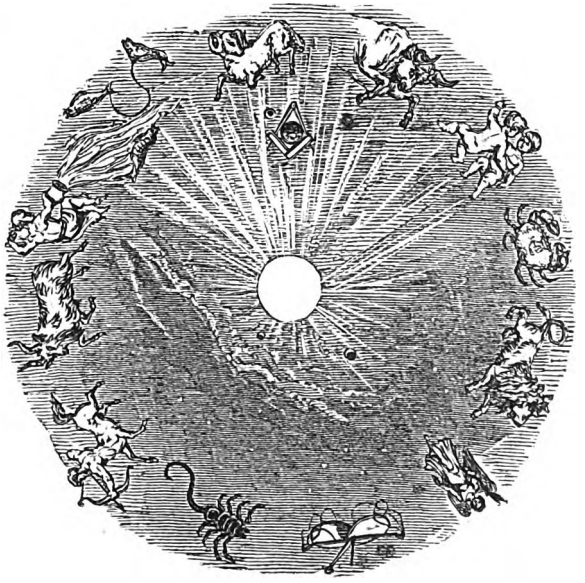
THE

FREEMASONS' QUARTERLY REVIEW,

SECOND SERIES,

AND

GENERAL ASSURANCE ADVOCATE.



"LIGHT."

1849.

LONDON:

W. AND T. PIPER, (LATE SHERWOOD, GILBERT, AND PIPER,) PATERNOSTER-ROW;

MADDEN AND CO., 8, LEADENHALL-STREET.

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TO FOUR

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MOST DISTINGUISHED FREEMASONS OF THE PRESENT DAY,

WHOSE PRIVATE CHARACTERS SHINE EVEN THE MORE RESPLENDENT BY THEIR MASONIC VIRTUES;

WHOSE APPRECIATION OF THE DIGNITY AND PURE MORALITY OF THE ORDER IS SO COMPREHENSIVELY SUSTAINED, AS TO HAVE INDOCTRINATED A LARGE CIRCLE OF ZEALOUS FRIENDS, AND TO HAVE

ENKINDLED A LIKE SPIRIT OF EMULATION AND INDEPENDENCE; BUT, ABOVE ALL, WHOSE INDOMITABLE COURAGE UNDER PRESSING DIFFICULTIES, JUSTLY ENTITLE THEM TO THE

PUBLIC ESTIMATION AND REGARD

IN WHICH THEY ARE DESERVEDLY HELD:

TO THESE FOUR HONOURABLE AND WORTHY BRETHREN,

VIZ:

STEPHEN BARTON WILSON,

JOHN HODGKINSON,

HENRY FAUDEL,

AND

THOMAS PRYER,

WE GRATEFULLY AND AFFECTIONATELY DEDICATE

THE PRESENT VOLUME

OF

The Freemasons' Quarterly Review.

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THE

FREEMASONS' QUARTERLY REVIEW,

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GENERAL ASSURANCE ADVOCATE.

No. XXV.—MARCH 31, 1849.



LONDON:

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SIR, Your Antibilious Pills having been so much approved of by myself and many of my friends, I beg you to send me down, by the very first conveyance, one dozen Boxes.
I am, Sir, your obedient servant, THOMAS STRICKLAND.

From Mr. Thomas Wood, Dallingho, Suffolk, *December* 15*th*, 1805.
SIR, Your Antibilious Pills having been so much recommended to me as a general Laxative Medicine, and for removing obstructions in the Stomach, &c., I was induced to make trial of them myself, and have frequently given them to my family, and poor neighbours, where I have seen their good effects in removing Bilious attacks, and in my opinion preventing serious illness. For the good of the Public, and in justice to so excellent a Medicine, you have my permission to make this public.
I am, Sir, yours obediently, THOMAS WOOD.

From Lieut.-Col. Kemm, 31*st Native Infantry. Calcutta,* 1*st May,* 1835.—SIR, Prior to my leaving England in July last, I was recommended to apply to you for a supply of your Antibilious Pills, having for a long time suffered severely from a violent Bilious attack; I am happy to say I have found so much benefit from them, that I request you will prepare for me a fresh supply, and forward them to me by the very first vessel coming out.
I am, Sir, your obedient servant, W. KEMM.

IMPORTANT TO FEMALES.

There are few Mothers who do not suffer severely from that distressing complaint, sore nipples, which makes them dread giving to their offspring the nourishment designed by nature, the administering of which is as beneficial to the child, as it is a source of peculiar pleasure to the fond parent.

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Our Portrait Gallery.—The case of General Cooke having absorbed the time of no less than three Grand Lodges, we have scarcely time to allude to this new department. We, however, draw the attention of our readers to the studio of "Ithuriel," who has given a very powerful and graphic sketch. If the portraits that are under orders be as faithfully true to circumstance (and there are many of them in hand), we anticipate that the gallery will interest, amuse, and instruct.

The Masonic Schism in Bengal, *March* 26.—We have this day received the "finish" of this most inauspicious affair. Freemasonry bleeds! who shall staunch her wounds? Little did we think that when we last commented on the position of Bro. John Grant, and those brethren whose zeal he has punished with an unbecoming severity, we might have said "thus bad begins, but worse remains behind." Yet so it is. The Grand Secretary of England has, contrary to his "usual custom of an afternoon," lost no time in announcing to the parties concerned, that the Earl of Zetland, M. W. G. M., approves of the conduct of the P. G. M. for Bengal. It may be yet not too late for the Lord Patron of Masonry in Bengal to become a successful arbitrator, and restore peace. The Grand Chapter of Scotland may possibly extend its mantle, and gently assuage the wrath of Bro. Grant. Even had we time and space, we should hardly add more at present, inasmuch as the matter has not yet come under the consideration of the Grand Lodge of England; where, if "fair-play" be permitted, some reparation may be made to wounded feelings, caused by excessive, if not unmerited, punishment. Alas for Freemasonry! Bro. Grant, we fear you have applied the axe too keenly—take care, lest in the fall of the tree, thyself be not endangered!

March 28.—We have to regret the arrival of many reports altogether too late, especially some important documents relating to the Supreme Grand Chapter of Scotland, which, at this moment, are of interest. Also some pamphlets, particularly that by Erasmus Wilson, on "Healthy Skin," which should have reached us earlier.

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THE

FREEMASONS'

QUARTERLY REVIEW,

AND

GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—MARCH 31, 1849.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse."—*The* EARL OF DURHAM *on Freemasonry, 21st Jan.* 1834.

"This obedience, which must be vigorously observed, does not prevent us, however, from investigating the inconvenience of laws, which at the time they were framed may have been political, prudent—nay, even necessary; but now, from a total change of circumstances and events, may have become unjust, oppressive, and equally useless. * * *

"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and intent of it."—*H. R. H. the* DUKE OF SUSSEX, *April* 21, 1812, *House of Lords.*

THE Earl of Zetland, on the 7th instant, was elected Grand Master for the ensuing year, *nem. con.*

The following announcement will no doubt be read with some interest, as heralding the too probable retirement of a brother, who for upwards of twenty years has held a prominent station in the masonic world. We do not venture to offer any comment.

"*To the Masonic Craft.*

"A most consistent Mason, who many years since was summoned from this earthly scene to the land of spirits, was wont to observe, that he never knew an instance of a man entering the Craft at forty who proved to be of any use to the Order. This opinion struck me as strange, having myself passed that very rubicon; perhaps that circumstance and Bro. Gilkes' experience tended not a little to interest me more anxiously than otherwise might have been the case. Certain, however, it is, that from the moment I offered my fealty on the altar of my mother lodge (the Burlington, then 152, now 113), I devoted myself first to the

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endeavour to comprehend the art, science and mystery of Freemasonry, and next to promulgate, to the best of my power, what I considered ought to be made known, withholding nothing of importance that could tend to elevate my fellow-man in the scale of creation. Yet with the proud consciousness that there was much, very much, connected with the Order, that ought to be made known to the popular world—selfishness and Freemasonry are not synonimous.

"The late Rev. Sydney Smith has well observed (I do not remember his exact words) that he felt it to be doubtful whether he would advise his younger friends to follow the course he himself had taken; it might interfere with their private interest—their moral courage might fail before they had accomplished objects it had been his good fortune to effect. Yet for himself, were his time to come over again, he could not question but that he should precisely act again as he had done. How truthfully sincere was this kind-hearted man! I am very much of his opinion. In Freemasonry—my creed, not adopted, but examined, for its principles are far, very far, beyond all comprehension, magnificent, pure, and holy—have I found more peace and happiness than could have been hoped for; not but that in my course of attaining this partial knowledge, I have had to encounter much labour, prejudice and anxiety, but the toil has been abundantly rewarded, by the confidence and kindness of fellow-labourers in the vineyard, many of whom have been withdrawn from the busy haunts of men, and, it is hoped, now partake the glorious and happy secrets of eternity. Other labourers there are who have exceeded the climacteric, and probably contemplate the necessity of the course I am about to take—*retirement from public duty in Masonry.*

"The well-informed histrionic actor, if he has by industry earned a competence, is desirous to withdraw from the stage before he shall present to his admiring audience the mere wreck of his physical power, he would rather live in their memory as one who had contributed to their pleasure, than that he should remind them of the effect of nature over mind. Having been in his public zenith, he would respect his nadir in privacy. The actor is not wrong; there is both feeling and propriety in the lesson. I am desirous to retire as much as possible from public observation—leaving, as well I hope to do, the more lasting impression on the recollection of the masonic world, for whose interests I have laboured with zeal and industry during the best years of the life accorded to me by the great All-wise; and the simple epitaph I could wish to be inscribed on me, would be the undeniable fact, that for twenty years I have been a true, a faithful brother—never flinching from my duty—never exceeding the powers invested in me; and that my labour has not been in vain. Herein I betray no unmanly weakness. Thanks to

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heaven! my head is not giddy, my hand is unpalsied, my foot is firm, and my heart yet steadily pulsates.

"Then why retire?—First, because I desire to prepare my papers, in hopes of bequeathing my legacy to the Craft; next, because there is a secret monitor that wills it—that monitor which no man ought to disregard. Yet, although I retire from public duty, I shall pray for the continuance of health while life is granted, that I may be at hand when needed, to offer that experience which younger brethren may seek.

"This is my preliminary adieu; my next may possibly touch gently on current subjects, and by the end of the year I shall hope to offer my valedictory thanks.

"ROBERT THOMAS CRUCEFIX."

Grove, Gravesend, 29th March, 1849.

GRAND LODGE.

The last Quarterly Communication was chracterised by three curious circumstances,—First came the admission that the Grand Secretary was to a certain extent answerable for the contents, or rather the omissions of the Grand Lodge official report, for when attention was called to the non-insertion of the library particulars, the Grand Master pointedly transfered the matter to the shoulders of the Grand Secretary. This is as it should be: of course the Grand Master cannot be accountable for the getting up of the Grand Lodge report, nor can he know the correctness of the report for which he alone is responsible, if he is not present at the debate which it pretends to report. The second was pointing out that at a previous meeting, a question of adjournment of the debate had been entertained. The *adjournment of the debate* involves a particularly dangerous precedent, the result of which can scarcely be foreseen. The third matter was the debate on "Major-general Cooke," and on this we intend to offer a few remarks, because the subject has now been decided by the votes of the majority of those present, and is no longer either private or secret. The commencement of the Major-general's masonic career here is, that he introduced himself to the St. Paul's Lodge, which holds its meeting at the hotel where the Major-general was staying while visiting London, two years since. His rank and great liberality to the masonic charities, together with his courtesy and bearing, attracted the notice of visitors to the Lodge, and he was introduced to the Grand Master and his Lodge; his continued donations to charities, and position, obtained for him the friendship of several influential Masons, and on his own solicitation he was appointed Representative of the Grand Master at the Grand Lodge of New York, with the rank of Past Grand Warden, obtained for him, or given to him by the Grand Master; but it being reported

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that he had no right to the title of Major-general, he was deprived of the honour of being a representative, and the Grand Lodge was asked to deprive him of his rank in Freemasonry, to which it was replied, if he be not fit to hold the rank he has, he is not fit to associate with the members of the Craft, and should be expelled, which motion has been carried. We have thus stated the whole case without favour or affection, without comment or disguise. Here stands the argument, that he falsely stated he belonged to the United States' army, instead of which he is a low doctor, and not a Major-general, and that he gave money, which we will return to him.

That Bro. Cooke *was a Major-general* HE HAS PROVED; that U.S.A. had not the signification it has been attempted, and which *has* been put to it, namely, United States Army, but means *United States of America,* is well known; in what then consists his crime, that the extreme punishment of masonic law, or any other, namely, expulsion from a society to which he has been a liberal benefactor, should be passed upon him; his crime it is insisted, is misrepresenting himself. We deny this; he denies it, a very large number of Masons deny it, and it should if true, be placed beyond doubt; but supposing it were true for the sake of argument, who has been imposed upon unjustly through his misrepresentation? what brother has been ruined by it? who has been cheated by it? who has been defrauded by it? what widow's mite or orphan's all, has he made himself master of? what man has he paid less than twenty shillings in the pound by it? what profit or advantage has it been to him? what loss or injury has any one sustained by it? Dr. Johnson writes thus to Dr. Dodd the day before Dodd's execution for forgery, "Be comforted, your crime, morally or religiously considered, has no very deep dye of turpitude, it corrupted no man's principles, it attacked no man's life, it involved only a temporary and repairable injury." Such we say of Bro. Cooke, had he been guilty; but what would have been his punishment if it had been of the darkest colour? are there no degrees of punishment to meet degrees of crime? but then comes the query, if he is not fit for one grade of Masons, he is not fit for any; this however, involves a question, "if he is not," but who has proved he is not? could we not perhaps, if it were not invidious, point out purple-coloured aprons whose wearers may have been guilty of some misrepresentation in their days, but would any one wish to see them expelled? would it be particularly fraternal or masonic to investigate their private affairs, their business or professional pursuits, in order to make a charge? we think not: and we say decidedly that the Grand Lodge has shewn neither dignity, justice, nor brotherly love in the vote it has come to. Differing as we frequently have done, and as we very probably may do again, from our Grand Registrar, we are pleased to record our entire agreement with him, that

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the punishment is disproportionately beyond the offence, if that of which Bro. Cooke has been accused had been proved; but we are bound to state that no prejudging was displayed when the Grand Registrar moved the first resolution six months since, nor has he given any influence to the ultimate decision. We do not by inference wish to blame our very talented Bro. R. G. Alston, but we cannot see that Major-general Cooke has added to his crime by sending his explanation; one thing we blame all our brethren for, that the subject was fully gone into in September, 1848; that again Major-general Cooke's case was discussed in December, 1848, but notice for him to appear and show cause, was only served upon him in January, 1849; this is manifestly unjust, to try a case twice without giving the accused a chance of attending or sending is, to say the least of it, not masonic.

Major General Cooke's letter will be found at page 45.

On the day of the Grand Lodge, but too late for taking advantage of the circumstance, letters were received from General Cooke, dated 18th February, 1849, wherein he expresses a desire that an error should be corrected relating to the University of Ripley, and observes as follows:— "It is stated that the University does not exist, whereas I hold the manifesto and all public documents belonging to the College, and certainly I ought to know somewhat about its destinies. As regards titles, fees of honour, &c., I never accepted of a nominal election or appointment of any character, unless satisfied the same was legal and duly conferred. My appointment as Chancellor, with college honours, was conferred by ballot, and issued from the several departments with the signatures of the President, Trustees, and other officers, and I regret that I cannot at the present crisis personally attest written proof of what I affirm; there is much cruelty in the Grand Lodge, more than oppression." Having inadvertently misapprehended the General's connection with the Chancellorship, we feel in honour bound to give insertion to this quotation from his correspondence.

We conclude for the present, with a most apposite quotation from the "Times" of 30th December, 1841.

"The recent trial has certainly exhibited, in the strongest light, the absence of all these scruples of human justice, and those precautions of the law destined to act as checks to its own severity, which experience and a happier state of society have taught our judges, and infused into our legislation."

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THE PORTRAIT GALLERY.—No. 1.

THE EARL OF ZETLAND, M. W. GRAND MASTER.

"—— Nothing extenuate, nor set down aught in malice."

Of man it has been truly said that he is the creature of circumstances. In most cases, genius and merit do not shape our destiny, for if they did, assuredly the Earl of Zetland would not now be seated on the masonic throne: his elevation must be ascribed to accident.

Comparisons are always invidious, often odious; but in giving a graphic sketch of the present Grand Master, it—to a certain extent—necessarily involves a comparison with the past.

When the mantle of Elijah was cast on our Elisha, the masonic world felt a lively solicitude to learn how the loss of the late Grand Master was to be repaired. Charity—the distinguishing virtue of the Order—was invoked on behalf of his successor: the invocation was not made in vain; but of that successor truth compels us to say—"he has been weighed in the balance, and found wanting."

The Earl of Zetland, as a Mason, can prefer no claim to originality of idea, profundity of thought, or depth of mystical knowledge. With a mind of limited grasp, he is in no respect qualified to explore the hidden mysteries of nature and of science. The privilege of power cannot mask the infirmity of mind, nor compound for the absence of elevated sentiment. To rescue weakness from contempt were often an useless task, but more difficult is it to invalidate the egotism of conceit and the obliquity of self-esteem.

To the Duke of Sussex the Craft generally, yielded a cheerful obedience and a full confidence; not so much from the prestige of his position and exalted rank, as from his known deep devotion to the objects of Masonry, and his intimate acquaintance with the merits of brethren distinguished by zeal and talent. Although it may not be denied that the Duke was altogether exempt from the infirmities which beset all men in power, yet he so qualified their blighting influence as in a great

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measure to judge for himself—to form his own opinions—to weigh the policy of arguments, and then to decide.

Not so with Lord Zetland. He avows his inability to devote his time to a constant supervision of the affairs of Masonry: he delegates much of his power to a clique, and is therefore necessarily unacquainted with the personal merits of many active, intelligent, and able members of the Craft. His mental vision—at no time the brightest,—is mystified by seeing men and things through the optics of others—of those minions who are constantly occupied in pouring the "leprous distilment" into the credulous ears of their noble victim,—thus the mind's distinguishing perfection merely reflects the jaundiced views and prejudices of the power behind the throne,—made greater than the throne itself. To the Craft at large this is exceedingly revolting: it is the irresponsible tyranny of the few, outraging the feelings of the many.

When Dr. Watson, the late Bishop of Llandaff, was suspected of republican tendencies, George the Third—with a *brusquerie* of manner and petulance of diction so usual with him—rebuked the prelate for his want of political orthodoxy. "No Sire," replied the Bishop with trenchant irony,—"believe me, I would rather live under the oppression of one man, than the tyranny of a hundred." So it may be said of the present masonic dispensation,—we would rather endure the domination of one known to us, than the irresponsible tyranny of the mysterious Trinity,—the "*holy* Vehm," who meet us at all points of our progress.

The Earl of Zetland is of the middle stature, about fifty-five years of age, and possesses a prepossessing and benevolent countenance. His manner on the masonic throne is unimpressive and undignified, and if betrayed into a fitful display of feeling, his attitude is neither marked by graceful action, nor his expressions by any loftiness of sentiment. His speeches (if truth dare dignify them with that epithet) are illogical and common-place: there is a meanness of verbiage and an emasculated phraseology, utterly inconsistent with the station occupied by the Grand Master. The painful prolixity of his "speeches"—embodying a mass of nothingnesses spun out by iterations and reiterations—may fairly earn for them the criticism of,—*Nullâ virtute redemptum a vitiis.*

The merit of a portrait consists in the exactness of its likeness—its fidelity to the original. Painful as it may be to the artist to "hold the mirror up to nature" with its inherent defects, yet it is more painful to delineate objects by a false colouring: a homage to truth admits of no compromise,—a subserviency to interest may invest deformity with beauty.

The qualities essential to an effective display of the office of Grand

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Master are comprehended in dignity and suavity of manner, firmness of principle, a lofty patience, and strict impartiality of judgment. The manner of the Grand Master should be such as to encourage the zealous and deserving, to patronize merit, and to hear and judge for himself. We have expressed our opinion that Lord Zetland possesses few if any of these qualities as Grand Master: it is for the unbiassed and disinterested members of the fraternity (who have had opportunities of judging) to pronounce whether this be a truthful picture or otherwise.

Although our sketch is essentially masonic, we will not preclude ourselves from a glance at the Earl of Zetland in his general character. As a Peer of the Realm, we believe him to be embued with those opinions and sentiments best calculated to promote public liberty and advance the happiness of the human race. We also believe that in all the relations of domestic life, his lordship is no less distinguished for his practical benevolence than by his exalted virtues. It may be asked,—Can a nobleman so gifted be a *bad* Mason? We answer No. There is however, a marked distinction between weakness and vice, credulity and audacity, prejudice and persecution. But those who aspire to greatness, must pay the penalty of greatness. Amongst free institutions it is a debt none can hope to avoid: public acts become public property, and no one should assume a responsibility unless he be entitled to maintain it.

We now give the finishing touch to our portrait, by shadowing in the perspective, *Hope* waiting on *Expectation* for the accomplishment of much that is desirably wanting in the masonic picture of the Most Worshipful Grand Master—the Earl of Zetland.

ITHURIEL.

The Proof-corrector on reading this Sketch.

Too true this sketch—to what a pass
Is Masonry I fear a-running;
Ours *was* a "Craft," but now alas!
For "Craft" you must read *cunning*.

E. R. M.
No. 1. G. M. L.

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THE BOOK OF THE LODGE.*

In this age of hand-books, where every tyro is furnished with an opportunity of storing his mind with the elements of wisdom in any art or science to which his taste may aspire, we have often wondered that Freemasonry, rife as it is in ceremonial observances, should not have its Book of Reference, as a guide to the fraternity in the performance of those public rites and ordinances which so frequently occur in the course of every brother's masonic life.

These kind of publications, on account of their extreme utility and extensive application, have become so common in our days, that every school-boy can tell us of the essential service he has derived from a perusal of their diversified contents; not merely because he has thus easily acquired a smattering of science, but because he has been inspired with a desire to improve the studies which these elementary books have implanted in his mind; and has increased his stock of general knowledge by pursuing the course which they have been the means of pointing out.

The first hand-book, or guide to the knowledge of an individual science that we have met with, is political and democratic, and strange to say, was written by a Jesuit. It is entitled *De Institutione Regis;* describes the inalienable rights of a people, and asserts that kings are nothing more than presidents of the National Assembly, and ought to be directed in everything by the popular voice. Whether we agree with these doctrines or not, has nothing to do with our present purpose; but we know that it is easier to invent systems of government than to carry them into execution; as witness the efforts of our volatile neighbours to establish a republic, where every man's theory differs as to the best mode of framing it on such principles as to promote the permanent happiness of the people. Every one of the Grecian states differed in its opinions on legislation; but the speculations of Aristotle, to which the protuberance of his nose—*immodicum surgit pro cuspide rostrum*—gives the weight of authority, are so well known that we shall not add another word on a subject which will be of little interest to our readers.

Hand-books of science came into vogue about the beginning of the present century; although the idea was by no means a novel one, for the catechisms of the Church of England and the assembly, are to all intents and purposes, hand-books of religion. At first they were received with caution; but they soon succeeded in occupying their merited place in the elementary literature of the day. Indeed, their pretentions are so modest, and their real usefulness so evident, that their claims to public attention are now candidly admitted and universally allowed. And like the history of Don Quixote at its original appearance, "Children thumb them, boys read them, men understand them, and old folks commend them. They are tossed about; conned, and thoroughly known by all sorts of people. When one lays down a hand-book, another takes it up; one asks for it, another snatches it." A slight spark is sufficient to fire the train; and we are never better pleased than when we hear our young friends maintaining a continuous argument in any of the sciences, although we have a shrewd suspicion that their knowledge extends no farther than what has been gathered from a hand-book.

* "The Book of the Lodge, or Officers' Manual," by the Rev. G. Oliver, D. D. London, R. Spencer Uppingham, C., W. Oliver.

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And it is amazing what brilliant scintillations of genius have been frequently derived from one of these unpretending miscellanies.

We will not presume to affirm that the BOOK OF THE LODGE contains the whole essence of Freemasonry; but we may safely say that it embraces every rite and ceremony of ordinary occurrence, and adduces a series of orthodox rules which are applicable to them all. The author says, in his Introductory Address, that "it is not to be doubted but a manual, embracing legitimate information on all cases which can possibly arise, will be peculiarly acceptable to the W. Masters and Officers of a lodge in particular, and to every brother who is desirous of becoming well versed in the usages and customs of Masonry in primitive times. On this plan the present little volume has been constructed. The information which it contains has been carefully arranged by a comparison of the rites practised by our ancient brethren, with those which are enjoined by the United Grand Lodge of England; and it appears extremely probable that the fraternity would gladly adopt an uniformity of practice on points where they have hitherto been at a loss to determine whether ceremonies of constant recurrence are, or are not, in accordance with ancient usage. In this enquiry the customs of foreign lodges have not been overlooked; and it is hoped that this little volume will constitute an unerring book of reference which cannot fail to be of incalculable service to the fraternity."

We perfectly coincide with the Rev. Doctor, that his book is likely to become a text-book to the fraternity; for its practical utility cannot be denied. The "Craftsman," and "Trestle Board," which are the handbooks of the United States, do not compete with it; for they are principally applied to the working of Masonry in the lodge, and very little is said about ceremonies. There is not a single class of brethren, amongst those who are ever so slightly disposed to consider the science worth cultivating, who will not find a fund of entertainment and instruction in one or other of its divisions. The subjects have been judiciously chosen and scientifically discussed; and the directions are so clearly given, that any brother of ordinary intelligence, will find no difficulty in understanding them.

The profane world entertain a variety of conflicting opinions on the pursuits of Freemasonry. We recollect, in the palmy days of Jack Bannister, a popular comic song, entitled "What's an old bachelor like?" And the reply was—

> "Like a knife without a fork;
> Like a bottle without a cork;
> Like a pump without a handle;
> Like a stick without a candle;"
> &c. &c. &c.

With fifty other *outré* comparisons. Equally various are the conjectures the question, "What is Freemasonry?" Some, who are willing to think kindly of us, suppose it to be a society whose chief design is the practice of benevolence, as manifested in our numerous charitable institutions. But if this were all, a common sick-club, or friendly society, would answer the same purpose, without any affectation of secresy. Others, who are not quite so favourably disposed, would limit our intentions to the periodical enjoyment of conviviality and social intercourse. While those who are avowedly hostile to our proceedings, accuse us of a fondness for show and decoration; of frivolity and childish amusements; of gormandizing and drunkenness; and of occult practices

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which are unbecoming of our profession as christians; giving us credit for being as perfect in our nomenclature as the squire of Hudibras, who

> ——— "Anthroposophus and Floud,
> And Jacob Behmen understood;
> Knew many an amulet and charm,
> That would do neither good nor harm;
> In Rosicrucian lore as learned,
> As he that *vere adeptus* earned."

Heaven help the impenetrable blockheads! they would have us to be what they *wish*, rather than what we *are*. Even some of our own brethren, who have not entered deeply into the intricacies of masonic lore, but rest satisfied with a knowledge of the external trappings of the Order,—like a boon companion in an ancient corporation that we wot of, before the municipal reform came into operation, on being elected a common-councilman, declared that he had attained the height of his ambition in the privilege of enjoying the civic dinners scot-free—these, we repeat, entertain unworthy ideas of an institution which they are either too proud or too ignorant to comprehend; thinking, bless their simple souls! that *operæ pretium non est.* It will be unnecessary to consult the oracle, as Panurge (the Bishop of Valence,) is represented to have done at the recommendation of Friar John of the Funnels, who was the Rabelaic personation of the Cardinal Castillon, to be assured that the result will be a helpless and deplorable ignorance of the very first principles of the Order. As witness, *the purple brother,* who seriously enquired of a friend what was meant by a landmark; a piece of information which he thought peradventure he might, at some time or other, be called on officially to explain. These wavering brothers resemble the recreant Pliable, described by honest John Bunyan, who says, "Now I saw in my dream, that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back, and some of them called him fool for hazarding himself with Christian; others again did mock at his cowardliness, saying, surely since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them."

The "Book of the Lodge" sets all this right, and neither the fraternity nor the uninitiated need be at any further loss on the subject of Freemasonry. If its design be not entirely incomprehensible, the author's ten definitions, which have been selected with great care from authentic sources in different eras of the art, will explain it to the satisfaction of the most obdurate cowan; and after this revelation, if any one should be so obtuse in intellect, or vicious in intention, as to assign improper motives to the fraternity, he must, like Sir Mungo Malagrowther, be afflicted with a convenient insensibility to the truth.

Having disposed satisfactorily of the question, "What is Masonry?" our author proceeds to a description of the Lodge; its situation, ground, ornaments, furniture, jewels, fixed lights, &c. &c., which some of our brethren, even if they have attained official eminence, might study with profit and pleasure. The fraternity will readily understand the reasoning and descriptions in this chapter, while to the cowan, it will appear like an unknown tongue; although when he reads it, he may plume himself upon his knowledge, and exclaim with the tinker in the play—

> ——— "Am I a lord?
> Or do I dream? or have I dream'd till now?
> I do not sleep; I see, I hear, I speak,
> I smell sweet savours, and I feel soft things.
> Upon my life, I am a lord indeed,
> And not a tinker, nor Christophero Sly."

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But alas, after all his boasting, what can *he* know about the application of the sacred numbers to the perfection of a lodge? Or about the regularity of its proceedings? Or the microcosm? Or its adaptation to the cardinal points of the compass? Or of the three great pillars by which it is supported? What can he know about the Mosaic pavement, or the tessellated border, or the blazing star in the centre—the crown, the altar, or the fixed lights? All these things are beyond his comprehension; and therefore he considers Freemasonry as a peg to hang his spleen upon, when he possesses no means of discharging it, as the prudent stoker lets off the superfluous steam from the bowels of his locomotive. Father Prout once said, "The precincts of Parnassus," which we will convert into a Masons' lodge for the nonce, "form a city of refuge, where political and religious differences can have no access, where the angry passions subside, and the wicked cease from troubling. Wherefore, to the devil, its inventor, I bequeath the Gunpowder Plot; and I shall not attempt to rake up the bones of Guy Faux, or disturb the ashes of Doctor Titus;—not that Titus, the delight of the human race, who considered a day as lost when not signalized by some benefaction;—but Titus Oates, who could not sleep quiet on his pillow at night unless he had hanged a Jesuit in the morning."

A Mason's lodge is a place of intellectual enjoyment. When we assemble there, all wordly thoughts and cares are banished—we feel ourselves in the presence of so many attached friends, who will speak as well of us in our absence as in our presence; will defend us in all hostile attacks; will aid us with their disinterested advice; and if more substantial assistance be needed, it is seldom withheld. It is a glimpse of the *rest* which is promised in a better world, uninterrupted by the selfish feelings or discordant tastes and propensities which constitute a source of such pain and disquietude in this.

To promote this genial design, however, something more is necessary than the mere assembling together of a select party of friends in a room bounded by four brick walls. In fact, it is not absolutely indispensable that a lodge should be held in a room at all. The expedient has been adopted in Europe it is true, but it was only on account of the superior degree of comfort and convenience which is thereby secured in such an uncongenial climate as prevails in these northern latitudes. Within the tropics, a lodge may legitimately meet and transact its business in the open air, on the highest of hills or in the lowest of valleys, provided the requisite ceremonies be strictly observed. A Christian church cannot legally be devoted to the purposes of divine worship till it has been ritually dedicated and consecrated—so neither can the floor of a lodge be used for masonic purposes but by similar observances; which are accordingly described in the Book of Constitutions as of indispensable obligation.

We make use of ceremonies for the inculcation of moral truths—the cowan regards them as frivolous amusements. We esteem them as the depositories of all that is noble and good in the communication between the Architect of the Universe and his creatures. The creation of the world was accomplished amidst a profusion of significant ceremonies. And in what manner was the universal deluge produced? By what means were the Israelites delivered from their Egyptian bondage? How were the moral and ceremonial law delivered? How were the numerous communications between God and his favoured people effected in the wilderness; and by what means were they ultimately introduced into the promised land? Why, by the use of a series of rites and ceremonies

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which were intended to produce a marked effect on all succeeding generations. The offerings under the Jewish law were regulated by the same means; and a thousand instances of their use might be brought to bear on the question, for the purpose of showing that they are in strict accordance with the divine institutions.

This principle being therefore established, Dr. Oliver goes much into detail on the subjects of building, dedication, and consecration of masonic lodges, and gives particular directions for the performance of all these ceremonies. He appears to be favourable to masonic processions, and enlarges on the observances which are appropriate to the deposition of the footstone of a lodge; adducing, in proof of his propositions, many curious ceremonies which are used in the different countries of Europe to give effect to these public proceedings. The symbolical decorations of a lodge appear to be of greater importance than is usually considered by the fraternity. "Great discrimination is required to accomplish this point correctly and with proper effect; and very frequently the imposing appearance which a lodge ought to present to the eye, is lost for want of due attention to these preliminary arrangements. The expert Mason will be convinced that the walls of a lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dulness and vacuity of a blank space; and, though but sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene. The embellishment of the interior of a lodge room is indeed of vast importance; although I am afraid very little attention is usually paid to it; and nothing but a fine and discriminating taste can do it ample justice. Nor is it necessary to incur heavy expenses in the details; for it is the design, and not the value of the materials, that produces the effect." (Page 71).

What will the cowan say to this? He who would discard everything but dry matter of fact from all earthly proceedings;—he who considers symbolism to be supremely ridiculous, and perhaps illustrates his argument by a quotation from the "Sartor Resartus," (book iii. c. 9,) where a great master tailor (Moses or Doudney for instance) thus harangues one of his customers, while taking his measure for a suit of clothes. "Art thou not aware that all symbols are properly clothes; that all forms whereby spirit manifests itself to sense, whether outwardly or in the imagination, are clothes? And thus, not only the parchment of Magna Charta, which a tailor was nigh cutting into measures, but the pomp and authority of law, the sacredness of majesty, and all inferior worships, are properly a vesture and raiment: and the thirty-nine Articles themselves are articles of wearing apparel (for the religious idea.) In which case must it not also be admitted that this science of clothes is a high one, and may with infinitely deeper study, yield richer fruit; for it takes scientific rank beside codification, and political economy, and the theory of the British constitution?"

Is not this a fine-drawn argument to turn symbolism into contempt? We rather prefer the judicious observations of our Reverend Author, who describes the symbolical articles which are necessary to the perfection of a lodge room; and which we think if disposed according to his directions would contribute to the brilliancy of its appearance. The ceremonies of consecration and dedication are minutely detailed, but we have not space to do them justice, and must therefore refer the curious brother to the work itself; assuring him that he will not find his labour

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lost in its perusal. The remainder of the book is devoted to labour and refreshment, and the duties of the three chief officers of the lodge, which are no every day performances. Talk of water gruel, or the teetotaller's pure element! These will never stimulate the officers of a lodge to the due performance of their arduous undertaking! Stamina, both moral and physical, must be called into requisition. O Jupiter! It would be worth a Jew's eye to see a Master of a lodge drivelling away upon such thin potations, and boasting at the end of his official year—

"Jamque opus exegi, quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vestustas."

As the vision of Sir Walter Scott said to Dr. Dryasdust, "I want no scandal broth, no unideaed woman's chatter. Fill the frothed tankard —slice the fatted rump—I desire no society but yours, and no refreshment but what the cask and the gridiron can supply. I must eat and drink as an Englishman, to qualify myself for taking my place at one of the most select companies of right English spirits, which ever gurgled in, and hewed asunder, a mountainous sirloin and a generous plum pudding." And yet a female *Master* would be more vigorous, and suit our fancy better than a squeamish milksop! Give us rather the Jolly Nose who

"—— all down his surplice gown,
When he was an Oxford scholar!"

Things look better at Radley's! There we have energy, fire, genius! The officers are up to the mark, and the brethren a pattern to the fraternity.

The actual duties of the Wardens are not much less onerous than those of the Master, though not perhaps burdened with an equal responsibility. But *juncta juvant*, if they act together, and afford every necessary assistance to the W. M. in the due execution of his office, the lodge will prosper; if not, "confusion worse confounded" will be the certain result. They are bound to keep the secrets of the W. M. as strictly as the fairies, who—

"A tell tale in their company
They never could endure;
And whoso kept not secretly
Their mirth, was punished sure;
It was a just and Christian deed
To pinch such black and blue;
O how the common welth doth need
Such justices as you."

The lectures on the Tracing Boards are usually popular amongst the brethren, if delivered by the W. M. in a pleasing and graceful manner. And when Bro. Harris published his new arrangement of these necessary appendages to a lodge, which is a decided improvement on all former compositions of the same nature, several Masters objected to their introduction, because they destroyed the uniformity of the customary lecture. If there be any soundness in this reason, which we always doubted, it is fully obviated in the "Book of the Lodge." Chapters 10 and 11 are devoted to a consideration of these new Tracing Boards; and they contain not merely a few hints on this comprehensive and most useful subject, but a series of continuous observations which would form of themselves an excellent lecture on the floor cloth of each degree.

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When Doctors in Divinity sit quietly down to write Hand Books, it is perfectly clear that their object is utility and not fame. In fact a literary reputation would rather be lowered than advanced by such a course; *currente rota, cur urceus exit.* The author of the "Book of the Lodge" has therefore a double claim on the gratitude of the fraternity for devoting his time to a subject of such extensive usefulness, in which their benefit has alone been consulted. The author has not touched on the ordinary lodge lectures, for obvious reasons; and although some will perhaps feel disappointed at what they may conceive to be an omission, the judicious brother will see that it was utterly impossible for the historian of Masonry to sacrifice his well-earned reputation, by treading in the footsteps of Finch, Carlile, and other empirics, who have foisted on the public, fictious rituals, and unauthorised ceremonies, as the genuine lectures of Masonry. The memory of these men is unhonoured, and their very names stink in the nostrils of the fraternity. If our venerable author had copied their example, it would have been a woful falling off, and grievous to all his friends and admirers. He would have placed himself in a worse situation than "the dog which returns to his vomit again, or the sow that was washed to her wallowing in the mire." As Aristotle told Alexander the Great, that there is no royal road to the sciences—which can only be attained by close study and sedulous application;—so we tell every anxious brother that there is no short cut to the lectures of Masonry, and he who would acquire them must attend his lodge regularly, and learn them from oral communication.

The "Book of the Lodge" is exceedingly well executed, and the explanations go quite as far as are consistent with the author's solemn obligations. It behoves every Master and Warden of a lodge, at the least, who wishes to attain a perfect acquaintance with the ordinary ceremonies of the Order, to avail himself of the assistance of this little manual; and we predict that there are few brethren of the craft whose previous knowledge will not be augmented by its perusal.

There is throughout the "Book of the Lodge" the freshness that pervades all Dr. Oliver's works; with him the experience of age fastens or cements itself with the past as if it were the present, and, but that time will reckon with memory, the masonic tyro would scarcely know that our historian had reached the full tide—so vigorous, so powerful, and so ardent are his writings. What a blessing for himself and for his readers! How he must rejoice in the conviction that he has created, embellished, and sustained our Order, and that, in the womb of time, there will be nascent intelligences owing their developement to his wondrous conception of thoughtful enquiry into the pure system of Freemasonry.

We learn that a crowning labour has been commenced by the masonic historian, "the Symbol of Glory," a prospectus of which is in type. The work is intended to form the cape stone of Dr. Oliver's inestimable publications.

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FREEMASONRY IN TURKEY, PERSIA, AND JAPAN.*

FROM the date that our ancient and honourable society was instituted until its present arranged form in 1717, and from thence to the time we are writing, brotherly love has been the foundation upon which the superstructure has been erected, although a portion of the lodges in our Fatherland, and in Sweden, have sought to establish the correctness of the sentence—"that Freemasonry is a Christian society"—"a Christian Order."

That indefatigable and fundamental investigator, Brother G. Kloss, in his recently published work "Freemasonry in its true meaning," &c, from authentic and indisputable records, has proved beyond all contradiction, that such assertions are errors; and we recal that subject only inasmuch as the intelligence that has reached us from non-Christian countries shews that Freemasonry has been implanted, grown, and flourished there; affording additional proofs, if such were desired, that it is not necessary that the members of our fraternity must be of a particular faith, which would have the effect of limiting the great and important character of our first laws, and prevent the spread of universal charity over the inhabited globe. We condense our preliminary observations to these few words as we do not intend to enter into a controversy upon the subject, and will give the fragment of Freemasonry in Turkey, &c., as it has reached us.

Shortly after the battle of Schumla. in the year 1829, when the Russians crossed the Balkan, under Diebitsch Sabalkansky, a paragraph appeared in a German newspaper stating that the Russian officers had discovered some appearances of Freemasonry among the Moslems in Adrianople; nothing more was said, and few believed the extraordinary intelligence. A few years since one of our college friends, after leaving the university, settled as a medical practitioner at Jassy, having become a Freemason previously to his departure. He informed us that Masonry certainly existed in Turkey, in proof of which he related as follows:—During the first year of his residence at Jassy, in 1827, he frequently saw a dirty Dervish begging at the corner of a street, who was very liberally relieved; the alms he received were deposited in a bag carried for the purpose, and, as our friend learnt, were distributed fairly and conscientiously by this Turkish monk among the poor of the town, without reserving any portion for himself, although his dress and appearance betokened the greatest poverty, misery, and distress. Our friend being one day summoned to attend the highest Turkish official in the city, for a disease of the eyes, was not a little astonished to find in the apartment of this dignitary, and distant from him only a few paces, the begging Dervish. The Regent of Moldavia, and the loathsome Dervish were sitting on the same ottoman, a very few feet apart, separated only by a small table, evidently confidentially known to each other. On our friend entering, the Dervish at once saluted him as a Mason; the correctness and distinctness of the signs were so apparent that he acknowledged and replied to them. When the professional part of the visit had ended, the questions and replies of which had been conducted through an interpreter, the begging Dervish joined in the conversation, and requested the interpreter to say that he was acquainted with our friend, and if he

* Translated from Latomia, No 20, expressly for the *F. Q. R.*

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ever visited Constantinople he should call at the Turkish monastery near the Sophia Mosque, where he would find several other acquaintances.

As our friend at that time did not speak the Turkish language, and the other persons present were not Masons, the conversation was obliged to be discontinued; our friend, thanking his informant, determined in his own mind to follow up the enquiry, but was not successful in finding a Freemason to act as interpreter. He ascertained that the Dervish shortly afterwards left Jassy, and our friend had no opportunity of gaining any information, although he subsequently visited Constantinople and the greater part of the Turkish dominions, in the suit of a countess whose physician he became. The altered position of Moldavia compelled the governor to leave, and we have forgotten his title. The annexation of the province to Russia has, no doubt, put an end to all display of Freemasonry, its lodges being strictly prohibited from meeting by the emperor. The accounts of the monastery before mentioned, shew that it is one of the most celebrated, and situated as described; the monks belong to the order called *Maulavis* (Tourneurs), a portion of their religious ceremony being rapid turning of the whole body in one spot, sometimes for a very long period, at others, only several minutes, to the sound of a pipe. The name by which the monastery is known is Sirkedschi-Teckar (the Vinegar Merchants').

The foregoing would scarcely have been worth remembering, and certainly not worth making public, although our informant is an authority of undoubted veracity, if the masonic public were not interested in a letter received by us from a Hungarian brother, dated the 6th of August this year, confirming the information of Freemasonry existing in Turkey, and that a lodge is actually at work in Belgrade; the details of this are so peculiar and authenticated, that we give the extract in full.

"A few days since, Bro. Schultze, a member of the Lodge Baldwin, at Leipsic, paid me a visit, passing through here on his return from Belgrade, where a brother of his resides, and who introduced him into a Turkish Freemason's lodge, in which he is the *only Christian* member. The Master of the lodge, which consists of fifty members, has also the honour to be 'Grand Master for European Turkey.' The ceremonies, signs, tokens, words, &c., are the same as our own; and the Turkish Masons seem far advanced in what we should term civilisation.

"Their religious ideas seem to be considerably extended; they do not practise polygamy, each of the members has but one wife, and at the banquet of which Bro. Schultze partook, the ladies appeared unveiled; wine was served during the repast—they have carpets to walk upon, and use the steps like ourselves. These Masons are in direct communication with those of Persia, the number of whom exceeds fifty thousand. Brother Schultze was made an honorary member of the Belgrade Lodge, and was requested to present to the Master of the lodge of which he is a subscribing member, W. Bro. Gretschel, a certificate of honorary membership, and a communication in the Arabic language from the Grand Master, Bro. Ismael, which no doubt Bro. Gretschel will make public.* I intend writing this day to the corresponding secretary of the lodge at Belgrade, to solicit information respecting a few of the particulars of their fraternity and organisation, which when received shall be forwarded to you. In this way it appears possible to obtain a knowledge

* In our next number.

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of our brethren, not only in Turkey but in Persia, as we can put ourselves in correspondence direct with the Grand Master of the craft in Turkey."

In another part of the letter it is stated that G. M. Ismael is much pleased at the thought of shortly seeing the consecration of one of our lodges, to which he expects to be invited, and which invitation he will accept, although several days' journey distant, he being very desirous to become better and nearer acquainted with Christian Freemasons, and wishes to have personal intercourse with them.

About twenty years since we remember a distinguished Mahommedan brother visiting the Lodge Einigkeit, in Frankfort on the Maine, although it happened that he was not present at any work; he was introduced to several of the brethren, attended the masonic club, and the ceremonies were explained to him. Many of the senior members of the lodges at Frankfort will recollect him; his name, if we remember correctly, was Ismael Gibralter; he was conspicuously engaged at the time of Napoleon's invasion, and was, at the period to which we have alluded, employed by the Viceroy of Egypt to purchase metal in Sweden for casting cannon.

The present professor at Leyden, Bro. F. Von Sybold, who had made a long stay at Japan, whither he had gone as medical attendant to the Dutch embassy, but remained several years after its return, for the purpose of measuring the country and investigation, addressed the Lodge Socrates in Frankfort upon the subject of lodges in Japan, and among other matters mentioned, that at initiations the candidate's eyes were released from a bandage in front of a looking glass, amid the cry of "know yourself."

When we compare these different reports we must come to the conclusion that Freemasonry not only exists in the East, but is spread over a large portion of Persia, Japan, Egypt, and European Turkey, and that a very considerable number of our brethren have seen the light who are not professing Christians.

* * * * *

[The translator hastens over the writer's arguments, as not being immediately connected with the subject of enquiry, but admits the correctness of his doctrines, and soundness of the position he takes to prove Freemasonry universal, not confined to any religious sect or particular purpose. Any one wishing to read the article will find it at pages 258-9, in the tenth volume of the Latomia. The writer then proceeds]—

A question forces itself upon our attention—how did Freemasonry come to the East? Did it commence, and was it cultivated there, as are shewn in the words, "where the sun rises," or was it transplanted from Europe, or still more, was it sought and found in the East but nourished in the West, and returned to them enriched and honoured by European experience? A slight clue may be found in the masonic histories of France and England; the latter allowed lodges to be established, and granted warrants for the purpose, in various eastern cities, during the former century; while in the early part of this we have the publication of, "Verbal de la Reception dans l'Ordre du Fr. Askery Khan, oncle de l'Empereur regent en Perse, son Ambassadeur près de la cour de France; Paris 1809," a notification that his Excellency the Persian Ambassador at the court of Napoleon, became a Freemason on the 24th of September, 1808, in "la Loge du Contrat Social et de St.

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Alexandre," in Paris. He likewise undertook to forward the interest of Freemasonry in Persia, and to found as many lodges therein as possible; he received powers for the purpose of doing so, after repeated applications, and in the following year he requested to have sent to him masonic emblems, and books, which request was complied with; among other works sent to him was a new one by the late Bro. Desetury, which requires especial notice; its title was "le Veritable Lieu de Peuples, ou la Franc Maçonnerie rendue à ses Vrais Principes," and the motto— "build temples, and spread the knowledge of Freemasonry," with you will effect more real good than all the makers of laws and legislatures, put together.

We fear we have already tired the patience of our readers enough, and shall postpone to some future opportunity the more important continuation of this subject, and perhaps may give the instructions forwarded to Bro. Askery Khan, in the above work, for founding lodges in Persia, and on initiations, and shew that it is one of the roads Freemasonry has taken to assimilate all men in the understanding of our Order, and that it is based on knowledge and brotherly love, to endure for all time. But to give an idea of the spirit in which the above instructions were issued, we make a short extract of a calculation and result, which are given in the shape of questions and answers in the original.

"How many inhabitants has the earth? About a milliard, and may be apportioned for Europe 170,000,000; Asia and New Holland, 550,000,000; Africa, 130,000,000; America, 150,000,000; total 1,000,000,000. What are these milliard of people doing? What do they think of? What is their destiny? What is the state of their enlightenment or ignorance? What of their fortunes or misfortunes?— One portion are Jews, and number about 9,000,000; another Christians, and number 170,000,000; another again is Mahomedan, 155,000,000; a fourth division is neither Mahomedan, Christian, nor Jew, but consists of Chinese, Indians, New Hollanders, and others, 666,000,000; total 1,000,000,000.

"We find here 845,000,000 men* who are not Mahomedans, yet *they are* men*—830,000,000 are not Christians *but not the less* men*—991,000,000 are not Jews *but they are* men*—666,000,000 are found to be neither Mahommedans, Christians, nor Jews, but men nevertheless. Thus 1,000,000,000 of people are divided by their different beliefs; the Christians, Jews, and Mahomedans despise, hate, and fight each other, and have done so as long as their faiths have existed; each strives to exterminate the other, and says that he does it in the name of heaven. The 666,000,000 agree better among themselves, but in a religious view are despised by the other three sorts, whom they despise in return.

"The inhabitants of the earth continue to live thus in a state of doubt and misunderstandings, which is opposed to common sense, to the best wishes of the heart, to nature, and to the design of the Almighty Ruler and Disposer of all.

"The Great Architect of the Universe has not created man from dust to calumniate and murder his fellow.

"He has given man understanding to enlighten his fellow man; a heart to love him; else would be a contradiction, a folly, and a misfortune.

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* Men means here human beings, or mankind; the German word *menschen*, the French *genre humain*.

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"But who has misled these milliard men? Who gave them different and opposing creeds? different worship? and different gods? Who has made them villains? Who has driven them to such madness, to such wicked and malicious acts? to become revengeful and unhappy beings?

"This is a secret, which the history of every people explains to him who knows how to read and understand it.

"But who can reconcile and appease them; bring them back to tolerate and love, to support and maintain each other, to form a column of mutual defence?

"That is the direct (precisement), *the great secret of Freemasonry*, —that is the OBLIGATION, the DUTY, the SECRET, the INSTRUCTION of every properly initiated brother."

(*To be continued.*)

THE LADIES.*

From an Address before Solomon's Lodge, Lafayette, Alabama.

BY BRO. L. LA TASTE.

"ALTHOUGH I am admonished to hasten to a close, my task would be incomplete did I omit addressing a few words to that sex 'whose good opinion we are ever desirous to cultivate—whose favour we cordially desire to conciliate.' There are so many good reasons why the ladies should not be admitted into our ranks, that I ask them to give me a patient hearing, and then a fair and impartial judgment.

"Their exclusion is an ancient landmark of our Order, which we are not permitted to remove. When Masonry was operative in its character, no one will contend that they ought to have been found wielding the trowel, the gavel, the square and the level. No one will place them so low in the scale of creation as to say they ought to have assisted in removing the stone from the quarry, preparing its surface for its place in the building, tempering the mortar, felling and squaring the timber, and performing other duties required of operative Masons. Their physical strength disqualified them for the task, and nature had intended them for another and different sphere. It has been said, too, that their exclusion was owing to the fact, that the Craft was, at times, exposed to the severest persecutions, and to the greatest peril, and out of kindness to the sex, and with a desire, which we still possess, to enable them to perform their social relations, for which they are so admirably fitted, they were not admitted to membership.

"There is another reason why they are not admitted. 'Masonry was intended to check vice, to restrain evil passions, to cultivate morality and love;' and will you, ladies, admit that you need such aid to restrain *your* vices, to curb *your* evil passions, to elevate *your* morality, and to encourage *your* love? Are not charity and love essential ingredients in female character—inwrought in their very constitution?

"This objection is so beautifully and triumphantly removed in the words of another, that I cannot refrain from quoting them. Bro. J. H.

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* From the Freemasons' Monthly Magazine, U. S.

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Wheeler, late Grand Master of the Grand Lodge of North Carolina, says: 'As in operative Masonry, their fair hands are not made to wield the trowel, or heavy gavel, so in speculative Masonry, they need no gavel to divest their hearts of the common vices of life, and no pass-word is necessary to call forth the charities of their benevolent natures. The famous traveller, Ledyard, leaves this memorable testimony in favour of women;—that he has passed through every quarter of the globe—through frozen Russia, inhospitable Norway, and savage Finland, and in all his travels, he never met a *woman* and addressed her in language of respect, from whom he did not receive a respectful answer;—if he was hungry, she gave him meat; if thirsty, she gave him drink. With man, it was often otherwise.'

"It seems to me, that, after so lofty and truthful a panegyric, the response should be, from every female heart present, Let the landmark stand for ever and be respected. But I proceed with my quotation: 'If the exclusion of women were a just ground for complaint, why do we not admit them into our congress or state legislature, why not allow them to command our navies, or lead our armies? It is not her element. To her, 'the pomp and circumstance of glorious war,' have no charms; and she desires not 'the applause of listening senates to command.' She has no delight

> ——"On the tented field,
> Where column after column wheel,
> Where cannons roar, and chargers reel,
> Amid destruction's revelry."

"No! the element of woman is at home, by the domestic fireside, heightening every joy, soothing every care, administering every comfort. Truly does Lord Bacon tell us, that in childhood, you are our nurses; in youth, our mistresses; in middle age, our companions; in all ages, our friends.

"To the female sex, Freemasonry is a constant friend. When expiring humanity is about to bid adieu to the scenes of earthly trial, when the silver cord of life is to be loosed, and the wheel is broken at the cistern, to the departing spirit of our nature what consolation can be more solid than that his disconsolate widow will be cheered by the kindness of fraternal affection? Have there been no cases of this kind in the recollection of many here? Will not a thousand arms be raised and ready to avenge the least insult to a Mason's wife or a Mason's daughter? Then if this objection exists with any, dismiss it, as unworthy of a name. It is unjust. Masonry is woman's best friend—her constant benefactor, and her abiding protector.

"If Masonry possessed no other excellent feature, this one alone is sufficient to commend it to the favourable consideration of the ladies—that it is every Mason's duty to respect them in prosperity, and to protect and defend them in adversity. Should affliction in its most blighting form assail you, in the true and honest Mason, you will find the good Samaritan, who will pour the oil of consolation into your wounded heart, and shield you from your dependence upon the mock charities of a friendless world.'

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MASONIC COLLOQUISMS (*Query* QUIZZINGS?)

AGAINST US.

A friend of mine, who was made in Scotland, and was passed and raised all on the *same evening*, says—"Pish! I never knew any thing derived from Masonry, but frequent meetings to drink whisky toddy!" *O tempora! O mores!*

Another, a veteran in the British army, who was many years in India with his regiment, and in which was a lodge, says, he never thought much of the craft, and, though frequently solicited, he never would be made a Mason, because it appeared always to end in *hard drinking*, whenever the lodge met. Alas! my brethren!

Two allegations in the above may serve as a caution *not* to confer the degrees in a hasty and slovenly manner,—and not to infringe those rules of moderation and temperance, *which are fundamental articles of the masonic symbolism.*

Our *good deeds* oft lie buried in oblivion: the *ill we do* lives in the memory, losing nought of the odium of a *first* offence!

FOR US.

A celebrated architect residing in a fashionable city in the West of England had given rise to the idea that he wished to join the fraternity of Free and Accepted Masons, and being asked why he did not gratify the wishes of his friends by putting his idea into execution, replied that he had been making *every enquiry into the subject* previous to taking a decided step, but did not find that *he was less a Mason from being simply a Christian*, without risking the *trials* of initiation.

A chaplain of a lodge in the same city—a man deeply imbued with the holy principles of the Christian faith—assured me, that he has frequently met numbers of his masonic brethren of *every grade and occupation in life, at various festivities, and never had the smallest occasion to regret his presence among them.*

It was related to me by a very intelligent and well-informed young officer in the Hon. East India Company's maritime service, that it was always a matter of vexation and regret to him on his voyages that he was not a Mason, he being the *only individual* who was so circumstanced *of all the officers of his ship.*

A laughable incident happened once at a dinner party given by a reverend brother of the craft. With two exceptions all the men were Free and Accepted. One of the exceptions went away early. After chatting awhile the conversation turned upon the *peculiar pleasures and privileges* of the society, and the host, a most worthy fellow, said enquiringly to one of the company, "R——, what say you, would you desire to be *unmade?*" "I should think *not*," replied R——. Then turning to the *non-initiated* with whom we had previously been talking about the *advantages of Masonry* to men who *frequent foreign parts*—our friend being a military man—and asking how it was he had not followed his excellent father's example, and his uncle's, our host, *both of whom were Royal Arch Masons*, our reverend brother instantly proposes a *Lodge of Emergency*, and, *as there was a good roaring Christmas fire before us*, without further delay, *make Cousin F—— a Free and Accepted Mason!* The vehement earnestness with which the surprised neophyte seized the poker to defend himself against our supposed intentions produced a hearty laugh!

From the Album of ANTIPOSTERIOREM.

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ISRAEL, GREECE, AND ROME.

A PARALLEL SKETCH.*

We resume this sketch, by placing the origin of these nations in juxta-position. We are all aware what decisive influence that period has in the history of nations. Israel's origin was the peculiarity of his family. We know the patriarch with whom this great chain began. The chiefs, the tribes, the tie of social and fraternal connexion, were, and always remained, the essential element of Israel's external existence. Greece, on the other hand, originated from a collection of colonies of Egyptian, Phœnician, Thracian, and Minor Asiatic extraction, if not from more races. True, a later invented genealogy pretends to trace an universal origin, but that trace is very vague and obscure. The various characteristics of these tribes *never* formed a whole. Rome is indebted for her origin to a collected horde who purposed nothing else than to obtain a common asylum, and to display unremitting and indefatigable strength. Do we not even behold in this the delineation of the entire career of these nations? But let us also examine the localities wherein they respectively appear.

Israel occupied a certain district whose boundaries were limited by nature, being encompassed by considerable mountains, and by sea-coasts, which are so rocky that they hardly admit of a single port to connect them with the world. The country is half mountains, half valleys; the whole length of the latter is intersected by streams which emanate and disembogue in them, with an annual inundation. The soil is partly adapted to agriculture and partly to pasture; the country, yielding every necessary for maintenance, is sufficient in itself, with an unchangeable climate, a constant temperature, and a steady atmosphere.

Greece, on the other hand, was partly situated on a peninsula, partly in islands, and partly along the coasts. These districts are everywhere provided with creeks and tracts of land, accessible to the whole world, being in the centre of Asia, Europe, and Africa, the main point of the transition of civilization from the East to the West. They are fertile, though more stirring and stimulating than satisfying, and are everywhere provided with streams and rivulets, hills and plains, the serenest sky, and a temperature cooled by gentle sea-breezes.

Rome, the hilly city, was surrounded by the *Campagna*, which, as it were, appeared to invite one to descend therein, to take possession thereof, and to proceed further on, without losing sight of the focus of her powers, the all-comprising and the all-sustaining centre—the heart with its pulse —ROME herself. The whole world appeared as a plain; the seven hills as the only prominence therein. Rome acquired nothing unless she was compelled by want. On her arrival at the sea she obtained vessels; but not till she found them indispensably necessary. Rome could neither be maintained by herself nor by her provinces. Rome could not exist without Sicily and Egypt; to obtain them she required to possess several other countries; and the more she had the more she wanted, even everything. Rome's position was, either to gain all or nothing!

The origin and the locality of these three respective nations are in harmony with their character. Israel's peculiar characteristic was fervent affection and cordial attachment—the felicity of internal life. That of

* From the Jewish Chronicle.

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Rome, everything which physical life embraces and produces. Everything of the human heart, and every *subjective* relation in the circumstances of man, are brought to light in the life of Israel, and are the staple of his unbounded literature. In Israel the inward man stands pre-eminent to the outward, and is placed in a separate and predominant position; indeed, the loftiest aspirations, the sublimest ideal of man, are there exhibited in their purest spirituality. Different, however, is it in Greece. There man is represented as he outwardly appears, as a whole, whose individual parts stand to each other in harmonious connection, and require cultivation. To comprehend these characteristics, we must first examine his visible features, from which we may form the ideal of his physical perfection. In Rome every energy was directed to the attainment of political power; national and political interests threw everything else in the back-ground. There the scope for mental activity could only be found in the national games; and it may be considered significant of the Roman character, when we read that a most distinguished Roman orator and an eminent man of letters was deprived of his arm and tongue by a political opponent. We are, therefore, enabled to describe the principles of these three *ancient* nations in three distinct terms. In Israel, "*understanding;*" in Greece, "*beauty;*" in Rome, "*honour.*" As a demonstrative proof we may mention, that the Romans rewarded their most praiseworthy men with *honour*. The Greeks said "*καλλον αγαθια*" (beauty combined with kindness, viz. the harmonious connexion of the internal with the external); whilst the Hebrews say, תמים (perfect; Gen. vi. l., and xvii. l.), and especially תמים צם אל (perfect with God; Deut. xviii. 13; Psal. xviii. 24).

Let us now cast a glance on the peculiar worlds which these nations have respectively founded for themselves. Israel first of all constructed for himself a terrestrial world, subordinate to the celestial. Looking upon God as providence, as judge, as incorporeal, the unlimited holiness; and upon man as sinful, yet striving after purity, and struggling for salvation; the former, conscious of our guilt, yet forgiving; the latter, penitent for his iniquity, and anxious to be relieved therefrom;—the Hebrews look upon this terrestrial world as transient, as vain in itself, yet acknowledging it to be a means, or a kind of transition to the higher world; hence it is that all human works have merely their value according to their intrinsic moral worth, being otherwise considered contemptible and vain, as the offspring of the moment. (see Ecclesiastes).

How different appears the structure of Greece! As the Divine elements were seen by them in the ideas of the human mind, partaking both of human passions and of human enjoyments, so they appreciated only the visible and sensual world, which exhibited man in the most perfect harmony, and in a manner greatly pleasing to the senses. It cannot be said that amongst the Greeks Man was idolised, nor that God was corporealised; but all and every thing to them was Man. Whilst the Israelites looked upon the body as the mantle of the soul, and upon the bosom as the shelter of the heart, to the Greeks the soul appeared as surrounding and entwining the body, and as existing only for the purpose of refining and spiritualising physical life. Thus was the world of the Greeks purely human, finished and completed by man; their idea of a life hereafter was confined to a subterranean region in the dark dominions of Pluto.

The Roman world, on the contrary, was a physical state and government. Whether we contemplate matters within—the contest of parties

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which not seldom degenerated into intrigue, and the development of rights and laws; or whether we consider matters without—war and aggrandisement; we perceive the activity and efforts of the Romans, whilst every thing else is subordinate and inferior. With them, even mythology assumed a political aspect; so that we have almost a code of the deities, and in the famous *quos ego* of Neplum (Virgil) are contained all the contentions of the consuls and tribunes. It was the Roman who first set a value upon the images of his ancestors, who sat upon the *sella curulis*, and by them distinguished the *vir nobilis* from *novus*.

As we may enter into further details of these characteristics we will here only point out the principles which these three nations respectively founded on the idea of revelation; *i. e.* on the immediate communication of God with man. The Greeks, indeed, more abominably prostitute the sacred idea; for their oracles, which were audible till within three centuries of the Christian era, are a puerile plaything, which must be despised and laughed at by every rational man, as hardly to be distinguished from modern jugglery. The intercourse of the gods with man, as represented in poesy, needs only to be named to show, that moral worth and intelligence always appear on the part of man.

With the Romans it assumed a grave aspect. King Numa received from the nymph Egeria the laws of the constitution; the fortunes of the state were indicated in the Sibylline books; the interpretations of the predictions, gathered from the ancient sacrifices, and from the flight of birds, etc. etc., were entrusted to venerable * priests, and became objects of great consideration to the masses.

But what a true heaven opens itself, what a true divinity meets us, on the contemplation of the revelation of the Hebrews! Like the nation, it only exists for the sake of revelation; it comprises all present and future hopes; it is the setting sun of human existence, and the aurora of a divine life.

THE DEGREE OF HEROINE OF JERICHO.†

New Orleans, Jan. 1st, 1847.

Comp. Chas. W. Moore :—Often indeed have I been benefited by your answers to questions propounded by companions and brothers from all parts of the United States, touching the laws, usages, regulations, and ancient landmarks of our time-honoured and venerable Institution. Now, suffer me to propound one more, in addition to the many questions submitted to you, and on which your opinions are solicited:

1st. Have R. A. Masons the right to take cognizance of any unmasonic conduct of a Heroine of Jericho?

2d. If not, can unmasonic conduct in a H. of J., be punished by suspension or expulsion?

You will confer a favour by answering the above at the earliest day convenient. I remain fraternally, yours,

A J. W.

The Heroine of Jericho is an androgyne degree, containing within itself the laws for its own government,—except in cases where a regular

* At least venerable in appearance; though, according to the well-known saying, they could never meet without laughing.

† From the Freemasons' Monthly Magazine, U. S.

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council has been formed. It is then made subject to local regulations. We will illustrate. It is a degree which any R. A. Mason, who has come rightfully in possession of it, may personally confer on any other companion, or the wife or widow of such, without restriction; save where a council exists. In such case, it might not be deemed regular for any companion to confer it, except in council. This, however, is a privilege which the council exercises by courtesy, rather than by virtue of any established regulation. The degree has no connection whatever with Freemasonry, except that, by its own limitations, it can be conferred only on Freemasons, their wives and widows. It is not subject to masonic regulations, discipline, or laws, more than any other society unknown to Masonry. It follows, therefore, that R. A. Masons, as such, have no more power "to take cognizance" of the misconduct of a Heroine of Jericho, than any other persons.

To the second inquiry of our correspondent, we answer, that a Heroine of Jericho cannot be suspended or expelled, or otherwise dealt with, by any masonic authority. If a member of a council be guilty of misconduct, he or she, as the case may be, may be dealt with according to the by-laws of that council. We know of no other tribunal before which an offending member can be arraigned. We suppose it to be competent for a council to suspend or expel a member, for sufficient cause.

Our correspondent uses an erroneous phrase when he speaks of the "*unmasonic* conduct" of a Heroine of Jericho. The conduct may be unmasonic, because immoral; but not necessarily so, because of any relation which the delinquent may sustain to Freemasonry.

We refer our correspondent to page 323, vol. ii. of this Magazine, for a short article on the subject of this degree.

ARE NOT AUTHORS GENERALLY FREEMASONS?

In our intercourse with literary friends, we have not been surprised to find that the great majority are acquainted with the mysteries of the gentle craft; and that, in the course of their labours, they have not merely alluded directly to the craft itself, but they show that its moral power has imimparted to their writings much of that peculiar organic influence which tends to consociate mankind. Our hours of literary recreation have also evidence that many deceased as well as living authors of celebrity have been linked together by the mystic tie of our fraternity, and also that many women of high literary attainments have caught the "spirit" of Masonry, however debarred from a knowledge of the "letter." That glorious profession of an universal brotherhood cannot be otherwise than good, when the better sex is thus pleased to place it in prominent view.

Mrs. Trollope observes "there is a sort of Freemasonry among young people, which is never brought into action till the elder are out of the way."*

Mrs. Gore.—In the "Dowager," we can perceive that if not herself the wife, mother, or daughter of a Freemason, this lady has evidently imbibed the truthfulness of masonic tenets. There are many passages of thrilling interest, and the term "Brother Freemason" is happily alluded to at page 88.

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* Widow Barnaby, 1839, vol. i. p. 82.

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Captain Chaumier, R. N., in his nautical novel "The Spitfire," does not acknowledge himself to be a Freemason, but yet he so draws the attention of his readers to the subject as would lead one to consider that he may have been initiated. The ladies are told that "*there's a freemasonry in love*," which doubtless will dispose those who are not yet allured by the sly god to indulge their curiosity by examining the quiver from whence the shaft will issue that shall give them so much painful pleasure. *Certes*, our author gives a most interesting description of the handsome Spaniard and a beautiful young girl; the former, a Mason, turns out a villain, the latter his victim. There are good and bad in all sections of the world: the bad passions may be subdued by masonic principle, but often they are too deeply rooted to yield to the highest moral admonition.

Again, this said Spaniard, when in disguise, attracts the attention of the liveried lacquey, and his companions in the kitchen. Our author becomes jocular on Freemasonry, by making the footman give certain "masonic signs," such as poking his finger in his mouth, and tapping his paunch with his hand—a jocular satire. In due time, however, the Spaniard, who is a pirate, and who as such has taken a most revolting oath to maintain secrecy and faith with his fellow pirates, becomes attainted of murder; his signs as a Mason are recognized by the jailor; who, however, only renders him some service in matters of comfort, and consents to introduce a priest, who turns out to be his captain, a man of high honour, and who, true to his oath, tries every expedient to release him, even at the hazard of his own safety. The scheme fails, and the Spaniard, forgetting the safety of the crew in his own selfishness, offers to denounce them on condition that his own vile life may be spared. Fortune favours the brave captain and crew, who escape by a miracle, and the wretch is led out to execution—he stands forth on the scaffold—there is none near him but the man in the mask, the executioner, when a friar ascends the platform, waves the masked man aside, approaches the criminal, and tells him that he deserves his fate, as much for breaking his oath to his fellow pirates, as for his lawless acts, and beckoning to the executioner, the culprit is no more. There is a moral in the scene: the priest is the captain—circumstances have compelled him to join the crew—the culprit was a libertine and a murderer, and his death-gurgle was made more dreadful by the presence and security of his intended victim. The moral does not tell against Freemasonry, but simply proves that virtue can reprove vice, whatever garb it may assume.

Inadvertently many Masons, who do not trouble themselves with the *practise* of Masonry, the tenets of which they *profess* to observe, often use certain terms, when, as public writers, they are at a loss to express themselves with adequate force. Theodore Hook, in particular, may be quoted. We have forgotten some allusions in "Jack Bragg," and other of his works, but are reminded in the article "Fathers and Sons," of his propensity to be "Snug and tiled, as we Masons say." We do not quarrel with one of the most talented, if not one of the wittiest, men of the day, for his peeping out from under the cowl; but we regret that, with such advantages, we are only reminded of his having neglected the cultivation of masonic literature.

Portugal and Gallicia in 1836.—A Migualite mob at Setuval: "Many fierce inquiring glances were bent upon me; many persons seemed inclined to stop me, and were only prevented by the hurried

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movements of the multitude, which pressed on, rank after rank, like the waves of the sea. Once, indeed, a savage-looking fellow, rendered still more fierce by intoxication, seized me by the coat, and, declaring that I was a Freemason, desired me to shout for the absolute king. My actual position was not agreeable; for my host had warned me, that although I might pass through the crowd unmolested, still, if a mere urchin raised the cry of Freemason against me, the people, in their irritated state, might fall upon me as a pack obeys a single hound."

A Year in Spain, by a Young American.—After some interesting details of a robbery by Spanish banditti, under the command of the notorious Felipe Cano, in which the author was a personal sufferer, he concludes with the following biography of his hero:—"We learned that Felipe Cano had commenced his career of honour as a guerilla soldier, in the war of independence. By his superior courage and conduct, he rose to command among these wild warriors, and when Ferdinand came back from his French visit, he made him a captain. When the constitution was restored in 1820, Cano entered into it with ardour, and of course became a Freemason. It occurred to me that had I been a brother, I should have saved my effects, and secretly determined to avail myself of the first occasion to get the brand of the hot iron."

Again, after explaining the power of the church, arising from the union of its members, he says, "The church, indeed, from a species of Freemasonry, acting in secret, and effecting the most important results by that perfect unity of will and sentiment which springs from a community of interests, and from spiritual subjection."

The Parson's Daughter.—"These women have a sort of Freemasonry of their own, and the only difference between their craft and ours is, that they see no use in a secret if they may not tell it."

"It has long been a question, and by many very zealous persons a question of vast importance, whether the Eleusian and Dionysian mysteries, the fraternity of Ionian architects, and the Essenian and Pythagorean associations, were the same as those of Freemasonry at the present moment, varied only as the religious opinions themselves differ. Huge volumes have been written, and great names made use of, in the discussions of these topics, which, to the 'prophane' and uninitiated, may not appear of such transcendant consequence."—It is not unfair from the above, and other references in the "Parson's Daughter," to consider that the talented author has betrayed the secret of his being a Freemason—only however by the tributes paid to the system.

Tobin, the dramatist, was probably a Freemason, see "Honey Moon," Act iv., scene 2.

Rolando. Would I were in a Freemason's lodge!
Volante. Why there?
Rolando. They never admit women.
Volante. It must be a dull place.
Rolando. Exceedingly quiet.

Skipp's Military Bijou.—In this work the following incident is related: "Captain Greville, in one of the conflicts with the enemy, was severely wounded; his sword had been shot away; when a Spanish officer was in the act of cutting him to pieces, Captain Greville, who was a Mason, made the masonic sign, and fortunately for him his opponent was also a Mason—his uplifted hand was stayed, and Greville was

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carried to a small hut. Putting a tin box into the captain's hand, the officer said, "Receive this, it may save your life, although it cost my brother his; he was executed for desertion, and on the day of his execution he gave me the contents of that box. Good-bye, brother, heaven protect you.'"—It may be observed that the box, although it contained no masonic secrets, proved of the highest interest to the captain. FIDUS.

GENEROUS LIBERALITY

On the part of Bro. Hobbs towards a Brother Mason in distressed circumstances.

In our volume for the year 1844, pp. 347, 348, we were requested to solicit the contributions of the benevolent and humane in augmentation of a collection then being made to alleviate the distress of Bro. James Gardner and his family, formerly of the Greyhound Hotel, at Croydon; and we are now enabled, through the kindness of Bro. John Chrees, P. M. 200, P. P. G. D. Surrey, the acting trustee of the fund collected, to state that the total amount of the sums received is as follows, viz.—Concert, 88*l.* 10*s.* 10*d.*; Grand Lodge, 10*l.*; Surrey Lodges, 23*l.*; other donations, inclusive, amounting altogether to 444*l.* 3*s.* 10*d.*; from which sum a small annuity has been purchased for Mrs. Gardner, at the cost of 195*l.* 2*s.* 6*d.* The remainder of the noble contribution has been advanced to aid Mrs. Gardner in her exertions to maintain the family.

The concert, conducted by Bro Hobbs, Grand Organist, realized, as it will be seen above, the sum of 88*l.* 10*s.* 10*d.*, exclusive of the value given by John Blake, Esq., Bro. H. Gray, Edward Westall, Esq., Bro H. Overton, and Messrs. Collard and Co., in fitting and improvements in the arrangements, &c., of the concert room.

This musical entertainment was liberally and generally patronized by the nobility, gentry, and principal traders of the neighbourhood, and also by the resident members of the Craft, including those of the Frederick Lodge of Unity, No. 661, and the East Surrey Lodge of Concord, No. 680, to both of which lodges Bro. Gardner had been a subscribing member. Amongst the distinguished patrons of the concert, may be mentioned, Bro. the Earl of Caledon, and the officers on duty at Croydon Barracks, the Countess of Eldon, Captain the Honourable Plantagenet Carey, the Honourable Mrs. Plantagenet Carey, Sir Edmund and Lady Antrobus, and family, Sir Henry and Lady Bridges, Henry Kemble, Esq., M. P., Edmund Antrobus, Esq., M. P., Mr. and Mrs. Manbert, Mr. and Mrs. Joseph Reid, Bro. J. W. Sutherland, and family, Bro. Newman Smith, Mr. and Mrs. Thomas Keen, &c.

Bro. Gardner's case was one of peculiar difficulty as regards his claim to admission either into the Asylum for Aged and Decayed Freemasons, or on the books of the Annuity Fund, inasmuch as he had not been a sufficiently long time a Mason to qualify him for participation in the advantages of either of these institutions. His youngest child was also too old for admission into the Girls' School. We are glad, however, to announce that Bro. Gardner, through the persevering exertions of his friends and neighbours at Croydon, has been appointed by His Grace the Archbishop of Canterbury, in whom the patronage is vested, to one

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of the vacant rooms in the Hospital of the Holy Trinity at Croydon, of the foundation of John Whitgift, Archbishop of Canterbury; the emoluments of which appointment are, a room to live in, nearly twenty shillings per week in money, with an ample supply of fire-wood. We sincerely wish our brother health and happiness, and long life (although he has already seen his sixty-fourth summer) for many years to enjoy himself in his new abode.

In conclusion, we would repeat what we urged in our former notice—for thy poorer brethren, "Go thou and do likewise."

THE MASONIC CHARITY JEWEL.

We have great pleasure in being able to congratulate the Stewards and Past Stewards of the Masonic Charities on the reduction in the price of the Charity Medal, which Bro. Evans (who has succeeded the late Bro. Burckhardt as manufacturer) has, with his usual liberality, reduced from 3*l.* 13*s.* 6*d.* to 3*l.* 3*s.* It has always been a subject of complaint that the charge was excessive, and credit is accordingly due to Bro. Evans for having reduced the charge. We cordially wish him success.

