneficial results arising from young members frequenting it; he was glad to see so strong a muster this evening, and hoped the Lodge would ever continue among, if not, the first, in the metropolis.

The W. M. then gave the Masonic Charities, coupling with it the name of Bro. Evans, P. G. S. B.

Bro. Evans observed that it was quite unnecessary for him to dwell on the nature and objects of the Charities alluded to, all were so good, and so Masonic that there was no great reason to choose among them, and he hoped that those Brethren who might not happen to be already enrolled as subscribers would speedily forward their names and donations to the respective secretaries.

Bro. W. F. Beadon then proposed "The Lodge of Stability, and Bro. Peter Thompson, P. G. S. D.," and coupling with it the name of Bro. Potter, J. G. D.

Bro. Potter returned thanks, and in so doing could not but feel most deeply the flattering manner in which the toast had been proposed and greeted; for his friend and Brother, P. Thompson, he entertained the most profound respect as a man, a Mason, and a gentleman; he should take care and acquaint him of this kind expression of feeling, a feeling alike honourable to the proposer, and those who had so cordially responded to it.

The W. M. then proposed "The Stewards of the evening." The Brethren were well aware that such an entertainment as they had had must have entailed on that body a considerable degree of exertion and trouble; he was sorry to see that two of the stewards, Bro. Roberts and Jones, had already left, but he was likewise happy to say that Bro. W. H. Absolon and Bro. Symonds were still remaining, and he was sure they could not better testify their appreciation of the management than in drinking their health.

Bro. W. H. Absolon, S. D., Mount Moriah Lodge, acknowledged the toast, and said, while he regretted the absence of two of his Brother Stewards, no one could feel greater pleasure in returning thanks than

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himself. It was at all times to him most gratifying to assist as far as lay in his power the Emulation Lodge of Improvement; no one could possibly be more indebted to it than he was; to it he owed the whole of his Masonic knowledge combined with some friendships, which he trusted might remain to him as long as the Great Architect of the Universe permitted him to remain on this earth. He returned them his best thanks on behalf of the stewards, and hoped the exertions they had made might act as a stimulus to others in years to come.

The last toast of the evening was "All poor and distressed Masons," and thus terminated one of the most pleasant meetings the Emulation Lodge can boast.

PROVINCIAL.

CHESHIRE.—BIRKENHEAD.—On Wednesday, Sept. 26th, the Provincial Grand Lodge of Free and Accepted Masons of Cheshire was held at Birkenhead. The Craft Lodge was opened at the Craven Rooms by the Worshipful Masters of the different Lodges, who received the Grand Officers; and the Provincial Grand Lodge was then opened. There was also a numerous attendance of visitors, including many of the Brethren and principal Officers of Lancashire. Amongst those present were Right Hon. Lord Combermere, *K.C.B.*, R. W. G. M. for Cheshire; J. F. Maddock, R. W. D. G. M. for Cheshire; Rev. G. Cockcroft, V. W. P. G. C.; Rev. G. Dowty, V. W. P. G. C., E. Lancashire; Rev. M. Margoliouth; G. C. Antrobus, V. W. P. G. S. W.; Hon. Major Cotton, *M.P.*, R. W. P. G. J. W.; W. Cruttenden, V. W. P. G. R.; J. J. Moody, V. W. P. P. G. J. W., Cheshire; J. Moss, V. W. P. P. G. J. W., Gloucester; C. A. Watson, V. W. P. P. G. J. W., York; A. Henderson, V. W. P. G. R., West Lancashire; R. Broun, W. P. G. D. of C., West Lancashire; E. W. Griffiths, V. W. P. G. S.; A. R. Martin, V. W. P. P. G. J. W., West Lancashire; E. Mocatta, W. P. P. G. S. B., West Lancashire; T. Kilpin, as W. P. G. S. B., West Lancashire; E. D. Maddoch, as W. P. G. S. of W., West Lancashire; J. Molyneux, W. P. G. O., West Lancashire; — Smith, V. W. P. G. R.; — Bland, V. W. P. P. G. J. D.; J. Twiss, W. P. G. O.; — Barker, V. W. P. P. G. S. W.; — Hyde, W. G. P.; L. Hornblower, W. P. G. S. of W.; W. Butterworth, W. P. G. S. B.; W. Rayner, V. W. P. G. T.; John Lewis, W. P. G. S. D.; A. Stephens, W. P. G. J. D.; — M'Cormick, G. L. of Ireland; E. G. Willoughby, P. P. G. S. D.; C. Rampling, P. P. G. S. of W.; &c., &c.

About 200 Brethren went to church in procession, at which prayers were read by the Rev. G. G. Dowty, P. G. C. for East Lancashire; the lessons by the Rev. C. Hamilton; the Rev. Bro. G. Cockcroft, incumbent of Oxton Hill Church, preached the sermon. His text was the 16th verse of the 14th chapter of the Epistle to the Romans: "Let not your good be evil spoken of."

The procession returned from the church in the same order as it went, when the Provincial Grand Lodge was resumed. After the transaction of other important business, the Brethren adjourned to

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Monk's Ferry Hotel for refreshment, at which P. G. M. Lord Viscount Combermere presided, supported on the right by D. P. G. M. Bro. J. F. Maddock, and on the left by the Rev. Bro. G. Cockcroft; assisted by Bros. Edmondson, Dixon, and Hull, from the different Lodges of the province of Cheshire.

Before the withdrawal of the cloth, the P. G. M. drunk the health of the whole of the Brethren, who rose simultaneously in response.

On the removal of the cloth, *Non Nobis Domini* was sung, and the first toast was given by the P. G. M., "The Queen and the Craft."

The P. G. M. next gave, "The health of Prince Albert, Albert Prince of Wales, and the rest of the Royal Family." The Queen's Consort, he said, was a good husband and a good father, and he believed him worthy of being Grand Master of England. The toast was duly honoured.

The next toast, "The Army and Navy," was responded to by Bro. Walter and the Hon. Major Cotton.

Bro. ANTROBUS proposed the health of "The Viscountess Combermere and the ladies." The toast was drunk with three-times-three.

The noble Viscount responded, assuring the Brethren that his lady was most anxious to do everything in her power to promote the welfare of the Craft generally, and of this body in particular. (Applause.)

At this juncture the ladies in the recess withdrew, and the Lodge was tyled, none but Masons remaining present.

The following toasts were drunk with Masonic honours:—"The Earl of Zetland, M. W. G. M.," "The Earl of Yarborough, M. W. D. G. M.," and "The Duke of Leinster, G. M. of Ireland." The latter toast was responded to by Bro. M'Cormick, a member of the G. L. of Ireland.

Bro. F. MADDOCK, in a few appropriate sentences, proposed the health of the noble president, the G. M. of the Province.

His Lordship, in responding, said that he never felt so happy as when surrounded by his Brethren in the province of Cheshire. It was some time since he had the honour of meeting them. However, many changes had not taken place since he last had the satisfaction of meeting them. He congratulated the Brethren on the progress which had been made in the art within the last few years. He had heard that day of the increased regularity in the books and proceedings of the different Lodges; and he was gratified to find that they had faithfully acted up to his wishes as Provincial Grand Master. He was glad also to find that a truly Masonic feeling existed throughout the whole province, and that there was a uniformity of attention to the divine art, which gave him the most sincere and heartfelt satisfaction. So long as his life was spared he would devote as much time as he could to promote the good of the Craft in general.

The health of "The Duke of Athol, the G. M. of Scotland," was next drunk, and responded to by Bro. Broune, a member of the G. L. of Scotland.

Brother MOODY, at the request of Brother Rampling, presented a petition from Mr. Charles Cahill, an artist of Cork, who was desirous of executing in marble a bust of Viscount Combermere, in order that the Brethren might possess a lasting memento of their noble Prov. G M.

His Lordship, who was much affected at this significant mark of affection on the part of the Brethren, consented to give the artist the requisite number of sittings, and said that he would either come to Birkenhead for that purpose, or receive Mr. Cahill at the Abbey. His

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Lordship then proposed the health of "The Right Worshipful Deputy P. G. M. Bro. Finchett Maddock, which was drunk with much enthusiasm.

The venerable Deputy Grand Master acknowledged the compliment in appropriate terms, and assured the Brethren that though he was afflicted with deafness he was not unconscious of their kindness: and it would always be his delight to show that the office which had been devolved upon him by the noble lord was not misbestowed.

The next toast was, "Le Gendre Nicholas Starkie, the R.W.P.G.M. for West Lancashire," which was duly responded to by Bro. Mocatta; then followed the health of "The Provincial Grand Wardens," responded to by Bros. Antrobus and the Hon. Major Cotton.

The Prov. G. M. then proposed the health of the Rev. Bro. to whom they were principally indebted for the service that day; expressing a hope that the P. G. C.'s sermon might be printed.

The Rev. G. Cockcroft briefly responded.

The proceedings of the banquet were brought to a conclusion about ten o'clock, a most pleasant evening having been spent.

DEVON.—PLYMOUTH.—A Provincial Grand Lodge for Devon was held on Friday, October 18th, for the purpose of appointing and installing the various Provincial Grand Officers for the ensuing year. The Right Hon. Earl Fortescue, and R. W. G. M. for Devon, occupied the throne, being supported by the Prov. G. S. and J. Wardens, P. Masters, S. and J. Deacons, Treasurer, Secretary, &c.

The proceedings of the Provincial Grand Lodge commenced at one o'clock, when the different Lodges of the province were called over and summoned to the Lodge. The following officers were appointed and installed:—D. P. G. M. the Rev. J. Huyshe, *A.M.*; P. G. S. *W.* the Viscount Ebrington; P. G. J. W. J. C. Luxmoore; P. G. Chap. the Rev. W. H. Carwithen; P. G. T. Th. Pollard; P. G. Reg. E. B. Savile; P. G. S., W. D. Moore; P. G. S. D., T. Russell, *R.N.*; P. G. J. D., Cap. A. J. Greenlaw; P. G. S. of W., J. Hayward; P. G. D. of C., P. E. Rowe; P. G. Assist. D. of C., J. Hallett; P. G. S. D., A. Narracott; P. G. O. A. S. Hexter; P. G. P., J. M. Luckcraft; P. G. T., J. Gregory.

The Prov. G. M. was particularly fluent and happy in the remarks which he offered to the Lodge. He alluded in the most feeling terms to the loss sustained by the lamented demise of the Rev. Dr. Carwithen, the late D. P. G. M., who was endeared to him as a personal friend and as an ornament to the Craft.

Several charitable donations were voted at this meeting of the Pro. G. L. Amongst others was a donation of 10*l.* (being in addition to three previous donations of like amount) to the Royal Masonic Benevolent Annuity Fund, of the benefits of which most excellent charity three of the distressed Brethren of Devon had been recipients, and a fourth had been an annuitant of the Decayed Freemasons' Asylum. It is greatly to the advantage of these societies that they are now united.

The Prov. G. L. broke up about three o'clock, when Earl Fortescue immediately left for Castle Hill, the state of his health, we are sorry to state, rendering it quite impossible for him to remain to join the Brethren at the banquet, prepared in the large room, underneath the Ball Room of the Royal Hotel.

In the absence of the Prov. G. M., the next in rank, the D. Prov. G. M.

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presided; Prov. G. S. W., the Viscount Ebrington, and Prov. G. J. W., J. C. Luxmoore, officiating as vice-chairmen.

On the removal of the cloth, the D. Prov. G. M. rose to propose that which was the first toast in every Mason's heart, and which he trusted would ever continue so to be, so long as Masonry existed; it was the health of the "Sovereign of England, her Most Gracious Majesty Queen Victoria."

The next toast was that of "H. R. H. the Prince Consort, Albert, Prince of Wales, and all the Royal Family."

After the loyal toasts had been disposed of, the D. P. G. M. rose and proposed the health of "The Right Hon. the Earl of Zetland, G. M. of England, whose name was received with the manifestation of those feelings of respect and with the observance of all the Masonic honours due to one filling so exalted a position in the Craft.