TO THE EDITOR.

—— Lodge, Jan 22, 1849.

Sir and Brother,—At our initiation into Freemasonry we are all of us "exhorted to devote a portion of our leisure hours to the study of such of the liberal arts as may lay within the compass of our attainment."—(See Preston's Charge, 1st degree.) It is on this account that I have devoted a few of my leisure hours to the following subject:—Can the pound sterling be decimally divided by our present coins?

If it can, how may it be done?

What will it cost, and what use will it be?

I must first acknowledge that the more I have read upon the currency question the less I know about it, and for my present enquiry it is sufficient to take the money of Great Britain as I find it; it is then, one gold sovereign, or pound sterling, 4 crowns, 8 half-crowns, 20 shillings, 240 pence, 960 farthings. By the present division of the pound there are 960 farthings, 1920 half-farthings. Now let us divide the pound into 1000 parts and 2000 half parts, the coins will represent the parts of the pound as under—

Gold coin . .	one sovereign . .	one pound sterling . .	1000	parts
. . . .	half sovereign . .	half pound sterling . .	500	
Silver . .	crown pieces . .	five shillings	250	
. . . .	half crown . . .	two shillings & sixpence	125	
. . . .	shilling	one shilling	50	
. . . .	sixpence	sixpence	25	
. . . .	three pence . . .	three pence	12	5
Copper . .	penny piece . . .	penny piece	5	
. . . .	halfpenny	halfpenny	2	5
. . . .	farthing	farthing	1	
. . . .	half farthing . .	half farthing		5

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It is evident, on looking over the above, that the pound sterling may be divided decimally by our present coins, and that the gold and silver coins will be of the same value as compared with a sovereign as now. The copper coin will be increased in value—one penny will be the two hundredth part of a pound, instead of being, as it now is, the two hundred and fortieth part, so that there will be a loss to some one upon the copper coin. The silver will not alter in value; for three pence, the lowest silver coin, if it contain twelve and a half thousand parts of a pound, is still the eightieth part of a pound, the sixpence, shilling, &c. are also the same; the only loss then will be upon the copper. Now if it was all called in by the inspectors of weights and measures, and the penny pieces were stamped by them with a five, and then put into circulation again, the two pence in the shilling gained by government would pay the inspectors' wages, for they would of course take them in at twelve for a shilling, and pay them out again at ten; the halfpence and farthings would be at the same rate of profit to the government; and the only silver coin which would have to go out of circulation entirely would be the four penny piece. I dare not trespass too long upon your space, but will just try one question by both methods.

Multiply £29 19 9 by 344

Common method

£29 19 9

10

299 17 6

10

2998 15 0

3

8996 5 0
1199 10 0
119 19 0

£10315 14 0

10 = 500
5 = 250
2 6 = 125
2 = 100
3 = 12 5

987 5

£ 29·987·5
344

119·950·0
1199·500
8996·25

10315·700·0

£ 10315 14 0

+ 4 = 4
10 + 10 + 3 = 300
10 + 4 = 40

344

5000 = 10
2000 = 4

7000 = 14

Any other question in arithmetic would be just as much simplified as the above, and in a week every merchant or merchant's clerk would be able to tell without any (even to himself) perceptible attempt at calculation, how many thousandth parts would be equal to any sum under one pound sterling.

I am, respected Sir and Brother, yours faithfully,

FORWARDS.

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TO THE EDITOR.

London, Feb. 2, 1849.

SIR AND BROTHER,—Would you be so good as to inform me, if it is in accordance with the rules of masonic heraldry, for a lodge to assume supporters to the coat of arms the members thereof may be pleased to adopt for a seal? Are there any particular regulations bearing on this subject, and if so, where are they to be met with?

I remain, Sir and Brother, yours fraternally,

R. H. W.

[The Book of Constitution recognizes a *lodge seal*, which of course the members as such may fairly avail themselves of.—ED.]

TO THE EDITOR.

11, Weston Place, King's Cross, Feb. 16, 1849.

SIR.—I beg to say that you have given a very accurate account of my visit to Birmingham, and its results, at the end of which you have appended the following:—

"It is due to Bro. S. B. Wilson, now the only surviving pupil of the late Bro. Peter Gilkes, to acknowledge that it is by his continuous exertions, and great practical masonic knowledge, that the Emulation Lodge of Improvement, that bulwark of English Freemasonry, has been sustained and protected: and that among his numerous pupils Bro. Honey has proved himself true and trusty."—ED.

Bro. S. B. Wilson cannot be the only surviving pupil of the late Bro. Peter Gilkes, as I had the honour of being a pupil of his twenty-two years ago, and continued so up to his death; there are many other surviving pupils of that giant in Masonry. I never had the honour of being a pupil of Bro. Wilson's; I had the pleasure of making, passing, and raising him. By correcting this little error in your next, you will much oblige your most obedient servant,

WILLIAM HONEY.

TO THE EDITOR.

9, Tap Street, Cambridge Road, Bethnal Green, March 4, 1849.

SIR AND BROTHER,—From circumstances connected with the emancipation of slavery, also the East India charter being repealed, myself and other branches of my family, who were possessed of extensive property on the island of St. Helena, are reduced from affluence and high respectability, unavoidably to comparatire indigence, and in addition to pecuniary losses suffered much domestic affliction and decline of many children, whom, after considerable cost and anxiety in educating them to move in that sphere of life, which I had good reasons to believe was in perspective; under such severe trials, and for some years being dependent upon the bounty of relations, which is opposite to my principles, I am desirous to obtain some description of employment, with that view I respectfully solicit the favour of your kindness to insert this my letter in

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your valuable journal, in the hope it may meet the eye of a brother who may be in want of a trustworthy servant, and one who has some little experience in business. My family being small, a wife and one son, of but delicate health, all that is left out of eight children, my expectations are moderate, as our wants are but few. I resided some years on the Continent for the benefit of educating my children, and during my stay in Brussells, I had the honour of being initiated into Freemasonry, in the Lodge of St. John of Jerusalem, in the year 1835. I am prepared with references and testimonials as to character of great respectability.

I am, Sir and Brother, yours humbly and fraternally,

RICHARD O'D. CUMMINGS.

TO THE EDITOR.

FREEMASONRY IN SURREY.

SIR,—Being aware that a deceased brother Mason, who "has been advanced to the degree of a Master Mason," may, under certain circumstances, and at "his own special request, be interred with the formalities of the Order," under dispensation of the P. G. M., I shall be glad to be informed, if in the Book of Constitutions of the ancient fraternity of Free and Accepted Masons, any authority is given, or allowed to be given, for members of the Craft to appear at what is called a masonic ball decorated in "full" masonic costume, including "badge."

Yours fraternally,

A PAST MASTER.

[At the Asylum balls badges are not worn, and this may be taken as very good authority.—ED.]

TO THE EDITOR.

SIR,—Although the case of Bro. Cooke may be considered finally settled by the decision of Grand Lodge, yet will the affair continue to occupy the minds, and be the cause of much discussion in the several lodges, as well as among the Craft in general; it will then not be unprofitable to take a retrospective view of the decision of the Grand Lodge, which inflicted upon that brother the extreme punishment any body of men can possibly pass upon one of its members, that of expelling him with ignominy from their society, thereby branding him as an individual unworthy to be in association with men of probity and honour.

The brethren of the Saint Paul's Lodge admit Bro. Cooke (of course after due trials and strict examination) to their assembly, and to their banquet. The visitor is exceedingly generous, making large donations to the various charities, as well as after-dinner speeches, talking great things, and, believing himself to be in the presence of great people, is very anxious to make them believe that he is himself a very great man—nothing more than an every-day specimen of frail humanity. Be this, however, as it may, a rapid succession of events bring him to an introduction to the Grand Master. The most singular part of the whole transaction is, that the Grand Master should have received him as a

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general in the American army, without consulting the authority of an American army list. If a gentleman presents himself as an officer in her majesty's service, a reference is at once made to the list of that particular service to ascertain the fact, and it would be a matter for judicial enquiry, were an individual to personate another; I therefore cannot help expressing my surprise, that a perfect stranger from the opposite shores of the broad Atlantic, possessing no letters of introduction to enable him to gain admission to the private circles of English society, should, by the medium of a party meeting at the tavern at which he was sojourning, gain introduction to some of the most distinguished members of our aristocracy, and so completely fascinate the grand officers, as to receive from them the highest honours, without demanding from him that which is required on all occasions, when a brother is about to join a lodge, viz., a certificate from his present or previous lodge, stating his rank, and that his conduct is commendatory. It will be perfectly futile to say such information was difficult to attain; if a tithe part of the trouble had been taken to ascertain the true position of the stranger before he was invested with the high honours, as has since been put in requisition to collect a mass of evidence of Bro. Cooke's vocation, a very great deal of mischief might have been prevented; but the conduct of the grand officers is altogether incomprehensible. An individual states himself to be a member of a lodge in some part of the United States, and gives liberal donations to the English masonic charities, he is forthwith invested with the highest dignities the Grand Lodge can bestow upon him; this of itself is premature, and the grand officers are not exceeding their powers, but exercising their prerogative in a somewhat slovenly manner. Yet they are not content with this, but install him as representative from or to the Grand Lodge of New York, thereby making him a grand officer of the Grand Lodge of New York, without ascertaining the feelings of the Grand Lodge of New York, or knowing if he be a member of any lodge in connection with them. To throw the whole blame of this transaction upon Bro. Cooke is monstrous; for, so far as I can glean from the confusion in which the question is involved, the Grand Lodge at New York took no objection to the public or private character of Bro. Cooke, but declined to receive him solely on the ground that the appointment was irregular, irrespective of the virtues or blemishes of Bro. Cooke, he not being a member of their body. And I can conceive the state of astonishment which the Grand Lodge of New York must have been thrown into upon reading Bro. Cooke's credentials. If an officer to represent the Grand Lodges in London and New York (the one to each other) had been required, courtesy and common sense suggest the propriety of consulting both parties as to eligibility and talent, for the appointment gives peculiar rank in each Grand Lodge; but the grand officers of the English Masons have acted in an inexcusable manner, and have very properly met with a rebuff from their New York brethren, and to vent their spleen, and cover their disgrace, they have persuaded the Grand Lodge to commit an act of injustice, and for that purpose have collected a mass of obscenity quite foreign to the question; for the scraps of newspaper advertisements, affidavits before the mayor of New York, certificate of the British consul, are not so much evidence of the unfitness of Bro. Cooke for the honours, than of the recklessness of those who bestowed them.

Of Bro. Cooke, he is more an object of pity than of anger. The native of another though a kindred soil—of a profession which oft-times

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is most needed by those who most revile and affect to despise it, and who labour to bring its practitioners into contempt—he finds himself in a strange country, and perhaps in tolerably affluent circumstances, his inclinations tending to mix in that sphere of society which his profession might close against him, it was necessary he should give some account of himself. To have styled himself Dr., and put M. D. after his name, might have been dangerous; for, although very useful in the peculiar walk of his profession, had his acquaintance with eminent surgeons and physicians been as easily obtained as with grand officers, he might have required a greater knowledge of the materia medica to escape detection; and possibly believing that the nearest profession to a doctor is a soldier, he determined to enlist as a general at once—captains and majors being uncommonly common. This is the worst construction that can be put upon it, for if he be an officer in some village militia, he has as much right to the title of that office as any of the gallant bewhiskered colonels have in England, "who ne'er set squadron in the field, nor the division of a battle know more than a spinster." I am not attempting to justify deceit, but I think the case of Bro. Cooke will admit of much palliation, and does not merit the treatment which he has received of the Grand Lodge. It speaks well for the heart of Bro. Cooke, that the deceptions he made (if he did make any) were not more to gratify his own vanity, than to render himself benevolent towards that portion of his fellow-mortals whom Providence has placed under our protection. I am even willing to admit that he did impose upon the Craft, more especially upon the grand officers, and is therefore justly liable to reprehension and blame; but his conduct and bearing, his generosity and kind feelings, were so conspicuous as to draw from the grand officers their warmest approbation, expressed by the bestowing of honours with that unaccountable haste, that the only justification the grand officers have to plead, is their being struck with Bro. Cooke's demeanour and virtues. Is it the peculiar province of Masons to visit with undue severity the failings which human flesh is heir to? Do Masons boast of charity only as clap trap to attract the notice of the passer by, and when called upon to exercise it as the spirit of true brotherly love should be exemplified, by casting its veil over the delinquencies of an erring brother, do they then act as a procacious prude, who censures and punishes offences, of which if she be not guilty herself, it is only because the coldness of her disposition has prevented her from falling into, or her want of attraction has failed to ensnare? The generosity of Bro. Cooke has no doubt elicited warm expressions from the lips of many, and flattery possibly bewildered him, and caused him to commit an act of weakness and vanity, which reflection will teach him was paltry and unbecoming. "Let him that thinks he standeth take heed lest he fall." To meet the derisions of those he has imposed upon must surely be punishment sufficient.

Bro. Cooke is an alien to his country, and the conduct of the Grand Lodge in expelling him from English Masonry, is undignified and unworthy themselves. The want of care and forethought on the part of the grand officers, caused them to be led astray by an individual acting under strong feelings of vanity and indiscretion. It was a duty they owed to the Craft to have been more watchful, and if they have succeeded in branding the name of Bro. Cooke with hypocrisy and deceit, they have obtained for themselves an unenviable fame which will shine out in proportion as Bro. Cooke's delinquencies are brought to light.

Yours, &c. W. B.

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COLLECTANEA.

ILLUSTRIOUS MECHANICS AND SELF-MADE MEN.

"ADAM, the father of the human race, was a gardener. He had, however, a strange propensity for tasting unwholesome fruit, which produced very injurious effects, both upon himself and his offspring.

NOAH was a shipwright and a husbandman, he navigated the whole earth in his ark, and got 'seas over' in his vineyard.

SOLOMON was an architect, a poet, and a philosopher; his conduct, however, was not always by line and rule; he trod the circle of dissipation, was erratic in his imaginations, and violated his own maxims. His conscience and strength of mind, however, reclaimed him, and his repentance is the most beautiful of the works which he has left for the contemplation of his species.

The Apostle PAUL was a tent maker, and laboured with his hands at his vocation, while he endeavoured to infuse into the minds of his fellow-men the important truths of revelation. While he screened them with earthly tabernacles from the weather, he held above their souls the ægis of divine protection.

MATTHEW was a poor fisherman; he relinquished his humble calling for that of a missionary, and toiled assiduously to draw men from the fiery billows of perdition.

QUINTUS CINCINNATUS was a ploughman, and was invoked to the government and dictatorship of Rome. His labours in the political field were as successful as those upon the soil.

ARSACES was a private mechanic, and was called to found the Parthian Empire. He built up a powerful nation, and erected for himself a mausoleum of fame, which is indestructible.

TAMERLANE, the conqueror of Asia, was also a mechanic; he *rough hewed* Bajazet, and carved his way to fortune and glory.

MASSANIELLO, a Neapolitan fisherman, was raised to the command of fifty thousand men, and gave up fish lines for lines of bayonets, and river Seines for scenes of carnage.

JOHN OF LEYDEN, in Germany, was a tailor, and rose to the dignity of king. He cut out for himself a bad piece of work, however, and afterwards came to a miserable end. His goose did not fly well.

ZENO, the famous Bishop of Constantia, who had the largest diocese in that country, was a weaver. He directed his attention to the *habits* of both soul and body.

STEPHEN TUDINER, a hatter in Upper Austria, was made general, and commanded an army of sixty thousand. He made hats for others, but preferred for himself a chapeau.

WALMER, a shoemaker, succeeded him in command, but was slain by Count Papenheim. He converted his awl into a sword: 'his last state was worse than the first.'

MR. EDMUND, of Stirling, in Scotland, showed such unparalleled bravery in the Swedish wars, under that thunderbolt of war, Gustavus Adolphus, that he was made general. A maker of bread might be supposed to know how to rise.

PETER THE GREAT, Emperor of Russia, worked at ship-building. He taught the Russian Bear how to manage a boat."

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An ungrateful man is detested by all; every one feels hurt by his conduct, because it operates to throw a damp upon generosity, and he is regarded as the common injurer of all those who stand in need of assistance.—*Cicero.*

"If we must lash one another, let it be with the manly strokes of a goose's quill; for I am of the old philosopher's opinion, that if I must suffer from one or the other, I would rather it should be from the paw of a lion than from the hoof of an ass."

Those boast of abstinence who have lost their digestive power; those boast of chastity whose blood is cold and stagnant; those boast of knowing how to be silent who have nothing to say. In short mankind make vices of the pleasures which they cannot enjoy, and virtues of the infirmities to which they are subject.—*Zhenay.*

Truth.—"The study of truth is perpetually joined with the love of virtue; for there is no virtue which derives not its original from truth; as, on the contrary, there is no vice which has not its beginning from a lie. Truth is the foundation of all knowledge, and the cement of all societies."

Reverence the Child.—A young child is a newly created spirit, introduced into this amazing world, for the purpose of obtaining a knowledge of material things, and of sentient beings, by contact and sympathy. It is utterly ignorant; but unless the brain and senses be defective, it possesses, and by degrees can exercise, all the mental qualities of a philosopher, gradually becoming acquainted with the properties of objects, both of thought and sense, by observation and experiment. All the faculties of childhood are busily at work as fast as they are developed, and every propensity is ardently seeking for indulgence. Propensity, in short, is a bodily provocation to action; and the soul must yield to it if it knows no better means of pleasure; for the soul always does, and always must, aim at enjoyment. But that is properly found only in a suitable use of the body—a use for spiritual ends. Almighty benevolence has formed the body for happiness when rightly enjoyed; and the means of that enjoyment must be provided, or activity becomes a constant perversion of power, and, therefore, a constant source of uneasiness. But as human individualism is a type of Deity, its perfection, its full capacity for happiness, is only found in goodness and love; therefore, it never can rest satisfied with its knowledge till all creation is completely harmonious and happy.—*Dr. Moore.*

The Moral Causes of Bad Reasonings and Bad Judgments.—Pupils should be taught, that to avoid bad reasonings and bad judgments, the first requisite is to have a *predominant* love of truth. The want of this is the parent-cause of errors and mistakes. Some persons seem to be endued by God with a strong natural love of truth as to matters in which their personal interests and passions are not involved. These men, if they have adequate abilities, make excellent natural philosophers. But a love of truth so pure and vigorous as to transcend the sphere of personal interests and feelings, can only be imparted by the grace of God, and then requires, under the same grace, constant cultivation. How is this cultivation to be carried on? In various directions; or, in respect to various particulars. 1. We should reflect upon our own dispositions. We are always apt, according to our dispositions, to have

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our views coloured, and, it may be, quite distorted. *Helteria* is a most humane person; yet, from the excess of her sensibility, she was a vehement advocate *for* slavery. And why? Because an excellent friend of hers had, as she thought, unjustly suffered in her property, through the exertions of the abolitionists. *Præfervidus* is evermore going wrong, and not only so, but maintaining opinions inconsistent with each other. And how so? He is acted on rather by a love of men than of truth, and sometimes the weathercock of his mind yields to an influence from the west, and sometimes to one from the east. To avoid the course of Helteria and Præfervidus, we should calmly, not morbidly, consider what is the prevailing bent of our disposition. 2. The cultivation of a love of truth should be carried on by a daily discipline. Without, running into formality and stiffness in conversation, without restraining the play of imagination, and checking the flashes of joy and love, we should conscientiously aim at *correctness* in all we affirm! Many excellent creatures are fearfully careless as to this. We should also eschew mere *gossip*, either in ourselves or others. And we should in matters of difference (especially when of importance) seriously strive fully to apprehend the arguments that are used against our own notions. A daily discipline of this nature, united with prayer and study, renders the mind strong in resisting fallacious or doubtful suggestions, and prompt and open in receiving solid truths.—"*On the Culture of the Powers of Reasoning and Judging*," *in the Quarterly Educational Magazine*, 1848.

JEALOUSY violates contracts—dissolves society—breaks wedlock—betrays friends and neighbours—nobody is good—and every one is either doing or designing them a mischief—its rise is either guilt or ill-nature, and by reflection it thinks its own faults to be other men's; as he that is overrun with the jaundice takes others to be yellow.—*Stray Thoughts.*

TRAVEL ON FOOT.—"A man should always travel as a pedestrian, if possible. There is no telling how much more perfectly he thus communes with Nature, how much more deeply and without effort he drinks in the spirit of the meadows, the woods, the running streams and the mountains, going by them and among them, as a friend with a friend. He seems to hear the very breath of Nature in her stillness, and sometimes, when the whole world is hushed, there are murmurs come to him on the air, almost like the evening songs of angels. Indeed the world of Nature is filled with quiet soul-like sounds, which, when one's attention is gained to them, make a man feel as if he must take his shoes from his feet and walk barefooted, in order not to disturb them. The music of the brooks and waterfalls, and of the wind among the leaves, and of the birds in the air, and of the children at play, and of the distant villages, and of the tinkling pleasant bells of flocks upon the mountain sides, is all lost to the traveller in a carriage, or rumbling vehicle of any kind."

"KNOWLEDGE indeed is as necessary as light; but it has been wisely ordained that light should have no colour, water no taste, and air no odour, so knowledge also should be equally pure, and without admixture."

"Too much leisure leads to expense; because when a man is in want of objects, it occurs to him that they are to be had for money, and he invents expenditure in order to pass the time."

"FRIENDSHIP is a silent gentleman that makes no parade: the true heart dances no hornpipes on the tongue."

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TEN RULES TO BE OBSERVED IN PRACTICAL LIFE.—1. Never put off till to-morrow what you can do to-day. 2. Never trouble others for what you can do yourself. This will promote your independence. 3. Never spend your money before you have it. This will save you many difficulties and some temptations. 4. Never buy what you do not want, because it is cheap. Many have been ruined by this. 5. Pride costs no more than hunger, thirst, or cold. Banish it your heart. 6. Never have to repent of having eaten too little. Temperance is health. 7. Nothing is troublesome that we do willingly. If you would lighten labour, love it. 8. How much pain have those evils cost us which never happened! Wait, then, till trials come. 9. Take things always by their smooth handle. Make the most of mercies, and do not exaggerate trials. 10. When angry, count ten before you speak; if very angry, a hundred. He that does this will save himself much sin and many sorrows.

VIRTUE AND HAPPINESS.—Happiness is the use or exercise of virtue in good fortune. The good man, therefore, is not of necessity happy, but the happy man is of necessity good. The bad man must needs be at all times unhappy, whether he have or whether he want the materials of external fortune; for if he have them he will employ them ill.—*Archytas.*

DOING GOOD.—How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things which would frequently lead to the accomplishment of most important usefulness! Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any." Good is done by degrees. However small in proportion the benefit which follows *individual attempts* to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.—*Crabbe.*

CAUTION AGAINST IMPIETY.—"Can we pray to Him as all-wise and good, whose name we use in our worst moments of folly and anger?"

IDEAL OF YOUTH AND JOY.—Of all that I have lost on earth of youth and joy, I regret nothing so much as the loss of the ideal I had formed of all.—*Sterne.*

BLASPHEMOUS OATHS.—"There are no oaths in the Choctaw tongue, and when an Indian swears, he can only employ *English* expressions of profanity!"

THE CHINESE FABLE OF THE CREATION.—The rationalists have penetrated furthest into the Dædalian mystery of this cosmogony, and they go on to show what Pwanku did, and how he did it. They picture him holding a chisel and mallet in his hands, splitting and fashioning vast masses of granite, floating confusedly in space. Behind the openings his powerful hand has made, are seen the sun, moon, and stars, monuments of his stupendous labours, and at his right hand, inseparable companions of his toils, but whose generation is left in obscurity, stand the dragon, the phœnix, and the tortoise, and sometimes the unicorn; divine types and progenitors with himself of the animal creation. His efforts were continued eighteen thousand years, and by small degrees he and his work increased; the heavens rose, the earth spread out and thickened, and Pwanku grew in stature, each of them six feet every day, till, his labours done, he died for the benefit of his handiwork. His head became mountains, his breath wind and clouds,

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and his voice thunder; his limbs were changed into the four poles, his veins into rivers, his sinews into the undulations of the earth's surface, and his flesh into fields; his beard, like Berenice's hair, was turned into stars; his skin and hair into herbs and trees; and his teeth, bones, and marrow, into metals, rocks, and precious stones; his dropping sweat increased to rain; and lastly (*nascitur ridiculus mus*), the insects which stuck to his body were transformed into people.—*The Middle Kingdom.*

Our Second Childhood.—Some one has well remarked that "it is a benevolent provision of nature that in old age the memory enjoys a second spring, and, that while we forget all passing occurrences, many of which are but painful concomitants of old age, we have a vivid and delightful recollection of all the pleasures of youth."

"Flowers are the true emblems of the best and sweetest creature enjoyments of this world, for, being moderately and cautiously used, they for a long time yield sweetness to the possessor of them; but if once the affections seize too greedily upon them, and squeeze them too hard, they quickly wither in our hands, and we lose the comfort of them."

"Whoever stands upon a lofty mountain should not look merely at the gold which the morning sun pours on the grass and wild-flowers at his feet; but he should sometimes look behind him into the deep valley where the shadows still rest, that he may the more sensibly feel that the sun is indeed a sun."

"It was a fine and true remark, that, 'they who will abandon a friend for an error, know but little of the human character, and prove that their hearts are as cold as their judgments are weak.'"

The Fox and the Grapes.—Elderly spinster—"So you're going to be married, dear, are you? Well, for my part, I think nine hundred and ninety-nine marriages out of a thousand turn out miserably; but of course every one is the best judge of their own feelings."

An Unsophisticated Witness.—During the sessions at Wakefield, a witness was asked if he was not a husbandman, when he hesitated for a moment, then cooly replied, amid the laughter of the court, "Nae, Sir, I 'se not married."

Nothing New.—I compare me to a little wilderness, surrounded by a high dead wall. Within this we muse and walk in quest of the new and happy, forgetting the insuperable limits, till, with surprise, we find ourselves stopped by the dead wall; we turn away and muse, and walk again till on another side we find ourselves close against the dead wall. Whichever way we turn, still the same.—*Foster.*

There is no word or action but that may be taken with two hands; either with the right hand of charitable construction, or, the sinister interpretation of malice and suspicion; and all things secured as they are taken. To construe an evil action well, is but a pleasing and profitable deceit for myself: but to misconstrue a good thing is a terrible wrong—to myself, the action, and the author.—*Bishop Hall.*

"When an extravagant friend wishes to borrow your money, consider which of the two you had rather lose."

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POETRY.

TO THE SPIRIT OF MASONRY.

Written on the Installation of the Social Friendship Lodge at Montreal, on the 6th May, A. M. 5844.

One altar more! Bond of our ancient faith—
Another shrine of union, and of ties
Whose truth is firm in life, nor dies with death,
To thee we consecrate! whose strength defies
Distance and Time, and the detractor's breath;
Nor limits love to kindred, nor relies
Upon the bond of blood for truth alone:—
Thou art with us, where language is unknown.

All climes—all skies, behold thee still the same—
Strange eyes, to strangers, look thy language; and
Earth's distant tribes a kindred tie can claim,
And prove their faith on the remotest strand;
Thou dost not bind my nation—tribe—or name,
But set thy seal in every clime and land;
Thou art with us—far as the waves can flow—
On India's plains, or midst the Northern snow.

Around the earth! are not thy temples there,
Arching their Union—based from heart to heart
In shrines of concord, beautiful and fair;
Breathing of Thee and Us? We, as a part
Of that all-mystic concord—We, who dare
Look on thy ordeals, and unfold the chart
Of Time and of Creation; and to scan
What God hath plann'd, and deign'd to do for man.

Benevolence attends thy steps! the earth
Is hallowed in thy presence—We behold
In glorious rays thy countless names of worth—
The children of Eternity, enroll'd
On thy all-deathless records, from the birth
Of Time, thy twin-born brother; those whose mould
Was essenced of the Godhead:— and in them
Thou hast reserved thy choicest diadem.

A Diadem of Glory!—and become
With Time the ministers unto thy light:
Speaking from age to age:—should we be dumb
Amidst the eloquence of all that 's bright
And fair in wide creation! from the hum
Of insect millions, to the dreaded might
Of the destroying earthquake?—All we see,
And hear, and feel, but speaks and breathes of Thee!

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Be with us in our Union!—let thy power
  Aid us, as erst, in many a clime and land—
Let "Social Friendship" be our bond; the dower
  And blessing of all those whose truthful hand
Is here extended, in this solemn hour,
  With love and truth to each: a mystic band
Pervading and uniting—we would be
Worthy thy name, as thus we're bound by Thee! *

AWA', YE FLAUNTING DAYS O' SPRING.

BY ROBERT GILFILLAN.

TUNE—*I do confess thou art sae fair.*

AWA', ye flaunting days o' spring,
  An' summer, wi' your hours o' bloom,
To me nor hope nor joy ye bring,
  For a' is grief and a' is gloom!
For aye when these fair seasons come,
  With wild flowers green and flowerets gay,
To where the Highland red-deer roam
  My bonnie lassie hies away!

My heart is by the mountain steep,
  My heart is in the Highland glen,
Or down the valley, winding deep,
  In sunless grandeur, darkening ben!
O! there my fairest strays, I ken,
  In beauty bright and fancy free;
O! for sic happy days, as when,
  'Mang Lawland braes, she strayed wi' me!

Ye'll ken her smile an' witching glance,
  Where beauty reigns in sovereign sway;
Or, when she mingles in the dance,
  Or, raptured, lists the vocal lay,
Or, when the sun, at close o' day,
  Saft sinks beneath the western sky,
When forth the blooming maidens stray,
  Ye'll mark my bosom's dearest joy!

O! tent her weel, where'er she gangs,
  By streamlet clear, or valley green,
Awake your sweetest minstrel sangs,
  Ye'll sing to few sae fair I ween.
By ilka star that blinks at e'en,
  And yon bright sun, that shines by day,
She'll live for aye my bosom queen,
  The bonnie lass that's far away!

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* The above lines are understood to be from the pen of a non-commissioned officer in the Royal Artillery.

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MASONIC INTELLIGENCE.

MASTERS' PAST MASTERS', AND WARDENS' CLUB.

March 7.—Dr. Crucefix in the chair. Minutes of the last general meeting, as also of the council, read and confirmed— Correspondence read—Masonic statistics discussed—Business to be considered in Grand Lodge reported—A day appointed to examine into the transactions of the past year.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *February* 7, 1849.

Present—M. E. Comps. Rowland Alston, (G. J.) as M. E. Z.; Hall, as H.; Dobie, as J.; together with several Grand Officers, and Present and Past Principals.

The Chapter was duly opened, after which the minutes of the last Quarterly Convocation were read and confirmed.

There being no business before the Grand Charpter, it was then adjourned.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

Feb. 28.—Bro. Rowland Gardiner Alston in the chair.

Notices of Motion:—

Bro. R. G. ALSTON—In the event of the expulsion of General Cooke from the English Craft, that the monies he has subscribed to the charities to be returned to him, the amount to be taken from the funds of the Grand Lodge.

Bro. PHILIPE—Renewal of motion for 100*l.* annually to widows.

Bro. SAVAGE—Renewal of motion for 200*l.* for the like purpose.

Bro. SCARBOROUGH—Notice of motion for a committee to consider of, and report on, the ritual of English Freemasonry.

Bro. J. LEE STEVENS—Notice of motion to restrict the election of the Grand Master to three years consecutively, and no longer.

QUARTERLY COMMUNICATION.*

March 7.—Present, the Right Hon. the Earl of Zetland, M.W.G.M. on the throne; the Right Hon. the Earl of Yarborough, D. G. M.; R. W. Bros. Vernon and Campbell, Grand Wardens; Prov. Grand Masters Lewis (Sumatra), Alston (Essex), Dobie (Surrey), Hammond (Jersey), Simeon (Isle of Wight), &c.; R. G. Alston, Perceval, Gran-

* The circular of the Grand Master referring to the Grand Lodge of the 6th of December, emerged from its obscurity on the 4th of March, as a summary of debate, like unto the "Times." It is however a specimen of concealment of facts not easily to be equalled. General Cooke is avenged!

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ville, *M. D.*, Crucefix, *M. D.*, Rowe, *M. D.*, Norris, Thomson, Philipe, Havers, Evans, Lawrence, &c.

The Grand Lodge having been opened in ample form, and the laws, as usual, being read,

Bro. SCARBOROUGH begged to call attention to the authorised Grand Lodge report which had just made its appearance. It was well known that he (Bro. S.) had had considerable difficulty and much trouble to bring the Masonic Library question before the Craft, and ultimately throwing it open to the brethren. In doing so, it had been expressly agreed, and publicly decided, that notice thereof should be inserted in the Grand Lodge report, but in the one he held in his hand, no such notice was given, although one of the clauses of the law upon the subject said it was not to be omitted. He thought that was not giving the library its fair chance of the advantages he hoped would accrue to the brethren from it.

The GRAND MASTER had no doubt that the Grand Secretary had heard the remarks of Bro. Scarborough, and would take care for the future. He (the G. M.) was not aware how the omission occurred, but he would remind Bro. Scarborough that the minutes of the last Grand Lodge had not yet been read, and until that had been done, no business could be entered into.

The minutes of the last Quarterly Communication were then read. On being put for confirmation,

Bro. FAUDEL would detain Grand Lodge a few minutes, while he submitted a question which seemed to involve a great principle, and on which he should be glad to elicit an opinion from Grand Lodge or from the M. W. G. M. On the minutes just read, it was stated, that at the last Quarterly Communication it had been moved, seconded, and carried, that the debate on a certain question which he did not now desire to go into should be adjourned. He meant no disrespect to the Deputy Grand Master, but he thought such a question should not have been entertained. He was aware that they ought to assimilate their proceedings as nearly as possible to the legislative assemblies of the realm, but there was this difference, that we met but once in three months, unless especially summoned, while those assemblies met daily. If, therefore, such a motion as adjournment could be entertained, any dozen determined brethren might entirely and effectually stay the business of Grand Lodge, and the machinery of the Craft, which had but a limited time now devoted to its consideration, and business would be stopped. This was a subject of importance, and he called attention to it.

The GRAND MASTER would, in reply, state that while he had doubts of the propriety of entertaining questions of adjournment, he yet thought the Deputy Grand Master quite correct in allowing it under the circumstances. It had been objected that Bro. Cooke had not been served with notice to appear, and therefore it was proposed to adjourn the debate, to give an opportunity of legally serving the notice, and proving such service to the satisfaction of Grand Lodge. These were peculiar considerations, and, under the circumstances, the motion was properly entertained.

Bro. GIBBINS rose and proposed the Right Hon. the Earl of Zetland as M. W. G. M. for the ensuing year. The few short sentences the brother uttered were quite inaudible.

Bro. MUGGERIDGE seconded the proposition.

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Bro. VERNON (Grand Warden) had no doubt the brethren at the other end of the hall were quite able to hear, because the speaker of necessity turned that way; but at his end not a single word could they catch distinctly. Perhaps the brethren would address part of their remarks each way, so that they might have a share, and know something of what was going on. He solicited this on behalf of the brethren near him in general and for himself in particular.

The EARL OF ZETLAND was then re-elected Grand Master, *nem. con.*, proclaimed, and saluted.

The question was put by the Deputy Grand Master.

The GRAND MASTER thanked the Grand Lodge for the compliment paid him by again being re-elected. He had devoted considerable time and all his ability to the service of the brethren and while he continued to enjoy their confidence, he should be glad, and at all times ready, to continue to use them for the benefit of the Craft. When he felt that he no longer possessed their confidence, he should retire from the office to which he had again been elected. In the various matters he might probably be sometimes in error, and would not be offended at receiving hints accordingly. The Grand Master's address was to the purpose, and of a most satisfactory character, avoiding all subjects of a debateable, personal, or party feeling.

Bro. GIBBINS proposed, and Bro. ALSTON seconded, that Bro. Perceval be re-elected Grand Treasurer for the year ensuing. Carried unanimously.

The GRAND MASTER would now request the Grand Secretary to read some papers connected with the subject that had been postponed from the last meeting—the service of notice on Bro. Cooke to attend and show cause why he should not be expelled. He (the G. M.) had received a letter, which he would also desire to have read, in order that all the particulars of the case might be before them.

The GRAND SECRETARY then read a copy of the notice to attend, which had been served by a secretary of the British embassy in the United States personally on Major General Cooke, with the affidavit of such service, made before the Mayor of Albany, and concluded by reading the letter from Major General Cooke to the Grand Master, of which the following is a copy:—

To the Right Honourable the Earl of Zetland, &c. &c.

Mansion House, Albany, New York,
Sabbath Evening, February 18, 1849.

My dear Lord,—Notwithstanding the feeble state of my health, which at this season of the year is always bad, I calculated, though much before my usual time of leaving home, to comply with your commands by the packet which conveys this message, so as to reach England the first week of the ensuing month; but, in consequence of a relapse of the gout, I cannot, with any propriety contend with an atmosphere ranging from ten to twelve degrees below zero. To my own feelings, I assure you, this is not a mere disappointment, but a grievance; because I had intended this year to present my first donation of fifty guineas to the Boys' School, the Annuity Fund, the Old Men's Asylum, and my third contribution to that excellent charity the Girls' Festival, which, of all others, claims a large share of our bounty, aside from our casual sympathy. This pleasure I hope, however, to accomplish at an early day.

Your lordship, of course, duly received my former message, written

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when in Paris, last year, accompanying my resignation as Representative of the Grand Lodge of England, with the dignity of P. G. W., to the Grand Lodge of New York. In the tender of that document, your lordship no doubt observed that I was actuated by no other motive than a desire. before embarking in a wider sphere of research, to absolve myself from all existing ties and masonic obligations—the charities excepted, which I shall continue to support and maintain—a sense of duty towards myself and your lordship which time alone can appropriately develope; with an assurance that the height of my ambition being fully ratified and confirmed, I purposed pursuing my travels on the Continent; in the meanwhile, I should make up my mind to retire from all public life, whether of a civil, military, or masonic character; an assurance I have uniformly and courteously observed since I last met your lordship in Grand Lodge up to the present hour.

I beg leave again very respectfully to inform your lordship that, while in Scotland, I received, by your command, a message from the Grand Secretary—a copy of which is before me, and from which I quote the following extracts—acquainting me "that in consequence of your lordship's having appointed me by the title of Major General Cooke, to be the Representative of the Grand Lodge of England to the Grand Lodge of New York, your lordship had received a communication from a person in that city, in which it was stated that I did not bear that rank in the American service; and that, trusting I possessed the means of fully establishing my claim to that distinguished title, I would do so at an early period." In accordance with that message, I replied to the same, appointing a day and hour to meet the Grand Secretary at his office in London, at which place, and his own appointed time—having "fully and satisfactorily established my claims" I left with him a duplicate of my credentials, copied by the Secretary of the Girls' School, for your lordship; likewise informing him that I had formally resigned my appointment, and repeating my determination to retire from public life in every vocation on my return to the United States of America. Having thus established my claims to the title of Major General Cooke, in the American service, and, as I am *advised*, being *legally* exonerated from whatever claims the Grand Lodge of England, over which your lordship presides, might otherwise have had on my time subsequent to that interview with the Grand Secretary, a further communication has reached my hands, complaining that I had represented myself a Major General in the United States army—an *assertion* equally unauthorised as *uncharitable* and *untrue*.

I regret exceedingly that your lordship, in answer to my official message asking a committee of enquiry to investigate certain grievances, together with my title claims, did not, as was anticipated, bring the subject before Grand Lodge prior to my leaving England. An hour would have put your lordship in possession of all that has been stated and prematurely condemned in my absence. Aye, and still more, that an enemy hath done all this evil—a busy, meddling, discontented spirit—one that minds every man's business but his own—one whom your lordship will one day or other discover that, in search of a "bone of contention" for a correspondence, of the nature of which he has long since repented—has "sold his brother's birthright for a mere mess of potage."

Having, in all my negotiations with the Craft at large—officially or otherwise—conducted myself circumspectly and as becometh a faithful

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servant of the Great Architect of the Universe, I cannot charge my conscience either with any dereliction of duty, any omission of fraternal sympathy, or even guilt of assumption and misrepresentation; neither can I believe your lordship will ever accuse me of any act derogatory to the character of a Mason whose only hope and prayer is, that all mankind—"In every coast, in every clime"—may act up to the principles of Freemasonry, whether they call themselves members of that "sacred order," or whether they do not. For my own part, I have set God always before me—He is at my right hand—I fear no evil. The Grand Lodge having smote one cheek, let them smite the other also, whatever be the weight of their stripes, my masonic principles will remain unsullied to the last—doing all the good for all the evil; and, despite of all obstacles, I hope to carry out those principles in faith, hope, and perfect charity; with all men doing justly, loving mercy, and walking humbly before God, by whose almighty guidance, I am ever directed, governed, and preserved.

Hoping the Grand Lodge, over which your lordship presides, may ever meet and part in the name of the Lord, locking up its secrets in the sacred repository of the heart with fidelity! fidelity!! fidelity!!!

I have the honour to be, my dear Lord,
Fraternally and respectfully,
Your lordship's humble servant,
COOKE.

Bro. R. G. ALSTON then moved that Bro. (otherwise Major-general) Cooke be expelled from the English Craft; he should not add to the remarks he had had occasion to make on this question at a previous meeting, but reserving to himself the right of reply, he should then make such statements as might be required to set this question at rest; he had very often given his unbiassed consideration to every part of the subject, and weighing the evidence, as it had been collected either way, he was fully persuaded justice demanded the expulsion of the brother.

Bro. TUCKER, P. G. M. for Dorset, had come to London, and attended Grand Lodge, on purpose to give his support to this motion, and he seconded the proposition, sincerely believing it was the duty of every Mason to expose deception wherever it existed, and to punish it most effectually if found in the Craft; there could be no doubt that this brother had practised on the credulity of the masonic body, and Grand Lodge had been deceived into giving him honours to which he was not entitled, nor would he have obtained them but by misrepresentation; he seconded most cordially the proposal for expelling him.

Bro. LEIGH was of the same opinion, and should vote for the expulsion.

Bro. DOBIE must remind Grand Lodge of the position in which this case really stood. It had been discovered that Bro. Cooke was not what he had represented himself, or allowed others to suppose him to be, it was therefore moved by himself that Bro. Cooke should be deprived of the purple apron, because he had obtained it unfairly; if this had been conceded, he believed the justice of the case would have been fairly met, and a punishment, which was really not a slight one, that of depriving a man of his rank, inflicted in proportion to his fault; but an amendment had been moved, that Bro. Cooke should be summoned, to show cause why he should not be expelled; and that amendment having been carried in preference to his motion, it of course became the original motion—that was what they now had under discussion, but to which he could not give his assent.

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Bro. C. WILSON would submit a few words, not as an amendment but as an addition to the motion now before the chair. Much had been said of the lodge of which he was a member, the St. Paul's, for admitting Bro. Cooke; but he saw nothing irregular, and knew of nothing irregular about it; the brother had been named as the representative of the Grand Master in the Grand Lodge of New York; but had the Grand Master made the proper enquiries of the fitness of Major-general Cooke to be his representative? the General's character, station, and capabilities should have been enquired into, not after he was appointed, and raised to dignities and honours: and if that had been done, why now wish to expel him? if that had not been done, it was a disgrace to those who had recommended the brother for such preferment; on them, and on them only, the blame and entire disgrace of this affair should rest. He was not now giving an opinion of what course should be taken, but the course that had been neglected was very evident; or if the proper enquiry had been made, the misrepresentation and deception emanated from those who introduced and recommended Major-general Cooke to the Grand Master. He (Bro. W.) was no friend of the General's, and opposed his admission to the St. Paul's Lodge; it was not, therefore, from any intimacy with him that induced him to present himself before Grand Lodge, but a sense of justice only. He moved that, in addition to the motion, the words be added—"that this Grand Lodge considers the officers, whose duty it was to enquire into the character of Major-general Cooke before recommending him to the Grand Master, as extremely negligent and improper, and deserving the censure of the Grand Lodge."

Bro. SCARBOROUGH saw but one of two ways with this unpleasant affair—Bro. Cooke had been found on the floor, and had been raised to the dais—Bro. Cooke had been declared unfit for the dais, and was proposed to be returned to keep company with those below the dais. This could not be tolerated, keep him where he is; or if unfit for such company, let him go out of the society; if not proper company for the officers of a society, he must be equally unfit for the other members of it. He had proposed that he be expelled upon those grounds, and for the same reasons he persisted in it; but he could not think of not keeping him and yet keeping his money, which he had given, he must confess, with a bountiful hand; he trusted, therefore, if the brother was expelled, his money would be returned to him also.

Bro. R. G. ALSTON rose to order—notice of a motion had been given at the Committee of Masters, that if this motion was carried, it would be followed by one proposing to return the money Major-general Cooke had actually given to the masonic charities; and it was Bro. Scarborough's place to have made himself acquainted with such notice.

The GRAND MASTER admitted the state of the case to be as Bro. Dobie had put it; but to the last brother who had spoken he would say, that no one had recommended Bro. Cooke to be appointed to the office of representative at New York, the facts were these—Major-general Cooke was introduced to him by a most respectable brother, a member of the Prince of Wales' Lodge, and believing that the Major-general was what he had represented himself to be, he (the G. M.) appointed him as his representative at the Grand Lodge of New York on his, the Major-general's, own application. He (the G. M.) may have been wrong in doing so; but why should he have doubted the propriety for one moment—what was to induce him to think that Bro. Cooke was

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deceiving him—why should he suppose that a Major-general, who gave his masonic word, whom he met in respectable company and well introduced, was not a Major-general at all—it never for one moment occurred to him—he had, however, been deceived, but not by any grand officer, for none ever recommended him to make the appointment. He agreed with the Grand Registrar that deprivation of rank was the more merciful and the more just punishment; but then came the argument, if he is not good enough for a grand officer, how do you make him good enough for the body of Freemasons; this appeared so fair and unanswerable, that he saw no middle way of meeting it.

Bro. PHILLIPE considered that it was admitted a masonic fraud had been perpetrated, and that must therefore be followed by a masonic punishment of as severe a nature as could be found. He approved entirely of the proposed expulsion of Major-general Cooke, who had in his letter conceded that he had no right to such a title.

Bro. HAVERS did not agree in that view; Major-general Cooke, as he was pleased to call himself, was not a major-general but a doctor, and followed the very lowest branch of the profession as his particular practice, if then he had openly avowed himself as such, and came to England with that title only, he would have been admitted to the lodges, and some even would not have hesitated to have elected him as a member; it was unjust to expel him from the Craft, but quite proper that he should be deprived of the purple. He (Bro. H.) thought that such an amendment was before the chair, or would not have alluded to it, as he was quite desirous of confining himself to the question.

After a few words from the Grand Master,

Bro. ATTWOOD had addressed himself to this question at the last Quarterly Communication, but had then been requested by his Provincial Grand Master (Bro. Humfrey) not to enter into particulars, as that stage of the proceedings had not then arrived, but that he should be prepared to join issue on the merits of the case. He (Bro. A.) regretted to find that the Provincial Grand Master was then absent, but although he might deplore his absence, from the loss of the great talent and assistance he would have brought to the case, he nevertheless should not refrain from entering into the discussion on its merits only, although he had to contend with one, to whom he would at once yield the motives by which he was actuated to be the best, purest, and most honourable; he had brought to this subject all his talents, ingenuity, and force, indeed, if he had held a brief from the crown, with a thousand guinea fee, he could not have shown more ingenuity and determination to obtain a conviction, than he had in prosecuting this absent brother. The accusations against him were publicly submitted, and the revolting advertisements, said to be his, had been handed to the Grand Registrar to read; but his defence, resting, as it did, upon a letter, which the Grand Master had ordered to be read, was left to be read by the Grand Secretary, scarcely audible and not intelligible, making the contrast all the greater; the points urged therein he must therefore pass over, but they seemed a refutation of the charges, to some others he would address himself. He had not at the moment one of Bro. Cooke's cards, but Grand Lodge would take his word that he had had them in his possession; it was stated thereon, "Major-general Cooke, Albany," and in pencil at the foot, "U. S. A.," which to all intents and purposes meant United States of America; this contained the grand charge against him, because it had been urged that U. S. A. meant United States Army; he for one deemed it, Major-general

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Cooke was as much a major-general as any of the officers who placed their titles before their names, while they belonged only to the yeomanry or militia; he received his rank in one of the States, and as such used it; if he had intended to say, of the United States army, those words or letters would have followed his name or title, and not the State in which he resided, showing clearly U. S. A. in pencil was a continuation of the address; these being established as facts, what became of the charges—nothing; the Major-general came here, had been here before, visited lodges, gave liberally to the charities, and was courted and petted; but a change came over "the spirit of the dream," and with much less cause, and equal ceremony, he was to be expelled from the English Craft. Bound as he (Bro. A.) was by his obligation to protect his absent erring brother, it was much more his bounden duty to protect one whom he believed innocent of any grave or serious offence.

Bro. BEADEN would have sat quiet, as he had not intended to take any part in the discussion, but that his lodge, the Prince of Wales', had been alluded to particularly, and seeing two senior members present, he was in hopes they would have replied. Bro. Cooke became a member of that lodge in consequence of the supposition of his rank in the American army; but as no such Major-general existed, a wrong man had been introduced, and there was a necessity for his being expelled. Bro. B. at considerable length repeated some of the former arguments.

Bro. BIGG addressed the Grand Lodge, but was very indistinctly heard, the brethren manifesting considerable impatience to vote.

The GRAND MASTER would have been pleased if the first resolution had been persisted in, then the lodges of which Bro. Cooke was a member could have expelled him, and he would have had no right to attend Grand Lodge: the same thing as now proposed would thus have been carried into effect. It having been explained to the Grand Master that his reading of masonic law was incorrect, he conceded as much, and said it would be a round-about-way for the lodges to apply to the Board of General Purposes for them to apply to Grand Lodge to expel, when the same question was now before them.

The DEPUTY GRAND MASTER was present at former meetings, when this subject was under consideration, and he felt that a deception had been practised by Major-general Cooke having represented himself to be what he really was not; even in the patent by which the Grand Master had appointed him, he was described as of the American army, and that document was and had been in Bro. Cooke's hands. He (the D. G. M.) entertained no doubt of the offence, and as little what the result should be.

Bro. FOSTER WHITE proceeded to state that great injustice was being practised towards Major General Cooke, whose cards he handed up to show that he had not misrepresented himself, but that it was the work of others; what he said he was, was what he was entitled to, and that he had proved satisfactorily to the Grand Secretary. He had visited England before, and stayed at the same hotel. If they had used but proper and common precaution, they would have found, as he (Bro. W.) had found, the same brother on a former occasion described as Dr. Cooke, and now Major General; and in either capacity he had opened his purse and his heart to the relief of others, and had made princely donations to the charities of the Order. He had that day received a letter from Bro. Cooke, complaining of severe indisposition. He would read a few extracts from the major general's letter, showing that he was more sinned against than sinning.

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The GRAND SECRETARY said he made it an invariable rule to call upon brethren for whom patents were to be made out, to know how they wished to be described, as it was impossible he could know. In the case of Major General Cooke, he had made a draft of the patent, with which he waited on that brother, and read it to him; therein he was described as Bro. Major General George Cooke, of the army of the United States of America, and Bro. Cooke made no objection to such description, nor did he in any way insinuate that it was not a proper description.

Bro. SAVAGE'S address was rendered inaudible from the noise and clamour of the brethren wishing to divide.

Bro. CRUCEFIX rose, but the exclamations, especially from the dais, of "divide, divide," for some time prohibited his being heard. At length, silence being perfectly restored, he addressed the Grand Master, observing that he had purposely waited until every other member of the Grand Lodge should have been heard both in accusation and defence of a brother whose case, in his opinion, ought never to have been intruded on the Grand Lodge, to the neglect of its general objects. It had been his intention to have animadverted on certain subjects relative to the question at issue, but the Grand Master had frankly stated that he (the G. M.) might possibly have been in error, and the probability was that he was not altogether wrong; furthermore, the Grand Master had very fraternally intimated that he would not consider a gentle hint to be ungracious. These sentiments from the masonic throne went to the heart, and tended much to disarm opposition, however well intended. (Here the interruption of laughter from a noble Provincial Grand Master caused Dr. C. to turn round and bow to him.) He would now touch on the case of General Cooke very briefly, having on previous occasions given his opinion at length; but as the letter from that brother to the Grand Master might be considered as a proof of service, it only remained to question whether, according to masonic law, a brother laid up with the gout at Albany, in the State of New York, could be considered as wanting in respect to the Grand Lodge, by not perilling the dangers of a voyage to comply with the mandate. It surely was not masonic to expect such compliance. He himself would not be guilty of such an absurdity. (Here the same noble brother repeated his derisive laughter, which again occasioned Dr. C. to bow to him.) Laughter might be well enough in its way, but it was never more ill-timed than on the present occasion. His intention was to propose an amendment based on the opinion of the Grand Master himself, and which would amply meet the justice of the case, the more especially as General Cooke had actually resigned the honours conferred on him—it might be from a mistaken view; and his amendment would be, that the first original motion entertained by Bro. Dobie, that the Grand Master having, for reasons stated, removed General Cooke from the office of Representative to the Grand Lodge of New York, that he be also removed from the rank of P. S. G. W. also, which rank was conferred in compliment to such appointment of representative. In this view of the case, there could be no offence to any party. General Cooke might have erred, but his case was not without parallel. To cast upon simple error the same penalty with which they had visited revolting crimes was awful—it was not Freemasonry. Let Grand Lodge bear in mind that the general had proved himself at any rate a liberal benefactor to our charities, and how were we about to reward him?

The amendment was not seconded.

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Bro. R. G. ALSTON had not heard anything to call upon him to make any lengthened reply. Dr. Cooke's justification had entirely failed, and he stood publicly proved a deceiver; his own letters admitted that he had no title to the honours he assumed, and were an aggravation of his offence. He entreated Grand Lodge to get rid of such a man entirely from Freemasonry.

The GRAND MASTER declared the motion carried by a considerable majority.*

Bro. R. G. ALSTON then moved that the sums of money actually paid by the brother so properly just now expelled the Craft to the masonic charities be returned to him. They were not justified in keeping his money, and they would console themselves by paying out of the Fund of General Purposes one large amount for the good of the charities, on this an especial occasion.

Bro. SCARBOROUGH seconded.—Carried.

The Report of the Board of Benevolence was then read. The presentation of one hundred pounds to the widow of Bro. Burckhardt was carried, as also the grant to the widow of a brother in the north of England of fifty pounds, who, for upwards of half a century, had been a most faithful, active, and industrious member of the Craft.

The Grand Lodge was then closed.

On the grant of one hundred pounds to the widow of Bro. Burckhardt being carried, the W. M. of the Lodge of Antiquity, in the course of a conversation with the Grand Master relative to some MSS. of the deceased, and which it was arranged should be delivered to the charge of the said Master, it was observed that the DIES of the charity jewel were to be disposed of, when it was stated that Bro. Wm. Evans had purchased them from Mrs. Burckhardt, as well as her interest in the medal, and that he (Bro. E.) was registered at the Royal Mint as successor to the late Bro. Burckhardt. The Grand Master, addressing Bro. Evans, said—"Of course you will reserve the medal, especially for the Past Stewards of the charity." Bro. Evans: "Most certainly, my lord, for them specially."

GRAND CONCLAVE

OF THE ROYAL, RELIGIOUS, AND MILITARY ORDER OF MASONIC KNIGHTS TEMPLAR IN ENGLAND AND WALES, UNDER THE COMMAND OF SIR KNIGHT COLONEL C. K. KEMEYS TYNTE, MOST EMINENT AND SUPREME GRAND MASTER.

COMMITTEE, *January* 5.—President Sir Knights Stuart, Crucefix, Wackerbarth, Goldsworthy, Cox and Gibbins.

The minutes of the last meeting were read.

Sir Knight Dover not being present, the subject of the "working" was not entered upon, but opinions were expressed that the difficulties were at present very apparent.

The subject of insignia was deferred.

A correspondence from an encampment in Barcelona, requesting to be admitted under the protection of the Grand Concalve of England was

* About three to two.

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read; but it appearing that such encampment was spurious, having been warranted by a person named Sadler, who left England many years since, aud abstracted the warrant of the Mount Carmel Encampment,—the request could not be entertained, and it was understood also, that the Most Eminent the Grand Master, had the encampment being fully legal, would not have advised the intermeddling with any section of Masonic Templars not meeting in the dominions of the British Crown.

March 2.—Present, Sir Knights Colonel Tynte the Most Eminent Grand Master, Stuart, Crucefix, Claydon, Goldsworthy, Cox, Dover, Gibbins.

The accounts of the Grand Treasurer were audited, and found correct. A considerable balance appeared in favour.

It was resolved, that the following circular be issued :—

Sir Knight,—I am directed to inform you, that the Annual Meeting of Grand Conclave will be held at Freemason's Hall, Great Queen-street, London, on Friday the 30th of March, 1849, at Three o'clock in the afternoon precisely. The Grand Officers, present and past, together with the Eminent Commanders, Past Eminent Commanders, and Captains commanding columns, in each Encampment of the Order, are particularly requested to attend.

I have also to request you will make it known to the several Members of your Encampment, that a Grand Banquet will be prepared at Six o'Clock on the day of the Annual Meeting, for which Tickets may be obtained on application to the Stewards, on or before the 28th day of March.

I am, Sir Knight, yours fraternally,

C. B. Claydon,
Grand Chancellor.

2, Hare-court, Temple, March 5th, 1849.

Encampment of Faith and Fidelity, *January* 31*st*, 1849. Sir Knight J. A. D. Cox, M. E. C. Present, Sir Knight H. Udall, J. Watson, Emly, Spiers, Evans, Greaves, Tompkins, Best, Lucas, Rev. Moore, &c. &c.

The annual meeting for the purpose of installing an Eminent Commander for the ensuing year, took place at the Freemasons' Hall, when the high honour of Eminent Commander was conferred on Sir Knight John Watson, who had at a previous meeting been unanimously elected to that distinguished office. The honour of a visit by Sir Knight Tucker, Prov. Grand Commander for Dorset, was responded to on the part of the Encampment, by a hearty welcome, a compliment always awaiting that excellent Mason; Sir Knight Captain Hooper, from Portsmouth, was also present.

Under the command of Sir Knight Watson, the Encampment will no doubt maintain its position, as one of the most celebrated in London, both for completeness in its appointments, and correctness in its ceremonies.

Sir Knight Watson's addresses at the banquet were such as might have been expected from that esteemed brother, and were an earnest of what it may be our happiness to witness, when circumstances enable him to prove his efficiency in the important ceremonial of installation.

Sir Knight Emly was appointed First Captain, and Sir Knight Spiers, Second.

A splendid banquet and social evening party, were not the only pleasures enjoyed by the Sir Knights.

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Cross of Christ Encampment, *March* 16.—The installation of Sir Knight Col. Vernon, E. C., elect, was the signal for a good muster of the members and their friends. The ceremony was impressively conducted, and reflected great credit on those who were engaged in the solemn rites. The banquet, as usual in this Encampment, was indicative as well of the rights of hospitality, as of chivalric sentiments.

SUPREME GRAND COUNCIL 33°.



The transactions of this illustrious degree have been altogether of a private nature,—but are in expectation that our next number will record matters of public interest.

THE CHARITIES.

The Girls' School.—The Editor of the "Freemasons' Calendar" having remembered to forget the announcement of the Annual Festival of this excellent Charity,—it is to be hoped that its interests will not suffer by the omission. We, however, think it right to enlist the sympathy of the brethren, and to state that on the Third Wednesday in May, they will have the great privilege of testifying their approbation of the school, and of supporting its interests.

The school affairs are prospering to the satisfaction of its patrons.

The Boys' School.—The Fifty-first Festival was celebrated on the 14th March, at Freemasons' Hall. We have not been complimented by receiving any report of the proceedings, but understand that the result was honourable to the liberality of the stewards, both as to the amount of subscriptions, and to the social happiness of the day. Bro. R. G. Alston presided with his accustomed energy and tact,—the numbers present fell short.

With regard to the statistics of the institution, there are some arrangements pending, which it would be premature to make public.

The Benevolent Annuity Fund.—The 30th of January was fixed on to celebrate the Second Festival,—to this no reasonable objection could be offered; and that it might not interfere with the interests of the charity, the Asylum Ball was postponed a month later than usual,—when lo! a second circular was issued, stating that such day was *inconvenient*,—and the 12th of June was substituted; of course it could not be inferred, that to fix a day within ten days of the celebration of the Asylum Festival could not at all affect the interests of that charity, and therefore we presume the change was purely *accidental*. We doubt, however, whether it be purely *Masonic*.

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THE ASYLUM FOR AGED MASONS.

The following extracts from a circular are so pointed and effective, that we think it our duty to extend their publicity.

GRAND MASONIC BALL.

SIR AND BROTHER,—I have the pleasure to inform you, that the Annual Ball in aid of the Funds of the "Asylum for Worthy, Aged, and Decayed Freemasons," is appointed to take place at Almack's Rooms, King-street, St. James's, on Wednesday the 28th of February next.

To commemorate the auspicious commencement of the building, the foundation stone of which will be laid early in the spring, a great number of gentlemen and brethren have kindly consented to officiate as stewards, and have resolved to put in requisition every available resource that may contribute to render this one of the most delightful and best conducted Balls of the season.

The President and Board of Stewards respectfully request your co-operation in this pleasing work of charity, and if they presume to anticipate a highly successful result to this application, it is because they feel that charity in the abstract, must necessarily have the support of every high-minded and unprejudiced Mason.

The other truly excellent charities of our Order, give the most gratifying evidences of masonic liberality; and it would be unworthy that comprehensive benevolence which Fremasonry teaches, were they to assume a limit to its sphere of action, or to suppose that an institution, which provides a home for the worthy infirm and destitute of our Order, should lack its fair share of patronage and protection.

To those poor aged brethren who have outlived friends and connexions, and whose home is the wide world, (and how many hundreds of such are there) the Asylum proposes to become the resting place, where in honourable retirement, in complaisant ease, and in the indulgence of those social comforts which masonic bounty will not fail to provide them, they may pass the evening of their days happy and contented.

I remain, Sir and brother, yours very respectfully and fraternally,

J. WHITMORE,

125, Oxford-street, January 29, 1849. Hon. Sec.

The Ball was conducted in a most delightful manner, it was not so numerously attended as on some former occasions, but the day had been most inauspicious, and deterred those from being present whose health might suffer. The Stewards' arrangements were admirable, and gave the highest satisfaction.

TURNING OF THE SOD, *Feb.* 19.—This day was the first grand movement. The sod of the soil on which the Asylum is to be built, was turned at Croydon, at the north east corner of the intended structure,—by Bros. Wilson, W. L. Wright, Patrick, Whitmore, Barrett, and the assistant architect.

The ground having been marked out and measured according to usual system, the party gave three hearty cheers for the success of the undertaking. Never were hearts more sensitively impressed with honesty of purpose or holiness of object. The cheers were as "Hallelujahs,"—spontaneous and life-like. Heart gave them expression, and truth wafted them as best she could upwards, in token of her own testimony in favour

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of the aged and decayed Freemason. The laying of the foundation stone will of course attract greater attention,—but cannot excel the proud, yet happy assurance that irriadated the turning of the soil on which is to be erected a temple to the glory of God!

The Foundation Stone will, it is expected, be laid early in May, and the roofing-in of the building be completed in June. The ceremony of consecration is under arrangement, as of course a perfect masonic character must pervade the whole proceedings. Proudly associating, as well we may, Freemasonry as coeval with the magnificent scheme of creation itself, and hitherto contented with the humble acknowledgment that Freemasonry is universal in its system, we have on no previous occasion on record, met for the consecration of a temple dedicated to the master-work of the Great Architect of the Universe, as fitted for the reception of the being created in His own image—MAN!

Such consecration is about to take place, and in our next number we hope to lay before our readers the transactions of an auspicious solemnity, in which those who may be able to participate will imbibe truthful impressions, and in the relation of which those who are not present may feel that in heart and in soul, they would but could not join in the chorus of "Hosannah to the Highest."

The Fourteenth Anniversary Festival is fixed to take place on Wednesday the 20th of June, at Freemasons' Hall, and as the day will be hailed as commemorative of the roofing-in of the building, it is trusted that the patrons and friends to the Asylum will muster well, and record substantial proofs of their determination to support the cause. The Board of Stewards is forming, and we are truly happy to say is very promising as to number and respectability.

THE REPORTER.

POLISH NATIONAL CHAPTER, No. 778, *Oct.* 28, 1848.—A warrant of constitution having been granted to attach a chapter to the Polish National Lodge, the ceremony of consecration accordingly took place; there were present on the occasion several officers of the Grand Chapter, and Present and Past Principals of the Order. Comps. W. Watson, John Savage, and Tombleson, of the Robert Burns' Chapter, having taken the chairs and opened the chapter, Companion Watson proceeded to the consecration, which ceremony was performed in a very efficient and masterly manner. The Principals were then installed as follows:—Comp. Weirsinski, as Z., by Comp. Watson; Comp. Beadon, of the Prince of Wales's Lodge, as H., by Comp. John Savage; and Comp. Toblonski, as J., by Comp. Tombleson. After the installations, several companions were exalted to the Supreme Degree of Royal Arch Masons. This part of the ceremony was also performed by the three companions who had consecrated the chapter, and installed the Principals. In alluding to the very excellent manner in which the whole of the proceedings of the day were conducted, from the opening of the chapter through the various difficult and imposing ceremonies even to the closing of the chapter itself, it is only necessary to state that the excellent companions chosen for the performance of those important

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duties acquitted themselves most efficiently, and without a blemish; we must not omit to remark that the office of P. S., as performed by Comp. Goreing, was a perfect representation of the part. Among those present were Comp. W. H. White, Grand Scribe E., Comp. J. C. McMullen, Grand Scribe N., and Comps. B. Bond Cabbell, Biggs, Barnes, Evans, Graham, Levick, &c. An elegant dinner and an evening spent in social and truly fraternal intercourse, concluded the proceedings. Several excellent speeches were made; Comp. White on behalf of the visitors on the dais, and Comp. John Savage for the visitors below the dais. Comp. Zaba returned thanks for the newly elected companions, in a speech replete with eloquence and feeling.

CHIT CHAT.

THE YEAR 1849.—THE 1849TH YEAR OF CHRIST.

5849 Anno Lucis et Latomiæ.
5798th after the Creation of the World, according to Scaliger's computation; but the
5353rd year, according to Usserius.
IT IS THE
6562nd of the Julian period.
2625th year of the Olympiad.
2502nd year of the building of Rome.
5610th year of the Jewish computation, which begins with the 17th of September.
1265th year after the Hegira.
7357th year according to the modern Greek calendar.
783rd year of the Norman line in England.
695th year of the Conquest of Ireland by England.
685th year of the Plantaganet line.
450th year of the line of Lancaster.
388th year of the line of York.
364th year of the line of Tudor.
332nd year since the Reformation of Luther.
224th year of the Stuart line.
135th since the accession of the House of Brunswick.
13th year of our Sovereign Queen Victoria.

FREEMASONRY EXTRAORDINARY.—During the past summer a certain countryman, who had never seen Paris, came up to one of the Republican *fêtes*, and wandered about at an early hour, gazing at all he could see. Many things seemed to puzzle him, and seeing a respectable young man by him on one occasion, he asked him several questions. The young man responded politely, "You are a stranger, I observe; allow me to do the hospitality of my native city." The old gentleman from the country accepted heartily, and was delighted beyond measure when his new acquaintance offered to take him to a somnambulist *seance* at Alexander Dumas's house. They started at once, and soon reached a magnificent mansion on the Boulevards. The young man entered, and went into the porter's lodge. He immediately returned with the information that Dumas had put off the *seance* until next day, because of

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the *fête*. "It is only adjourned for a day," remarked the young man, "let us dine in the Palais Royal, and go to the play afterwards." The old gentleman agreed, and they took a walk round Paris by way of getting an appetite. At five they turned to the Palais National, and entered one of the celebrated restaurateurs of that luxurious locality. They asked for a private room, where the young man ordered a most expensive and splendid dinner to be served up. The old gentleman protested against such expense; but the young man politely insisted, saying that it was his daily dinner, and the countryman gave way. The dinner was served, eaten, and the wines paid somewhat deep attention to—so much so, that the intellects of the old gentleman were slightly obfuscated. Dessert was brought, and the two sat down coolly to luxuriate over another bottle. Suddenly the old gentleman stared in astonishment. The young man was performing a certain series of cabalistic signs with his fingers and nose, somewhat of the same character which Mr. Denison so elegantly offered to the appreciation of the Yorkshire electors. The *campagnard* was indignant. "Oh," cried the young man, "I see you are not a Freemason!" "Is that the sign of Freemasonry?" cried the old gentleman. "The first sign," replied the young man. "Ah, I wish I were one," sighed the countryman. "Do you wish to join?" said the Parisian. "I shall be delighted." "Then, I'm your man. In this house the Grand Orient is now sitting. If you will accept, I will go up and have you elected at once." "You are too kind; but what is the ceremony?" "Very simple. Take off your coat and waistcoat; let me bind your eyes with this handkerchief; and then wait until I return." The delighted countryman accepted gladly, and hurried to comply. Coat and waistcoat were off in an instant, and his eyes bandaged. The young man in a few minutes left him. An hour passed in anxious expectation. Nothing occurred until the old man felt himself violently seized by the arm, and his bandage taken off his eyes. The furious landlord and three waiters stood before him. "My silver spoons, my silver forks, my clock, my silver candlesticks," cried the landlord. The terrified old gentleman answered, "My coat, my waistcoat, my watch, my money." The landlord stood petrified. "Explain." The old gentleman told his story. The landlord, despite his rage, roared with laughter, sent for a hackney coach, and drove with his fellow-victim to the Prefecture of Police. The story was told, and the secret agents set to work. Before morning, the clever youth and all his booty were captured. The countryman appeared as evidence, and then returned to his native village, a wiser if not a better man.—*North British Daily Mail.*

FREEMASONRY AT LAW.—At the Tralee Sessions, a curious case was tried before the Assistant Barrister, Mr. Freeman. A person named Thompson sued a gentleman named M'Gillicuddy, a Freemason, for the amount of entrance fees as a Mason paid by him to Mr. M'Gillicuddy. Thompson said he had attended for the purpose of being admitted, but declined going into the Mason's room, as he heard there was a poker in the fire for him, and that he should give up his watch and money as well as take an oath when he entered it. The Assistant Barrister observed, that if any oath were required by the Masons, it made them "an illegal society," and threatened to compel one of the witnesses (a Freemason) to declare whether an oath was taken by the Masons, as he should then have reason to think them an illegal society.

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He, however, dismissed the complaint of Thompson. As he had given his money voluntarily, he was not entitled to get it back again.—*Dublin Weekly Register, April* 26, 1831.

High Honour conferred by Her Majesty on a Jew.—The Queen has been pleased, on the nomination of Lord Foley, to appoint the under-mentioned gentlemen to Her Majesty's Honourable Corps of Gentlemen-at-Arms:—Herbert Rice, Esq., Francis Vanderlure Mills, Esq., and Philip Salomons, Esq.; the last-named gentleman being a Jew. When we consider that the office of Gentleman-at-Arms requires attendance on Her Majesty's person, we think the distinction a very high one, and another omen of the ultimate removal of the last barrier which yet prevents our admission into the Legislature.—*Jewish Chronicle.*

Colonel Kemeys Tynte has been appointed colonel of the staff of the Glamorganshire Militia, and he has assured the band he intends supporting them in the same manner as the late Lord Bute did. The gallant Colonel's appointment will, we are convinced, be hailed with satisfaction by the public, as he is not only an excellent landlord, but in every respect well qualified to discharge the duties which now devolve upon him.

We have seen some really good paintings which have been entrusted to Mr. Eales White for disposal, and we confess our astonishment at the cost at which (under peculiar circumstances) a sumptuous production of art might be obtained. Mr. White is equally courteous to admirers as purchasers, and we know not where an hour can now be more agreeably employed than in his show-rooms at Taunton.

The Jews.—"No, Sir, you are mistaken. The cloak of maliciousness is not used by those who make liberty a boast, but by those who are opposed to all progression; who are enemies to religious liberty; who, from the bottom of their hearts, hate the "new order of things," because it spoils the trade in religion which has flourished so long; but who, with all their opposition to religious freedom, dare not, in the face of the marching intellect of the present day, openly avow themselves retrogrades.

"Let but the Jewish nation persevere in their endeavours for obtaining full justice; let them appreciate the liberty of the press to its fullest lawful extent; let them but manifest their zeal in the exercise of public as well as domestic virtues; and they will soon succeed in exposing to public scorn, those who, for some purpose or other, either abroad or in this country, make religion 'the cloak of their maliciousness.'—I am, Sir, yours, &c., M. H. B."—*Jewish Chronicle, Sept.* 15, 1848.

Railway Courtship.—A short time ago a young lady, out of her teens, was travelling in a first-class railway carriage from London to Birmingham. There was but one other passenger, a gentleman, who became very agreeable by conversing very politely on various subjects. Before the arrival of the train at Birmingham, the gentleman displayed such interest in the fair damsel's welfare, that he outstepped the bounds of decorum, and stole a kiss from her roseate cheeks. This liberty gave such offence that, at Birmingham, our gentleman was given into custody of a police-officer. A scene in the police-court followed—a fine was imposed and paid; but our hero had been smitten—by this police procedure he learned the name and connections of the fair maiden; adopted

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means to be introduced *comme il faut*, plied his suit, was accepted, and "the couple" were soon afterwards joined together in the holy bands of matrimony. We vouch for these facts.—*Hereford Times.*

Dr. John Wilkins, a man of uncommon parts and abilities, in the reign of Charles II., has been laughed at, together with his chimeras; but even these proclaim themselves the chimeras of a man of genius. Such was his attempt to show the possibility of a voyage to the moon. In a conversation with the Duchess of Newcastle, her grace asked him, Doctor, where am I to find a place for baiting at, in the way up to that planet? Madam, said he, of all the people in the world, I never expected that question from you, who have built so many castles in the air, that you may lie every night at one of your own.

The Philosophy of Matrimony.—It was one of the laws of Lycurgus, that no portions should be given with young women in marriage. When this great lawyer was called upon to justify this enactment, he observed—"That in the choice of a wife, merit only should be considered; and that the law was made to prevent young women being chosen for their riches, or neglected for their poverty."

The Physician and the Soldier—The Battle Field and the Field of Death.—Heat and moisture, as I have already informed you, are the absolute essentials in producing putrefaction, and consequently the two grand agents in eliminating the poisonous gases and animal compounds of which I have endeavoured to give you a short but I hope effective history. Now, the two agents, moisture and heat, more especially the latter, exist in Scinde in an unmitigated and irremediable form. Little rain, it is true, falls in Scinde, but the sudden irruption of torrents of water from the upper country washing the already upturned grave-yard earth, the half exposed bodies, and filling deep and extensive excavations from which earth had been taken for building purposes, not only carried with it what it met with in its course, but constituted literally a solution of dead bodies. These pools of human corruption remained some time after the subsidence of the surface water, gave out their fluid material to the thirsty and fissured earth in every direction, whilst the sun, operating on the surface of these stagnant reservoirs, at a temperature ranging from 120 to 130 degrees, produced the most deadly exhalations. Hence it is that an error in judgment is so disastrous in result; hence it is that the lion in the field, the unyielding in battle, must take counsel from the votaries of science, the conservators of health; hence it is that Englishmen who have rushed upon visible danger, who have braved the bullet and the bayonet, who have sternly defied the iron shower or breasted the murderous grape and canister; who have made in far distant lands the name of their country at once great and terrible, have perished miserably—ignobly; have fallen in the prime of their days, victims to a lamentable ignorance, or an utterly mistaken policy.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-Yards.*

The Earl Fortescue's Farm, *January.*—The arrangements of his lordship's farm, at Castle Hill, which is laid out on quite a new principle having been completed, his lordship invited a number of gentlemen, including the yeomanry of that neighbourhood, on Monday, to witness the improvements that had been made thereon. A sumptuous *dejeuner* was provided at the farm for the visitors, of whom there were between forty and fifty present.

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Obituary.

"Death is the dark trance between time and eternity."

THE FAMILY BURIAL GROUND.—Yet, after all, do you know, that I would rather sleep in the southern corner of a little country churchyard than in the tomb of the Capulets. I should like, however, that my dust should mingle with kindred dust. The good old expression—"the family burying ground"—has something pleasing in it, at least to me.—*Edm. Burke.*

DEATH.—There is but this difference between the death of old men and young men; old men go to death, and death comes to young men.—*Bacon.*

On a black slab in East Church, Isle of Sheppy, under the effigies of Gabriel Linsey, in the centre of the monument, between the kneeling figure of Michael and the recumbent effigy of his son Robert, is the following, in Roman capitals:—

"Stay, passenger, and marke before thov passe,
Thine owne condition in death's looking-glass;
Thov yt dost read these lines shalt lye among
Wormes, bones, and rotten carkesses er long;
Thenn thousands yt are full of life to-day
Shall by tomorrow's tyme sleep in clay,
& freind, for ought yt any mortall knowes,
Thov maist be marked ovt for one of thos.
Let therfor these dead lynes remember thee,
How wel prepared thow hast need to be;
So thow shalt gaine by looking on ys tomb
A better life than from thy mother's wombe."

Dec. 25, 1848.—At Aberdeen, Bro. ALEXANDER BAILLIE, aged 45. By his death the Craft have lost a most zealous, active, upright, and enthusiastic brother, while his widow has to deplore the loss of a kind and faithful husband, and his family a most industrious and indulgent parent. Although in humble circumstances, he was most respectably connected, his mother being the daughter of Sir John Swallow, of Glasgow. He was raised in St. George's Lodge, No. 190, and was a Companion of St. George's Royal Arch Chapter, No. 21, and a Sir Knight of the St. George's Aboyne K. T. Encampment, Aberdeen. His remains were followed to the grave by a number of the Sir Knights, on St. John's Day; and to mark the respect and esteem in which he was held by them, at the first meeting of the encampment, the regular business was postponed, and a solemn and deeply impressive service conducted.

Dec. 28, 1848.—SIR AUGUSTUS FREDERIC D'ESTE, son of his late Royal Highness the Duke of Sussex, by Lady Augusta Murray, daughter of the Earl of Dunmore, to whom his royal highness was married at Rome, 1793. Upon the death of the duke, in 1843, Sir Augustus Frederic preferred his claim to succeed to the titles and honours of his father, and the claim was heard by the House of Lords in that year, when, after proof was given of the marriage of his father and mother, and of the birth of Sir Augustus Frederic in 1794, a question was submitted to the judges upon the effect of the Royal Marriage Act, 12 George III. The judges pronounced their opinion to be that that statute had incapacitated the descendants of George II. from contracting a legal marriage without the consent of the crown, either within the British dominions or elsewhere, whereupon the House of Lords resolved that Sir Augustus Frederic had not established his claim. The deceased held the rank of Past Senior Grand Warden in the United Grand Lodge of England.

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Dec. 30, 1848.—Bro. JOHN CHRISTIAN BURCKHARDT, æt. 77.—The deceased was in his day an active and intelligent Mason—well versed in ceremonials, and most intimately acquainted with the Templar and Rosicrucian mysteries, as they were handed down by the late Bro. Dunckerley. Bro. Burckhardt was a German by birth, and by trade a jeweller. His dialect prevented an easy delivery in the English language, but he was nevertheless a fluent speaker, and even practically eloquent. His manner was not bland and persuasive, but, on the contrary, harsh and dictatorial. He was much in the confidence of the late Duke of Sussex, and considered it a duty to support whatever measures his royal highness suggested. In this view, however, he considered that he acted on the principle that he repaid confidence by fidelity. We willingly pass a veil over failings which gently shaded a kind heart and considerable mental endowments. The first yielded to the better knowledge of the character of those with whom he too frequently differed, but by whom his own character was never misunderstood, much less assailed. Bro. Burckhardt was, at least, neither a sycophant nor an apostate. He was an honorary member of the Grand Stewards' Lodge, and a member of the Antiquity. On the decease of the Duke of Sussex, as Grand Sub Prior, he became, *pro tem.*, the ruler of the Masonic Knights Templar until the period of election, when the office of Grand Master of the Order was conferred on Col. C. K. K. Tynte. His worldly circumstances were, long before his decease, most unfortunate, and the Grand Lodge unanimously voted the sum of 100*l.* to his widow.

Jan. 15.—Of consumption, aged 30, MARY ANN, the beloved wife of Bro. ROBERT LEVICK, P. M. of the Royal Jubilee Lodge, No. 85.

PENSIONER ON THE ASYLUM FUND.—*Jan.* 20.—Bro. JOHN CLARK, æt. 76. For twenty-six years the deceased was a member of the Albion Lodge No. 9, and had been associated with other lodges. He was by trade a tailor, but for many years incapable of work. Poor Bro. Clark! how hopefully did he look for the time when he might enter the Asylum itself. His latter days were passed in the utmost penury—no helping hand, for his poor widow is bed-ridden, and has no means whatever of support—God her only friend. May He direct the stream of charity to flow in her behalf! Let her speak for herself, as she did in a miserable note: "I do not know how to bury him. I am a sad cripple, and cannot leave my bed. Would that some brother would call on me." Bro. Rackstraw did call, and the deceased was buried!—but the widow is destitute!

March 17.—The KING OF HOLLAND, æt. 57, at the Hague, of inflammation of the lungs. He was educated in England under the Archbishop of Canterbury. He served in the British army, under the Duke of Wellington, from 1811 to 1814, and commanded the Dutch troops at the battle of Waterloo. The Prince of Orange, now King of Holland, was in London when the melancholy tidings reached him. The late king was Grand Protector of the Freemasons of Holland.

Lately, in advanced years, at the Ship Hotel, Brighton, Bro. J. J. CUFF, formerly of the Freemasons' Tavern, London. In our next we hope to give a biographical sketch of the deceased brother.

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PROVINCIAL.

CROYDON.—The members of the East Surrey Lodge of Concord. No. 680, having resolved to patronise a ball, the profits of which are to be applied in aid of the fund of benevolence of the lodge, the same took place at Bro. Bean's, the Greyhound Inn, on the Feast of St. Valentine, the day on which, according to common tradition, the feathered tribe select their mates. Perhaps the inference may be fairly drawn that certain of the brothers were equally disposed with the songsters of the wood and grove to "pair" themselves for life, and hence the choice of this auspicious day. Whether such was the case or not, we can only say, that if those who were thus disposed could not, out of the gallery of beauty present, select one to their mind, they deserve to remain bachelors for life. The ball was admirably conducted by the Stewards. The ball and refreshment rooms were most tastefully decorated, under the superintendence of Bro. Bean, with the masonic insignia of the lodge, interspersed with flowers and evergreens, and when graced with the facinating presence of the lovely and fair, attended by the masonic brothers, in their glittering decorations, whether indulging in the lively polka, the mazy waltz, or the quiet quadrille, to the strains of Weippert's delightful band, presented a scene of extreme happiness and gaiety. The ball was most numerously attended, there being one hundred and twenty-two persons present, and it was honoured by the attendance of the provincial grand officers of the county, and most of the principal Freemasons and their friends resident in the neighbourhood. The greatest praise should be awarded to Bro. Bean for the excellence of the arrangements under his superintendence, the refreshments being of the best character, and profusely supplied.

HASTINGS.—Bro. A. Dobie, P.G.M. for Surrey, and Bro. Holland, *M.P.* have been elected members of our lodge. We are among the few remaining Athol Lodges; but are not sorry to engraft "moderns" on our stem. We are even hopeful that we may in exchange remind them of some good old sayings and doings in Masonry.

FOLKESTONE, *Jan.* 29.—The brethren of this neighbourhood had a treat. The D. P. G. Master, and several provincial officers, including Bro. Gravener, P. J. W. and P. M., No. 700, Dover, assembled with the brethren residing in Folkestone, for the purpose of consecrating a lodge and installing a Master, which, we are informed, is to be called the "Temple Lodge," No. 816. The ceremonies were ably performed by the D. G. Master, and Bro. Saunders, P. G. Steward. The brethren voted for Bro. J. G. Robinson to be W. Master for the year ensuing, and he was duly installed in the presence of those brethren who had acted as Masters of lodges, no other persons being admitted. The Wardens and subordinates being appointed, the lodge was closed about six o'clock, with that good feeling so characteristic of Freemasons, when about thirty from Hythe, Margate, and Chatham, together with the brethren of the Temple Lodge, partook of a banquet at the Rose Inn, and it was not until a late hour the brethren separated, expressing themselves much gratified with the proceedings of the day. It is intended to hold the lodge on the Monday nearest the full moon in every month.

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OXFORD.—*Provincial Grand Lodge.*—A special lodge was held on the 6th of November, when an unanimous vote of confidence to the Earl of Zetland as Grand Master, was moved by Bro. Burstall, W. M. of the Apollo Lodge, seconded by Bro. R. J. Spiers, P. M. of the Alfred Lodge, and carried unanimously.

Feb. 22.—The Provincial Grand Lodge for Oxfordshire assembled at the Masonic Hall, when the Provincial Grand Master, Bro. Rev. C. J. Ridley, appointed the officers for the year. In the afternoon of the same day, the members of the Apollo University Lodge assembled, when Bro. S. Burstall was installed Master for the third time. The Prov. Grand Master invested Bro. S. Burstall with the collar, jewel, apron, and gauntlets, appertaining to the office of Deputy Provincial Grand Master, to which he had been appointed. The clothing and jewel were presented to Bro. Burstall in the name of the members of the Apollo Lodge, and purchased by their voluntary subscriptions. Upon the jewel, which was of a rich and costly character, was engraved a very appropriate inscription.

The brethren afterwards dined together in the banquet room, when Bro. S. Burstall, W. M. of the Apollo Lodge, presided, supported by the Prov. G. M. for Oxfordshire, Bro. Rev. C. J. Ridley Bro. J. F. Beadon, W. M. No. 183, London, and member of the Board of General Purposes; Bro. Rev. J. S. Broderip, Prov. G. Chaplain of Somerset; Bro. Rev. W. E. Hill, P. M. Mount Moriah Lodge, No. 40; Bro Lord Ingestrie, Bro. Sir Robert Buxton, and seventy other brethren of the Alfred and Apollo Lodges. The addresses of the Prov. Grand Master, of the W. Master of the Apollo Lodge, of Bro. Beadon, of Bro. Rev. W. E. Hill, Bro. Rev. J. S. Broderip, and Bro. Lord Ingestrie, were of an eloquent character, and elucidated in a striking manner the merits of Masonry in administering to the relief of the widow and the fatherless.

The initiations in the two lodges of Oxford continue to increase greatly, and among the brethren are some, who from their high talent and position in society, may hereafter occupy exalted stations in the masonic world. Among the newly initiated we may name Bro. G. O. Smyth Pigott, Sandys Lumsdaine, Childers, Lane, and Sir John Marjoribanks, Claudius Hunter, Wharton, Balgny, Padwick, Meynell, Wyndham, Portal and others. Their masonic education is well cared for by the brethren resident in Oxford, who so well sustain the highest character of the province; and among the toasts proposed at the banquet of the 22nd, none was more heartily welcomed or responded to, than the name of Bro. Spiers, to whose persevering energy much of the success of Freemasons in this province is owing. Stewards have been appointed to act, on the part of the province, at the festivals of the boys' and girls' schools, and as heretofore it is expected that a large number will attend.

March 5, 6.—The Alfred and Apollo Lodges held their monthly meeting, at each of which nearly seventy brethren attended, and all the three degrees were conferred in each lodge. The P. G. M. presided at the Apollo, and Bro. Spiers at the Alfred; Bro. H. C. Vernon, S. G. W. of England, who was on a visit to the latter brother, attended both meetings, and expressed his high gratification at the advanced state of Freemasonry, which he described as not to be surpassed in any part of the kingdom.

Apollo University Lodge.—The meetings of this lodge have not only been large, but full of interest, in consequence of the number of ini-

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tiations, which have amounted to fourteen, making a total during the year of forty-four. Bro. Burstall, of University College, who has ruled the lodge so successfully, and with so much credit to himself during the last two years, has, at the unanimous wish of the brethren, consented to take the office of W. M. for another year.

Alfred City Lodge.—Although there have been but few initiations in this lodge during the last quarter, the meetings have not been deficient in interest, or unworthy of the brethren. The meeting on the 8th of November was honoured with the presence of Bro. H. C. Vernon, Esq., of Hilton Park, and Senior Grand Warden of England, who received a very hearty reception, and added much to the pleasures of the evening, by the urbanity of his manners and his kindness and social feeling. Bro. F. Symonds, Esq., a medical practitioner of this city, has been elected to the office of W. M. for the ensuing year.

BIRMINGHAM—*Feb.* 14.—The Provincial Grand Lodge of Warwickshire was held at the Union Hotel, at which Bro. J. W. Baughton Leigh, D. P. G. M. presided. After the lodge was closed, the brethren adjourned to banquet. In the evening, several admirable addresses were given, more especially that of the D. P. G. M. attracted and rivetted the attention.

Feb. 14.—*Grand Masonic Ball.*—The second annual ball on behalf of the Masonic Benevolent Institution, took place in Dee's Royal Hotel. The extraordinary demand for tickets, from the moment the festivity was announced, decided the character of the ball. It is therefore, not without due cause that the fortunate holders may congratulate themselves on the privilege they enjoyed. The arrangements which were left to the able hands of Messrs. Kettle, C. W. Elkington, and F. Empson, were made in the most liberal and admirable style. Descending even to the minutiæ of the programmes of the dances, they were produced in a style that would have gladdened the heart of Cellini or Owen Jones, and will form a graceful memento of a pleasant evening. Every other arrangement was in corresponding liberality and good taste. The ball-room was adorned with the flags and banners of the different lodges, the ante-room was occupied by card-tables, and in the spacious suite of rooms on the first floor of the hotel, a profuse display of the lighter concomitants of a supper was laid out. This arrangement was a decided improvement on that of last year. Throughout the whole evening the refreshments were provided with unstinted profusion, and the transition from the crowded ball room to the refreshing shades above was at once pleasant to the feelings and consolatory to the inner man. Let us remark *en passant* that the supper was provided by the stewards, whose liberality is therefore deserving of acknowledgment.

At nine o'clock the company began to arrive, and soon after that hour it became evident that there would be no superfluity of space for the display of choreographic feats. No less than three hundred and fifty-one persons were present, and those who know the superficial area of the Assembly Room, need scarcely be told that even Cerito, who can perform extraordinary variations in the smallest possible space, would have found it difficult to twinkle her wonderful toes on the square foot to which every couple was restricted. And yet the utmost hilarity reigned. In fact a few collisions adds greatly to the excitement of the Polka, and tests the skill of the dancers, as a difficult channel tries the ability of the pilot. About half-past nine o'clock the ball was opened

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by a country dance, and from that hour until—we 'd rather not say when, but we may hint that the thrush saluted us on our way home, and that bird sings seldom before daybreak—the amusement was kept up with unabated spirit. When the room was full it had a brilliant effect. The decorations, orders, badges, &c., of the brethren, mingled with the sober "mufti" of the uninitiated, and the elegant dresses of the ladies, who, let us remark, displayed more than ordinary good taste in the simplicity and beauty of their adornments, formed a tableau beautiful in its details, and picturesque in its *ensemble.* In conclusion we may add that the benevolent object of the present meeting will be considerably promoted.

Bromsgrove.—A number of brethren in this town have petitioned for a warrant for a new lodge, which has been granted, and the lodge will therefore shortly be constituted.

West Lancashire.—We understand that the R. W. D. G. M. for West Lancashire, Bro. John Drinkwater, on whom the active duties of the province has rested since his appointment, has resigned through ill health. Bro. Thomas Rodich, a Mason of thirty-nine years standing, a county magistrate, and much respected, has been spoken of as his successor; but, we regret to hear, will be unable to accept the appointment. It is hoped and expected by the brethren that some gentleman of distinction, of liberal spirit, and well acquainted with the principles of the Craft, and who will take an interest in the business to be transacted, will be selected for the high and responsible office.

Liverpool, *March* 5.—A deputation, composed of principal officers from lodges Nos. 35 and 368, and the Chapters attached, waited upon Bro. John Molyneux, professor of music, and one of the oldest, most indefatigable, useful, and respected members of the masonic body in Liverpool, at his residence in Hope-street, for the purpose of presenting him with a very valuable silver tea and coffee service, which bore the following inscription:—"Presented to P. M. Bro. John Molyneux, P. M., E. Z., of the lodges and chapters of Nos. 35 and 368, by the brethren and companions, as a testimonial of their esteem and regard for his masonic worth and valuable services rendered to the Craft. Liverpool, January, 1849." The deputation were hospitably entertained, and an address and reply were elicited by the presentation.

York, *Jan.* 25.—A warrant having been granted to the Royal Arch Masons of the Union Lodge in this city, the ceremony of consecration took place at the lodge-room, Merchants' Hall, and was performed in a most solemn and impressive manner by M. E. Comp. Leveau, P. Z., (who was specially deputed,) assisted by Comps. Simpson, H C. Vernon, W. Evans, Bailes, T. B. Simpson, G. A. Vernon, G. I. Wilson, J. Stevenson, W. Wood, W. Kirby, and W. Butler. On the conclusion of the consecration, several candidates were ballotted for, elected, and exalted. The business of the chapter having been concluded, the companions partook of a banquet provided at the George Hotel, and after spending an evening harmoniously, and in true masonic spirit, separated at an early hour, highly delighted with the day's proceedings.

Leeds, *Dec.* 2.—The Lodge of Fidelity, No. 364, held its Christmas St. John at the Freemasons' Hall, Stone's-buildings, which has recently been renovated and newly painted. There was a good attendance of the brethren, and four candidates were initiated. The installation of

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Bro. P. M. Young as W. M. also took place. After the conclusion of business, the brethren adjourned to banquet, at the Bull and Mouth Hotel. The greatest good humour and conviviality reigned throughout the evening. Several excellent spirit-stirring addresses were made by the W. M. and other brethren, and the usual masonic toasts were given and responded to with great enthusiasm. The W. M. retired from the chair soon after eleven o'clock, and all the brethren had dispersed before twelve. This is as it should be.

In the unanimous election of Bro. Young as W. M., it is proper to mention that this is the third time that worthy and excellent brother has filled this presedential chair. Long may he live to distribute and enjoy the principles of Freemasonry, which he so highly prizes and zealously cultivates.

Letters were read from the Earl of Mexborough, P. G. M. of West Yorkshire, and the Hon. and Rev. Philip Saville, P. G. C., expressive of their regret in being prevented by previous engagements from joining the brethren on this festive occasion.

KIDDERMINSTER.—"Freemasonry is exalting its brow mightily in the province of Worcestershire," observes one of the local newspapers, and if we may judge from the zeal and enthusiasm of the brethren in this locality, such will continue to be the case. The ancient lodge of Hope and Charity, No. 523, in the above town, has seen many fluctuations of fortune, and for some few years has been struggling almost for existence, but has once again been raised upon a good foundation, and with a prospect of becoming firmly established.

On the 8th of January last, the brethren assembled to celebrate the festival of St. John the Evangelist, and for the purpose of installing the W. M. elect. The lodge was opened at four o'clock, when the Rev. Bro. Bennett, P. S. G. W., P. M. No. 349 and No. 772, M. E. Z. St. Walstan's Chapter, was requested to officiate as Installing Master. Dr. Roden, D. P. G. M. for Worcestershire favoured the brethren with his presence, and presented the W. M. elect (Bro. Hodges, P. G. Secretary) to the Installing Master, to receive at his hands the benefit of installation. The ceremony was then proceeded with, and conducted by Bro. Bennett with his usual ability. The W. M. having appointed and invested his officers, thanked the brethren for their kindness, and observed that it devolved upon him to perform a very pleasing task (more particularly as the first in the execution of his office) in announcing that the members of the lodge had unanimously passed a resolution respectfully requesting the permission of Bro. Roden to be elected an honorary member of this lodge, in acknowledgment of his zeal for Masonry, and the services rendered by him to this lodge and the Craft generally, for which also the members begged to offer their humble thanks. Bro. Hodges then read the resolution which had been adopted, and having done so, addressed the D. P. G. M., and hoped he would acquiesce in this unanimous desire of the lodge.

Bro. Roden, in reply, said he was so taken by surprise at this unexpected compliment, that he could scarcely find words to express his thanks to the brethren for this mark of their confidence and esteem. He could assure them that all he had ever done for this or any other lodge, had been done only with a sincere desire to advance the interests of the Craft, and for all his exertions he desired no further recompense than the approbation of the brethren. He should, however, with very

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great pleasure accede to their wish, and again he begged to reiterate his anxious desire for the prosperity of the lodge. (The proposition was subsequently duly made, and at the regular lodge in February the ballot was declared unanimous.)

The brethren then retired to banquet at the Black Horse Hotel. The chair was occupied by Bro. Hodges, W. M., supported by Bros. Dr. Roden, D. P. G. M., Bennett, P. S. G. W., Southall, P. M., Tilden, P. G. Sup. Works, the Rev. W. W. Douglas, Chaplain of lodge No. 730, M'Millan, W. M. of lodge No. 772, Simpson, P. P. G. R. Bro. R. O. Hunt, the newly appointed Senior Warden, occupied the vice-chair. About forty sat down to dinner, including visitors from the lodges No. 730 and No. 772. The cloth having been drawn, and grace said by the Rev. W. W. Douglas, *B. A.*, who officiated as Chaplain, the usual loyal and masonic toasts were given and heartily responded to. An apology was read from Bro. Richard Godson, *M. P.*, *Q. C.*, &c., whose state of health alone prevented him from attending. The W. M. of lodge No. 349, and other brethren, also sent apologies. The W. M. proposed the health of the D. P. G. M., whom he eulogised for the great benefits he had conferred upon the two lodges in this town. The D. P. G. M., in reply, traced the history of the lodge No. 523, and said that much praise was due to Bro. Hodges, who had endeavoured (and he was glad to see he had been successful in his endeavours) to establish this lodge upon a more permanent basis. He congratulated the lodge on the election of that brother as the W. M., and augured good results as well from that election as from the choice he had made of Wardens and officers. Their working that evening (the D. P. G. M. observed) might be taken as a pattern by many lodges. He exhorted the brethren to follow out Freemasonry practically as well as in theory, for he was quite persuaded that it was worthy of the pursuit of all. The D. P. G. M. concluded a very forcible address by proposing the health of the W. M., which was warmly responded to, and suitably acknowledged. The healths of the installing Master, the Past Masters, the visiting brethren, the Wardens and newly-appointed officers, and the usual routine of toasts, were then proposed, and in due time the business of Masonry was resumed, and the brethren parted, after passing a most delightful meeting.

It should be observed, that both the lodges at Kidderminster (the lodge No. 523, and the Royal Standard Lodge, No. 730) have lately received a goodly accession of members, and from the high position of many of them, and the interest they take in the royal art, make them a great acquisition to the lodges. Dr. Oliver, Dr. Crucefix, and Dr. Roden, are honorary members of No. 523; and it may be interesting to state that Dr. Oliver intends to dedicate one of the chapters on the "Symbol of Glory" to No. 523.

The Royal Standard Lodge-room has been most elegantly fitted up, and is one of the handsomest and most complete lodges in the country, and it is to the W. M., officers, and brethren, of this (the Royal Standard) lodge that the masonic historian, the Rev. Dr. Oliver, intends dedicating the tenth part of his forthcoming work, entitled the "Symbol of Glory."

The Hope and Charity Lodge have likewise lately been at considerable expense in furnishing the lodge with new pedestals, columns, &c.

WAKEFIELD.—We have obtained a charter under Lodge No. 727, to hold a Royal Arch Chapter; and the principals named therein are

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most anxious to proceed immediately to work; they will however brobably yield to the opinion of experienced companions, who have considered it better to postpone the opening of the chapter until it shall be duly and constitutionally consecrated.

Jan. 25.—*Grand Masonic Ball.*—This delightful ball was held in the Music Saloon, and presented a most brilliant and beautiful appearance. The room was decorated with evergreens, interspersed with several banners, bearing loyal and constitutional devices. The Union Jack was conspicuous, and the masonic emblems, tastefully executed in silver letters, were placed in prominent positions. The banners of several lodges were suspended around the Saloon.

The admission of non-members had been arranged by permission of the Deputy Provincial Grand Master.

Members of the Craft appeared in masonic clothing, adorned with their jewels, which added greatly to the novelty of the scene,—the mystic apron considerably exciting the curiosity of the softer sex. We say nothing about the arrangements of the dance, the attentions of the stewards, or the other *et ceteras* of ordinary ball etiquette, because at masonic assemblies, those things are always done correctly, and our particularizing them would be a needless labour. When we name a masonic ball we mention the *ne-plus-ultra* of what balls should be, and this was one of the best.

The sum of ten pounds, the proceeds of the recent masonic ball, will be given to the Royal Masonic Benevolent Annuity Fund, through the medium of two Yorkshire lodges. The committee has selected a member of the Doncaster lodge, as one life governor, and leaves the choice of the other to the D. P. G. M., Bro. Charles Lee. A donation of five pounds to the fund, entitles the donor to a life governorship.

DURHAM.—*Dec.* 15.—*Granby Lodge.*—The members met to celebrate the Festival of St. John the Evangelist, at the City Tavern, and to elect the Master and other officers for the ensuing year. Nearly thirty brethren were present. After dinner, the election of officers took place; when Bro. J. H. Forster was chosen W. M., Bro. Shields, Treasurer; and Bro. Sutcliffe, Tyler.

Bro. D. P. G M. Alan Hutchinson subsequently rose to present to the retiring W. M., Bro. William Stoker, a splendid and valuable gold watch and appendages, which had been purchased by subscription amongst the brethren of the lodge, in acknowledgment of his long and able services in the chair, and of his zeal for the interests of this lodge and the welfare of Masonry in general. Bro. Hutchinson prefaced his address by observing that the subscription had been commenced by those who, from their more frequent attendance at the lodge, had enjoyed the best opportunities of observing how the duties of the Master had been performed. It was then brought before other members of the lodge, who could only know his merits from the report of others, who testified to them from their own experience. They also conceived that he was entitled to some expression of their opinion as to the manner in which he had conducted the business of the lodge. Not alone had the lodge greatly increased in numbers and respectability under his mastership, but he had rendered most important services to the treasurer in watching over and promoting its financial prosperity, which was such as but few lodges enjoyed. His time as a medical

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practitioner was most valuable to him; yet, in the distribution of it, the Granby Lodge had never been forgotten: he was always at his post, and had never relaxed in the zeal and energy with which he devoted himself to the service of the lodge. The D. P. G. M. concluded his address by requesting the W. M. to accept this testimonial of the esteem, respect, and gratitude of the brethren for his conduct during his term of office, and expressing the wish of one and all that he might long live to use it, not only in remembrance of the events of that day, but as an assistance to him in his professional pursuits.

The Worshipful Master, in receiving the watch, &c., said he felt quite inadequate to express his sentiments on the occasion. The very handsome testimonial of the favour of the brethren which now laid before him put it almost out of his power to say much. The testimonial shewed him that his exertions had not been altogether in vain. He trusted he should always regard it as a memorial of the many pleasant hours they had spent together; and he should ever look upon it as a proof that in this city there were those who had thought of him with other sentiments than those of mere respect. Having said thus much, he must entreat their indulgence, and content himself with returning them his most grateful thanks for the kindness they had shewn him. He felt that the D. P. G. M. had spoken of him in terms of too great eulogium; but he trusted that, if opportunity should hereafter permit, he would show them that he was no renegade to his professions.

The festivities of the meeting were maintained for some time after the conclusion of this ceremony; and then the lodge was closed with the usual formalities.

Gateshead, *Feb.* 19.—The brethren of the Borough Lodge, No. 614, held their anniversary meeting in their lodge, when the officers were installed for the ensuing year. Bros. J. V. Storey, W. M.; G. Weatherhead, P. M.; Thomas Pattinson, S. W.; Thomas Meldrum, J. W.; the Rev. T. C. Smyth, *M. A.*, Chaplain. An address, neatly engrossed on vellum, was presented to Bro. George Hawks, congratulating him on having been a second time elected Mayor of Gateshead. After the ceremonies of the lodge were over, the brethren sat down to an excellent banquet at the Black Bull Inn.

Newcastle-on-Tyne, *Lodge de Loraine, No.* 793.—The lodge to which the following report bears reference, was consecrated at the Royal Hotel, on the 22nd December, 1847, for the better convenience of certain brethren residing in the immediate neighbourhood. It was principally established by the exertions of the present W. M., and his predecessor in office; through whose unremitting labours and unwearied efforts in the cause of Freemasonry, the high position which it now occupies in the province of Northumberland is mainly attributable. The great prosperity of this infant masonic community has been most satisfactorily proved, by the invariable exeellence of its meetings, and the high respectability of its subscribing members; while the kind and flattering countenance which, from its first commencement, it has ever received from the Worshipful Masters and brethren of other lodges, (five of which are established in Newcastle, and the immediate vicinity,) sufficiently exhibits the cordial and brotherly feeling which characterizes the meetings of the Craft in this large and important province. On the 21st of December, 1848, being the day appointed for the annual festival, the members of the lodge assembled at their usual place of meeting—the

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Royal Hotel, Grainger-street—to instal the W. M. Elect for the ensuing year. A large and most respectable body of brethren from other lodges attended on the occasion; the proceedings of the day being managed by Bro. William Dalziel, Prov. Grand Director of Ceremonies, with his usual ability and masonic skill. The names of the officers for the ensuing year are as follows:—James Donald, W. M.; T. W. Fenwick, P. M.; the Rev. T. C. Smythe, (Prov. Grand Chaplain for Northumberland) S. W.; W. R. Todd, J. W.; James Houston, Treasurer; W. Dalziel, Secretary; J. S. Challoner, S. D.; Angus Brown, J. D.; Charles States, S. S.; T. Smith, J. S.; T. Fowler, I. G.; and Alex. Dickson, Tyler. On the conclusion of the duties more immediately connected with the ceremony of installation, and investiture of officers, the new W. Master delivered a very appropriate and impressive address on the beauties of the Order, with reference more particularly to the occasion of the present meeting. The lodge having shortly afterwards been adjourned to a later period in the evening, the brethren, still retaining their masonic clothing, sat down to an excellent dinner; and after a great variety of suitable toasts, and appropriate speeches from the W. M., and several others, the lodge was closed with that true harmony and brotherly feeling, which should ever distinguish the meetings of the Craft. It will be long, indeed, ere the brethren of the Lodge de Loraine, and their friendly visitors, forget the delight afforded them by the proceedings of their first anniversary.

Monmouth.—The brethren of the Loyal Monmouth Lodge assembled at their masonic hall, to celebrate the festival of St. John the Evangelist. After the initiation and advancement of the several candidates to the different degrees, the business of the evening being ended, the brethren adjourned to banquet at the Beaufort Arms. The chair (in the much regretted and unavoidable absence of the W. Master) was ably filled by the Senior Warden, Bro. Pearson, supported on the right and left by Past Masters Chillcott and Williams, and assisted by Bro. Crook as vice, who was supported by the Treasurer, Bro. H. Dyke. Songs and toasts being the order of the evening, it was spent with harmony and good feeling. In concluding this short notice, we cannot debar ourselves the pleasure of alluding to an observation which fell from the Vice President, whilst proposing the health of the head of the noble house of Beaufort, as the Prov. Grand Master for Gloucestershire—"he anticipated the approach of a glorious era in the annals of Freemasonry in Monmouthshire, in the adhesion of a noble scion of that illustrious house, who, for aught he knew to the contrary, might, in the language of the Craft, 'receive the light' in a lodge held within the ancient and far-famed walls of Ragland Castle;" this happy omen elicited immense applause, and we have only time to add, "so mote it be."

March 8.—At a lodge held at the New Freemasons' Hall, Bro. G. Crook, Prov. G. P., was unanimously elected W. Master of the Loyal Monmouth, No. 671, for the ensuing year.

Callington, *Jan.* 29.—A new lodge was constituted at Callington in this county, and the officers installed by Bro. John Ellis, Deputy Prov. Grand Master of the province, assisted by Masters and Past Masters of Cornwall and Devon lodges. This is the fourth lodge constituted since the Prov. Grand Master, Sir C. Lemon, Bart., has been installed, which imposing ceremony we recorded in 1844, and was performed by the present Deputy above named.

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STONEHOUSE.—The members of the Lodge of Brunswick, No. 185, celebrated St. John's day by dining together, at the Prince George Hotel, Stonehouse. The brethren, including visitors, numbered from thirty to forty.

TAUNTON.—The annual festival of St. John was celebrated by the fraternity of Western Somerset, in the lodge-room of the Taunton Lodge, at Giles's Hotel, when the W. Master for the ensuing year, Bro. Kingsbury, was duly installed into the chair of the lodge after the ancient manner; the ceremonies were assisted by the Prov. Grand Master, Col. Tynte, who honoured the banquet also with his presence, and who, we rejoice to say, was in excellent health and spirits. Bros. J. W. Street and R. Dinham are appointed Wardens of the lodge, and Bro. Eales White, Secretary for the tenth year; it was remarked that this useful Mason joined the mystic fraternity twenty-four years since, for twenty-three of which he has never been out of office.

SHAFTESBURY.—The brethren of the Lodge of Friendship and Sincerity, No. 694, assembled together for the purpose of celebrating the festival of St. John the Evangelist. The lodge was opened in due form about four o'clock, P. M., and the brethren speedily adjourned from labour to refreshment to Bro. New's. The W. Master, Bro. Wm. Hannen, presided, supported by Bros. C. E. and R. Buckland, G. Chitty, G. M. Roberts, Harvey, Woodcock, Rumsey, Davis, Green, and many others. The usual loyal and masonic toasts having been given, and the health of the W. Master proposed, he, in returning thanks, took a short review of the history and progress of Freemasonry, and called the attention of the brethren to the fact, that since the establishment of this lodge, only a few years ago, upwards of one hundred and twenty new lodges had been formed, of which thirteen were in the East Indies, eight in the West Indies, twenty-two in different parts of America, nine in Australia, two in China, and one in New Zealand. The W. Master remarked, that it was most extraordinary that whilst thrones had been overturned, empires convulsed, and revolutions effected, Freemasonry still exists, the same as ever in principle and practice, throughout the civilised world, unchanged and unchangeable; that he was proud to acknowledge himself as belonging to so ancient and honourable a fraternity; that whatever its enemies might say, the brethren knew full well that every sign, character, and symbol in their lodges, had a moral tendency, and inculcated the practice of piety and virtue—that it was a system of peace, of order, and harmony, uniting parties of all degrees in one vast bond of unity—that it inculcated brotherly love, relief, and truth, and taught us to admire and practice virtue, honour, and mercy—and that if we acted up to the principles and precepts of Freemasonry, we must become wiser and better men. Many other excellent speeches were made by the brethren present, and the pleasure of the evening was enhanced by some good music, glees, and songs.

RINGWOOD, *Jan* 4.—An interesting meeting of the Lodge of Unity took place at the lodge-room of the White Hart, when a large party of the brethren and some visitors sat down to banquet, at the invitation of the W. Master, Bro. William Jones, given by him in honour of his appointment as Senior Grand Warden of Hampshire, and an evening of great cordiality and happiness was passed. Bro. Jones presided with great ability, and in the several toasts from the chair expressed with much feeling those philanthropic and benevolent sentiments in reference

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to the charitable objects of Masonry, for which his long life had been so conspicuous and distinguished. The lodge was addressed in eloquent terms by the Rev. Chaplain Bro. Maturin, as also by Bro. Rankin Stebbing (of Southampton), Bro. Wyatt, and the several officers of the lodge.

SOUTHAMPTON.—The members of the Royal Gloucester Lodge, No. 152, celebrated the festival of St. John at the Freemasons' Hall. Bro. Bemister was elected Master for the ensuing year, and appointed the following officers:—Bro. Snowden, S. W.; Bro. Girdlestone, J. W.; Bro. Douglas, S. D.; Bro. Ianson, J. D.; and Bro. Moore, I. G. A banquet afterwards took place, which was ably presided over by the Deputy Provincial Grand Master for Hampshire, C. E. Deacon.

ISLE OF WIGHT, *Dec.* 1848.—This province continues to advance; on each succeeding year brethren of talent and respectability govern the lodges with ability and zeal, while the constant accession of new members from the most respectable classes of society, evinces the improved opinion of the Order entertained by the general public of the island. The observance of St. John's day in each of the lodges of Cowes, Newport, and Ryde has this year possessed unusual interest.

At Cowes, the brethren of the Medina Lodge, No. 41, gladly availed themselves of the opportunity to evince their respect and attachment to their respected townsman, W. C. Hoffmaster, by re-electing him to the chair of the lodge, which he has so ably filled during the past year. His re-installation and appointment of officers took place at the Masonic Hall, now richly and appropriately decorated and furnished, and at the conclusion of business the brethren adjourned to a banquet at the Vine Hotel.

Dec 28.—Following the example set them by their brethren at Cowes and Newport, the members of the East Medina, No. 204, have erected an elegant and commodious hall, in a most convenient part of the flourishing town of Ryde, and where they will in future hold their lodges throughout the summer months, affording the opportunity, hitherto denied to the brethren from the metropolis and distant parts, of joining the lodge when on their summer visit to this delightful watering place. This day having been selected for the dedication, the Prov. Grand Master of the province, Bro. John Simeon, *M. P.*, attended by his Deputy Prov. Grand Master, Bro. Hearn, and the officers of the Provincial Lodge, with a large number of brethren from the other parts of the island, attended at the hall at three P. M., and the lodge having been opened by the Prov. Grand Master, the ceremony of dedication commenced, and was most ably and impressively delivered by Bro. Rendall, the W. Master, assisted by Bro. the Rev. W. Moore, *M. A.*, the Chaplain of the lodge.

Dec. 29.—If the report of the lodges of Cowes and Ryde is satisfactory, that of Newport (Albany Lodge, No. 176) is equally so During the past year, under the very able government of the highly respected brother and zealous Mason, B. Dowse, *M. D.*, nineteen new members have been introduced by him into the Craft, and the regret felt by the brethren at the termination of his year of office, has only been removed by the election to the chair of Bro. the Rev. Allan Wallace, *M. A.*, the Master of the Grammar School of the town, and who was this day installed, in the presence of an unusually large attendance of the Craft. The selection of officers by the W. Master gave general satisfaction. Bro. Major John

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Alves, the second in command of the depôt stationed at Parkhurst, a distinguished veteran officer, being appointed to the chair of the Senior Warden. The officers having been invested, the W. Master rose and said—Permit me, brethren, to offer you my hearty congratulations on the love and good feeling which characterised our labours of the past year, to which congratulation I would add the expression of my hope, that the coming year may behold the like harmony and love pervading all our undertakings.

In the selection of Officers who are to assist me in my government, I beg to assure you that I have been actuated but by one feeling,—the good of the Lodge,—time may show whether I have erred in judgment, but it can never show that I have erred in heart. In our society, as there must be some to rule and some to teach, so there must be some to obey and some to learn; humility therefore is not only grace, but it is an essential duty;—envy, pride, and ambition must not be known among you, for if suffered to find a place in your hearts, they will, like the worm at the root of the tree, prey upon the vitals and canker the fair blossoms of harmony and peace. Had not these sentiments dwelt in the bosoms of our forefathers when engaged in the erection of king Solomon's temple, we may greatly doubt whether that gorgeous building would ever have arisen to that height of splendour and magnificence which astonished, and will continue to astonish mankind to the latest generation. Suffer me now, brothers, briefly to exhort you to a diligent study of our noble science,—like a mine, the deeper into which you penetrate, the more and greater beauties will be unfolded to your vision; study it, yes, study it I again repeat, for its object is noble and sublime. The erection of a moral edifice based upon universal charity, and cemented by kindness and affection,—an erection which, when submitted to the Great Architect of the Universe, will fail not the test of the square and compass,—will be proved perfect in all its parts,—and pronounced worthy of the approbation of the Grand Master of Heaven and Earth. But, brethren, in this your study, and in this your endeavour, you must strictly adhere to those grand principles of the Order, brotherly love, relief and truth. The practice of the first, leads us to acknowledge ourselves as children of one father,—heirs of one promise,—travellers to one far country,—inheritors of one common and eternal glory. Relief teaches us our dependance for our daily food on an all loving and bountiful Providence,—while the cultivation of truth, that divine attribute, the foundation of all virtue, will lead us to be good men and true,—to banish from our breasts all hypocrisy and deceit, and finally render us acceptible in the sight of him "to whom all hearts are open, all desires known, and from whom no secrets are hid." Oh! let us love one another then as brothers should,—"let us do justly, have mercy, and walk humbly with our God,"—so that, when the Grand Architect of the Universe shall command us to close the lodge of human labour, we may, each and all, be admitted into that great assembly above, where faith being swallowed up in vision, and hope in enjoyment. Charity will alone remain,— will shine in undiminished lustre,

> "And stand before the host of heaven confest,
> For ever blessing and for ever blest."

The address of the W. M. made a deep impression on all present, and which was far from being lessened by the presentation of the collar and

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jewel of a Past Master to Bro. Dowse, by Bro. Alex. Clarke, as a slight return for his truly paternal attention during a long and severe illness, under which Bro. Clarke was still suffering.

The annual banquet took place at the close of the lodge, at the hotel of Bro. Bryant.

We cannot conclude our notice of this very flourishing Province, without expressing our pleasing anticipation, that the Yarborough Lodge, at Ventnor, recently formed under the auspices of Thomas Willis Fleming, Esq., as W. M., will progress most satisfactorily.

The removal of the lodges at Cowes, Newport and Ryde, from hotels, portends much good to the Craft, and the Ventnor brethren, have commenced well, by selecting a private house as their place of meeting.

Newport, Isle of Wight, Jan. 26, 1849.

To the Editor.—Sir, In the notice which appeared in the last number of your Review, of the opening of the Masonic Hall, lately erected by the brethren of the Albany Lodge, in Newport, Isle of Wight, I beg to state that your correspondent has somewhat misinformed you on the matter, and his so particularly omitting the W. Master's name, Bro. Dowse, evidently shows that he could not have been present at the ceremony of dedication.

You will in consequence excuse my giving you an outline of the proceedings on that day.

The lodge was opened in due form in the three degrees in the old lodge room, and then adjourned to the New Hall, where, after the visiting brethren had been seated, the Albany Lodge, (the charter being carried by a brother, forty-six years a member), entered in procession, while the organ gave forth a solemn peal, and on the W. Master taking the chair, he called on the brethren to prepare to receive the P. G. M., who, entering and assuming the chair, (which the W. M. then vacated), was saluted with due masonic honours.

The W. M. then made known to the P. G. M. the purport of the meeting, who, in a concise address expressed his admiration of the building, and deputed the W. M. to perform the ceremony of dedication, he at the same time vacating the chair, and taking the one prepared for him on the left.

The W. M., Bro. Dowse, on resuming the chair, called the brethren to attention, and addressed them at some length in a speech truly appropriate to the occasion, and replete with genuine masonic principles, after which he proceeded with the ceremony of dedication, which was conducted in the most solemn and impressive manner. The P. G. Chaplain, Bro. the Rev. Allan Wallace, officiating as Chaplain of the lodge.

After the ceremony of dedication was concluded, the symbols of the Craft were illustrated by Bro. P. M. Williams, after which the P. G. M. Bro. Simeon, *M.P.*, the D. P. G. M. Bro. Hearn, and Bro. P. M. Clarke, severally addressed the brethren on the principles, precepts, and usefulness of Freemasonry, and the whole concluded by an anthem.

Yours fraternally, W.

Ryde, *Dec.* 28.—The dedication of the new Masonic Hall, situate in John-street, took place this day. John Simeon, Esq., Prov. Grand Master, performed the ceremony, assisted by J. H. Hearn, D. P. G. M., and a numerous assemblage of the brotherhood from various parts of the

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province. Bro. Rendall, of the Pier Hotel, was again installed as Master of the Lodge, being his second year of office. The banquet was held at the Pier Hotel at the close of the ceremony. The new hall is spacious and commodious, and, when the furnishing is complete, will have an imposing appearance.

JERSEY, *Feb* 1.—Freemasonry seems to be lifting its head mightily in Jersey since the installation of the Prov. Grand Master. A new lodge, designated "The Samarés Lodge," was dedicated under the warrant of the Grand Master, the Earl of Zetland; and consecrated by the Prov. Grand Master, J. J. Hammond, the later ceremony being one entirely new to Jersey. We learn that a masonic hall is about to be built on a scale worthy of the Craft of the island.

SCOTLAND.

EDINBURGH.—The roll of members of the Supreme Grand Royal Arch Chaper of Scotland, has just been issued by Comps. Morris Leon and John Cameron, the Grand Scribes.

We are in this city employed more hopefully than actively in our masonic labours,—there is literally nothing of importance stirring,—even the elders of the Craft here look with something like envy at the English Lodges, where some sort of discipline keeps them within compass. The railways have tended to a gentle re-action in the Scottish provinces, and lodges are reviving, several we hear are desirous of approximating their contemplated new by-laws to those of England, and have commenced the formation of masonic libraries, and *mirabile dictu*, even the *F. Q. R.* is included in the list of necessaries!

ABERDEEN.—The principles of Masonry in this quarter are very little understood, or at least if they are understood, are very far from being acted up to. Time, however, may make a change for the better, as there are symptoms of improvement taking place; and it is to be hoped will spread over the lodges in this district. The meeting of the Provincial Grand Lodge exerted some little interest amongst the brethren, as it was the first regular meeting that has taken place for many years. If the regular meetings of the P. G. L. fail to interest the members, there will not be much to expect from them; but if the value and use of this lodge can be impressed upon the minds of the brethren, there can be little doubt but that a marked change will soon take place for the better. The material is here in plenty, it has only to be wrought into shape; all that is wanted for Masonry to take its proper position amongst the other institutions in this city, would be a little more activity and zeal, to be shown by those who know and appreciate the principles of Masonry, and who are

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anxious and willing that these principles should be carried out, in order that it may not continue to be conducted as it is at present. The intentions of many of the members are good, but they are too ready to continue the system which age has rendered venerable, at the expense of principle. It is much to be wished that the members of the various lodges here were better acquainted with Preston, Ashe, Oliver, &c., than they are with other authors of a more *apocryphal* character. Improvement generally follows instruction, and it is possible that such a publication as Dr. Oliver's Book of the Lodge may do much good; and excite their minds towards the study of Masonry, and at the same time impress upon them the beauties of masonic principles, without which no lodge can work with either credit to itself, or honour to the Craft.

Copy of Protest by Royal Arch Masons, Aberdeen, sent to the Supreme Chapter, March 6, 1849.

We the undersigned, Most Excellent Past Principals, First Principals, Second Principals, Third Principals, and other Office Bearers, and Companions, belonging to and holding office in, various chapters, whose designations and numbers are at our respective signatures: *Do hereby* PROTEST,—by these presents, at the meeting of the Supreme Grand Royal Arch Chapter of Scotland, on the First Wednesday of March, one thousand eight hundred and forty-nine, for the nomination of Office Bearers, in the Supreme Grand Royal Arch Chapter; or at whatever time such meeting may be held.—*Against the nomination of any individual or individuals,* to any office in the Supreme Grand Royal Arch Chapter of Scotland; who aids or assists, or who belongs to any body, *who contrary to all masonic rule,* claims and arrogates to itself, the right and title of conferring and does confer or grant, on individuals, or pretends to confer or grant, *some of the higher degrees of Arch Masonry* on individuals, *who are not Royal Arch Masons, and who are not even Craft Masons. We* PROTEST against the conduct of any person who aids or countenances any such irregular and unmasonic practices; inasmuch as it is totally subversive of all regularity in the masonic body in whatever degree; and we further consider that in a more particular manner it has been the means of affecting the prosperity and progress of Royal Arch Masonry in Scotland to a very great extent. And that if such conduct is allowed by the Supreme Grand Royal Arch Chapter, in any of its office bearers, we fear that there will be a still greater falling of in the subordinate Chapters, and that at no distant day, *we may be obliged to transfer our obedience* as Royal Arch Companions, *to other quarters where greater masonic regularity obtains,* and where any Companion guilty of such unmasonic conduct *would not be allowed a seat in Chapter. This our solemn* PROTEST against the nomination of any Companion to hold Office in the Supreme Royal Arch Chapter of Scotland, who countenances in any way, or aids and assists at the introduction of individuals who are not Masons, into the higher degrees of Arch Masonry, we have committed into the care of our *well-beloved Companion* JOHN CAMERON, *Scribe N,* that the same

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may be read at the meeting, for the nomination of office bearers of the Supreme Grand Royal Arch Chapter. Given at Aberdeen, and signed there this Sixth day of March, A.D. One thousand eight hundred and forty-nine years.

(Signed) W. Duthie, Sec. Prin., St. George, No. 21; E. Mitchell, St. Peter, No. 30; J. Farquhar, St. Peter, No. 30; J. Jameson, P. Z., St. George, No. 21; Geo. Matheson, Scribe E., St. George, No. 21; Robt. Findlay, St. George, No. 21; James Rettie, Third Principal, St. George, Aberdeen: W. R. Riddle, St. Peter, No. 30; Thomas Menzie, P. P. Z., St. Peter, No. 30; Geo. Sandeson, St. George, No. 21; Alex. Wallace, St. Peter, No. 30; John Mannelle, P. Z., St. Peter, No. 30; — Stables, Old Aberdeen, R. A. C., No. 20; Wm. Ramage, P. P. Z., St. George, No. 21; Wm. Cumming, St. Peter, No. 30; W. H. Griffiths, St. Peter, No. 30; Wm. Sandeson, St. George, No. 21; James Stephen, St. Peter, R. A. C., No. 30; John Hay, jun., St. Peter, No. 30; James H. Hay, St. Peter, No. 30.

ABERDEEN, *Dec.* 27, 1848.—At meetings held this day in their respective lodge rooms, the office-bearers were elected for the ensuing year, by the various lodges belonging to this city.

Aberdeen Mason Lodge, No. 34.—Alexander Hadden, R. W. M.; Alexander Martin, Depute M.; John Allen, Senior Warden; George Smith, Junior Warden; John Sheed, Secretary; Leslie Cruickshank, Treasurer; the Rev. Simon Mackintosh, Chaplain; Chas. Winchester, Clerk.

St. Machar's Lodge, No. 54.—Isaac Machray, R. W. M.; John Green, P. M.; James Rettie, Senior Warden; William Ramage, Junior Warden; William Duthie, Treasurer and Clerk; Wm. Gray, Secretary.

St. Nicholas Lodge, No. 93 —William R. Hickley, R. W. M.; Alexander Wallace, P. M.; William Cumming, Depute M.; Randal Hazilhurst, Proxy M.; Charles Mitchell, Senior Warden; John Durrell, Junior Warden; John Duncan, Treasurer; William Mollison, Secretary; George Leys, Chaplain.

Operative Lodge, No. 150.—John Elrick, R. W. M.; John Burnell, Depute M.; George Brander, Senior Warden; William Hay, Junior Warden; William Howie, Treasurer.

Old Aberdeen Lodge, No. 164.—Alexander Thom, R. W. M.; Alexander Stables, Depute M.; James Jaffray, Senior Warden; John Melvin, Junior Warden.

St. George's Lodge, No. 190.—William H. Griffith, R. W. M.; John Jamieson, P. M.; Alexander Roberts, Depute M.; James Harvey, Senior Warden; Andrew Sutherland, Junior Warden; Thomas Leigh, Treasurer; Alexander Howie, Secretary.

St. Andrew's Lodge, No. 110.—William Ramage, R. W. M.; James Walker, Depute M.; Henry A. Dewar, Senior Warden; Alexander Colte, Junior Warden.

Provincial Grand Lodge, Aberdeen City Province.—A meeting of this lodge took place in the Aberdeen Hotel, on Feb. 12, 1849, for the purpose of constituting the lodge, in consequence of a requisition having been sent to the P. G. M. Alexander Hadden, by a number of the masters, wardens, and other brethren of the district. The office-bearers of the lodge, chosen by the Prov. G. Master, are Alexander Hadden, of Persley, P. G. M.; Alexander John Kinlock, of Park, P. G. D. M.; Alexander Martin, P. G. S.; Alexander Gordon, P. G. S. W.; John Green,

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P. G. J. W.; Rev. Dr. Mackintosh, P. G., Chaplain; Charles Muchaster, P. G., Secretary. Elected by the Members of the Lodge, Charles Mitchell, P. G., Treasurer; Henry A. Dewar, P. G. S. D.; James Rettie, P. G. J. D.; Andrew Masson, P. G., Inner Guard; George Sandison, P. G. Tyler.

EAST PERTHSHIRE, *Jan.* 25.—*Provincial Grand Lodge.*—The Right Honourable and Right Worshipful Lord Kinnaid and Rossie, Provincial Grand Master of the Grand Lodge of Scotland for the district of Perthshire, convened a meeting of the various lodges of the district in the City Hall, for the purpose of forming a Provincial Grand Lodge, and inducting and installing into office the Provincial Grand Office-bearers. At a preliminary meeting of the lodges, held within the City Hall, at one o'clock, it was agreed to form a procession to Barnhill station, there to meet and receive his lordship and the office-bearers of the Grand Lodge of Scotland, who were to accompany him, and to escort them from thence to the City Hall. The brethren present were accordingly marshalled in masonic order in a grand procession, which, in point of order, and uniformity of clothing, and neat appearance, we have never seen surpassed; the procession was preceded by an excellent brass instrumental band. The masonic ceremony of reception being duly performed, the brethren were re-marshalled, and the procession returned. When it had proceeded to the centre of the New Railway Bridge, and upon the word "halt" being given, three rounds of cannon were fired, from several pieces of large calibre, placed for the purpose on the top of the bridge, close to the draw, by the directors of the company. This being followed by three hearty cheers, the procession was again in motion, and so soon as the draw was cleared, another round of cannon announced that the bridge had been opened with masonic honours. The procession now descended the flight of steps at the temporary station, and winded its way along Princess-street, through a dense multitude congregated there, to the City Hall, where it arrived at three o'clock; shortly after which the brethren assembled in the large committee-room.

The Provincial Grand Lodge for Perthshire East was then formed, and opened in true masonic style by the Provincial Grand Master, who announced the following appointment of office-bearers:—

Bro. Sir Peter Murray Threipland, R. W. Prov. Depute G. M.; Bro. John Murray Drummond, of Megginch, R. W. Prov. Substitute G. M.; Bro. the Hon. James Drummond (Strathallan), R. W. Prov. Senior Grand Warden; Bro. David Halket, R. W. Prov. Junior Grand Warden; Bro. John Anderson, *D. D.*, Right Rev. Prov. Grand Chaplain; Bro. Archibald Reid, W. Prov. Grand Secretary; Bros. John Cameron and John Macfarlane, Grand Tylers.

The brethren afterwards re-assembled in the City Hall at four o'clock, and partook of a substantial dinner at the Star Hotel. The Right Hon. Bro. Lord Kinnaird, Prov. Grand Master, presided, and discharged the duties of his office with much tact and ability. His lordship was supported on the right and left by Bro. Captain Lawrence, Dept. Prov. Grand Master for Sterlingshire; by the Prov. Grand Office-bearers of East Perthshire; and by Bro. Laurie, Grand Secretary of the Grand Lodge of Scotland. The duties of croupiers were ably discharged by the W. Master of the Lodge Perth Royal Arch. The evening was convivially spent in the bonds of unity and peace, and sentiments of

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brotherly love were ever and anon stimulating the warmest emotions, and promoting the best feelings of those within the mystic circle. Altogether, the whole proceedings of the day were such as met with a response of unmitigated satisfaction from all parties concerned. The lodge was afterwards closed by Bro. Lord Kinnaird, Prov. Grand Master, in due time and order.

STIRLING, *Jan.* 24.—*Provincial Grand Lodge.*—The Right Honourable Baron Abercromby, the Provincial Grand Master, having appointed Captain Walter Lawrence, younger of Lisreaghan, Touch House, Deputy Prov. Grand Master; William Stirling, of Keir, Sub. Prov. Grand Master; John Stirling, of Kippendavie, Senior Prov. Grand Warden; Major Henderson, of Westerton, Junior Prov. Grand Warden; and James Mathie, Prov. Grand Secretary; a meeting of the lodges of the district, consisting of the Stirling Ancient, the Stirling Royal Arch, the Alloa Royal Arch, the Bannockburn, Bruce, and Thistle, and the Lennoxton and Campsie Caledonian St. John and Royal Arch, was held in Gibb's Hotel, Stirling, at two o'clock, for the purpose of inducting and installing the above-named brethren, and electing the other office-bearers of the Provincial Grand Lodge. The lodge having been joined by the following members of the Grand Lodge of Scotland, viz.:—Colonel Kinloch of Kilrie, *K. F. S.*, Sub. Grand Master; Sir William Miller of Glenlee, Bart. Junior Grand Warden; Sir John Dick Lauder, of Fountainhall, Junior Grand Deacon; and the Rev. John Boyle, Grand Chaplain—together with Sir Alexander Charles Gibson Maitland, of Cliftonhall, Bart.; Sir James Walker Drummond, of Hawthornden, Bart., and others, Masters of lodges. Colonel Kinlock, at the request of the W. Master of the Stirling Ancient, was called to the chair; and Captain Lawrence, and the other office-bearers above-named, having produced their commissions, the same were sustained, and the brethren installed in due form. Thereafter, Captain Lawrence having, at the request of the Sub. Grand Master of Scotland, taken the chair, proposed the following other office-bearers, who were unanimously elected, viz.:—the Rev. John Boyle, Prov. Grand Chaplain; James Graham of Leitchton, Prov. Grand Treasurer; Sir Alexander Charles Gibson Maitland, Senior Prov. Grand Deacon; A. Seton Stewart, Junior Prov. Grand Deacon; Robert Sconce, Prov. Grand Director of Ceremonies; Patrick G. Morrison, Prov. Grand Standard-bearer; Lucius French, Prov. Grand Sword-bearer; John James Dunlop, Prov. Grand Bible-bearer; Hector M'Lean, Prov. Grand Architect; Duncan M'Ara and Robert M'Farlane, Prov. Grand Marshals; Colin Munro, jun., John Forbes, Robert Sawers, John D. Mathie, and Jas. Monteath, Prov. Grand Stewards; and Peter Stewart and Thomas Robertson, Prov. Grand Tylers; and they being present, were admitted in due form. On account of the inclemency of the weather, many brethren from the neighbouring lodges were prevented from attending. Immediately after the election, the brethren moved in procession from the grand lodge-room to the banqueting hall, the brethren of the band of the 93rd Highlanders playing the masonic anthem. A banquet having been laid out, the evening was spent with that perfect harmony which characterises all meetings of the brethren of the mystic tie. Many eloquent and excellent speeches were made by the Deputy Prov. Grand Master, who presided, and other brethren, all containing the most loyal, patriotic, and brotherly sentiments, to the delight of all present, and the advancement of the principles of Masonry

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in the district. The meeting was enlivened by some excellent songs, and the instrumental music of the Highlanders. The Deputy Prov. Grand Master, who discharged his duties in a most able and efficient manner, to the delight of all present, intimated his intention of visiting the district lodges; and we are assured that one and all of them will give him a most kind and brotherly reception.

BANFF, *Jan.* 8.—St. John's Lodge held their annual dinner in their lodge-room, Seatown; and it ought to be mentioned that many of its most attractive viands were presented to the lodge by Lord Fife, whose kindness on these festive occasions the lodge has, like all other bodies in the town, frequently had occasion to acknowledge. His lordship, we believe, also sent two dozen of the good old liquor, which gladdeneth the heart of man. An elegant masonic almanac, presented to the Treasurer by his lordship, was also exhibited at the table. After dinner the office-bearers were elected:—James Mason, W. Master; John Watt, Depute Master; James Simpson, Past Master; John Rhind, Senior Warden; James Murray, Junior Warden; J. W. M'Kenzie, Secretary; John M'Ewan, Chaplain; William Hossack, Treasurer.

IRELAND.

We have received several communications on current matters, but the following has reference to masonic statistics, and we present it accordingly to our readers.

Cork, February 1849.

Sir,—The Provincial Grand Lodge of South Munster held its first quarterly meeting for this year, in the lodge room No 1, Tuckey Street.

As the P. G. M. was absent, the P. G. S. W., at the request of the brethren present took the chair, and after the usual routine, the first business entered on was the installation of Bro. Robert Atkins of Waterpark as D. P. G. M. of South Munster.

Bro. Richard Meard having been selected to act as installing Master, the ceremony was performed after the most correct ancient form, and afforded both satisfaction and enlightenment to all the brethren present.

The concluding addresses to the chair, to the officers, and to the brethren, were very judicious and appropriate, as well as singularly impressive, and exhibited those masonic acquirements for which Bro. Meard is remarkable in a very pleasing and instructive manner. The Deputy Grand Master, with a gentlemanly grace and manner, then returned thanks for the honour conferred on him, and pledged himself to labour ardently to promote the true interests of the Craft in general, as well as those of the Provincial Grand Lodge of South Munster. After some other business was done, the lodge was closed with the greatest harmony.

The result of the annual masonic ball, which took place on the 14th inst. at the Imperial Hotel, in aid of the Cork Masonic Female Orphan Asylum, was stated to be satisfactory, a sum of 100*l.* proving available after all expences were discharged. Some discussion followed this very gratifying announcement, as to the best mode of supporting this admirable

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charity for the future. And from all that fell from some of the most active brethren in this good work, it was apparent that the degree of zeal among the masonic body of South Munster was far less ardent or active than this excellent charity deserved.

Some suggestions were offered, which, if acted on, would insure ample funds for the future, and probably afford means too, for enlarging the establishment, an object that ought to be anxiously promoted by every good brother. And it seems to me, that what Cork has done so creditably, may be acted on in other provinces, and let Freemasonry have its national charity. By such a measure, those great and unchanging principles of benevolence and fraternity which all members of the Craft profess to uphold and to practice, would then be carried out in the way best calculated to prove to the unenlightened that charity, the greatest and noblest of Christian virtues, burns with its purest flame in the bosom of every brother. To effect so truly creditable and noble an object, would not require more than the merest trifle annually from every brother; and when it is remembered that among Ireland's sons there are numbers of the highest and wealthiest, presiding over, and belonging to the masonic body, there seems little if any difficulty in the proposition.

There is another subject of a less agreeable character to which I cannot help turning, although reluctantly. It will be best understood by what follows.

When the beautiful and time-honoured structure of Freemasonry is assaulted by ignorance, and envy from without, and threatened from within with corruption, the period has arrived when every enlightened and zealous member of the great fraternity is called on to defend it with united energies; first from its external and benighted enemies, a task of easy and triumphant accomplishment; and then to relieve it internally from those foul spots and blemishes which a vicious system, the creation of well-meaning but ill-informed and indiscreet brethren have introduced, and in several instances have substituted for that simple, impressive, and sublime ritual, which, based upon those everlasting foundations of wisdom, strength, and beauty, have rendered this most venerable and ancient institution the wonder and the admiration of every age of the civilized world. As a bond of fraternity, love, and charity, where is the equal of Freemasonry? it unites men of different sects, tongues, and nations, and inculcates every social, moral, and Christian virtue. Like the fine gold seven times tried in the furnace, it has stood the test of every political and moral change, every national convulsion, and every lawless revolution that convulsed the world from one generation to another, and remains erect upon its imperishable foundation, unaltered and perfect.

Are we then the sworn supporters of its free constitution and laws to stand with indifference, while we behold its purity tarnished and its brightness clouded by the hands of its protectors, and refrain from interposing to efface and dispel the offensive blemishes? surely, my brethren we are not. Any thing subversive of the harmonious order of its parts, or the simple grandeur of the beautiful edifice, it is our bounden duty to remove. Even irregularity in the lighter, or levity in its more serious particulars should be scrupulously avoided, and jealously guarded against. Yet that such blemishes actually exist is perfectly certain, and that they require prompt and effectual removal is undeniable.

Before I indicate the locality where I affirm such defects exist, or

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particularise their nature and extent, I will premise my observations by a solemn declaration that I have no motive in coming thus forward, but zeal for, and attachment to the noble institution of Freemasonry.

I have the pleasure of knowing long and intimately many a member of the ancient Craft, and can say with truth that I have always found them upright high-minded and estimable, ornaments alike to society, and to the body of which they are members; brethren who would never put forward a willing hand to alter the beautiful symmetry of the ancient building, or to replace any of its pure ceremonies and simple impressiveness with the inventions of inexperienced and thoughtless workmen. In truth the wide circle of brethren among whom I have moved, do not require my humble mite of praise. But among the best intentioned there will be found those liable to err, and subject to the influence of bad example, but who still are ready to retrace their erroneous steps, and be prompt in aiding a sound reform, a reform to preserve the primitive beauty of the structure and preserve it unaltered; and convince erring and mistaken brethren that any deviation from the ancient avenue that leads to the great temple, is a movement in the wrong direction, and must terminate in the wilderness of error. The strictest observance of our ancient laws and simple and impressive ceremonies is vitally necessary for that full preservation of their enduring and excellent effects, and to enforce, where necessary, their proper observance, is among the first duties we are all bound to discharge. The substitution of senseless forms or juvenile buffoonery for a beautiful and serious ceremony is surely a lamentable corruption.

Public as well as private institutions will sometimes require care to preserve them pure from all innovations, and this is peculiarly the case in Freemasonry.

In England "the working of the ceremonies and remodelling of the laws" was required, and carried into effect with the most salutary and satisfactory results, and there seems no reason why the same principle should not be acted on in Ireland, when found necessary. If we cannot excel our British brethren in the regularity and uniformity of our working, let us take care not to fall short of them, what is worthy of imitation among them let us follow, what we have that is pure, let us preserve.

Those deviations from the pure and ancient forms of the Craft that I have alluded to, are twofold, viz.: first, admitting members before any period of probation has elapsed, and on some occasions receiving even perfect strangers, and giving those so admitted, *more than one step at a time*; reasons we know are always found for such irregularities by those who are guilty of them, but that does not remove the just ground of complaint, and it is suspected that the augmentation of lodge funds has but too frequently operated to induce this innovation. In the ordinary business of life where confidence must be reposed, and where integrity is indispensible, the character of the individual is the first object of enquiry. And without an assurance of these qualities, who is it that would intrust his secrets or his property to a stranger. *This principle applies very strongly to Freemasonry.*

The second subject of just complaint is the habit now so prevalent, of substituting senseless forms and idle jocularity for those solemn rites and impressive precepts which enlist the serious attention, and fix and attach the mind of the candidate to that admirable institution of which he has just become a voluntary and faithful member.

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The existence of the abuses alluded to, is not confined to one or to a few lodges, for they are to be found in a greater or lesser degree in almost every one with which I am acquainted, or of which I have heard from others, particularly those idle and senseless substitutions above alluded to. The infraction of the laws respecting initiation of candidates, and the mercenary motive that sometimes prompts it, is an abuse of far less frequent occurrence; indeed, I believe this last is confined to those lodges, the members of which are of the humbler classes of society.

The question is, how are these evils to be removed? I can hardly presume to suggest the mode of remedy, knowing that the subject will attract the attention of so many brethren far more competent than I am, to point out the most effectual means of reforming them. Mine is only an inferior office in the court of the temple. And to those mature in experience and wisdom, who stand upon the highest step of the altar, we are to look for counsel and guidance, when the simple beauty of the ancient structure is injured by unhallowed or ignorant hands.

Trusting that the motive which has prompted the above observations will not fail to be appreciated, I hope the length of them will be excused.

I remain, Mr. Editor, faithfully and fraternally yours,

THOMAS J. HUNGERFORD.

To the Editor of the Freemasons' Quarterly Review.

DUBLIN, *Jan*, 24.—*Centenary Celebration.*—One of the most delightful reunions of the brotherhood which has occurred for many years took place this day, on the occasion of the celebration of the hundredth anniversary of the Grand Master's Lodge of Free and Accepted Masons in Ireland. The members of this ancient lodge, in order to mark this interesting occasion, had a handsome medal struck, copied after a valuable antique in the possession of the Grand Treasurer. The members wore one of them, in addition to the usual ornaments betokening the different grades to which each had attained. His Grace the Duke of Leinster, M. W. G. M., presided on the occasion, assisted by Bros. Viscount Suirdale, S. W., N. Hone, Assist. S. W., J. Hone, J. W., Banks, S. D., Sir John Mac Neill, J. D., G. S. Warren, I. G., and the Secretary. Among the brethren were—the Marquis of Ormonde, W. M. No. 37; the Rev. Lord John Beresford, Lord Otho Fitzgerald, No. 12; Hon. Capt. Jocelyn, Grand Lodge of Scotland; George Hoyte, D.G.M.; W. J. Fox, *M. P.*, No. 76; Sir W. Hort, Bart., Grand Secretary; E. Grogan, *M. P.*; H. W. Massy, D. P. G. M. North Munster; T. J. Quinton, Grand Treasurer; Fowler, D. G. S.; Rev. Dr. Wall, G, C.; Norman, P. D. G. M.; Professor Smith, Grand Organist; Lieut. Brereton, *R. N.*, Lodge of Antiquity, England; — Bankhead; Meridian Lodge, — Potts, Master; Colonel Browne; Sir E. Borough, Bart.; Dr. Beatty, &c.

The brethren assembled at five, P. M., in the grand hall, and at half-past six sat down to banquet, which was served in the most sumptuous and admirable style by Bro. Thompson. The wines, by Bro. P. Roe Clarke, left nothing to be desired for excellence. The delights of the evening were greatly enhanced by the vocal exertions of the Grand Organist, aided by Bros. Magrath, R. Smith, Geary, Mackay, Talbots, &c. The usual loyal acknowledgements to her most gracious majesty and the rest of the royal family, were most enthusiastically accorded, as well as those to the heads of the Order in England and Scotland, and most fervently the health of his grace "our own Grand Master," was

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responded to. In the course of the evening, one of the commemorative medals was presented by the Grand Master to Bro. Walmisly, of London, to evidence the reciprocal feelings of brotherly love existing between the brethren of Ireland with those of the sister kingdom. The Hon. Capt. Jocelyn presented to his grace a superbly illuminated copy of the Constitution of the Grand Lodge of Scotland, which was graciously accepted. There was nothing left wanting on the part of the stewards to make the festival in every way worthy of the occasion for which they had met, and it will long be remembered as a red letter day by all who had the happiness to be amongst those who assembled and parted in "peace, love, and harmony," on this interesting centenary.

BELFAST, *St. John's Day.*—The masonic lodges in this district celebrated, according to usual custom, the anniversary of St. John's Day. Lodges No. 40 and No. 154 assembled, at an early hour in the evening, in their separate halls, and installed the Masters and Senior Wardens in their respective offices for the ensuing six months. They afterwards dined at the Donegall Arms. Lodge No. 40 was presided over by the P. G. M. the Ven. Archdeacon Mant. Lodge No. 154 had banquet served up in a room specially prepared for the occasion. It was most elegantly decorated with tasteful transparencies, evergreens, &c. The brethren were presided over by the Prov. Grand Senior Warden, Bro. E. W. Williams. After dinner, Bro. Williams, on behalf of the lodge, presented Bro. Past Master M'Gee with a gold Past Master's jewel, chastely mounted in blue enamel, the execution of which reflected the highest credit on Bro. Macartney, at whose establishment it was manufactured. Before the lodge closed, a sum of nearly *5l.* was subscribed for the Female Masonic Orphan Asylum.

Since the late meeting at which the provincial grand officers were installed, Masonry has received a great impetus in this district. Several of the most respectable inhabitants of the town have been admitted into the Order; and, altogether, the cause is prospering, as it will continue to do, under the presidency of so excellent a Grand Master as Archdeacon Mant.

LONDONDERRY, *Jan.* 1.—A ball and supper on a large scale took place in the new masonic hall in this city. The structure is externally rather a handsome one, having a wooden portico of the Roman Ionic order, surmounted by Corinthian pilasters in low relief; but the site is not very eligible, as it appears to be compressed between a couple of unsightly buildings, and there is not sufficient space in front between the entrance and the city wall. A suite of three rooms were tastefully fitted up for the festive occasion. The promenade room is in the upper story. It is an oblong apartment, having an arched roof, and surrounded by a colonade of Corinthian pillars, standing a few feet distant from the walls. This is also the lodge-room of the fraternity, and on a dais at one end are disposed Gothic seats, covered with crimson cloth, for the Grand Master and other functionaries; and various insignia of Masonry meet the eye throughout the apartment. The ball-room was decorated with evergreens, artificial flowers, transparencies, &c., and it was lighted with gas. Compasses, the line and plummet, and other masonic devices, formed of laurel leaves and flowers, were placed between the windows, and the chandelier which depended from the ceiling was wreathed with evergreens. A chair for the Grand Master occupied an arched alcove at the upper end, above which was a royal crown brilliantly illuminated,

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and an orchestral gallery, richly festooned with wreaths of laurel, laurustinus, and artificial flowers, was placed at the opposite extremity of the apartment, the *coup d'œil* having a very pleasing effect.

Supper was laid out in the basement story. Two tables ran lengthwise through the apartment, while a third, at which the president sat, crossed it at the farther end, a large star, lighted with gas, appearing above the seat of the chairman.

The company was numerous, amounting to between eighty and ninety; and the gay dresses of the ladies, and the collars, aprons, and badges of the masonic brotherhood, gave to the scene an air of extraordinary brilliancy and animation. Quadrilles, waltzes, galopes, polkas, &c., were danced with unfailing spirit, to the enlivening music of Mr. Laughlin's band, till an early hour in the morning.

The supper was a standing one. The entertainment was exquisite in all respects: and the evening was spent most delightfully, the enjoyment of the company having been much enhanced by the desire of all, both ladies and gentlemen, to please and be pleased. The Grand Master, Sir James Stewart, was in attendance; and the exertions of Bro. Alex. Grant to make all happy and pleased, cannot be too highly applauded. The other members of the committee were also very attentive.

Now that these rooms, which are the object of admiration to all who have gone over them, have been completed, they are available to the public for either public or private entertainments; and considering the great extent of accommodation connected with them, their comfort will be found equal to their elegance.

North Munster.—Limerick, *Feb.* 24.—The Provincial Grand Lodge held the Quarterly Convocation this day, the Deputy Prov. Grand Master, Henry W. Massy, on the throne. The illustrious Prov. Grand Master, M. Furnell, was present, but not sufficiently restored to health to preside. The amended by-laws, conformable to the revised Grand Constitutions, were confirmed, and the general state of the district pronounced satisfactory.

Feb. 24.—The Prince Masons' Chapter No. 4, as also the grades of Royal Arch and Templars, severally met during this day for the installation of officers, &c.

Newton Limavady, *Feb.* 28.—A convocation of Royal Arch Chapter No. 719, was held in the Town-hall. The chapter having been opened in due form, the exaltation of new members was then proceeded with; and at no former period since the charter was granted has there been so full an attendance. The unanimous thanks of the chapter was voted and given to Principals G. Given, Z., and J. Mooney, H., for their indefatigable zeal and exertions in behalf of R. A. Masonry in this town. The chapter having then closed in form, the members separated, highly delighted with the evening's proceedings.

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FOREIGN.*

PARIS.—The M. W. G. M., Bro. Las Cases, has resigned his office. Bros. Bertrand and Des Aulis are fulfilling the duties until a successor shall have been installed.—The proceedings of the Grand Orient are now published every two months, and sent by circular to all the lodges, they are superintended and signed by Bro. Pillot, Grand Secretary, who is responsible for the contents.—The subscribing Masons in France number 60,000, in 391 lodges.—The masonic subscription to the fund for the sufferers by the inundation of the Loire, amounts to 10,000 francs.—The various systems of Freemasonry practised in France, under the Grand Orient, Conseil, &c., are about to be amalgamated, the higher grades abolished, and a *Grand Loge Nationale* established.

Feb. 22.—The *Credit* having announced that M. Pierre Buonaparte had been lately initiated in the Grand Orient of Paris, he has addressed the following letter to the editor:—"You were misinformed in stating that it was only lately that I was received a Freemason. It is now nineteen years since I was admitted a member of the French lodge of New York. I have also the honour to belong to the Philanthropists of Brussels."

ALTONA.—A lodge of mourning was held at Charles of the Rock, on the 16th February, 1848, to commemorate the death of the King (Christian VIII.) of Denmark, one of the few monarchs who did not disdain to wear the badge of brotherly love with regal robes. The particulars have been written by Worshipful Master Callisen, and published in the Hamburg Archives for Freemasons, by Messrs. Horstmaun and Strauss.

BASEL.—A circular has been issued from here, informing the fraternity that the Masonic Congress, or public gathering of Freemasons, would be held there this year; that, at the same time, the Grand Lodge of Switzerland (Alpina) would be opened at Basel on the occasion. A very neat address accompanies the circular, and gives, in the shortest possible space, the history of the two preceding gatherings. The first was held at Strasburg, and the second at Stutgard. The official opening of the congress was to take place on Sunday, the 24th September, 1848, at two o'clock, and would then adjourn till the following day. The general instructions consist of notices of subjects to be discussed, and form of proceedings. The circular is signed by Frederick Brenner, W. M., F. Brommel, and E. Wybert, Wardens, and L. de Wette, Secretary. The arrangements for delegates and visitors seem to have been perfect. The committee of management engaged a certain number of apartments at the hotels, arranged prices, &c., a list of which were at the secretary's office, and as the brethren arrived, on application at the office, were at once introduced to each other, and then shown to their respective residences.

COBURG.—The Lodge of Truth, Friendship, and Right, has again opened for masonic work, after being dormant for some years.

* As usual, we are greatly indebted to "Latomia," for much of our foreign intelligence.

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DARMSTADT.—The admission of non-christian brethren is to be tolerated at the Grand Lodge of Unity, on certain conditions, the said Grand Lodge having some two or three subordinate lodges, "which are to make what local decrees they think proper on the subject." The said Grand Lodge of Unity made application to have a representative at the Grand Lodge of England, some time since.

DRESDEN.—The Grand Lodge of Saxony has determined upon having a representative at the Grand Orient of France, at Paris, and to receive one from there in return. A unanimous vote was also taken at the Quarterly Communication, to endeavour to make arrangements to the same effect with the Grand Lodge of England.