The G. M. of Scotland, the Duke of Athol, and the G. M. of Ireland, the Duke of Leinster, formed the subject of the next toast, which was duly honoured.

The health of "the Right Hon. Earl Fortescue, P. G. M. of Devon," was then proposed by the D. P. G. M., to which

Bro. Viscount EBRINGTON returned thanks on behalf of his noble father, and proposed the health of "the respected D. Prov. G. M. of Devon.

The D. P. G. M. HUYSHE, in acknowledging the compliment paid to himself, remarked that it would be his highest ambition to walk in the steps of his reverend and venerated predecessor in office, the late Dr. Carwithen, whose demise was one of the greatest losses which Masonry had ever sustained. He concluded by proposing as a toast "the pious memory of our late Bro. Carwithen," which was duly and solemnly honoured.

"The Masters, Past Masters, and Brethren of the Lodges of Plymouth, Devonport, and Stonehouse," was the next toast, which was followed by a proposal from the chair, to drink the health of "the Prov. G. S. W., Bro. Viscount Ebrington," to whom the D. P. G. M. referred in glowing terms, as a worthy representative of his honoured parent.

Bro. Viscount EBRINGTON having acknowledged the compliment in appropriate terms,

The health of "the Prov. G. J. W.," was next proposed.

Bro. JOHN C. LUXMOORE returned thanks.

The following toast was "the Prov. G. C.," which was acknowledged by the Rev. W. Carwithen.

The D. P. G. M. having given the healths of "the Prov. G. S., W. D. Moore, the Grand Deacons, and other Officers of the Prov. G. L.,"

Bro. W. D. MOORE returned thanks in terms which were as graceful as they were apposite.

The D. Prov. G. M. then left the chair, and the meeting which, we understand, was throughout remarkable for that harmonious and brotherly feeling which is so characteristic of the Craft, broke up.

DEVONPORT.—*Lodge Brunswick, No.* 115.—A number of the Brethren of this Lodge assembled at Townshend's London Hotel, on Wednesday, Oct. 16th, for the purpose of testifying their regard for Bro. P. E. Rowe, and to mark their high approbation of the great zeal he has ever manifested in promoting the best interests of Masonry. Bro. H. J

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Waring, the W. M. of Lodge Brunswick, presided, and after a very appropriate address, in which he warmly eulogised the invaluable services of Bro. P. E. Rowe, observed he felt more pleasure than words could express in being selected by the Brethren to perform the pleasing duty of presenting to their worthy Brother a very elegant silver snuff box, in testimony of the esteem in which he was held by his Brethren of the Lodge. The box, which was elegantly chased, and exquisitely finished, weighed half a pound, and was supplied by Bro. Hyman, of Plymouth. The box bore on the lid the following inscription:—

Presented to
Bro. P. E. ROWE, P. M. and P. G. D. C.
by the
W. M., Wardens,
and Majority of the Members of Brunswick Lodge, 1850.
In testimony of their respect and esteem, and in acknowledgement of
his valuable services in the Lodge.
Sept. 1850.

Bro. P. E. Rowe in returning thanks assured the Brethren that he should ever prize their gift as the proudest tribute a man could receive, coming as it did from a number of Masonic Brethren of the highest character and respectability. He had ever felt a deep regard for the Order, and he assured them that, whatever might have been his past services, the high compliment that had been just paid him would stimulate him to greater and more zealous exertions in carrying out the important and interesting duties of their ancient and honourable fraternity.

DURHAM.—On Tuesday, Oct. 29, a Provincial Grand Lodge was held at the Mechanics' Institute, in this city, by the R. W. J. Fawcett, P. G. M. assisted by Sir H. Williamson, Bart., Past P. G. M., and the Prov. G. Officers, when, after the usual ceremonies and business, the following officers were appointed:—H. Fenwick, D.P.G.M., A. W. Hutchinson, P. G. S. W., G. J. Wilson, P. G. J. W., Rev. F. Thompson, P. G. Chaplain, F. P. Ionn, P. G. R., J. Crosby, P. G., Treasurer, Matthew Thompson, P. G., Secretary, O. Trechmann, P. G. S. D., W. Stoker, P. G. J. D., G. Watson, P. G. S. W., —— Crowe, P. G. D. C., J. Spark, P. G. O., W. Burdiss, P. G. P., W. M. Laws, P.G. Tyler, —— Holliday, P. G. S. B., William Robson, P. G. S. M. B. Grand Stewards. —Bros. Monro, Saville, Garthwaite, John Thompson, Hardcastle, and Heron. After the proceedings of the Lodge, a numerous party of the Brethren dined at Brother Thwaites's, Waterloo hotel.

HEREFORDSHIRE.—HEREFORD.—On the 9th October a Prov. Grand Lodge was held at the Green Dragon Hotel, in this city, when there was a goodly muster of "the Brethren of the Order," on the occasion of the installation of the R. W. Prov. G. M. for the province of Herefordshire, the Rev. Joseph Bowles, D.D., LL.D.; the installation of Henry Seymour Westmacott, as D. Prov. G. M.; the appointment of Grand Officers, &c., &c. The ceremony was conducted by the R. W. William Tucker, Prov. G. M. for Dorset, who performed the duties most gracefully and efficiently.

At three o'clock a procession was arranged for attending divine service at the Cathedral, at which the Rev. Dr. Symons, P. G. C., delivered an admirable discourse from St. Luke, ii., 14: "Glory to God in the highest, and on earth peace, good will towards men."

On the conclusion of the service the Brethren re-formed and returned

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to their Lodge-room. After the performance of certain routine business, the Brethren retired to refreshment; after which,

The Prov. G. M., Dr. Bowles, who presided, called upon the Brethren, as good and loyal subjects, to do honour to the toast he should have the pleasure to offer to their notice. Masonry, he said, is synonymous with loyalty, and therefore the first toast which he should give was, "our Sovereign Lady the Queen."

The Prov. G. M. then gave, "the Earl of Zetland," the M. W. G. M., whose heart, he said, is with us,—his hand ever ready to do us service.

After this toast had been given and had been rapturously responded to, the Prov. G. M. again rose and gave "the Earl of Yarborough."

The Prov. G. M. for Dorsetshire then called upon the Brethren to charge their glasses to the toast he should have the pleasure to offer them, in fact, *the toast* of the evening. It was, "the health of the G. M. for the province of Hereford, Dr. Bowles." The importance of a P. G. M. in this district had been well considered ere the appointment was offered to their worthy and excellent Brother; and he thought it was a very great point, and of the utmost consequence in public opinion, that the clergy should be heard of as filling such offices. By their precept and example they were calculated to do honour to the Craft; and whilst it was advantageous to themselves as Masons to have so learned a gentleman to preside in this province, it had been a source of great satisfaction and pleasure to himself to have installed a Doctor of Divinity in the chair, and whose first act was, with his Brethren, to pay their grateful acknowledgments to their Supreme Grand Master in His house of prayer, according to the rites and ceremonies of the Church of England. When Freemasonry had been attacked, as it frequently was, by those who knew little or nothing of the many characteristics of their profession, it was well to have persons of eminence to answer such attacks, and one grand and useful step was the publication of the "Freemasons' Quarterly Review," which it is to be hoped will soon gain the sanction of the Grand Lodge of England. He would not detain them longer than to offer his congratulations to his Brethren generally on the auspicious occasion which had brought them together, and they would unite with him in offering every good wish for the happiness and long life of their Grand Master, Dr. Bowles.

The Prov. G. M. having most appropriately and feelingly returned thanks, requested the Brethren to assist him in paying their meed of gratitude to the Prov. G. M. for Dorsetshire, who returned thanks with much eloquence.

The Prov. G. M. next offered the toast of the Deputy Prov. G. M., the nephew of the illustrious sculptor, Sir Richard Westmacott.

The toast having been drunk with the greatest enthusiasm,

The Deputy Prov. G. M., H. S. Westmacott, acknowledged the kindness and good-will with which he had been received, and offered many excellent observations on the value of the Order.

The Prov. G. M. next gave the health of the Grand Chaplain, and thanked him for the able manner in which he had addressed them, and the instruction which he had given them in Christian and Masonic duties that day.

Dr. Symons expressed himself gratified at receiving their kind testimony to his humble services, and felt proud that he had endeavoured to aid in the interesting business of the day by addressing them from the pulpit on their duties to God and man. Most willingly would he

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do everything in his power to forward the good work. The Rev. Doctor then said that he had been enrolled a Mason on the Continent, during the Peninsular war, and gave several instances of the advantages of Masonry at home and abroad.

Harmony, "the chief strength and support of all societies," was kept up in speech and song till "high twelve," when the Brethren separated, each and every one delighted with the proceedings of the day.

MONMOUTH.—On the 9th of October, the town of Monmouth was enlivened with a procession, on occasion of the installation of Deputy Provincial Grand Master for the Province of Monmouth, Bro. John E. W. Rolls. The Brethren assembled at the New Market Hall, where they formed in procession; and, headed by the Monmouth band of music they proceeded to St. Mary's Church, where an excellent sermon was preached by the Rev. Bro. George Roberts, Chaplain to the Provincial Grand Lodge, from Genesis, i., 3: "And God said, let there be light; and there was light." After service, the Brethren re-formed in procession, and returned to the Market Hall, where the mystic ceremony of the installation was efficiently performed. The Brethren afterwards proceeded to the Beaufort Arms Hotel, where a banquet was prepared, which was partaken of by the large party who had composed the procession.

The newly-installed D. Prov. G. M., Bro. John E. Rolls, presided with his usual good taste and ability, and the evening was spent with that brotherly love and harmony which ever distinguish the Craft.

OXFORD.—*The Apollo University Lodge*, met on Nov. 8th, and Dec. 9th, when the following gentlemen were initiated:—Sir J. Ferguson, of University College; E. H. Knatchbull, of Oriel College; Hugesson, of Magdalen College; R. H. Millard, of Balliol College; W. C. Hill, of Exeter College; and Octavius Ogle, of Wadham College, son of the highly respected Dr. Ogle, Clinical Professor, and Past Master of this Lodge. Bro. Rich. St. John Tyrwhitt, of Christchurch, was elected Worshipful Master. Br. Spiers, Grand Sword Bearer, announced that a Great Festival to commemorate the union of the two Charities, the Benevolent Annuity Fund, and the Aged Masons' Asylum, was appointed to take place on the 12th of February, at Freemasons' Hall; that the Earl of Zetland intended to preside, and that a large and influential Board of Stewards, consisting of five Grand Officers and twenty other Brethren, was formed. He expressed an earnest desire, as a member of that Board, that there should be a full attendance on that occasion, of the Brethren from the Province of Oxford; and as they had hitherto well performed their duty in this respect, he hoped that they would not relax in their efforts, but study to uphold the character which they had gained for the province.

The Alfred, City Lodge, met on Tuesday, December 17th, when Bro. Edward Owen, surgeon, was elected Worshipful Master, and Brs. Gardiner and Frazer, were appointed Stewards.

SOMERSET.—TAUNTON.—*Lodge of Unanimity and Sincerity, No.* 327.—This distinguished Lodge have commenced their winter season vigorously, initiations and admissions follow each other, and are of the right materials to enhance the dignity and working of the Order; the Lodge has to regret the removal of a Brother (Bro. Harriott), Superin-

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dent of the Great Western Line), to the north—the Lodge is to be congratulated which receives him.