ELBERFELD.—Herman near the Mountain, a lodge under the constitution of the Three Globes of Berlin, has requested the Grand Lodge from which it is constituted to pay particular attention on the revision of its laws this year, that no excluding clauses may be allowed to remain in their constitution. We suppose the political disturbances in Prussia have seriously interfered with masonic doings.

GLAUCHAU.—The eyes of a considerable number of the German brethren are turned to the proceedings of the Lodge Unity of Mankind, in consequence of the great liberality and enlightened spirit in which its career has commenced. It was founded in December, 1846, and has already funds set apart respectively for widows' and orphans' pensions, for Christmas gifts to aged and distressed men and women, and outfits for helpless children. It has also contributed to the fund for relieving the sufferers by the inundation of the Loire, and many other subscriptions. It has become celebrated for its charitable acts, and is an example to much older lodges. It holds its warrant from the Grand Lodge of Saxony.

GERA.—Considerable misunderstanding has arisen in this town in consequence of several articles that appeared in the newspapers intended to excite the public against the Freemasons. To some extent they have been successful. The journeymen bricklayers and shoemakers seemed disposed to demolish the Freemasons' Hall. They have as yet been induced to postpone the work of destruction, but fears are entertained that unpleasant results will follow.

LEIPSIC.—The Lodge of Apollo has initiated during the two years ending 1848, seventy-six members, besides a large number declined. The result of so numerous a lodge has been the formation of a masonic club, in which, once a week, a masonic subject is submitted for discussion, and the debate entered in a book. Considerable advantages have already arisen from the instruction given to the junior brethren by the more experienced, and very expert (speculative) working Masons will be trained. Members of the other lodges are admissible on payment of a small sum, part of which it is intended to devote to charity. That distinguished Mason, Bro. Messmer, has taken the club under his especial care.

MEININGEN.—The Queen of England has presented to the fund Bernhards Help five hundred thaler, (65*l.*) This fund was commenced at the (twenty-fifth year) jubilee of the lodge Charlotte of the Three Carnations, by the Prince of Saxe-Meiningen.

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KINGSTON, JAMAICA.—*Sussex Lodge, No.* 447, *Dec.* 18, 1848.—The festival was celebrated this day, when Bro. Isaac G. Swainson was duly installed as Master, after which the following brethren were invested with their insignia of office:—Bros. W. B. Douglas, S. W., Wm. Duff, J. W., J. K. Fingzies, Treasurer, J. D. Ford, Secretary, Wm. Lee, S. D., H. Ford, J. D., J. M. Drummond, I. G., J. Chavis, Tyler, A. Thom, Organist.

The usual ceremonies were efficiently performed, and the addition of an organ to the lodge gave increased solemnity to the ceremony of installation. The attendance of Past Masters from the sister lodges exceeded that of any former installation. The brethren afterwards sat down to banquet, at which the newly-installed Master presided with happy effect. Several toasts were drunk, and the brethren separated at "high twelve," truly gratified at the proceedings of the evening.

GRENADA, WEST INDIES.—An effort has been made to extend the principles of the Craft in this island. On the 27th of January last, a new lodge, by name the St. Patrick, No. 224, on the roll of Ireland, was opened in due form, when the various officers were installed, and a candidate initiated in the mysteries of the Order. Several influential members of the Craft were present, among them the Hon. Bro. Wm. Stephenson, Prov. Grand Master of the Scotch lodges in the West Indies, and Master of the Caledonian Lodge. After the lodge was closed, the brethren partook of a supper-banquet, at which the usual loyal and masonic toasts were given by Bro. D. W. Gibbs, the newly-installed Master, and heartily responded to. The brethren separated shortly after eleven o'clock.

ST. LUCIA, *Dec.* 27.—The festival of St. John was celebrated in this town by the brethren of the Albion Lodge, No. 762, on registry of the Grand Lodge of England, with the co-operation of the brethren of the Sagesse Lodge, No. 223, on registry of the Grand Lodge of Ireland. The brethren assembled at five o'clock, at the Albion Masonic Hall, whence they moved, in the beautiful panoply of their ancient Order, to the banquet-room in Mongiraud-street. Twenty good men and worthy, united in the indissoluble bonds of brotherhood unalloyed, here sat down to refreshment. Bro. J. W. Todd, W. M. of the Albion Lodge, presided, supported by Bros. John Grant, W. M. of the Sagesse Lodge, R. G. M'Hugh, P. M. of the Sagesse, and W. Seon, P. M. of the Albion; Bro. C. Wells, S. W. of the Albion, occupying the W.·. The utmost harmony as usual prevailed at the board. Masonic and loyal toasts and sentiments, accompanied by appropriate songs and enlivening coruscations of wit, made the time glide sweetly on, and it was not until a late hour that the brethren, "happy to meet, sorry to part, happy to meet again," sought their respective homes.

TRINIDAD.—The members of the Lodge United Brothers, No. 251, celebrated the anniversary of St. John. They attended, pursuant to public notice, divine service at Trinity Church, where, by the kind permission of the Rev. Rector, a sermon was preached by the Rev. Bro. Beckles. The Rev. Gentleman set forth in most forcible language the importance of brotherly love. The objection erroneously made, that Freemasonry is anti-Christian, was ably corrected. How can an institution be anti-Christian, where brotherly love is the beginning and the end, and where the texts, "Love one another," John, xviii, 34,

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"Love is the fulfilling of the law," Rom. xiii. 10, are constantly inculcated and practically applied? Faith is the love in God; Hope is love in eternity; and Charity is love to our fellow-men. These three pillars of Freemasonry are a guarantee to the religious mind, that whatever the peculiar tenets or ceremonies of that institution may be, they cannot be anti-Christian. The sermon of the Rev. Gentleman gave high satisfaction to the honourable fraternity, as well as to the numerous congregation who attended on that occasion. The service was closed with a collection for the poor, which was liberally responded to.

During the afternoon and evening the brethren assembled in great number on Mount Moriah, to be present at the installation of the Office Bearers of the lodge for the ensuing year, and to partake of a banquet. Thence followed fireworks and illumination of the lodge, affording pleasure and amusement also to those who could not partake of the fraternal enjoyment inside.

The health of "Her most gracious Majesty the Queen, Prince Albert and the Royal Family," was drunk during a royal salute of 21 guns fired on Mount Moriah, which was followed by that of "His Excellency the Right Honourable Lord Harris," "The Grand Lodge of Scotland, and other Grand Lodges," The Provincial Grand Master, and all the brethren on the globe." After the usual other toasts, the brethren separated in peace and harmony.

May the valuable and ancient institution of Freemasonry, represented in this island, by Lodge United Brothers, No. 251, prosper and increase, and be instrumental, by its charitable and social tendency to harmonise this diversified community, and to diminish the woes and sufferings which men are heirs to in this vale of tribulation.

Toronto, Canada.—The brethren of St. Andrew's Lodge, celebrated the festival of St. John the Evangelist, when a splendid entertainment was provided. The Worshipful Master, T. G. Ribout, D. P. G. M. in the chair. The usual masonic toasts were given and cordially responded to by the brethren; several songs were sung, and the brethren separated at an early hour. During the evening a deputation waited on the Ionic Lodge, at Mrs. Dunlop's room, where their brethren dined, conveying the usual expression of masonic feeling from the W. M. and members of St. Andrew's Lodge, to the W. M. and members of the Ionic Lodge, which was duly and warmly responded to by the latter, who also sent a deputation to reciprocate the compliment paid to them by St. Andrew's Lodge. The W. M. and Officers of the Ionic Lodge were duly installed on St. John's day. The following are Officers for the ensuing year:—Bros. Kivas Tully, W. M.; Francis Richardson, P. M.; James Keiller, S. W.; Charles Fitzgibbon, J. W.; Bro. W. M. Gorrie, Treasurer; Bro. George Crookshank, Secretary. The brethren of the Richmond Lodge celebrated St. John's day by a ball, at their lodge rooms, at Bingham's Tavern, Elgin Mills, Richmond Hill. The ball room was neatly decorated, and dancing was kept up until an early hour, when the company separated, highly pleased with the entertainment.

Montreal, *Feb.* 1.—The Victoria Chapter has been consecrated, and with *eclat*. After the opening, the Rev. Companion Leach, Grand Chaplain, offered up a solemn and impressive prayer, the Companions all kneeling. The P. G. Superintendant then delivered the invocation. The Grand Chaplain commenced the dedication, and the assembly sang an ode,—Choral music, and hallelujahs were interspersed with the

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rites. When we bear in mind that this district ceremonial was the arrangement of Companions who were without instructions from head quarters, we cannot praise too highly their researches into the hidden mysteries of our art.

The Provincial Grand Lodge progresses with success. Bro. T. D. Harrington, who has been appointed Deputy Grand Master, has, after three years service as Master of St. George's Lodge, been most deservedly complimented by a testimonial. The Lodge of "Social and Military Virtues," No. 227, Ireland, being in a state of abeyance, he has kindly consented to act as master for the ensuing year. This lodge was formerly in the 46th regiment, and was re-constituted by Dr. Crucefix some years since, at Weedon Barracks. In a former number we gave some most interesting particulars, doubtless now that the warrant is entrusted to Bro. Harrington, he will give increased publicity to the documents of the lodge.

INDIA.

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

CALCUTTA, *Sept.* 30.—*Foundation of the Medical College Hospital.*—The ceremony was performed with masonic honours by the Earl of Dalhousie, the Governor-general. The site of the new building is a large plot of ground due east of the Medical College. The visitors began to arrive about an hour before the appointed time, five o'clock in the evening. Among them were Majors-general Sir J. H. Littler and Dudley Hill, Bishop Wilson, the Hon. Mr. Bethune, the Hon. Mr. Millett, Mr. H. M. Elliot, Mr. Halliday, Mr. Bushby, and others. A quarter of an hour prior to the arrival of the Governor-general, the brethren of the masonic Craft marched in procession from the Medical College into the area where the ceremony was to take place, and drew up in front of the platform which was to form the basis of the corner-stone.

His Lordship upon arrival was led by Mr. Longueville Clark, as Grand Marshal, and by the Hon. Mr. Bethune, Mr. Elliot, and others, to the throne in the pavilion that had been erected for the occasion, the band playing the national air. The brethren of the mystic tie also did honour to his Lordship by a salute after their own fashion, by raising both hands high in mid-air, and the bringing them down simultaneously upon the thighs, three distinct times.

After this, Dr. John Grant, (as Grand Master of Bengal and its territories), conducted his Lordship to a seat on the eastern side of the platform, which was to receive the tablet and stone; and went through the ceremonial of the "masonic honours." At his summons, one brother produced a glass bottle containing the current coin of the country;

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another, a second bottle, containing the plan of the Hospital and the local publications of the day, (the *Hurkaru Star* and *Englishman*, &c.); a third (Dr. Mouatt), the silver tablet; and a fourth, the silver trowel. Each article in turn was touched by his Lordship; the inscription upon the tablet being also read, at the request of the Grand Master, who then proceeded to place the two first into recesses formed in the platform for their reception, remarking, in reference to the newspapers, that he would not hazard an opinion as to whether or not they "would be held in high estimation two or three thousand years hence."

The tablets were next presented to Majors-general Sir J. H. Littler and Dudley Hill, the Bishop, and the members of council present, to be read. This done, the Grand Master said that nothing remained for him to do but, with the permission of the Governor-general, who had been pleased to do honour to the occasion by his presence, to lay the corner-stone of the Fever Hospital. The act, however, must be taken to be essentially that of his Lordship himself, who was to the east of the platform, and he, (Dr. Grant), must be regarded as only the medium of its performance.

The Grand Master then called for the cement; but, before proceeding to use it, he remembered that the tablet ought to have been read, and demanded to know where Bro. Henry Elliot was, that he might be called upon to discharge the office. Bro. H. M. Elliot responded from the midst of a crowd, saying he was without an apron.

The Grand Master summoned him forward notwithstanding, saying he was a right sterling man and Mason, apron or no apron. Bro. Elliott complied, and read the inscription.

The Grand Master now stopping with cement the recesses into which the glass bottles had been put, placed the tablet over them, and covered it with mortar likewise. He then plunged the trowel, cased in tin, into the mortar, which he spread over the stone in the proper manner; after which he drew the silver trowel out of its tin sheath, and presented it to his Lordship, expressing a hope that it would long be an heir-loom in his family.

The instrument is set in an ivory handle, having a view of the Fever Hospital, his Lordship's arms, the Collar and Cross of the Order of the Thistle, and several masonic devices upon it; and, considering the short, very short space of time in which it was got ready, it does the greatest credit to the artistic skill and taste of the Messrs. Lattey Brothers. The peculiar masonic salute, described before, was here repeated.

The Grand Master then directed the brethren to lower the stone into its place, aiding himself in adjusting it, and turning towards the east, with hands uplifted, exclaimed, "May the Great Architect of the Universe grant a blessing on this stone which we have now laid, and that we may be enabled, by his Providence, to finish this and every other virtuous undertaking." The brethren replied with the masonic answer, "So mote it be."

The Grand Master next poured a cornucopia full of corn, a vase filled with wine, and another containing oil, all of which had been previously touched by Lord Dalhousie, upon the corner-stone, exclaiming, "May the all-bounteous Author of Nature bless the city with corn, wine, and oil, and with all the necessary conveniences of life." The brethren replied as before, "So mote it be."

The Grand Master then addressing himself to the Governor-general and the rest of the company, feelingly expressed the gratification he had

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experienced in taking part in the ceremony, and characterised "the design of founding so noble an institution as one of the most eminently palpable and satisfactory proofs that a great, wise, and liberal government could give of its deep anxiety for the welfare of the people. The building, of which the corner-stone had been laid this evening, is supplemental to the Medical College, and will prove an asylum that was much needed for the sick; while it will, at the same time, prove instrumental in the advancement of science. In proportion to the amount of civilisation in any country will be found the solicitude for human suffering. Tell me," said the Grand Master, "of any country where the sick and the poor are not cared for, and I will at once say, that, whatever its pretensions, it is a country or city in a low state of civilisation. (Hear.) It is a subject of honest pride to us, that the founding of such edifices as hospitals and infirmaries, and the establishment of funds for their due maintenance and support, is a feature of Christian civilisation, and of Christian civilisation alone. I hope that the spectators of this scene do not consider it as an idle pagent, but one fraught with a moral meaning."

"I consider," added the Grand Master, especially addressing Lord Dalhousie, "it is a very happy omen for your Lordship, that the very first appearance which you have made in public before the people of Calcutta, has for its object the foundation of an institution which is to prove a temple of piety, of peace, and of mercy, to the hundreds of the sick, the homeless, and the friendless. When the generation that is now standing around me will have long passed away, the significant ceremonial of this day will still have a meaning and a moral, and be gratefully appreciated in the recollections of the living. It has been a ceremonial of forms; and I am aware that in these forms were many things which appeared without a purpose to the crowd at large assembled here to-day; but let them receive the assurance from me, that every one of these forms which, as a Mason, I adopted to day, is pregnant with a meaning expressive alike of our hopes for the future and of thanksgiving to God for the bounty which He bestows upon us, for the peace which He suffers us to enjoy, and for the illustrious Head and Governor whom He has given us, in whom we place the most implicit trust and confidence." (Hear, hear.)

The Governor-general now rose and said:—"Right Worshipful Provincial Grand Master, Right Worshipful Senior Grand Wardens, and brethren all:—It is a matter of the highest gratification to me that it has been in my power to be present to bear a part in the proceedings of this evening. It is gratifying to me equally in my capacity of a public officer in this country, and of a brother of the masonic Craft. It is in the highest degree gratifying to me, that, having been, from circumstances connected with public duties, deprived for some years of the opportunities of social intercourse, and the exercise of the functions of a member of the masonic fraternity, I find myself, thousands and thousands of miles away from the point at which I left them, called upon to renew my communication with friends in private life, and aid as a brother Mason, in works of public charity and beneficence. Ages and ages have passed away since you, my brethren, have ceased actively to engage in the practice of your arts; but, though magnificent monuments of your skill cover the face of England and Europe in edifices and buildings more noble, of superior architectural beauty, and of more extended usefulness than the Calcutta Fever Hospital may be, you will have more reason to pride and congratulate yourselves, regard being had

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to circumstances, upon the share you have taken this evening in the discharge of your masonic duties in laying this corner-stone for an hospital for the poor. I venture to express to this assembly the high admiration I felt upon learning, from the records of the Indian Government, of the liberality of this community in contributing so princely a fund to the laudable and admirable purpose of founding a charity Fever Hospital for the poor of this land; and I beg to offer the tribute of my humble but just and sincere admiration, to the honourable gentleman who placed so large and munificent a donation at the disposal of the Government, and, upon the part of the Government, to tender to him my warmest thanks for the ready and cheerful acquiescence which he gave to its being applied in furtherance of the project of founding a Fever Hospital for Calcutta."

His Lordship then explained that he had proposed that the funds left at the disposal of the Government should at once be added to the contributions realised for the Calcutta Fever Hospital, so that the aggregate might be adequate for the completion of the building. "Now that the corner-stone has been laid," said his Lordship, "I hope that, when I return among you after the temporary separation which the exigences of the public service require, I shall find that the edifice itself will have far advanced towards completion, holding out an object of emulation to the wealthy inhabitants of Calcutta, as an institution which we help to spread the bed for the poor in sickness, afforded a home to the houseless, give skilful friends to the friendless, and extend the hand of succour and protection to the afflicted and forlorn. (Hear.) The implement, Right Worshipful Grand Master, which you have presented to me, I shall retain with great and constant satisfaction; and if it shall please God to preserve my life, it shall serve to recal, years hence, the grateful memory of the imposing and most interesting ceremony of the laying of the corner-stone of a public Fever Hospital for the capital of British India, which I have witnessed this evening." (Loud cheers.)

At the conclusion of his address, his Lordship was conducted by the Grand Master and his brethren to his carriage, as was the Bishop and Sir John Littler; and the assembly dispersed.

The ceremony must, altogether, have been a splendid spectacle. In the *Indian News*, whence we have condensed our report of the proceedings, it is stated that "the concourse of people collected on the occasion was immense. The scene that presented itself was altogether highly picturesque and imposing, and must have been particularly so to those who had never before witnessed any thing of the kind. The masonic brethren, all arrayed in their richest costumes, with the setting sun glittering upon their various decorations; the thousands of natives grouped around them; and, though last not least, the ladies, who, seated in a raised pavilion, graced the ceremony with their presence, all combined to produce an effect which it is easier to imagine than describe."

The preceding report has been abridged from the *Illustrated News*, whose journal gave a portrait of the Lord Patron of Freemasonry in India, with a splendid engraving of the proceedings.

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The finish of the untoward and unmasonic transactions in relation to the members of the Lodge Kilwinning in the East, has been forwarded to the Editor of the "Freemasons Quarterly Review," who will, we have no doubt, do justice to the case. Pending the opinion and advice of such unquestionable authority, we refrain from extended remarks. In justice however to those who have been most severely and unmasonically treated, some explanation might have been given by Bro. John Grant, who weilds the provincial truncheon, with a not altogether military attitude, exacting all deference,—conceding no courtesy; character, reputation, personal feeling, all are treated as the idle wind. Fortune swells avain man, who thus is altogether reckless of the effects on those whom he has the power to offend, without the desire to reconcile.*

The Rev. Dr. Oliver.—We have much pleasure in stating that a protrait of this illustrious brother has been presented by Bro. Pereira, to the Grand Lodge of Bengal, which on being handed round at the banquet table, was universally admired by the brethren, more especially by the Clergymen who officiated during the auspicious ceremony of laying the foundation stone,—they were highly pleased to view the likeness of one who has enriched Freemasonry by the most precious gift of an exalted literature. We hope in our next number to give the proceedings of the Provincial Grand Lodge in relation to this subject.

Bombay, *Nov.*—A numerous meeting was held in the Lodge Perseverance for the election of the Master, when the Grand Master for Western India, James Burnes, *M. D. K. H.*, was unanimously elected and duly installed in office.

Resolutions acknowledging the W. Master head of the Order, as the staunch defender of its ancient landmarks, and the bulwark of its privileges, were passed unanimously. Bro. Jones was unanimously elected Treasurer. Capt. Inglefield, *R. N.*, and Lieut. Ball, *I. N.*, were afterwards initiated into the mysteries of the Craft, the ceremony of which was increased in solemnity by the introduction into the lodge, for the first time, of an organ, played by Bro. Palliser. Amongst the numerous brethren present were observed, P. W. Legeyt, Commodore Hawkins, Capt. Lynch, Capt. Gibb, E. Danvers, Col. Schuler, &c.

The business of the lodge terminated about half-past nine o'clock, when the brethren (upwards of fifty in number) adjourned to banquet, after which toast after toast followed, speech followed speech, song followed song, and all accompanied with good humour, conviviality, and good fellowship.

Capt. Lynch read a resolution, passed a short time since at a meeting of the brethren at the residence of the Past Master, expressive of the high sense of the members of the lodge, of the way in which the Grand Master had come forward to support the interests and the dignity of the Lodge Perseverance, and Masonry in general, by accepting the chair for the ensuing year, and voting, as a slight token of that conviction, the presentation to him of a jewel, with a suitable engraving.

Dr. Burnes returned thanks for the honour done him in a brilliant and eloquent speech, expressive of his heartfelt wishes for the continued

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* The "finish" of the transactions not having reached us, we of course cannot offer any comment; this we the more regret, as the want of the packet leaves a *hiatus*.—Ed.

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prosperity of the lodge and its members, and enlarging upon its widespread blessings, &c. This was the speech of the evening. The conviviality was kept up till near midnight, when the company broke up.

SINGAPORE.—Lodge Zetland in the East, No. 748.—We continue to go a-head, our members increase, and are much pleased with the masonic library, which already comprises many standard works. Among which, and not the least prized, is the "Freemasons' Quarterly Review."

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THE

GENERAL ASSURANCE ADVOCATE.

31ST MARCH, 1849.

LIFE ASSURANCE.

THE OLD AND NEW OFFICES.

THE whole world is deep in the vortex of competition—men seek for wealth in the thousand avenues of speculation. Labour, teeming in abundance, is striving anxiously by every outlet to emerge from poverty into comfort—from comfort into wealth—too often to be repulsed, and driven discomfited back; but still the swarm of gold-seekers, impelled by an irresistible impulse, presses impetuously onward, and the war of competition continues to rage as fiercely and as constantly, with as much persistency of effort, and with apparently as little avail for the happiness of the many, as the hoarse waves which have for ages washed against, without undermining, the steadfast rocks which bulwark our island home. Every speculation which promises cent. per cent., every Eldorado vision, enlists its thousands of willing hands, acute brains and adventurous spirits, eager to win, with lightning-like rapidity, that affluence which experience teaches them is so often denied to steady and enduring labour. This is the true spirit of the rage of speculation which burns so fiercely among us—the true key to the problem of our commercial society. Well, it is perhaps necessary that it should be so. We see good so constantly evolving itself out of evil, that we are accustomed to look for it almost solely from that source. We cannot conceive any way by which man can struggle through the transitory state from ignorance, the great evil, to knowledge, the great good; except through the deadly strife of competition, in which, though myriads perish, men are stimulated, for their own sakes, to take advantage of every discovery of science, every appliance of art, to work out that dominion over the powers of nature which, while it now tends to make only the few rich, is piling up resources out of which must arise the prosperity of the future, and which must, in the fulness of time, ensure the physical happiness of the masses. The transition state from a knowledge of wants, which is misery, to a knowledge of the means of satisfying those wants, which

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is happiness, must necessarily be a state of suffering; but all men should take care, that while competition—the great engine which has led, and is leading, society upwards—has fair play that its attendant, though opposite principle, Combination—on which the very foundations of society rest, which forms the very basis of all government and association—for the good of humanity should not be neglected.

What California promises to the gold seeker, Life Assurance presents to those who labour—the realization of industrial efforts; with this difference, however, that while speculation promises wealth to the seeker himself—in his own lifetime—for his own actual immediate enjoyment, and is therefore entwined with those selfish feelings which lie so thickly around the hearts of the best among us—Assurance holds out for each man only a prospective advantage for himself, to be won by continuous moral controul, courage, and perseverance, and insures that those who we leave behind us shall not, after the departure of those on whose exertions they have been accustomed to depend, be left destitute in the world, with their sorrow for the dead aggravated by a feeling of their own hopeless and forlorn condition. The selfish instinct is so deeply implanted in man, and more particularly in the man existing in the midst of an almost purely commercial community, that its promptings and cravings must be satisfied, at whatever prospective risk. No danger will deter men from the pursuit of their own aggrandisement—they will set their "all upon a cast," and "stand the hazard of the die;" and, therefore, enterprise—rash, perchance, and it may be vain, will exist. But there is no need that while the selfish instinct is thus fully gratified, prudent forethought, and careful economy, should be lost sight of, and that those tenderer and better feelings of humanity which, amid all our golden visions—all our dreams of power—come irrepressibly bubbling up from the deep well of natural truth and goodness, filling us with hopes and fears for the future, of those on whom our affections rest, should be entirely smothered and overlaid. To provide for their exercise, we have the principle of Combination ready to our hands, in the form in which it may be most beneficially applied—that of Life Assurance. And thus the two extremes, Competition and Combination, may be linked hand in hand—Competition working for self, Combination for those who should be even dearer than self; Competition shaping the present, Combination building the future; Competition creating resources, Combination applying them in the most beneficial possible manner: both by opposite roads, drawing onward to the same centre the prosperity and happiness of all mankind.

The directors of the great Assurance movement which is going on, to be true to themselves—to advance the great cause in which they are engaged—must be true to their principle of Combination; they must not admit the commercial spirit of Competition within their spreading

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domain. They must revise the principles upon which Assurance has hitherto, in the great majority of instances, proceeded, and practically recognize the truth that Assurance is not, or at all events ought not to be a trade; that barter is not any part of it, and that profit—individual profit, in the ordinary meaning of the term—is not one of its legitimate objects. They must act upon the truth that they are to combine rather than to compete, and that their proper aim in fostering Assurance is not to acquire wealth, but so spread the effects of the losses which in the course of nature fall upon families over as wide a surface as possible, so that their weight may crush none—may nowhere be perceptibly felt; and that this purpose may be answered, all such considerations as profit upon subscribed capitals (where, in point of fact, no such capitals are needed) eating up, for the benefit of a few proprietors, those resources which should be applied for the good of all, must be at once and for ever abandoned. The spirit of the age is an enquiring one, and it is becoming daily more and more protestant against all abuses, and men acting under its guidance, will no longer consent, even while purchasing a benefit, to pay for that of which they have no need. They demand that every scheme or movement shall be what it professes to be, and that advantages of all kinds shall be obtainable with as much ease as possible. They are willing that thought for the future shall subtract something from the resources of the present—that prudence, looking forward, shall lay a burden upon effort; but they must be assured that those deductions and burdens are as light as may be consistently with the attainment of the object sought for, and that all the discoveries of science, and all the appliances of art, are brought into play to serve their present and future interests. Every institution which would avoid the ravages of that cankering decay which attacks everything that has outlived its time, and ceased to subserve its proper ends; every institution which seeks to see its strength increased by lapse of years, and its usefulness grow with its strength, must advance with the advancing spirit of intelligence. To do so is to recognize the policy of self-preservation, and to humanize utility; to oppose its progress, is to seek destruction, and to perish in the attempt to make the good of the mass subservient to the aggrandisement of a fraction. In this respect the younger offices have done good service—they have, with scarcely an exception, recognized the purely mutual principle, and, both by word and deed, have shown that they are alive to the wants of the time, by promulgating and acting upon Life Assurance as a power to be used solely for the good of the Assurers, instead of for the benefit of a limited number of speculative capitalists; and thus, too, they have taught their elder brothers a great moral lesson, which it is to be hoped will be conned with attention, and produce results pregnant with wide-spread benefits.

The proof that the younger offices are working a great moral revolu-

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tion in the empire of Assurance, is to be found in the fact, that almost every movement they have made, almost every improvement they have introduced, almost every change they have made, to ensure the whole benefits of Assurance to those to whom they properly belong, the Assurers, has been adopted, or approximated towards, by offices of very high reputation and of long standing. It is true that in some offices the deeds of settlement, relics of past ignorance and wrong, prevent the introduction of any such healthful and invigorating changes, and tie them down to continue the practice of past error. In these cases, we are informed, that it is in contemplation so to amend the deeds as to allow them to take advantage of those improvements which younger offices have developed. In some instances, however, even that is impossible, for their deeds are as irrevocable as the laws of the Medes and Persians, and these unfortunate institutions seem doomed to drag on a wearisome existence, bound down by restrictions and conditions unsuitable to the spirit of the age in which they live, and which self-imposed for some fancied advantage, which modern knowledge has proved delusive and false, threaten to cling to them still more tightly than ever the old man of the sea clung to the shoulders of the luckless Sindbad. For such waifs and strays upon the sea of doom there is but little hope of escape; but even they, too late, seeing the destruction which threatens them, are making desperate efforts to escape, tempting the unwary by promises of large bonuses to embark their fortunes in the same leaky bark. But these efforts must fail; for wherever the principles of Assurance are spread with the bane comes the antidote. Men are being taught that to *receive* bonuses they must first *pay* them, that a part is not so much as the whole, and that those societies which are free to take advantage of every improvement, and which have no divided interest between Assurers and Proprietors, which husband the resources of all for the benefit of all, embody the true form under which Life Assurance is capable of the most extended and beneficial application—

"What a change has come o'er the spirit of the scene."

We have just passed through a period of extreme commercial depression, and apprehensions might well have been excited, that the contraction of the resources of the mercantile and trading classes would not only have proved inimical to the spread of Assurance, but have diminished the extent of its empire. Those apprehensions have not been realised; for while it would appear, from the reports of the older offices, that they have at least had the pleasure of congratulating themselves upon maintaining their position, several new offices have sprung into life, grown into vigour, and put forth fruit, as the proof of their increasing strength; so that it must be evident, that contemporaneously with great commercial distress, the business of Life Assurance has actually greatly increased.

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We do not mean to contend that all other conditions being alike, years of distress would necessarily be years of improvement in Assurance business; such a conclusion appears to us to be illogical, because it would be in effect saying, that provision for the future will be greatest, when the means of making that provision are at the lowest ebb; but still there is the startling fact before our eyes, forbidding doubt or denial, and we know that it must have a logical cause. That cause appears to us to be the difference in the conditions of Assurance itself. It must be recollected, that in the past year greater efforts than at any previous time have been made to extend a knowledge of the principles and powers of Assurance, and that its practice has been rendered more equitable and advantageous, and its attractions placed in a fairer light towards the public; and that men, thinking men, by the very failing of those springs from which they expected to draw a provision for themselves and their families, have been rendered more accessible to considerations of a wise and prudent forethought, and by this accumulation of causes have been led to recognize and act upon a moral duty, which they owe to society, of providing immediately and securely for the comfort of their families. We hold, that if Assurance had remained what it has too long been, merely a commercial speculation for the benefit of the capitalists engaged in it, that these conditions would not have existed, and that 1848 would, if it had not witnessed a great decrease in Assurance, at least have furnished no evidence of its extension; and we are encouraged to hope that men's eyes being once opened, a return of commercial prosperity, an extension of the means of the assuring classes will lead to a great and permanent extension of Assurance itself, that all, both masters and employed, will provide for their families, to the utmost extent of their means, and that the business of Assurance offices will be as unfailing a test of prosperity, as the returns of the national revenue. While the new offices may find in all this abundant matter for self-gratulation, we cannot sympathize with the happiness of their seniors, that they have maintained their position. They arrogate to themselves the superiority of age. Do they not know that *per se* age is a disadvantage? Are they not aware that all things have at their birth the seeds of decay? That youth is more vigorous than age, which but barely compensates for its loss of freshness and primeval strength by greater knowledge? Are they not aware that the most valuable attribute of age is experience, and that when Time does not bring that, it takes away all? And if they know this, if they have acquired knowledge and experience, do not those qualities teach them, that not to gain, when all around are gaining, is to lose? That to stay behind, when all others are advancing, is relatively to fall back? If not, then their time has been sadly misused. They may depend upon it, that those benefits which have attracted men in

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distress will rivet them in prosperity; and that unless they put themselves upon the same footing as those whose efforts have brought about the present movement, the future has no hope in store for them. They may for a time hold their ground, but the fresh blood which should invigorate them will flow into other bodies, and year by year, as their present members die off, they will wither and shrivel, till at length they shall become no better than dead branches which cumber the ground, The fact is, and practical men should at once recognize it, that like steam, electricity, and other great powers, Assurance is yet but in its infancy, all its laws are not yet known, a portion only of its capabilities are developed. it is still susceptible of further improvements, and those who are ever ready to take advantage of every beneficial discovery must prosper, while those who cling to old usages and customs, merely because they are old, must fall in common with all who refuse to avail themselves of the improved machinery and powers which science brings to light, art sets in motion, and all the rest of the world are applying to their own advantage.

We do not wish to be harsh or unjust, but the time has come when all the truth should be told, and we will not by hiding it, shrink from our duty to both the offices and the public. The benefits of Assurance can only be made fully available by those who guide its action, being on the alert to improve every opportunity, and by their taking care that they at least keep pace with the advancing intelligence and spirit of the age.

MEDICAL FEES.

"Honesty is always the best policy." It must be self-evident to every one that the medical opinions required to be furnished by persons proposing to assure, are necessary for and conducive to the safety and well being of the offices, and it squares with true notions of honesty and justice that services should be paid for by those for whose benefit they are rendered. If policies in either Proprietary or Mutual Offices could be effected at such rates as would only just enable the institutions to meet the liabilities which fall upon them, there would be some excuse for adopting one of two courses—either raising the premiums, or declining to pay medical referees. But we need not tell those who have even the most casual acquaintance with the business of Assurance, and the generally flourishing state of the offices, that the Assurers pay enough, by way of premium, to sustain all the direct and indirect expenses of Assurance, meet all liabilities, and then leave a large margin of profit, and that therefore there is no pretext for the shabbiness of calling upon individuals to pay the charges of medical referees, or suffering the medical men, as we know they often do through unwilling-

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ness, to charge old patients for an opinion, to go unrewarded for the important services which they render to the companies. The policy, too, of adopting the just and honourable course, appears to us to be obvious. The companies must necessarily rest their safety upon the fidelity of the information they receive; and it must be to their interest to make the medical referees their agents rather than the agents of the Assurers, and to attach the profession to themselves. The power of medical men to spread the practice of Assurance from the position which they occupy in society, and the footing upon which they enter among families, must necessarily be very great, and we have no doubt that it will be exerted for the advancement of those offices which behave to them and their patients in a fair and honourable manner; and upon this point we are glad to see that the medical papers have spoken out; The *Lancet* in particular having published the following list of those offices which have determined to act justly and honestly toward the profession, by paying such of its members as are called upon to exercise their skill for the benefit of Assurance Companies.

PAYING OFFICES.

Britannia.
British Mutual.
Commercial.
English Widows' Fund.
Engineers' Masonic and Universal.
London and Provincial Joint Stock.
Royal Farmers.
Medical Invalid.
Medical and Legal.
Metropolitan Countics.
Professional.
Westminster.
Yorkshire.

INCREASE OF ASSURANCES.

In 1831 the value of real property insured was above 526,000,000*l.* In 1841 it had increased by about 30 per Cent., having then reached 682,000,000*l.*, and since that period the increase has been still more rapid.

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GENERAL MEETINGS.

Much valuable and interesting information has been furnished at the meetings of Proprietors and Members of various Companies and Societies. We give notices of such as have fallen under our observation, and leave our readers to ponder upon the greater opportunities afforded by Life Assurance, than by any other means heretofore devised, for securing domestic comfort and tranquility, promoting social happiness and well-being, encouraging prudence and forethought, cultivating the better feelings and sympathies of our nature, and preventing the future destitution or distress of families and individuals.

MEDICAL, INVALID, AND GENERAL LIFE OFFICE, *Nov.* 30, 1848.—New Insurances during the year, 508, yielding in premiums 7609*l.* 12*s.* Bonus declared; two per cent. added to participating policies. We regret to have mislaid the very circumstantial details of Mr. Neisson's most valuable report.

CITY OF LONDON LIFE ASSURANCE SOCIETY, *Jan.* 3.—The third annual meeting of shareholders was holden at the office of the institution, Royal Exchange Buildings, James Risdon Bennett, Esq., M. D., in the chair.

E. F. LEEKS, Esq., Secretary, submitted the report of the society's operations for the past year. This document showed that, during the last financial year, ending 31st October, one hundred and ninety proposals had been accepted by the Directors, assuring a total of 74,012*l.* 15*s.* 3*d.*, and producing an additional income of 2,874*l.* 3*s.* 7*d.* They had also declined to assure policies to the amount of 18,000*l.* Since the accounts had been audited, the Directors had the gratification to announce that they had further accepted twenty additional proposals, assuring 7,996*l.*; thus making the gross annual income 6,224*l.* 13*s.* 5*d.*, and showing, on comparison, the increase of income this year to have exceeded last year's increase by the sum of 440*l.* Proposals had also been accepted, but were not completed, for assuring an aggregate of 4,550*l.*, at premiums amounting to 128*l.* 19*s.* 5*d.* per annum, and these applications are now under the consideration of the Directors, as are also ten other proposals for assuring a total of 2,250*l.* The report further stated, that during the three financial years, ending in October last, no death had occurred among the assured, but that, after the close of the last year, a claim had arisen upon the funds of the society to the extent of 500*l.*, by reason of the death of one of the Directors (George Bulwer, Esq.)

After the usual routine business, F. A. Dunford, Esq,, Lieut. Colonel Rowland, Royal Artilery, W. Simpson, Esq., and F. Watts, Fsq., F.S.A., Directors, who retired by rotation, were re-appointed without a dissentient voice; and H. J. Cameron, Esq., Provost of Dingwall, J. J. Chalk, Esq., and H. W. West, Esq., of the Northern Circuit, were also unanimously re-elected Auditors for the ensuing year.

J. BACHE, Esq., proposed a vote of thanks to the Directors.

EDWARD BREWSTER, Esq., proposed that the best thanks of this society are due to E. F. Leeks, Esq., the indefatigable Secretary.

E. F. LEEKS, Esq., responded to this vote.

DAVID JONES, Esq., Actuary of the Universal Life Assurance Company, proposed the thanks of the meeting to G. S. Farrance, Esq., the Actuary of the society.

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G. J. FARRANCE, Esq., responded to this vote.

A vote of thanks, moved by the very Rev. the DEAN OF HEREFORD, and seconded by the Rev. CHARLTON LANE, Vicar of Kennington, was then unanimously awarded to the Chairman, who responded, in a very feeling address; at the conclusion of which the court was declared dissolved.

SOVEREIGN LIFE ASSURANCE COMPANY, *Jan.* 3.—The third annual general meeting of the proprietors of the Sovereign Life Assurance Company took place at the Thatched House Tavern. Lord Arthur Lennox in the chair.

Report:—"The number of proposals made to the board during the past year, have been one hundred and ninety-one, in respect of which one hundred and seven policies have been granted, covering assurances to the amount of 53,700*l.*, and yielding, with renewal premiums, an annual income of 3,501*l.* 4*s.* 5*d.*

"The proprietors are aware that many of the policies effected in the Sovereign are issued in connection with loans. During the crisis which prevailed in the commercial world, towards the close of 1847 and the beginning of the past year, the Directors thought it prudent to suspend almost entirely all operations arising from that department of business.

"It having been thought desirable to ascertain the exact position of the company's affairs, and the value of its assets and liabilities, from the commencement up to the close of the year ending the 9th October last, the Directors took the opinion of Mr. Arthur Morgan, the Actuary of the Equitable Assurance Office, for that purpose.

"The Directors have recently felt themselves at liberty to resume, to some extent, what so far has proved a safe and most valuable source of profit, and the result has been, that in the interval between the 9th of October and the present time, sixty-seven proposals have been submitted to the Directors, out of which they have accepted forty-seven, and already granted thirty-five policies, the others not having yet been taken up.

"Two deaths only have occurred amongst the assured between the 9th of January, 1846, when the company commenced business, and the 9th of October last, in respect of which claims, amounting to the sum of 900*l.*, have arisen, and which sum is included and allowed for in Mr. Morgan's valuation. On the other hand, an annuity granted by the company, for which a consideration of 400*l.* was received, has fallen in by the decease of the annuitant.

"In compliance with the unanimous resolution of the proprietors at the last general meeting, the Directors have declared all shares forfeited on which the call remained unpaid.

"The Directors recommend that a dividend out of the interest arising from the subscribed capital of the company, shall be declared after the rate of 4*l.* per cent. for the past year.

"The Directors and Auditors retiring in rotation, offer themselves for re-election."

The report was, after some discussion, unanimously adopted. Several resolutions were unanimously passed, comprising the re-election of Directors and Auditors, and expressive of entire confidence in their management.

Thanks were then voted to the Chairman and officers of the company, and the meeting terminated.

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NATIONAL MERCANTILE ASSURANCE SOCIETIES.—The annual dinner of the members and friends of these very improved and successful Life and Fire Assurance Societies took place on the 6th January, at the London Tavern. The annual meeting was held at the office of the society, in the Poultry, in the early part of the day, Robert Wilcoxon, Esq., in the chair.

PROVIDENT CLERKS' MUTUAL LIFE ASSURANCE ASSOCIATION.—The eighth annual General Meeting, was held on the 15th January, at the London Tavern, Bishopgate-street. Mr. Richard Henry Jones, the Chairman of the Board of Directors, presided.

The CHAIRMAN congratulated the members on the prosperous state of the association, notwithstanding the vast amount of sickness that had prevailed. He then read the report, which stated that notwithstanding the great commercial depression which had retarded its progress during the year, the association had considerably increased its members. Five hundred and twenty-five proposals had been made, amounting to 111,460*l.*; of which four hundred and nine had been accepted, sixty-six declined, fifty withdrawn and waiting. Four hundred and thirty-four policies, representing 85,110*l.*, had been issued during the year. The claims continued below the average rates, only eleven deaths having occurred during the year, being claims to the extent of 2,150*l.* The annual premiums has been increased by 2,355*l.*, which, with the interest on stock, amounted to about 8,900*l.* During the past year, the board had purchased 4,500*l.* three and a quarter per cent. stock, making the total in the names of the Trustees 15,000*l.* The report then alluded to the first quinquennial division of profits which took place during the year, and which gave a reduction equivalent to 33 per cent. on the premiums payable for the next five years. At the last annual meeting, the Board called attention to the favourable results produced by deputations to the provinces, to make known the advantages of the association, and during the past year the same plan had been pursued. The report alluded to four of the Board retiring, viz., Mr. S. Jepps, Mr. R. H. Jones, Mr. S. Notley, and Mr. R. Price, by rotation, but being eligible, offered themselves for re-election; and that a vacancy having occurred through the retirement of Mr. J. J. Iselin, Mr. J. Dankaerts, offers himself for election. The Chairman wished particularly to call attention to the nomination clause. During the past year, many of the families of deceased members had suffered great expense on account of the deceased having neglected to nominate. The process saved so much trouble and expense, that it was extraordinary any one should omit it. In case of death, the party nominated received the amount of the policy without expense; but if neglected, the relatives of the deceased member had to undergo all the ceremony incidental to proving a will in the Prerogative Court.

Mr. HONEY proposed the thanks of the meeting to the Board of Management, and that the sum of 400*l.* be awarded them for their valuable services during the year.

Mr. MOLLETT seconded the motion, which was carried unanimously.

The CHAIRMAN expressed his thanks and that of the managers.

Mr. J. W. WELCH moved, "That Mr. R. H. Jones be re-elected manager of the association," carried unanimously.

Mr. S. Jepps, Mr. S. Notley, and Mr. Richard Price, were also re-elected managers of the association. Mr. J. Dankaerts, chief clerk in the house of Messrs. Anthony Gibbs and Sons, was also elected.

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Mr. SAWTELL moved the warmest thanks of the meeting to the medical officers, the provincial medical referees, agents, and local committees; Wm. Ratray, Esq., consulting actuary; and Messrs. Lawford, the honorary solicitors, for their valuable services.

ALFRED SMEE, Esq., F.R.S., returned thanks.

Mr. RATRAY briefly returned thanks.

Mr. ISELIN moved a vote of thanks to the Chairman and Deputy Chairman. Mr. Coleman seconded the motion.

The CHAIRMAN returned thanks, saying it was to him the greatest satisfaction to see that his exertions met with the approbation of the members of the institution. It might not be inopportune to state that they had completed in this year ten policies for 2,800*l.*, and one deferred annuity.

The meeting was then dissolved, and another was held for the purpose of taking into consideration the alteration of the thirty-second rule, which provided that no person should participate in the profits unless he had been a subscriber for five years.

The CHAIRMAN said that at their last meeting, suggestions had been made for the alteration of the thirty-second rule, and it was stated that the Board would give the suggestion their best attention. He had now to propose that the words in rule thirty-second, "as have been assured five years," be altered to, "as have been assured three years."

Mr. W. S. D. PATEMAN supported the motion.

The resolution was put and carried, and the meeting then broke up.

GENERAL HAIL STORM INSURANCE SOCIETY.—The fifth annual meeting was held on the 16th of January at the office, Bethel-street, Norwich; Samuel Bignold, Esq., in the chair. The report represented the affairs of the society to be in a very satisfactory state. Attention had been drawn to the practicability of adopting a lower scale of premiums, but notwithstanding that the price of corn must be the guide, and there was a prospect of low prices, the Directors did not consider that they could adopt a lower rate than the present (a farthing a bushel) with safety. About three thousand persons, occupying a quarter of a million of acres of land, had at various times insured, and the numerous claims had been settled without litigation.

NORWICH UNION FIRE INSURANCE OFFICE.—The annual general meeting of proprietors, was held at the office, Surrey-street, Norwich, on the 17th January. Anthony Hudson, Esq., President, congratulated the proprietors on a most favourable report. The President went into details, showing that while the annual premiums stood at 93,000*l.*, the actual loss for the year had been under 37,000*l.*, and the directors had felt justified in appropriating 28,000*l.* between the proprietors and insurers, in the proportion of two-fifths, to the former, and three-fifths to the latter. One half of the proprietors' share would be added to the reserved fund, and the other half was applicable to dividend, and this, with the interest on the proprietors' capital, would give 3*l.* 15*s.* per share, or 12*l.* 10*s.* per cent.

SAMUEL BIGNOLD, the Secretary, said the state of the society's affairs would bear the test of the most rigid investigation. First he would allude to the capital account of the proprietors. There was a sum originally raised by 2300 shares, viz., 66,000*l.*—and this, in twenty-seven years, had fructified to 151,155*l.*, and an average interest of about 7*l.* per cent. had been paid to the proprietors.

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NATIONAL PROVIDENT INSTITUTION.—A general meeting was held at the London Tavern, on the 18th January, for the purpose of considering the propriety of altering the society's third rule, and other business. Mr. Lucas (Chairman of the Directors) presided.

Mr. LOCKHART, of Dunstable, proposed that the following clause in the third rule be amended, viz.:—"That two Directors, not being trustees, or the present medical Directors, shall annually retire by lot or rotation, such Directors to be ineligible for re-election for two years." He would move that the rule be so altered as to render the retiring directors eligible for immediate re-election. The members would retain all their privileges, with this advantage, that when they had good and efficient directors, they would have the power of securing a continuance of their services.

Mr. H. Coles Brown seconded the motion; and Mr. Thomas Burr, of Rochester, supported it.

Mr. JAMES RICHARDSON moved as an amendment that the rule should be allowed to stand as it was. He thought the endeavour to change it looked like an attempt on the part of the Directors to retain their situations for life, and 120*l.* or 130*l.* a year might be no despicable matter.

Mr. BALLAM seconded the amendment.

Mr. R. GAMMAN (one of the Auditors) had come to the conclusion, for reasons he gave, that it was highly desirable to alter the rule. If they changed the old Directors, they would lose the benefits of their past experience. Great names had been recommended to be got, but great names could not devote sufficient attention to the interests of the institution; and what they wanted was working Directors, who would devote their energies to the personal supervision of the society's concerns.

Mr. SHAW was in favour of the amendment, because he thought the opening for two new Directors every year threw a popular life, and the healthful spirit of competition, into the institution.

Mr. C. ANSELL (the Actuary) did not attribute the great prosperity of the institution to the mere fact that the Directors could not be re-elected until an interval of two years had elapsed. They would find that the increase of business was mainly owing to the bonuses, which operated like tonics. The bonus in 1842 had the effect of doubling their members, and their business had similarly increased in consequence of their 1847 division. The question was a much narrower one than many persons seemed to think; it was this—the old Directors possessed knowledge which new Directors had to acquire; and the members had to consider whether they could intrust themselves with the power of electing or rejecting those who were commended by past services.

Mr. GORING did not consider the proposed alteration would cramp the power or diminish the privileges of the members; on the contrary, it would give them the option of doing what the rule debarred them from doing.

After some further discussion the question was put, when only about ten hands were held up against the alteration of the rule. The motion was accordingly declared carried, by a very large majority, by the Chairman; after which it was proposed, and unanimously resolved, that the clauses of Assurance effected by the institution should be inserted in the society's rules.

Thanks were then voted to the Chairman, and the proceedings terminated.

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London Life Association.—The half-yearly General Court was held on the 24th January, at the offices in King William-street. The chair was taken by Mr. Charles Franks. The auditor's report showed, that including a balance of 22,345*l.* 13*s.* 8*d.*, the receipts for the half year ending the 31st December last amounted to 264,372*l.* 3*s.* 1*d.* In the same period 38,999*l.* had been paid in discharge of claims on policies, 9,565*l.* 19*s.* 5*d.* had been invested in the purchase of policies, 70,541*l.* 14*s.* advanced on mortgage, in addition to 14,445*l.* upon policies of the association; whilst the remaining items of salaries, pensions, purchase of stock, income-tax, &c., left a balance in favour of the association upon the half-year of 22,867*l.* 4*s.* 6*d.* The income arising from funded property and other assets on the 31st December last was 95,767*l.* 19*s.*, and 299,519*l.* 9*s.* 3*d.* from 4,730 existing policies; total 299,287*l.* 8*s.* 3*d.* The accounts having been unanimously passed, the proceedings terminated.

English Widows' Fund and General Life Assurance Association.—The first annual general meeting took place at the office, on the 25th January, Edward Esdaile, Esq., in the chair.

The Chairman having introduced the object of the meeting, the Secretary read the report, which stated that "from the commencement of the Association to the 31st December, 1848, two hundred and eight proposals had been made, of which one hundred and sixty-eight had resulted in policies amounting to 38,682*l.* 9*s.*, and producing an annual income of 1,221*l.* 4*s.* 5*d.*, and several remained for completion. One annuity had been likewise purchased of the value of 499*l.* The Directors had declined proposals amounting to 8,199*l.* Notwithstanding the heavy mortality during the past year, the Directors had to report only one death, amounting to the small sum of 100*l.* The Directors have further to apprize the shareholders, that proposals have been received since the close of the year, amounting to 2,400*l.* The Directors had appointed a highly influential local board at Manchester, had taken measures to establish others at Nottingham and elsewhere, and had organized an efficient agency throughout England and Wales. Applications for agencies had been received from Ireland, Scotland, and Holland; but for the present the Directors had resolved to confine their operations to England and Wales. Major-General Sir George Pollock and Thomas Lawson Jenkins, Esq., resigned their seats at the board; and Augustus Frederick Bayford, Esq., LL.D., Thomas Neufville Crosse, Esq., and Frederick William Green, Esq., retired, and offered themselves for re-election. The Directors recommended, in lieu of the Director resigned, William Hamilton, Esq., and proposed Henry White, Esq., of Lincoln's Inn Fields, as auditor. In pursuance of the deed, interest at five per cent. has been calculated on the paid up capital, to the 31st December, payable to the shareholders after the 1st February."

The Report having been unanimously adopted, the Chairman said, that amongst the policies the classification of trades and professions amounted to between eighty and ninety, sixty of which had been practically debarred from the benefits of Life Assurance by existing offices.

Anthony Stevenson, Esq., expressed his thanks that the Directors had shown a determination to economise, although he believed that economy might be carried too far; referred to the classes for which the Institution was chiefly founded, and hoped that the Directors will take active steps to appeal to those classes, and suggested lecturing as a

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means. Having eulogised the balance sheet, and lauded the successful management he moved, and Mr. White seconded, that Messrs. Bayford, Crosse, and Green, the retiring Directors, be re-elected Directors, which was carried.

Moved by John Hulbert, Esq., seconded by Latymer George Crosse, Esq., and carried, that William Hamilton, Esq., be elected a Director.

Moved by William Hastings Martin Atkins, Esq., and seconded by Mr. J. Costelow, and carried, that Henry White, Esq., be elected an Auditor.

Moved by Professor Owen, seconded by Septimus Read, Esq., and carried, that the thanks of the Proprietors be presented to the President, Vice-Presidents, Chairman, and Directors.

Edward Scard, Esq., briefly acknowledged the thanks to the Directors.

Moved by Mr. Esdaile, seconded by Mr. Henderson and carried, that five guineas be presented to each of the Auditors.

Anthony Stevenson, Esq., proposed the thanks of the meeting to the Chairman, seconded by Henry Birchfield Swabey, Esq., and carried unanimously.

The Chairman having returned thanks, the meeting separated.

Institute of Actuaries.—The first regular meeting was held in the Board-room of the Guardian Assurance Company, on the 29th January. John Finlaison, Esq., President, in the chair.

Mr. Jenkin Jones, one of the Honorary Secretaries, read the minutes of the previous meeting and the by-laws, which were confirmed.

The President, in opening his inaugural discourse, said—that the members form not a club, but an efficient literary and scientific school, It was the opinion of some of the leading men in our profession, that no necessity existed for such an institution. A portion of the press also imputed to us, the arrogance of acknowledging no one fit to be esteemed an actuary but a member. We deny this absurd imputation; but without questioning the competency of those who decline to unite, we affirm that those who submit to examination, and obtain certificates of competency, shall be worthy of the confidence of their employers. But is the opinion well founded, that there is no urgent need of such a school. The three great divisions of our studies are—1st: the mathematical formula; 2nd, the experience, or observed rate of sickness, or mortality prevailing among mankind; 3rd, the practical business of a Life Assurance, a Reversionary, and a Life Annuity office. The brilliant works of Mr. Griffith Davies prove that our mathematical knowledge was not, very recently at least, all that could be wished. In the experience of the laws of sickness and mortality much remains to be done. I have before me documents of the highest interest, which have been compiled by Mr. Alexander Finlaison. These papers contain the facts relating to upwards of fifteen thousand persons of all ages and either sex, enrolled as annuitants in the Irish tontines of 1773, 1775, and 1777; in the two sets of nominees, selected by the contributors and the government, in the great English tontine of 1789; and among the nominees on whose lives annuities were granted by the commissioners for the reduction of the national debt, during the ten years subsequent to September, 1808. Up to the present hour, no such mass of facts in this elementary state, has ever been at the disposal of the profession. It is my intention, when the papers have as far as possible been perfected, and when Mr.

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Alexander Finlaison has abstracted the facts for his own use, to place them at the service of the Institute. Every member can then class and arrange the facts according to his own method; and it will be hard if the true value of annuitant life be not presently placed beyond a doubt. Men of our profession will not then hazard inaccuracy of assertion, which, boldly ventured before inexpert audiences, tends to form an erroneous public opinion. It will not then happen that persons, who may or may not have been parties to a lucky speculation, but who *cannot* be in possession of all the grounds necessary to form an exact opinion, shall be found deciding that enormous loss had been incurred in this or that quarter, by the use of this or that measure of value. On the third point, namely, the conduct of the business involved in the vast interests entrusted to our professional charges, I will merely mention an instance which shows to what momentous error a door is opened by inattention to accounts. It was my fortune, many years ago, to attend, as assured member, a general meeting at a great mutual life assurance society. I arrived late, the meeting was about to dissolve. A happy unanimity prevailed as to the prosperity of the society. I obtained a view of the balance-sheet, and at once observed an error of about 500,000*l.*! It did not take much time to show that to credit the society, as an asset, with the possession of the present value of the *full* annual premiums; when, in fact these were reduced by sixty per cent. to a very large class of the assured, was rather bad accountantship. It turned out that the Actuary had taken things as he found them on joining the society, and had pursued the system of book-keeping practised by his predecessors. Gentlemen, my remarks must now draw to a close. It is unnecessary to exhort you to contribute your efforts for the advancement of the Institute. That success and fame which we all desire for the Institute, however, will not be brought about by any ill-natured criticism of other men's works. Its permanent establishment will be effected by nobler and purer proceedings. It will be our business to extinguish the deceptive lights of false doctrine by the brighter rays of truthful and accurate observation.

Mr. Peter Hardy said—Gentlemen, all you who have listened to the admirable address of our honoured President, must have been struck at the animated picture of the evils which will be mitigated, and the mischiefs which will be averted by this Institute. Our profession will, I do not hesitate to assert, at no distant day occupy its proper position amongst the acknowledged grades of society. If, however, gentlemen, the science of life-measurement, and the subordinate studies on which that profession depends, can lay claim to no very great antiquity in point of age, they can at least claim to have engaged the attention of the most illustrious mathematicians who have adorned the past or present. Graunt, the father of vital statistics, the first who gave our common notions of a modern table of mortality; Halley, who, in his learned paper on the Breslaw Mortality, foresaw the future application of the science of life-measurement to practical purposes; De Moivre lives yet in his brilliant hypothesis, which commands the respect of modern mathematicians; Dodson, Simpson, the acute and practical Price, the laborious Maseres, and Morgan; Barrett, a name which should never be forgotten by the Actuary, laid a foundation on which a more illustrious mind erected the Columnar method. Contemporary with Barret, Baily has descended to the tomb with scientific honours. I come now to a name which should receive a tribute of respect—I mean the amiable and talented Milne,

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who, although still with us, is scarcely of us. He and our friend Gompertz stand, as it were, midway between those who have been, and those who are. I might hesitate to select from amongst you any one name for especial notice, did not the universal finger of the profession point to *one man*—Mr. Griffith Davies! the senior Actuary of any life assurance society, and, with the exception of our President, the senior member of the profession. You will all remember that, at the first meeting of the Institute, I had the honour to move a vote of thanks to Mr. Griffith Davies for kindly assistance in the formation of our institute. That meeting was indisposed to mark its gratitude to Mr. Davies by the mere evanescent record of a vote of thanks; your Vice-Presidents were therefore instructed to prepare a suitable address, to be presented to Mr. Davies. This is the testimonial which your Vice-Presidents have prepared, and it is to the happy accident of having on the first occasion moved the vote of thanks, that I owe the honour of presenting this address to Mr. Davies.

Mr. Davies, in accepting this handsome tribute of respect, was evidently labouring under strong emotion.

Several gentlemen were then balloted for, and unanimously elected as new members.

Reliance Mutual Life Assurance Society.—On the 30th January, the half-yearly meeting was held at the offices, King William-street, Henry T. Prinsep, Esq., in the chair.

The Actuary and Secretary, E. Osborne Smith, Esq., read the report, which stated that the growth of business is regular in progression, with a considerable advance in the rate of improvement, and that the business is of the best description. The number of policies taken out in the past year, as well as the amount assured, exceeds that of the preceeding, while the lapses through discontinuance of payments have been fewer. Upon the estimates of mortality, which are the basis of the Reliance tables, the probable claims for the year 1848, were 2,273*l*. Taken for the whole period since the establishment in 1841, they have been estimated at 10,266*l*., but while the claims were nil in 1848, they have only amounted in the prior years to 3,350, affording a test of care in the selection of lives. The Directors have always prepared for adverse fluctuation of the chances of life; so much so, that at the last allocation of profits, in March, 1847, they set apart the sum of 3,500*l*. to meet such probable change of fortune. Only 2,200*l*. of this sum has been claimed, and it will be a singular coincidence if, at the next allocation of profits, the amount reserved shall be found to have met all the claims of the triennial period.

The chairman referred to the fact, that not a single life had dropped, during the past year, as affording proof of the medical skill of Dr. Waterfield, its physician. Proposals to the amount of 29,000*l*. had been declined, or not proceeded with at the rates required; that notwithstanding there had been a considerable increase in new policies. He adverted to the soundness of their calculations, as evinced by the fact, that though a liberal bonus was allocated at the first period for distribution, if the society were now desirous of reassuring the holders of their policies at their present ages, the same might be done, leaving a profit of 10,000*l*. The Chairman concluded by exhorting every member to use his utmost exertions to bring as much business as possible to the office. The customary acknowledgments of services were rendered, and warmly responded to.

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THE STANDARD LIFE ASSURANCE COMPANY.—The twenty-third annual general meeting of this company was held on the 15th of February, at their office, 3, George-street, Edinburgh, William Wood, Esq., Surgeon, in the chair.

The number of new policies for Life Assurance issued by the company from the 15th of November, 1847, to the 15th of November, 1848, was five hundred and seventy-one. The sums assured during the same period contained in these policies amounted to 395,864*l.* 12*s.* 5*d.* The number of applications for policies made to the company, and from which the above transactions were selected, was seven hundred and thirty-six, containing proposals for assurance to the extent of 519,329*l.* 13*s.* 5*d.* The meeting expressed entire satisfaction with the report and statements.

COMMERCIAL AND GENERAL LIFE ASSURANCE ASSOCIATION, No. 112, Cheapside.—At the annual general meeting of the shareholders, held on the 15th January, H. G. Ward, Esq., M. P., in the chair, the Directors' report was read, and received with much satisfaction, showing an increase amounting to twenty per cent. upon the business effected during the past year. A dividend at the rate of six per cent. per annum upon the paid-up capital was declared. The officers for the ensuing year were elected; and after passing a unanimous vote of thanks to the Chairman and Directors, for their continued exertions in promoting the prosperity of the association, the meeting adjourned.

LAW LIFE ASSURANCE SOCIETY.—A general meeting of the proprietors of this society was held in the second week of February, at the offices in Fleet-street, Mr. Robinson, Queen's Coroner, in the chair. The Secretary read the report, which stated that the receipts for the past year amounted to 392,121*l.* 9*s.* 7*d.*, which included new premiums, 17,670*l.* 14*s.* 3*d.*; renewal premiums, 294,191*l.* 19*s.* 8*d.*; and profit and loss, 80,328*l.* 15*s.* 8*d.* The expenditure for the same period amounted to 235,972*l.* 17*s.* 9*d.*, including claims on deaths, to the amount of 160,333*l.*; bonuses, 44,456*l.*; surrenders, 94,525*l.* 16*s.* 2*d.*; charges for management, including law charges, 6,662*l.* 1*s.* 7*d.* The balance for the year was 156,217*l.* 11*s.* 10*d.*, which, added to the balance up to the end of the year 1847, made the total amount of the society's property 3,265,138*l.* 13*s.* 9*d.*

In answer to the question of a member, the Chairman stated that the total number of policies issued during the past year amounted to four hundred and seven, which was an increase of forty over the year 1847.

Mr. Beddome proposed a motion that the qualification for the office of Director should consist in holding fifty shares of the society, and assurance policies to the extent of 5,000*l.*

In reply to questions, the Chairman stated that of the entire number of shareholders, only thirty-nine held fifty shares, and only five held assurances on their own lives to the amount of 5,000*l.* Of these five, three were officers of the society, and another was disqualified by residence in the country, so that there would only remain one person in the proprietary who would be qualified to fill the office of Director under Mr. Beddome's proposition. After some conversation, the proposition was negatived. The following resolution was then adopted—"That, notwithstanding anything contained in this society's deed of settlement, it shall be lawful for the Directors, on request of any person entitled to a bonus or addition already made, or hereafter to be made, upon any policy effected with this society, to apply such bonus or addition, or any

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part thereof, in reduction or extinction of the future premium on such policy, the calculations being made upon the same principle as adopted by the society in cases of ordinary surrenders."

The report was adopted, and a vote of thanks given to the Chairman.

EQUITY AND LAW LIFE ASSURANCE SOCIETY.—The Annual General Meeting was held at the offices, 26, Lincoln's Inn-fields, on the 22d February. Francis Newman Rogers, Esq., Q.C., in the chair.

The Directors might have made a greater show, and, by splitting their policies, have exhibited a larger number, in proportion to the amount insured; they might have added four, for four of the one hundred and forty-six proposals made within the year had been since completed—but they would not depart from the literal fact. They might do a great deal that they had not done: they might invite all comers, and by facility of acceptance, acquire the character of an "easy-going office." They might then present flaming reports for two or three years, and in two or three years more might have the house tumbling about their ears—but they pursued a different course. Their medical officers were cautious, and they felt bound to act upon their advice. They consequently declined many proposals, and thus deterred many from coming at all.

Since they met the Proprietors last year, the Directors had been enabled to enlist eight gentlemen of the highest professional character at the now great city of Manchester, as members of a Local Board, who spoke with confidence of being able to establish a good business there; as it was but an experiment, the Directors had not thought it right to burden the funds of the Society with any additional charge, but had agreed to furnish, to the extent of 200*l.* per annum, the means of carrying on this Local Board.

Report.—"During the year, the Directors received and considered one hundred and forty-six proposals for Assurance, of which one hundred and seventeen, for 117,180*l.* 17*s.* at annual premiums amounting to 3,118*l.* 2*s.* 3*d.*, were completed.

"The number of policies existing on 31st December, 1848, was four hundred and thirty-five, for 42,679*l.* 4*s.* 1*d.*, at annual premiums amounting to 12,373*l.* 5*s.* 11*d.*

"The Directors have continued, in all cases of risk exceeding 3,000*l.*, to re-assure in some other office of well-ascertained stability, to such an extent as to reduce the risk to that amount.

"The excess of interest received on investments, beyond the amount of that paid to Proprietors, which in the first three years amounted to 1,569*l.* 12*s.* 11*d.*, was in the last year alone 1,391*l.* 1*s.* 10*d.*; showing, notwithstanding the payment of interest at three per cent. per annum on the deposits on shares, an increasing fund from this source.

"Although the Society has met with losses amounting to 1,800*l.* by the death, during the year, of two of the assured, the Directors feel it to be a subject of congratulation that, with the exception hereafter referred to, this is the whole amount claimed in respect of losses by death during the four years of the Society's existence.

"It may be observed that in one of these cases, death happened by an accident; and in the other, under circumstances showing no want of caution in accepting the risk.

"As respects the claim before referred to, it arose out of two policies, amounting together to 900*l.* on the life of a person resident in Ireland, which the Directors thought themselves bound to resist: actions were brought, but the plaintiff, after the commencement of the assizes, with-

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drew notice of trial, and no further proceedings can now be taken without the payment by the plaintiff of costs to a considerable amount."

A vote of thanks to Mr. Rogers, for his able conduct in the chair, having been unanimously passed, the meeting separated.

TEMPERANCE AND GENERAL PROVIDENT INSTITUTION.—A meeting of members and friends of this institution was held in London, on the 23rd of February. Tea was provided for the occasion, of which about two hundred and fifty ladies and gentlemen partook. The Rev. W. R. Baker in the chair. The secretary (Theodore Compton, Esq.,) communicated some very interesting particulars relative to the advantages of Life Assurance, and introduced a list of statistics, by which it appeared that the rate of mortality in this office had been less than one half that of other offices. In one of the most successful Life Offices, it appeared that the deaths in eight years had been four per cent., while in the "Temperance Provident Institution" it had been less than two per cent. Some interesting statements were also made of the mortality among the different classes. In the class of clerks, the usual rate of mortality was about two per cent. per annum. In the "Temperance Provident Institution," during the last eight years, out of one hundred and thirty-six clerks assured, the only death was that of a person aged seventy-four years. In the class of tailors, an occupation not generally considered healthy, out of one hundred and forty-eight persons assured, not a single death has occurred in eight years. Several valuable suggestions were made by various speakers, and the greatest harmony and good feeling pervaded the meeting.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.—The Annual Meeting of this Company was held at Radley's Hotel, Feb. 27, 1849. John Gover, Esq., in the chair.

Second Annual Report.—"The Directors have the pleasure to inform the members that the following policies have been executed during the last year:—General Life Assurances, four hundred and four policies, 63,137*l.*; Investment Assurances, four hundred and eighty-four policies, 34,227*l.*; total, eight hundred and eighty-eight policies, 97,364*l.* The average number of policies executed monthly, during the fourteen months which elapsed from the commencement of the Company's operations up to the last annual meeting, was forty-two. During the last twelve months, the monthly average of policies executed has been seventy-four, showing an increase both gratifying and encouraging to the future prospects of the Company. In addition to these policies, two hundred and seventy-one proposals for Life Assurance have been received, some of which are in process of completion, and others have been declined, for various causes, the Directors, while desirous to extend the business of the Company, being still more solicitous that such extension should be perfectly safe. The whole number of policies executed during the twenty-six months of the Company's operations, has been—General Life Assurance, seven hundred and thirty-seven policies, 121,780*l.*; Investment Assurance, seven hundred and forty-four policies, 50,937*l.*; total, one thousand four hundred and eighty-one policies, 172,717*l.* One death has occurred during the last year, making a claim on the Company's funds to the extent of 100*l.* The increasing income of the Company has enabled the Directors to pay off nearly one half the sum advanced at the commencement of the Company, to aid its establishment. An arrangement has been made with the Directors of the British Empire Mutual Fire Assurance Society, for dividing the rent

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and office charges between the two Institutions, by which the expenses of carrying on the business of this Company will be materially diminished."

J. BLACKET, Esq., moved a vote of thanks to the Chairman and Board of Directors. SAMUEL WATSON, Esq., seconded the resolution, which was carried unanimously, and the meeting then separated.

CLERICAL, MEDICAL, AND GENERAL, *March* 1.—General meeting, Dr. Joseph Moore in the chair. The report was highly satisfactory to the meeting, which was very numerous. The number of policies had greatly increased during the year. The amount of claims exceeded 60,000*l.* The sum lent to first-rate railway companies was 30,000*l.*

There were many valuable remarks made, which we regret have not been furnished.

STAR LIFE ASSURANCE OFFICE, *March* 5.—The annual general meeting of this society, being its first quinquennial meeting, was held at the London Tavern. The attendance of members was most numerous, Charles Harwood, Esq., in the chair.

Mr. Hillman proceeded to lay before the assembly the fifth annual report. The business done in the year 1848, has exceeded that of the year preceding. The Directors, in the year 1848, received five hundred and fifty-two applications for policies, for the sum of 174,865*l.*, and granted four hundred and five policies for the sum of 128,795*l.*, whilst the applications in 1847 were five hundred and seven, for the sum of 162,541*l.*, and the sums insured on four hundred and nine policies issued, 122,911*l.*

Annual income—1843—4, 6509*l.* 4*s.* 1*d.*; 1845, 10,871*l.* 14*s.* 1*d.*; 1846, 14,127*l.* 3*s.* 8*d.*; 1847, 17,344*l.* 7*s.* 7*d.*; 1848, 19,492*l.* 2*s.* 2*d.*

The Directors have received two thousand seven hundred and twenty-five proposals for insurance, two thousand two hundred and four of which resulted in policies; five hundred and twenty-one of those submitted having either been declined by the board as ineligible for admission on the society's books, or have been refused, or neglected by the applicants finally to be carried out.

The total amount of Assurance granted was 690,477*l.*, upon which new premiums, amounting to 22,506*l.* 15*s.* 11*d.*, were payable.

THE ENGINEERS, MASONIC, AND UNIVERSAL MUTUAL LIFE ASSURANCE SOCIETY.—The first annual meeting of this society, which is established on the purest principles of mutual assurance, was held yesterday at the chief office of the society, No. 345, Strand. The meeting was well attended, and the chair was taken at two o'clock by Mr. W. F. Dobson, chairman of the board of directors. By the report, which was read by Mr. Frederic Lawrance, actuary and secretary to the society, it appeared, that in the interval from the 7th of June, 1848 (the date of the society's certificate of complete registration), to the close of the year, 253 proposals for assurance, to the amount of 81,330*l.*, were submitted to the board; 28 of which, for an amount of 11,000*l.*, were declined, while 208 policies, securing the sum of 64,580*l.*, were completed, the annual premiums derivable from which were 2,066*l.* 3*s.* 7*d.* For the last two months of the present year the business of the office proportionately far exceeded that of the previous half-year, inasmuch as 144 additional proposals, for the amount of 33,140*l.*, have been received, and 108 already completed, making the number of policies existing with the society 316, for an amount of 93,380*l.*, and the annual income from premiums 3,013*l.* 3*s.* 6*d.* The report further stated, that no claim had arisen from death amongst the policy holders; and concluded by

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exhorting the members to mutual co-operation in the extension of those principles which have secured to the society so large an amount of public support. The question that the report be received by the members was then put by the chairman, and, having been duly seconded, was carried unanimously. The auditors' report was also received, expressing their high opinion of the satisfactory state of the accounts and of the excellent way in which the books were kept. Votes of thanks to the chairman, directors, auditors, and actuary were then proposed, and carried unanimously; and the meeting broke up, having been characterized, from first to last, by the most perfect harmony between the directors and the members at large. At five o'clock the directors again met the members at the Freemasons' Tavern, where an excellent dinner was provided by Mr. Bacon. The conviviality of the evening was kept up till a late hour; and after the usual loyal toasts, followed by some good speaking from Mr. Dobson, Dr. Crucefix, and other gentlemen, the party, which amounted to upwards of fifty, separated, mutually well pleased with the proceedings of the day.—*Times, March* 7, 1849.

Extract from Report.—"The Directors have only to request the continued co-operation of the members in diffusing the knowledge of the society, that the following problem may receive a satisfactory solution for their next annual report. If an association of *twenty* persons, acting zealously upon the purest principles of Life Assurance, and promulgating widely its inestimable benefits, have obtained, in less than seven months, so large an accession to their numbers, what amount of business can be produced by the combined exertions of more than *three hundred* members?"

Merchant's and Tradesman's Mutual Life Assurance Society, *March* 14.—The first annual meeting of this society was held at the offices, Chatham-place, Blackfriars, John Macgregor, Esq.. M. P., in the chair. From the report, it appeared that the amount assured by the society up to January 31, 1849, is 61,030*l.*; number of policies issued, one hundred and eighty-three; and the amount of premiums received is 1,878*l.* 19*s.* 5*d.* Since January 31, fifty-six proposals have been passed, amounting to 16,000*l.*, the premiums on which are 480*l.* 2*s.* 4*d.*; and there are before the board twenty-six proposals for 7,500*l.*, the premiums on which are 205*l.* 2*s.* 8*d.*, making total number of policies two hundred and sixty-five; amount assured 84,530*l.*; annual income 2,564*l.* 4*s.* 6*d.* The report also stated that the Directors had received no remuneration for past services, that little has been expended in advertising, but that they have chiefly depended on their own exertions, and those of the agents and others connected with the society. From the position of the society, no further call is thought necessary; but a guarantee fund is available to any extent required.

THE BRITISH BANK.

Some correspondents have called our attention to the peculiar features attending a proposed novelty in commercial enterprise—a novelty, at least, to London, although the system has worked well in Scotland.

It is observed that every department of banking business, if conducted on the Scotch system, would succeed in the metropolis; and this opinion has been supported by a portion of the public press, more especially by the "Morning Herald" in the city article of the 24th February, which

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especially notices that there is a class of securities not usually taken by London bankers, to which this bank will direct attention. Notwithstanding that the joint stock banks have supplied desiderata long wanting, yet there is doubtless an enormous amount of capital locked up in various ways, and which is not even marketable as securities. This prevents many highly respectable firms from profiting by advances in aid of spirit and enterprise, and which capital would become available by a banking account on the Scotch system. To the industrious tradesman of limited capital, the proposed plan of cash credit accounts upon unexceptionable security, presents so obvious an advantage, that it may not be hazarding too much to say, that if the system be carried out, we may anticipate that the forcing of sales, and the fraudulent transfer of small stocks into the hands of grasping monopolists, will altogether cease. There are other manifest improvements offered in the prospectus, which details a very rational statement of the result of the operation in Scotland; and the declaration that if the bank be not incorporated, the deposits will be returned in FULL to the subscribers, will not be without its effect on public confidence. It looks well.

LITERARY NOTICES.

The Symbol of Glory.

The prospectus of the crowning labour of the Rev. Bro. Dr. Oliver is now in circulation; it shadows forth in the meaning of truth the advent of a magnificent combination, and is, we believe, intended to be, in the author's view of the subject, the very cape-stone of exemplification of the practice of Masonry, with the great theory of the future. Dr. Oliver's quotation from Walter Scott is telling—"Old men may be permitted to speak long, because in the common course of nature, they cannot have long to speak."

The Golden Remains.

The fourth volume of this extraordinary compilation from the works of masonic worthies is now in the press; and on its completion, which will be very shortly announced (according to the advertisement), the fifth volume, which is considerably advanced, will be immediately put into the printer's hands.

The Circular of the Grand Lodge of England. Edited by the Right Hon. the Earl of Zetland. Published by W. H. White.