The Annual Assembly of the Prov. Grand Lodge of the Province, took place on Sept. 13, in the Masonic Rooms of No. 327, Taunton, when a large gathering of the Craft met together to do honour and welcome to the Provincial Grand Master, and his Grand Lodge. The Lodge of Unanimity and Sincerity was opened at 11 A.M., and at high twelve received the Grand Lodge with the usual honours and customary interesting ceremonies. Among the Grand Officers present, we noticed R. W. P. G. M. for Dorset, Br. Tucker; the R. W. D. P. G. M., Br. Randolph; Brs. Carrow, Wyatt, (Devon) Thwaites, Browne, Maher, W. Beadon, sen., H. Randolph, Rev. J. Bythesea, Stradling, Rees Mogg, Eales White, Dr. Woodforde, Dr. Hodges, Harriott, Trevor, Jones, Haseler, Dr. Pope, Rev. W. T. C. Brande, Steel, Dr. Burridge, Ball, Waghorn, Kingsbury, Francis, May, Davis, and many other distinguished Masons. The R. W. P. G. M., Col. Tynte, was labouring under evident attack of severe cold much to the grief of the numerous assembly of warmly attached Brothers, but it did not interrupt him in his completing the high duties of Grand Lodge. The Address from the Chair of the Lodge was delivered with that plainness and impressiveness which has always rendered the salutary admonition and recommendations contained therein most valuable to the Craft, and it was listened to by the host of aproned hearers with profound respect and attention. At the conclusion of the Address, the Grand Master proceeded to appoint and invest the Officers for the ensuing year, accompanying the presentation of each jewel with most appropriate illustrations and remarks—the selected Grand Officers, were severally conducted to the Pedestal, and invested in the following order:—

Bros. James Randolph, R. W. D. P. G. M.: Dinham, S. W.; Harriott, J. W.; Rev. W. T. C. Brande, Chaplain; W. Stradling, Treasurer; Captain Maher, Secretary; J. W. Street, Registrar; Symes, Sup. Works; J. Parsons, Director of Ceremonies; W. Street, S. D.; B. Abraham, J. D.; P. Davis, Organist; Taylor, Sword Bearer; Mitchell, Pursuivant.

The Grand Lodge then received Petitions from distressed and unfortunate Brethren, which petitions were answered in that ample and sufficient manner which is among the best evidences of the real charity and benevolence which distinguish the Order. It was gratifying to record also, that the long and faithful services of a distinguished Grand Officer, namely, Bro. Stradling, were not overlooked—this worthy Brother, has discharged the important duties of Grand Treasurer of the Province upwards of twenty-one years, with a zeal and attention which have well merited the Testimonial which it was the determination of the assembled brethren to present to him. It is highly to the credit of the Craft, to thus notice and compliment the "Bees," whose industry and excellence in the mysteries of the Order, tried by the crucible of years, and proved in the advantages of long experience, are among the more valuable "Jewels" of the Brotherhood. The Grand Lodge was then closed with the usual forms, the Prov. G. Master explaining and too truly showing that his present indisposition prevented him from being personally present at the Banquet, which was provided by Bro. Giles, with that profusion of catering which is generally acknowledged. Venison was most amply supplied, and the wines reached the right standard suitable for the occasion; the R. W. D. P. G. M. accompanied the duties of the

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Chair with that agreeable adroitness, urbanity, and cordiality of manner, which peculiarly belong to this excellent man and Mason; the Vice-Chair was ably filled by the newly-appointed G. S. W., Bro. Dinham; nearly sixty sat down to the tables. We regret our want of space to report the eloquent addresses which followed the removal of the cloth, especially those of the R. W. G. M. for Dorset, Bro. Tucker, the Rev. Bro. Bythesea, and Bro. Eales White, who, all, received most flattering assurances of high Masonic estimation, and fraternal regard. Bro. Harris has laid the Brethren under infinite obligation by his admirable illustrations, &c., *a la* "John Parry," with the aid of a grand-piano; nor are the Brethren less grateful for some charming glees, sung by Bros. Haseler, Eales White, Burridge, Butler, Kingsbury, and Harris, with the judicious and excellent "accompanying" of Bro. Ball. The Brethren separated at an early hour, after voting that it had proved (with the exception of the absence of the R. W. P. G. Master from the Banquet, and its cause,) one of the happiest Masonic gatherings which had ever been held.

South Wales.—*Eastern Division.*—On the 17th October last, a Provincial Grand Lodge was held at Cardiff under the able superintendence of the R. W. the P. G. M., E. J. Hutchins, M. P. In consequence of the facility offered by the South Wales Railway, an unusually large number of Brethren met together—so many indeed, as quite to fill the very large Lodge-room. The P. G. Lodge was opened in due form, at 12 o'clock, immediately after which the Brethren walked in procession to the parish church—the use of which was most politely granted by the Rev. T. Stacey (the Rector)—who was also kind enough to read the prayers on the occasion. The sermon was preached by the Rev. D. Jeffreys, the P. G. Chaplain, curate of Neath, and was admirably adapted to ensure the attention of the Brethren. The principal point urged by the reverend preacher was the absolute necessity that Freemasons should not be content with professing the principles of their Order, but should carry them out into active practice, by which they would not only promote their own well-being and that of their fellow-creatures, but ensure for the Fraternity that respect from those who are not enrolled in it, which its principles so eminently deserve.

At the conclusion of divine service, the procession returned to the Lodge, when the usual business was transacted. Bro. G. E. Aubrey, P. G. Treasurer, and Bro. J. L. White, were unanimously re-elected and re-appointed to their respective offices, after having received the thanks of the Lodge (which were carried by acclamation), for their past services. A heartfelt tribute of respect was also paid, with loud and long-continued applause, to the R. W., the P. G. M., who, I am sure, must be gratified to know that he enjoys the sincere esteem of every Bro. of the province, who has attended the meetings at which he has presided over them. His zeal for the cause of Masonry—his courteous and gentlemanly behaviour—and the fact that he has held and attended a P. G. Lodge every year of his appointment, have given a great impulse to the cause in this province, and these annual meetings are therefore anticipated with great pleasure. Much disappointment was felt that some of the principal officers of the P. G. Lodge did not attend to support the P.G.M. In fact, though nominated nearly three years ago they have never attended to be installed, although, when appointed, they promised to fulfil the duties imposed upon them. It is hoped that the P. G. M. will now replace them by

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other more active Brethren. The custom was again observed on this occasion of making a collection in Lodge for the poor of the parish in which the Lodge is held, when the liberal sum of eight pounds was contributed, and handed over to the Rector, who was good enough to undertake its proper distribution. A number of the ladies of Cardiff were then admitted to see the Lodge, which had a very imposing appearance. After their departure the Lodge was closed in due form. At five o'clock the Brethren reassembled to partake of refreshment, at which about one hundred were present. Our correspondent being unused to reporting, is unable to send us even an outline of the eloquent speeches delivered on the occasion. The loyalty of Freemasons being proverbial, it will be understood that proper respect was, in the first place, paid to her Most Gracious Majesty and the Royal Family. In the masterly address of the P. G. M., which was frequently interrupted by bursts of applause, he urgently pressed the Brethren to make themselves well acquainted with the principles of the Order—and to prove to the world, by their lives, that Freemasonry is something more than a name. In the course of the evening he also took occasion to recommend every Brother to subscribe to, and to *read*, the F.M.Q. Magazine and Review, stating, that it was now conducted by a very able Editor, and was free from those offensive personalities which made the old series so very unpopular. Eloquent speeches were also delivered by Bro. W. Done Bushell, Past D. P. G. for Bristol, in the glowing and energetic language which he has at such ready command—by Bro. Arthur Palmer, of Bristol—a Brother from the P. G. Lodge of Monmouthshire, whose name we are sorry to have forgotten—by Bro. Dr. G. G. Bird, of Swansea, P. G. S. W., and others—all breathing the same love for the Craft, and professing the pleasure with which they looked forward to these gratifying *reunions*. The evening, it is needless to add, was passed in truly rational, and cheerful enjoyment—the party separating, with mutual congratulations, soon after eight o'clock, in order to be able to return to their respective homes by last railway trains.

SUFFOLK.—SOUTHWOLD.—*Masonic Festival.*—As soon as it was publicly known that the late Lord Mayor of London (Thomas Farncombe, Esq.) had signified his intention of being present at the installation of his Masonic Brother, Thomas Wallace, Esq., as Worshipful Master of Lodge Fidelity, No. 813, Southwold, a general desire was expressed to receive him in a suitable manner; this feeling was not only manifested by the Brethren of the Craft but was shared by the Mayor, the members of the Corporation, and the townspeople in general. The council met and voted an address, to be delivered to his Lordship, and funds to carry out his reception in a style worthy of the town in which they resided. Committees were formed, and the inhabitants of Southwold proved the truth of the fable of the bundle of sticks, that "Unity is strength."

Monday, September 23d, was happily fine, and had a cheering effect upon those who had made up their minds to make holiday. Many triumphal arches were raised in different parts of the town, with appropriate mottoes. At the entrance was one with the inscription "Welcome." The next, near the residence of Mr. Wallace, had "The Queen, God bless her." The one in the Market-place was very extensive, and had three mottoes: that in the centre, "God save the Queen," that on the right, "To the Lord Mayor of London," and that on the left, "Success to Southwold." There was also arches at the houses of

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the Mayor, and at the Red Lion, the house where the Odd Fellows' Lodge is held, with appropriate mottoes and decorations. Many private arches were also erected, and there was scarcely a house but hoisted a flag, and was otherwise decorated with flowers, boughs, and devices.

At eleven o'clock, the Brethren of the Craft assembled at their Lodge-room. Bro. Wallace was installed in the presence of nearly 100 Brethren, in due and ancient form, by Bro. Harvey, who then proceeded to appoint and instal his officers. The business of the Lodge being over, the Brethren arranged themselves in Masonic order and proceeded to church, preceded by a band of music. The sermon was preached by the Provincial Grand Chaplain, the Rev. Bro. French, to a very large congregation. The Brethren then returned from church in the same order, and, passing round the town, joined the Body Corporate, of which many of the Masons are members: then escorted by two bands, they proceeded to the entrance of the town to receive the Lord Mayor. This was at about four o'clock, where, punctual to his time and attended by his Chaplain, the Rev. Bro. S. Marshall, his Secretary, Br. Sheriff Nicholl, and J. B. Cox, Esq., he was met, and received a most hearty welcome—his horses were unyoked from his carriage, and he was drawn by thirty blue jackets, in white ducks, and most neatly apparelled, through the principal streets. During his progress he was greeted with cheering and waving of handkerchiefs by an immense assemblage; the bells ringing merrily and the guns roaring joyfully; he then proceeded to the Hill House, the residence of Captain Ellis, *R.N.*, where he took up his abode. The Mayor and Corporation of Southwold were then introduced, after which Mr. Gooding, the Town Clerk, read the following address:—

"My Lord—We, the mayor, aldermen, and burgesses of the borough of Southwold, beg to express to your Lordship the sincere gratification which we, and other inhabitants of Southwold derive from your Lordship's visit to their ancient town. In common with all classes of her Majesty's subjects, we regard with just pride and pleasure the dignity and importance of the vast city over which your Lordship presides. As Englishmen, we glory in the unrivalled greatness of its commerce, the splendid privileges by which it is distinguished, the magnificence of its public institutions, its unexampled benevolence, and the unequalled wealth, and power, and greatness which constitute it the first and noblest city in the world.

"At any time, my Lord, it would be an honour and a gratification to welcome to Southwold the head of such a city as the great metropolis of her Majesty's dominions; but our pleasure at the visit of your Lordship is twofold. It not only affords us an opportunity of testifying our admiration of the City of London, but also of expressing our respect, personally and individually, for one in whose hands the power and dignity which rightfully belong to your high office are supported with unexampled splendour, magnificence, and hospitality.

"Be assured, my Lord, that we, and indeed every inhabitant of Southwold, are desirous to do whatever is in our and their power to render the visit of your Lordship to their town in the highest degree agreeable to your Lordship.

"In no place in the United Kingdom (although at an immeasurable distance from those other cities and boroughs which have received, or are about to entertain your Lordship as their honoured guest—in respect to wealth, population, and influence) will your Lordship find more devoted loyalty to our most Gracious Sovereign, greater respect for the City of London, or more unfeigned admiration of your Lordship's conduct in your office of chief municipal magistrate in the kingdom.