"Honour to whom honour is due," is admitted to be but fair, and as the Earl of Zetland acknowledges himself to be the responsible editor of the "Circular," he is entitled to all the merit thereof, no one ought to share with him the slightest portion, not even Bro. Denison, the Grand Reporter, because when he delivers in his report, the matter is settled, as far as he is concerned it is in *un fait accompli.*

The next point is to condense, suppress, and dovetail, within a sheet of *foolscap,* the transactions of the Grand Lodge of England for a period of three months. This to many may seem easy; but that it is not easy is proved by the evidence of labour, toil, reflection, consideration, and study, that is so clearly brought into view. It can then scarcely be wondered

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at, that the transactions of December 6, 1848, were actually published on the 4th March, 1849, by the most worshipful editor, *risum teneatis!* But seriously speaking, is it honourable, creditable, manly, to say nothing as to its being masonic, that in the case of a brother, who for three quarterly meetings of the Grand Lodge has been needlessly foisted on public attention, the *bane* has been published, the *antidote* suppressed. Shame—we have no other term to express our regret. A correspondent writes thus—"I find the report of the Quarterly Communication of December was published three days before the March meeting, and I have had a look at it, but it is neither full, fair, nor impartial, neither is it in reality a report at all, beyond its being a sort of check or voucher of the correctness of your report—what then is the use of it?"

Proceedings of Provincial Grand Lodges.

Montreal, Canada.—This youthful scion of masonic record takes a foremost rank; it is an evidence of great zeal and industry; the report is clear and straightforward.

West Yorkshire.—The by-laws of the Provincial Grand Lodge are before us. The master-mind of the Deputy Grand Master is perceptible throughout; they are signed by the P. G. M., and approved by the Grand Master.

Warwickshire.—This province has also promulgated its code of by-laws; among much that is excellent, we cannot refrain from extracting the following:—"This Provincial Grand Lodge shall annually contribute, and the Treasurer shall pay to the masonic charities, from the lodge funds, as follows, namely, to the Girls' School, Boys' School, Asylum for Aged and Decayed Freemasons, Benevolent Annuity Fund, and to the Benevolent Association for Warwickshire, Staffordshire, Shropshire, Leicestershire, and Worcestershire, two guineas each: and the privileges appertaining to these contributions shall be exercised by the R. W. Prov. Grand Master."

How prayerfully do we say to all, "go thou and do likewise." There are eight hundred and forty lodges, and three hundred arch chapters, under the constitution of England, say that each gave only one guinea to the four charities, the amount would for each be 1140 guineas, making a total of 4560 guineas! Would this be felt?—try it, and if even it be felt, contrast the burden with the blessing it carries!

The Bible our greatest Treasure. A Sermon by the Rev. John Travers Robinson, *M. A.* R. Spencer.

The title is too truthful to admit of hesitation, and the text from whence the argument is drawn—"The law of thy mouth is better unto me than thousands of gold and silver"—is a moral direction to "search the Scriptures." The reverend author, we are delighted to hope, has in a great measure departed from a course of preaching somewhat startling to those whose fears more than their judgment might be influenced by a stern construction of the laws of a merciful God. In the present discourse he argues with temperance, and developes his points with a conscientious regard to the spiritual objects of the christian doctrine.

Digest of Evidence on Agricultural Customs in respect to Tenant-right. By William Shaw and Henry Corbet. Ridgway.

This volume of evidence before the Committee of the House of

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Commons appointed to enquire into the Agricultural Customs of England and Wales in respect to Tenant-right, appears most opportunely. It is compiled and arranged by two gentlemen of the highest reputation for agricultural knowledge. The classification of each subject is distinct and clear, and the prefatory observations to all are marked by the soundest discretion. There is an avoidance of any tendency to press the tenant's right against the landlord's interest, while the obvious spirit of cultivating mutual prosperity is most truthfully pourtrayed. The farmer of the present age is a man of practical and scientific views; for agriculture is a science, and has advanced slowly, it may be, but surely; and chemistry has shed its influence over the land, and given such hostages of fertility, that to disregard its wondrous power is almost to doubt the effects of a natural agency. But can the farmer, in his position, can he prosecute his labours with advantage, when his energies are paralized by a want of confidence? Again, as to the landowner, it would seem that if the custom that has for upwards of twenty years existed in Lincolnshire, of adopting the tenant-right in the agreements, were followed by all landowners, the problem would be solved, and the advantage would be general, for that county is highly cultivated, and the tenants prosperous and contented; the evidence on these points is conclusive. There may arise some misapprehension as to the tenant-right of England and that of Ireland; but such misapprehension is dispelled by the fact, that the English farmer by tenant-right would have no permanent interest in the land; he would merely look to the fair value of what he may have actually expended on the land. Tenant-right, then, would save him from ruin in the event of sudden termination of tenancy. Tenant-right to the English farmer has reference simply to acts of husbandry, and to none other. What say the committee themselves *—"That the improvements above-mentioned, which are very generally required throughout the country, in order to develop the full powers of the soil, are greatly promoted by this system of compensation, and therefore it is highly important that all difficulties should be removed which stand in the way of its extension, by the voluntary act of landlord and tenants."

As the law of entail interfered with the expansive view of the committee, they made very important suggestions on this subject,† and even went so far as to recommend that an act of parliament should pass, to give such powers in all cases where the vested interest was limited in extent.

To the agriculturist this digest is a boon of no common value, he will read the evidence of practical men from the breadth and length of the land, and given before a committee of the House of Commons, selected for their practical knowledge of the duties of the trust; and in the digest itself the agriculturist will perceive the careful attention bestowed upon this engrosing subject by gentlemen of high standing, the one well known as the editor of the "Mark Lane Express," and the "Farmer's Magazine," the other as the secretary of the London Farmers' Club, and author of the "Prize Essay on Tenant-right." Their names are a guarantee for the integrity of the evidence as taken, and their estimation among their "fellows" is no less so for their sound moral views in promulgating their own observations.

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* *Vide* page 57. † *Vide* page 165.

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The Diamond Rock, and other Poems. By Henry H. Breen. Pickering.

The inhabitants of St. Lucia, the scenery, and local interest of which island are pourtrayed with fervid emotion, must feel a grateful pleasure in perusing this little volume, the author of which creates images of excelling fancy, and

> "Turns them into shapes, and gives to airy nothing
> A local habitation and a name."

There are many touching descriptions, delivered in poesy, and which lead us to imagine that Mr. Breen has embued them with circumstances and feelings from his own experience. The concluding stanza to the "Island Home," is sweetly pathetic—may the hour be far distant when there may be heard—

> "Anthems of gloom,
> O'er the grave of thy bard,
> In her loved island home!"

Bring, oh bring the feeling Soul. A Song by T. C. W. The music by Osmond G. Phipps. D'Almaine and Co.

The Prov. Grand Organist for Kent has embodied some sweet words with the soul-breathing strains of his minstrelsy. Although the occasion for which the song was written and the music composed, was not otherwise masonic than as connected with a charitable object (the Margate and Ramsgate Philanthropic Institution), we gladly take the opportunity of recording our unqualified praise both of the poetry and the musical composition.

TO CORRESPONDENTS.

☞ The Public, and especially our Advertizing Friends, are cautioned against the man named GREEN.

We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of Popular Events in English Freemasonry, to be favoured by any Masonic Papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore — Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed brethren, he will consider it a lasting obligation if brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course will be returned, if requested.

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THE Address of Major-General Cooke, *L L. D.*, is "Mansion House, Albany, New York, U. S. A."

R. M.—Thanks for the paper.

E. G. W.—Prosper the work of charity!

A WIDOW should apply to the S. G. W. of all England, who if he may not *sympathise*, may possibly be inclined to look *sharp* after her case.

R. G.—Thanks for a very complimentary allusion.

J. R. S.—Remember!

A PROV. GRAND OFFICER (Ireland) should give name and address.

B.—The Communication is creditable to the heart and head—why then does the writer shrink from giving name and address? If he lacks confidence, why should we incur responsibility?

BRO. GIBBS AND OTHERS.—May abundant success attend your efforts.

BRO. JOHN CLARKE.—We await the promised history with anxious interest, and purposely refrain from any partial reference to a circumstance of such masonic importance.

A MEMBER OF GRAND LODGE enquires why a motion for the return of money to General Cooke (such being new matter) should take precedence of the reading of the Reports of Benevolence, and to the total neglect of all general business.

BROTHER CAXTON'S GHOST.—Printing is costly, or we would recommend that a pamphlet be circulated containing the entire proceedings of the schism among the Anglo-Indian brethren in Bengal.

JEWISH CHRONICLE.—We are charged with no less than five piracies in our last; to deny this might expose us to an easy defeat. Suffice it to say, that we never intentionally commit injustice. Truth to say that, for several weeks, we did not receive our usual copy of the "Jewish Chronicle," during which time some kind friends sent us some extracts, which turned out to be "cuttings therefrom."

BRO. WATSON will perceive that we have availed ourselves of his excellent paper.

BRO. RETTIE.—Many thanks.

EX QUOVIS LIGNO NON FIT MERCURIUS.—The sweet words that fell from honied lips were "beastly—filthy." *Ohe jam satis!* The dog and the vomit.

A NEWPORT BROTHER.—We hope to have satisfied our correspondent.

A. R. M.—The report of the masonic ball at Manchester reached us too late.

A COSMOPOLITE MASON is right; a man may be over-zealous, and thereby injure his cause, but he should not injure other charities by improper allusions; such conduct is offensive—and we caution many—but one in particular, an active and intelligent brother—to discontinue a practice that is highly exceptionable. The Asylum does not altogether want friends that have been and continue to be among the foremost to support all the other charities,—which may sustain more loss than they will reap profit from indiscreet remarks.

A PROV. G. D.—We are not disposed to give needless publicity to unkindness. We are a commercial nation, and if a tradesman's daughter be present at a masonic ball, it is ungentlemanly as well as unmasonic for any aristocratic fool to disrespect a gentle descendant of Eve.

BRO. MERCHANT AND SEVERAL OTHERS.—We will do our best.

BRO. J. SMITH observes—"What is the use of the Grand Editor's Circular?" *Answer*—"In pertussum ingerimus dicta dolium"—Havers!

DISCIPLINE AND PRACTICE.

G. R. will perceive that we have availed ourselves of his letter.

R. H. W. on Masonic Heraldry. There can be no reasonable objection to the adoption by a lodge of proper armorial bearings; in fact the constitutions direct the use of a seal, subject to the approval of the Grand Master. The drawing sent is elegant and correct—but why does not our correspondent give name and address?

ROYAL ARCH.

E. S.—The ceremony of consecration is necessary for the opening of a chapter—unless in districts where consecration is not possible.

SUPREME GRAND COUNCIL.

V.—The emblems of the 33rd Degree can only be borne by S. G. I. G.

THE ASYLUM.

The Sod is turned—the Stone will be laid on the 24th of May. The aid of Lodge-votes and Private Subscriptions are most earnestly entreated.

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QUEEN'S COLLEGE, LONDON,

SO NAMED BY ROYAL PERMISSION,

FOR FEMALE EDUCATION, AND FOR GRANTING CERTIFICATES OF QUALIFICATION TO GOVERNESSES.

A BRANCH OF THE GOVERNESSES' BENEVOLENT INSTITUTION.

CLASSES FOR THE SESSION 1848-9.

The ladies who names follow have kindly consented to act as Ladies-visitors.

The Hon. Mrs. G. Anson.
The Duchess of Argyll.
Mrs. Booth.
Mrs. George Bosanquet.
Miss A. Daniel.
Mrs. Beckett Denison.
Mrs. George Eyre.
The Lady R. Grosvenor.
Mrs. S. C. Hall.
Mrs. Heitland.
Mrs. Lonsdale.
Mrs. Marcet.
Miss Maurice.
The Lady Romilly.
Mrs. Kay Shuttleworth.
Mrs. Stanley.
The Lady Caroline Stirling.
The Hon. Mrs. John Talbot.
Mrs. Hensley Wedgwood.
Mrs. Wyatt.

The Committee, having carefully considered the subject, have come to the conclusion, that the interests of Governesses will be best promoted by forming classes, which shall not be confined to them, but shall be open to all Ladies above the age of twelve years.

The Classes will be resumed 2d October, 1848. The Classes will be thus arranged:—

Arithmetic.—The Rev. T. A. Cock, M.A.
Drawing—Figure.—Paul A. Mulready, Esq.
——Landscape.—Henry Warren, Esq.
Elements of Vocal Music.—John Hullah, Esq.
English Grammar.—Rev. A. B. Strettel, M.A.
English Literature and Composition.—The Rev. Charles Kingsley, jun., M.A.
French.—Isidore Brasseur, Esq.
Geography.—The Rev. S. Clark, M.A.
German.—Dr. Bernays.
Harmony and Musical Composition.—W. Sterndale Bennett, Esq.
History.—Rev. C. Grenfell Nicolay, F.R.G.S.
Italian.—Dr. Beolchi.
Latin.—The Rev. S. Clark, M.A.
Natural Philosophy and Astronomy.—Rev. M. O'Brien, M.A.
Principles and Method of Teaching.—The Rev. Thomas Jackson, M.A.
Reading.—Rev. C. G. Nicolay, F.R.G.S.
Theology—The Rev. F. D. Maurice, M.A.; Rev. R. C. Trench, M.A.; Rev. M. Biggs; Rev. H. Plumptre, M.A.

ADDITIONAL LECTURES.

Botany—E. Forbes. Esq., F.R.S. F.L.S.
Chemistry—Dr. Millar.
Useful Arts—Edward Cowper, Esq.
Physical Geography and Geology—D. D. Ansted, Esq., M.A. F.R.S.

A time-table may be obtained, before the commencement of the Session, at the premises taken for the purposes of the College, 67, Harley Street; where attendance for the admission of Students will be given daily, and the Deputy-Chairman of the Committee of Education will attend on Wednesdays, between the hours of 11 and 2. Or particulars can be ascertained at the Office of the parent Society, 32, Sackville Street.

CERTIFICATES.

The Committee of Education are ready to examine any Lady in any branch of knowledge, and to grant a Certificate. The Examination is not public.

The Certificate expresses simply the opinion of the examiner as to the amount of knowledge possessed by the Lady in that branch of instruction.

It is hoped, that all Governesses will take a deep interest in this effort to elevate the character and respectability of the profession.

The College being a branch of the Governesses' Institution, Donors and Subscribers will be entitled to the full privileges of Subscribers to its other objects.

It is proposed, that Donors of 250*l.* towards the expenses of the College should be entitled for life to keep a Pupil in attendance upon the Classes.

GOVERNESSES' BENEVOLENT INSTITUTION.

Enrolled under 10 George IV. cap. 56, and 3 William IV. cap. 14, and Incorporated by Royal Charter.

UNDER THE PATRONAGE OF

Her Most Gracious Majesty. Her Majesty Queen Adelaide. H.R.H. the Prince Albert.
H.R.H. the Duke of Cambridge. | H.R.H. the Duchess of Kent.
H.R.H. the Duchess of Gloucester. | H.R.H. the Duchess of Cambridge.
H.R.H. the Hereditary Grand Duchess of Mecklenberg-Strelitz.

President.—The Earl of Harrowby.

Treasurer.—Benj. Bond Cabbel, Esq., M.P. | *Hon. Sec.*—The Rev. D. Laing, M.A. F.R.S.
Bankers.—Sir S. Scott and Co., 1, Cavendish Square; Messrs. Strahan and Co., Temple Bar.
Secretary.—Charles William Klugh, Esq., at the Office, 32, Sackville Street.

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GALL'S ANTIBILIOUS PILLS.—The most useful Family Medicine in circulation being mild in operation, and certain in its beneficial effects for those disorders arising from a vitiated state of the Bile, and morbid action of the Liver, namely, Indigestion, Los of Appetite, Sick Head-ache, Heart-burn, Flatulency, Jaundice, Habitual Costiveness Head-ache arising from Intemperance, and all the variety of Complaints produced by disordered state of the Stomach and Bowels; the disagreeable operation of an Emetic, may in most cases, be avoided, by taking them according to the directions.

GALL'S ANTIBILIOUS PILLS are prepared without Mercury, and may be take by the most delicate constitutions without restraint or confinement; they have stood the tes of the last forty years with increasing circulation.

Travellers to, and residents in the East or West Indies, will find them a valuable appen dage, being eminently adapted to repel the serious Bilious attacks to which Europeans ar subject in these climates. They are particularly recommended to correct disorders arising from excesses at the table, to restore tone to the Stomach, and to remove those complaints occasioned by irregularity of the Bowels

Sold in Boxes 13½*d. and* 2*s.* 9*d. each, by all Vendors of Medicine in the United Kingdom and in Family Boxes, at* 20*s. each,*

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AT WOODBRIDGE, SUFFOLK,

FOR THE USE OF FAMILIES AND CHARITABLE PURPOSES.

To prevent counterfeits, the public are cautioned to observe that the Names o BENJAMIN and ABRAHAM GALL, are by permission of her Majesty's Honourable Commissioners, engraved upon the Stamp surrounding each Box, without which Stamp the Medicine cannot be genuine.

The following extracts of Letters, received by the Proprietors, at various periods, prov the estimation in which this valuable Medicine is held by the Public:—

From Sir Thomas Strickland, Bart., Kendall, Westmorland, *August* 19*th*, 1824.

SIR, Your Antibilious Pills having been so much approved of by myself and many of m friends, I beg you to send me down, by the very first conveyance, one dozen Boxes.

I am, Sir, your obedient servant, THOMAS STRICKLAND.

From Mr. Thomas Wood, Dallingho, Suffolk, *December* 15*th*, 1805.

SIR, Your Antibilious Pills having been so much recommended to me as a general Laxativ Medicine, and for removing obstructions in the Stomach, &c., I was induced to make tri of them myself, and have frequently given them to my family, and poor neighbours, whe I have seen their good effects in removing Bilious attacks, and in my opinion preventi serious illness. For the good of the Public, and in justice to so excellent a Medicine, yo have my permission to make this public.

I am, Sir, yours obediently, THOMAS WOOD.

From Lieut.-Col. Kemm, 31*st Native Infantry. Calcutta,* 1*st May,* 1835.—SIR, Prior t my leaving England in July last, I was recommended to apply to you for a supply of yo Antibilious Pills, having for a long time suffered severely from a violent Bilious attack; am happy to say I have found so much benefit from them, that I request you wi prepare for me a fresh supply, and forward them to me by the very first vessel coming out.

I am, Sir, your obedient servant, W. KEMM.

IMPORTANT TO FEMALES.

There are few Mothers who do not suffer severely from that distressing complaint, sor nipples, which makes them dread giving to their offspring the nourishment designed nature, the administering of which is as beneficial to the child, as it is a source of peculi pleasure to the fond parent.

GALL'S NIPPLE LINIMENT

Is particularly recommended to Mothers, as a safe and efficacious remedy for that painf disorder, since its use will enable them in almost every case to perform their office wi impunity, and even with comparative ease and comfort. In bottles, 1*s.* 1½*d.* each.

Sold by most respectable Medicine Vendors in the Kingdom.

Observe the names of Benjamin and Abraham Gall are engraved on the Government Stam without which, they are not genuine.

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SADDLEWORTH.

LAYING THE FOUNDATION STONE OF CHRIST CHURCH, FRIEZLAND.

Within a recent period, a district or parish has been carved out of the parish of Saddleworth, in Yorkshire, and of Mottram, in Cheshire, to be called the district or parish of Friezland; and for this parish a new church, dedicated to the Redeemer of Mankind, and to bear his name, is now in course of construction, the laying of the foundation stone of which, on Monday, the 4th inst., by the Lord Bishop of Manchester, was an event of no common interest, and from an early hour the inhabitants of the romantic and picturesque parish of Saddleworth were preparing to be present at the ceremony. The Prov. Grand Lodge of West Yorkshire was specially summoned to assist at the ceremonial, under the presidency of Bro Charles Lee, D. P. G. M. They assembled with hearty good will, and in goodly numbers, to do honour and respect to the virtue and masonic zeal of their beloved brother, J. H. Whitehead, Esq., one of the founders of the church. Immediately following the Freemasons, were the Oddfellows, Foresters, and Druids, all gathering in large numbers, and by their order, regularity, and respectable appearance, contributing much to the gaiety and splendour of the scene. At eleven o'clock, the procession was marshalled in a circle on the grounds at Southside. The procession numbered 820 persons, exclusive of four bands of music, and the line extended to nearly a mile in length. Three times three hearty cheers were given, the bands struck up the masonic anthem, "When order in this land commenced," and the procession moved onward. On arriving at the site of the church, the procession opened out at the porch, to allow the bishop, archbishop, clergy, and the rest of the party to walk to their position at the foundation stone. The Freemasons filed off to the north door, and opening right and left, formed an avenue, and inverting the order of procession, entered upon the church ground. A prayer was offered up by the Rev. Mr. Green, who has been lately presented to the incumbency of the living. After this, the Bishop of Manchester laid the foundation stone in the usual form, using for the purpose a silver trowel presented to him by the founders, and bearing the following inscription:—"Presented to James Prince, first Bishop of Manchester, on occasion of his laying the foundation stone of Christ Church, Friezland, June 4, 1849." His lordship delivered a most solemn and impressive address to the people assembled, after which a hymn was sung.

According to ancient custom, the Freemasons then stood forth to perform their part of the ceremony. The second stone being properly prepared, the Rev. Dr. Senior, P. G. C., offered up an appropriate prayer. After the invocation of the divine blessing, the Deputy Prov. Grand Master directed the Prov. Junior and Senior Grand Wardens respectively to test the stone with the plumb and level, and the Deputy Prov. Grand Master, having tried it by the square, turned to the Lord Bishop of Manchester, and said—My Lord and Right Reverend Sir, I pronounce this stone to be properly laid, according to the rules of architecture, and although we may not be skilled in the masonic art like unto our brethren the operative masons, who were employed, and were, perhaps, first incorporated into a society, at the building of the temple at Jerusalem, by our Grand Master Solomon; yet, let it not be deemed a vain and idle ceremony that we have applied the plumb, the level, and the square to this stone, for every one of these implements conveys to the Mason's mind a moral lesson, and is a symbol which reminds him of his duties. The plumb teaches us to walk uprightly with one another, to deal justly and fairly with our neighbour, and to do unto all men as we would that they should do unto us. The level furnishes us with a lesson of humility, and teaches us not to think too highly of ourselves, but to bear ourselves with meekness and modesty, well knowing, that however high the dignity of our rank, or however superior may be our intellectual attainments, in the grave, whither we are all hastening, there we shall all be found on a level. The square is an emblem which bids us square our life, walk, and conversation by the unerring laws of God, and thus fit ourselves for that mansion in the heavens where the Great Architect of the Universe presides, whose all-seeing eye can behold no iniquity with approbation. Behold this stone, it was taken from the quarry in a rough and unhewn state; now mark its form and fair proportions, adjusted by the chisel of the skilful operative; here, then, also we draw a comparison. The stone from the quarry represents unto us man in his natural state, uncouth, uncultivated; but when the chisel of education is applied, the rough part becomes smooth, and man, by instruction, becomes fitted to take his place in society as an useful and honourable member. There (pointing towards them) are the schools, erected by these benevolent gentlemen, for the instruction of the children in the district; but, something else is needed—something else required. Religious instruction is wanted; and here—the stone is laid—here—here the temple shall be raised to the glory of God—here shall man be prepared to fit him for a place in the temple, not built with hands, but eternal in the heavens; and here shall prayer, praise, and thanksgiving be offered up to Almighty God, and may He of his infinite mercy grant his blessing upon the founders, upon the people, and upon the undertaking." Then descending from the stone, and the mall being handed to him, he struck the stone three times, saying—"Thus—thus—thus, in the name of the Most High, I lay this stone of Christ's Church. O! prospor thou our work; prosper this our handy work."

The Rev. Dr. Senior, P.G.C., then advanced with the cornucopia, and said—"This corn, the natural emblem of plenty, the masonic symbol of the Living Bread that came down from heaven, and of the body that was given for man to feed upon in his heart with thankfulness, I scatter in the humble hope that the Most High will bless the inhabitants of this district with abundance of corn, and oil, and wine—with all the necessaries, the conveniencies, and comforts of life; and that the heavenly seed hereafter to be sown in Christ's Church, may spring up and bear fruit to the glory of God and the salvation of man." The Rev. R. Doughty, P. G. C., then poured the wine and oil, accompanying the same with beautifully apposite and masonic remarks. "Praise God from whom" was sung by the assembled multitude, and afterwards the bishop pronounced the blessing.

The different Orders repaired to their respective lodges to dine, and the bishops, donors, clergy, gentry, and the Freemasons, to partake of a superb luncheon that was provided in the schools erected by Messrs. Whitehead. The room was beautifully decorated for the occasion with flags, banners, the royal standard, and festoons of evergreens. The viands provided were of the choicest kind. Mr. R. R. Whitehead occupied the chair, and was supported on the right by the Bishop of Manchester, and on the left by the Rev. Dr. Rushton, Archdeacon of Manchester. The vice-chair was occupied by J. H. Whitehead, Esq., supported on the right by C. Lee, Esq., D.P.G.M., Rev. Dr. Senior, P G.C., J. Peace, Esq., P. J. G. W., W. Dixon, Esq., P. G. R., &c. After the repast was concluded, the chairman gave "The Queen," and other loyal toasts, also the health of the Bishop of Manchester, welcoming his appearance among them. His lordship returned thanks in a spech of some length, and proposed the health of the founders of the church and schools, to which the chairman responded.

The Rev. J. Maxfield proposed "The Right Hon. the Earl of Mexborough, P. G. M., Charles Lee, Esq., D. P. G. M., the Grand Officers and Brethren of the ancient and loyal Order of Freemasons of West Yorkshire," adding, amid the loud applause of the meeting, that he felt peculiar pleasure in proposing "the Freemasons," as he was so nearly allied to them, being an Odd Fellow, or rather *Hod* Fellow, as the name ought to be—a fellow-labourer in the good work of brotherly love, relief, and truth. Bro. C. Lee, D. P. G. M., responded to this toast in a most able address, and concluded by saying—"Before I sit down, I have a pleasing duty to perform, and glad I am to observe that our assembly is graced and honoured by the presence of the ladies. For, ladies, what could we do without you? Poor and desolate indeed would be our condition without you; but your presence animates us anew, your smiles give fresh vigour to our hearts, and your encouraging countenance cheers us onward in our course through life. From whom do all our choicest pleasures flow?

Who binds us all to one another,
In silken bonds of sister, brother,
Of husband, children, father, mother,
But woman?

Then, gentlemen and brethren, with heart and soul, I propose 'The Ladies, God bless them."

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THE

FREEMASONS'

QUARTERLY REVIEW,

AND

GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—JUNE 30, 1849.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse."—*The* EARL OF DURHAM *on Freemasonry, 21st Jan.* 1834.

"This obedience, which must be vigorously observed, does not prevent us, however, from investigating the inconvenience of laws, which at the time they were framed may have been political, prudent—nay, even necessary; but now, from a total change of circumstances and events, may have become unjust, oppressive, and equally useless. • • •

"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and intent of it."—*H. R. H. the* DUKE OF SUSSEX, *April* 21, 1812, *House of Lords.*

TO THE CRAFT.

MANY friends anxiously request me to reconsider my determination' Some, too partially, and more fearfully, express an opinion that I must not retire from active life. But it appears to me that in a measure my object has been misunderstood. By retirement from active service, I by no means purpose to close the door upon my own happiness, as if to lie down in inactive seclusion. There is a peculiar duty remaining to be performed, which the turmoil of contending opinions prevents one from performing when in perfect retirement; and that is the calm and serious contemplation of passing events, whereby we may still exist for usefulness, and not abuse the remaining powers of life; we may do more—for in looking on the busy scene, its pleasure may be enjoyed and its honour shared. It will be enough for me to have been associated with those who have laboured well in the vineyard. We can become overseers in the works of others, which shall be the employment of our leisure—while approvingly we greet those works, and thus claim a title to dignity as past overseers.

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I have endeavoured to keep one great object in view, "Consistency," and to persevere against prejudice until that object was attained. What I may have suffered in this, my leading study, remains with myself. This I know, because I feel the truthfulness, with Steele, that "the greatest affronts are those we can take no notice of." The current events shadow out the future with much hope: I allude to the wedge driven into the block of prejudice, with so resistless a force that, (although I venture to implore of the honest-hearted not to peril the widow's cause by absence at the confirmation of minutes) will cause her heart to sing for joy. It is to be hoped there will be no dastardly attempt made to interrupt the stream of charity.

ROBT. THOS. CRUCEFIX.

Grove, Gravesend, 27th June, 1849.

THE GRAND LODGE.

GENERAL COOKE.—The last act of this masonic drama has been played —the minute of expulsion has been confirmed, and the appetite has been gorged to satiety—meantime no one approves. The following extract of a letter from the general, dated Albany, May, 1849, will close our remarks on the case. Speaking of the Grand Secretary White, the general observes: "His own pocket-book will betray him; ask him to produce it, and you will find, in my own hand-writing, unless he has obliterated or defaced my address, that the army of the United States is quite out of the question, and that the substance of his testimony is of his own manufacture. I am known here as 'general,' from the fact of having such a commission—the title I am entitled to as long as I live. White never submitted any draft, nor read any patent; that document was handed to me but one hour before I left London, in August, 1847, and was never opened until my arrival in America in the following month."

It was impossible to put in the general's letter at the Grand Lodge, but it was easy to catch the merry wink of the aged secretary, who, instead of wincing at being caught in a graceless fact, boldly put in his evasive reply. In one night he repudiates conclusive evidence, votes for the Grand Master's list for a packed Board of General Purposes, and holds up his hand against the widows' grant! Matchless honour—unbounded charity! Great Brother White! How can the Craft repay such obligations? Oh, he has not served fifty years for nothing.

THE BOARD OF GENERAL PURPOSES.—It will be sufficient to state that, notwithstanding the issue of the following ukase by the Grand Officers, and for which list the Grand Master and the Grand Secretary

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both personally voted, the Masters, Past-Masters, and Wardens, returned their own list by a triumphant majority. The following is a copy of the ukase: "You are requested to leave the undermentioned names on your list." Then follow the names, which, in justice to several most honourable men, we refrain from publishing. What we complain of is, the effrontery of the purpled minions in submitting honourable men to so disgraceful a result.

THE WIDOWS' GRANT.—Our limits will not permit any lengthened remarks on this victory. The amount, it is true, is but small, but it marks a progress in the right direction—surely the confirmation will not be refused.

THE NEW GRAND OFFICERS.—The two Wardens, and the Senior Deacon, are all from the Prince of Wales' Lodge! A very liberal sprinkling this, for although two of these are also members of other lodges, it is pretty obvious for what qualifications they are selected. An instalment of tardy justice has been done to the Past Masters of Grand Steward's Lodge, by the appointment of a most estimable brother, (John Udall) as Junior Grand Deacon. Halcyon days these, my masters! Six times has the present Grand Master been re-elected; at some convenient moment, we will analyze the appointments, it will be too easy a task to contrast them.

THE MASTERS', PAST MASTERS', AND WARDENS' CLUB is increasing in numbers and respectability. Some new features are under consideration.

OUR PORTRAIT GALLERY.—This new feature appears to have created so much interest, that already, in addition to the new presentations at court, Ithuriel, Velasquez and other artists, are engaged with the portraits of the following, viz:—Bros. Dobie, John Savage, M'Mullen, Attwood, Lewis, and Crucefix. W. H. White was given on order, but for an obvious motive of delicacy, existing at the present moment, it will be deferred for a time.

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THE PORTRAIT GALLERY.—No. 2.

THE EARL OF YARBOROUGH, R. W. D. G. M.

"What figure of us think you he will bear? For you must know, we have with especial soul elected him our absence to supply; * * * * and given his *deputation* all the organs of our own power: what think ye of it?"—*Measure for Measure.*

We now seat ourselves at our figurative easel, for a sketch of the Deputy Grand Master.

Behold a man rather beneath the middle stature, with a sharp eye, intelligent countenance, modest demeanour, and a placid dignity of deportment,—and you have the outward form and appearance of Lord Yarborough.

There is nothing aristocratic or *distingué* in the air or manner of the Deputy Grand Master. If he fails in inspiring a lofty veneration, he succeeds in commanding a willing obedience. His powers of reasoning are homely and unadorned—devoid of brilliancy, but sententious and forcible. If he does not touch the finer sensibilities, he captivates the sober judgment of his hearers. He prefers no claims to oratory: but whilst he feels an obligation to explain the reasons for his opinion or decision, he has the wisdom to think that brevity is not only the soul of wit, but the best test of discretion. He leaves to the dotage of senility and the pretensions of a second-rate mediocrity, the privilege to inflict on their hearers the tedium of a twaddle, endurable by none but the conceited coxcombs who alone are charmed by their own wretched prattle.

In the manner of Lord Yarborough there is much of courtesy, but a firmness withal, which, whilst it elicits general admiration, extorts the obedience of those who are subject to his government. He appears to be conscious that his duty prescribes the necessity of holding the scales of justice with a steady but inflexible impartiality,—that nothing contributes so much to the high estimation in which a "Ruler in the Craft"

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ought to be held, as a thorough conviction that the principles of masonic equity will never be violated by him, who, to the extent of his power, is to be the conservator of the rights and privileges of the individual members of the fraternity. It is this conviction that induces wisdom to confirm, and reflection to sanction his judgments, and the impulsiveness of the unreflecting, is thus moderated by the cool philosophy of his example.

It is not to be expected that Lord Yarborough—surrounded as he is by a masonic oligarchy, alike the disgrace and contempt of the age—can be exempt from the pestilent influence of that power,—a power at once the bane and destruction of every healthy and promising element in the organization of our institution; it cannot, we say, be expected (under such circumstances) that a freedom of action becoming the independence of a *Deputy* Grand Master, can at all times be fully exercised.

We must not, however, exonerate Lord Yarborough from the portion of critical observation which truth and justice demand, arising from the absence of any effort on his part to mitigate, if not to avert, the course of that unjust and impolitic system, which, although it enjoy a present impunity, is, and will continue to be, stamped with the indignant reprehension of every independent mind. It is the principal, and, perhaps, in a masonic point of view, the only fault of the Deputy Grand Master; but then it is like the single fault of *Mrs. Bulgruddery*, and that was described by Colman, with more force than elegance, as a *—whopper.*

Of course the noble Earl has a cause—if not a reason,—for the adoption of this policy; but if it arises from apprehension of loss of station, let us tell his lordship that such a consideration is unworthy of his reputation, and ought to be alien to his aspirations of legitimate ambition. On the other hand he may urge, *allud mihi est agendum.* If so, he undervalues his present office, and is insensible of its means to an end. It is possible, however, the power that blights all who come within its upas influence, has for a time paralyzed the healthy vitality of the Deputy Grand Master; if so, let us, for the sake of his fair fame and honorable usefulness, and for the true interests of the Craft, invoke him to reduce to action the noble and fearless theory of the poet,—

> " Thy spirit, Independence! let me share,
> Lord of the lions' heart and eagles eye;
> Thy steps I 'll follow with my bosom bare,
> Nor heed the storm that howls along the sky."

In this age, whether it relates to Masonry, or any other institution, to govern by bald authority, unsanctioned by equity, will not—cannot be tolerated. Power may accomplish a fleeting supremacy; but if at the

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expense of natural justice, it is in its effect as evanescent as it is revolting. Unwilling obedience may indicate apparent submission, but crying injustice never remains unredressed: sooner or later, society avenges the wrong.

The Deputy Grand Master, seeing this—feeling this,—but not possessing the Spartan courage to attempt its removal,—has, nevertheless, the discretion to avoid, in his own person, the perpetration of it.

We hope some day to be justified in retouching this picture, by throwing on it more *light* and less *shade*, than, as truthful limners, we have been enabled to give it on the present occasion.

ITHURIEL.

BROTHER JOHN HAVERS, P. S. GRAND DEACON.

O, do not put me to it; for I am nothing if not critical.—SHAKSPEARE.

Our sketch of Bro. Havers is necessarily brief. Neither his position nor his pretensions, demand an elaborate portraiture.

He is one of those "fortunate youths" in Masonry, who find themselves clothed with distinction with a consciousness of not deserving it, and destined to play a part for which nature and genius never qualified them.

With the forward confidence of conceit, our Brother Havers is at all times ready to attempt to make the worse appear the better reason; and in cases which abler men would prudently refrain from attempting to carry, our valorous brother is more than anxious to engage. He mistakes quixotism for chivalry, and sees in every windmill a giant adversary. There is no stone wall too thick to encounter *his* cranium, nor any adventure too desperate for his daring. *He* hesitates not to pass

> "The great Serbonian bog,—'twixt
> Damietta and Mount Cassius old—
> Where armies whole have sunk."

Alack-a-day! that such heroic puissance should be crowned with such pigmy successes!

His voice possesses neither richness, compass, nor modulation: there

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is an effeminate tone, and a sing-songiness about it, which divests the speaker of all authority and the hearers of all patience. He minces out his words as a French grisette would her wares,—showing nothing but a tinsel array of trumpery.

As a debater he is painfully verbose, without the redeeming quality of being argumentative: in fact, he is a reasoner without method, a declaimer without point, and an orator *without eloquence.*

Our Past Grand Senior Deacon may be assured of one thing, namely, that he will never personally realize the French adage—

"Il vaut mieux faire envie que pitié."

Although our Brother Havers may possess (we mean in his own estimation) great merits, we must not forget his pretensions to criticism. He has assumed the office of critical censor: long may he enjoy it. We would however suggest to our friend, not to practice an offensive pedantry as a substitute for literary judgment, nor to fancy he has won the crown of philology, when in fact he has unwittingly acquired a cap and bells.

Undoubtedly, Brother Havers is a verb active in his own person, and has a right to cut in pieces such "subjects" as may be submitted to his professional judgment; but great as are his powers in that respect, we may be pardoned for refusing to acknowledge his infallibility in matters masonic, and venture to think that as older and abler Masons would decline the onerous office, our—comparatively—juvenile brother, should "tarry at Jericho until his beard be grown."

We should imagine Brother Havers to be about thirty-three years of age. He possesses a fine manly look, expansive forehead, an eye that would petrify a rhinoceros, and good features. He combines an apparent suavity of manner with an agreeable demeanour, well calculated to enlist favourable feelings on behalf of six feet of good looking humanity. He has been, and continues to be, a liberal contributor to all the Masonic Charities,—except the "Aged Masons' Asylum."

Having now (we suppose) attained the highest object of his ambition as P. S. G. D., we hope our brother will for the future, allow us to throw a little "repose" into his portrait, and in an adjuration scarcely less solemn than that of *Hamlet,* we say to him—

"Rest, rest, perturbed spirit."

JUSTITIA.

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BRO. JOHN LEE STEVENS, P.M., P.G.S., &c.

" Great universal Architect !
Our labours and our plans direct,
Until, delighted, we complete
This monument of art,
Where Masons may securely meet,
And mysteries impart."

THE subject of our present sketch—a Mason of very long standing—was initiated at Plymouth, in the Lodge of Charity, No. 270, of which lodge he afterwards became Master. He then partially retired from his duties as a craftsman, and, like many other well-disposed brethren, he contented himself with the *stat nominis umbra*, until he was roused from his apathy by the appearance of the " Freemasons' Quarterly Review." The preliminary number forcibly attracted his attention at the time he was editor of the " Morning News." We will quote his own words :—

" It is now fourteen years since we joined the fraternity of Free and Accepted Masons. Many and strange have been the mutations of our fortune since then,—pursued by adversity,—chastened by affliction,—anon, cheered by brighter prospects,—sometimes even in the actual enjoyment of prosperity's ' all sunny sheen,'—again, perchance, ' sinking amid sorrows,'—yet, in each and all, our attachment to the Craft has always afforded either enjoyment or consolation. How can we, then, but feel exceeding gratification at beholding, within the mysterious precincts of editorial location, this outward sign of the still more mysterious—this right hand, as it were, of Freemasonry, disarming (because grasping) the right hand of criticism ? Critical, in such a case, we could not be ; nor is there need, for this first, as we would fondly rely, of a vigorous and long-lived race, has in it so much deserving of praise, that to be critical would be unkind, not to say unjust. We commend the whole design of the ' Freemasons' Quarterly : ' it will go far to convince the uninitiated that the fraternity are bound together not less by sentiment and affection than by symbolical ties—that their aim is happiness—the means they use peace, truth, and brotherly love ; and it will aid in the diffusion of instruction, and in drawing still more closely together the bonds of amity among the Craft, by obtaining a place in the library of every lodge in the united kingdom."

The writer of such sentiments was worthy of being wooed back to the Order. He speedily entered as a volunteer in the salient cohort—became

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what was technically understood "lance-corporal" to his chief or leader; and, side by side with him, has sustained the shock of many an assailant, and warded off the missives as they threatened to annoy. His range in debate is not confined, being at all times ready. He has often most dexterously changed the warfare of argument, and drawn his opponents into a species of Parthian opposition, whereby, while seeming to avoid, he has poured in their very face the severity of his sarcasm; and, under the infliction of his power, opposition has quailed, and then ceased. He is, in fact, generally unanswerable. Bro. Stevens is a logician, clear-sighted, and strong-minded—somewhat didactic, however, but never wanting in penetration; possesses considerable power of oratory, and can dissect his subject with anatomical precision. His voice, if not musical, is not harsh; yet, being somewhat brusque in his manner, he does not win attention but by the conviction that his opinion is telling. His memorable address to the Duke of Sussex when he nominated a Grand Master in opposition to His Royal Highness, was only equalled by the sturdy and stalwart declaration of his rights which had been invaded by a mean and contemptible proceeding at masonic (!) law, and neither of these memorable efforts will readily be forgotten by those who heard them.

Bro. Stevens is of middle stature, well formed; has probably seen fifty summers—grey hairs would dispose us to write winters; the very hairs, however, indicate the moral power—*steteruntque comæ*—they rise firmly, and give the head and face full developement of the vigour and determination of the man. Whether Combe or Lavater prevail, is a question for the disciples of either to sustain. Athletic as is the mind of Bro. Stevens, he can enjoy the holiday of the heart, and woo the poetic muse. Besides his volume of Lyrics, he has written many fugitive pieces of great merit. The lines prefixed to this sketch are from the volume alluded to; and the following extract from stanzas addressed to his father, are only selected for their application to our subject:—

> "'Twas you who taught me how to scan
> The real worth of fellow-man,
> And soar above each servile plan
> Of knavery,
> And keep my soul beyond the ban
> Of slavery."

His station is below the dais, which he confronts with the consciousness of superiority, well knowing that, in his department of debate, he has no opponent—unless, indeed, that on the counting of hands, he is pre-assured that Freemasonry on the dais is a question of *posse*, not of *esse*.

VELASQUEZ.

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BRO. ROWLAND GARDINER ALSTON, P.G.W., &c.

EMINENCE and worth are not more generally co-existent in Freemasonry, than in any other society. The dispensers of the highest masonic honours appear to be quite as much influenced by extrinsic considerations, as those who bestow personal distinctions of a more public nature. In the Craft, as well as at Court, there are many, who, observing the preference given to title, expectancy, family *prestige*, or adventitious friendship, over humble yet deserving merit, can best console themselves with some such reflections as those made memorable in the outpourings of the poet Burns—the bard of nature—the minstrel of manly independence—

> "For a' that, and a' that,
> Their dignities, and a' that,
> The pith o' sense, and pride o'worth,
> Are higher ranks than a' that."

Yet may we find, on the dais of Grand Lodge, more than one very worshipful brother whose intrinsic merit sheds greater honour on the position he occupies, than is yielded to him by the purple and gold with which he is personally adorned—more than one of whom it can be said, that the inward spirituality of Freemasonry, its moral grace, its growing faith, vastly exceed "the outward and visible sign." And among these, "the well and worthily selected," we class Bro. Rowland Gardiner Alston.

Oxford (his *alma mater*) rewarded his scholastic labours with the degree of Master of Arts; and in Oxford he was initiated, and became a Master Mason. It is not, therefore, to be wondered at, that his father, the Prov. Grand Master for Essex, should have promoted him to the dignity of Deputy Prov. Grand Master for that province. The Senior, at the time of making that selection, representing Herts in parliament, as well as the Grand Lodge in Essex, stood deservedly high in the estimation of the Constituency of the one, and of the Craft resident in the other; and the reliance he naturally placed in his Son, from an intimate acquaintance with his moral worth, his attainments, and practical qualifications, was soon warmly reciprocated by the fraternity thus happily presided over:—

> "Where Sage Experience was repaid
> By Youthful Talent's ready aid."

Indeed, the masonic regard in which both Sire and Son are held in Essex, cannot be better exemplified than by mentioning the recent consecration of a Chapter, in that province, called, in their honour, "the Alston Chapter."

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Besides the attainment of classical and masonic honours, Bro. Rowland Gardiner Alston has sought, although unsuccessfully on that particular occasion, the less peaceful, the more laborious, the almost unthankful office of parliamentary representative. Without question the loss was infinitely greater to the electors, upon the exercise of whose franchise he asked for a seat in the House of Commons, than to himself. An able speaker of the useful class; pains-taking; logical: with a ready flow and great command of words; apt at illustration; classical in adornment; and warming into eloquence when his sympathy comes fully into play with his subject, he may yet take an honourable and prominent part in political disquisition. Measured by the success of his oratorical efforts in Grand Lodge, he would rank high above mediocrity within the precincts of St. Stephens. And to undoubted intellectual power, he has superadded a good voice, a muscular frame of healthy temperament, and a somewhat commanding presence.

Favoured by the friendly patronage of the late Grand Master, and honoured by the friendship of the present, Bro. Rowland Gardiner Alston, whose sympathies are with the many, whose disposition to harmonise the desires and objects of all is manifest to the attentive observer, is nevertheless another evidence of the imperfectibility of human nature. With every intention to do good, he cannot avoid that occasional deference to his superiors in masonic rank, which leads to the inappropriate application of acquirements and natural gifts of the highest order. And we, who entertain for him the most fraternal regard, have had more than once to witness, with the deepest regret, his sterling common sense merge into the momentary sophistry of a false position. These errors, "few and far between," are, however, but the shadowy background to the more multiform, pleasing, and endearing features of which the picture is formed. Were all by whom he is surrounded, on the dais, of his quality, although far below his standard, masonic charity—the warm throbbings of brotherly pulsation—would be as truly universal in the craft, as it is deemed to be by the popular world.

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ASYLUM FOR AGED FREEMASONS.

The fourteenth anniversary festival in aid of this charity took place at the Freemasons' Tavern, on Wednesday the 20th of June, when Lord Dudley Coutts Stuart, *M. P.*, occupied the chair. There were from one hundred and forty to one hundred and fifty members of the Craft present, and amongst them we observed the following brethren:—Shaw, Bigg, Crucefix, Costa, Faudell, Strutt, Brewster, Daukes, Wilson, Dobson, Hodgkinson, &c. &c. The gallery was occupied by elegantly dressed ladies, whose variegated dresses and brilliant appearance shed a lustre on the festival. After the cloth had been removed,

The NOBLE CHAIRMAN rose and said—Gentlemen and brethren, the first toast which I have to propose to you, is one which not only all Englishmen but all nations delight to do honour to, it is the health of the sovereign of this great country, who reigns in the hearts of her people; and I am sure you will drink that health with enthusiasm, and upon no occasion can you do so more appropriately than upon this day —this auspicious day, which happens to be the anniversary of the day on which our beloved sovereign ascended the throne.—I give you, with the certainty that you will drink it with cordiality and enthusiasm, "the health of the Queen."—(Drunk amidst great applause.)

God save the Queen was sung by Mr. Ransford, Miss Ransford, Miss Thornton, and Mr. Binge.

The CHAIRMAN.—Gentlemen and brethren, I now call upon you to drink the health of an illustrious lady, who is known throughout this country for the aid which she lends to benevolence and charity; there are few charitable institutions in the country which do not count that illustrious lady among their benefactors; and I am proud to learn that she is a life governess of this Asylum, and patroness of the Girls' School —(cheers). While all, therefore, delight to honour her, we have a particular reason for doing so, and it is our duty to feel grateful to her Majesty for the support which she gives to the charities of the Craft.— "The health of the Queen Dowager."—(Drunk with three times three.) —Song.

The CHAIRMAN.—Gentlemen and brethren, I shall now proceed to give you the toast of his Royal Highness Prince Albert, a prince, who since he has been in this country has conciliated the esteem and the good opinion and affections of the inhabitants, and who is so dear to us as the partner and promoter of the happiness of the Queen, and who is well entitled to our admiration for his admirable conduct since he has been amongst us; he has made himself one of the people of this country, which he has made it his lot to live in; he has adopted the feelings of an Englishman; and he has done whatever has been in his power to promote science and art, and the prosperity of the country. With the health of his Royal Highness we will join that of his royal son, the Prince of Wales, whose lot it will be in another generation to rule over the kingdom; and with the health of that young prince we will join that of the rest of the royal family. I therefore call upon you to drink in flowing bumpers, "the health of Prince Albert, the Prince of Wales, and the rest of the Royal Family."—(Drunk amidst loud cheers.)— Miss Ransford sang "Bel raggio," which was encored.

The CHAIRMAN.—Gentlemen and brethren, I have very great pleasure in rising to propose the health of the Most Worshipful the Grand Master

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—(cheers). Gentlemen and brethren, I think that the fact that the Earl of Zetland fills the high and important office of Grand Master is a sufficient guarantee of itself of his qualifications and virtues. He was unanimously elected into that most important office, and it cannot be, therefore, but that he is high in the estimation of his fellow-men, and enjoys a high character; but I am proud to say, that besides this, which of itself is a sufficient recommendation, I know from my own personal knowledge, that my noble friend is one who deserves honour at the hands of all men—(cheers). The Earl of Zetland is well known for his liberal principles, I do not mean in a political, but in a more extended sense, and for his liberality I know he is universally respected, and more especially respected by those who know him truly. He has had the honour of succeeding an illustrious prince, now no more, as Most Worshipful Grand Master of the Craft, and he fills that office most worthily, and I am sure you will one and all do as I do, honour the toast, and I therefore propose to drink "the health of the Earl of Zetland, the Most Worshipful Grand Master of England."—(Drunk with all the honours.) —Mr. Chatterton performed a solo on the harp.

The CHAIRMAN.—Gentlemen and brethren, we have brethren in the sister kingdoms as well as in this part of the country—Grand Masters we have in Scotland and in Ireland—Grand Masters and many lodges, and I think therefore we ought to do honour to them, and to none could they do so that deserved it better than the Duke of Athol and the Duke of Leinster, and I call upon you to drink "the health of the most Noble Grand Masters of Scotland and Ireland."—(Drunk amidst loud cheers.)—Miss Kate Loder played upon the pianoforte.

The CHAIRMAN.—Gentlemen and brethren, I now come to the toast which must be called, emphatically, the toast of the evening—(cheers). I trust that you are all, as I am sure you are all, willing to do honour to it and to add, that which the toast implies, that you are willing to do all in your power to promote the object for which we are met here this evening—(cheers). I suppose I need not tell you that the object of this meeting is to provide the means of soothing distress and ministering to the wants of those who in age want our benevolent assistance? The object of our meeting is to provide funds in order to raise and establish a suitable Asylum for Aged and Decayed Freemasons; and I think there cannot be a better or a nobler object, or one more fitted to engage the sympathy or rouse the enthusiasm of every Freemason, and every person desirous of aiding suffering humanity—(cheers). There is scarcely any class of persons in this country who do not possess some establishment of this sort; and is it right that we Freemasons should be without similar means of relieving distress? and will it not be a reproach to us to be any longer without it?—(cheers.) You assure me by your cheers that you agree with me in that sentiment; but we all know that in things of this kind it is easy to approve of them and to concur in them; but they could not be carried into execution without exertion and without sacrifice. There are those among us to whom all honour is due, and who have led the way, and who have shown us the example, and under their care and auspices the way has been prepared for this holy work—(cheers). A site has been chosen, the plans have been drawn, and every thing is in preparation for the erection of the Asylum, which has been so much desired and so much wanted, and which is so well calculated to effect the object we have in view—(cheers). It is proposed to erect an Asylum at Croydon, and I hope it will not be long before the interesting

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ceremony of laying the first stone is witnessed. We all concur in the desirableness of having such an institution, but in this country there is always a diversity of opinion—to every government there is always an opposition; and I am very glad of it, because sure I am that everywhere where there is freedom there must be diversity of opinion, and there must be opposition; and it is only where the mind is compressed, and despotism exists, that that is not the case—(cheers). I therefore am on all occasions ready to give to any man who differs from me, credit for conscientiousness of opinion, and I claim the same credit for myself: and when I hear that all are not in unison upon the site which has been selected, I doubt not that the difference arises from sincere and conscientious motives—(cheers). I do not profess to be thoroughly conversant with this matter, but I am given to understand that one objection to the site is that the locality is not a healthy one; but I am sure that the unhealthiness of it, if it does exist, arises from the want of proper drainage in the town of Croydon; and as under the Health of Towns' Act, and from our improved sanitary system of drainage, there would be carried out a different system in that locality, I do not see how any objection can long exist against the site which has been chosen—(cheers). I trust that this subject, which I am sure will be properly looked into and considered, will be decided in a manner which will give satisfaction to the general body, and that an Asylum will be established which will be as healthy as any that can be found, and which will diffuse benefits on a great number of the poor brethren of the Craft—(great cheering). But we must recollect that this Asylum cannot be raised or be brought to perfection, and cannot receive its inmates, unless we raise a sufficient amount of funds. We therefore must look to those who are kindly and generously inclined to get the means which are required, and I therefore come to you; having been requested to fill the chair to-day, I come to you to make an appeal to your best feelings to aid this noble object, not in a niggardly manner, but largely, liberally, and generously, to aid this sacred cause—(cheers). I must impress upon you the necessity of being up and doing in favour of our suffering brethren, even if I am considered importunate—(cheers). I rejoice to see such a meeting as the present, so crowded and so respectable, and I am sure you will not refuse to answer my appeal—I wish it were more eloquent, but it could not be more earnest—(cheers). Gentlemen and brethren, I have been a great beggar in my time—I am not a little used to it—I know the trade pretty well—(laughter)—and I know that it is not always either an easy or a grateful one. I know what it is to go about for charity; I know its irksomeness and disagreeableness. I have observed before the averted eye, the cold look, the supercilious smile, and the good-natured air, which seemed to say—"your intentions are good, but you are not very wise"—(loud cheers). I know well all the flimsy pretences that are made—that they cannot give that charity you seek because they have so many other claims upon them; I know the feelings of despondency which come over a man when he hears these things said—sometimes they may be sincere, and sometimes I know they are not. But when you are anxious to meet with success, as I know you all are on the present occasion, and when instead of meeting kindness and sympathy you are met with a repulse, there must be some degree of disappointment: but I have not been deterred by that, and I have always been glad if out of one hundred applications I could at least obtain a certain per centage for the good cause—(cheers). And I must say that in some of these attempts I

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have been supported and encouraged by recollecting a story, with which I have met somewhere or other, of a Mendicant Friar, who in his work of mercy to solace distress, went about from door to door until at length he came to an assembly of gamblers; he stepped into the room where they were and asked something for the poor. These reckless men, intent on throwing the dice, paid no attention to him for some time; but he continued to importune them so much, that at last one of them got up and gave him a kick, upon which the holy man said "Well, that is for me, now what have you for the poor?" I do not say that that ever happened to myself—(laughter)—but something not altogether dissimilar —something of a kindred nature I have had to undergo. But if it is a bad thing for any man to go about soliciting charity for his fellows who are in distress—if it is difficult and onerous and disagreeable to seek charity for others, think how much more so it must be to seek charity for oneself when one is bowed down by years—(cheers)—think what it must be for one of these brethren, who may perhaps have moved in a sphere of comparative affluence, who is reduced in his old age, to have to go about—not like me to ask for others, but to ask for himself. I wish, I entreat of you, to think of this; but I do not believe that you will permit any of the brethren to be reduced to this necessity, but that you will create a capacious Asylum which shall open its arms to those who may require aid and repose there—(cheers). I am sure you are ready to do that; I am sure that every man in this large and respectable company is ready to put his hands in his pocket to do all he can in support of the object for which we are assembled this evening—but if not, I can with confidence look to those who are in the gallery before us, and who are ever foremost in the work of kindness and benevolence—(cheers). I am sure that they sympathize with us, that they will encourage us and recommend this object to your support; and if there is a man here who will not support that object I hope that from that galaxy of beauty there may be no smile for him—(loud cheers). But, brethren and gentlemen, I am sure not one of you will be so unfortunate—I am sure you will give your support to this institution, and when you go forth from this Hall and from this board you will communicate these sentiments to your friends who are likely to act with you in supporting this institution; and that at no distant day we shall again meet in this Hall, not for the purpose of advocating the establishment of the Asylum, but of rejoicing at its establishment—(cheers). With these observations I beg to give you the toast of "The Asylum."—(Great cheering, amidst which the noble lord sat down). Drunk amidst great applause.—Duet, "The Ties of Friendship," by the Misses. Pyne.

Bro. Bigg.—My lord, gentlemen, and brethren,—so long ago as 1837 the Grand Lodge passed this resolution which I hold in my hand, and which I will take the liberty of reading to you. "That this Grand Lodge recommends the contemplated Asylum to the favourable consideration of the Craft." This resolution was passed unanimously in December, 1837, and now brethren how, I would ask, happens it that from 1837 up to 1849 no part of the funds of Grand Lodge of England have been allocated to this purpose—(cheers)—and that this resolution has remained for twelve years on the books of the Grand Lodge without any portion of its funds having been devoted in conformity with the resolution; and how, I would ask, have those who are members of the Craft suffered this delay to have taken place? It is admitted in the resolution that the object is a worthy one, and yet, worthy as it is admitted to be,

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the funds of the lodge have not been granted in aid of it. This can only be accounted for because that object has been misrepresented; and I cannot help saying that it is a stigma upon them that no member of the Grand Lodge has come forward to have that resolution carried into operation. It has been said that there are other charities that have claims upon the Grand Lodge, and that it cannot extend its support to this institution—"we have other Institutions and other Charities," it is said, which are more deserving of support; and besides, if this institution be erected, persons may become recipients of its benefits who have not claims upon the sympathy of the general body. Such answers remind me of the old verse—

> "Dr. Fell, the reason why we cannot tell,
> But this we know, and know full well,
> We do not like thee, Dr. Fell."

(Cheers and laughter). Boswell has recorded an anecdote of George the Third and Dr. Johnson, from which it appeared that the doctor having had an interview with His Majesty, and being asked the result, he said, "Why, sir, His Majesty was very multiform and multifarious, but, thank God, he answered his own questions;" and so with respect to the opponents of the site, who say it is not the best; but let us pardon that sin in expectation of the glory which will follow repentance. I rise to propose the health of "The Office-bearers of the Institution, Lord Southampton, Dr. Crucefix, and the other Office-bearers connected with it." —(cheers.) I should tell you that this Asylum was projected in 1834, and ever since then I have carefully followed Dr. Crucefix, but at a humble distance. There must be a master spirit in every great undertaking, and in founding an institution like this it could not, as you may well suppose, be accomplished without a master spirit—that master spirit is Dr. Crucefix—(loud cheers). Four years after the Doctor submitted his plan to the Craft, I met him, and although the plan was not then very encouraging, he told me that he was determined to persevere, and that we *must* erect the Asylum. I know the energy, zeal, and perseverence with which he has worked to promote this noble object; and let me tell of that noble man—(cheers)—who has gone on without turning to the right or to the left, and despite the frowns of power and the many attempts which were made to induce him to give up his object, and who has not swerved from that course which he had laid down for himself, to raise an Asylum for the father and the child—that he has had many a sleepless night in his maturing exertions. No committee meeting has been called without his presence, and no step taken without his advice and support; and to him is due the crown and the laurel for the successful issue of the institution—(great cheering). If I could for a few moments imitate the heart-stirring eloquence of the noble lord in the chair, I would expatiate at greater length and with more power on the merits of my friend, but suffice it to say that he is the man who has called this institution into existence, and who has supported it since amidst many difficulties and differences of opinion, and who has now realized his object and placed the coping stone upon the top of the edifice—(cheers). I cannot but feebly do justice to the merits of Bro. Crucefix, but I am sure, feebly as I have expressed those merits, you will willingly and cordially join me in dedicating this glass to his health—or rather, I should say, to his better health—for he has come here, labouring under indisposition, in order to carry forward the labour in which he has been so long and so successfully engaged—(cheers). Brethren, I hope you will

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join me in drinking to Lord Southampton, to the better health of the Treasurer, and to the health of the other Officers of the Institution.

The toast was drunk amidst loud cheers, the ladies in the gallery waving their handkerchiefs.

Dr. Crucefix, who was received with loud and long-continued cheers, rose and said—When the tongue is anxious to slake its thirst, how refreshing is the draught presented by kindness and good-will! how gratefully is the chalice held to the lip, when gratitude dictates the reply to a compliment of no ordinary nature offered to the noble President of our institution, and the colleagues associated with his lordship in a most sacred duty! On the part of all those brethren I beg leave to return briefly but sincerely our united and grateful acknowledgments.

I could enlarge on this subject, but time presses, and further, I have a personal largess to beg at your hands—namely, to deliver, as best I may be able to do, a few sentences on the immediate position of our beloved institution, for by us it is indeed beloved; we have fought for it with a fervid zeal, and, as has been remarked, with a desperate fidelity. I fear to become prolix, but pray remember, my kind friends, the observation of a most distinguished brother, Sir Walter Scott, that

"Old men may be permitted to speak long, because, in the common course of nature, they cannot have long to speak."

Here the Doctor felt too exhausted to continue; he sat down to recover himself, and Bro. Whitmore read the following Report:—

Report.

"In their last annual address, the Committee, justly buoyant with hope of the final accomplishment of the task delegated to them by the patrons and friends of the institution, presented a faithful, but not a florid, view of its position. They expressed their firm reliance on the justice of the fraternity, and in that respect they have not been disappointed.

"The assurance that the erection of an Asylum for Deserving and Aged Masons was beyond all doubt, was hailed in the provinces, and even in foreign districts, as a happy omen that at length shelter and protection would be given to age and distress. The apathetic, the lukewarm, and the disappointed, all united in one simultaneous expression of joy and rejoicing.

"Thus encouraged, a Building Committee was nominated, to commence, superintend, and complete the building, under the auspices of Bro. Daukes, the architect, and Bro. Patrick, the builder. This Committee was further directed to arrange the programme of the august ceremonial.

"All appeared to be progressing in so satisfactory a manner, that nothing remained but to solicit at the hands of the Grand Master the high honour of his sanction to the union of the two charities for the aged Mason, and that he would be graciously pleased to lay the foundation stone.

"The preliminaries were so acceptable, that the Grand Master expressed himself at the Grand Festival, not only pleased with the proposed union, but that it should receive his warm support.

"What remained, then, but to fix the day for the ceremony of laying the foundation stone on the 31st of May?

"The day was subsequently postponed until the 14th of June, for the following reasons—that, after the preliminaries for a union were arranged, a report was made to the Grand Master, that the site selected

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was an undrainable swamp, the locality insalubrious, and the design unworthy the honour and dignity of the Craft.

"These aspersions on the honour, integrity, and common feeling of the Committee, as well as upon the talent of their very distinguished architect, have been most triumphantly refuted, but your Committee refrain from commenting on the unmasonic conduct of their opponents, under the hope that, having so succeeded, a sense of tardy justice may yet enable them to carry out the great object of charity; at least for the present they forbear to give other publicity to the great mass of evidence in their favour. It must be stated that the expense of this unlooked-for opposition has already been considerable. It will, however, be satisfactory to the patrons of the Asylum to be informed, that the works will be resumed, and that the foundation stone will be laid as soon as the Building Committee can make their final arrangements.

Financial Statement.

Consols	£3553	18	11
Savings' Bank	135	0	0
July Dividend	53	6	2
In Bankers' and Treasurer's hands .	340	12	2
	£4082	17	3

"This amount is certainly less than that stated in the last year's report by 256*l.* 2*s* 9*d.*, but if the expense of the purchase of the land, and the law-charges thereon, amounting together to 507*l.* 1*s.* 1*d.*, be taken into consideration, there will then be an actual improvement in the finances of 241*l.* 18*s.* 4*d.*

"Your Committee leave to the Governors to put upon their conduct during a most unexampled trial, the kindest interpretation. It may not be too much to hope for their sympathy, if not for their approbation. Charity has doubtless suffered by the delay, but the providence of God will prosper good intentions."

Dr. Crucefix then resumed his address:—

I will first turn to that gallery, the fair tenants of which I feel bound more especially to address, because they have always exercised their greatest privilege—that of directing man to the serious consideration of his duty towards his neighbour; in particular by doing justice to age. Woman, in the consciousness of her natural superiority, disdains to do that by argument which she can more winsomely effect by her example, and by the expression of her wishes. Her very presence here is the great moral shield of our cause; her sweet sympathy the solace for our toil; the hope of her approbation excites our animation, and inspirits us to the final accomplishment of our task.

I had fondly anticipated that I should have had to speak of the past with added pleasure, in those touching words of Bro. Douglas Jerrold—

> "The stone is laid—the Temple is begun—
> Help! and its wall shall glitter in the sun.
> There, beneath acacia groves shall old men walk,
> And calmly waiting death, with angels talk."

But it, alas! is not so. The foundation-stone was to have been laid ere this—the day was fixed—the ceremonial arranged, and there appeared to be a certainty that a Temple, dedicated to the honour and glory of the Most High, would be consecrated with all due masonic formality by

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the Grand Master, when lo! at the eleventh hour, the demon serpent of envy raised its accursed crest, and, with forked tongue and bated breath, it dared to assert that the site selected was unhealthy—that drainage was impossible, and that the design was unworthy of our Order. The two first objections were perfectly untenable; the last was fairly a reflection, not on those who did support the Asylum, but on those who did not. There are mysteries out of Masonry as well as in it, and among them is this, that the purest gold must, it seems, be tried by the basest of metals. To-day's proceedings are a great moral lesson that cannot be regarded with impunity, either by Lord Zetland or by those who presume to be his advisers.

Brethren, I have often had to advert with gratitude to the truly masonic appeals of our Chairmen in behalf of this charity; your voices will go with me to day in the acknowledgment of the surpassing kindness of the present noble Chairman; but then, my friends, could we not rely on him who possesses a great heart, which is enshrined in a noble and generous chivalry that bids a weeping nation to mourn no more—

"Those who sow in tears shall reap in joy."

I am justified in averring that all these unbecoming objections have been triumphantly refuted; and the workmen will proceed, and the Temple will be erected. In our hour of need, as if to prove their appreciation of our cause, it is my pleasing duty to state that a number of ladies have determined to present purses containing five guineas each, as an oblation at the shrine of charity. This declaration will delight, but not surprise. Is not this conduct truly noble? Yes, may God bless them! They will be rewarded; for by bestowing happiness on others, they discover the most cheerful mode of ensuring it to themselves.

"Oh great character of woman! that even in this shadow and faint reflection of it, purifies the heart, and raises the exalted nature nearer to the Angels."

Brethren, old age in its poverty may reflect on the past, it may be with bitterness and grief, for it may even have been sinful; but that is an additional reason why we should step forward to succour and to save. Let us follow that golden precept of the wisest of men:—

"Do good with what thou hast, or it will do thee no good."

Old age is helpless, not clamorous; its very silence is eloquence—a mute monitor of surpassing power—necessity urges the appeal. Alas! my friends, how soon may your own necessity urge the appeal to others! We are told to "rise up before the hoary head, and honour the face of the old man," wherever we meet him, although he can plead no alliance with us but that of humanity—no right—no rank—no individual obligation.

Had the friends of the Asylum doubted the ultimate success of their object, they might have yielded to the pride, the obstinacy, and the prejudice—aye, and to the ingratitude and ignorance of their opponents; but they were not dismayed, for they well knew, that sowing they should reap, and they persevered, and they will persevere.

Brethren, let your benevolence be glowing with love—let your united efforts to ameliorate the cares of poverty be directed by masonic patriotism, and become an honourable example to the world—not its shame. What is the real secret of our past success?—Our CAUSE, not seductive, but sacred! Based on charity, the heart—the heart—presaged success;

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we felt the issue could not be doubtful, because it ought not to be doubtful. What if we did lack the pomp and the power? We had honesty of purpose and fidelity almost to a fault. Was triumph, then, to be questionable?

The past, the present, and the future, give rise to ominous thoughts. Does the reflective mind disregard antiquity? Does the Mason, of all men, disregard the great inspired Poem of Life given to him for salvation? Is the creation of the world to be considered as a mere record that he is a descendant of Adam?—Oh no! well he feels that memory is the mind's ancestor, and brings back, whether we will or not, the past to our view—it may be with satisfaction—it may be with sadness. The present moment is our own, and presents the opportunity of acting for the benefit of others; whereby we may be enabled, in the dread future, to render an account of the philanthropy that shall have graced our state of probation here.

Brethren, this will, in all probability, be the last time that I shall address you here on this subject. I will not sully the happiness of the social hour by explanation—it must be so. After so many years' service, I have earned a title to retirement, in which there is no dishonour. My heart yearns to thank you, were I able to do so, in the most glowing terms, for increasing confidence and affectionate support. Before I conclude, permit me to hope that, aided by the inspiriting influence—and may I not add the moral direction—of the better sex, you will cheer my retiring effort by such a subscription as may render my night's slumber as refreshing as my heart will be grateful.

I now entrust you with the performance of a sacred duty. Be it your happy task to lead your aged brethren to the green pastures of hope and the sparkling waters of comfort, where true faith may enable them to contemplate with serenity the glorious mysteries of the future world. Most gratefully I thank you all.

The perfect silence which respected so deeply the Doctor's address throughout, and at its conclusion, was a deep tribute of personal affection and esteem.

Mr. Whitworth sang "Farewell to the Mountain."

Bro. Shaw.—Brethren and gentlemen, the privilege of proposing the next toast has devolved upon me—I say a privilege, because I feel it to be such, and I feel that you will give a warm and cordial reception to the toast, notwithstanding the imperfect manner in which I may propose it to you. I have been present at the earliest meetings of this institution, and I have been in the habit of seeing the manner in which the duties of the chair have been performed at various meetings, and I am sure it is scarcely necessary for me to say, that I never saw them more ably discharged than they have been on the present occasion, and never upon any other occasion did I hear a more soul-stirring address than I have heard this evening from the chair—(cheers). I am therefore greatly relieved in proposing this toast before you who have listened to that admirable speech, and who, I am sure, duly appreciate the services rendered to you this evening by the nobleman in the chair. But there are other reasons why you should do honour to this toast—the noble lord in the chair practises charity, not only in the ordinary sense of the word, but he does so in the most extensive and universal sense—(cheers), and more especially on behalf of a nation, many of whose people have found an asylum in this country—(cheers). I said I felt it to be a privilege to propose this toast, and I have felt it a privilege to sit near your

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chairman this evening. It is gratifying to us, that those who are compelled to leave their own country for the principles of liberty and freedom find a refuge in this country, and that the noble lord in the chair has taken so active a part in promoting individual and universal charity—(cheers). I ask you, therefore, with all warmth and sincerity, to drink to "the health of the Noble Lord, and to offer our best thanks to him for his spirit-stirring speech this evening."—(Cheers, drunk with all the honours.)

The CHAIRMAN.—Gentlemen and brethren, I am sure that if it had been a very great trouble and a very irksome thing to preside over this meeting to-night, I should have been amply, and more than amply repaid, by the very kind reception which you have given me, and by the very flattering terms which have been expressed towards me; but instead of considering it a trouble, I have experienced great pleasure in meeting you this evening. It is true, that when it was proposed to me to preside over you, I did not accede to the request without hesitation, and that I said it was not a very easy task for me to do so, in consequence of the other necessary occupations to which I have to attend; but when I considered the object you had in view, I consented to act—I did not hold out long, but soon surrendered at discretion—(laughter and cheers). From my connection with the important and extensive borough of Marylebone, I am daily called upon to preside at public meetings, and from my duties in the House of Commons, I have only one evening in the week which I can call my own, and that is the Wednesday evening, and that was the reason why I hesitated when the request was made to me, and I believe this is the first public dinner at which I have presided in the year 1849. I have had great pleasure in placing my services at your disposal, and I think he must be a curious man who would not. It will always be a subject of pleasure to me if I have rendered any help to the object you have in view, and if at any after time I can do anything to promote your excellent views, I shall be happy to do so.—(Cheers.)—Miss Thornton sang a Scotch ballad.

The list of subscriptions was then read, exceeding 600*l.*

Bro. BREWSTER, in a neat and appropriate speech, proposed the "Public Press," which was acknowledged by Mr. Soulsby.

The CHAIRMAN.—The next toast which I have to propose to you, is one which you will all delight to do honour to, it is the health of the ladies in the gallery, who have kindly honoured us with their presence this evening, in evidence of their sympathy with the benevolent object we have in view; and I am sure none of you would be satisfied to depart without doing honour to them, who have from the beginning given so powerful a support to this institution—(cheers). I call upon you, therefore, to drink, in flowing bumpers and with full hearts, "the health of the Ladies."—(Cheers, drunk amidst great applause.)

The CHAIRMAN.—I have one more toast, which is "the health of the Stewards," to whom on this occasion we have been so much indebted, and I am sure you will agree with me, that they have laid before you a most sumptuous entertainment in all respects.—(Drunk amidst loud cheers.)

Bro. DOBSON, the President of the Board, in an eloquent speech returned thanks on behalf of the Stewards. He took a very able review of the most pointed remarks of each preceding speaker, in particular he alluded, in a very forcible and happy manner, to the address of Bro. Bigg—and in commenting on the unmasonic and absurd opposition to

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the locality and the proposed erection of the Asylum, he contrasted the great power, social, physical, and moral, of such a meeting as that which now presented itself, where spirit, intelligence, and humanity bid defiance to the vain inanity of prejudice. He was but a young Mason, but he should take care not to be led away by false pretences; on the contrary he would study, to the best of his reasoning power, how he could best promote those objects which the noble Chairman had so ably advocated, and in the furtherance of which his lordship had been supported by Masons of sterling worth, approved conduct, and high honour.

Bro. Dobson's address was deservedly cheered with enthusiasm, and although the last toast, was listened to with the same marked attention as even the first delivered from the chair. In this respect the Asylum festival holds a prestige surpassing all others—it is a meeting of masonic gentlemen and their friends, whose determination is to maintain order and to promote charity.

The dinner arrangements were well attended to; and the musical department, under the superintendance of Bro. Ransford, gave great satisfaction, he was particularly aided by his accomplished daughter and very talented son.

Mr. Thomas acted with great efficiency as toast master.

The concert in the ladies' room was conducted with the same taste that has always hitherto characterized the Asylum festivals, and the ladies expressed themselves delighted with their entertainment.

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MASONIC ORATION

Delivered at Trinidad, at the funeral of the late Bro. Robert Dalzell.

BY BRO. CHARLES SAMUEL.

THE sacred and mournful business on which we are at present assembled, is consecrated by those prayers and supplications which it becomes us as men and as Masons to offer up on all meet occasions to the Almighty Architect of the Universe, by whose will alone we are called into existence—at whose behest we start from nonentity into vitality—by whose supreme command we are allotted our respective parts in this world's drama—and by whom we are summoned at any moment that he may appoint to answer beyond the grave for the manner in which those parts have been fulfilled.

If, however, there be one occasion more than another calculated to impress all minds, be they ever so volatile, or ever so much immersed in the cares and pursuits of ordinary life,—of the evanescent nature of our being to demand solemnity of feeling, and "a humbled and contrite spirit,"—it is when, full of vigour and in the enjoyment of health ourselves, we stand around the last resting place of one recently departed from amongst us; one who, but a short time since, stood erect like ourselves, one of the myriads of creation, but who, suddenly removed, must force us to consider that our time will also come, ere we dream of its approach, and be it sooner or later, even to the utmost verge which human existence may attain; to the soul unprepared for the awful change it is still too soon. Therefore is it that the solemn services for the dead are performed in so impressive a manner by every religious denomination; therefore is it that he who like our deceased brother desires that his mortal remains should receive the last fraternal honours of that society, which combines the security of Hope, the pleasures of Faith, and the practice of Charity, under the one term Freemasonry, is surrounded by his brethren in the Craft, whilst the Worshipful Master leads, and the other members unite, in a solemn invocation o'er his ashes; and who that hath listened with attention to those orisons will not admit their perfect propriety?

You have heard that solemn and pious service; it is permitted you to peruse it at your leisure; and you who do not belong to us may learn from it our triumphant vindication against those of our opponents who accuse us of irreligion.

But it may be asked, to what purport are these observations after the services already performed? To this I reply, that those services are of a general character, delivered over the corpse of every individual interred under similar circumstances, but it is not unusual when some brother of more than ordinary worth has been snatched from us, that an officer of his lodge, called the Orator, should deliver a parting word of eulogy to the memory of the deceased.

Why then does not the Orator now come forward? No one better than he could elucidate the eloquence which consists in "putting proper words in proper places,"—alas! he hears me not; he whose lips would so pathetically have mourned a brother's premature death, who with "thoughts of fire and words that burn" would have compelled you to quench them with your tears, now lies silent before you, and demands that office of another.

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Our lamented Bro. Dalzell, in the very prime of youthful manhood, has been struck down like a decayed tree,—the strong man is riven in his might,—the darkness of death has shrouded his bright intellect,—the silence of the deep, deep grave now closes those lips, once so redolent of wit and eloquence; but he has not lived in vain—he has left behind him a name endeared to many by the sterling qualities of his heart. Integrity, Perseverance, and Industry found in him a favourite disciple, and those characteristics being often called into action by his masonic duties, their loss with our lamented brother will be long and severely felt.

It may be satisfactory to all who now hear me to learn that he met death as became a Christian and a Mason, and I have only to add, that if he possessed the frailties "which flesh is heir to," let us hope that by God and man they will be buried in the earth now yearning to receive him, whilst his many merits should instruct us to "go and do likewise," so that when we, who are at present acting as spectators of this closing scene, shall be ourselves borne "to that bourne from whence no traveller returns," our memories may still be cherished in the hearts of our friends and brethren!

FREEMASONRY IN GLASGOW.

[Our readers will probably agree with us that the following elaborate and interesting account of masonic statistics is too important to merge into a provincial report, and we therefore present it as a separate article.]

The Lodge St. Mark held its annual festival here on the 25th of April, the feast day of their titular saint. There was a numerous attendance of the members, their elegant and commodious lodge-room being filled to the full extent of comfortable occupation.

The evening passed off with much if not unusual *éclat*. Our noble Queen received the full masonic honours due to a "Mason's bairn," the scion of a long line of noble and zealous Masons. The memory of those brethren who had deserved well of the Craft, was commemorated in manner and terms appropriate; the generous sentiments and philanthropic principles of the Order were prominently brought out; the harpsichord, under the master-touch of an experienced artist, discoursed most exquisite music—while the violin and cornet-à-piston, from time to time, and the sweetest of all instruments, the human voice, swelled the diapason, and left nothing to desire in the melodious concord of sweet sounds. Nor were the less ethereal gratifications uncared for, affording every satisfaction both as regarded quality and quantity; and when, towards high twelve, the toast of mingled yarn—"Happy to meet, sorry to part, and happy to meet again," was announced from the chair, and the appropriate symphony "Good night, and joy be with you all," had died away upon the ear, it was not without a feeling of general regret that the command issued to the Senior Warden to perform the remaining functions of his office, and to dismiss the brethren with a blessing to their natural rest, was heard.

Among the brethren who came from a distance to exchange friendly greetings on this festive occasion, were Bro. Johnston, of Redburn, the G.M. of the province of Ayr, and his friend and Depute, Capt. Fullarton,

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of Fullarton, who so ably sustain the credit of the Order in that district and keep up the high character of the mother-lodge Kilwinning. The office-bearers of the Lodge St. Mark will certainly hail with lively satisfaction the opportunity of reciprocating the compliment on the Lodge Kilwinning festival, annually celebrated on the Feast of St. Thomas.

It is with much pleasure we have to record that the Lodge St. Mark has been for several years advancing, with steady progression, in influence and usefulness in this quarter, and fully maintaining the prestige of its early reputation. Even its aged members, the *laudatores temporis acti*, the privileged grumblers of the Craft, redundantly eloquent in their narrations of its ancient triumphs in the days when "George the Third was king," are compelled to admit that at no former period was its influence greater or more efficiently exercised for the benefit of the Order. Never before did it so rigidly adhere to the letter or more fully develope the spirit of our catholic association. The ordinary communications of this lodge take place monthly, on the first Monday of the month, from October to April inclusive. A general meeting is held on the festival of St. John the Evangelist, for the election of office-bearers chiefly; another on that of St. John the Baptist, for the consideration of matters of more than ordinary masonic importance; while the meeting on St. Mark's day is purely festive.

At the ordinary monthly meetings a paper on some scientific, or other interesting and instructive subject, is read by one of the members, and the prelection generally having a masonic bearing, is afterwards discussed or commented on in a friendly and brotherly spirit. By this means, much variety and interest are given to these meetings; a moderate refreshment follows from their own stores; the judgment is satisfied, the mind cultivated, and the heart improved. The lodge is closed precisely at, or as near as possible to, eleven o'clock; and few visiting brethren who have once had the privilege of attending do not regard with satisfaction the prospect of renewing the intercourse and increasing the acquaintance.

Initiations, or advancements, seldom take place on these monthly communications, but only, or at least with rare exception, on special evenings duly announced and set apart for the purpose. The candidate for admission makes application in terms of a printed formula, specifying age, designation, and address. He must be vouched for by two of the members, and generally acceptable to the others.

We regret to add that the other lodges of this province are scarcely in that flourishing and prosperous condition which the friends of our Order could desire. That fine old lodge, the Glasgow Kilwinning, No. 4, is considerably in the back ground at present. A fatal mistake was committed by it about four years ago, in allowing the opportunity to escape of having at its head Bro. Ramsey, Professor of Humanity in the University of Glasgow, a gentleman scarcely less universally popular than was his late colleague, Bro. Sir D. K. Sandford, under whom when W. M. of the same lodge he acted as Senior Warden. Bro. Ramsey, on the occasion referred to, had allowed himself to be put in nomination for the office of Master, at the urgent request of several of the most influential members, who never once doubted that the election would be unanimous and acclamatory in his favour. They were however miserably disappointed. The present Master, an able and experienced Mason indeed, and one who had worked his way up by efficient servitude through most of the subordinate offices, was so injudicious as to permit his own

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claims at this time, and by an active canvass—a procedure not less discordant to the principles of our free Order than to those which regulate the choice of a clergyman—secured, by a small majority, his election. The consequence was that the more influential portion of the members ceased at once to take any interest in the working of the lodge; for whatever the zeal, merit, and practical ability of the successful competitor, they did not consider that either his position in the neutral world, nor his early opportunities of mental culture, entitled him to place himself in opposition to a gentleman so favourably circumstanced to advance the interests and elevate the character of Freemasonry as Bro. Ramsey. His exertions since that time have been almost unparalleled, but, so completely neutralized by the false position in which he unhappily placed himself at the very first, that that ancient lodge has declined in influence and popularity ever since.

S imulated by the successful example of the Lodge St. Mark, which was the first in this province to fit up an appropriate lodge-room for itself, and to get rid of the odium which not unreasonably attaches to the general practice of holding masonic meetings in taverns, the Kilwinning No. 4, in the hope of regaining its lost influence, also fitted up an elegant lodge-room and pertinents, at great expense, to which it added a new and costly set of jewels. But as no provision had been previously made for meeting these heavy expenses, overwhelming embarrassment in the financial department was the inevitable consequence; while, as yet, all endeavours to induce the more wealthy members to come forward with a liberal subscription, and rescue their mother lodge from its present humiliating position, have proved unavailing: we hope however, for the credit of the Craft, that this will not long be the case.

The Argyle Lodge, which for a time successfully rivalled the St. Mark's as the crack lodge of Glasgow, has now been dormant for several years; and in the appendix to the recent edition of the Laws and Constitutions of the Grand Lodge of Scotland, we find its name included in the list of those that were. The other lodges here, with a few honourable exceptions, have, we have reason to believe, enough to do to keep their heads above water. But we have reasonable ground for hope in the ability and activity of the new Prov. Grand Lodge, that a more prosperous era is not far distant.

The office of P.G.M. of this district was held for more than a quarter of a century by the late Henry Monteath, Esq., of Carstairs, than whom few men were more generally respected and beloved. The office, however, was looked upon in the light of an honorary sinecure, of which the duties were merely nominal, and we doubt whether he once visited a lodge in his official capacity. A few years ago a necessity having arisen for bringing some matters connected with a change of locale, contemplated or made, by the Faifley and Duntocher Lodge, before a Provincial Meeting, the P. G. M. was written to upon the occasion. His advanced years and distant residence rendering it very inconvenient for him to take any part in the proceedings himself, he deputed his authority to the W. M. of the oldest lodge in the province, the Glasgow Kilwinning, No. 4, and at the same time expressed a desire to resign the office and make way for some one more favourably circumstanced than he was. The desire was too reasonable and natural not to be acceded to, and a formal resignation having been transmitted to the Grand Lodge, it was accepted.

After some little delay a highly acceptable successor was found in Bro. Archibald Alison, the eloquent historian of Europe, who in that standard

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work bears honourable testimony to the potency of the masonic obligation, under circumstances the most unfavourable and hopeless; a near relative of his, the gallant Lieutenant-Colonel Tytler, having once, during the American War, when struck down upon the field of battle, and an enemy's bayonet at his breast, been indebted for his life to the sign and grip of a Freemason.

He was installed at a Grand Lodge held in Glasgow on the 1st of June, 1847, under the presidency of the Duke of Athol. The Grand Master Mason of Scotland did not conceal the satisfaction he experienced at the number and respectability of the craftsmen who attended this Grand Communication; showing how highly the honour of his masonic visit was appreciated, as well as the lively interest taken in the new appointment.

Bro. Alison exercised his privilege in nominating to the respective offices, Bro. Hastie, *M.P.*, Depute Master, and Bros. Sir James Campbell and Professor Ramsay, Senior and Junior Wardens.

Some time after this very harmonious appointment, certain irregularities in the practice of one of the lodges in the Glasgow province having been reported to the Grand Lodge, the P. G. M. was requested to make investigation into them, at his very earliest convenience. His own professional engagements as Sheriff of the county, at all times laborious, having been at that time rendered much more so by the almost unprecedentedly severe commercial crisis which had taken place; and being deprived of the assistance of his Depute Master, who was then in London attending to his duties in the House of Commons, he found it impossible to comply with the request. The case, however, being supposed urgent, it was at length respectfully suggested to him that Bro. Walker Arnott might not be indisposed to accept a commission as Substitute Prov. G. Master. No suggestion could have been more happy. The zeal, activity, practical knowledge, and experience of the learned brother, in all matters relating to the Craft, are well known, and here was just the sphere for their beneficial exercise. Bro. Arnott at once consented, and entering upon the duties *con amore*, in a very short time had the Prov. Grand Lodge handsomely clothed and jewelled, and in excellent working order, amply justifying the selection of his respected superior.

During last winter, notwithstanding the prevalence of a formidable epidemic which for a time interfered with his arrangements, he succeeded in visiting most of the lodges in the province, much to their satisfaction and encouragement—correcting, advising, and instructing, with suavity and dignity, and in such a manner as must materially tend to elevate the character and maintain the purity of the Order.

The principal office bearers of the Glasgow Prov. Grand Lodge at present are, Bros. Archibald Alison, P.G.M.; Alexander Hastie, *M.P.*, D.P.G.M.; Walker Arnott, Sub. P.G.M.; Sir James Campbell, S.G.W.; William Ramsay, J. G. W.; the Rev. Norman M'Leod, G. Chaplain; David Dreghorn, G. Secretary; and Bro. James Miller, G. Treasurer.

While in the foregoing sketch we have had to record the diminished lustre of some, and the entire obscuration of other lodges in this province, we much more gratefully allude to the, we believe, reasonable prospect at present entertained that a lodge, claiming an antiquity of nearly eight hundred years, but not yet connected with the Grand Lodge, is about to emerge from its long and unmerited obscurity, and to obtain a prominent place on the grand roll.

A very general impression exists among the Craft, and indeed it is

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more than once distinctly asserted in Laurie's History of Freemasonry, that it was for the first time introduced into Scotland by a corps of Freemasons who came from the continent under the papal patronage, to erect a magnificent abbey at Kilwinning in Ayrshire, of which some interesting relics, characteristic of the style and partially indicating the extent of ground once covered by it, still remain.

This abbey was founded by Sir Hugh de Moreville, Lord High Constable of Scotland, in the year 1140. But the many religious establishments founded and endowed by King David the First of Scotland, and the number of ecclesiastical edifices erected under his patronage before that time, afford the strongest assurance that several lodges of Freemasons must have been in active operation in Scotland prior to the erection of Kilwinning Abbey, since these associations alone, in those days, combined the requisite skill, influence, and ability for the purpose; and as far as regards the Christian pointed style of architecture, whatever its original derivation, there is no doubt that it was introduced into these kingdoms and there practiced by the Freemasons; by whom the art of constructive masonry was, during the middle or dark ages, brought to a higher degree of perfection than it had ever attained to before, or has been able to maintain since; and of some of whose works it has with justice been asserted, that "they display more scientific knowledge, and constructive skill, than all the classic fanes of Greece and Rome."

On referring to the article Kilwinning, in the eleventh volume of Sir John Sinclair's Statistical Account of Scotland, we find it mentioned that "a number of Freemasons came from the continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a *gude and true* Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or lodges in Scotland." This account is certainly much more consistent with known facts than the following assertion at page 89 in Bro. Laurie's History of Freemasonry. "That Freemasonry was introduced into Scotland by those architects who built the Abbey of Kilwinning is manifest," says he, "not only from those authentic documents by which the existence of the Kilwinning Lodge has been carried back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."

Of the many religious establishments, of greater or less pretension, patronized by David the First, of saintly memory, towards the close of the eleventh and the beginning of the twelfth century, no one seems to have enjoyed a larger share of his favour than the Heritage of St. Mungo, or Kentigern, in Glasgow. During the life of his brother, King Alexander the First, and when he was Prince of Cumberland, he interested himself greatly in its prosperity; made minute enquiry into its claims to certain possessions situated within his own principality, which he restored to it, and got his private chaplain, Johannes Achaius, preferred to the episcopate. This prelate, finding the old church too small, according to the ancient chroniclers of Glasgow, had it pulled down and rebuilt on a nobler plan and more extensive scale. The new edifice was probably begun about A. D. 1115, when Achaius received consecration at the hands of Pope Paschal the Second. The church was consecrated in 1136, four years before the founding of Kilwinning Abbey. David, by this time

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King of Scotland, and in the thirteenth year of his reign, was present on the auspicious occasion, and commemorated the event by a free gift of the rich lands of "Perdyck"—the *Partick* of modern days.

There is no reason to doubt that the masonic fraternity was employed in the construction of the new church, both because, as we before observed, such was the practice of the time—and because the Lodge of Glasgow had obtained a charter from Malcolm the Third, more than half a century before it was begun, and had long before been engaged on its predecessor.

This ancient charter is still in possession of the lodge, called also the "Freemen St. John's." It had been missing for some time, but was fortunately discovered about the beginning of the present century, among a quantity of old parchments and papers of little importance, in a neglected charter chest belonging to the incorporation of Masons. Although a good deal injured and defaced by time and rough usage, on being submitted to the inspection of a competent person familiar with the deciphering of antiquarian writings, its entire meaning was clearly made out, and a translation furnished; not, as is much to be regretted, in precise and literal terms, but with perfect fidelity as to the spirit. One or two mistakes there are, either of the original translator, or not less probably of subsequent transcribers, which we had an opportunity of correcting by reference to the original. It is dated the year 1057—the very year of Malcolm Canmore's return to Scotland, and after the usual introductory greeting sets forth that "Whereas our trusty and well-beloved friends, the operative masons of the city of Glasgow, hath by their petition humbly represented to us, that the inhabitants of that city have been imposed upon by a number of unskilled and insufficient workmen, that have come to work at our cathedral and other parts of the city, and also have erected lodges contrary to the rules of Masonry: and being desirous of putting a stop to such unskilled and irregular brothers, most humbly prays us to grant them our royal licence and protection for stopping such irregular disorders, and we, being willing to give all due encouragement to so reasonable a petition, are graciously pleased to condescend to their request," &c. Besides certain clauses conveying exclusive incorporated privileges, it contains the following "Item—that the Free Incorporated Masons of Glasgow shall have a lodge for ever at the city of Glasgow, and none in my dominions shall erect a lodge until they make application to St. John's Lodge, and they considering their petition, and examine their character and behaviour, grant them a charter, conform to their regulations," concluding with a strict charge and command —"that none take in hand any way to disturb the free operative masons from being Incorporated Freemen, or to have a free lodge, to take away their good name or possession, or to harass or do any injury to any Freemasons and practitioners, under the pain of my highest displeasure," &c.

To what extent the Lodge of Glasgow may have exercised their privileges beyond their own immediate district, we have now no means of ascertaining, but we learn from the terms of the application made by the "*Wrights*" about the close of the sixteenth century for distinct letters of deaconry within the Burgh of Glasgow, that previous to that time all or at least most of the crafts were under the jurisdiction of the masons. The word "Wright," it may not be unnecessary to observe, is a generic term applied to workers in wood, in Scotland, as carpenters, joiners, boatwrights, sawyers, bowyers, &c.

From the time of David the First, the see of Glasgow rose rapidly in

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wealth and power. About the years 1790-2, during the incumbency of Bishop Joceline, who in 1175 had been transferred to that bishopric from the Abbacy of Melros, the cathedral was destroyed by fire. This prelate stood high in the favour of the reigning monarch, William the First, surnamed the Lion, with whom he successfully employed his influence for obtaining several important privileges for his adopted city. The king manifested his sympathy on the occasion of the destruction of the cathedral, by granting a charter of confirmation to the Freemasons employed by Joceline for its re-edification. A copy of this interesting document is to be found in the appendix to the edition of Hamilton of Wishaw's description of the Sheriffdoms of Lanark and Renfrew, published by the Maitland Club in 1831, under the immediate superintendence of John Dillon and John Fullarton, Esquires, and is in the following terms and orthography—

"Carta Willielmi Regis Quæ confirmat Fraternitatem constitutam ad constructionem Ecclesie Glasguensis.

"Willielmus Dei gratia Rex Scottorum omnibus probis hominibus tocius terre sue, clericis et laicis, salutem: Necessitati Glasguensis ecclesie, pietate debita compacientes, et eam summi regis et Sanctissimi Kentegerni confessoris intuitu, devocione non modica diligentes, desolacioni ipsius curam volumus consolationis adhibere; Et eam quoad possumus regie protectionis munimine confovere. Quum autem mater multarum gentium, exilis antehac et angusta ad honorem Dei ampliri desiderat; et preterea in hiis diebus nostris, igne consumpta, ad sui reparationem, amplissimis expensis indigens, et nostrum et plurium proborum hominum subsidium expostulat; Fraternitatem quam ad ejus constructionem venerabilis Jocelinus ejusdem ecclesie Episcopus, de consilio Abbatum, Priorum et alterius Cleri Episcopatus sui constituat, devote recipimus et regie concessionis munimine usque ad ipsius ecclesie perfectionem confirmamus: Et omnes ejusdem Fraternitatis collectores, et ad ejus fabricam auctoritate Episcopi et capituli ipsius ecclesie auxilium postulantes, in nostra firma pace et protectione suscepimus: Omnibus Ballivis nostris et ministris firmiter precipientes, ut eos ubique in regno meo protegeant et manuteneant: Et districte prohibentes, ne quis eis injuriam violenciam aut contumeliam aliquam inferat, super meam plenariam forisfacturam: Testibus Hugeone Cancellario nostro, Archembaldo Abbate de Dumfermelin, Willielmo de Lindeseia Justiciario, Philippo de Valoniis, apud Rokesburgh."

The following translation may perhaps not be unacceptable to some of your readers, and will I dare say be excused by the more learned of them, who are of course at liberty to make a better for themselves.

"A charter of confirmation from William the King to the Fraternity appointed for the construction of the Glasgow Cathedral.

"William, by the grace of God, King of the Scots, to all good men of his whole kingdom, both Clergy and Laicks, greeting: Sympathising with the necessity of the Glasgow Cathedral, and loving it with no small devotion, both out of regard to its supreme king, and to Kentigern his most holy confessor,—it is our will to take upon ourselves the care of administering consolation to its desolation, and to cherish it as far as in us lies, with the support of our royal protection. But seeing that this mother of many nations, heretofore in narrow and straightened circumstances, desires to be amplified for the glory of God, and moreover in

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these our days has been consumed by fire, requiring the most ample expenditures for its repairing, and demands both our aid and that of more good men,—the Fraternity, which the right reverend Jocelin, bishop of said cathedral, with the advice of the abbots, priors, and other clergy of his diocese, has appointed, we devoutly receive, and by the support of our royal protection, confirm, aye and until the finishing of the cathedral itself; and we have taken into our favour all the collectors of this same Fraternity, and those who request aid for its construction, firmly charging all our bailiffs and servants, that they should protect them everywhere throughout our kingdom; and strictly forbidding that any one should offer injury, violence, or insult to them, under pain of our highest displeasure. Before these Witnesses; Hugh, our Chancellor, Archibald, Abbot of Dunfermlin, William Lindsay, Justiciar, and Philip de Velen, at Rokesburgh."

We have already alluded to the acknowledgment of the masonic jurisdiction by certain of the crafts when applying for distinct letters of deaconry, about the year 1600. In the appendix to the new edition of the Laws and Constitutions of the Grand Lodge of Scotland, page 153, we find a corrected copy of a charter granted by the Freemasons of Scotland to Sir William St. Clair, of Roslin, about the years 1627-8. To this charter the Lodge of Glasgow—represented by William Wallace, Deacon, and Robert Boyd and Robert Caldwell, Masters—subscribes. This fact is of considerable importance, as completely establishing the identity of the Lodge of Glasgow, there mentioned, with one still existing, and in possession of the ancient charter from Malcolm Canmore; because, on referring to the chronological record of the Deacons of the Incorporation of Masons, given in Cleland's Annals of Glasgow, we find that Robert Boyd was Deacon both in 1627 and 1628, which from other data is shown to be the time when the charter was granted. Robert Caldwell, who also subscribes, appears to have been advanced to the chair in the year 1633. Now we know that it was the invariable practice in those days for the Deacon of that trade to be the Master of the lodge, a practice which of late years has not been so rigidly adhered to, partly perhaps because the Deacon was not always qualified by the regular initiation to undertake the duties of the chair, and partly from the *peculiar fitness* of others, who for a succession of years were regularly re-elected from year to year. This was the case with the late Bro. David Hamilton, an architect of considerable eminence in his profession, greatly attached to the Craft, and no less loved and respected by them in return. No where did he feel so much at home, or so completely happy, as when presiding over his lodge and engaged in the performance of its congenial functions. Since his death the ancient practice has, as far as possible, been reverted to, although just at this present time a little irregularity in that respect exists, the chair being occupied by Bro. York, an extensive builder, the late Deacon, and aspirant we believe for the highly respectable and influential office of Deacon Convener, with a seat at the City Council Board.

The claims of this lodge, then, to a remote antiquity being perfectly genuine, the present office-bearers, deeply deploring the neglect of their predecessors in not stepping forward to assert their rights at the proper time, are as we have already stated, about to present a petition to the Grand Lodge, praying that they may now be taken under its protection, and, in consideration of their royal charter, to be allowed to take precedence along with the Mother Kilwinning, each being first in their own

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district; and they entertain good hopes that the application will be favourably received both in Grand Lodge and by the Grand Committee. Their hopes are the more sanguine because the right of the Mother Lodge itself to the first place was not till a comparatively recent period conceded.

Bro. Laurie informs us, at page 162 of his History, "That at the grand election on St. Andrew's Day, 1743, a letter was read from the Lodge of Kilwinning, complaining that they were only second on the roll, while as the Mother Lodge of Scotland they were entitled to the first place. The Grand Lodge however decreed that as the Lodge of Kilwinning had produced *no documents* to show that they were the oldest lodge in Scotland, and as the Lodge of Mary's Chapel had shown their records as far back as 1598, the latter had an undoubted right to continue first on the roll." On this decision Bro. Lawrie further remarks that—"The conduct of the Grand Lodge in this affair by no means contradicts what has been said in the general history, respecting the antiquity of the Kilwinning Lodge. It is well known and universally admitted," says he, "that Kilwinning was the birth-place of Scottish Masonry; but as the records of the original lodge were lost, the present lodge at Kilwinning could not prove that theirs was the identical lodge which had first practised Freemasonry in Scotland."

The powerful impulse given to Freemasonry by the foreign artists who built the extensive Abbey of Kilwinning, the deference then paid to their Master Mason, the Grand Communications held then in early times, and the numerous progeny of daughters bearing the honoured title of Kilwinning, not only in Scotland but abroad, sufficiently vindicate the title of the Mother Kilwinning to the position now universally conceded to her; but we do not think her honour or reputation will in any degree suffer by having the not less venerable Lodge of Glasgow placed by her side.

In the year 1810, when the foundation stone of the Royal Lunatic Asylum (recently converted into the Town's Hospital or Poor House) was laid with masonic ceremonies, the Lodge of Glasgow Freemen St. John's took precedence next to the Grand Lodge, in virtue of their royal charter. But some years afterwards, we think it was when the Monument to John Knox was founded under similar circumstances, the Mary's Chapel of Edinburgh disputed their right to precedence, on the ground of their not being in connection with the Grand Lodge. The city marshal, however, having superadded his authority to that of Malcolm Canmore, the Lodge of Glasgow maintained its position. The Mary's Chapel took a formal protest against the proceeding, but we are not aware that it was afterwards followed up. On several occasions since the more than equivocal claims of this lodge, seeing that she is not under the jurisdiction of the Grand Lodge, have given rise to unseemly derangement of the masonic ceremonials, although they have hitherto invariably maintained their pretensions with success,—indeed we have no doubt that, like their gallant predecessors who so opportunely interposed for the rescue of our noble cathedral from the mistaken zeal of the reformers in 1574, the valiant Freemen St. John were quite prepared to do battle in defence of what they had been taught to believe were their just and lawful rights.

To avoid however any thing like discord and jarring among members of the same catholic fraternity, and one, too, which so earnestly and eloquently inculcates the duties of charity and forbearance, we hope that an amicable settlement of this matter will speedily be accomplished.

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This is the more immediately desirable as we understand that the assistance of the Craft has already been requested to give additional effect to the ceremony of laying the foundation stone of a new Poor's House, already commenced, for the Barony Parish of Glasgow, so that we may look for an imposing ceremonial in a few weeks.—So much for a "long yarn" on Provincial Masonics.

ARCHITECTON.

THE LATE BRO. JOHN JACKSON CUFF.

"Few things are impossible to industry and skill."

THE deceased brother was not, when living, among those who had earned masonic laurels, yet was he among those who—permitted by Providence to work his way carefully and successfully—practically illustrated the universality of Freemasonry, which excludes none from its system, save him whom good report does not approve. Bro. John Jackson Cuff was initiated in the Lodge of Regularity in the year 1804, and continued a member many years. It is believed that he never took any office therein, and contented himself with attaining the degree of Royal Arch Mason in the St. James's Chapter. At the various festivals of the Order, Bro. Cuff was generally observed at the table of his lodge; and, probably to avail themselves of his company the more readily, the brethren selected as their position the very lower end of the Hall, immediately on the right, under the portrait of the Duke of Athol. On these occasions, it was generally observed that the table was not less attended to, nor were the wines of an inferior description: the spirit of Bro. Cuff was with the brethren of his mother-lodge.

Before entering further on the biography of the departed, we may cast a glance at the Freemasons' Hall and Tavern, a splendid tribute to the masonic age in the eighteenth century. The Hall, unsurpassed in architectural beauty, it was, on its dedication, fondly hoped would prove most condusive to the general interests of the Order; morally, this has been the case; but it is no less singular than true, that until Bro. Cuff became the lessee, the society, as landlords, seldom or never received any rental.

With the tenancy of Bro. Cuff, a change came o'er the scene, and profit and pleasure were the result of his perseverance and industry. If other brethren worked in discipline and practice, he was not negligent of his duty, and is fairly entitled to the merit of having performed it. This tribute is due to his memory, and we cordially offer it.

Bro. Cuff was born at Brook Green, Hammersmith, on the 12th November, 1779, and was baptized on the 26th of the same month. His father was a gentleman's coachman. He was apprenticed to Messrs. Mollard and Richbold, of the Freemasons' Tavern, to learn the business of a cook. On the termination of his apprenticeship, he became chief cook at the Crown and Anchor Tavern, in the Strand, and married the daughter of a small fishmonger in Wild Street, by whom he had several children; two sons and four daughters survive him, viz., John, of the Midland Hotel, Derby, and Edward, of the Bell Hotel, Leicester; Mrs. Harper, married to the ex-Grand Secretary; Mrs. Sheriff, whose

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husband is the brother of Miss Sheriff, the celebrated vocalist; Mrs. Tate, wife of Bro. Robert Tate, the silversmith; and Mrs. Strachan, wife of Mr. Strachan, of the Old Ship, Brighton.

On leaving his situation at the Crown and Anchor, Bro. Cuff opened a small eating house in Drury Lane, which, however, did not answer expectation, and he became occasional cook at gentlemen's houses, always giving great satisfaction. In the year 1810, he was employed by Bro. Bayford, a Grand Officer, (of unknown tongue celebrity,) to dress a dinner. Bro. B. with Sir William Rawlins (also a Grand Officer) were on a committee appointed by Grand Lodge to conduct, *pro tem.*, the affairs of the Freemasons' Tavern, after it had been closed by Messrs. Mollard and Richbold. Bro. Bayfield went into the kitchen to give some directions to Bro. Cuff, and, in the course of conversation, observed—"I am partly a tavern-keeper, being one of a committee to conduct the Freemasons' Tavern, on behalf of the Grand Lodge. We are heartily sick of the affair, and wish to find some efficient person to relieve us of the charge." Bro. Cuff said he should like to take it. The result was, that he was put into possession with Mr. Thorn, head waiter at Canonbury House. At first they were not prosperous, owing to want of capital; but they admitted a third partner, Mr. Sutton, of Highbury Barn Tavern, who brought a few thousands into the concern. Soon after, Mr. Sutton became affected with insanity, and his capital was returned. He died a few years since in St. Martin's workhouse. Mr. Thorn died soon after Mr. Sutton's retirement from the business, which then devolved entirely on Bro. Cuff. By way of inducement to industry, he allowed a small share of the profits to Hoggary, his chief clerk, and the like to Arnold, his head cellarman. In these arrangements, as, indeed, in all his business plans, Bro. Cuff proved himself both shrewd and intelligent. His two assistants were attentive to his interests, and expert in their duty. He conducted the tavern in so admirable a manner, that he became a prosperous man. Of this some proof may be shown, when on the decease of the clerk and cellarman, their shares amounted each to 1000*l.* per annum.

In 1827, Bro. Cuff took his eldest son, Bro. John Cuff, into partnership, and in 1834, he himself retired from the Freemasons' Tavern, and took the Old Ship at Brighton, where he continued to reside until his death by apoplexy, which took place, after two days' illness, on the 16th of November, 1848.

Bro. Cuff purchased the two houses adjoining the Hall, the society at the time not being in funds to accomplish this desirable object. Subsequently he conveyed the premises to the Grand Lodge, without reserving any profit on the transaction. For this liberality, and his general conduct, a testimonial of the value of fifty guineas, accompanied with the thanks of Grand Lodge, were presented to Bro. Cuff. The testimonial was a silver tea urn, bearing a suitable inscription.

On Bro. Cuff's retirement from the Freemasons' Tavern, his tradesmen gave him a dinner, and presented him with a superb candelabra, value one hundred guineas.

After the decease of Mrs. Cuff, he married Elizabeth Miller, the daughter of a labourer at Battle, in Sussex. She had formerly been in the service of the late Mrs. Cuff. By her he has left two daughters; the eldest married to Mr. Ridley, auctioneer, Brighton, the youngest to Mr. Robert Bacon, Queen's Hotel, Birmingham, the brother of the present proprietor of the Freemasons' Tavern.

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The property he left was great. A handsome portion is, we understand, left to his widow and her two daughters—no less, it is said, than 2000*l.* per annum, with a moiety of his interest in the Old Ship, at Brighton. Including life-assurance policies, which were heavy, he is supposed to have died worth at least 120,000*l.* Every other member of his family receives an equal sum, deducting, however, from each all previous advances. But his eldest son, we understand, will receive a small addition on the death of Mrs. Cuff.

Bro. Cuff was a member of three city companies, viz., the Vintners', the Cooks', and the Turners', and a past master of all three. He was buried at Brighton. The assemblage of his family on the occasion amounted to nearly one hundred persons, consisting of sons, daughters, grand-children, their wives and husbands, and numerous great grand-children.

Bro. Cuff was assuredly an industrious man, but he was also a lucky one. We will adduce an instance out of many. The late George Topham borrowed 1000*l.* of him, and deposited a policy of assurance for 3000*l.*; he died shortly after, and the policy became the sole property of Bro. Cuff. He has been heard to say, that in one particular year he realized, clear of all contingent expenses, the sum of 9000*l.* by the Freemasons' Tavern alone.

We may observe, *en passant*, that Bro. T. M. Bacon, the worthy proprietor of the Freemasons' Tavern, was formerly clerk to Bro. Cuff. The times may not promise equal success, but he richly deserves it.

Although Bro. Cuff took no active part in the working of the Order, he was not neglectful of its charities,—he was a subscriber to all, including the Asylum for Aged Masons, for the welfare of which institution he often expressed the most lively interest.

His Royal Highness the late Duke of Sussex was graciously condescending to Bro. Cuff, and aided him by his recommendation. Now that both the patron and the brother have left the earthly scene, there may be no impropriety in relating a circumstance honourable to both parties. It was no secret many years since that his royal highness was in pecuniary difficulties, and was much indebted to friends for temporary aid. Bro. Cuff, without hesitation, advanced several thousand pounds, and this at a time, too, when the return was by no means certain. Time, however, was liberal both to the royal borrower and the humble lender, for, in the course of years, the loan, principal and interest, was most honourably paid. The fable of the lion and the mouse was practically exemplified, for it may be observed that the loan was advanced at the most critical moment, when, too, Bro. Cuff felt sensitively the kindness of his royal patron, and the advantages of his support. From first to last his royal highness supported the Freemasons' Tavern, and on every possible occasion recommended it to various societies as the best arena for their charitable purposes. He has been known, indeed, to observe, "Whoever expects me to preside as chairman, must know that I only feel myself at home in Freemasons' Hall."

The worldly career of Bro. Cuff may be quoted as a remarkable instance of prosperity, but it clearly marks that industry and perseverance are the best modes of attaining it.

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ARE NOT AUTHORS GENERALLY FREEMASONS?

When we entered, in our last number, on the examination of the question as to whether authors were not generally Freemasons, we had not prepared ourselves for the reception of the multifarious evidence that has since crowded in upon us; but the task is gratifying, and although the republication of the proofs may not test our own originality, they will serve at least to amuse our readers. The public press often rejoices in sly hints at our Order—sometimes playfully, sometimes satirically. The following extract is from the "Times," of the 19th of May:—

"There is an old form of the House of Commons, which provides that if any member take notice that strangers are present, they must instantly retire, reporters and all. Of this form Mr. John O'Connell took advantage last night. The House of Commons was actually 'tiled in' like a Freemasons' lodge for a couple of hours, by the judicious interference of this bright ornament of the British senate."

We now present two lectures from the delightful Mrs Caudle, whose sisterly kindness cannot be too highly appreciated: certain it is that none but a Mason could have written this goodnatured satire, that does no discredit to the head and heart of Brother Douglas Jerrold. We had intended to have merely extracted, but the "dots and jots" grew so upon us that we elected to give them entire.

Lecture viii.—*Caudle has been made a Mason.—Mrs. Caudle indignant and curious.*—Now, Mr. Caudle—Mr. Caudle, I say: oh! you can't be asleep already, I know—now, what I mean to say is this; there's no use, none at all, in our having any disturbance about the matter; but, at last my mind's made up, Mr. Caudle; I shall leave you. Either I know all you've been doing to-night, or to-morrow morning I quit the house. No, no; there's an end of the marriage-state, I think—an end of all confidence between man and wife—if a husband's to have secrets and keep 'em all to himself. Pretty secrets they must be, when his own wife can't know 'em. Not fit for any decent person to know, I'm sure, if that's the case. Now, Caudle, don't let us quarrel; there's a good soul, tell me what's it all about? A pack of nonsense, I dare say; still—not that I care much about it—still, I *should* like to know. There's a dear. Eh? Oh, don't tell me there's nothing in it; I know better. I'm not a fool, Mr. Caudle; I know there's a good deal in it. Now, Caudle; just tell me a little bit of it. I'm sure I'd tell you anything. You know I would. Well?

"Caudle, you're enough to vex a saint! Now, don't you think you're going to sleep; because you're not. Do you suppose I'd ever suffered you to go and be made a Mason, if I didn't suppose I was to know the secret, too? Not that it's anything to know, I dare say; and that's why I'm determined to know it.

"But I know what it is; oh yes, there can be no doubt. The secret is, to ill-use poor women; to tyrannise over 'em; to make 'em your slaves; especially your wives. It must be something of the sort, or you wouldn't be ashamed to have it known. What's right and proper never need be done in secret. It's an insult to a woman for a man to be a Freemason, and let his wife know nothing of it. But, poor soul! she's sure to know it somehow—for nice husbands they all make. Yes, yes; a part of the secret is to think better of all the world than their own wives and families. I'm sure men have quite enough to care for—that is, if they act properly—to care for them they have at home. They can't have much care to spare for the world besides.

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"And I suppose they call you *Brother* Caudle? A pretty brother, indeed! Going and dressing yourself up in an apron like a turnpike man—for that's what you look like. And I should like to know what the apron's for? There must be something in it not very respectable, I 'm sure. Well, I only wish I was Queen for a day or two. I 'd put an end to Free-masonry, and all such trumpery, I know.

"Now, come, Caudle; don't let's quarrel. Eh! You 're not in pain, dear? What's it all about? What are you lying laughing there at? But I 'm a fool to trouble my head about you.

"And you 're not going to let me know the secret, eh? You mean to say,—you 're not? Now, Caudle, you know it 's a hard matter to put me in a passion—not that I care about the secret itself: no, I wouldn't give a button to know it, for it 's all nonsense I 'm sure. It isn't the secret I care about: it 's the slight, Mr. Caudle; it 's the studied insult that a man pays to his wife, when he thinks of going through the world keeping something to himself which he won't let her know. Man and wife one, indeed! I should like to know how that can be when a man's a Mason—when he keeps a secret that sets him and his wife apart? Ha, you men make the laws, and so you take good care to have all the best of 'em to yourselves: otherwise a woman ought to be allowed a divorce when a man becomes a Mason. When he 's got a sort of corner-cupboard in his heart—a secret place in his mind—that his poor wife isn't allowed to rummage!

"Caudle, you shan't close your eyes for a week—no, you shan't—unless you tell me some of it. Come, there 's a good creature; there 's a love. I 'm sure, Caudle, I wouldn't refuse you anything—and you know it, or ought to know it by this time. I only wish I had a secret! To whom should I think of confiding it, but to my dear husband? I should be miserable to keep it to myself, and you know it. Now, Caudle?

"Was there ever such a man! A man, indeed! A brute!—yes, Mr. Caudle, an unfeeling, brutal creature, when you might oblige me, and you won't. I 'm sure I don't object to your being a Mason; not at all, Caudle; I dare say it 's a very good thing; I dare say it is—it 's only your making a secret of it that vexes me. But you 'll tell me—you 'll tell your own Margaret? You won't! You 're a wretch, Mr. Caudle.

"But I know why: oh, yes, I can tell. The fact is, you 're ashamed to let me know what a fool they 've been making of you. That's it. You, at your time of life—the father of a family. I should be ashamed of myself, Caudle.

"And I suppose you 'll be going to what you call your lodge every night, now? Lodge, indeed! Pretty place it must be, where they don't admit women. Nice goings on, I dare say. Then you call one another brethren. Brethren! I 'm sure you 'd relations enough, you did'nt want any more.

"But I know what all this masonry's about. It 's only an excuse to get away from your wives and families, that you may feast and drink together, that 's all. That 's the secret. And to abuse women,—as if they were inferior animals, and not to be trusted. That 's the secret; and nothing else.

"Now, Caudle, don't let us quarrel. Yes, I know you 're in pain. Still Caudle, my love; Caudle! Dearest, I say! Caudle!"

"I recollect nothing more," says Caudle, "for I had eaten a hearty supper, and somehow became oblivious."

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LECTURE XX.—*"Brother" Caudle has been to a Masonic Charitable Dinner. Mrs. Caudle has hidden the "Brother's" cheque-book.*—All I say is this: I only wish I 'd been born a man. What do you say? *You wish I had?* Mr. Caudle, I 'll not lie quiet in my own bed to be insulted. Oh, yes, you *did* mean to insult me. I know what you mean. You mean, if I *had* been born a man, you 'd never have married me. That 's a pretty sentiment, I think; and after the wife I 've been to you. And now I suppose you 'll be going to public dinners every day! it 's no use your telling me you 've only been to one before; that 's nothing to do with it—nothing at all. Of course you 'll be out every night now. I knew what it would come to when you were made a Mason: when you were once made a 'brother,' as you call yourself, I knew where the husband and father would be:—I 'm sure, Caudle, and though I 'm your own wife, I grieve to say it—I 'm sure you haven't so much heart, that you have any to spare for people out of doors. Indeed, I should like to see the man who has! No, no Caudle; I 'm by no means a selfish woman—quite the contrary; I love my fellow-creatures as a wife and mother of a family, who has only to look to her own husband and children, ought to love 'em.

"A 'brother,' indeed! What would you say, if I was to go and be made a 'sister?' Why, I know very well—the house wouldn't hold you.

"*Where's your watch?* How should I know where your watch is? You ought to know. But to be sure, people who go to public dinners never know where anything is when they come home. You 've lost it, no doubt; and 'twill serve you quite right if you have. If it should be gone—and nothing more likely—I wonder if any of your 'brothers' will give you another? Catch 'em doing it.

"*You must find your watch? And you 'll get up for it?* Nonsense—don't be foolish—lie still. Your watch is on the mantel-piece. Ha! isn't it a good thing for you, you've somebody to take care of it?

"What do you say? *I'm a dear creature?* Very dear, indeed, you think me, I dare say. But the fact is, you don't know what you 're talking about to-night. I 'm a fool to open my lips to you—but I can't help it.

"*Where's your watch?* Haven't I told you—on the mantel-piece? *All right indeed?* Pretty conduct you men call all right. There now, hold your tongue, Mr. Caudle, and go to sleep: I 'm sure 'tis the best thing you can do to-night. You 'll be able to listen to reason to-morrow morning; now, it 's thrown away upon you.

"*Where's your cheque-book?* Never mind your cheque-book. I took care of that. *What business had I to take it out of your pocket?* Every business. No, no. If you choose to go to public dinners, why—as I 'm only your wife—I can't help it. But I know what fools men are made of there; and if I know it, you never take your cheque-book again with you. What! Did 'nt I see your name down last year for ten pounds? 'Job Caudle, Esq., 10*l.*' It looked very well in the newspapers, of course; and you thought yourself a somebody, when they knocked the tavern tables; but I only wish I 'd been there—yes, I only wish I 'd been in the gallery. If I wouldn't have told a piece of my mind, I 'm not alive. Ten pounds, indeed! and the world thinks you a very fine person for it. I only wish I could bring the world here, and show 'm what 's wanted at home. I think the world would alter their mind then; yes—a little.

"What do you say? *A wife has no right to pick her husband's pocket?* A pretty husband you are, to talk in that way. Never mind: you can't prosecute her for it—or I 've no doubt you would; none at all.

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Some men would do anything. What? *You've a bit of a head-ache?* I hope you have—and a good bit, too. You've been to the right place for it. No—I won't hold my tongue. It's all very well for you men to go to taverns—and talk—and toast—and hurra—and—I wonder you're not all ashamed of yourselves to drink the queen's health with all the honours, I believe, you call it—yes, pretty honours you pay to the sex—I say, I wonder you're not ashamed to drink that blessed creature's health, when you've only to think how you use your own wives at home. But the hypocrites that the men are—oh!

"*Where's your watch?* Haven't I told you? It's under your pillow—there, you needn't be feeling for it. I tell you it's under your pillow. *It's all right?* Yes; a great deal you know of what's right just now. Ha! was there ever any poor soul used as I am! *I'm a dear creature?* Pah! Mr. Caudle! I've only to say, I'm tired of your conduct—quite tired, and don't care how soon there's an end of it.

"*Why did I take your cheque-book?* I've told you—to save you from ruin, Mr. Caudle. *You're not going to be ruined?* Ha! you don't know anything when you're out! I know what they do at those public dinners—charities, they call 'em; pretty charities! True Charity, I believe, always dines at home. I know what they do: the whole system's a trick. No: *I'm not a stony-hearted creature:* and you ought to be ashamed to say so of your wife and the mother of your children,—but, you'll not make me cry to night, I can tell you—I was going to say that—oh! you're such an aggravating man I don't know what I was going to say!

"*Thank heaven?* What for? I don't see that there's anything to thank heaven about! I was going to say, I know the trick of public dinners. They get a lord, or a duke, if they can catch him—anything to make people say they've dined with nobility, that's it—yes, they get one of these people with a star perhaps on his coat, to take the chair—and to talk all sorts of sugar-plum things about charity—and to make foolish men, with wine in 'em, feel that they've no end of money; and then—shutting their eyes to their wives and families at home—all the while that their own faces are red and flushed like poppies, and they think to-morrow will never come—then they get 'em to put their hand to paper. Then they make 'em pull out their cheques. But I took your book, Mr. Caudle—you couldn't do it a second time. What are you laughing at? *Nothing?* It's no matter; I shall see it in the paper to-morrow; for if you gave anything, you were too proud to hide it. I know *your* charity.

"*Where's your watch?* Haven't I told you fifty times where it is? In the pocket—over your head—of course. Can't you hear it tick? No: you can hear nothing to-night.

"And now, Mr. Caudle, I should like to know whose hat it is you've brought home? You went out with a beaver worth three-and-twenty shillings—the second time you've worn it—and you bring home a thing that no Jew in his senses would give me fivepence for. I couldn't even get a pot of primroses—and you know I always turn your old hats into roots—not a pot of primroses for it. I'm certain of it now,—I've often thought it—but now I'm sure that some people dine out only to change their hats.

"*Where's your watch?* Caudle, you're bringing me to an early grave!"

We hope that Caudle was penitent for his conduct; indeed, there is, we think, evidence that he was so; for to this lecture he has appended no comment. The man had not the face to do it.

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THE LADIES AT DANSVILLE, N. Y.*

Geneseo, N. Y., June 25, 1847.

Dear Sir and Brother,—The festival of St. John the Baptist was celebrated yesterday, at Dansville, in this county (Livingston), by Phœnix Lodge, No. 115, assisted by a large number of brethren from other places, among whom were delegates from four chapters and eight lodges, together with brethren (non-affiliated) from Geneseo, Geneva, Canisteo, Cohocton, and other towns. The chapters represented were Hamilton, of Rochester; Elmira, of Elmira; Bradley, of Bath; and Dansville, of Dansville. The lodges represented were Valley Lodge, of Rochester; Mount Morris, of Mount Morris; Union, of Lima; Steuben, of Bath; Painted Post, of Corning; Friendship, of Elmira; Morning Star, of Hornellsville; and Howard, of Howard.

At eleven o'clock, a procession, consisting of the brethren in attendance and about fifty or sixty ladies, was formed, under the direction of Bro. J. T. Beach, marshal of the day, and accompanied by the celebrated "Adams's brass band," of Rochester, marched through some of the principal streets to the residence of the venerable brother, Major Moses Van Campen, a Mason of long standing, one of the survivors of the revolution, and of Sullivan's memorable campaign. Here a halt was made, to enable the brethren to pay their respects to the venerable brother, who was too infirm to unite in the celebration (being over ninety years of age).

A beautiful little incident occurred here, that was to me very gratifying, although I do not know whether it is in accordance with masonic usages. It serves to show, however, the estimation in which Bro. Van Campen is held by the citizens of Dansville. During the time the procession halted in front of his house, one of the committee of arrangements was deputed by the ladies to present, in their names, to Bro. Van Campen a sprig of acacia (evergreen), with which each lady had provided herself before joining the procession. While the presentation was being made, several appropriate pieces of music were performed by the band.

After this ceremony was completed, the line of march was resumed, the brethren respectfully raising their hats as they passed the door of the house, where the veteran stood, and proceeded to the First Presbyterian Church, which, by the kindness and liberality of the trustees, was thrown open for the occasion.

The exercises at the church were conducted by the Rev. Mason Gallagher, rector of the episcopal church, who, though not one of the fraternity, promptly and cheerfully complied with the request of the committee to officiate.

The exercises consisted of music by the band—hymn, by the choir—reading of the third chapter of St. Matthew's gospel—prayer—hymn, by the choir, followed by a sermon by Rev. Mr. Gallagher, from Matthew xi. 11: "Among them that are born of women, there hath not arisen one greater than John the Baptist." The speaker, after giving a history of the miraculous birth and remarkable life of St. John, and depicting in vivid colours the many prominent virtues for which he was distinguished, closed by exhorting his hearers, in eloquent and affectionate terms, to strive to imitate in their lives and conduct, the noble and sublime example of humility, courage, self-denial, and above all, of

* Freemasons' Monthly Magazine, U. S.

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regard for truth, afforded them in the life of this great man. But as I trust the sermon will be published, I will not attempt a sketch. Suffice it that it was every way worthy of the day and of the speaker.

The exercises were closed with a benediction. After which, the procession was again formed, and marched to the American Hotel, where one hundred brethren, and nearly as many ladies, sat down to a sumptuous dinner, served up in good style On being "called from refreshment," the brethren repaired to the lodge-room, where the ceremonials of the day were concluded.

The utmost harmony and good order prevailed throughout the day, and so far as I could learn, nothing occurred to mar the enjoyment of any one present.

Thus passed off the first public celebration of this festival that has been witnessed in this section of the country for many years. May its influence be felt among the opponents of our Order, and tend to lessen the prejudice which has so long existed in the community against the fraternity. Very truly, yours, &c.

E. R. HAMMATT.

JEWISH GRATITUDE.*

DR. KRAFT, an eminent Christian divine, in paying a tribute of respect to the various virtues and good qualities which he discovered among the Jews, praises them particularly for the attribute of gratefulness, which he found them to possess in an eminent degree. The Doctor relates the following fact, which came to his knowledge:—

"A rich Jew travelled on horseback to the Leipzig fair. He was provided with a large sum in gold, which was enclosed in a huge girdle, such as the German and Dutch travellers of former times used to wear. Having to pass a small river, which was considerably swelled by an incessant rain, he was carried away with the violent current, and in a few moments after their entering the water, neither horse nor rider was to be seen. A peasant, who happened to stand on the brink of the river, saw the accident, and, being an expert swimmer, threw off his clothes, sprang into the water, and laid hold of the Jew. With a great deal of perseverance, he succeeded in conveying him to the shore, but could not save the horse. Though there were but faint signs of life visible in his heavy burden, he carried him to his cottage, laid him on a bundle of straw, and, by dint of stimulating applications, succeeded in restoring animation and life, and in a few days the Jew completely recovered.

"Having come to himself, the Jew thanked the saviour of his life in as many and as eloquent terms as he could utter; then stretched forth his hand to seize the girdle, and to reward the peasant; but, lo! the girdle was gone. The merchant, who had intended to make purchases at the fair with the money, was grievously disappointed, and broke out in loud accusations against the peasant, who, he thought, must have taken the girdle, as it was tied fast round his waist, and could not possibly have dropped into the water. The peasant was startled. His innocent conscience fully acquitted him; but he was deeply mortified at

* From the Jewish Chronicle.

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the grave suspicion, which had, moreover, so strong an appearance of foundation. He assured the Jew, in the most simple yet emphatic manner, that he was innocent, that he had neither seen nor found the girdle; adding, that had he intended to take his money from him, he would not have taken so much pains to restore him to life. Suspicion and gratitude now divided the Jew's mind. But the latter overwhelmed his heart and preponderated. 'You have saved my life,' said he, 'and I can forget the loss of the money.' The merchant then took leave of his host; neither, however, seemed content. The one's suspicion and loss, and the other's offended innocence, rendered the departure a melancholy scene. The one was sad at the loss of his horse and money, and at being compelled to travel to his place of destination on foot; and the other felt grieved at being innocently suspected of theft.

"In the following spring the peasant had occasion to carry the dung out of his yard into the plough-field, and pulling up the straw with the fork, he felt something heavy; he lifted it up, and, behold! it was a long leather girdle stuffed with money. Struck with amazement, he called his wife, and exclaimed, 'See what I have found; whence comes all this money among the dung?'

"'Ay,' said she, 'it, no doubt, belongs to the Jew whom you saved last autumn from the water!'

"'You are right,' said he, his eyes sparkling with joy; 'now I shall no more be suspected as a thief; the money he shall soon have back, and I will show him that I am an honest man. But how comes it among the dung?' They then considered for awhile, and at last surmised, that the girdle must have become loosened from the Jew's body when he lay on the straw, which was afterwards thrown on the dunghill.

"The peasant's wife then began to utter her doubts whether, after having saved the Jew's life, they were bound to return the money. But the honest peasant chided her for the very thought of appropriating to herself another man's property. 'And if it had been a thousand times as much,' added he, 'and if I had no bread to eat, I would not touch it. But how am I to ascertain where the owner resides? I forgot to ask his name.' He again sank in deep sadness, and went at the next fair to the high road, in hopes of discovering the Jew, but in vain. Thus elapsed three years, and the peasant's enquiries remained unsuccessful.

"One evening, a loaded cart drove up to the peasant's door, and who should get down from the cart but the Jew whom the peasant had saved! With joyful looks he entered the humble cottage, and said, 'God be with you, dear people! do you know me yet?' 'Ay,' cried the peasant, 'thank God that I see you again; I have searched and waited for you a long time, and——' The Jew interrrupted him, shook him by the hand, and said, 'dear friend, pardon, pardon me, that I suspected you. I have, every time I came to the fair since the accident, enquired of the people, whether you had grown rich? whether you had built a new and larger cottage? But I always heard that you were as poor as ever. Thus elapsed three years, and I became convinced that you knew nothing of my money. Pray forgive me, dear friend, and once more receive my hearty thanks for having saved my life. I have, since then, been successful in business, and have brought you, in the cart outside, some things, which I beg you to accept as a token of my gratitude.'

"Thus spoke the grateful Jew, who ran to the door, and fetched from the cart new stuffs for clothing of various descriptions, and also a heavy purse, which he put on the table. The honest peasant could hardly

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refrain himself from interrupting the gentleman, and said, 'Master, your money is in my house.' Swiftly he ran out of the room, and fetched the girdle, which he had carefully saved. 'Here is your money; count it, and you will find it exactly as you put it in the girdle.' He then entered into a detailed account of the finding of it accidentally, and of the pains he took to trace the owner. The Jew insisted on the peasant taking the girdle with the money, and the presents which he brought him, though the peasant would first only accept the purse and the clothing. He then built a new and larger cottage, which the Jew visited each time he went to the neighbouring fair, and over the door of which the peasant had written the following words:—

"'This cottage I was enabled to build by the assistance of a Jew, whom I saved from a watery grave. I was honest, and the Jew was generous and grateful.'"

COLLECTANEA.

LIFE.—Change is the constant feature of society. The world is like a magic lantern, or the shifting scenes of a pantomime.

Ten years converts the population of schools into men and women, the young into fathers and matrons, makes and mars fortunes, and buries the last generation but one.

Twenty years converts infants into lovers, and fathers and mothers; renders youth the operative generations; decides mens' fortunes and distinctions; converts active men into crawling drivellers, and buries all preceding generations.

Thirty years raises an active generation from nonentity; changes fascinating beauties into bearable old women; converts lovers into grandfathers; and buries the active generation, or reduces them to decrepitude and imbecility.

Forty years, alas! changes the face of all society; infants are growing old; the bloom of youth and beauty has passed away; two active generations have been swept from the stage of life; names so cherished are forgotten; and unsuspected candidates for fame have started from the exhaustless whomb of nature.

Fifty years—why should any desire to retain affections from maturity for fifty years? It is to behold a world of which you know not, and to which you are unknown. It is to live to weep for the generations long since passed; for lovers, for parents, for friends, in the grave. It is to see every thing turned upside down by the fickle hand of fortune and the absolute despotism of time. It is, in a word, to behold the vanity of life in all the vanities of display.

"HE that cannot forgive others breaks the bridge over which he must himself pass, for every man hath need to be forgiven."

"'ESQ.' at the end of a man's name is like a curl in a dog's tail—more for ornament than use."

"APPLAUSE is the spur of noble minds, the end and aim of weak ones."

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Evils in the journey of life, are like the hills which alarm travellers upon their road; they appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived.—*Colton.*

"There is always something great in that man against whom the world exclaims, at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes, without being able to prove one."

What is a Christian?—The true pair of compasses to take the dimensions of the heart of a Christian is Faith and Charity. Faith is the one foot fixed immovably in the centre, while Charity walks a perfect circle of benevolence.—*Bishop Hall.*

Friendship.—Thou mayst be sure that he that will in private tell thee of thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir W. Raleigh.*

"The life of a man is a journey; a journey that must be travelled, however bad the roads or the accommodation. If, in the beginning, it is found dangerous, narrow, and difficult, it must either grow better in the end, or we shall by custom learn to bear its inequality."

"Among the ancient nations the husband purchased his wife by money or personal services. Among the Assyrians the marriageable women were put up to auction, and the price obtained for the more beautiful was assigned as a dowry to the more homely."

"It is perhaps but little known, that the mace, the identical 'bauble' which Cromwell ordered to be removed from the table of the House of Commons, is still in existence; it is in the possession of the Royal Society, and at their sittings is placed before the President."

"Mens' moral offences are written on the sand, while womens' are engraven on steel."

Egyptian Bondage.—"In ancient Egypt a custom prevailed, which certainly appears to us a rather singular one, that the husband, on his marriage, vowed honour and obedience to his wife, instead of, as with us, the wife to the husband. It was in reference to this custom, by the way, that the remark was made by a wit, that he had often heard of Egyptian bondage, but never knew what it was before."

Acts of Parliament.—Always avoid reading the preamble, which is likely to confuse rather than to enlighten. It sets forth, not what the act is to do, but what it unlooses; and confuses you with what the law was, instead of telling you what it is to be. When you come to a very long clause, skip it altogether, for it is sure to be unintelligible. If you try to attach one meaning to it, the lawyers are sure to attach another; and, therefore, if you are desirous of obeying an act of parliament it will be safer not to look at it, but wait until a few contrary decisions have been come to, and then act upon the latest. When any clause says either one thing or the other shall be right, you may be sure that both will be wrong.—*Cruikshank's Comic Almanack.*

"They who have pushed their inquiries much farther than the common systems of their times, and have rendered familiar to their

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own minds the intermediate steps by which they have been led to their conclusions, are too apt to conceive other men to be in the same situation with themselves; and when they mean to instruct are mortified to find that they are only regarded as paradoxical and visionary. It is but rarely that we find a man of very splendid and various conversation to be possessed of profound judgment, or of great originality of genius."

The man of mind is the happiest of men. To him all the pleasures of life are doubled, and for him all its evils are softened. Within himself he contains the root of all the joys for which meaner minds must seek abroad. For those he can feel only compassion,—for himself, while contemplating his own lofty dower, only respect.

Fate may throw him into the arena of busy life, there to struggle for existence with the low and the little mind, but she cannot debase him to their level. You will see him, strong in his great intellect, beautiful by the light of genius, and ever young in face and heart, always pre-eminent, always proud, always in the main successful—his intellect, his beauty were God-given—they will not wither beneath the assaults of man—his youth is the unfading youth of the spirit—of the spirit that shall return unstained to the bright throne from which it was commissioned to descend.—*Mrs. Ponsonby.*

Books.—In the best books great men talk to us, with us, and give us their most precious thoughts. Books are the voices of the distant and the dead. Books are the true levellers. They give to all who will faithfully use them, the society and the presence of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling, if learned men and poets will enter and take up their abode under my roof—if Milton will cross my threshold to sing to me of paradise, and Shakspeare open to me the worlds of imagination and the workings of the human heart, and Franklin enrich me with his practical wisdom—I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.—*Channing.*

"It is wonderful how soon and how completely a finely-organized mind adapts itself to inevitable circumstances of reverse which would lead a blunted intellect to despair. The rough blasts of suffering are requisite to clear away the romantic haze through which the world is viewed. Nothing renders us so independent in mind as to have been ruined in fortune. We then learn the feeble hold we have on the mere sympathetic feelings of our kind, and that much which has appeared to spring from such causes, in fact, has only been the result of mutual interests."

Mother and Child.—"The tie which links mother and child is of such pure and immaculate strength, as never to be violated, except by those whose feelings are withered by the refining of vitiated society. Holy, simple, and beautiful in its construction is the emblem of all we can imagine of fidelity and truth—is the blessed tie whose value we feel in the cradle, and whose loss we lament on the verge of the very grave where our mother moulders in dust and ashes. In all our trials, amid all our afflictions, she is our friend. Let the world forsake us, she is still by our side. If we sin, she reproves more in sorrow than in anger; nor can she tear us from her bosom, nor forget we are her child."

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CHIT CHAT.

NEWSPAPER REPORTERS. *(A hint to a noble Editor.)*—The daily press complains of the loquacity of parliament, as a serious impediment to business. The steady remedy is "cease to report the nonsense that is spoken, and the members will talk less." The "Spectator," remarking on the threat of the "Times," says,—"Honourable members often speak less to be heard than to be reported, and by subscribing to those talkers against printed space, the daily journals encourage idle loquacity, until their own columns are surcharged with a burden of tediousness that disgusts all readers. A concentrated style of reporting, apportioned to ideas rather than words, would please readers, would cause members in truth to be more read, and would tend to chasten the flow of eloquence." The hint is equally applicable to the provincial press in its treatment of local orators. The practice of reporting everything that is said, by fools as well as solons, may be described as "reporting run mad." The highest style of reporting is that which gives, in the briefest possible space, the substance of all things spoken and done. Column after column of "full reports" form literally a mass of rubbish, gratifying to nobody but him whose vanity it flatters. The exceptions to this rule are but few.—*Sheffield Times*, 1849.

FEMALE MYSTERIES.—"There is not a mystery in creation, the symbol, or practical invention, for meanings abstruse, recondite, and incomprehensible, which is not represented by the female gender. There is the Sphynx, and the Enigma, and the Chimera, and Isis, whose veil no man had ever lifted; they were all ladies, every one of them! And so was Proserpine, and Hecate, who was one thing by night and another by day. The Sibyls were females, and so were the Gorgons, the Harpies, the Furies, the Fates, and the Teutonic Valkyrs, Nornies, and in short, all representations of ideas, obscure, inscrutable, and portentous, are nouns feminine."

THE MEDRASH relates of king Agrippa, that he wished one day to sacrifice a thousand burnt offerings. He sent for the High Priest, and told him, "To day no one shall bring a sacrifice except myself." A poor man happened to come on the same day to the priest, and brought him two turtle-doves, requesting him to offer them. The priest replied, I regret I cannot, for the king has commanded me "No one shall bring a sacrifice to day except myself." The poor man replied, "My lord high priest, I catch every day four doves, two I offer up, and with the other two I maintain myself; if thou wilt not offer them, thou cuttest off my living." The high priest took them and offered them. When King Agrippa was told that the high priest had given precedence to the poor man's offering, he was very wroth with the high priest, who, however, thus appealed to the royal master: "The poor man seemed to fear that he only succeeded in catching four doves every day because he offered two, and apprehended if he were not permitted to offer the two in gratitude to Providence, he would not have the other two either; and could I refuse this innocent man?" The king was appeased, and said, "Thou hast done well; if all my subjects would be as grateful, I should be the happiest of kings."—*Jewish Chronicle.*

CHINESE INTERMENT AND ENGLISH DISINTERMENT.—The sickness and mortality amongst our troops on certain stations in China have been

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attributed by many intelligent witnesses to the same cause. At Chusan, the mortality of 1841 was attributed to the bad quality of the water, but persons on the spot were of opinion that it was much aggravated, if not entirely occasioned, by local circumstances connected with the burial of the dead. The Chinese method of interment is extremely inefficient, in a sanitary point of view. The coffin is merely placed on the ground, and over it is constructed a slender tomb, composed of bamboos and matting. On the right of the town of Chusan there is a hill, which the Chinese used as a burial-ground. It was considered necessary to fortify this hill in 1841, and the dead bodies removed from the grave-yards were burned. The stench from the upturning of the bodies and the burning was most intolerable, and the mortality, which I contend may rationally be attributed to this palpable cause, was so great that the intention of fortifying the place was abandoned.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-yards.*

Governesses' Benevolent Institution.—The sixth anniversary dinner of this institution took place at the London Tavern on the 25th April, the Earl of Harrowby in the chair. This society has hitherto, up to December last, relieved six hundred and seventy cases of temporary distress, by the disbursement of 3,000*l.* It gives annuities to thirty-two ladies above fifty years of age. About three thousand governesses have availed themselves of the registration office, half of whom at least have been provided with situations. The sum of 43,586*l.* has been invested by four hundred and eighty-six ladies, in a provident fund for their own benefit. About two hundred and fifty ladies have availed themselves of the temporary "home" fitted up for those in the intervals of their engagements. The asylum for the aged is to be opened in June next. It was announced that Jenny Lind had given 200*l.* to the institution; and an anonymous lady 300*l.* The total annual subscriptions were 2,518*l.* as stated by the Rev. D. Laing, the treasurer.

British Art.—In the catalogue of recent works of British Art, now exhibiting at the Saloon of the Society of Arts, 19, John Street, Adelphi, Nos. 626, 627, and 628, Specimens of Needlework, obtained the Society's Silver Medal, and are thus noticed in "The Critic and Journal of Decorative Art," of March 15, 1849.—"One of the most attractive objects in the room, is a large group of flowers from nature, sewn in wool, upon a black ground, and as perfect as a fine picture by a great artist: the mechanical dexterity is no less surprising than the pictorial skill with which the hues and forms of the flower garden—so various, so blended, and so bright—are represented by worsted. Until you approach closely to it, you never suspect that it is other than a very beautiful production of oils or water colours. It is the work of Miss Kingsbury, of Taunton, whom we are pleased thus to welcome to metropolitan fame." Miss K. is the sister of Bro. Kingsbury, W. M. of the Taunton Lodge, and niece of Bro. Eales White.

Taunton.—An Archæological Society has been formed in this town; Somerset is rich in "materials" for the expounding and illustration of this interesting study, and much anxiety is evinced for the first general meeting of the members. Lord Portman is the Patron. Among the early members we find the names of Bros. Standert, Crotch, Badcock, Warre, Eales White, and Stradling, who have had the honour of being admitted without ballot.

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POETRY.

'TIS SAIR TO DREAM.

'Tis sair to dream o' them we like,
That waking we sall never see;
Yet, oh! how kindly was the smile
My laddie in my sleep gave me!—
I thought we sat beside the burn
That wimples down the flowery glen,
Where, in our early days o' love,
We met, that ne'er sall meet again!

The simmer sun sank 'neath the wave,
And gladdened wi' his parting ray,
The woodland wild and valley green
Fast fading into gloamin' grey!
He talk'd of days o' future joy,
And yet my heart was haflins sair,
For when his eye it beamed on me,
A withering death-like glance was there!

I thought him dead, and then I thought,
That life was young and love was free,
For o'er our heads the mavis sang,
And hameward hied the janty bee!—
We pledged our love and plighted troth,
But cauld, cauld was the kiss he gave,
When starting from my dream, I found
His troth was plighted to the grave!

I canna weep, for hope is fled,
And nought would do but silent mourn,
Were't no for dreams that should na come,
To whisper back my love's return;
'Tis sair to dream o' them we like,
That waking we sall never see,
Yet, oh! how kindly was the smile
My laddie in my sleep gave me!

R. GILFILLAN.

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THE MOTHER TO HER DAUGHTER.

Why should'st thou think me angry, love?
No, that can never be—
In one fond thought my soul is wrapt
Of tenderest love for thee.

Thy innocent and candid heart,
Thy ardent love for me,
All waken, Child, my tenderest thoughts,
Laden with love for thee.

I view thee by thy Father's side,
Partner of all his glee,
His manly form, his generous mind,
Glowing with pride in thee.

And, oh! may'st thou his honoured course
For e'er be proud to see,
And then, my dearest Child, thou'lt know
How dear he ought to be.

Kezia Brewster.

O! THE FLOWERY MONTH OF JUNE.

O! the flowery month of June, again, I hail as summer's queen;
The hills and vallies sing in joy, and all the woods are green;
The streamlets flow in gladsome song, the birds are all in tune,
And nature smiles in summer pride, in the flowery month of June!

There 's music in the laughing sky, and balm upon the air;
The earth is stamped with loveliness, and all around is fair.
There 's glory on the mountain top, and gladness on the plain;
The flowers wake from their wintry bed, and blush in bloom again!

O! the flowery month of June, my heart is bounding wild and free,
As with a fond and longing look, I gaze once more on thee!
With all thy thousand spangling gems—a bright and blessed boon—
That come to cheer and welcome in, the flowery month of June!

The lark hath sought an upward home, far in the dewy air;
While lowly by the rose's cheek, the blackbird 's singing there;
Or, in its leafy bowers unseen, the thrush bursts forth in song,
A low and pleasing melody the woody dells among!

O! the flowery month of June, ah! me, where are the fond ones fled?
No spring comes for the parted friends, nor summer to the dead!
I miss them at the calm of eve, or sunny hour of noon;
Nor morning songs awake the dead, in the flowery month of June!

R. Gilfillan.

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TO THE EDITOR.

Islington, March 21, 1849.

SIR AND BROTHER,—On visiting the Grand Stewards' Lodge on Wednesday last, being public lecture night, I was much surprised at finding it so badly attended, there being only about thirty brethren present, including the officers of the lodge. The working, I am pleased to say, was of the first order, Bro. Shaw, the W. M., and Bro. Norris, P. M., gave the charges after each section, assisted by other eminent brethren. Now, I cannot account for the paucity of visitors on this particular night, as many who have been in the habit of attending regularly for years, lost a great treat. I have previously found a good attendance—indeed sometimes scarcely standing room, therefore this great falling off must have a cause; surely it is not the withdrawing the little refreshment of a glass of wine, which used to be so liberally handed to the visitors; if it is, it shews that the brethren who generally attended, came more for the sake of the wine, than the edification to be received. Yet, I should be sorry if the withdrawing so slight an hospitality were to do away with the grand principle on which the public lecture nights were founded, viz: for establishing one uniform mode of working the lectures; but I hope this was not the reason, and that at the next meeting there will be a better attendance, and until then

I remain, Sir and Brother, yours truly,

A CONSTANT READER.

TO THE EDITOR.

SIR,—I have frequently seen in books as well as in newspapers, the remark that a certain assertion or report had not been contradicted, and therefore it was to be presumed that it was true, and to be quoted in future as an undoubted and indisputable fact. Although I cannot agree in such deduction, it does not follow that some others may not—I beg therefore to call your attention to the peculiar phraseology adopted in the heading of an article at page 73 of the last number of the "Freemasons' Quarterly Review," namely the seventeenth of the second series. "*Jewish Freemasonry, Joppa Lodge, No.* 223." As I believe Freemasonry to be universal, and am sure no particular ceremony or ritual is made use of in the above lodge, I am at a loss to discover why it should be distinguished as "*Jewish Freemasonry.*" If it be that the majority of the members are of the Jewish faith, I am free to admit some term might have been used to show it, had you thought such desireable, although to me such term or distinction in Freemasonry would have appeared invidious and scarcely masonic, as neither one nor other religious or sectarian peculiarity ought to be known in our society. It has been admitted that some attempts have been made to institute a society called "*The Christian Order of Freemasonry,*" with what success it is not my province or intention to show; but by the same number, page 37, I perceive it is thought that more members would join it, if it were made independent of Masonry altogether. This shows that the Christian Orders are *not Christian Freemasonry*, or Freemasonry at all. And I beg most respectfully to deny that we of the Joppa Lodge practice *Jewish*

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Freemasonry, or any other than that laid down by our ancient landmarks, and sanctioned by the Book of Constitutions; nor have I ever heard of any Freemasonry being known as *Jewish*.

Permit me, while troubling you with my correspondence, to state that the office of *Minister*, to which you allude, has no other duty than that in all other numerous lodges pertains to Chaplain; but we think the term *Minister* less objectionable to all religious denominations, than any name mentioned by any particular church—all having their *Ministers* of Religion.

As I write to prevent what might hereafter lead to a misconception, I trust it will be received in the same fraternal spirit in which it is sent, and I remain, your obliged,

READER.

[The above letter has been accidentally discovered on examination of papers, and as it is possible that the writer may attribute some discourtesy to us, we do the best to remove such impression.—ED.]

TO THE EDITOR.

Cambridge, April 20, 1849.

SIR,—Your last number contained a project for adapting a decimal system of rotation to the coins at present in use. The scheme, possessing, perhaps, the merits of originality and ingenuity, was decidedly deficient in that of simplicity; introducing, as it did, a table of numerical equivalents for all the coins, and employing in its application a greater number of figures than even the present method. I venture, therefore, to offer the following suggestions.

Let the penny piece be increased in value as proposed, the halfpenny and farthing retaining their relative values; let us then take the penny, shilling, and half-sovereign as our standard coins, represented by the numbers 1, 10, and 100, respectively, farthings being represented by $\frac{1}{4}$, $\frac{1}{2}$, and $\frac{3}{4}$, or by the decimals ·25, ·5, and ·75, as most convenient. We have thus a complete decimal coinage, involving only the additional difficulty, that a change in the name of the half-fovereign would be desirable. The application will be best illustrated by an example.

To multiply 27*hs.* 9*s.* 7$\frac{1}{2}$*d.* by 235$\frac{1}{2}$.

$$\begin{array}{r} 2797{\cdot}5 \\ 235\frac{1}{2} \\ \hline 13987{\cdot}5 \\ 83925 \\ 55950 \\ 1398{\cdot}75 \\ \hline 6588{,}1{,}1{\cdot}25 \end{array}$$

Answer, 6588*hs.* 1*s.* 1$\frac{1}{4}$*d.*

I am, Sir, your obedient servant,

W. S.

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TO THE EDITOR.

London, June 8, 1849.

DEAR SIR AND BROTHER,—The proceedings of last Wednesday evening, in Grand Lodge, were of too much consequence to be lightly passed by. The first subject I shall notice is the vote of 100*l.* per annum as a nucleus for a fund for granting *pensions to the widows of Masons.* I will not cavil at the *smallness* of the sum voted; although it is much to be wished that the amendment, of making it 200*l.*, had been carried. However, the PRINCIPLE was maintained, that *something* ought to be done for the MASON'S WIDOW; and let us hope that the vote will not again be stultified. I doubt not that there will be "*a call of the house,*" and that "*the whippers in*" will be very active against the meeting in SEPTEMBER. Of all the Quarterly Communications, *that*, perhaps, is the one, at which it is easiest for the CLIQUE to command a *majority.* Let, therefore, every brother who wishes the vote to be *confirmed make a point of attending;* let him bear in mind, that the want of *his single vote* may be the means of again dashing the cup of benevolence from the hands of the too long neglected widow. It is *disgusting* to hear the special pleading of *some* who have *gained,* and *others* who are *trying* for, the PURPLE, by their *time-serving votes.* When the question is to have a *statue* of a *deceased,* or a *portrait* of a *living* RULER; when they asked to add *house after house* to our already *ample* premises; the finances are then flourishing enough to admit of very *liberal grants.* But let a brother, pre-eminent for his charity, that bright ornament of the masonic character, propose a grant for the WIDOWS, instanter (because he is opposed to ABUSES and MISGOVERNMENT) a cry is raised that the finances of Grand Lodge cannot afford it. We hear these obsequious supporters of *clique measures* express, in glowing terms, their *sympathy for widows,* their *readiness* to subscribe from their *own resources;* but CONSCIENCE will not let them vote away the money of Grand Lodge in such a *reckless manner.* Let us ask them where CONSCIENCE is, when statues, portraits, or houses are wanted? if so ready to give from their own purses, why do they not set on foot a subscription? that would *prove* their SINCERITY. We may support the *aged Mason,* we may educate his *children,* but until we provide for his helpless *widow,* our masonic duties are incomplete, our masonic character neither is, nor ever will be, perfect.

And now let us turn to another subject—one of the greatest importance—the proposition of Bro. Scarborough, "for a committee to investigate whether *any,* and *what* alterations can be made in the *ceremonies of the three degrees.*" Thanks to the *discrete* remarks of the M. W. G. M., we received more light upon the subject than Bro. Scarborough intended to give us, at so early a stage of the proceedings. This, however, will not justify the *brusque observations* of Bro. Scarborough; the censure was *merited,* but it should have been couched in *decent* language. There can be no doubt, from what has transpired, that should Bro. Scarborough succeed in his meditated alterations, *Masonry,* in *England,* may thenceforth be called by *any name;* it will no longer be the *Masonry of the whole world.* If *one* O. B. is to serve *all* purposes, or *either* to be *materially altered,* the ground on which we stand will be swept from under us, the whole fabric will fall to ruins. We may thank the inroad made, on the recommendation of the M. W. G. M., in March, 1848, for the destruction with which we are now threatened. This is not a medium through which the craft can be addressed in *more explicit terms;* but,

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from what has transpired, the brethren may *rest assured,* that the alterations contemplated by Bro. Scarborough go the length of *utterly subverting our most important landmarks—the most important obligations which bind together the whole masonic body.* It behoves, therefore, every *true and faithful* brother of the Order to be wide awake to the proceedings of Grand Lodge.

I shall conclude with remarking, that the manner in which the W. G. M. frequently addresses the brethren before putting a question to the vote, savours *too much of dictation,* and is, to say the least of it, *in very bad taste.*

I am, yours fraternally,

PHILO-MASONICUS.

TO THE EDITOR.

THE TESTIMONIAL TO THE GRAND SECRETARY.