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"Entertaining these sentiments, we respectfully offer to your Lordship a most hearty welcome, and have to beg your Lordship to believe, that however deficient your reception has been in splendour and magnificence, it is at all events replete with cordiality, sincerity, respect, and friendly feeling; and in taking our leave, permit us to wish your Lordship health, happiness, and long life to enjoy the fame and public estimation which your Lordship's liberality, princely hospitality, merits, and character, have so effectually achieved."

During the reading of the address, the Lord Mayor paid great and marked attention, repeatedly bowing and testifying his pleasure at particular parts of it.

The Mayor of Southwold then presented the address (splendidly inscribed and emblazoned on vellum), to which his Lordship gave the following reply:—

"Mr. Mayor, Aldermen, and Burgesses of Southwold—Your address, to which I have listened with deep attention, is, I assure you, highly gratifying to my feelings—whether I consider the respect which you have paid to the city of London, or the kind expressions which you have made towards myself as the chief magistrate.

"To visit your borough on the present occasion is to me a source of much pleasure, and the pleasure is increased by a consideration of the especial object of my visit—to meet many of my Brethren of the Masonic Order. I hope that during the remainder of my year of office I shall continue to give satisfaction to my fellow citizens, and that at the close they will give me credit for having desired to discharge its important duties faithfully. I beg again to assure you of my sense of your kindness, and to express, for the marked respect which you have paid me, my cordial thanks."

After hearing the address and the reply, Captain Ellis introduced a splendid silver goblet, filled with some most excellent beverage, and presented it, as the loving cup, to the parties present, who severally pledged his Lordship, and then retired.

The banquet took place at about six o'clock, when the Brethren, in number about 100, took their respective seats at the tables, directly after which the Lord Mayor arrived, attended by his suite, and took his seat on the right of Bro. Thomas Wallace, the W. M. and the Chairman of the feast. The following distinguished Brethren were also present from a distance:—Sir Chas. Blois, Bart., E. S. Gooch, Esq., M.P., G. Thomas, Esq., D. P. G. M. of Suffolk, Rev. W. French, F. W. Ellis, Esq., R.N., Rev. Erskine Neale, Capt. Gooch, Richard Lambert, Esq., Rev. F. W. Freeman, John Hatton, Esq., Rev. Geo. Mingaye, J. Jones, F. W. Farr, J. Gooding, E. Norton, J. Harvey, Richard Ferrier, P. Allez, Esqrs., &c., &c.

A splendid haunch of venison, the present of E. S. Gooch, Esq., M.P., a fine supply of game and fruit from the same munificent Brother, together with a most plentiful supply of champagne, the present of the W. M., tended greatly to add to the pleasure of the members then collected, of the largest, the most extensive, as well as the most affectionate Brotherhood in the world.

After grace had been said by the Rev. Bro. Burn, the Chaplain to the Lodge of Fidelity, No. 813.

The W. M. gave the health of "The Queen."

"Prince Albert and the rest of the Royal Family."

"The Army and Navy."

Sir Chas. Blois, Bart., returned thanks, and said he had served his country in the army, was present at the battle of Waterloo, and he con-

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sidered it an honour to belong to a profession to which England owed much of her greatness.

Bro. Capt. Gooch in returning thanks on behalf of the navy, said he was proud of the profession to which he belonged, and although he had been severely shaken on the coast of Africa, and one half of him was already gone, his heart was still left with the remaining half, and that should ever be at the service of his country.

Bro. Wallace then gave "The W. G. M. of England, the Earl of Zetland," complimenting the order upon having so distinguished and excellent a nobleman at their head.

The next toast was "The Earl of Yarborough."

The W. M. then rose to propose the health of their distinguished guest, the Lord Mayor of London. He said it was a proud day for him and for the inhabitants of Southwold to have amongst them the chief magistrate, the representative of the greatest commercial city of the world. He must confess, when he sent an invitation to his Lordship to be present at this banquet, he had little thought that his Lordship would have conferred upon him the distinguished honour he had that day done; but knowing as he did that his Lordship never forgot the Brethren of their Order, as he had practically shown in the exercise of his princely hospitality, at a splendid banquet he had given to a large assemblage of Brethren of the Craft at the Mansion House, to which he had invited his friend and Bro. F. W. Ellis, who expressed himself to him as being highly gratified with his reception at that most hospitable board—he could but say that it was an honour almost unheard of, a proud day to the Craft, and not only to the Craft, but to the inhabitants generally of Southwold, to receive a visit from one of so high standing in the world. He was happy to announce the pleasure of the Lord Mayor to join Lodge Fidelity, 813, as a subscribing member, and to intimate to his Brethren that his Lordship had been pleased to present him with his Masonic apron, and to accept one of him in return, as a token of good will.—(Cheers.) He regretted it had not fallen to the lot of a more able spokesman than himself to propose his health, but he begged to assure his Lordship that nothing could delight him more than that of seeing him partaking of the enjoyments of the festive board with them in right good brotherhood. He gave them the health of "The Lord Mayor." Received with immense applause.

The Lord Mayor said he was pleased and gratified at the reception he had met from his Brother Masons at Southwold; he was always proud to meet his Brethren of the Craft; he was proud of the notice that had been taken of him, and of the feelings of kind interest that had been shown to him by the corporation and inhabitants of Southwold; he was glad to find that he had given satisfaction during the time he had held the Chief Magistracy of the City of London. To receive the approbation of his fellow-countrymen for his conduct whilst he stood in the proud position of the Chief Magistrate of the first city in the world, was to him a source of sufficient gratification and remuneration. He was happy to have acted in his situation satisfactorily, and he hoped he should continue to do so to the end of his term of office; he was not out of it at present, but he trusted when he retired he might carry with him the same goodwill of his fellow creatures he had already received. He wished to return his sincere thanks and express his gratitude to them and their W. M., Bro. Wallace, for introducing him to Southwold and the Lodge of Fidelity, and, in conclusion, he drank the

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health and happiness of the Brethren around him on that occasion. His Lordship's speech was received with marked respect and applause.

Bro. FREEMAN, the S. W. of the P. G. Lodge, gave the better health of Lord Rendlesham, the P. G. M. of the county, regretting that his ill health prevented him being present on this occasion; he wished his Lordship a speedy recovery, that he might be enabled to meet them at Woodbridge on Friday next. (Drunk with applause.)

Bro. THOMAS, D. P. G. M., returned thanks for Lord Rendlesham, and stated that he had seen him a few days since, when he expressed his sorrow that he was obliged to forego the pleasure of being at Southwold through ill health.

The LORD MAYOR then rose, and in complimentary terms, proposed the health of Brother Wallace, to whom he was indebted for the invitation to partake of his hospitality; he felt confident that that Brother was worthy of the situation he held, and that he would become an ornament to the Craft. The toast was drunk with three times three, led by the Lord Mayor.

Bro. WALLACE in returning thanks, thanked his Lordship for the handsome manner in which he had proposed the toast, and his Brethren for having accepted it; he could assure them that it was a proud day for him to have so distinguished an individual on his right hand, and highly gratifying it must always be to him to receive the approbation of his Brethren: he said it was a proud day for him, the proudest day of his life; he thought he could never expect to receive in his Masonic character another so happy, and, he said, out of the fullness of the heart the tongue speaketh, but his heart was so full that he found it difficult to speak at all. He must allow he had been only two years a Mason, but at having been so early raised to the Masonic Chair he said that he delighted in it and admired the beautiful principles it inculcated, and he hoped he should never be found wanting in his Masonic duties. He concluded by again thanking them for the great honour they had done him, and wished all his Brethren health and happiness to the end of their days.—(Cheers.)

Bro. WALLACE proposed the health of Bro. Nicholl, Sheriff of London. (Received with cheers.)

Bro. NICHOLL rose and said, it afforded him great and sincere pleasure at receiving so truly and hearty a welcome. He approved of the good old custom of breaking bread and eating salt together.—(Cheers.) The last two years of his life had been eventful—the first as having been at a comparatively early age made a Sheriff of London; and the other of joining the Masonic Craft, the principles of which he greatly admired. He eulogized the tasteful decorations of the town, and declared himself proud of the reception he had met with.—(Cheers.)

Bro. ELLIS proposed the health of Bro. Thomas, D. P. G. M.

Bro. THOMAS, in few but expressive terms, returned thanks.

The health of Bro. Allex, the W. M. of Halesworth Lodge, was proposed, to which he responded.

The health of Bro. the Rev. S. Marshall, the Chaplain to the Lord Mayor was proposed; to which he returned thanks in a most expressive and energetic manner. He said, that the cordial reception he had met with was highly gratifying to him. If Athens were called the eye of Greece, London might be justly termed the eye of the world; and England owed her greatness to the enterprize of her citizens. He spoke of our mercantile splendour, and paid a well-timed compliment to the

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Lord Mayor, declaring that he obtained his distinguished situation through merit, and that it must be a proud honour to be highest in power next to the Queen. The present Lord Mayor had risen to his present greatness from the people by industry and perseverance, and it was a proud thing to reflect that the civic chair was so worthily filled. He mentioned the number of distinguished guests who had the honour of banqueting at his Lordship's table. After some further observations, he concluded by hoping that his Lordship's visit might prove beneficial to the fraternity and the town of Southwold in general.—(Cheers.)

At half-past ten the Lord Mayor and his friends retired.

Suffolk Provincial Grand Lodge.—The annual gathering of the fraternity in this county, for the purpose of holding a Provincial Grand Lodge, took place on the 27th of September, at Woodbridge.

The new building near St. John's Church was appropriated for the Grand Lodge, the furniture for which was kindly supplied by the British Union, No. 131, to the W. M. of which the thanks of the P. G. Lodge are due. The day was fine, and a large influx of Brethren honoured the town with their presence.

In the absence (from ill-health) of the Provincial Grand Master, the Right Hon. Lord Rendelsham, his chair was ably filled by his deputy, George Thomas, Esq., who, from his urbanity and kindness of manner, won the hearts of his brethren and fellows.

The time advertised for opening the Lodge was high twelve, but it was somewhat later before the Deputy Grand Master arrived.

The Brotherhood then took their seats in Lodge; a procession was formed by P. G. Officers, and the D. P. G. Master was escorted to the Throne, and his presence hailed with acclamation.

The business of the G. Lodge having been arranged, at about half-past two the doors were thrown open, and the procession moved in the following order:—

Police Officers.
Band of Music.
Two Tylers.
Assistant P. G. D. of Ceremonies. Bro. Dorling.
Banner of G. Lodge. Banner of Lord Rendelsham. Banner of P. G. Lodge.
Masons not subscribers in the Province.
Members of Lodge 813 Southwold.
" " 757 Stowmarket.
" " 751 Eye.
" " 544 Halesworth.
" " 522 Ipswich.
" " 417 Hadleigh.
" " 383 Beccles.
" " 272 Ipswich.
" " 131 Ipswich.
" " 96 Woodbridge.
P. G. Pursuivant, Bro. W. Townsend.
P. G. Sup. of Works, Bro. Fulcher. P. G. D of Ceremonies, Bro. Wallis.
P. G. Secretary, with Constitutions, Bro. J. Gooding.
P. G. Registrar, with bag, Bro. H. Case.
P. G. Treasurer, with Alms, Bro. T. Jones.
P. G. Chaplain, with volume of Sacred Law, Bro. Rev. W French.
Corinthian Light, borne by Bro. Bayes, W. M. 96.
P. G. Junior Warden, Bro. J. Head, with Plumb-rule.
Column of Junior Warden, borne by a M. M.
Doric Light, borne by Bro. Baxter, S. W. 272.
P. G. Senior Warden, Bro. Rev. F. W. Freeman, with Level.
Column of Senior Warden, borne by a M. M.
P. G. Junior Deacon, Bro. R. Burrows.
Ionic Light, borne by Bro. Franks, W. M. 522
P. P. G. Junior Warden, Bro. B. Head, as D. P. G. M.

P. G. Steward, Bro. Pitcher.	P. G. Sword Bearer, Bro. W. J. Chaplin.	P. G. Steward, Bro. Gower.
	D. P. G. Master, Bro. Thomas, as P. G. M.	
P. G. Steward, Bro. Pettit.	P. G. Senior Deacon, Bro. Gissing.	P. G. Steward Bro. Salmon.
	P. G Tyler, Bro. A. Robertson.	

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On arriving at the entrance of the Churchyard, the Band and Brethren opened to the right and left into two lines, and the D.P.G.M. was escorted by his P.G. Officers to the north door of St. Mary's Church. Prayers were read by Bro. Rev. Erskine Neale, and the sermon was preached by the P.G. Chaplain, Bro. W. French: his text was from the 7th chap. of the Acts of the Apostles, part of the 26th ver., "*Sirs, ye are Brethren.*" The Reverend Brother's very able discourse was fraught with those benevolent and generous sentiments inculcated in Masonry, and was attentively listened to by a crowded congregation. A collection was then made in the church, the proceeds of which were handed to the P.G. Treasurer, to be added to the one already made in the Lodge for the benefit of the East Suffolk Hospital.

The procession was again formed, and the Brethren returned to their Lodge-room, where the business of the day closed by offering solemn supplications to the Most High.

About five o'clock, sixty of the fraternity sat down to a munificent banquet, prepared by Bro. Salmon, of the Bull Inn, who is also one of the P.G. Stewards. The game was kindly supplied by the P.G.M., Lord Rendlesham. The chair was taken by Bro. G. Thomas, Esq., D.P.G.M., supported on his right by Bros. E. S. Gooch, Esq., M.P., E. Lawrance, Esq., J. Gooding, Esq., P.G. Sec., T. Jones, Esq., P.G. Treasurer, J. Fulcher, Esq., P.G. Sup. of Works; and on his left by Bros. B. Head, Esq., P.P.G.J.W., Rev. W. French, Rev. E. Neale, H. Case, Esq., P.G. Registrar, &c., &c. The P.G.S.W. Bro. Rev. F. W. Freeman, and P.G.J.W. Bro. J. Head, Esq., were supported by the W. M.'s and P. M.'s of the various Lodges in the Province.

The cloth being removed, the desert (which, by the way, was one of the most elegant ever put on table, and supplied by Bro. Salmon at his own cost), and wines were served to the company, the D.P.G.M. gave as the first toast of the evening, "The Queen and the Craft."

National Anthem, "God save the Queen." Bro. Moody.

The D.P.G.M. then proposed the "Health of the Earl of Zetland," Grand Master of Masons in England, observing that for amiability of character, and love of the Craft, he was unsurpassed.

Song, "Let us speak of a man as we find him;" Bro. Moody, previous to which the D.P.G.M. requested our professional Brother might be allowed to sing without interruption.

The "Earl of Yarborough, and the rest of the Grand Officers."

Song, "A Song to the Craft." Bro. J. Crispin.

The D.P.G.M. then stated the next toast he should introduce to their notice would be drunk with mingled feelings of pleasure and regret; pleasure, in being able to rank at the head of the Craft in this province so inestimable a nobleman; and regret, at his absence on the present occasion. "The Right Worshipful the P.G.M. Lord Rendlesham."

Song, "The Four-leaved Shamrock." Bro. Moody.

Bro. E. S. Gooch, M.P., briefly returned thanks, and proposed, "The health of our Deputy Bro. Thomas."

Song, "When first I went to Sea." Brother Grimwood.

The D.P.G.M. returned thanks, and proposed, "The P.G. Officers, and many thanks to the P.G. Chaplain for his excellent sermon."

Song, "Sally in our Alley." Brother Moody.

The P.G. Senior Warden and P.G. Chaplain severally acknowledged the toast.

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The "Health of Bro. the Rev. Erskine Neale," and thanks to him for his assistance.

The Rev. Brother acknowledged the toast.

His concluding remarks appear worthy of consideration, especially at this juncture, when certain parties of Mr. Trevilian's school are raising the oft-refuted cavil that Masonry is antagonistic to Christianity: "The more I study Masonry the deeper is my conviction that it is a system which every thoughtful and right-minded man may conscientiously embrace. Viewed dispassionately, it is one of the purest and most benevolent of creeds; and its agency is peculiarly needed. What is now wanted in the world is not intellect—enterprize—earnestness—activity. Those we have. What we need is a more kindly spirit between man and man; greater consideration for others; less reference to self; more unity of purpose; and a greater disposition to forget differences. These are lessons which Masonry inculcates largely, perpetually, emphatically, and irresistibly. Holding this from my heart, can I do other than echo the aspiration—'All the world a Lodge, and every man a brother.'"

The D. P. G. M. then proposed the healths of the "W. M.'s of Lodges in the Province."

Song, "The Temptations of St. Anthony." Brother Dorling.

Bros. Bayes, W. M. 96, Gower, W. M. 272, Chaplain, W. M. 131, Franks, W. M. 522, Alez, W. M. 544, severally acknowledged the toast.

The "Healths of our Visiting Brothers," was acknowledged by Bro. Moody in a humorous speech.

The last toast, "Speedy relief to all poor and distressed Masons," completed the festivities of the day.

Bro. Wallace officiated as toast master.

SURREY. — KINGSTON. — *Inauguration of the Coronation Stone.*— With half-an-hour's ride from the Waterloo terminus of the South-Western Railway stands the modern-built town of Kingston, familiar to most travellers by that line of road; and a mile and a half from that, but not so well known, the ancient, neat, and pleasant borough of Kingston-on-Thames. Here it was that some antiquarians have contended the Romans under Julius Cæsar, crossed the Thames, though it seems more probable that the passage was effected at Cowig Stakes, a proximate point. Be this as it may, however, Kingston is undoubtedly a town of great antiquity, and was certainly of considerable note in the times of the Anglo-Saxon kings, of whom we have it recorded that several were consecrated there. It is also celebrated as the place where Sir Thomas Wyat crossed the river at the head of his Kentish men in an attempt to possess himself of London in the reign of the infamous Mary. And, again, during the period of the Commonwealth, it was at Kingston that the Earl of Holland, with the Duke of Buckingham, and his brother, Lord Francis Villiers, endeavoured to revive the Royalist cause, when a skirmish took place with some troops of parliamentary horse, sent from Windsor to suppress the insurrection, and in which the insurgents were defeated and Lord Francis Villiers slain. A stray visitor to the town more than ordinarily curious in his inquiries and investigations, may perchance have had his attention directed to a large square block of stone which, until very recently, was suffered to lie on the exterior of the Town Hall, in which position it was used for the humble purpose of a

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stepping-stone to enable goodwives to mount their horses; though some ten centuries ago—so says the legend—it constituted a "stepping-stone" to the throne of England itself. No one could have supposed, unless informed of the fact, that this rude, almost shapeless, and uncared-for mass of stone was hallowed by historical associations of deep and enduring interest to Englishmen, and that upon it no less than seven of our Anglo-Saxon sovereigns, ancestors of her who now wields the sceptre of this mighty empire, knelt, and were anointed to the kingly dignity. Yet such we are assured was the fact, and the names of the monarchs were Edward the Elder, son of the great Alfred, Athelstan, Edmund, Ethelred, Edred, Edwy, and Edward the Martyr. After lying, as the legend states, in this position for ages, it has been reserved for the Kingstonians of the year 1850 to rescue the interesting relic from further desecration, and to preserve it as a monument of the times when the constitution and laws which have grown to such perfection in our own days, had their very birth and origin. A neat and substantial monument, enclosed by handsome iron railings, having been erected in front of the Court House and facing the Town Hall, the venerable stone was lately elevated to the summit, and its inauguration as the "Kingston Coronation Stone" was celebrated Sept. 19th, with much rejoicing. The occasion was observed as a general holiday. The shops were all shut, and the inhabitants universally on the *qui vive*. Flags and banners—the royal standard conspicuous over all—floated from windows and house tops, wherever the eye wandered. The church bells rang out merry peals. Bands of music paraded the streets, and pleasure and enjoyment beamed on the countenances of the people. At one o'clock the Right Worshipful the Provincial Grand Master of the Freemasons of Surrey (Bro. Dobie), attended by a large number of the brethren of the province and other Masons, met Mr. Pamphillon (the mayor), the corporation, burgesses, and visitors, at the Town Hall, whence they marched in gay and imposing procession through the principal streets to the monument, where the ceremony of inauguration was performed with "masonic honours," the Prov. G. M. applying the square and level, and certifying, amidst the repeated cheers of the audience, that the stone was erected "upon masonic principles." A party of upwards of 400 ladies and gentlemen afterwards partook of a *dejeune* in an elegant tent raised on a picturesque site in the beautiful grounds of Mr. Charles Rowils. The Mayor presided, supported by Mr. Freshfield (of Betchworth park, high sheriff of Surrey), and Bro. Dobie, the Prov. G. M. of Surrey. The following Brethren and gentlemen also honoured the event by their presence:—Sir Edw. Sugden, Bart., Bros. Evelyn, M.P., Sir George Smart, Mr. Cook (Mayor of Guildford), Colonel Smyth, of the gallant 16th Lancers, Mr. Henry H. Young, to whom belongs the honour of having originated the monument. Mr. Jemmett (of Kingston), the Rev. J. Cox (of Essex), Mr. F. Gould, &c.

The excellent band of the 16th Lancers were in attendance, and charmed the assembly by their masterly performance of numerous operatic and other favourite pieces of music.

Many toasts suitable to the occasion were given and responded to, with appropriate honours.

Subsequently the company again proceeded to the monument, where the children of the Kingston schools sang the National Anthem, and were presented with medals in commemoration of the day's proceedings.

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A series of aquatic sports at Town's-end followed, and the festivities terminated with a display of fireworks on the river.

YORKSHIRE.—HULL.—Considerable interest was manifested in this town on the 28th of October in consequence of the announcement that a Provincial Grand Lodge would be held here in the Freemasons' Hall, Osborne-street, at which the Right Hon. the Earl of Zetland, Most Worshipful Grand Master of England, and Provincial Grand Master for this Province, attended by the Earl of Yarborough, Deputy Grand Master of England, and Provincial Grand Master for Lincolnshire, would assist. A large number of strangers were present from the neighbourhood. It will be seen that the Earl of Zetland was prevented by illness from attending.

The proceedings connected with the opening of the Provincial Grand Lodge for the North and East Riding of Yorkshire took place in the Humber Lodge, No. 65.

In opening the proceedings, the Earl of YARBOROUGH expressed his regret at the absence of the Grand Master of England, the Earl of Zetland, and read a letter from that nobleman stating the anxiety he felt to have been present at what he anticipated would have been a very large meeting of the Brethren of the province, but, owing to severe illness, he was confined to his room, and prohibited from leaving it by his medical attendant. Lord Yarborough said, that having, in consequence of the lamented illness of the Grand Master, been unexpectedly called upon to preside over them, he trusted that, under the circumstances, they would extend to him their indulgence.

The Provincial Grand Lodge was then opened, and the Masonic business of the province duly transacted; after which the banquet was held in the Victoria Rooms, where upwards of 200 of the Brethren sat down to refreshment. The Earl of Yarborough presided, supported by the Rev. Dr. Bowles, Prov. G. M. of Herefordshire; and H. S. Westmacott, Esq., D. Prov. G. M. of Herefordshire.

The noble Chairman, in a singularly eloquent and appropriate speech, gave as the first toast of the evening, "The Queen and the Craft," which was drank with all the honours.

His Lordship next proposed, "The health of the Grand Master of England and Prov. G. M. of the Province, the Earl of Zetland," which was received with great enthusiasm, and drank with all the honours.

The Rev. Dr. Bowles then rose to propose "The health of the Earl of Yarborough." The toast was received with enthusiastic applause.