SIR,—There is an impression prevalent among many members of the Craft in the Metropolis, that the testimonial to our respected Grand Secretary, now in course of subscription, will take the form of a range of almshouses, named after our estimable brother, and perpetually commemorative of his worth and services. To *such* a testimonial I know that very many Masons would strain a point to contribute liberally: and I am sure, therefore, I shall be readily excused for enquiring, through the medium of the *F. Q. R.,* whether it really is intended to devote the proceeds of the subscription now raising to the mere presentation of a purse of money to Bro. White, or to the higher, holier, and more enduring object of founding and endowing some almshouses for the reception and support of such of our aged brethren as have "fallen in evil days." There may be two opinions as to the expediency of the former course, but there can be only one as to the desirability of the latter.

I am, Sir,

Your obedient servant,

J. S.

[We are not in the secret as to the worth and services to be commemorated; but this we do know, that, saving a half-crown, the Grand Secretary has not subscribed to the Asylum for his aged brethren who have "fallen in evil days." Whether he would himself prefer the purse or the almshouses as suggested, this deponent sayeth not. Is not our correspondent somewhat satirical? Surely the Asylum cannot be unknown to the liberal Masons hinted at.—ED.]

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Obituary.

The following was copied from a tomb-stone in a country churchyard:—

"As you are now, so once was *me*;
As I am now, so you must be;
Therefore prepare to follow me."

Below which a wag had written—

"To follow you I 'm not content,
Unless I know which way you went."

Dec. 22, 1848.—At Azimgurh, Presidency of Bengal, Bro. ROBERT NEAVE, æt. 47, Judge of the District, and Deputy Prov. Grand Master of Bengal. A scholar of superior attainments, a most estimable man, an affectionate husband, and a fond father. The pages of this periodical have been enriched by his pen—the craft has been enlightened by his example. Friendship mourns, while sincerity renders eulogy a cypher. —FIDUS.

April 8.—Of apoplexy, at his house, Great Russell-street, Covent-garden, Bro. JOHN CHAPMAN, æt. 45. He was formerly a member of the Bank of England Lodge, and only retired in consequence of the increasing claims of a numerous young family. As a Mason he was imbued with sound views; as a man, most kindly disposed; as a husband and father, kind and affectionate. He has left a widow and seven children, we regret to state, unprovided for.

BRO. THE REV. STEPHEN ISAACSON.—We deeply regret to announce the demise of the Rev. Stephen Isaacson, long a hearty and faithful labourer in literature, and especially in Archæological science. He was born on his paternal estate, the Oaks, at Cowling, in Suffolk, on the 17th of February, 1798, and graduated at Cambridge, January, 1820. Early in life he evinced a strong addiction to the composition of humorous poetry, and, even whilst at school, figured in the pages of the "Gentleman's Magazine." From that period to the last he has continually employed his pen in the most popular magazines, and produced a multitude of piquant contributions as well as others of graver character. In 1822 he projected the "Brighton Magazine," a periodical of short existence, but containing many articles well worth preservation. In 1824 his celebrated translation of Jewell's Apology was received in the most gratifying manner by the ecclesiastical world, and his several sermons and religious tracts, especially his altar service, which he at various periods published, established his reputation as an able and sound divine. His quaint poem of the "Barrow Digger" and other legends, which were printed last year, display much of his talent; and were suggested by the field operations of the Archæological Association, of which he was a zealous and most useful member, ever contributing to its valuable researches, and lightening them by his social pleasantries and kind-hearted "communism." But we must not, in this hurried notice, allow our friend to be thought a mere joculator; he was rather of the Sidney Smith class, a most agreeable and witty companion, but, at the same time, a man rich in general intelligence, a sound scholar,

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and a good Christian. He died on the 7th of April, in only the fifty-second year of his age."—*Literary Gazette.*

Bro. Jerdan in this brief sketch, has done but justice to his departed friend. We, too, knew him well, as a Mason he was worthy of his calling; if he had possessed the means, those means would have been placed freely on the altar of charity; as it was, friendly counsel and good wishes were most cordially offered, and at a time, too, when the question of the Asylum met with the most unmasonic opposition, and its founder with reckless persecution. Bro. Isaacson, we record thy name with fraternal gratitude!

"Died on Monday last, after a short illness of four days, aged twenty-seven, JOHN LUCE PICKSTOCK, ESQ., (eldest son of Thomas Pickstock, Esq., of London, many years a magistrate of this settlement) who, from his kind-heartedness, gentleness of disposition, and unaffected manners, is universally regretted by all who had the pleasure of his acquaintance. He has left a young widow and only child to mourn his loss."—*Honduras Observer, 17th February,* 1849.

"Before his sacred name flies every fault."

"The poetry of existence and the sentiment of love were his pride; he overcame all things early, prophetic, alas! of his career's premature close. Engaged in mercantile pursuits, with his attached father, for some years in London, during which he had been a member of Lloyd's, he continued a liveryman of the curriers' company, in the expectance of returning at a future period, amongst the friends of that honourable society from whom, by the urbanity of his manners, he had received many marks of flattering attention, previous to quitting England for ever, on the 10th of May, 1844, with most sanguine hopes, for the place of his birth, his marriage, and his death—Belize—in the breasts of whose inhabitants was soon warmly engendered for him, by the spirited nobility of his disposition, a sincere and undying love.

'Worthy by being good,
Far more than great or high.'

"He saw, but would not believe, deceit; trusting to the imagined friendship, he experienced its bitter contrary, jealousy, mining unseen; again was his mind perturbed in struggling for liberty under oppression's yoke, knowing that 'patience, under the detested tyranny of man, was rebellion to the sovereignty of God.' Undertaking pursuits in the forests of Yucatan, which proved unsuccessful, his elevated mind could not withstand the shock; weakened in health by dysentery, from the waters of Bacalar, added to the grief of disappointed hopes, his proud soul burst, the fury of delirium ensued, and now in his grave, after life's fitful fever, he sleeps well. The solemnity of his funeral rites on the succeeding evening of his death, was enhanced by the mournful 'dead march' of the Royal Militia band, in which he was a lieutenant, to the Yarborough Ground, the place of interment in that colony; and the affecting scene was made more sorrowful, and the high esteem in which they held him evinced, by the procession of his brother Freemasons and friends, whom, but a few weeks previously, he had enlivened by the vivacity of his genius."—*Colonial Magazine and East India Review, June,* 1849.

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At Paris, suddenly of Asiatic cholera, CHARLES MORISON (æt. 69,) Esq., *M. D.*, Physician to the Forces, half-pay, and Physician Extraordinary to H. R. H. the late Duke of Sussex. Dr. Morison was long in the Royal 10th Hussars, and served in that regiment during the campaign of General the late Sir John Moore, as also in the campaigns of Field-marshal the Duke of Wellington in the Peninsula. As a Mason he was learned, if such were possible, to a fault; for with a depth of power to investigate, he would communicate to others none of his researches; yet with a pertinacity, not over amiable, he would deny without convincing, in fact, he could not condescend to fair argument; this, we believe, arose from a constitutional obstinacy more than from a desire to offend, yet offend he generally did. His kinder friends attributed his failings to eccentricity, and would even term it brilliancy of effect. Dr. Morison was a masonic bibliomaniac; his collection of works on the Order was possibly more extensive than that of any other brother, the Duke of Sussex and Dr. Crucefix not excepted; and much curiosity, if not interest, is felt as to the destination of his library. The closing scene of his masonic career was characteristic—the revival of the 33rd degree in England offended his *amour propre*, and he lent himself to the folly of doing that in Edinburgh, which neither advanced his reputation nor promoted his happiness.—Peace be with him.

MASONIC INTELLIGENCE.

MASTERS', PAST MASTERS', AND WARDENS' CLUB.

Meetings were held respectively on the 3rd of April, and the 1st and 11th of May, when various matters were discussed.

Bro. Howe was elected Treasurer, and Bro. Collins Secretary, *vice* Bros. John Savage and Scarborough resigned.

June 6.—A large party of members of the Grand Lodge dined together, Dr. Crucefix in the chair; after dinner the general topics were discussed, and several additional members joined the club.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May* 2, 1849.

Present—E. Comps. Hall, Dobie, R. G. Alston, as Z. H. J.

After the opening of the Chapter the previous minutes were read and confirmed. There were about forty members present.

Comps. Beadon, Dundas, and J. Udall were appointed Principal and Assistant Sojourners.

COMMITTEE OF GENERAL PURPOSES.—Comps. Dobie (President), M'Mullen, and Parkinson, nominated by the Earl of Zetland.

Comps. R. G. Alston, Patten, John Savage, Watson, Barnes, and Tombleson, elected by the Grand Chapter.

Three charters were granted, and the Grand Chapter adjourned.

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ESPECIAL GRAND LODGE.—April 25.

The especial Grand Lodge and festival were held at Freemasons' Hall. The Most Worshipful Grand Master, the Right Hon. Earl of Zetland, was again installed Grand Master for the ensuing year, and appointed the Right Hon. Earl of Yarborough, Deputy Grand Master; Bros. Dundas and Beadon, Grand Wardens; Bros. Nelson and Udall, Grand Deacons: Bros. Rev. Cox and Gleadall, Grand Chaplains. The other appointments were the same as those of last year.

The Grand Master, in the best speech we have ever heard him deliver, thanked the brethren on his re-election, and expressed his desire to be of service to the craft, and to find everything connected with it progressing satisfactorily.

The Grand Stewards presented the names of their successors for the ensuing year.

Bro. Brereton, representative of the Grand Lodge of England at the Grand Lodge of Ireland, presented a medal to the M. W. Grand Master from the Duke of Leinster, the Grand Master of the Freemasons of Ireland. The medal was made to commemorate the centenary of the Grand Masters' Lodge of Ireland. Bro. B. took the opportunity to assure the Grand Master of the unalterable and truly brotherly feeling that prompted the M. W. Grand Master of Ireland to depute him to present the medal, which he hoped would add to the reciprocal feeling already existing; words of his would but indifferently describe the high opinion entertained of the English Craft in Ireland, and more particularly of its head the Earl of Zetland; they were anxious to have the most fraternal interchange of communication and brotherly love, and he trusted that his being sent to present the medal personally, would cement their friendship.

The Grand Master accepted the centenary medal for himself and the Grand Lodge of England, and in their joint names returned thanks; he was proud of the opportunity of communicating, through the representative of the Grand Lodge, and trusted the feeling that existed at present might long continue, to the improvement and friendship of every member of the craft. The medal had on one side a motto, on the reverse some masonic emblems.

The Grand Master then admonished the Grand Stewards to keep order and sobriety; he was aware of their intention and desire to enforce decorum, but as he could not forget a former occasion, he must once more impress upon them, that one and all were alike responsible for the evening's events; he had understood their arrangements were very good, and he hoped they would carry them into effect. Grand Lodge was then closed. The brethren retired to the hall to banquet.

The dinner, which was most liberally supplied, and reflected the highest credit upon Bro. Bacon, was attended by nearly four hundred brethren.

After the usual toasts had been disposed of, Bro. Ridley, the Provincial Grand Master for Oxford, rose to propose the health of the M. W. Grand Master the Earl of Zetland, in a very neat and forcible address. The worshipful brother dwelt upon the valuable services rendered to Freemasonry by the Grand Master, and the many excellent and amiable qualities which belonged to him, and he thought the numerous attendance of the brethren then present, would best show the deservedly high

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estimation in which the Grand Master was held by the whole craft. The toast was responded to with the warmest enthusiasm.

The GRAND MASTER, in acknowledging the toast, expressed his great satisfaction at seeing so numerous and respectable a meeting; he took it as an indication that his services in Freemasonry, and his anxiety for the welfare of the Craft, were appreciated by the brethren; and he begged to assure them, that so long as he continued to possess their confidence, so long would he devote his time and his best energies to the furtherance of the objects, the principles, and prosperity of the Craft.

The healths of the Grand Masters of Scotland and Ireland were next proposed and duly responded to.

The GRAND MASTER next gave the health of the Earl of Yarborough, the Deputy Grand Master, and warmly eulogized the character and masonic conduct of that distinguished brother; he stated that the noble brother had fully intended to have been present at that festival, but was prevented by an engagement to dine with the Lord Mayor on that evening.

Some other routine toasts having been disposed of, the GRAND MASTER next gave "the Masonic Charities." In enlarging upon the excellence and utility of these institutions, his lordship took occasion to refer to the proceedings in progress for the purpose of uniting the Aged Mason's Asylum with the Royal Masonic Benevolent Annuity Fund. "I am happy," said his lordship, "to inform the brethren, that a committee is now sitting for the purpose of uniting two most excellent charities of the Order, I mean the Royal Masonic Annuity Fund and the Aged Mason's Asylum. I consider this a most desirable thing, and the brethren may rest assured, that nothing that I have the power to do shall be wanting to bring about this most desirable result."

The announcement of this fact produced a simultaneous burst of applause, which was prolonged for some time with the greatest enthusiasm.

After some further and highly appropriate remarks relative to masonic charity, the Grand Master resumed his seat amidst general cheering.

The last toast given was "the health of the Ladies," which it is needless to observe was on this occasion received with all that noisy yet sincere and hearty approval, for which the brethren of the masonic Order are so justly celebrated.

On the retirement of the Grand Master, the Grand Officers and majority of the brethren followed, and the hall, so lately the scene of such joyous and hilarious mirth, was speedily deserted, and seemed as though no sound of revelry had ever awakened one single echo within its silent walls.

The musical arrangements were satisfactory, but not so much so as on former occasions. The Grand Organist, Bro. Hobbes, assisted by Bros. Genge, Binge, and others, sung with their usual taste and ability; but we think the selection of the musical pieces was not a happy one.

The principal charm and feature of the festival was, as is the case on all similar occasions, the presence of the ladies in the gallery. The scene which they condescend to grace becomes hallowed by their presence, and hence it was, that an unusual amount of female loveliness being present, was the reason why this particular festival was unusually excellent.

The hall was most appropriately decorated, the centre ornament of the tables being the magnificent solid silver temple, with candelabra of the weight of nearly two hundred ounces, originally presented to the late Grand Master, his Royal Highness the Duke of Sussex, and since re-pre-

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sented to the Grand Lodge by her Grace the Duchess of Inverness. The Countess of Zetland and about one hundred ladies were in the gallery.

Committee of Masters.

May 30.—There was no new notice of motion.

A recommendation to Grand Lodge for a grant of 50*l.* to the widow of Bro. Puttock was carried.

Quarterly Communication.

June 6.—Present, the Most Worshipful Grand Master, the Earl of Zetland, on the throne; R. W. Bros. Rowland Alston, P. G. M. (Essex) as D. G. M.; Dundas, *M. P.*, and Beadon, Grand Wardens; Bros. Fawcett, P. G. M. (Durham), and A. Dobie, P. G. M. (Surrey); Bros. R. G. Alston, Crucefix, *M. D.*, Rowe, *M. D.*, Havers, Norris, Shadbolt; Revs. Cox, Gleadall, and Hayes, Grand Chaplains; Rev. J. W. Carver, Representative from the Grand Lodge of Massachusetts; Bros. Boronandi, Representative from the Grand Lodge of Switzerland; Hebeler, Representative from the Gr. Lodge of Berlin, and other Grand Officers, in all thirty-five; the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the like of many other lodges—in all about two hundred.

The Grand Lodge was opened in ample form, with masonic prayer. The ballotting papers of the brethren for members of the Board of Gen. Purposes were collected, and handed to Bros. Robinson, Mountain, Norris, and the other Scrutineers, who then adjourned to their private room.

Major-General Cooke.

The minutes of the last Quarterly Communication were read, on being put for confirmation,

Bro. Attwood moved as an amendment, that so much of the proceedings of the last Quarterly Communication as related to Bro. General Cooke be not confirmed. He was sorry at so late a stage of this unfortunate affair to be obliged to re-open the discussion upon it, but he felt conscientiously compelled to protest, in his own name and in that of many others, against the vote that had been come to. He affirmed that no deception had been wilfully practised, and if there had been misrepresentation it would have been amply punished, and the dignity of Grand Lodge vindicated, by a much milder verdict. The proposition as originally made by the Grand Registrar would have met the extent of the crime; for different degrees of faults, different degrees of penalties might be enforced, but not the extreme punishment for slight offences. If Grand Lodge was so ready to vote for expelling the members, the expulsion of brethren would lose its terror and effect; would, indeed, soon be looked upon with indifference. The vote to which he objected was unjust, unmasonic, improper, and uncalled for.

Bro. Grogan seconded the amendment. Amongst other reasons adduced by him were, that if a man were once admitted into Masonry, he could not be unmade; he might be called upon by travellers from this country, in their distant wanderings, and how could he assist them if he were to be expelled the society? he could neither consent nor refuse. The whole of the proceedings were anomalous, and not just. He was sorry, as a very young member of Grand Lodge, to be forward in taking

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part in the debates, but having well considered the arguments for and against Bro. Cooke, he seconded the proposal not to confirm the minutes.

Bro. CRUCEFIX observed that inconsistency was not among his failings, and that therefore he would not abandon the Grand Lodge to loss of character, without giving that body an opportunity of redeeming itself. It was well to possess a great power, but not well to use it merely on that account. He had received a letter from General Cooke, to whom he had written almost immediately after the last Grand Lodge, and in that letter the General most emphatically denied that Bro. White had ever read the patent to him. Now this——

Bro. ALSTON—The date of that letter?

Bro. CRUCEFIX—The first of last month.

Bro. ALSTON then rose to order. Evidence had been given to the Grand Lodge that Bro. Cooke had duly received his summons to attend, and in consequence of his not doing so he had suffered judgment to go by default. The further continuance of the question was useless.

Bro. CRUCEFIX felt obliged by the interruption of his friend, who, truth to say, had instead of proving him (Dr. C.) out of order had put himself out of court; for by the very correspondence read from General Cooke to Lord Zetland it was clearly shown to demonstration that when he was served with the summons, with all the stringency not only of masonic law but of the British and American law combined, he was actually laid up with a smart attack of the gout. He would ask of the R. W. Bro. Alston if he thought it possible for himself, under such circumstances to have complied with so charitable and masonic a mandate? However he (Dr. C.) would not occupy more time of the Grand Lodge than simply to record his determination to oppose to the last so undignified and so unmasonic a sentence as the expulsion of Major-General Cooke.

The GRAND SECRETARY explained; he had not read the patent, but sent it to Major-general Cooke, who returned it to him as being correct.*

Bro. R. GARDINER ALSTON would not have taken part in the debate, but that his silence might be misconstrued into a supposition that he was not confirmed in his original position. It was stated that the Grand Lodge had been unjust, but they forgot that he had produced authenticated copies of documents and of the notice to appear that had been served on Mr. Cooke—he could not any longer call him brother; every opportunity had been given to him to justify or explain, but he had failed to do so. Since the last Grand Lodge he (Bro. A) had thought frequently upon this subject, and was satisfied with the course he had taken.

The minutes were confirmed by a large majority.

GRANT OF FIFTY POUNDS TO A WIDOW.

Bro. HAVERS moved, and Bro. Dr. Rowe seconded, a grant of 50*l.* to Mrs. Puttock. It became Bro. Havers' duty, he said, to move for this grant in consequence of his having opposed it before. He then undertook to investigate the circumstances personally, and having done so could now certify of his own knowledge the existence of distress and the worthiness of the petitioner's case, as well deserving the consideration and support of Grand Lodge.

The grant was voted.

* Let this admission be contrasted by the last unqualified declaration of the Grand Secretary in Grand Lodge.

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REPORTS.

The reports from the Boards of General Purposes and Benevolence were read and confirmed, as also the annual report of the Royal Masonic Annuity Fund. The minutes of the Grand Lodge and Festival, held on the 25th April, were read and confirmed, as also a list of the appointments of Grand Officers and Grand Stewards. A report was read from the Grand Superintendent of Works, stating that in his opinion the sum of 890*l.* for the property on the south side of the Hall, was a fair and equitable amount.

GRANT OF ONE HUNDRED POUNDS TO WIDOWS, IN SMALL ANNUITIES.

Bro. PHILIPE, in a very eloquent and lengthy address, proceeded with the motion of which he had given notice, that one hundred pounds per annum be given out of the funds of Grand Lodge towards the deserving Widows of Masons, and that the Board of General Purposes shall devise a plan for the distribution of the same. The arguments used in favour of his motion were well put and explained by Bro. Philipe, who arranged and detailed his subject-matter with a forcible conviction. He observed that the two reasons why he limited the amount were, that a motion for 300*l.* had been previously lost, and that the funds of the Grand Lodge at present could not well afford more.

Bro. GOLDSWORTHY briefly seconded the motion.

Bros. Dobie and Savage rose together. Bro. DOBIE proceeded to show that to pass such a vote as that proposed would be unjust—that it was not correct in law to take from a fund appropriated to Masons to relieve Masons' Widows; that if they did so they must first make provision for all the claimants on the funds, while but six out of forty candidates at the last election could have the relief granted to them from the barrenness of the fund; that although a similar resolution, but for a larger grant, had been before now carried, it had been refused on confirmation; that they already had pensioners whose income might be endangered by the establishment of a new charity, which this evidently was; that though it was said this would complete the circle of masonic charity, he would defer that completion till he found it just and safe to do so.

Bro. SAVAGE having given a notice of motion, by way of amendment, on this question, had risen immediately after it had been seconded, so that both, which were in reality one motion, might be argued together; he had, however, given way to Bro. Dobie, and did not for one moment regret it as it had given that brother an opportunity of opposing not only the amendment for encreasing the grant to two hundred pounds, but he had opposed the very principle; this was entirely new doctrine. It had been conceded by every speaker and by every member of Grand Lodge many times; and on the last occasion of this subject being debated, the most decided opponents admitted the desirableness of the principle, but the want of funds was assigned, with considerable regret indeed, as the cause of its non-confirmation. Now it must be borne in mind that three hundred pounds was then asked for, and on the same evening an additional grant of two hundred pounds was asked for towards the Annuity Fund; these two amounts of five hundred pounds were refused, because the income exceeded the expenditure by three hundred pounds only. They now proposed to deal with a portion of it, and from a question of figures they were suddenly startled by the fundamental question, relief to the widows being mooted; that such an argument was worthless was

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well known and practically disproved at every meeting of the Board of Benevolence, for there the petitions for relief of the widows of Masons were entertained, and he was happy to say frequently relieved; that settled the matter of principle and the question of legality of using the fund set apart for distressed Masons for their widows; but whether the casual relief obtained at the Board by the petitioners was sufficient was an open one, and he thought as they had set aside a fund permanently to assist distressed brethren, they would be doing justice and acting masonically in adopting a similar course, in a smaller degree, for the widows of their brethren. They had as yet done but little for her, indeed had made her very little consideration; but was she who was deprived perhaps very many hours a week of the company of her husband, while he was instructing the brethren or attending to other masonic duties, to be entirely disregarded when he was dead and she was deprived of her supporter? Was selfishness so predominent with them as to make themselves the first and only objects of relief? He believed not; and thinking they could well afford a larger sum than was proposed by Bro. Philipe, he moved that the grant be encreased to two hundred pounds.

Bro. HAVERS must remind them of the increased expenditure of the Fund from which it was intended to take 200*l.* The Annuity Fund was but in its infancy, and could scarcely as yet be said to be self-supporting. Only a year back they were obliged to avail themselves of the overplus of a preceding year to enable them to meet their engagements. He should be glad to see relief given to widows, but a distinct fund ought to be created for the purpose, and not any drain made on those established for other uses, and which could but ill afford it. The widows were not entirely neglected as had been asserted, for their petitions always received attention and frequently relief. One other subject had been alluded to by the mover of the amendment, that the widow of the Mason who had abandoned his home should have protection; now he for one most distinctly stated that he never could acknowledge such a man as a Mason or a brother.

Bro. SAVAGE rose to explain. He had never said anything of the sort. The worshipful brother was creating an argument on shadows, and making assertions that had never been uttered by him. He as little sympathised with the man who abandoned his home as any brother could; but it would be time enough to combat such an argument when it had been used. He never had the slightest idea of putting such persons forward.

Bro. SCARBOROUGH would interpose a few words. The speakers against the motion took positions altogether untenable. Supposing Bro. Havers had been correct, which he was not, would it be just to punish the widow of the Mason who, during his life-time had abandoned his home? That class of persons had not been alluded to; but if such a man existed, and devoted his time to Masonry, and neglected his wife, they would relieve him once, twice, or thrice, if in decay, and even use as an argument in his favour that he devoted a great deal of his time to Masonry; but if he died, and left his widow in want, they would possibly relieve her once with a small sum, and then punish her by refusing it a second time, because she had suffered in silence and sorrow while her husband was alive. Then as to the principle involved, they were told they must not use their funds to relieve widows till all the Masons were taken care of, and, in the same breath, that widows'

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petitions were always entertained with proper attention, so that there the principle was conceded; and that they could relieve only six out of forty applicants for the Annuity Fund at the last election; and all must first be provided for. At that rate, a widow never would have a chance, for twenty male applicants would spring up for every one provided for. He should support the motion.

Bro. R. G. Alston, with every possible desire, and deep-felt anxiety, to support the widows of Masons, could not conscientiously do so at the expense of common reason. The Grand Lodge had sanctioned the leading principles of a Benevolent Institution, which the resolution and the amendment would go far to weaken. As soon as time should prove that the public fund would justify annuities for widows, he should be among those who would advocate in such case so proper a course; but he, on the present occasion, should vote both against the amendment and the original motion.

Bro. Dr. Crucefix.—It would hardly be expected of him to give a silent vote on this most important subject—important equally as to the dignity of the Grand Lodge, as well as to the just, natural, and honourable claims of the widow. He used the word claims—who had higher, stronger, or more just, on the honesty of the Craft? He regretted to say that when her claims were last brought before the Grand Lodge, they were treated with the most shameless disregard of feeling. Could this fell charge be disputed? What said the opponents of the widow?—Why this—when we have satisfied the wants of all the brethren, we will then attend to the widow. Matchless effrontery! He could boldly state that even the provinces felt ashamed of the objections; and if care were not taken, a great moral lesson would be read that would prove the truth of his declaration. He felt surprised that a brother hitherto in the van of charity, should have altered his opinion; also that the Grand Registrar should have propounded views at once irrational and inconsistent. He must remind the worthy mover of the resolution that the suggested sum of 300*l.* in annuities for the widow, was in connection with an improved state of dues, and which was carried by a most unmistakeable majority; and it should be observed, that on the occasion alluded to, Grand Lodge was not taken by surprise, for the notice of motion had regularly passed through the alembic of no less than two years' consideration. True, it was lost on a confirmation by an equally significant majority. How came this?—He would tell them. The Grand Master thought fit, for the first time, to inform the provinces that such a result had been arrived at, and if they did not like it, they might attend the ensuing Grand Lodge. In the mean time the most unconstitutional proceedings took place. The significant hint was taken by provincial grand lodges and private lodges, who interassociated, and certainly there was a sufficient majority to prevent the confirmation of the proposed raising of dues. He feared not the truth—it was right to tell it. But he could conscientiously state, that he believed, on sober reflection, the same parties regretted they had not moved an amendment on the dues, and carried the annuities to widows. He could stand the brunt of an attack in Grand Lodge with greater ease than he could its kindness; and among all his efforts, he reflected on those two evenings with the most perfect satisfaction. The time would come, and perhaps sooner than friends could wish, or opponents hope for, when the persevering conduct of a honest man would be appreciated. Having on previous occasions entered most fully into the claims of the widow, he

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would only now implore of Grand Lodge to support them with spirit and honour, and disenthral themselves from the too obvious charge of selfishness. He should vote for the larger sum.

Bro. BEADEN begged they would not be led away by the eloquent and powerful address of Bro. Crucefix. If it was only a question of relief to widows, he was satisfied that few dissentients could be found; but it was a pure matter of figures, which the last speaker had altogether avoided, and made an appeal on behalf of widows which did his talent and feeling credit; but however those might have the advantage who spoke for the widow, on the other side, those who took a more business-like, and, he believed, a more correct view, would be borne out by investigation. They had not the money to part with for such a purpose, and if the money was forthcoming, they were bound in honour and justice to devote it to annuities for deserving brethren. He could not forget they were unable to relieve the proper applicants, and their balance in fortunate years, with grants to boot, did not exceed an average of 300*l.*, and they had as yet only a very limited number of annuitants.

The M. W. G. M. was about to address the Grand Lodge. Bro. Philipe wished to know if he was to reply afterwards. The G. M. resumed his seat.

Bro. PHILIPE then very ably reviewed the whole of the arguments that had been used, and said the principle had been before now fully admitted by votes of Grand Lodge, that on confirmation similar motions had been rejected, but there was always a reason for it, which did not now apply. They had an overplus of 300*l.*, of which he proposed to deal with one hundred only, and in which he was fully justified, for by carrying the lesser sum to the satisfaction of all, they would be enabled in time, at least he hoped so, to entertain an improvement to any extent. Bro. Philipe then reviewed the objections of those who disapproved of any present assistance to the widow, and animadverted somewhat caustically on the suggestion to grant them aid when there should be no brethren remaining to require such. His objections to the larger sum were simply that the present balance in hand might not be found to continue as large, and that by postponement, that question hereafter might admit of more conclusive necessity.

The GRAND MASTER opposed, at the present state of the revenue, the granting of any certain or fixed sum to widows—it was an interference with the existing regulations of the Fund of Benevolence. He should not oppose a specific fund for widows, but could not support either the original motion or the amendment.

The amendment was then put—for 32, against 50. Lost by 18. After which the original motion—for 50, against 45. Carried by a majority of 5.

Bro. PHILIPE proposed, that it be referred to the Board of General Purposes to devise a plan to carry the motion into effect. Carried.

AS TO ALTERATION IN THE RITUAL.

Bro. SCARBOROUGH was then called upon to proceed with his motion: he requested that the notice might be read, which was, that a committee of nine members, five of whom to be grand officers, be appointed to consider if any and what alteration might advantageously be made in the ceremonial ritual of Masonry, and was about to address Grand Lodge, (having waited while a conversation was going on between the Grand Master and Grand Officers,) when

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The GRAND MASTER submitted to Bro. Scarborough whether, after he had heard what he had to say, he would proceed with his motion; he should, however, in such case, not allow any part of the debate to be reported. He believed Bro. Scarborough's proposition to be, to make alterations in the ritual, particularly in the O. B. He thought that was interfering with the landmarks of the Order; all sects and all persons now could enter without any conscientious misgivings, and it would be quite contrary to the rules of Freemasonry if that were altered—he should strongly oppose it; he would leave it with Bro. Scarborough to proceed if he was so determined.

Bro. SCARBOROUGH was very sorry, and equally surprised, to be met in the way he was; if any argument had been used against what he would have stated, he might have withdrawn his motion, or have been defeated by a vote; but to be put down by a veto, was a course he never for a moment contemplated, nor was it just; he challenged his lordship to show that his motion implied what he had thrown out—he challenged him to say that he had directly or indirectly communicated to the Grand Master his views, or contemplated alterations, and yet it was attempted to put him down before he had had an opportunity of explaining. The words that had fallen from the Grand Master ought never to have been uttered—he was first ear-wigged, and then argued upon it. He had not even mentioned this subject to any one, except in confidence—but of course now he should pause.

Bro. BEADEN rose to order; it was unmasonic to say the Grand Master had been ear-wigged.

Bro. SCARBOROUGH was more in order that any one else; he had given notice in the most general terms, as ambiguous as he could, and yet inferences were drawn of which he knew nothing: he should now withdraw his motion, but not abandon it; he should again bring it forward, but not in the same gentlemanly masonic manner;—in a way that would be tangible, but possibly more unpalatable.

The GRAND MASTER regretted he should have misunderstood the terms of the notice of motion; he had understood that what he stated was the object of Bro. Scarborough; he was sorry if he had failed in catching his precise views, but Bro. Scarborough could proceed. Motion withdrawn.

The GRAND MASTER proposed to receive the scrutineer's report in his private room, it being past eleven o'clock. It was submitted that such a course was illegal; that on the evening of the alarm of fire it was done as an especial matter, and last year the same course had been attempted, but the law was very distinct and clear, that it must be received in Grand Lodge; several suggestions and motions were made, but all found to be irregular and unconstitutional; the law was more particularly pointed out. As some difficulty was experienced in obtaining authentic reports of the last election from the Grand Secretary's office, the Grand Master directed the doors to be locked, and remained seated until half-past twelve, when he received the following report of scrutineers:—

J. F. White*	R. Levick	H. F. Holt
John Simpson	J. Barnes	A. Mac Allan
John Hervey	W. A. Harrison	J. Smith
A. Attwood	W. Watson	J. R. Byron.
J. Savage	H. Faudell	

* Bro J. F. White was nominated on both lists, hence his position at the head of the poll. The list circulated by the Craft was most triumphantly returned, the lowest number being 113, whereas, with the exception of Bro J. F. White, whose name was on both lists, the highest number on the Grand Officers' list was but 84!

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The Grand Master then appointed R. G. Alston (President), Alex. Dobie, Lewis, Cox, Mac Mullen, Jennings, Evans, Parkinson, Patten, Norris, and Goldsworthy, to be his nominated portion of the Board.

The Grand Lodge was then closed.

GRAND CONCLAVE OF ENGLAND AND WALES.

March 30.—Present, the M. E. Grand Master, Sir Knight Col. C. K. K. Tynte. Sir Knights Stuart, D. G. M.; Crucefix, P. G. C. Kent; Tucker, P. G. C. Dorset; Col. Vernon, P. G. C. Staffordshire; Dawes, P. G. C. East Lancashire; Major Robb, P. G. C. Hants; Udall, P. G. Captain; Claydon, G. Chancellor; Wackerbarth, Vice-C.; J. A. D. Cox, Gibbins, Goldsworthy, Dover, and many others.

The Grand Master addressed the encampment on the termination of the third and last year of his public service at some length, and laid down his baton.

It was then moved, seconded, and carried unanimously, that Sir Knt. Col. K. K. Tynte be re-elected Grand Master for the ensuing three years.

The Grand Master acknowledged the compliment.

It was then moved by Sir Knt. Tucker, and carried unanimously, that a vote of thanks to the Grand Master be inscribed on the minutes of the Grand Conclave.

It was next moved by Sir Knt. Crucefix, and seconded by the Deputy Grand Master, that those thanks be transcribed on vellum, under the direction of the committee, and presented to the Most Excellent Grand Commander at the next Grand Conclave.

The following were then elected to serve on the committee: Sir Knts. Udall, Shaw, Gibbins, Wilson, and Auldjo.

The Grand Master appointed, as his four members, Dr. Leeson, Dr. Crucefix, J. A. D. Cox, and — Goldsworthy.

Sir Knts. Auldjo and Shaw were appointed Grand Captains.

Sir Knt. Vink was unanimously re-elected Treasurer.

Many other appointments were made.

The Grand Almoner reported the collection for the poor and distressed.

The Grand Conclave was then closed, and adjourned to banquet.

The Grand Master presided with his usual courteous affability.

Many excellent speeches were made: that by Dr. Crucefix, announcing his contemplated retirement from public duty, was received with great attention and deep sensation. The vocal knights contributed to the happiness of the meeting, and the attention of the Stewards was visibly an improvement in the arrangements.

The balance in the hands of the Grand Treasurer amounted to 159*l.* 18*s.* 4*d.*

Newly appointed Provincial Grand Commanders.

Devon . . .	Sir Knt.	Rev. J. Huyshe.
Hants . . .	,,	Major Robb.
E. Lancashire .	,,	Matthew Dawes.

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SUPREME GRAND COUNCIL 33°.



We have no intelligence to report from this illustrious body, except that some correspondence has been received from Rio.

In our Obituary will be found the record of the decease of Dr. Morrison, late member of the Supreme Council of Rite Eccosais, Paris.

THE CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.—One of the most interesting dinners of the season took place on Wednesday evening at the great hall of the Freemasons' Tavern. A very large body of Freemasons were present, under the presidency of their Grand Master, the Earl of Zetland. In the course of the evening, the girls belonging to the school, each two led by a Freemason, walked in procession round the hall. Their appearance and conduct did great credit to those under whose management they are living. It is well known they are the daughters of Masons who have fallen into a state of distress or indigence, and difficult it would be to say how their children would have been educated or supported, had not the charitable and benevolent of their more fortunate brethren held out to them the hand of friendship, and thus afforded them the means of becoming good and useful members of society. This gratifying scene was witnessed with peculiar interest by a large number of the fair sex who occupied the gallery. The girls receive a plain education, and are instructed in the various arts which qualify them for making good servants: and the best principles being inculcated in their minds, the chances are that they fill their stations with that attention to their duties which confers a comfort on those who are fortunate enough to obtain their services. During the time the children were on the platform, the Earl of Zetland made a most feeling address to the company, at the same time stating that he thought the sight before them spoke, in more impressive language than he could use, to the hearts of the whole body. His lordship, among other things, stated that the school was founded in 1788, by Chevalier Ruspini, from a true feeling of benevolence, and for the good of his brethren; but it had happened, by the inscrutable decrees of Providence, that two of his grandchildren were now recipients of the charity. This circumstance, he hoped, would be a lesson to all Masons to lend their aid to this excellent institution; for who could tell that those who came after them might not have occasion to resort to the charity to which their ancestors had been contributors? The school is under the immediate patronage of Her Majesty the Queen Dowager. No less than 1,030*l.* was subscribed in the room.—*Times, May* 10.

Several prizes were delivered to successful candidates, who were suitably addressed by the Grand Master, who also stated that the Rev. Bro. Cox, the Grand Chaplain, would preach a sermon on behalf of the

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charity at his own church, St. Helen's, Bishopsgate, on the first Sunday in July, and that the annual juvenile fete would take place in the same month. It could be wished that a better site and extended funds might enable the governors to extend the advantages in a ratio equal to the moral power of the institution, and the advancement of the times. This desirable object, however, will be difficult, for London has so spread its wings, that houses seem to cover the earth. Among the requisites would be air, water, room, and ready access for the committee, by omnibus, which necessary distance would render expensive. However, let us at least hope.—*From a Correspondent.*

Financial Statement (*from the public circular*).

1848. *Dr.*	£	*s.*	*d.*
To Balance in Bankers' hands	152	15	8
Produce of Children's Work	52	3	0
Dividends on Stock 545 2 8			
Less Income Tax 1 12 6			
	543	10	2
United Grand Lodge Subscription	150	0	0
Amount of Donations and Subscriptions, as per list	883	12	6
Presented by the Board of Stewards for the Grand Festival, May, 1848, per Bro. F. Salmon, *Treas.*	2	3	6
Donation Box	3	10	0
By Property Tax returned	12	4	5
	£1799	19	3

Cr.	£	*s.*	*d.*
To Provisions for Matron, Assistants, and Children	619	10	4
Rent, Taxes, and Insurance	94	16	10
Furniture, House, Utensils, &c.	30	8	9
Linen, Clothing, and Haberdashery	202	16	4
Coals, Candles, Oil, and Soap	57	4	2
Salary to Secretary, Collector, Matron, and Assistants, Wages to Servants, and Laundry Expenses	253	13	0
Gratuities to Matron, Assistants, and Servants	39	18	0
Matron's Incidental Expenses, including Carriage (per Omnibus) for the Children at the Festival, Expenses for Children sent to their Friends on leaving the School, Power of Attorney for Transfer of Stock, and two Presentation Medals	18	2	9
Advertisements, School-books, Stationery, Printing, Postage, Porterage, &c.	68	13	5
Medical Expenses	15	5	11
Commission paid to Collector	41	4	8
Repairs, Cleaning, Painting, &c.	95	9	3
Purchase of 65*l.* 5*s.* 9*d.* Three per Cent. Consols	56	7	1
Purchase of 64*l.* 14*s.* 3*d.* Reduced Three per Cent. Annuities added to Building Fund	55	18	10
	1649	9	4
By Balance in Bankers' hands	150	9	11
	£1799	19	3

Treasurer—Benjamin Bond Cabbell, Esq., *M.P.* *Auditors*—E. H. Patten, C. Harman, F. B. B. Natusch, J. Schambler, and A. W. Mills.

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ROYAL MASONIC INSTITUTION FOR BOYS.

Expenditure.

By amount paid for Education and Books, to Christmas, 1848	£231	0	0
Clothing—Mr. Adlard, Tailor, for Clothing and Caps	112	13	0
Mr. Monnery for Stockings and Gloves	14	10	4
White and Greenwell, for Linen Cloth	23	4	3
Royal Freemasons' Charity for Girls, for Making Shirts	12	5	0
Mr. Laughton, for Boots	48	13	6
Apprentice Premiums	18	6	6
Printing and Stationery	29	5	0
Advertisements	6	3	0
Rent and Fire Insurance to Christmas, 1848	102	0	0
Secretary—One Year's Salary to Michaelmas, 1848	40	0	0
Do. Annual Gratuity for past Services	20	0	0
Collector—One Year's Commission, 1848	15	2	0
Messenger—One Year's Salary to Christmas, 1848	10	0	0
General Repairs	1	11	0
Petty Disbursements	15	1	9
Purchase of 200*l.* Stock, New 3¼ per Cents.	189	0	0
Balance in Banker's hand	198	6	9
	£1087	2	1

Total Receipts, from Feb. 26, 1848, to March 3, 1849 £1087 2 1

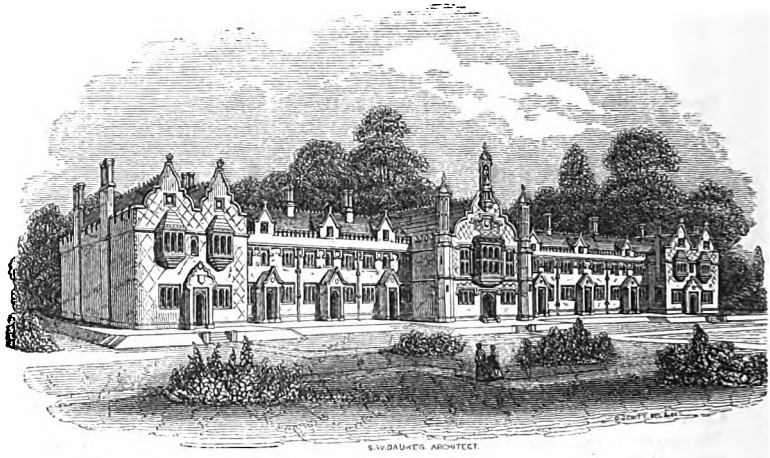
March 3, 1849. Examined the foregoing Account between the 26th February, 1848, and the 3rd March, 1849, both inclusive, and inspected the Vouchers, and found the same correct.

J. C. FOURDRINIER,
S. STAPLES,
THOMAS WARING, } *Auditors.*

A most searching investigation has been made into the Financial Statistics of this Charity, it appearing that the expenses were enormously incommensurate with the receipts, and that the advantages were not sufficiently carried out. A most admirable report was drawn up and circulated, and a meeting was held on the 14th May for the purpose of taking the said report into consideration; however, the pear was not ripe—a wedge was, it is true, very gently inserted, and time may enable the zealous and true friends of the Charity to drive the wedge home—"*principiis obsta.*" The report should be in the hands of every Mason.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND, *May.*—The Annual General Meeting was held for the purpose of receiving reports, and for the election of candidates. The report of the meeting, as forwarded by a correspondent, is so contradictory, that we prefer abiding the result of a public circular than misleading our readers. The scrutineers, however, appear to have either been indifferent accountants, or the lists must have been most wofully incorrect; it was not until after three attempts at a *proof*, that the result was attained.

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ASYLUM FOR AGED AND DECAYED FREEMASONS.

We request our readers to turn to our last number, wherein they will observe how high the spirits were raised, and how joyously the heart pulsated at the all-but perfect conclusion of the labours of the committee. The 31st of May was named as the auspicious and glorious completion of nearly sixteen years' unceasing labour.

At the especial Grand Festival, the Grand Master announced the forthcoming union of the two charities for the aged Masons, and expressed his unqualified concurrence. Some time having been absorbed in the necessary preliminaries for this much wished-for union, the ceremonial was deferred until the 14th of June.

Meantime, however, the evil demon of discord prevailed for a time, and denounced the site as a mere swamp, and perfectly undrainable—the locality insalubrious, and the design itself altogether unworthy the honour and dignity of the Craft. These wretched sophistries were so triumphantly refuted, that we will not waste much time in expressing our regret at the disgusting and unmasonic conduct, relying, as we do most confidently, on the publication by the committee of the entire circumstances.

The foundation-stone, however, will be laid; and all that demon spirits will gain by their ill-timed opposition, will be certainly a considerable increase of expense to the Asylum, but which will be counterbalanced by a more than equal addition to the number of friends and supporters.

The particulars of the Festival will be found appended to our leading article.

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LODGE OF GOOD REPORT, No. 158, *April* 13.—The annual meeting of this lodge for the installation of the Master for the ensuing year, was held at Radley's Hotel, New Bridge Street, Blackfriars, when Bro. Thomas Foster was installed W. M., and Bros. Barber and Tomkin were appointed Wardens. The ceremony of installation was ably performed by Bro. Crewe, P. M., No. 1, and P. G. S. Several visitors, besides Bro. Crewe, honoured the lodge with their presence, among whom were Bros. Potter, W. M., No. 109, Hurrell, W. M., No. 167, and Fooks, Grand Senior Warden of the province of Dorset. After business, the brethren adjourned to refreshment, and too much praise cannot be bestowed on Bro. Radley for the manner in which he entertained the lodge on this their first meeting at his house.

LODGE OF INSTRUCTION, under sanction of the Lodge of Stability, No. 264, *April* 27.—The anniversary meeting was held at the George and Vulture Tavern, Cornhill, at seven o'clock, when the lecture in the second degree was admirably worked in sections, especially the fifth, by the following brethren:—1st sect. Bro. Edward Spooner, S. D., No. 237; 2nd sect. Bro. Richard H. Townend, S. W., No. 36; 3rd sect. Bro. Henry Muggeridge, P. M., No. 227; 4th sect. Bro. Edward Harris, P. M., No. 87; 5th sect. Bro. John F. White, P. M., No. 36, and Z., No. 218. The banquet was on table at nine o'clock, of which about sixty brethren partook.

THE anniversary meeting of the Robert Burns' Chapter of Instruction took place on the 12th April, at the Union Tavern, Marylebone Street, Golden Square. The chairs were ably filled by Comps. Watson, Tombleson, and Levick; Tomkyn and Robinson as Scribes; Goring, Blackburn, and Simpson, Sojourners. The lecture was ably worked in sections by Comps. Tombleson, Levick, Goring, and Blackburn. A novel and very interesting lecture on the R. A. jewel, was given by the Z. Amongst the companions, we observed Comps. Beadon, Savage, S. B. Wilson, W. Evans, G. Robinson, Barnstaff, Harvey, Mountain, Goll, Cox, Smith, Hill, Burford, Rawlings, and Newton. At nine o'clock, upwards of thirty companions sat down to banquet. There was some good speaking and pleasing songs from Comps. Tomkyn, Rawlings, Burford, Evans, Hill, and others. The companions separated highly delighted with this royal masonic treat. We were happy to hear that this chapter of instruction has been so successful, as to be enabled to give from its funds, since 1846, a donation of five pounds to the Masonic Annuity Fund, and ten guineas to the Aged Masons' Asylum. Prosperity and perpetuity to the Robert Burns' Chapter!

TO THE EDITOR.

11, Weston Place, King's Cross, June 14, 1849.

SIR,—In the last number of the "Freemasons' Quarterly Review" you inserted a letter of mine, in which I denied that I had ever been a pupil of Bro. S. B. Wilson; which letter gave great offence to him. The matter was brought before the members of the Emulation Lodge of Improvement, and it was ruled by them that I had received instruction from him. And as I conceive it a great honour to be considered a pupil of one so well able to give instruction and information in masonic matters, I bow to their decision. At the time I wrote the letter I did not consider that I could lay claim to so distinguished an honour.

Hoping you will excuse the trouble I have given you, and trusting that you will have the kindness to insert this explanation in your next number, or when it may be convenient, I have the honour to be, your Obedient Servant,

WILLIAM HONEY.

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PROVINCIAL.

BOCKING, *April* 19.—*Consecration of the North Essex Masonic Lodge, No.* 817.—The important and very interesting ceremony of consecrating this lodge took place this day, amidst such an assemblage of Freemasons as has been seldom witnessed in this county.

The fresh zeal thus imparted to the Order has led to the seeking of its mysteries by many highly respectable and influential gentlemen of the neighbourhood, several having been proposed for initiation before the close of the day's proceedings.

The Right Worshipful Provincial Grand Master, Rowland Alston, was prevented attending on the occasion by indisposition, but his place was most ably filled by the Deputy Provincial Grand Master, Dr. Geo. Robt. Rowe, *F. S. A.*, assisted by Bro. Captain Skinner, *R. A.*, as Deputy Provincial Grand Master *pro tem.*, and Bro. the Rev. James Bruce, Vicar of Althorne, Provincial Grand Chaplain.

Notwithstanding the severe inclemency of the weather, upwards of eighty members of the Craft from several London and provincial lodges were in attendance.

The company assembled at the White Hart Hotel, which afforded the advantage of rooms very appropriate for the occasion. About two o'clock the P. G. M. for the day, Dr. Rowe, with the Chaplain, Deputy Prov. Grand Master, and Officers, were escorted to the assembly room, where the lodge was immediately formed, and the consecration proceeded with. After which the inauguration of Bro. Farmery John Law, Past Provincial Senior Grand Warden, and Past Master of Lodge No. 343, to the chair as Worshipful Master, was performed by the Prov. Grand Master, and Bro. Wm. P. Honywood was unanimously elected Treasurer. The W. Master then proceeded to appoint and invest his officers for the ensuing year, and the proceedings closed with the initiation of J. Cunnington, Esq., into the Order.

At six o'clock the brothers, to the number of about sixty, sat down, in masonic costume, to a most sumptuous banquet, prepared by Bro. Durrant; the Prov. Grand Master in the chair, supported on either side by the W. Master, Bro. Law; the Deputy Grand Master, Bro. Captain Skinner; the Prov. Grand Chaplain, Bro. the Rev. James Bruce; Bros. the Rev. R. Freeman, T. Bisgood, R. A. Graham, and Dr. Bird. The musical department was well sustained by Bros. Robinson and Horner.

Upon the cloth being removed, the Prov. GRAND MASTER gave as the first toast, "the Queen and the Craft," with observations eulogistic of the admirable qualities of her Majesty, remarking that, like England's cliffs, she had withstood the elements which had surrounded her, anarchy and confusion making no inroads upon her realm.

The toast was received with right loyal and masonic honours, the national anthem being sung in excellent style by Bro. Robinson.

The health of the Rt. Hon. the Earl of Zetland, the Grand Master of England, was then proposed and accepted, with general applause, followed by that of the Rt. Hon. the Earl of Yarborough, Deputy Grand Master of England, and the other Officers of the Grand Lodge.

The W. M. Bro. LAW then proposed a toast, which, he said, although not usually given at masonic meetings, he was sure in the present case would be most cordially received—"the Army and Navy," and he should

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couple with it the names of those on his right and left, the P. G. M. Dr. Rowe and Capt. Skinner.

Bro. Capt. SKINNER acknowedged the toast, and said he did so with much gratitude; he had served his country for thirty years, in all parts of the world, and he could not but feel proud in being classed with those brave men whose great victory had been proclaimed to them within the last forty-eight hours.

The P. G. M. proposed the health of Bro. Rowland Alston, Prov. Grand Master for Essex, who he regretted was prevented by illness from attending. Bro. Rowe observed upon the great anxiety of the Prov. Grand Master for the prosperity of the new lodge, and the other lodges of his province, and assured the brethren that his heart was with them in the undertaking.

Bro. Capt. SKINNER having been appointed Deputy Prov. Grand Master for the day, thought it his duty to return thanks for Bro. Alston, who he hoped might live many years to preside over their lodges. He (Bro. Skinner) said, the only occasion on which he had had the honour of being present at a lodge held by Bro. Alston was at the Shire-hall, Chelmsford, which had been called for the benefit of the family of deceased Bro. Hewlett, and he should always remember the feelings exhibited and expressed by Bro. Alston and all the brethren present on that occasion.

The W. M. Bro. LAW then offered a toast, which he was sure would be received with enthusiasm, and after dwelling upon the admirable manner in which P. G. M. Bro. Rowe had performed the duties of the day, he concluded by proposing his health.

The toast was warmly responded to with the usual masonic honours.

P. G. M. Bro. ROWE returned thanks. He should be a stoic indeed if he could remain long without doing so; he felt proud of his situation when presiding over the lodge. The Deputy Prov. Grand Master had touched upon a tender point—that of charity, and one to which Freemasons were at all times most sensible. Much had emanated from the meeting referred to; it was convened for the charitable purpose of affording relief to the orphan children of their deceased Prov. Grand Chaplain, Bro. Hewlett, and the brethren had reason to be gratified, when the greatest organ of the day, the "Times," had stated that the county of Essex had redeemed the Order. Essex had nobly led the way, and when the case was taken to the Grand Lodge, four of the children were immediately provided for in the asylum, and 100*l.* voted to the fund on the first night. Nearly 4,000*l.* had since been raised for the benefit of their orphans, and could they be surprised that he felt proud in coming amongst his brethren in Essex. Bro. Rowe also alluded to the excellent manner the W. M. Bro. Law had conducted his part of the proceedings of the day.

The P. G. M. then proposed "the health of the Deputy Grand Master for the day, Bro. Capt. Skinner," and expressed his delight in having had the opportunity of appointing him to the distinguished office which he had held, and which had been discharged so much to the satisfaction of all present.

The D. P. G. M. Capt. SKINNER returned thanks.

The P. G. M. then proposed "the health of the Prov. Grand Chaplain, the Rev. James Bruce," and commented upon the beautiful manner he had performed that part of the proceedings which had been allotted to him as their Chaplain.

The Grand Chaplain returned thanks in a suitable speech.

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The P. G. M. again rose to propose a toast, in which, he said, all were deeply interested—" the health of the W. M. Bro. Law;" he had had many opportunities of witnessing his conduct as a Mason, and he might say, that no lodge could have a Master who was able to perform its duties more efficiently; he, as W. Master, was a guarantee that the principles of the Craft would be properly carried out; in his private life he was excellent and amiable, ever ready to assist the needy and benefit his fellow-men.

Bro. LAW acknowledged the toast with much feeling.

Several other toasts were proposed, amongst which were the " Provincial Grand Officers," acknowledged by Bro. Graham; the " Visitors," acknowledged by Bro. Bisgood; and " Success to the Chelmsford Lodge," acknowledged by Bro. Bird. The health of Bro. Honywood, as the Treasurer of the lodge, was also proposed, and received with much cheering.

Bro. HONYWOOD replied in a neat speech, and said he felt a great interest in Freemasonry, and had determined that nothing on his part should be wanting to promote the prosperity of the new lodge.

After spending an evening in true masonic conviviality, the brethren separated, having experienced the enjoyment of a festival which will long be remembered in the annals of Freemasonry in Essex.

A splendid quarto Bible, bound in Bro. Spencer's usual masterly manner, *was presented* to the North Essex Lodge at its first *regular* meeting, on the 7th of May, by Bro. Farmery John Law, W. M., &c.

CAMBRIDGE, *April* 16.—There was a very numerous attendance of the members of the Scientific Lodge, of this town. The principal reason for the unusually large assemblage was to witness the presentation of testimonials to three of the brethren (Messrs. J. Bentley, C. E. Brown, and T. Bradwell,) for long and valuable services to the cause of Freemasonry. After the ordinary proceedings, Bro. H. F. Rowe, D.P.G.M., at the request of the W. M., addressed the lodge and the recipients of the presents in very appropriate and feeling terms, and concluded by presenting the testimonials, which consisted of two very elegant and valuable silver cigar cases, and a richly chased silver cup. The cases were tastefully ornamented with oak leaves and acorns, beautifully executed in flat chasing; on one side was engraved the masonic arms surrounded by wreaths of oak leaves and acorns, encircling masonic emblems; on the obverse was a shield, containing an appropriate inscription. The silver cup was richly chased, and gilt inside, having a massive chased wreath of oak leaves and acorns round the body; underneath was a shield, with the masonic arms engraved on the rim, at the top the inscription, and on the foot the Secretary's emblem of office. The three brothers severally acknowledged the kind and complimentary feeling which had been evinced towards them, after which the large party sat down to a substantial repast, and the festivities were kept up until a late hour.

OXFORD.—The monthly meeting of the Apollo University Lodge, No. 460, which had been postponed on account of the public examinations, took place on the Friday following, May 11, when, as usual, a large number of members of both lodges attended. The ceremonies of the three degrees were admirably performed by the W. M., Bro. Burstall, of University College, Deputy Prov. Grand Master. One gentleman, Mr. Thompson, of Oriel College, was initiated; seven were passed to the second degree, among them Bros. Lord Ingestrie, Miles, Curry,

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Childers, Bolling, &c.; and five were raised to the third degree, viz., Bros. Sir Robert Buxton, Bart., Sandys, Lumsdaine, Hunter, Terry and Gure. About sixty brethren sat down to banquet, where, under the able auspices of the W. M., an evening, alike distinguished for its sociality and real enjoyment, was spent to the infinite satisfaction of all.

June 13.—The Apollo Lodge met for the last time this term, when Mr. Chapman of St. Mary Hall, and Mr. Ogle and Mr. Hansard, of Trinity College, were initiated, and other business transacted. It has been customary on this, the parting lodge, for the brethren of the University and City Lodges to assemble in large numbers for the interchange of social feelings, prior to a separation of many months, and this circumstance always invests this meeting with additional interest. On this occasion upwards of eighty brethren sat down to banquet. The W. M., Bro. Burstall, presided, supported by Bro. A. E. Campbell, P. J. G. W. of England; Bro. S. H. Lee, P. G. S., brother of the Bishop of Manchester; Bro. Col. Vernon; Bro. Rev. J. W. Hayes, of Wadham College, P. G. Chaplain; Bro. Atkins Bowyer, S. W. of Richmond Lodge; several senior members of the University, who in days gone by held high and honoured positions in Masonry; and many others.

In proposing the health of the Earl of Zetland and the Officers of the Grand Lodge, the W. M. remarked that his lodge, in common with all others, were at all times anxious to receive instruction from them, because it was to them they looked up for assistance to guide and direct them in the discharge of their masonic duties.

Bro. Campbell briefly responded to the toast.

The W. M., in giving the health of the visiting brethren, paid a passing tribute to the distinguished brothers round him. He alluded to the good moral effect of Masonry in making men feel it to be a duty to extend the hand of fellowship to their fellow-men, and whatever might be their rank in society it stimulated them to make themselves worthy of each other's esteem. As the master of a lodge, it was a cheering consolation to him that their funds were not devoted wholly to social purposes, but that they had a higher object and a nobler aim, the relief of the fatherless and widows in their affliction, and for the general purposes of charity.

Bro. Col. Vernon responded to the toast, and assured the brethren that the evening had been to himself and friends one of undivided gratification and pleasure, and one of a more truly masonic character, in every sense of the word, it had never fallen to his lot to witness. He complimented the W. M. on the excellent manner in which he had performed the ceremony of initiation, and felt assured that it could not have failed to make a strong impression on all who had witnessed it, more especially on the brethren who had been on that occasion admitted. He had never seen Masonry better supported than on this occasion, for every thing was in its place, and the general arrangements might truly be designated the *acme* of perfection.

The toasts which followed were "The P. G. M. of Oxfordshire, Bro. C. J. Ridley, of University College," "The W. M. and Officers of the Apollo Lodge," "Bro. Meredith and the Past Masters of the Apollo Lodge," "The W. M. and Officers of the Alfred Lodge," "Bro. R. J. Spiers, member of the Board of General Purposes and Past Master of the Alfred Lodge," with many others of an appropriate and interesting character.

Wakefield, *May* 30.—The Provincial Grand Lodge of Freemasons of the West Riding was held in the Music Saloon, Wood-street, when

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there was a goodly gathering of the masonic brethren from all points of the province, under the presidency of their Provincial Grand Master, the Right Honourable the Earl of Mexborough. Many topics interesting to the Mason were discussed. The funds were stated to be in prosperous condition, and the hand of charity was cheerfully opened to the brother in distress. Bro. Clough, of Heckmondwike, was announced as one of the successful candidates for the Royal Masonic Benevolent Annuity Fund, an institution which formed the model for, and is based upon, and worked after the manner of that admirable and truly philanthropic institution in our own town, which was founded by Mr. Alderman Sydney, formerly of Leeds, and now of the city of London—"The Decayed Tradesman's Benevolent Annuity Fund"—a charity to which every man and woman, who is blessed with the means, ought to *rejoice* to be a contributor. Twenty guineas were voted to the Royal Freemasons Charity for Female Children, London; and the sum of ten guineas to the Royal Masonic Institution for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons. After the business of the Prov. Grand Lodge had terminated, the brethren sat down to a most excellent banquet, in the Music Saloon; the Earl of Mexborough in the chair, supported on the right and left by his Prov. Grand Officers, the vice-chairs being ably occupied by Bro. Dr. Fearnley, P. S. G. W., and Bro. Peace, P.J.G.W. Song succeeded speech, and all was joy and harmony, friendship and goodwill, until the hour came when the last railway train would start, and it was hard for brethren to say to one another the words —"Good night."

DURHAM, *March* 30.—*Mechanics' Institute.*—The ceremony of laying the foundation-stone of the new building of this Institution was gone through. A more striking instance of the change of the spirit of the times we never witnessed. Twenty-three years ago the Mechanics' Institute was begun "amid darkness and gloom." The clergy and gentry stood aloof from it, with some few honourable exceptions. Since then, the Institute has gone on in an almost uninterrupted course of improvement, and, population considered, is one of the first institutions of the kind in the kingdom.

Shortly after one o'clock, a procession was formed at the Town Hall. The new Durham band proceeded first; then followed the trades' banners; the mayor, aldermen, and councillors of the city; the committee of management, and the members of the Institute. At a short interval, the Freemasons followed in order, preceded by the old Durham band.

John Fawcett, Esq., the Provincial Grand Master, officiated on the occasion; and J. F. Elliott, Esq., President of the Institute, acted on behalf of the members. After the different bodies had taken their respective stations,

Mr. ELLIOT stood forward and said,—It is incumbent on me, in the first instance, to return thanks to you (the P. G. M.) for the honour you have conferred on the members of the Mechanics' Institute, by attending to-day at the ceremony of laying the foundation-stone of this building. For ten years out of the twenty-four during which this Institute has existed, the members have exerted themselves for the purpose of acquiring a building of their own; and by the kindness and munificence of numerous friends—and particularly of their excellent patron, Dr. Fenwick, and by the exertions of their late president, (W. L. Wharton, Esq.)—they are now about to reap the harvest of their exertions. Right Worshipful Sir (to the P. G. M.), I have the honour of presenting you with this trowel, to be used on this occasion; and in placing it in your hands

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—those of a gentleman called upon to preside over the united Masons of the County of Durham—I know that I am placing it in the hands of a true workman, and that, with your assistance, this stone will be laid in accordance with the accustomed and established rules of masonry; and with that truth and accuracy which will ensure stability to the structure whose happy commencement we are now met to commemorate. I have only, again, to thank you, sir, the mayor, and aldermen of the city, and the gentlemen present, for the honour you have done us upon this occasion.

The Prov. Grand Secretary then read the inscription upon the plate, intended to be placed in the foundation-stone; after which the usual ceremonies were observed, the band playing "Rule Britannia."

Bro. Fawcett then delivered an excellent address. The Rev. J. Cundill offered a prayer suitable to the occasion. The band played "God save the Queen;" the processions re-formed, and the ceremony concluded amidst a splendid blaze of sunshine, which broke out just as the proceedings concluded—we trust a happy omen. The attendance at the ceremony was extremely numerous, and highly respectable.

LIVERPOOL.—*Presentation to Bro. John Molyneux, P. M., E. Z.*—The last number of the Quarterly contained, amongst its provincial notices, an announcement of the presentation of a valuable testimonial to Bro. John Molyneux, of Liverpool, one of the most useful, painstaking, intelligent, and honourable members of the Craft, resident in that town. For the satisfaction of the brethren resident there, and who have evinced something of vexation that the announcement was disposed of in the brief space of a few lines, being all that we could spare at the late period when the report came to hand, we give a rather fuller account of the proceedings. A deputation, composed of the following brethren, John Foster, M. E. Z., Jerusalem Chapter, Lodge No. 35; Thomas Wylie, M. E. Z., Chapter of Liverpool, Lodge No. 368; George H. Keightley, W. M. Lodge No. 35; Henry Walton, W. M. Lodge 368; Arthur Henderson, P. M., E. Z., Jerusalem Chapter, Lodge No. 35; Joshua Walmsley, P. M., E. Z., Chapter of Liverpool, Lodge No. 368; Augustus Robert Martin, Scribe N. Jerusalem Chapter, Lodge No. 35; John J. Banning, Secretary Lodge No. 35; Thomas Johnstone Kilpin, Lodge No. 35; met at the Adelphi Hotel, and after slight refreshment, proceeded in carriages to the residence of Bro. Molyneux in Hope Street, where they were hospitably received. After the customary loyal and other toasts, Bro. Foster rose and addressed Bro. Molyneux as follows:

Dear Sir and Brother,—As a committee appointed by members of the Lodges and Chapters Nos. 35 and 368, we have the gratification of waiting upon you to present for your acceptance a testimonial of the regard and esteem in which you are held by your masonic brethren.

The testimonial consists of a silver tea and coffee service, and in the design and preparation of it, an effort has been made to combine utility with elegance, and to afford the opportunity of daily mingling present enjoyment with the pleasing souvenirs of the past.

In taking this mode of testifying their respect for so valued a member of the Craft, the brethren, independent of feelings of personal attachment, have been led by two motives; the one, to afford some reward, slight though it be, for long and faithful exertions in forwarding the objects and extending the institutions of the mystic art; and the other, to stimulate younger Masons to energy in the path of duty, by exhibiting to their view the pleasing results of that respect, esteem, and confidence, which are earned by an undeviating integrity and persevering devotion to the mysteries and virtues of the Craft.

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We will not now, in your own presence, attempt to recapitulate all your labours by which the art has been so essentially benefitted; but the committee cannot refrain from recurring to the personal exertions, not unaccompanied with expense, which enabled you, in the year 1833, ultimately to succeed in establishing the Chapter to Lodge No. 310; and by which also in 1835 you were, with the co-operation of our late worthy Bro. Penketh, successful in effecting such alterations in the mode of working the business of the chapters, as have attended much to the advantage of the Order.

Nor can the committee in justice overlook the love for the art which again induced you in 1841 to exert yourself with such effect, as to procure the establishment of another chapter in this town, viz: that of Lodge No. 368; nor the assiduity and care which you have constantly bestowed upon the working and proceedings of that chapter up to a very recent period.

Least of all can the committee omit to notice the unwearying and patient zeal and attention to the interests of the Craft, which have induced you at all periods to lend a willing ear to every enquiring brother, and to devote so much of your valuable time to the private instruction of the brethren who were desirous to make advances in the mysteries of the Order; the more especially as the sacrifices incident to those objects were seldom known, save to yourself, by whom they were experienced, and the brethren who reaped the benefit, and can scarcely therefore meet with that appreciation which they so richly merit.

We would, in conclusion, on behalf of the brethren generally, and as the dictates of our own feelings, express a fervent hope that ere long your restoration to health will permit you again to resume your masonic labours, being assured that you will thereby add to your own gratification and to that of the brethren by whom you are so much and deservedly esteemed.

The service, which was placed on the table, bore the following inscription:—"Presented to P. M. Bro. John Molyneux, P. M., E. Z. of the Lodges and Chapters of Nos. 35 and 368, by the brethren and companions, as a testimonial of their esteem and regard for his masonic worth and valuable services rendered to the Craft.—*Liverpool, January*, 1849."

The health of Bro. Molyneux, with the best wishes for the long life and prosperity of himself and his family having been drunk, he thus replied: — Brethren and Companions,—I very highly appreciate the kind consideration of the brethren and companions of the Lodges and Chapters 35 and 368, which suggested, for my convenience, this means to present to me their handsome testimonial; and to yourselves, for your flattering condescension to second their kind consideration, I cannot adequately express my gratitude.

To perceive that my efforts to promote the well-being and the efficiency of Freemasonry have secured to me the personal attachment and the esteem of so many gentlemen whose excellent qualities I so highly respect, and with many of whom I have worked in such perfect accordancy in the course of now about two and twenty years, is indeed a source of high gratification.

For the fulfilment of the duties which you have had the kindness to recapitulate, I have already been fully rewarded by repeated verbal acknowledgments, and by several valuable testimonials; and I have ever thought it was my duty to induce the younger brethren to share with me the information which I had acquired, with the difficulties which the

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brethren engaged in, the affairs of this great commercial town ought not to encounter. Had I done less than what you have so kindly given me the credit for, and considering the nature of my occupations, I should have failed to satisfy my own conscience that I had performed the duties confided to me, according to the extent of my ability.

Although the motives which have led my friends to make me such a handsome present are extremely flattering, yet, I feel that I scarcely deserve it; however, I do most gratefully accept the splendid testimonial, and, as often as time and circumstances permit my family, who may survive me, to use this valuable tea service, it may remind them that I was once very handsomely rewarded, for having merely performed my undertaken duties.

The deputation then withdrew, highly gratified with having performed a very pleasing duty.

MONMOUTH, *May* 12.—The brethren of the Loyal Monmouth Lodge, No. 671, met together to install Bro. Crook, as their W. M. for the ensuing year; after which ceremony they adjourned to Bro. Evans's, Beaufort Arms' Hotel, where an excellent banquet was provided. There was a very good attendance of members. The W. M. presided.

After the cloth was cleared for the business of the evening, the W. M. proposed the usual loyal and masonic toasts. In proposing the health of the Queen, he said—The first toast of the evening was one which, in the words of the late W. M. who sat on his left, (Bro. John E. W. Rolls,) every Englishman should receive in a truly loyal spirit; and he was sure that however humble the individual who proposed it might be, it would be received by the brethren present, who gloried in the title of the "Loyal" Monmouth Lodge, with the enthusiasm it merited.

The health of Her Majesty the Queen Dowager followed, the chairman remarking that her majesty was the patroness of the Royal Freemasons' Female School, and numerous other charities. He called upon the brethren to drink the health of the widow of the sailor and Mason king, the Queen Dowager.

The CHAIRMAN then said—Brethren, the next toast to which I have to call your attention, is the health of the noble Grand Master of the Grand Lodge of England, the Earl of Zetland; a nobleman who, for his high integrity and good principle, deserved well of the Craft,—a nobleman who, he understood, was as amiable in character as he was exalted in rank. He gave them the health of the Earl of Zetland.

The Chairman next proposed the health of Colonel Kemeys Tynte, the P. G. M. for this district.

Bro ROLLS then proposed, in highly complimentary terms, the health of the W. M. It gave him sincere pleasure, he assured them, to have the honour of proposing this toast, and he only regretted that—what must be considered the toast of the evening—it had not devolved on much better hands. They all knew the talent, and energy, and straightforward character of their chairman. No one had the interests of Masonry more at heart than he had. He (Bro. Rolls) congratulated him on the honour he had this day achieved, and he also congratulated the lodge, which, he considered, had consulted its best interests in selecting such a man as Bro. Crook. Trusting this rising lodge, which was every year increasing in numbers and celebrity, would flourish, as he knew it would under the chairman's auspices, he would propose his good health.

The CHAIRMAN, in the course of his speech, thanked the brethren for

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their kind reception of his name, and urged the propriety of a regular attendance on lodge nights, and also stated that he should cause the by-laws of the lodge to be printed and circulated among the members. He urged the necessity of supporting the masonic charities, which he referred to at some length, the Asylum for Worthy Aged and Decayed Freemasons in particular, and concluded by calling upon the company to charge bumper glasses to do honour to their much respected immediate Past Master, Bro. John E. W. Rolls.

The various officers of the lodge were complimented, and their healths drank.

On Bro. Joshua Williams's name being introduced by the W. M., Bro. Rolls alluded to the debt of gratitude which the lodge owed to him for his energy and perseverance, and suggested that some suitable testimonial should be presented to him. It was agreed that a P. M. jewel should be subscribed for and presented to him.

The evening was most happily spent, the various toasts being interspersed with songs. Bro. Stanton, of London, who was among the visiting brethren, added much to the spirit of the occasion.

LEICESTER, *June* 26.—John of Gaunt Lodge, Bro. Thomas Cooper, W. Master Elect. The annual festival of this lodge was held at the Three Crowns' Hotel. A Convocation of St. Augustine's Chapter was held at one o'clock; Sir F. G. Fowke, Bart., D. P. G. M., &c., M. E. Z. The lodge was opened at half-past two o'clock, when the ceremony of installation of the W. M. took place. The banquet was on the table at four o'clock, and was well attended.

FALMOUTH, *April* 27.—A patent having been issued by the Earls of Zetland, Yarborough, &c., to Comp. Ellis, Alderman and ex-Mayor of Falmouth, P. Z., and Deputy Prov. Grand Master of Cornwall, appointing him the M. E. Grand Superintendant of R. A. M. of the province, a chapter was held at the hall, Royal Hotel, when the first Prov. Grand Chapter of the province was opened with all due solemnity. The ceremony commenced about noon, by which time the Rev. H. Grylls, P. G. Chaplain, and other official members of the Order from different parts of the county, had assembled. The chapter was furnished with every appropriate emblem; the hall was illuminated and decorated in an unusual style of brilliance, and the members appeared in regular costume. The Grand Superintendant was introduced in form by the Director of Ceremonies, Sword and Standard Bearer, the Organist playing appropriate music. Comp. Reginald Rogers, P. P. G. Director of Ceremonies, read the patent, the companions saluted, and the Grand Superintendant took his seat, having Comps. Z. Pearce, a magistrate of Penzance, and Cornish, a magistrate of Falmouth, the two senior officers of the province, on his right and left. The ancient secret forms being observed, the vails lifted, the altar light ignited, and solemn music performed, &c., which cannot here be further described, the companions were addressed by the Grand Superintendant, and the Prov. Grand Chapter was closed. Previous to the Provincial Chapter, the Chapter of Virtue, Silence, and Peace was held, when several brethren, duly qualified, from Truro, were admitted of this degree, after which companions who had been elected to principal chairs in the chapter of the province, were instructed, invested, and installed. The whole ceremony concluded about four o'clock, and at five the companions assembled at the banquet. After the removal of the cloth, that true loyalty which

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characterizes the royal art, and knows no distinction of sect or party, with the respect due to every grade in and out of the Order being observed, the proceedings of the day terminated in harmony and delight.

HAYLE.—A meeting of the Prov. Grand Lodge of Cornwall, it is expected, will take place in August, in the Hall especially prepared for the purpose at the Great Foundery, Hayle.

PLYMOUTH, *April* 25.—Lodge Fortitude, No. 122, (recently removed from the Masonic Hall, Plymouth, to the Prince George Hotel, Stonehouse,) was re-opened by the brethren for their first regular meeting, for the purpose of installing their W. M. elect, Bro. Captain Jervis, *R. N.* The W. M. then selected and invested his officers in succession. The lodge was then closed, when the brethren sat down to refreshment. On the removal of the cloth, several loyal and patriotic toasts were drank. The evening was spent in a most convivial manner, and the parties separated at an early hour. The removal of the lodge is considered of great importance to the Freemasons of Stonehouse, as no lodge was held before in that town. The paraphanalia possessed by this lodge is that which was used at the installation of our revered king-patron, and brother, William IV.

STARCROSS.—*Lodge of Union, No.* 650.—This eminent lodge assembled in their lodge-room lately for the purpose of raising a brother and installing the W. M. Bro. Ferrara into the chair. The ceremonies were most impressively conducted by Bro. Locke. Many visiting brethren availed themselves of the privilege of witnessing some of the best working, and (what is a greater treat) by some of the most kind-hearted and gentlemanly Masons in the mystic tie. We missed an old and most valued supporter of this lodge, Bro. Capt. Powney, *R. N. K. H.*, and we trust that no fault of the Craft occasions this sad secession of a gentleman, who, as the personal friend of his late majesty, William IV., and commander of his yacht, but what is of greater import to Masonry, moreover an excellent and worthy man, is entitled to all the honour which station in society can award him; we yet hope to see him return to the maternal embrace of No. 650.

The removal of the "warrant" from Chudleigh to Starcross is most advantageous to the brethren of the west; the towering Haldon-hill presented a lofty and tedious barrier to visitors even from Exeter, and greatly absorbed the time of visitors from the congenial brethren of Taunton; now, the lodge-room is close to the line of the South Devon, and commands one of the most charming views, both of sea and land, in "the beautiful west;" each train brought some welcome distant brethren, distinguished for their prominence or their lengthened services in the Craft. Bro. Eales White was hailed and received with all the warmth and affection of an attached friend; Bro. Kingsbury, W. M. of the Taunton Lodge: Bros. Capt. Winthrop, *R. N.*, Luxmore, Cann, and other distinguished Masons, were present, and all repaired to the banquet at four. The chair was most agreeably filled by the W. Master, supported on his right by Bros. Eales White, Winthrop, and Luxmore, and on his left by the P. M. Bro. Locke, Bros. Laidman and Kingsbury. Bros. Drs. Scott and Bucknell occupying the west and south chairs. The usual loyal and introductory toasts having been given, the great event of the day was entrusted to the eloquent tongue of good report abiding in our Bro. Clench, namely, that of presenting a P. M.'s jewel

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to Bro. Locke, as an acknowledgment of his services; it was elegantly handled and as eloquently accomplished, bearing witness to the high claims of the excellent brother on the Craft, and the pleasure which every individual felt in the indulgence of being permitted to assist Bro. Clench in the testimony which one gifted brother was bearing to another. The compliment to the visitors was loudly responded to, and the calls for Bro. White so vehement, that this brother at once took upon himself the responsible position of representing so many distinguished Masons, who could better express the grateful sentiments at the reception, as well as the unbounded gratification at the working and conduct of this eminent lodge, both as to labour and refreshment; many other eloquent addresses were made on the occasion, delightfully intermingled by some charming vocal music, kindly given by Bros. Franklin, Laidman, jun., Eales White, Cann, Hirtzel, Hexter, and Kingsbury.