In reply, Lord YARBOROUGH said—Brethren, I thank you cordially for the manner in which you have received the toast which my rev. friend has so eloquently proposed. I expected a hearty welcome, and rejoice to find that I am not disappointed; and I feel the compliment the more, because I am your close neighbour, and you are therefore enabled thoroughly to appreciate my character. The noble river which separates Lincolnshire from this county prevented much communication between us previous to the application of steam power, but now we know more of each other, and are, in fact, less separated than the inhabitants of the west end of London are from the east. (Hear, hear.) I occupy a position to-night which I did not anticipate, and the cause of which, namely, the indisposition of my noble friend, we all so much lament. I should have been highly satisfied at being present at this Provincial Grand Lodge as your guest. I congratulate you upon the

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increase of Masonry in the province, and on the consequent increase of our charitable funds. Most sincerely do I wish that the ladies present could see our schools for the education of the children of our distressed Brethren, and that they could also inspect our noble Masonic charities; they would then be convinced, from their own observation, that Masons are amongst the foremost in acts of charity and benevolence, and in carrying into practical effect the Masonic motto of doing to others as they would wish that others should do unto them. I congratulate the Humber Lodge at the gratification they must feel in entertaining so large a number of distinguished visitors. Dr. Bowles has come 200 miles on purpose to be present on this occasion, and Brother Westmacott has come an almost equal distance. This is a compliment not only to the Grand Master and myself, but also to the province. The Earl of Zetland proposes to attend a Provincial Grand Lodge at Lincoln, on the 6th Dec., where we will give you all a hearty welcome; and I am delighted to see so numerous an assemblage of the Brethren belonging to the North and East Ridings. I have, as Dr. Bowles has told you, forgone the duties of hospitality to-day, in order to be enabled to fill this chair; in so doing, I feel that I have only performed my duty as a Mason, and the reception with which you have honoured me I feel to be a more than sufficient reward. In conclusion, Brethren, permit me to propose "The health of Mark Milbank, Esq., Deputy Grand Master for this Province," whose absence this day, I lament to add, has been caused by a severe domestic affliction.

The Earl of YARBOROUGH next proposed "Dr. Bowles's health," in a most eloquent speech; to which the doctor replied in most appropriate terms.

Brother SUTTON then, by permission of the noble Chairman, proposed "The memory of the late Provincial Grand Treasurer, the lamented Bro. Kirby." The toast was drunk in solemn silence.

At the request of the Chairman, Dr. BOWLES then proposed, "The health of the Worshipful Master of the Humber Lodge, Bro. Feetam," and in doing so urged upon the Brethren the necessity of forming a Freemasons' Mutual Assurance Fund, under the sanction and inspection of the Grand Lodge. By the establishment of such a society the Grand Lodge would obey the moral law, carry into effect the first principles of Freemasonry, and confer a benefit upon the Craft of such a nature that it will require the illumination of a lifetime to measure its dimensions and ascertain its value. The speaker then proposed the toast.

Bro. FEETAM returned thanks in a neat speech. After which the Provincial Grand Master for Herefordshire, the Deputy Grand Master for Herefordshire, and the other guests, retired.

ROYAL ARCH.—BIRMINGHAM.—*Chapter of Fortitude, No. 51.*—The prosperous condition to which this old Chapter has been revived must be a subject of deep gratification to those zealous and distinguished members of the Order, who, by their energy and ability, under favour of T. G. A. O. T. U., have been instrumental in raising it to the eminent position which it now occupies among the Chapters of the provinces. In a brief period upwards of twenty excellent candidates have been exalted within its tiled recesses, and their names added to its muster roll, and every succeeding summons for its meetings displays a new list of candidates anxious to be admitted to a participation in its mysteries and privileges, proving the high estimation in which it is held.

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At a meeting, held on the 11th instant, five new candidates were proposed, ballotted for, and accepted. Three of them were presented for exaltation, namely, Bro. the Hon. Leicester Curzon (a son of our respected P. D. G. M., the Earl Howe); the W. Bro. J. J. Empson, P. M. of 51, &c., &c., and the W. Bro. John Walton, P. M. of 135.

The beautiful ceremony of exaltation was most accurately and impressively conducted by the excellent Companion Frederic Dee, P. Z., ably supported by P. S. John Cornforth. A deeply marked effect was produced on the minds of all present, particularly those of the candidates, who at the conclusion of the ceremony declared that their admiration was only exceeded by the sense of awe with which they had been impressed and subdued during its progress. This important part of the business of the meeting being concluded, the excellent P. Z. retired from the chair, which was then taken by the excellent First Principal, Companion W. R. Kettle, the Z. of the Chapter, and another ceremony, though less important not less interesting to those present, was commenced.

To those who know the excellent P. Z. Companion Frederic Dee, and who are acquainted with the ready zeal and ability with which, on all occasions, he devotes his acquirements and valuable Masonic knowledge to the service and advancement of the Craft, it will cause no surprise that his Companions in the Chapter should desire to present him with some token of their respect and esteem.

Such indeed was the purport of a resolution passed at the last meeting of the Chapter, and in furtherance thereof the excellent Z. Companion W. R. Kettle addressed the excellent Companion Dee to the following effect:—"The Chapter is deeply indebted to you for the careful, able, and unwearied attention which you have devoted to the performance of all the duties of the several offices in which you have served. It acknowledges the advantages which it has not only derived from your exertions in its behalf but also from the emulation produced among its members who have profited by your example and instruction. When you first entered the Chapter it had almost ceased to exist, and its members were not sufficiently numerous to supply the necessary officers; for many years previous none of the ceremonies had been performed, unless when the services of an experienced Companion of some other Chapter could be obtained; it was seriously involved in debt, and such was its state of decadence and ruin, that its resuscitation appeared a task of hopeless labour. But now what is its condition—prosperous and flourishing, its members are numerous, its debts paid, its finances increasing, its position elevated and eminent; and it is perfectly independent of all external aid for the due and accurate performance of all its beautiful and imposing ceremonies. To you, excellent Companion, and to your exertions all this is mainly, if not entirely owing. The excellent Z. concluded his animated and very appropriate address, by presenting the excellent Companion Dee, in very flattering language, with a Past First Principal's Jewel, in gold, elegantly set with diamonds, on which is inscribed the following epigraph:—

To the Excellent Companion
FREDERIC DEE, P. Z.,
By an unanimous vote of the Chapter of Fortitude, No. 51,
as a tribute of respect and admiration for his zeal and ability
in the discharge of the several offices he has held in the Chapter,
this Jewel
was presented December 11th 1850, A. L. 5850.

The excellent P. Z. made a very suitable acknowledgment for this elegant compliment, in the course of which he declared that he would

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not relax in those exertions to be serviceable which had gained him the approbation of his Companions, and such a mark of their esteem, which would be understood and appreciated by those nearest and dearest to him in the bosom of his family, and to whom it would afford a gratification the contemplation of which would, if possible, increase his own.

OXFORD.—ROYAL ARCH.—*Nov.* 29.—The Alfred Chapter met, when the new Principals, Comps. Spiers, Thompson, and Wyatt, officiated for the first time, in their respective chairs, and delivered lectures to four newly-exalted Companions.

LANCASHIRE.—LIVERPOOL.—MASONIC KNIGHTS-TEMPLAR.—The Eminent and Supreme Grand Master of the Royal, Exalted, Religious, and Military Order of Masonic Knights-Templar having granted a Charter of Constitution to open and hold a Chapter and Conclave of this Order at Liverpool, Wednesday, the 18th December, was appointed for its consecration and opening, with all the becoming solemnities, at the Adelphi Hotel, Ranelagh-place. The members of the Order responded to their respective summonses by presenting themselves numerously, eagerly, and promptly at the hour appointed, twelve o'clock at noon, and, invitations having been accepted by many of the Grand Officers of the neighbouring counties, and also of the Grand and Loyal Conclave at London, the assemblage was most brilliant and distinguished. The impressive and solemn ceremonies of consecration, installation of officers, and also of admitting new members into the Order, occupied the greater portion of the day, and on their termination a sumptuous banquet was partaken of by the whole of the "Sir Knights" who had graced the encampment with their presence. This encampment of the "Ancient and Royal Order is founded on the love of God, benevolence to mankind, and charity to the poor and distressed;" it is called after the martyr "Jaques de Molay," and, being thus opened and consecrated under such auspices, and by such influential members of the Order, it bids fair to "go on and prosper," to do its good work right nobly, and with the spirit of "true men," for the "Sir Knights" display that energy and earnestness for its success which has always been one of the characteristics of Knights-Templar ever since the institution of the Order itself.

IRELAND.

DUBLIN.—*Freemasons' Hall, 14th Nov.* 1850.—The Original Chapter of Prince Masons assembled this day at three o'clock to initiate into that exalted Degree Bro. R. Bourke, a distinguished P. M. of Lodge 12, the inestimable Bro. Sir William Host, 33 Deg. on the throne.

At five o'clock the College of Philosophical Masons held a sacred conclave, and subsequently united at a most *recherche* banquet, under the auspices of their President, Michael Furnell, 33 Deg. the Provincial Grand Master of North Munster.

BELFAST.—The Provincial Grand Lodge of Belfast and North Down assembled on Wednesday, the 11th December, in the Masonic Hall, Bel-

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fast, for the purpose of electing officers for the ensuing twelve months, and to receive a report from the Committee of the Ulster Female Orphan Asylum. The P. G. M., Archdeacon Mant, presided. There was a very full attendance of the Craft, all of whom evinced a deep interest in the proceedings, and seemed resolved by united action to place the Craft in the position it should occupy. The following officers were elected:—R. W. Bro. John Cuddy, G. S. W.; John M. Pirrie, G. S. D.; W. William Dale, G. S. D.; —— Walsh, G. S. D.; Charles Duffin, Treasurer. Geo. A. Carruthers, Secretary.

The following Report was then submitted to the P. G. L. as the heads of a plan for the establishment of a Female Masonic Orphan Asylum for Ulster:—

Report.

OBJECT.—I. The object of this Institution shall be to provide an Asylum, clothing, and education for the female orphans of Master Masons, who have been initiated in, or who resided, at the time of their decease, in the Province of Ulster, who have been registered on the Books of the Grand Lodge of Ireland, and who, during their Masonic career, were never either censured, suspended, or expelled.

MANAGEMENT.—II. The affairs of the Institution shall be conducted by a Board, consisting of the President, Vice-Presidents, Governors, a Treasurer, a Secretary, four Trustees, two Auditors, and twenty-one Members, elected by the body at large.

MEMBERS.—III. 1. Any person making a donation of ten pounds, in one sum, shall be a Governor for life; and shall be entitled to four votes at all elections of candidates for admission to the Asylum; and to two additional votes for every additional donation of five pounds.

2. Any person making a donation of five pounds shall be a Governor for seven years, and shall be entitled to two votes, and be eligible to be elected President or Vice-President.

3. Any person subscribing two pounds annually, shall be entitled to four votes; a subscriber of one pound to two votes; and shall be eligible for the Committee, so long as the subscription continues to be paid.

4. Any person subscribing ten shillings a year shall be considered a Member, qualified to vote at all meetings for election of Officers, and be entitled to one vote for candidates, so long as the subscription continues to be paid.

5. Any person subscribing smaller sums than ten shillings shall not be considered a Member, or entitled to vote, until his subscriptions shall have amounted together to ten shillings, when he shall be entitled to one vote at the next succeeding election of candidates, but for that time only.

6. The executor or administrator of any person paying over to this Institution a bequest or donation of five pounds or more, shall have the same privileges as a donor of the same amount.

LODGES.—IV. 1. The W. M. for the time being of any Lodge that shall make a donation of ten pounds, and an annual subscription of one pound, shall be a Governor during his term of office; and entitled to five votes at elections of candidates.

2. The W. M. for the time being, of any Lodge that shall subscribe two pounds a year shall be entitled, during his term of office, to two votes, and shall be eligible for the Committee.

3. The W. M. for the time being of any Lodge subscribing one pound a year, shall be entitled to one vote at all elections; and in case of any Lodge subscribing less than one pound at any one time, the W. M. for the time being of such Lodge shall be entitled to one vote at any election of candidates next after their subscriptions shall have amounted in all to one pound, and the privileges shall then cease until the subscription shall again amount to that sum.

FUNDS.—V. One-half of all donations or bequests, one-half of the first year's

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subscriptions, and one-half of the first subscriptions of all new Members, shall be invested in public security, in the names of the Trustees, to form a permanent fund: the interest of this fund, and all other annual subscriptions, shall be at the disposal of the Committee.

MEETINGS.—VI. The Committee shall meet once a month, or as often as they may deem it necessary; and seven members shall form a quorum.

CANDIDATES.—VII. 1. All candidates for admission into the Asylum must be recommended by two Governors, or subscribers of not less than one pound annually, or by the W. M. of Lodges having similar privileges.

2. No child shall be admitted into the Institution under seven, nor above eleven, years of age, nor allowed to remain in it after the age of fifteen, except in either case, by permission of the Board.

3. If the child of any former subscriber to the Institution should become a candidate for admission, and declared eligible by the Board, she shall be entitled to two votes for every pound subscribed by her deceased father.

A copy of the foregoing was ordered to be forwarded to every Lodge in the province of Ulster, and to request their co-operation and support for the accomplishment of so desirable an object.

After the transaction of some routine business, the Lodge was closed until the second Wednesday in March, 1851.

COLONIAL.

CANADA.—On the 19th September the corner-stone of the Protestant Hospital at Bytown was laid by the Dalhousie Lodge.

CAPE OF GOOD HOPE.—A meeting of the Masonic Brethren was held at Port Elizabeth, on the 8th August, to make the necessary arrangements for applying to the Grand Lodge for a warrant to hold a Lodge at that port.

MALTA.—On Wednesday, the 5th of November, a Grand Masonic Festival took place in the hall of the Knights Templar, St. John of Jerusalem, and Knights of Malta, with the double purpose of installing their Commander under the warrant, recently received from the M. E. Grand Commander of the Order, Sir Knight Col. Charles Kemeys Tynte, and of presenting a small memorial to Mrs. Moore, wife of the E. Commander, Capt. J. B. M'Leod Moore, 69th Regiment, in the shape of a Work-box, in testimony of the regard and gratitude felt towards that lady for the valuable services she had rendered the Encampment, by embroidering the several banners of the Order.

At the appointed hour, each Sir Knight having taken up his post, the ladies were introduced into the hall by the 1st and 2nd Captains, Sir Knights Winthrop and Goodenough, and presented to the E. Commander, Sir Knight Moore.

The ceremonial then commenced by an elegant address from the E. Commander, and a brilliant description of the banners displayed around the hall. The warrant, borne by the Aides-de-Camp, Sir Knights Lt. Smyth, 69th, and Dr. Somerville, 69th, was read aloud by the E. Commander, after which the Prelate, Sir Knight the Rev. S. Robson, escorted by the proper officers, proceeded, under an arch of steel, to the altar, where he offered up a beautiful and imposing prayer, admirably adapted to the occasion, the swords and banners being lowered during this portion of the impressive

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ceremonial. The Herald having then proclaimed the E. Commander, exacted allegiance from the several Knights of the Order, in accustomed form.

The Herald having returned to his post, the second purpose of the meeting was commenced. The Aides-de-Camp having advanced, the Work-box, preceded by them, and borne by Sir Knight R. P. Chapman, supported on either side by the Captains, and followed by the banner bearers, Sir Knights St. G. B. Crozier and J. Sammut, was carried to the East, when Mrs. Moore supported by her husband advanced, and the box was presented, with an appropriate address from Sir Knight Winthrop, followed by a few sentences by Sir Knight Goodenough, the 1st and 2nd Captains.

The ceremony being concluded the camp was closed, in the accustomed solemn order; and so impressive was the whole proceeding that many an eye was seen dimmed on the occasion.

The Camp having been closed, the doors of the refreshment rooms were thrown open, and a déjeuner was offered, at which the rarest and most luxuriant viands of the season were provided.

The following was the order of the toasts, which we may at once say were introduced with a remarkable degree of good feeling and correct taste, and responded to as the subjects merited. "The Queen," by Sir Knight Moore; "Mrs. Moore," by Sir Knight Goodenough; "Sir Knight Capt. Moore," by Sir Knight Winthrop; "The Ladies," by Sir Knight Rev. S. Robson—Sir Knights Chapman and Somerville severally addressed the body in reply for the ladies; "The Army and Navy," by Sir Knight S. Tucker —Sir Knight Bathurst, R. N., and Sir Knight Green, 44th Regiment, returned appropriate thanks; "Prosperity to the Order," Sir Knight Somerville.

The light of joy having been extinguished by the departure of the fair at half-past four o'clock, darkness rapidly succeeded, until in the evening, the Order re-assembled, to discuss matters most *intimately* connected with their own good selves.

The band of the 44th Regiment, through the kindness of Lieut.-Colonel Spencer, was in attendance. The music that intervened between the toasts, and which consisted of several appropriate airs, was soft and gentle: the men were obliging and polite; and their deportment throughout the enlivening events of the day, was every thing the most fastidious could have wished.

AMERICA.

Extracts from an address delivered by C. T. Bond, at an anniversary meeting of Joseph Warren Lodge, No. 71, of the state of Mississippi:—

At the building of King Solomon's temple operative Masonry was carried to the highest degree of perfection. When the last tinsel was given to the glittering dome that crowed that magnificent edifice, the assembled multitude rent the air with their bust of applause in honour to him who was its founder; it stood long after the splendour of the Jewish capital, like the sun in the great dome of heaven, the nation's glory and the nation's pride, the purest monument of art, and the noblest specimen of architectural grandeur. But at the erection of this admirable temple, the foundation of another institution was laid which was destined to last when the material building should have long mouldered into ruins. At the building of Solo-

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mon's Temple speculative Masonry first assumed its distinctive character, and on the glorious principles of the Bible was laid that broad and firm foundation upon which our splendid edifice of Masonry has been erected, and against which the stream of time, as well as the storms of rage and persecution, have spent their force in vain, because contending against the eternal principles of truth and justice. The material edifice which gave rise in its erection to our ancient and honourable Order has long since ceased to exist; its grandeur and its glory have crumbled into dust, but still the beautiful and deep-rooted principles of our Order have remained unchanged, because unchangeable in their nature and unshaken by time and the lapse of ages.

There is not a solitary principle connected with the institution which Masons wish to conceal from the view of the deserving and meritorious. The first great doctrines held in sacred veneration by the Order are the existence of God and the immortality of the soul; it assumes the position that the works of nature demonstrate the wisdom and power of the Infinite Being, while the book of revelation discloses to man who that Being is, and the relations he sustains to Him as moral agent upon the conservative platform which Masonry has erected are all the multiform and sectional feelings of our race to meet, a living sacrifice to peace and harmony. This is one of the great and good features of Masonry; it allows no sectional feelings, no religious bigotry. Sectarianism falls, and bigotry hides its hideous head at the gate of the temple. The lesson impressed on the mind of the initiated is, that Masonry interferes with no man's religious or political opinions; it throws no shackles over the mind, but in the fullness of rational liberty teaches each brother to select for himself that altar which best suits its own peculiar mode of worship. This belief in the existence of God furnishes a broad and solid foundation or platform of love and brotherly confidence, whereon may stand, side by side, Jew, Mahomedan, and Christian, and salute each by the pleasing appellation of Brother. Yet, strange to tell, there are those found still who would have all believe that the institution in its operations is dangerous to the peace and well being of society, and who waits but the power to blast it from the earth. But still it lives and ranks high in its own unobtrusive dignity, exercising its true principles in demonstrating the fact that it is practicable for all men to live in peace, loving each other fervently, notwithstanding the many impediments of habit and education. Such is Masonry. It knows no distinction between man and man, but what virtue and vice creates. Wealth and poverty have no right in the balance with it; gold is estimated at its true value and no more; its glittering particles serve only as a means of doing good. In Masonry the rich and the poor meet together; the Lord is the maker of them all. I would ask if the principles are not good and substantial?—calculated in their very nature to promote the best interests of society, and the peace and happiness of man. Some may conclude that these are principles of religion and not Freemasonry; to all such I would respond, that there is a wide difference. Freemasonry and Christianity can never clash; there is a great void which can only be filled by a new heart. This Freemasonry has nowhere promised to give. The rigid performance of the principles of the institution will not atone for the past, though they are nearly and closely allied, teaching the same great moral truths. Morality, emanatse from the same fountain, and is designed for the same good end, the happiness of man. Freemasonry does not profess to make a bad man good; but if its principles and teachings are duly and properly appreciated, and its doctrines practised, it will make good men better.

The impressive language of Masonry, although it is unwritten, is so perfect and universal that a worthy Brother may wander over every part of the habitable globe and find a ready response from the Fraternity to his appeal. It is as general as that of the eye, and needs no tongue to give it utter-

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ance—it is undestroyed by light of day or unobscured by darkness of night; the former cannot be said to add to its comprehension, nor the latter to destroy its meaning. It is as readily understood by the Hebrew as the Christian, the Turk and Greek as the Mahomedan—acknowledged, loved, and appreciated in every corner of the world; no matter in what nation, country, or language a Mason is, whether in prosperity or adversity, his language is understood, and he is known as a Mason. The door of every Lodge hails a worthy Brother's welcome, and each member receives his hand in friendship. Not only this, but it solves difficulties and kindles a flame of love in the breasts of those who are at the greatest distance from each other on account of religious and political opinions; and we stop not here, a Mason will risk his life for a beloved Brother in the hour of danger, and safely deliver him, though he may be engaged as an enemy, and in the midst of battle; by Masonic friendship the savage tomahawk and scalping knife have been turned into protecting weapons; the glittering spear, though bent in vengeance, and the pointed dagger raised to put to death an unknown Brother, have been returned in friendship to the scabbard upon receiving the Masonic sign. Chains and shackles have fallen from the hands and feet, and prison doors thrown open in consequence of that mysterious token which none but Craftsmen ever knew. The principles and doctrines are taught to practice, are drawn from the Saviour's golden rule, "to do unto others as we would wish others to do unto us." Masonry teaches respect and obedience to the civil law—into the ear it whispers good counsel and the faults of the erring Brother, and warns him of impending danger, and, if possible, lead him who has gone astray back to the path of rectitude and honour. It has wiped the scalding tear from the eye of the distressed, relieved the wants of the suffering, cheered the sad chamber of sickness, and kindly smoothed the pathway to the tomb, and when the immortal spirit has quitted its tenement of clay, it reverently deposits the body in its mother earth, and finds a burial for the poor as well as the rich, then hastens to pour balm of consolation into the bosom of his sorrowing relations. The geen turf which covers the mortal remains of the departed Brother, does not hide him and his. Masonry's arms embrace his bereaved relict, and kindly encircles his orphans; here food and sustenance for orphans are not permitted to suffer diminution—his little ones cry not in vain for food and raiment—its watchful care presides over the future destinies of his offspring —its hand directs their education, and guides their infant footsteps in paths of usefulness and honour.

LITERARY NOTICES.

Freemasonry, a Type of Christianity throughout all Ages. A Lecture by Bro. G. Crook, P.M. Loyal Monmouth Lodge, No. 671. London. R. Spencer.

We can strongly recommend this Lecture to the consideration of the Craft. The worthy Brother who has prepared it is distinguished for his zeal in his own province, and is not unknown far beyond its precincts. This publication will enhance his reputation, and add to the esteem with which all his labours for the good of Freemasonry are regarded. If the space at our command would have allowed, we should have made several extracts from this publication for the benefit of Brethren residing at a distance. As we are unable to do this, we have only the opportunity to recommend the work to them, and every member of the Order, as deserving of attention, and as being calculated to open a source of improvement which cannot exist without the most advantageous results.

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The Objects, Antiquity, and Universality of Masonry. An Address delivered in St. John's Lodge, No. 1. New York. Feb. 28, 1850. By R. W. F. G. Tisdale. New York. J. Winchester.

This address will fully repay for the perusal. It gives a most favourable idea of the progress of our Order on the other side of the Atlantic, and proves that wherever it exists it is fraught with the most considerable advantages to all its members. We would re-echo the sentiments it contains, and especially that of the concluding paragraph. Nothing affords us greater satisfaction than to be made acquainted with the cheering fact that wherever Freemasonry prevails, there are sure evidences in glorious prominence of the universality of its charity, and of the soothing influences of its conciliatory spirit.

Memoir of James Burnes, R.H., F.R.S. Edinburgh.

It is sufficient to mention the name of Bro. James Burnes to excite an interest in his behalf, and respect all things with which he was connected. This brief memoir will add materially to that interest, and tend to make his good qualities known as far and wide as they ought to be.

On Excision of the Enlarged Tonsil, and its Consequences, in Cases of Deafness. With Remarks on the Diseases of the Throat. By. W. Harvey, M. R. C. S., F.R. M. C. S. Surgeon to the Royal Dispensary for Diseases of the Ear; and the Royal Freemasons' School for Female Children. Renshaw, London; Hunton, York. 1850, pp. 121.

When any peculiar surgical operation, or any especial mode of treating diseases becomes fashionable, as is occasionally the case, and is carried out to a very great extent, afterwards sinking into oblivion, it becomes necessary and is certain to be serviceable to trace out and ascertain the final results of the said operation, or of the peculiar mode of medication, both as regards the disease itself on which the operation was performed, or the medicines exhibited, and also the state of the constitution, after it has been subjected to the operative proceedings, *maguere* so fashionable. This has been Mr. Harvey's object with regard to an operation which has been performed on several hundred persons, and we have in the book before us the results of his investigations.

Several years ago, we will not say "the isle was frighted from its propriety," but the profession were gravely informed that stuttering was caused by enlarged tonsils, a reasoning of *post hoc, ergo proptu hoc*, led to this most illogical conclusion. A deaf patient, with tonsils enlarged so as to be an annoyance, stuttered, and the offending glands were cut away, and a powerful nervous impression was made in the system. The consequence was the patient no longer stuttered, and then the conclusion was arrived at, that enlarged tonsils were the cause of stammering. Hundreds of unoffending tonsils fellthe victims of this mistaken idea; in some instances the stammer disappeared; in a few, but very few, permanently; in most of the cases it returned in a shorter or longer period; in some it remained as bad after the operation as before it, while in other instances again, the stutter was aggravated, the impression on the nervous system being induced, but acting contrarywise to that which had occurred in the first instance, and increasing the disease on which the operation had been performed.

Years have elapsed since this operation was in full vogue. It may still, perchance, be occasionally, but rarely performed, the profession hear not of it. As a cure for deafness, of which the enlargement of the tonsil was asserted to be a principal cause, it was highly lauded. The same oblivion enshrouds it in the one case as in the other. We seldom hear even that a deaf person has had his tonsils excised in order to effect a cure of the loss of hearing. But, while acknowledging that this operation has been fruitless

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as regards the cure of stammering and of deafness, what has been the ulterior result on the system, and on the health generally? This is a question of great importance; but it is also one which it is very difficult truly to reply to. A man may make his name notorious in connection with a certain operative proceeding, and thus obtain an influx of patients really labouring, or supposed to be labouring, under the disease in question; but after he has done all he can, or all he wished to do, how few are there who are such genuine admirers of science as to seek after and hunt up their operators, in order to ascertain the ultimate results of the proceeding? And how rarely will it happen that a large, or even a moderate number of their clients (*clientelle*—not a bad name given by our brethren, *d'outre mer*) should come under the notice of another surgeon, so as to enable him to report on them to his professional brethren? Yet, in this instance, this has happened: a large number of *a-tonsillar* patients (a Greek negative) have presented themselves to Mr. Harvey at the Dispensary to which he is surgeon, and in private practice, and the results in these cases have been so singularly alike, that he has felt himself warranted in drawing the following conclusions:

"1. That the enlarged tonsil or elongated uvula does not, *per se*, give rise to imperfect hearing.

"2. That its extirpation does not only not remove deafness, but on some occasions, causes it.

"3. That in cases wherein the tonsil is enlarged, the disease is in the mucous membrane generally, and that its morbid condition, where remediable, is so only by means of a judiciously regulated constitutional treatment.

"4. That the tonsils are not merely secreting organs, but play a further and most important part in the animal economy, holding, as they do, most intimate sympathies with important though distant organs.

"5. That extirpation of the tonsils in the young have led to pernicious results, such as giving rise to bronchial and pulmonary disease, with other mischiefs; and, notwithstanding high authorities in favour of extirpating the tonsils or uvula for the relief of deafness, the operation has almost uniformly proved a failure."

The statements advanced by Mr. Harvey have all been well considered, and are such as evidently bear the stamp of truth and experience. The operation is a failure, but it is more than a failure; it is positively, not merely negatively, but positively an injury to the general health and the functions of the body. Not only is the unhappy operatee more liable to bronchial and pulmonary disease—an infliction quite sufficient to banish this operation from the domains of surgery—but other functions are more or less seriously impaired. On this point the evidence collected by Mr. Harvey distinctly bears, although it may not yet be sufficiently elaborated to furnish a surgical or phisiological axiom. As our space is exhausted we must refer the inquirer to the work itself for additional information. It will well repay perusal as the work of a practical surgeon, unbiassed by prejudice, and seeking only after truth.

An Inquiry into M. Antoine D'Abbadie's Journey to Kaffa, in the years 1843 *and* 1844, *to discover the Source of the Nile.* By Charles T. Beke, Ph. D., F. S. A., &c. London: James Madden. 1850.

The author of this "Inquiry" had already established a literary and scientific reputation of no mean character by various publications on Oriental subjects. In the "Origines Biblicæ," which appeared some years ago, and a subsequent "Essay on the Nile and its Tributaries," Dr. Beke's laborious research and learned investigation added considerably to our previous supply of information regarding the geography and history of portions of the world to the elucidation of which, of late years more especially, so much of the talent and genius of European travellers and explorers has been directed.

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The narrow limits within which we are constrained to confine our observations on the present work, must of necessity prevent us from doing anything like justice to the scientific portion of its contents. It will be found, however, to contain much that is new and valuable concerning the Nile and the manners and customs of the varied inhabitants of the countries through which it flows, and adjacent to the many streams and tributaries of that mystic river.

But the object of the author of this pamphlet appears not to have been so much to establish for himself any additional reputation as a scientific traveller, as to expose to the world of literature and science a serious imposture that he considers has been practised upon it, by a gentleman upon whom our French neighbours have recently conferred honours to which, if we are to credit Dr. Beke's anatomy of his preposterous pretensions to ribands and medals, M. D'Abbadie has no legitimate title whatever. The work is, in short, an "Inquiry" into, and a denial of, the authenticity of M. A. D'Abbadie's Journey to Kaffa, alleged to have been performed by him in the years 1843 and 1844.

It appears that, in 1837, M. A. D'Abbadie, accompanied by his brother, left Europe for the purpose of visiting the source of the White Nile, believing, with Bruce, that it was situated in Kaffa. Having spent some years in researches and observations in countries to the south of Abyssinia, and more especially in the kingdom of Kaffa, the communications in which these travellers declared that they were the first Europeans who had visited these remote districts naturally attracted much attention, and created much interest, on the part of the learned societies of England and the Continent. It happened, however, that Dr. Beke had visited many of the places described in the statements alluded to, and was led to entertain very serious doubts whether the journey in question had really been undertaken. These doubts—now, we believe, amounting to conviction—became publicly known, and a lengthened controversy on the subject arose, the ultimate result of which has been the publication of the present pamphlet—a result to which the writer has been driven, not only by the manner in which that controversy was conducted against him, but by the duty which he felt he owed to science to expose to public observation, if not to public reprobation, that which the evidence he produces clearly places before our own mind as a barefaced endeavour to obtain for braggart pretension and flagrant imposture those literary or scientific honours which should ever be preserved as the rewards of modest merit and the successful prosecution of learned labour and research. It further appears that M. D'Abbadie states that, in 1843, he gained admission into Kaffa from Enàrea, crossing the river Godjeb (which, though only a tributary of the Nile, he speaks of as being the Nile itself,) within a few miles of its source, and yet not deigning to visit that source which had been for several years the professed object of his travels. Statements such as these could not fail to excite the surprise and curiosity of so experienced and intelligent a traveller as Dr. Beke. They have been exposed, we need scarcely add, to keen and searching examination in the pages of this pamphlet. To attempt even an analysis of the critical test to which the learned Doctor has subjected them would require more space than remains at our disposal; but a single passage from the work itself will briefly furnish our readers with ample inducement to make themselves more fully acquainted with the various reasons which have led the author to the conclusion at which he has arrived, and, at the same time, convey an idea of the many complicated circumstances he has had to consider and investigate in his laudable endeavour to expose this French traveller's fictitious performance. He says:—

"When the news of this journey first reached Europe, I at once saw reason to entertain doubts as to the correctness of several points connected with it. These doubts, instead of becoming weaker, were much strengthened when, in the course

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of the year 1846, while engaged in preparing the materials for my "Essay on the Nile and its Tributaries," I had occasion to examine the various details of this journey published both in England and France. And since that time M. d'Abbadie's further statements, especially with reference to a second journey to Enárea alone, said to have been performed by himself and his brother in the years 1845 and 1846, have supplied such a mass of evidence, as not only to satisfy me of the unreality of the former journey, but to warrant me in submitting to the judgment of the scientific world the objections to that journey which I now feel it to be my duty to make.

"These objections may be classed under four distinct heads:—

"1. The insufficiency of the time requisite for such a journey and for the various circumstances alleged to have attended it.

"2. The repeated anomalies and contradictions in the traveller's statements at different periods as to matters alleged to have been ascertained not from oral information but from personal knowledge.

"3. The errors and discrepancies in his recorded astronomical and geological observations, and the difficulties which they present.

"4. The care with which the first journey to Enàrea and Kaffa—the earlier and far more important of the two, and therefore the more deserving of notice—has been since kept out of sight; while the later and less important journey to Enárea alone has been brought prominently forward and made to supersede it."

With these few remarks, we recommend to all lovers of truth and justice the perusal of this pamphlet; and much mistaken indeed shall we be if they do not rise from it, as we have done, with the full conviction that it contains manifold evidence that M. A. D'Abbadie's journey to Kaffa, in 1843 and 1844, is, purely and simply, a literary fiction.

NOTICES TO CORRESPONDENTS.

P. Z., Ipswich.—In reply to the inquiries of the Companion who requests our opinion on certain habits of exalting candidates, we beg to state that nothing can be more discreditable or irregular than the conduct of which he complains.

Great Yarmouth.—P.—The ceremony is only deferred to the ensuing spring.

A. B. C. is referred to our leading remarks upon the advancement of Freemasonry for an answer to his enquiry.

Croydon.—Philo-Masonicus is rightly informed. The Grand Chaplain *has* promised to preach a sermon in the ensuing year in behalf of the Boys' School, when there will, doubtless, be a good muster of the Brethren to repay his exertions in the cause of charity.

Birmingham.—A Provincial Mason.—The grant proposed in last Grand Lodge for Bro. Honey was 100*l*. We cannot say whether the minutes of the last Grand Lodge will be confirmed upon this proposition.

Δ.—the M. W. the Grand Master was this year nominated by Bro. Wynn, and the nomination was seconded by Bro, John Savage.

Ω. asks whether the proceedings of the last Grand Lodge were regular on the part of the chair. Most decidedly. The V. W. Brother who presided has more of the "*fortiter in re*" than the *suaviter in modo* in his manner; but he was clearly correct in his ruling.

Grand-Orient, Paris.—In all probability. There will no fault be found with the representation whenever it is determined upon.

*** We beg to acknowledge the receipt of No. I., vol. iv., of "the Masonic Signet," St. Louis, which arrived too late for notice in this number of the "Freemasons' Quarterly Magazine and Review."

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