We were glad to find that an ill-tempered publication, by a Mason near the province, was not taken any notice of "most severely;" nothing, indeed, seemed to interfere with the general and determined harmony and good feeling which characterize this excellent lodge of excellent Masons.

Mem.—There is no greater masonic treat than a visit to Lodge 650.

SOUTHAMPTON.—Several brethren having expressed a desire that we should give an address delivered by Bro. J. R. Stebbing, at Ringwood, in October last, we most cheerfully comply and sincerely wish that the province may continue to profit for many many years, by the untiring zeal of this distinguished Mason.

BRO. STEBBING addressed the assemblage thus:—"Right Worshipful Provincial Grand Master for Hampshire, and Right Worshipful Deputy Provincial Grand Masters of Hampshire and the Isle of Wight, Ladies and gentlemen, I have the honour of delivering on this occasion the customary masonic Oration, which according to immemorial usage amongst the brethren of the ancient and honourable Order to which it is my great privilege to belong is never omitted, and I do so on this occasion at the special request of my Grand Master, but under circumstances which without affectation require me to claim your indulgence, for it is only within the last ten minutes that this important duty has been requested of me. But nerved by the interest I feel in this valuable work, and viewing its object as being so much akin to the purposes of Masonry, I trust I may be enabled in some fitting manner to discharge the trust reposed in me, imperfect indeed as even the best efforts must be. I have now formally to announce to you that as Masons our masonic labours in connection with this work are over; the foundation stone has been duly and properly laid; and may there be raised therefrom a superstructure perfect in all its parts and honourable to the builder. I congratulate you, and especially the town of Ringwood, on this most auspicious event, an event of the deepest interest to this neighbourhood, and of a character that speaks loudly in honour of its liberality and benevolence. I congratulate this vast assembly, that a work of so much usefulness and of so much excellence should have been commenced in the reign of a monarch, at once the brightest ornament of her sex, and a pattern to every nation of the earth, a monarch uniting in her personal character all those virtues, and largely indeed of those intellectual qualities, for the promotion of which amongst her humbler subjects this building is so essentially to be devoted. A sovereign conspicuous, (as is her illustrious consort), as a patron of those arts and

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sciences for which by your exertions this day a taste will be established amongst the cotters' children, and from whom may perchance arise many bright examples of skill in science and superior information in both literature and the arts. Could we learn the desire of that illustrious individual on this occasion to whom I have alluded, we should find her most anxious that the child of every peasant in the land should have the benefit, as indeed, it is the blessing of education. I congratulate you also, that a work of this kind, consecrated as it may be said to be, to the sacred purposes of education, should be erected after a period of forty years of profound peace, during which time buildings of this kind have been multiplied throughout the land, and the horrors of war kept distant from our shores. It is to education, religiously and properly directed, we must look for the promotion of civilization, and to civilization as the best security for peace. An educated people will appreciate this blessing and enforce its continuance—under this influence the arts and sciences will flourish, and we shall not in vain build schools and instruct the masses, to comprehend knowledge, to estimate and practice virtue and morality, and to adore above all things the Great Architect of the Universe, whose blessing upon this undertaking has been so eloquently implored this day. When I speak of the progress of science, I am naturally led to congratulate you, and more especially the residents of Ringwood and this noble forest, that a work devoted to the purposes of education should have been commenced at a time when the glorious powers of steam, the crowning principles of science should be paying an useful tribute to your district; even now at the foot of this elevated land, runs a line of railway, which bears the busy population of the southern shores, and gives to all the utility of rapid and more frequent intercommunication of mind with mind; and to commerce all the advantage of cheap and facile transmission of produce and manufactures, so essential both to convenience and to wealth, and without which, to a future generation any large district of country would be comparatively desolate and unknown. How gratifying to know that the foundation we have laid this day is within view, and indeed in close proximity to a beautiful pile of buildings, (the Alms Houses of Ringwood), erected principally by the liberality of a noble-hearted resident now deceased. They pay an honourable tribute to his memory, and are in accordance with the same spirit of liberality and emotions of the same benevolent character which have led you, the worthy and liberal and honourable men of Ringwood, to achieve another but equally charitable and useful work. I cannot make this allusion without paying a well deserved tribute to a venerable gentleman on my right, who was as honourably associated with that work as he has been with this, and indeed with every good work in this neighbourhood, whether for the glory of God or the temporal benefit of man;—need I say that I allude to your inestimable townsman and brother, Jones. I am proud and happy to know that whilst he has been, with you, engaged daily in the practice of benevolence and charity, and a friend to all classes of the community in sorrow and distress, he has been, with us, for a long series of years, a deeply valued brother, and a most active and energetic Mason. I thank God that he has mercifully spared him to be present this day, and at his great age (seventy-five) in comparative vigour of body and mind. I feel in some degree, and wholly sympathise with the glowing emotions that he must experience, and rejoice that they are those of happiness and satisfaction, the dear reward of his own good deeds. Before many of the auditors now

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present may be summoned from this sublunary scene, the venerable and valuable brother to whom I have alluded, will have departed this life to render an account of that stewardship which has been so abundantly useful to you all; may his reward be great hereafter for all his deeds of usefulness on earth—greater than even your attachment and kindness and gratitude may pray for, or your choicest wishes desire. How well we all know that after our worthy brother shall have been called hence to a brighter and a happier existence, that his memory will live amongst us so long as we or the youngest man now present shall survive. But in Ringwood, when the deeds of heroes shall have been forgotten, and the influence of mere wealth and power is unknown, the name of this benefactor of his species will be remembered with gratitude, and the children, aye, and the childrens' children hereafter to be educated in this school, shall record his deeds with a glow of pleasure, and with pride and satisfaction uphold his venerated name. I have little to add this day, beyond gratefully acknowledging your courteous attention to the ceremony performed, and especially to me personally, an attention that I cannot but feel to have been the more marked, inasmuch as you, the inhabitants of this neighbourhood, and we, the masonic body, have all been engaged in an object of one common interest, the promotion of education, and thereby the cultivation of the arts and sciences, an object the more honourable to you as inhabitants, as it is for the advantage of the poorer classes; by it I pray they may grow up around you a peaceable and a happy people, rendering, in their more educated condition, a proud satisfaction to this important district, and increasing largely and permanently its wealth and importance—may it bring personal and even pecuniary advantage to every one who now hears me, but especially to those much honoured individuals who have been the worthy and liberal promoters of the work, for whom, in conclusion, let me express an anxious hope and prayer, that whilst it may produce to them and to the poorer objects of their benevolence abundant blessings here, may it be remembered to their good and to their advantage in that brighter and happier world which I trust all of you may attain hereafter."

WINCHESTER, *June* 26.—A very splendid service of plate was presented to Bro. J. R. Stebbing, at the Prov. Grand Lodge. Bro. Stebbing has, for a series of years, actively devoted his time and talents to the service of the district, and few men have ever obtained a higher degree of respect among the brethren than the above gentleman. The salver bears the following inscription:—"This salver, together with a service of plate, was presented in open Grand Lodge, at Winchester, to Brother J. Rankin Stebbing, P. M., P. G. S., by the Free and Accepted Masons of Hampshire, in testimony of their high regard for his masonic and private worth, his excellence as a Mason, and his value as a friend, and a grateful tribute to one whose energy, ability, and perseverance as Grand Secretary of the Province, have so largely promoted the influence and successfully aided the distinguished position of the Grand Lodge of Hampshire, 5853 A. L., 1849 A. D." The value of the testimonial is estimated at two hundred guineas.

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SCOTLAND.

TO CORRESPONDENTS.

Scotus.—There is no contemplated motion for proxies in the Grand Lodge of England. A Grand Officer of England has no power, as such, to rule over a lodge not holding under the English registry.

Honestus.—Yes, in 1841, the Marquis of Salisbury, when D. G. M., stole a march upon decency and common sense, and with the toadies of the day ruled that the *F. Q. R.* was a treasonable publication. In 1843 the most *honourable* brother resigned his office.

Fellowcraft.—The very excellent paper in our next.

Edinburgh.—*Royal Arch Chapter, No.* 1.—There is a meeting here every Wednesday evening, until further notice, precisely at eight o'clock, for the purpose of giving instruction in the Mark Master, Past Master, Excellent, and Super-excellent Degrees. Members of lodges wishing to be exalted to the Royal Arch Degree, will have an opportunity of receiving that high degree on these evenings.

March 21.—The following is a list of the Officers of the Supreme Grand Chapter of Royal Arch Masons of Scotland:—The Most Noble George Augustus Fred. John, Duke of Athole, Most Excellent Grand Principal Z.; the Most Honorable the Marquis of Dalhousie, Governor-General of India, Past Grand Principal Z.; George Arnot Walker Arnot, Esq., of Arlary, *LL.D.*, Depute Grand Principal; Colonel J. R. Swinburne, Past Depute Grand Principal; John Whyte Melville, Esq., of Bennochy and Strathkinnes, Grand Principal H.; William Burn Callander, Esq., of Preston Hall, Grand Principal J. M. E. Z. Provincial Grand Superintendents, W. R. Burton, Jamaica; Hon. W. Stephenson, Grenada. Morris Leon, Grand Scribe E.; John Cameron, Grand Scribe N.; Hector Gavin, Grand Treasurer; Sir William Miller, of Glenlee, Grand Chancellor; Dr. W. D. M'Ritchie, First Grand Sojourner; Robert Murray, Esq., Whitehouse, Second Grand Sojourner; Sir James Walker Drummond, of Hawthornden, Third Grand Sojourner; Thomas Boog, Grand Recorder; Andrew Murray, Grand Sword Bearer; John Henry and Edward Main, Grand Standard Bearers; David Bryce, Grand Architect; John Law, Grand Jeweller; William Donaldson, Grand Clothier; James M'Lean and William Bryce, Janitors.

"The puddle in a storm!—The woodman in a pet."

Among the principal masonic occurrences celebrated by the Grand Clerk, in the circular he permits Her Majesty's masonic lieges to indulge in the perusal of, are the following *morceaux*:—

"*7th August*, 1848.—The Freemasons' Quarterly Review, a London publication, unauthorized and denounced by the Grand Lodge of England, was also disowned by the Grand Lodge of Scotland; and the Grand Lodge's disapproval of the 'Review' ordered to be notified to lodges holding of the Grand Lodge."

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"*8th May*, 1849.—The Freemasons' Quarterly Review was again repudiated by the Grand Lodge of Scotland."

This is rich! Sim says in the play, "Kill him again, feyther." Our friend the woodman prowls about, hatchet in hand, seeking whom he may *repudiate*. We shall have some fun with him yet, for really the uncannie chiel is only worth a laugh, mischievous though he be, and innocent of the practical workings of Masonry as he is of its charitable construction. He is a masonic *lusus naturæ*.

We now present some extracts from correspondence on the "puddle in a storm."

No. 1.—"In May there was, on the notice-paper, a motion that the Grand Lodge of Scotland should again take in the 'Freemasons' Quarterly Review.' The debate in favour was characterized by good temper, good feeling, and a very gentlemanly advocacy—but it failed. The woodman's hatchet gleamed in the air, and with gesture and spleen he seemed to threaten all with the operation of scalping who dared oppose him. What Dr. Burnes will say, who so eloquently introduced the 'Freemasons' Quarterly Review' to the Grand Lodge of Scotland, remains to be seen. We know that the Editor cares but little for these puny tricks, but we should like to know why a *post mortem* has not been held on the remains of the Masonic Infant School, which is supposed to have been most inhumanly suffocated or strangled. Defunct or not, let the perpetrator look out for *squalls!*"

No. 2.—"The party who was made the cat's-paw in the ridiculous attack on the Review, found out his mistake, although too late; he made the most strenuous efforts to have the vote rescinded; he was gallantly supported by the admirers of that publication, but the 'officials' were deaf adders. The letters that appeared in the Review were most ably argued. The circular of the Grand Lodge of England was read, which went to show that our Grand Lodge objected to it; not more than half a dozen present in the Grand Lodge ever saw the 'Freemasons' Quarterly Review.' The Ayes and Noes were pretty equally divided; in fact it was thought the Ayes had it, when that rich blessing of meanness, apostacy, and misrule—the proxies—were put in and floored us; but the motion was *simply negatived*—there was no *repudiation*—the word was never mentioned. The surprise at the printed circular was great; it was felt to be an insult, and this must and shall be resented.

"The Grand Clerk is a multifarious as well as a ubiquitous personage. He is convener and chairman, secretary and collector of funds!

"We submit the following queries:—

"1. Where are the funds for the education of Masons' children—and their amount?

"2. Where is the cash balance of the Fund of Benevolence?

"3. The like as to the funds of Grand Lodge?

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"The Grand Circular is a mystery that no one can comprehend—not even its concoctors. By the way, one of your most prominent Masons has sadly soured the woodman's milk of human kindness, for on presenting the circular to a friend, he observed—'I think I've cooked his goose at last!'—a most classical idea to 'come between the wind and his nobility!'"

But let us turn to something more agreeable. In Aberdeen, during the last three months, Masonry has taken rapid strides, and that in the right direction—improvement. If the brethren continue to progress as they have done, in a very short time they will take a position in the Craft, second to none in Scotland. To the credit and honour of St. Nicholas Lodge, the brethren belonging to it have taken the initiative, inasmuch as they have resolved that the three degrees shall be given on separate meetings, with the proper interval of time as laid down by the laws of the Grand Lodge. The day on which this resolution was passed, ought to be remembered by our northern brethren as one worthy of notice, as it must be (if the principle is fully carried out, and there is little doubt but that will be the case under the able and energetic R. W. M. of St. Nicholas Lodge) considered as the turning point of Masonry in that quarter, from a system of carelessness in working to that system which ought to obtain in every lodge; our brethren in the north ought to consider the 11th of April as a day well worthy of remembrance in their masonic calendar. The improvement so energetically begun by the Lodge St. Nicholas, has been followed by St. George's Lodge, who, at a meeting some weeks afterwards, adopted a similar resolution, which was carried by a large majority; the impetus has been given, and will continue to progress—it will be useless and vain for the admirers of the old system to try and prevent it, *the movement has begun and will continue.* We trust that the old lodges will also take the matter into their consideration, and that they will see the advantage of such a measure; for independent of the benefit which would accrue to the Craft in general, such a step would be the means of benefitting their funds, it would be well if the P. G. M. would take the subject into his consideration.

The next point of progress that has to be noticed, is a new Hall, which has been taken for the purpose of being fitted up in a suitable manner for masonic purposes; a number of the brethren have subscribed for the fitting up, and it will be of great advantage for the onward progress of the Craft, as they have never been in possession of a properly fitted up lodge-room. Strangers will more easily find out where the masonic bodies meet; an interchange will take place by means of brethren from other quarters visiting, and if the northern craftsmen continue steadily to persevere, as they have been doing for some time past, they may take the lead of their masonic brethren in Scotland, even

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although some of the Grand Lodge or Grand Chapter Office-bearers think that the *brethren in the country* do not know very much about the method of conducting business of a masonic character. We wish our brethren in the north the greatest success and prosperity in their onward progress; the result at no distant day will be apparent, and they will have the satisfaction, if they continue their exertions, to find that they will be honoured and respected by every craftsman, who wishes to see Masonry carried on as it should be, in a correct and workman-like manner. We cannot conclude with a better proof of the masonic spirit, zeal, and energy that pervades this ancient city, than by announcing that a subscription is on foot, for the purpose of building a masonic hall; for the more immediate particulars, we must refer our readers to the advertisement.

GLASGOW.—The interesting masonic proceedings in this district, will be found in a separate article.

ABERDEEN, *April* 11.—At a meeting of St. Nicholas Lodge, No. 93, held for the purpose of the final consideration of a new code of rules, a recommendation by the committee, "that in future the candidates for admission shall only receive one degree, and that a sufficient length of time shall elapse before they receive another degree, unless in the case of emergency, the lodge might at the discretion of the R. W. M. and office-bearers, give the three degrees in one night." The discussion of this question was commenced by Past Master Cumming, who said:—I propose that the recommendation of the committee be approved of, and that in future, instead of the three degrees being given as they have hitherto been, all in one night, that we should adopt the proper method as laid down in the laws of the Grand Lodge of Scotland. I consider that it will tend to the improvement of the lodge in many respects, and that the candidates which we shall initiate, will be much better qualified to receive the other degrees, when they come to be passed or raised. The character of the lodge will be improved, and in a short time, if this system is adopted, the St. Nicholas Lodge will be in a position to take the lead as the best working lodge in Aberdeen; and this we shall be able to accomplish, as we will have more time at our disposal, than we ever can have by the system which is now in use.

Bro. R. FINDLAY seconded the motion, as it would tend to the increased prosperity of the lodge, and would be of the greatest advantage to the present members.

Bro. WALLACE, P. M.—I rise, R. W. M., to move as an amendment to Bro. Cumming's motion, that the working continue as at present, that the three degrees be given, as has hitherto been the case, all in one night; I consider that the system has wrought well, and that in consequence of it, we have had many more members added to the lodge, than if the degrees had been given on separate nights. If we make any alteration, we shall get fewer members to join the lodge, and if we only give them the first degree on one night, they will never come back again to receive the second and third. We would also be taking the advantage of those who received the first degree, and had payed the full fee of twenty-one

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shillings, and might not have an opportunity of receiving the other two degrees. In the case of emergency, say for instance a commercial traveller, who may only be in town for a day or two, and who wishes to join the lodge—or of a ship-captain; we can never expect them to come, if they do not receive the whole three steps at once, as they may not come back again to the place, or they may not have time to receive the next degree, when they chance to be in town at a future opportunity. These parties will go and receive the three degrees at once, from some of the other lodges, and all who wish to be Masons will join the other lodges, where they can be made at once; the other lodges will increase, and ours will be forsaken, and the funds of the lodge fall off.

Bro. DURRELL, J. W.—Right Worshipful Master, I second Bro. Wallace's amendment, as I consider that if the motion is carried, we shall never have a single making. No person will join the Lodge of St. Nicholas, when they have only to go to any of the other lodges to be made all at once; I cannot see how you are to get any of those parties instanced by Bro. Wallace, say commercial travellers, or seafaring men, (a good many of whom I have been the means of bringing to the lodge,) these people will not wait to receive the other degrees, and they may not have another opportunity of visiting the lodge; persons situated like them, we can never expect to join. The lodge will fall off, and all those who wish to be made Masons will go to the other lodges.

Bro. FINLAYSON.—I support Bro. Cumming's motion, as I consider that we shall be acting up more to our own rules, if that motion is carried; at present the length of time necessary for initiation, &c., render it absolutely impossible for the lodge to be closed at the hour fixed by the rules for the termination of business; but if this motion is carried, we shall be enabled to close the lodge at a seasonable hour, which will of itself, be a strong reason for many members attending, who at present are prevented from coming to the meetings, by reason of the late hours to which the lodge is kept open. It will allow the members to be at home by the time fixed in the rules.

Bro. LEYT.—Bro. Cumming's motion will never do, we will never get a member to St. Nicholas. I support Bro. Wallace's amendment.

Bro. W. R. HICKEY, W. M.—If none of the brethren have any other remarks to make upon the subject before the lodge at present, I wish to make a few observations; after which, as I see there are two visiting brethren present, if agreeable to the members, I would wish to hear their opinions upon the subject under discussion. I have thought much upon this subject, and I feel convinced the more that I think upon it, that if this motion is carried, it will tend much to the improvement and benefit of the members, and that it will be of great advantage to the lodge; as to the argument used by those who oppose this motion, that we shall not get so many to join the lodge as we have hitherto done, I think that that should not weigh much with us; for it will be much better and much more creditable to the character of the lodge, to make a few good Masons in the course of the year, than a great number of very bad Masons. If we adopt this motion, I consider that we are only doing our duty. We are all bound to obey the laws of the Grand Lodge, and one of those laws tells us that a certain length of time must elapse between the different degrees, and before the candidate can receive them; that a fortnight should at least intervene betwixt each degree; so long as this is the law, we are bound by our duty to obey it. If we follow this out in a proper manner—if we work each degree properly, we will

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have much more correctness in working, the business will be conducted with order and regularity, with quietness and seriousness, and more in accordance with the masonic principles of peace, concord, and harmony, than it is possible to conduct the work, when the three degrees are granted in one night. We will avoid that carelessness, that confusion, that hurried manner, and that want of serious attention, which takes place, and ever must take place, when as has hitherto been the case, the initiation, passing and raising have been given in one evening. If we agree to this motion, many of our members will attend the meeting, who have hitherto been prevented by reason of the late hour to which the meetings have of necessity been kept, as they will be able to leave the lodge at an early hour, they will have no excuse to prevent them attending. And what is of more importance, there will be sufficient time for instruction to those who receive the degree, they will be better able to understand the subject, and the brethren will receive a more intimate knowledge of the principles of the Craft, than they have hitherto been enabled to receive, or could have time to receive, at former meetings of the lodge. In every respect in which we can view the question, it will be, in my opinion, a very great improvement and advantage, not only to the members, but also to the lodge, which must increase and prosper more and more, if this alteration take place. I have to request that Bro. Dewar, of St. Andrew's Lodge, will give us his opinion on the subject, as a visiting bro'her, and one who has seen the work carried on in various parts of the globe.

Bro. Dewar.—Right Worshipful Master and brethren of St, Nicholas, I have much pleasure in giving an opinion on the subject now brought before the members, as I consider that it is a step in the right direction, and one which will be of the utmost importance to the lodge, and particularly to those who are afterwards to join it. Having visited lodges in various quarters, I have never found them conducted as they are here. In France, where I was initiated, the work is carried on in a regular and systematic manner; and with the utmost strictness, I had to work as apprentice for six months, before I could gain the second degree; and during that lapse of time, I had to visit, and did visit, a great many lodges as an apprentice; by this means I was enabled to understand the work, and gained much more information than it is possible can be obtained by the system which prevails here. During this six months, I never considered it a hardship, that I could not obtain the second degree sooner, as it was the practice, the regular custom, and the business was conducted with regularity and propriety. I have also visited lodges in America, and there also the work is conducted in a proper manner; they are as particular as they can be, as to who are admitted members of the Order; a certain period must elapse after their proposal to the lodge, and enquiry is made as to their character; if any objections are found against the newly proposed candidate, he is excluded; by this means, they only admit those to be members, who are considered really fit and proper persons. The character of the masonic body is maintained with the greatest advantage to the lodge and the members. As an instance, I may mention the case of a young friend of mine, that I brought to my own lodge in this town, the St. Andrew's Lodge. I arranged that he was to receive the degrees, in the proper way, each step on one night, with a lapse of time betwixt: the consequence of this was what would have been anticipated, he came and received the other degrees able to understand them, in a manner credit-

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able to himself, and highly gratifying to the lodge; he was made an excellent Mason by having received the degrees in the proper manner, and he has since this, been for some time in America, where he has not only acquitted himself as a good brother, but in such a manner as to gain the approbation of the Craft, in that quarter of the world. This would not have been the case, had he received the three degrees as is usual here, all in one night. It will be for the benefit of the lodge, and it will raise the character of the brethren in this quarter, if the St. Nicholas Lodge carries out this resolution, which I consider will tend much to the advantage of the members themselves. There is one thing connected with Masonry in Aberdeen, which I think very much of, and it is the low fees which are charged; this has a tendency to increase the benefits of the institution, if the work was only carried out as it should be; as I consider the high fees charged by some lodges, as a great barrier in the way of extending the principles of the Craft, some of the lodges charging as much as twenty pounds for the three degrees.

The R. W. Master requested Bro. Rettie, of St. Machar's Lodge, to express his opinion upon the merits of this question.

Bro. Rettie, S. W. St. Machar's.—Right Worshipful Master and brethren. I did not anticipate that I should be called upon to make any remark upon this subject when I entered the lodge this evening, and I have to thank you for your kindness. I came to listen to the discussion, and I fear that I would detain the meeting too long, were I to give you my opinion on this question as I would wish. It has given me much pleasure to attend here this evening, and I have to add, that it gave me very great pleasure when informed some time since, that such a recommendation had been made to the Lodge of St. Nicholas. I did not think that it would have come about so early, although I have always urged the necessity of such a step whenever I had an opportunity, as I have considered that it is the first thing that should be done by those who wish Masonry to prosper in this city, if they wish to carry on the work in such a manner as to raise the character of the Craft here. As to the propriety of such a measure there cannot be the least doubt; it will be of the greatest advantage to all concerned, both with regard to the working of the lodge, and the superior character for masonic proficiency of those whom you initiate. Some years ago, when I used to visit St. Nicholas Lodge, I have seen four or six candidates all entered, passed, and raised, in one evening, in a manner, to say the least of it, highly discreditable to the masonic body. Did those candidates get any instruction or information? No, it was impossible from the way in which they were initiated that they could get any benefit—they were as much Masons as a piece of wood; they might rely upon their instructors, but they were just as ignorant as themselves. Although I speak in this way of St. Nicholas Lodge, do not think that I blame it, and none of the other lodges—I include them all—their manner of working was equally careless and deserving of censure. And what is the fact? Of the great number who were initiated in St. Nicholas Lodge at that time, how many are there who now take an interest in masonic matters? the answer must be, that there are very few. And is it to be wondered at? I consider that it is very natural, and that it is very easily explained why there are so few. They were urged to come and be made Masons; they were made as you know; they got no information from their instructors; after a visit or two to the lodge their curiosity was satisfied; they saw the same careless proceedings over and over again, and, as was

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very natural, they ceased to attend. I do not think they could be blamed. But there were a few who, by their own industry and persevering exertions, have gained that information which they could not obtain from their instructors, and from the way in which the business was conducted they could not receive at their Lodges,—these are honourable exceptions. It has been remarked to-night, that candidates who might pay the full fee, and receive the first degree, would be taken advantage of if they were prevented by circumstances from receiving the other degrees afterwards. I cannot see the force of this at all; the fee to this lodge is not so very high, and they will, if properly entered, never consider that any advantage has been taken. Indeed, I consider that it is those who are now present, those who were made the three degrees all at once, that were taken advantage of; that we were cheated, inasmuch as we did not receive that information and instruction which it was our right to obtain, and for which we had paid. All who receive the three degrees in one night are taken the advantage of. Again, it has been said, that candidates, if made only one step, will never come back to receive the others. If this is the case, it will not be their fault; it will be your fault—the fault of the lodge, as it depends entirely how the business is conducted, —whether or not a candidate be interested in the subject. If it is properly conducted, I have no fear but that the candidate will patiently bide his time, and be most anxious to receive the other degrees. As to the question of emergency—say the case of a commercial traveller, or seafaring person—I cannot see the necessity of giving them the three degrees at once; if they are properly qualified as entered apprentices, they will be equally well received, wherever they may go, as a Master Mason would be; and should they never chance to visit the lodge again, if they wish to advance further they can obtain the other degrees in almost any part of the world. I hold that there is no excuse, that there is no plea, and can be none, for cases of emergency. It has been the curse of Scotch Masonry, and has lowered the character of Scotch lodges: and how do many, who have received the three degrees at once, feel on the subject when afterwards they visit lodges, where the work is conducted as it ought to be, with carefulness, correctness, and serious attention; they must and do feel humiliated to think that they cannot acquit themselves as they see others do, who have received the degree with plenty of instruction, and sufficient time to understand what they did receive. I hope that this motion will be carried, and if it is, I am certain that in a very short time the St. Nicholas Lodge will be one of the best lodges in Scotland; and I have no doubt whatever, but that the other lodges in Aberdeen will follow the example, when they see the brethren of St. Nicholas doing the work as it should be. If the motion is not carried, I would just say to the W. Master, that it depends upon him to put this, the proper mode of working, into force; he has only to say, I will only give one degree in one night, and there must be the proper lapse of time between that degree and the next. The Master has that power, and if he chooses can put it in force, although it will be much more pleasant that the lodge be agreeable to the change. A sufficient time should take place betwixt the degrees, at least the two weeks as laid down by the Grand Lodge laws; and I must here regret that the English Grand Lodge should have so far forgotten itself, evidently with a petty jealousy of the Scotch lodges, as to reduce the space of time between the degrees; such a step is foolish in the extreme, and will tend to bring down English Masonry. There are symptoms of improvement in Scotland,

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and I hope that they will increase, and that at no distant day Scotch Masonry will take its position as of old at the head of the Craft. Thanking you for your attention in hearing these unprepared remarks, as I certainly did not expect to be called upon, being a visiting brother, and one who was anxious to hear what would be the result of the meeting, as I am desirous that the Craft should be on a better footing than they have been for a number of years back in this city. I do hope that the brethren of St. Nicholas will see the necessity, and the great advantage, of the motion being carried.

Bro. Cummings' motion was carried by a large majority.

Postscript.—Latest from Edinburgh. Charter fees reduced from 10*l.* 10*s.* to 5*l.* 5*s.*; this will greatly advance the Royal Arch, and tend to disseminate the degrees of Mark Master, Super-excellent, &c.

IRELAND.

TO CORRESPONDENTS.

R. M.—A temporary appointment in Grand Lodge does not give permanent rank

Bro. Lloyd.—The reports it will be seen has met due attention.

Dublin.—An emergency meeting of the Grand Lodge of Freemasons of Ireland was held on the 17th May, in the Freemasons' Hall, at which his Grace the Duke of Leinster, Grand Master, presided, when measures were taken for enforcing obedience to the Grand Lodge order of the 26th June, 1836, prohibiting processions on the ensuing St. John's day.

May 12.—*Masonic Musical Soiree.*—One of the most attractive re-unions of the season took place at the Masonic Hall, College-green, the members of the Orders giving on this occasion a musical evening, at which the leading fashionables of the metropolis were present. The Hall itself is a very interesting object, even to the uninitiated, from the chapter-like appearance of its gothic stalls, the emblazoned armorial bearings of the Prince Masons, the waving banners, the elaborately carved oak-throne of the Grand Master, and the organ at the corresponding end of the apartment. The members of the body wore the glittering insignia of the various Orders to which they belonged, and, with the ball costume of the ladies who were present, an *ensemble* was produced that had much both of novelty and attraction to the spectator. The Duke of Leinster and the Duchess of Leinster arrived at eight o'clock, and, having been received by the Deputy Grand Master, &c., his Grace was conducted to the throne, the Duchess taking her seat on the elevated daïs to his right. Among the personages present were Lord William Fitzgerald, Baron Robeck, Sir John Hill, Bart., the Hon. Captain Jocelyn, Colonel Dyneley, Colonel Jackson, Colonel Brown, Major Burdett, &c.

The musical performances were very effectively given, and in addition to the admirable vocalisation of Mr. F. Robinson, the concerted airs were ably rendered; and Master Barnes sang with a beauty of voice and feeling, that speaks highly of his future career, two graceful ballads of Dr. Smith's, the first of which especially, "the Mother to her Child," is characterized by a sweet flow of melody. Mr. Magrath's harmonious version of "Faithless Emma," was rendered with ability, and Mr. Mackey, one of the brethren, an amateur, sang with true feeling, to the

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effect of which his fine voice added materially, the song, "O Fount of Light." The masterly playing of Mr. Stewart on the organ elicited from the Duke of Leinster his sincere approval. Mr. Blewitt gave several of his most telling songs, encores being demanded, and his sparkling accompaniment on the piano added much to their effect. We do not profess to give a very detailed notice of the concert, but merely its general details. During the evening refreshments were supplied in the ante-room.

North Munster, *April* 28.—The Prince Masons' Chapter, No. 4, held a special meeting in the East of the Valley of Limerick.

May 5.—The Provincial Grand Lodge, North Munster, held the quarterly meeting in Limerick; the state of the Order was most satisfactory.

On the same day, the Rev. W. Eyre Massy, P. G. Chaplain, was introduced to the sublime mysteries of a Prince Mason.

On the same day, the Triune Lodge, No. 333, held its meeting. The Illustrious Michael Furnell, 33°, presided at each meeting.

Cork.—*St. Patrick's Lodge, No.* 8.—The anniversary of the natal day of the patron saint of this ancient and highly respectable lodge having fallen this year on Saturday, it was deemed more convenient to celebrate the festival on the following Monday; accordingly on that evening the brethren assembled to banquet, the chair being taken by the W. M. James E. White (whose efficiency and masonic zeal have induced the lodge to request his continuance in office for the ensuing six months). Nearly forty of the brethren sat down to dinner, the Dep. Prov. Grand Master of Munster, Bro. Robert Atkins, Colonel James C. Chatterton, *K. H.*, and the W. M. of Lodge No. 1, being the guests of the evening.

On the removal of the cloth, and after due acknowledgments being made for the blessings enjoyed, the Worshipful Master introduced the first toast, "the Queen and the Craft," holding up her Majesty as a pattern to the world, as the queen, the wife, the mother, and the woman; "Prince Albert, and the rest of the Royal Family," followed, the Worshipful Master passing a well merited eulogium on the prince consort, and only regretting that he could not be hailed as a brother. In introducing the Grand Masters, Wardens, and Lodges of England, Scotland, and Ireland, the Chairman took occasion to notice the revival which had taken place in Masonry, now extending to all parts of the globe, in proof of which, he had lately conversed with a brother who had sat in a lodge held in the dominions of the Emperor of China. The next toast in order was "the Provincial Grand Master, Wardens, and Grand Lodge of Munster," which the Worshipful Master associated with the health of the respected D. P. G. M. then present.

After "our newly initiated Brethren present," came what might be considered the toast of the evening, namely, "the health of our esteemed and valued Brother Colonel James C. Chatterton;" in bringing this toast before the brethren, the Chairman had to wait some minutes until the enthusiastic applause, which the mention of the name elicited, had subsided, when, with great felicity as well as delicacy, the Worshipful Master gave a rapid sketch of the eminent services the gallant Colonel had rendered his country, and dwelt particularly on the unexampled occurrence which took place when the Colonel, and the truly noble regiment under his command, parted from the inhabitants and masonic brethren at Nottingham.

The gallant Colonel, in returning thanks, expressed his surprise and pleasure at the masonic assemblage by which he was surrounded in his

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native city, and with feeling and elegance alluded to the personal compliment paid him by so respectable a portion of the brethren.

The pleasure of the evening was greatly enhanced by the untiring exertions of the professional brethren present, A. D. Roche, Wheeler, and M'Carty, assisted by the amateur brethren of this lodge, so long distinguished for its musical talent, and which on this interesting occasion cast no stain on its harmonic laurels.

The able and intelligent Chairman felt almost diffident in announcing the hour at which masonic rule required the festivities to close, regretting that it was imperatively, to interrupt the enjoyment of such a delightful and harmonious banquet.

FOREIGN.

PARIS.—On the 22nd of March, Napoleon Bonaparte was received a Freemanson in the Lodge "Amis de la Patrie," 45 Rue Grenelle, St. Honore, assisted by many members of the National Assembly, and masonic members of the Orders of France and of foreign Constitutions.

BERLIN, *May* 14.—The two Grand Lodges, viz. the Royal York Lodge of Friendship, and the Three Globes, have decided that from this date, brethren of the Jewish faith can become joining members to any lodge, holding of either of the above; and any member of the Jewish faith may from this time forth be balloted for and initiated in any lodge having a warrant (from either Grand Lodge) in any part of Europe. This result may be hailed as the crowning part of our efforts for the freedom and universality of the Order, and a proper concession to the demands of the Grand Lodge of England.

So far so good—but now comes the reverse.

The National or third Grand Lodge, have threatened to break off all communication with the other two Grand Lodges, if Jews are admitted by them. In our present unfortunate political situation it is not thought advisable to have any additional cause of misunderstanding; so all will, after all, remain *in statu quo*. With quieter times we have nò doubt of better things.

HONDURAS AND TRINIDAD.—Some interesting details may be gleaned from a perusal of the obituary.

HAMILTON, BERMUDA, *Jan.* 27.—According to annual custom, the Freemasons of these islands celebrated the festival of St. John the Evangelist; Somerset Lodge on this occasion inviting the co-operation and assistance of the three sister lodges of Bermuda. The weather was most propitious, and long before the appointed time of meeting, happy and gaily dressed crowds lined the road from Mangrove Bay to St. James' Church. Indeed the day appeared to have been made a day of festival by all classes, uninitiated as well as brethren, and a gay flotilla of boats, decked with streamers and flags of every colour, studded the waters of Mangrove Bay. The lodge having been opened at the house of Bro.

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J. A. M. Gilbert, a procession was formed at high noon to St. James' Church, a distance of more than a mile, preceded by the band of H. M. S. Wellesley, kindly lent for the occasion by his lordship the Earl Dundonald.

The procession consisted of about eighty brethren.—Loyalty Lodge, No. 461, with banners, &c.; Atlantic Phœnix Lodge, No. 271, with banners, &c.; St. George's Lodge, No. 266, with banners, &c.; Somerset Lodge, No. 283.

On reaching St. James' Church, the Hallelujah chorus was beautifully performed on the superb organ of that church. Long before the arrival of the procession, a dense crowd filled every part of the seats, aisles, and galleries, and the brethren were with difficulty accommodated with chairs outside the rails of the holy altar. Morning prayers were read by Bro. Rev. H. B. Tristram. The communion service by Bro. P. M. Rev. R. Hoare and Rev. R. Mantach. An excellent and most appropriate discourse was delivered by Bro. Rev. R. Hoare, rector of the parish, from Isaiah xli. 6, "They helped every one his neighbour, and every one said to his brother, be of good courage." The sermon was listened to with breathless attention, and was full of practical lessons to all present, whether Masons or not, and combined the experience of age with the vigour and ardour of youth. After the third collect, the choir commenced the 100th psalm, in which the whole congregation heartily joined, and the united voices of several hundred worshippers vibrated through the building; the Introit was the masonic hymn, and before the sermon the anthem psalm cxxxiii., the music by Bro. Oliver, 20th Regiment, was exquisitely chanted. After divine service the procession returned to Mangrove Bay.

At four o'clock the brethren sat down to banquet in Sussex Hall, which realised all the descriptions of Christmas of the olden time in baronial halls. The Worshipful Master of Somerset Lodge presided, supported by the Masters, Past Masters, and Chaplains of the Sister Lodges. Grace was said by Bro. Rev. R. Hoare, Chaplain; and after the cloth was drawn the following toasts were drunk, each followed by an appropriate air from the Wellesley's band:—

"Her Most Gracious Majesty the Queen, and the Royal Family;" "his Excellency the Governor;" our Grand Master the Earl of Zetland, and the Craft;" "the Lord Bishop of Newfoundland, and the Clergy;" "the Right Hon. the Earl of Dundonald, and the Navy, with grateful thanks for his kind loan of the band," responded to by Bro. S. Triscott; "Colonel Barry, *R. E.*, and the Army," responded to by Capt. Drummond, 42nd R. H.; "the Right Worshipful Dr. Hunter, P. G. M. of Scotland," responded to by Bro. Rev. Robt. Hoare, P. G. C.; "the Grand Lodges of England, Scotland, and Ireland;" "Master, Wardens, and Brethren of St. George's Lodge," responded to by Bro. E. B. Todd, W. M., who proposed "the Somerset Lodge," responded to by Bro. T. T. Outerbridge, W. M.; "Master, Wardens, and Brethren of Atlantic Phœnix Lodge," responded to by Bro. the Rev. R. Mantach, W. M.; "Master, Wardens, and Brethren of Loyalty Lodge," responded to by Bro. Guest, S. W.; "our Absent Brethren;" "Rev. Robt. Hoare, P. G. Chaplain, with thanks for his most appropriate and excellent discourse on this day," responded to by Bro. the Rev. R. Hoare, P. G. C.; "Mrs. Elliot, and the Ladies of Bermuda;" "the Fair Organiste, and the Ladies and Gentlemen of the Choir of St. James' Church, with our grateful thanks for their rich musical treat on this occasion;" "the

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Stewards;" "our Childhood's Home"—when the band played "Home sweet Home"—and the brethren separated at an early hour.

St. Christopher, *Dec.* 27.—On the Festival of St. John the Evangelist the R. W. Master, Wardens, and other office-bearers of the Mount Olive Lodge, Nos. 336, 241, under the Grand Lodge of Scotland, were duly installed and invested with their insignia of office.

Jan. 11.—A meeting of the Royal Arch Masons resident in this island was held at the Mount Olive Lodge-rooms, for the purpose of revising the Mount Horeb Chapter, No. 88.

INDIA.

The Agents in Calcutta for this *Review* are — Messrs. Lattey, Brothers & Co., Government-place; and Messrs. Thacker & Co., St. Andrew's Library. Madras, Bro. Pharoah.

It is not possible to comply with the request of several correspondents on the subject of masonic ritual. There is no printed manual, and to write one *verbatim* would be a violation of a sacred vow.

Brother (!) John Grant's edict against Scottish Masonry still exists in full force. Any visitor, before admission to a craft lodge, must *take an obligation* that he has not taken the degrees of Mark, Past-Master, or Super-excellent, and further that he is not connected with any lodge or chapter that grants those degrees—*otherwise he will not be admitted!* Should he have been among the so-vitiated, he can only enter on the condition that he does not again go near or countenance such lodges.

Such is the present degraded state of Masonry in Bengal!

It is pretended that the Grand Lodge and Grand Chapter of England do not recognize the above degrees. What of that? Even the toadies and apostates there, dare not play such antics as does Johnnie Grant of Bengal, who, though a reputed Scotchman himself, thinks it no discredit to put down, if he possibly can, Scottish Masonry in his province.

But mark his consistency; a Prov. Grand Master under the English Constitutions; he can plead his connection with the 33rd Degree, "Scottice;" there is at work in Bengal an Edinburgh Templar Encampment, the Deputy Prov. Grand Master Birch is Grand Prior for Bengal.

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It is industriously reported that the Editor of the *F. Q. R.* has only received *ex parte* information; but we, who are in the real secret, know better.

AZIMGURH, *Dec.* 22.—We have the painful duty of announcing the death of that most distinguished Mason, Bro. Robert Neave, district judge. It can hardly be expected that his loss will be readily supplied. With a delicacy peculiar to himself he recoiled from taking any part in the late sad disturbance—partly from the distance of his residence, and partly from having accepted office under Grant; which, for the sake of Masonry, he preferred the livery of, to a resignation previous to his retirement to England, which would have taken place next year. Equal to the Grand Master in all salient points, he was a perfect contrast to him in those delicate views of honour that constitute the true Mason.

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THE

GENERAL ASSURANCE ADVOCATE.

30TH JUNE, 1849.

INSTITUTE OF ACTUARIES.

THE Latin proverb "*Stultus nisi quod ipse facit, nil rectam putat,*" may be fairly applied to some indiscreet meddlar, who, in an article in the "Post Magazine,"* has issued the following declaration:—"We presume that a prudent person will, in future, no more think of entrusting the interests of his family to an office that is not under the management of a Member of the Institute, than he would of entrusting their lives to a practitioner who was not a member of one of the Medical Colleges." Verily, a fool's bolt is soon shot! That there are many men of the highest attainments, and of the strictest honour, among the Members of the Institute, we are ready to prove; but the writer of this *farrago* has earned the cap and bells, and proved himself the exception to the rule. Let the Council look to him, for should he bite them, we should see the game of "folly run mad," and the Institute become a mark of derision. The peroration of the lucubration from which we quote is coarse and vulgar, enough to entitle the writer to a *breech* of the peace.

The first annual meeting of the Institute was held on the 9th Instant, at the Society's office; and the day terminated with a dinner at the Castle, Richmond. It is hardly necessary to observe that both business and pleasure were conducted and enjoyed with equal propriety and delight.

"IS YOUR LIFE INSURED?"

UNDER this quaint title a new periodical has been announced, intended to spread a knowledge of Assurance and to advocate its practice; and the Assurance Companies have been solicited to take advantage of its columns as the means of bringing extensively before the public their various claims to attention and support. "Two of a trade," says the old adage, "never agree," and in this case the saw is applicable; for the objects and views of the promoters of the new periodical have been

* May 26.

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questioned in the "Post Magazine," with a tartness and acerbity seldom called forth except in protection of shaky "vested rights," or by feelings of self-interest. Our object, say the promoters of the new speculation, is to benefit Companies and Assurers; to which the "Post Magazine" in effect replies by translating the prospectus to mean, seeking for profits without affording corresponding advantages. We think this somewhat illiberal. We do not know why the parties connected with the "Post Magazine" should not be open to the same objection. They, as well as those interested in "Is your Life Insured?" seek for advertisements, and would probably be quite as unwilling as anybody else to forward the objects of Assurance Companies, unless they found it *profitable* to do so. The *quid pro quo* feeling we imagine is equally applicable in both cases, and if the cry of "Rogue" must be raised, we fancy we may say with King James, after hearing the contending lawyers, "Rogues all—Rogues all!" It is true, as Hudibras has it, that folk

> "Compound for sins they are inclined to
> By damning those they have no mind to."

And we are heartily sick of that sort of illiberality which is so conspicuous among literary men, and which leads them to give tongue and attempt to cry down every new competitor. People "who live in glass houses should not throw stones;" and perhaps the surest way of causing one's own motives to be suspected, is to always cavil at and doubt those of others. "To the pure all things are pure," and the world is getting wise enough to comprehend that those who cannot believe in the honesty of any one else, are not much too good themselves; over-righteousness always smells strongly of hypocricy. The "Post Magazine" may do well to recollect that, without any reference to the character of the projected work, the ability with which it will be conducted, or the nature or extent of its circulation, we must say that the scale of charges for Advertisements appears extravagantly high; a consideration likely to act more disadvantageously to the proprietors than to any one else—for, while the acute Managers of Companies will not be deterred from any fair means of seeking publicity by the squabbles of merely interested parties, they will not be induced to "pay too dearly for their whistle." However, that is no concern of ours; and for ourselves we can only say that we shall accord a hearty welcome to every able coadjutor or competitor in the good work of extending Life Assurance, and the greater the ability with which that object is promoted the more sincere will be our congratulations.

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CALUMNY.

ENTERTAINING the opinions we have often expressed respecting the benefits which the new offices have conferred upon the public, and the healthy stimulus they have given to the business of assurance, we were rather amused, and considerably astonished, at an article which appeared some time since in the "Law Times," and in which, under the guise of an anxious solicitude for the protection and welfare of the public, an outrageous general attack is made upon all the new offices. The gist of the article we have referred to is, that new offices have been got up, and are carried on by penniless swindlers, and that in the long run the public will be cheated out of their money. This is an implication which all the new offices are immediately concerned in repelling; for no one institution is pointed out, and the malice is shewn in the very generality of the charge, which renders it incapable of either direct proof or contradiction. So far as we conceive the slander, for such we cannot help terming it, is utterly untrue and uncalled for. We have a pretty intimate acquaintance with assurance and those who are directing it, but we are not aware of a single office, either old or new, which "the cap" thrown down by our contemporary will fit. All the new offices we believe we may say, are presided over by respectable and responsible men. All of them appear to be founded on secure bases, and conducted on more correct principles than have heretofore obtained; and none either by the adoption of unsafe rates of premium, or by other unworthy and imprudent means, attempt to attract the public attention, or secure support. It does appear to us most monstrous, that gentlemen who are engaged in one of the greatest social works of the present age, should be thus anonymously subjected to the implied accusation of swindling; and while we are amused at the imbecility of the attack, we are astonished at its malice, and wonder that a journal of high character, should commit itself to so utterly disreputable a course. We must confess ourselves to be quite incompetent to analyze the motives which prompted the writer in the "Law Times." Men can understand the feelings of a man urged on to attack an individual who has committed either a public or a private wrong; and this feeling goes so far, that the public sometimes sympathize with even the murderer; but sane and civilized beings, must be totally at a loss to understand, perfectly unable to sympathize with, or enter into the feelings of the malay, who, dagger in hand, rushes forth, and indiscriminately destroys, all who come across his path. For all we know to the contrary, the "Law Times" is the malay of the press "running a muck" at good and bad alike. Though we cannot precisely point out the motives which did instigate the article, it requires no great acuteness to perceive what motives did not. It was not intended to expose any fraudulent

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institutions, for none are named. Neither was it designed to protect the public, for in that case the certain secure and obvious course of giving particulars and facts, would have been adopted, particularly as such a proceeding, now that truth is no longer libellous, involves no danger. It was not intended to do impartial justice, for we presume the "Law Times" does not pretend to say that *all* the new offices are under the guidance of swindlers, and yet the injustice is committed of involving all in a charge, which, without any great stress of meaning, may bear that construction; and the effects of which, if it have any effects at all, must be to create a distrust of every new society. We cannot divine the intention which led to the discharge of this literary bomb shell, thrown at random into the midst of the good and bad, (if bad there be) to injure all alike, except it be that the "Law Times"—one of the organs of a profession, which has several established offices, is afraid of the competition of new societies, conducted on the most improved and beneficial principles, and therefore, being afraid to make pointed and specific allegations, and conscious of its incapability of making out a case, resorts to the underhand, tortuous, and unworthy course of throwing out general accusations, and using insinuations and inuendoes, the weapons of the ill-disposed and timidly-malicious. We think that with such a course, the members of the public will have no sympathy, even if it be well-intentioned; it is injudicious and unjust, but it bears upon its face, evidence of being an error of the heart rather than of the head, and the world is wise enough to distinguish between devotion to the public good, and the promptings of selfishness, manifesting itself in "envy, malice, and all uncharitableness." So far as we have been enabled to ascertain, the feeling which we believe to be likely to spread in the public mind, does prevail among the honourable members of the legal profession, who deprecate an attack so evidently unjust, impolitic, and unsupported by anything like proof. The injury which the "Law Times" intended to inflict, will rebound upon itself, covering it with odium, and the conductors of that periodical will find that it is better not to deal in calumnies, which, like curses and chickens, generally "come home to roost."

In the ignoble character of reviler of new offices, a writer in the "Post Magazine" rejoices extremely; but he may be safely left until the year 1850, when, if we mistake not, unless his hide be of the rhinoceros kind, he will betray such muscular twitchings, as may dispose him to regret his folly and imprudence.

We are prevented from following our customary duty of giving a summary of events, by circumstances in themselves so important that we consider it prudent to pause; not that there would be anything dis-

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honourable in publicity, but that it would be premature. Indeed, where the great moral axis of social security is concerned, it is but common sense to read, mark, learn, and inwardly digest, before we venture to give an opinion on subject-matters like "Life Assurance."

In the year 1850, now nearly at hand, the great Levethian Mutual Office—the Equitable—will issue its bonus on policies of 1817. Expectation is on tiptoe; the insured are in a state of excitement, and other offices have received a very considerable access of business by insuring the risks accordingly. The result is indeed looked to with the most heartfelt anxiety; the fortunes of families are dependant thereon. May the result be in strict accordance with the long-honoured title of the office!

As we have observed, a veil of mystery is put on our summary, and we shall therefore content ourselves with stating that the following Societies have held their annual and general meetings, that very able advocacy has been displayed in the several statements, and the public is left therefore to its discretion to select its own depository for ensuring the future comfort of dependent and depending humanity.

Office.	Chairman.	Business during the Year.
Equitable		143 new Policies.
Professional	Major Stone	275 ditto.
Scottish Provident	Charles Morton, Esq.	430 ditto.
Victoria	B. Hawes, Esq.	174 ditto.
Legal and Commercial		
Metropolitan Counties	Capt. Hon. G. F. Hotham	212 ditto.
Kent Mutual	Thomas Hopkins, Esq.	
Life Assurance of Scotland	Sir Jas. Terrent, Bart.	504 ditto.
Solicitor's and General	J. P. Church, Esq.	214 ditto.

LITERARY NOTICES.

A Letter on the Anti-Christian character of Freemasonry. By M. C. Trevilian, Esq., a voluntary Seceder from the Society. Whittaker.

In an advertisement heralding the pretention of this lucubration to the attention of the world—we observe the author is styled *Major* Trevilian.

The prefix "*Major*" may be an error—if so, the advertisement is merely an incorrect announcement, but if the author be really a field-officer, then, in such case, we would advise him to study the masonic addresses of the hero of Scinde, Lord Combermere, Colonel Chatterton, and other soldier Masons, whose opinions differ from Major Trevilian, so widely, as to make one rather sceptical as to whether the said Major really knows that he has been self-deluded on the subject-matter of his wordy book. It is our duty to read all arguments for and against Freemasonry, and we arrive at the conclusion, that this lengthy war of

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words may be taken as both—for while it may not certainly be said to be intended to promulgate its objects, the abuse is of so harmless a nature, that it certainly must tell in favour of the Order.

Such a work is too clearly among these evidences, that an increased number of asylums for the "feeble-minded" are necessary—not to claim our commiseration—the more so, as it is painfully observable that the name of the adorable one and his magnificent precepts are treated with that kind of freedom which prevents any comment on the folly of a man who, for the mere purposes of inane hostility, is thus totally oblivious of the moral duty due to society.

A Retrospect by one who has seen.

This, a modest brochure, referring it is believed to Major Trevilian's unblushing declaration, that it is just to violate the masonic obligation! The author deals mystically with his subject, but the interest is well sustained.

Proceedings of the Grand Lodge of New Hampshire. U. S. A.

The compiler of this exportation and explanation of masonic statutes for the past year, is entitled to the thanks and respect of the fraternity. These publications do great service to the Order—giving it strength, power, and influence.

Healthy Skin. A Treatise on the Management of the Skin and Hair, in relation to Health. By Erasmus Wilson, F.R.S. Third Edition. Churchill.

Mr. Wilson has created a field for the development of a most important subject, and he has sustained its claim to attention. The *fasciculi* of "Portraits of Diseases of the Skin," are a magnificent contribution, whether examined as a work of art or science. The great work of Alibert is outrivalled, and in the beauty of the pencilling, an artist will find a study for contemplation. Another work "On Diseases of the Skin," with coloured engravings, has entitled itself to the most favourable consideration; but our urgent attention is to the third edition of "Healthy Skin," p. 238, 8vo. It is not inaptly inscribed to Edwin Chadwick, *C. B.*, in admiration of his indefatigable labour in the cause of sanitary reform. The author in this little volume has acted with boldness, inasmuch as reducing the stupendous power of his former works, to the level of a popular essay, he may have to encounter the shaft of severe criticism; and yet we question whether he is not correct in his view; to the profession he has given a splendid addition to its archives, but which to the public at large is a dead letter; in fact, for the mother to look thereat, would be to alarm rather than to convince, while this popular illustration can be read without creating any other feeling than a desire to comprehend and to profit by. We look on this last labour of Mr. Wilson's to be equally important with his grander efforts, and must strongly recommend its perusal to those ladies who would sustain their loveliness, by preventing the encroachments of blemishes, for it seems "brigands" in the skin are ready to rob them of their beauty, as there are brigands to take the same liberty with their purse.

Where there is so much to praise, there may be a little to censure, *e.g.*, we should have preferred the prescriptions of certain efficacious and elegant formulæ, instead of being referred to a chemist. But there are spots on the sun's disc, and Mr. Wilson's work will, notwithstanding, be considered as most valuable.

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TO CORRESPONDENTS.

☞ The Public, and especially our Advertizing Friends, are cautioned against the man named GREEN.

We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of Popular Events in English Freemasonry, to be favoured by any Masonic Papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore — Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed brethren, he will consider it a lasting obligation if brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course will be returned, if requested.

INDAGATOR.—We believe that Dr. Oliver would prefer a subscription to "The Symbol of Glory," and would feel personally complimented by any brother writing to him at Scopwick, near Lincoln, on the subject. Indagator is further informed that the copies will be delivered free of expense at the prices named in the prospectus. We believe also that Dr. Oliver will take a final leave of his friends and of Masonry in this Work.

WHAT IS THE P. S. G. D. ABOUT?—Why he "havers" as usual, to be sure. Dearee me, what does that mean? "Haver, is the Scotch for talking nonsense like a silly person."—*Vide* Tait's Magazine for May last, p. 284.

P. Q. complains that we have not noticed an elegant Volume of Songs and Ballads by Bro. J. E. Carpenter; this is true, but then we have not had the opportunity of doing so.

Bro. SCOTT.—The communication is most welcome.

Bro. E. P.—The outline of the address by Bro. Serjeant Wilkin, on his initiation at the Moira Lodge on the 24th April, is received; but we hope to be favoured by a more ample account of what is currently reported to have been a most brilliant address.

A WHISTLER.—"If we say we have not sinned we make him a liar" The story, as we heard it, runs thus:—Many years since, at an academy for young gentlemen near Blackheath, one Master Thickhead whistled in school-time. Mr. F. insisted on the culprit stepping out—Thickhead did so; it was not however with the intention of owning his fault, but with brazen effrontery to denounce Master Kindheart as the offender. Now Thickhead was a big, burly boy, and Kindheart feared him—the inference was clear; poor Kindheart's protestation of

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innocence went for nothing with the pedagogue—Dr. Birch was applied to, and the arguments *ad posteriorem* were forcible and energetic. This incident is among many where Thickhead has through life figured in unenviable notoriety. "The child is father to the man;" Thickhead is still reckless of the mischief he creates, so that he can *escape* censure and advance his self-interest. Toadying, slandering, and ————, Thickhead at length became a Grand Officer, and can "haver" as well as the best, except in Grand Lodge, where he is remarkable for silence, but voting on all questions as his masters direct. Can it be wondered at that Kindheart holds him in Masonic contempt? Both masonically (!) brothers, but with influences wide as the poles asunder.

ARCHITECTON.—We have great pleasure in giving due publicity to the paper.

MASONICUS.—It is difficult to please all, but we hope to have satisfied our Liverpool readers.

HARUM-SCARUM.—Haparmachardverskinmulwicksonlen penpricefoldiana; decipher this, and there will appear a curious explanation—"in omnibus rebus et quibusdam aliis"—shewing that want of decency is want of sense.

SMITH O'BRIEN we understand to be a Freemason.

PATTEN *v.* BOOT.—The contrast between the G. S. B. and the G. M. in the lower toggery was certainly striking—mud *v.* Japan. The lines as doggrel have fun and drollery, but are not in good taste.

THE GRAND SECRETARY.—We differ, for as a member of Grand Lodge the G. S. had a right to vote for the Grand Master's list, and also to oppose the grant to widows. Havers would say, "Ex quovis ligno"—he merely eliminated.

THE G. SUP. W.—We understand this learned Theban boasts of the *honesty* of his report. Alas for its *truth!* There is some difference between the two; the veriest ignoramus may consider himself to be honest in his opinion, knowing no better, but truth cannot be so handled. But what became of the report? Mark the report as delivered—would it be withdrawn if only honest?

THE GRAND S. B. FOR 1850.—The M'Mullen has already promised it, consequently the G. M. has not the gift at present.

The WHISTLER, the HAVERER, and MAC, may all grin through the same collar. The epigram is biting but too strong.

THE HIGHEST PRICE.—The satire is rich, but the object poor.

BRO. ROUNCE.—Thanks for good wishes. The S. W. and not the P. M. should answer the question as to the W. M.

THE ASYLUM.

For particulars see the Festival account.

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QUEEN'S COLLEGE, LONDON,

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FOR FEMALE EDUCATION, AND FOR GRANTING CERTIFICATES OF QUALIFICATION TO GOVERNESSES.

A BRANCH OF THE GOVERNESSES' BENEVOLENT INSTITUTION.

CLASSES FOR THE SESSION 1848-9.

The ladies who names follow have kindly consented to act as Ladies-visitors.

The Hon. Mrs. G. Anson.
The Duchess of Argyll.
Mrs. Booth.
Mrs. George Bosanquet.
Miss A. Daniel.
Mrs. Beckett Denison.
Mrs. George Eyre.
The Lady R. Grosvenor.
Mrs. S. C. Hall.
Mrs. Heitland.
Mrs. Lonsdale.
Mrs. Marcet.
Miss Maurice.
The Lady Romilly.
Mrs. Kay Shuttleworth.
Mrs. Stanley.
The Lady Caroline Stirling.
The Hon. Mrs. John Talbot.
Mrs. Hensley Wedgwood.
Mrs. Wyatt.

The Committee, having carefully considered the subject, have come to the conclusion, that the interests of Governesses will be best promoted by forming classes, which shall not be confined to them, but shall be open to all Ladies above the age of twelve years.

The Classes will be resumed 2d October, 1848. The Classes will be thus arranged:—

Arithmetic.—The Rev. T. A. Cock, M.A.
Drawing—Figure.—Paul A. Mulready, Esq.
———*Landscape.*—Henry Warren, Esq.
Elements of Vocal Music.—John Hullah, Esq.
English Grammar.—Rev. A. B. Strettel, M.A.
English Literature and Composition.—The Rev. Charles Kingsley, jun., M.A.
French.—Isidore Brasseur, Esq.
Geography.—The Rev. S. Clark, M.A.
German.—Dr. Bernays.
Harmony and Musical Composition.—W. Sterndale Bennett, Esq.
History.—Rev. C. Grenfell Nicolay, F.R.G.S.
Italian.—Dr. Beolchi.
Latin.—The Rev. S. Clark, M.A.
Natural Philosophy and Astronomy.—Rev. M. O'Brien, M.A.
Principles and Method of Teaching.—The Rev. Thomas Jackson, M.A.
Reading.—Rev. C. G. Nicolay, F.R.G.S.
Theology—The Rev. F. D. Maurice, M.A.; Rev. R. C. Trench, M.A.; Rev. M. Biggs; Rev. H. Plumptre, M.A.

ADDITIONAL LECTURES.

Botany—E. Forbes, Esq., F.R.S. F.L.S.
Chemistry—Dr. Millar.
Useful Arts—Edward Cowper, Esq.
Physical Geography and Geology—D. D. Ansted, Esq., M.A. F.R.S.

A time-table may be obtained, before the commencement of the Session, at the premises taken for the purposes of the College, 67, Harley Street; where attendance for the admission of Students will be given daily, and the Deputy-Chairman of the Committee of Education will attend on Wednesdays, between the hours of 11 and 2. Or particulars can be ascertained at the Office of the parent Society, 32, Sackville Street.

CERTIFICATES.

The Committee of Education are ready to examine any Lady in any branch of knowledge, and to grant a Certificate. The Examination is not public.

The Certificate expresses simply the opinion of the examiner as to the amount of knowledge possessed by the Lady in that branch of instruction.

It is hoped, that all Governesses will take a deep interest in this effort to elevate the character and respectability of the profession.

The College being a branch of the Governesses' Institution, Donors and Subscribers will be entitled to the full privileges of Subscribers to its other objects.

It is proposed, that Donors of 250*l.* towards the expenses of the College should be entitled for life to keep a Pupil in attendance upon the Classes.

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Enrolled under 10 George IV. cap. 56, and 3 William IV. cap. 14, and Incorporated by Royal Charter.

UNDER THE PATRONAGE OF

Her Most Gracious Majesty. Her Majesty Queen Adelaide. H.R.H. the Prince Albert.
H.R.H. the Duke of Cambridge. H.R.H. the Duchess of Kent.
H.R.H. the Duchess of Gloucester. H.R.H. the Duchess of Cambridge.
H.R.H. the Hereditary Grand Duchess of Mecklenberg-Strelitz.

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With power to add to their number.

The Charter of Incorporation will require that a statement of the assets and liabilities of the Bank shall be published monthly, and that its affairs shall be wound up, if at any time *one-fourth* of the paid up Capital, (*i. e.* £12. 10*s.* out of £50), shall be lost. Depositors therefore can incur no risk whatever, and shareholders know that their liability cannot exceed one-fourth of their paid up stock, instead of their risk being, as in almost all other banks, unlimited.

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To the Directors of the British Bank.

GENTLEMEN,—I request that you will allot to me Shares in the BRITISH BANK; and I undertake to accept the same or any less number which may be allotted to me, and to subscribe the Company's Deed of Settlement; to pay Ten Pounds per Share on each Share so allotted to me, on or previously to subscribing the said Deed, and also the further sum of £40 per Share, by such instalments as you may appoint.

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Profession or Business (if any)
Residence . . . .
Reference . . . .
Date . . . . .

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THE

FREEMASONS' QUARTERLY REVIEW,

SECOND SERIES,

AND

GENERAL ASSURANCE ADVOCATE.

No. XXVII.—SEPTEMBER 30, 1849.



LONDON:

W. AND T. PIPER, (LATE SHERWOOD, GILBERT, AND PIPER,) PATERNOSTER-ROW;

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GALL'S ANTIBILIOUS PILLS are prepared without Mercury, and may be taken by the most delicate constitutions without restraint or confinement; they have stood the test of the last forty years with increasing circulation.

Travellers to, and residents in the East or West Indies, will find them a valuable appendage, being eminently adapted to repel the serious Bilious attacks to which Europeans are subject in these climates. They are particularly recommended to correct disorders arising from excesses at the table, to restore tone to the Stomach, and to remove those complaints occasioned by irregularity of the Bowels.

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The following extracts of Letters, received by the Proprietors, at various periods, prove the estimation in which this valuable Medicine is held by the Public:—

From Sir Thomas Strickland, Bart., Kendall, Westmoreland, *August* 19*th*, 1824.

SIR, Your Antibilious Pills having been so much approved of by myself and many of my friends, I beg you to send me down, by the very first conveyance, one dozen Boxes.

I am, Sir, your obedient servant, THOMAS STRICKLAND.

From Mr. Thomas Wood, Dallingho, Suffolk, *December* 15*th*, 1805.

SIR, Your Antibilious Pills having been so much recommended to me as a general Laxative Medicine, and for removing obstructions in the Stomach, &c., I was induced to make trial of them myself, and have frequently given them to my family, and poor neighbours, where I have seen their good effects in removing Bilious attacks, and in my opinion preventing serious illness. For the good of the Public, and in justice to so excellent a Medicine, you have my permission to make this public.

I am, Sir, yours obediently, THOMAS WOOD.

From Lieut.-Col. Kemm, 31*st Native Infantry. Calcutta,* 1*st May,* 1835.—SIR, Prior to my leaving England in July last, I was recommended to apply to you for a supply of your Antibilious Pills, having for a long time suffered severely from a violent Bilious attack; I am happy to say I have found so much benefit from them, that I request you will prepare for me a fresh supply, and forward them to me by the very first vessel coming out.

I am, Sir, your obedient servant, W. KEMM.

IMPORTANT TO FEMALES.

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TO OUR READERS.

Post tot naufragia portum.

Our next number will conclude a volume, and also the second series of the "Freemasons' Quarterly Review." Each of the previous series has been epochal in construction, and important in results.

We felt conscious that at the commencement of our undertaking we were too obviously in advance to secure the patronage of the many; not that we desire to arrogate in this expression any self-opinionated reliance on our own merits or acquirements, but that the great mass of Masons then required to become acquainted with the principles of truth: they had surrendered rights, and become too apathetic to recover them, unless some independent organ arose to act firmly and unceasingly in the cause. Some of these rights have been recovered, and a salient cohort of brethren, with pure honesty of purpose, have effected great improvement; it will be the duty of the future journalist to aid them, and deserve the approbation of the fraternity.

We have, it is true, drawn down upon ourselves the envy and malignant power of those whose actions "shun the light;" but we are abundantly recompensed by the good opinion of those who have minds that think and hearts that feel.

Arrangements are in progress, not merely for a third series, but inasmuch as we may refer to the *spolia opima* gained from intolerance and misgovernment in the glorious settlement of annuities for widows, mean as is the amount,—and the new system of reporting by the Grand Master, drivelling as it is,—it is hoped that the third series may send the plough still farther into the luxuriant soil, and raise up stores therefrom that will delight if not surprise the future age of Masonry. Among other great improvements, we shall endeavour to enlighten our readers by some of the grandest conceptions, which promise to give to much traditionary lore the undoubted evidence of incontestible proof.

The Earl of Durham attained his majority on Wednesday, Sept. 5, 1849; may he follow in the steps of his lamented sire!

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THE

FREEMASONS'

QUARTERLY REVIEW,

AND

GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—SEPTEMBER, 30, 1849.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse."—*The* EARL OF DURHAM *on Freemasonry, 21st Jan.* 1834.

"This obedience, which must be vigorously observed, does not prevent us, however, from investigating the inconvenience of laws, which at the time they were framed may have been political, prudent—nay, even necessary; but now, from a total change of circumstances and events, may have become unjust, oppressive, and equally useless. * * *

"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and intent of it."—*H. R. H. the* DUKE OF SUSSEX, *April* 21, 1819, *House of Lords.*

TO THE CRAFT.

IT is permitted me to present the third part of my valedictory address. The Great Architect of the Universe has vouchsafed me a respite from personal suffering; and next to a devout acknowledgment of His gracious mercy, I feel that I cannot better fulfil my mission than by taking a brief retrospect of the ordeal by which nature has been tested, and I hope and trust has been thereby brought to a happier state of serious consideration with regard to the future.

How often have I reflected with secret awe on the charge delivered in the third degree. At the time the Master "raised" me, it made a deep and lasting impression. As I reflect on it now, a feeling of sincere gratitude sanctifies that impression by demanding of me that I should

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endeavour to convey to others the advantages which I have derived from the attempt to follow out the precepts of our sublime Order.

But I have been solaced far beyond the conception of earthly reward, in the permission to comprehend—at a vast distance, it is true—the great promise of futurity offered to all who place an implicit faith in our Father and Creator.

It becomes, then, due to the wondrous system of morality, to acknowledge and confess what I owe to its consolatory and holy influence. During the severity of illness, my bedside has been surrounded by those near and dear to me; and as they prayed fervently to the throne of grace, I could value the gentle aspirations of these beloved ones, as with fear and trembling they petitioned at the mercy-seat for a blessing on him whom they almost considered to be beyond hope. Yet at that very time it seemed to me as if a temporary cloud opened, and foreshadowed in the distance a bright vision. Was it a type of promised revelation?

I shall ever reflect upon that moment with steadfast hope. I have felt that it is good to be afflicted, and implore of the merciful Lord that I may gradually be prepared for the change of worlds!

* * * *

It is right to be, if possible, clean at heart. I have therefore expressed myself accordingly. Many kind friends well know, however, that "there is a time when the claims of the public are satisfied; then a man may properly retire to review his mind, and purify his heart." He may occasionally venture a gentle visit to the arena of public business; and his opinion will not be regarded with less respectful deference, because he may be unfitted for controversial discussion.

I hail the tranquil proceedings of the last Grand Lodge as an auspicious omen. It was oil on the troubled waters, and carries with it hope for the future. The confirmation of the vote for annuities to widows, was in particular a graceful tribute paid to deserving Woman, and to those who have, with untiring zeal, supported the ennobling principles of honour and justice.

ROBERT THOMAS CRUCEFIX.

Grove, Gravesend, 25th Sept., 1849.

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SIGNS OF THE TIMES.

Forti et fideli nil difficile.

We cannot avoid offering our felicitations on the altered tone and temper of certain members at the last Grand Lodge. There was an evident deference to opinion, a desire to allow justice and reason to have some share in its deliberations and decisions; and a careful abstinence from the *pooh-pooing*, which those in authority, backed by their "Swiss," were in the habit of treating all fair argument, augurs well for nascent repentance.

There are some men on whom the benefit of experience has been, and will always be thrown away; they live in a world of their own, as limited as their ideas, and as mean as their conceits. Enthroned in prejudice and fortified by power, their minds are as impervious to reason and the enlightenment of the age, as the hide of a Rhinoceros would be to the assailing darts of an infant. Let us hope that of this number but few remain, and that the day of our redemption is drawing near, when Masonry and its institutions may be rescued from the degradation which perverted power, false reasoning, and men's fears, have cast around it.

Our present special purpose is to offer our congratulations on the important measure adopted by the last Grand Lodge, in enacting a new mode for taking divisions on any question. In order perfectly to appreciate the new law, it will be necessary to collate it with the old one. By the old law, whenever a division was taken, it was by a show of hands, each member holding up one hand in favour of or against a motion. If upon such a show the Grand Master found it difficult to decide, it became the duty of the Deacons to count the numbers, and their report decided the question—aye or nay.

Now all this appears *primâ facie* fair enough; but in truth there was no practical fairness in the matter,—general dissatisfaction was the result. Let us for a moment cast a glance at this proceeding.

The Grand Master by the old plan, was placed in the invidious position of deciding on a view,—and against his decision there was no appeal! If the Grand Master declined to decide, the Deacons were called into action to report the results on questions in which in all likelihood they had an interest, and from their decision there was no appeal!! In our mind's eye we now see these infallible magnates slowly measuring their

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steps down the Grand Lodge, waving their official wands with magical effect, calling up (not spirits like Prospero, but) numbers, to decide questions in which *they of course had no interest.* We also see our busy friends the venerable Grand Secretary and the Assistant Grand Master of the Ceremonies rushing from their seats, and backing the Deacons by a sort of supervising power; and then the quartette, after some *sotto voce* conference, march to the *dais,* and whisper to the Grand Master the result of their cabalistic inquisition. The Grand Lodge hears nothing of *their* report, or scarcely anything of the Grand Master's; but by "hook or by crook" it has been generally found that the majority was in favour of some measure supported by the purples, or *mutatis mutandis,* opposed by them.

Without stopping to comment on the impertinence of any Grand Officer or Officers *not* authorised by law *assisting* the Deacons, we will ask whether the long continuance of a practice like that represented, was not a disgrace to any Institution professing to be governed by principles of natural justice and the rules of all well regulated society?

To correct a vice of so glaring a character, it will be concluded that no objection could be interposed. Not so gentle reader. When some two years ago, a Brother proposed to amend this system, he was met at the "porchway"—not of King Solomon's Temple—but of the Board of General Purposes, and told that the Grand Master himself intended to *remedy the evil.* Of course he was obliged to defer to such authority —and what think ye was the "remedy" for the evil, or rather the tub thrown out to the whale? Why merely that instead of sitting whilst voting, the Brethren should *stand up!* The plumb-rule was the masonic miracle that was to set all things to rights. Of course this modicum of reformation was perfectly abortive, and the evil remained in its primitive vigour.

However time which cicatrizes wounds often redresses wrongs. The Grand Lodge has at last on the suggestion of that excellent and able Mason Brother Faudel, agreed to alter the old law, and to enact, that when a division is demanded by any two of its members, there shall be a real—not a sham—ascertaining of numbers,—that the members for or against shall go to the right and left of the Lodge, as the case may be, and that two (one from the opposite side of each question) shall be the Tellers, who shall (*audibly* we hope) report the numbers to the Grand Lodge.

We hail this new measure as a step in the right direction: it will to a certain extent remedy the evil; but it is not such a plenary alteration on the whole, as we should deem well calculated to give full satisfaction

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or to be free from abuse. We would have had the measure in cases of necessity, ordered as it is in the House of Commons: we would have a count out, and effective Tellers appointed on the same principle.

But let us be thankful for these "crumbs of comfort," and deem this amendment as the advanced guard of the large number which must follow, no less demanded for the honor of the Grand Lodge than the reputation of Freemasonry.

QUARTERLY COMMUNICATION.

In taking our review of the doings of the last meeting of the Grand Lodge, we must call the attention of our readers to the shortness of the time occupied by the speakers on that evening. The very little difference of opinion that existed upon the subjects brought forward, prevented any very lengthened discussion, and the few remarks elicited were rather questions of detail; nevertheless, the subjects were neither trifling, unimportant, nor unpopular. The confirmation of the minutes of the previous Grand Lodge, it was generally supposed would have afforded the opportunity for the display of further opposition to the principle that the widows of Freemasons were not entirely to be cast aside, and that the small annual grant voted on a former occasion would, like other propositions to the same effect, have been severely handled, and rejected; but, thanks to a more enlightened policy, a better disposition, and more masonic feeling, the principle and the vote were confirmed. Whether the absence of the Grand Master, or other causes, contributed to this result we know not, but we hail with feelings of delight the confirmation of the vote, and feel proud in recording as a fact accomplished, that the masonic body can no longer be taunted with the charge that they are selfish while professing liberality, uncharitable while claiming to be benevolent, or unmindful of those who are the promoters of their comfort in health—their consolers in sorrow—their nurses in sickness. We have no fears of the funds being forthcoming to further the objects of the promoters and supporters of the question.

The second, but also an important, improvement to the future well-being of the Order, occasioned some discussion, and was embodied in the report from the Board of General Purposes, that the votes of Grand Lodge should in future be taken by divisions, *when demanded,* and counted. A most judicious arrangement, and one that we have frequently contended for. We should certainly have preferred to have voted with

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the Prov. Grand Master for Essex, that divisions should take place *whether demanded or not*, but as it is, it is an onward movement—a progress in the way of management—one that will save many startling innovations being proposed; for we hold the doctrine to conserve is to yield with the spirit of the times, and to preserve is to improve where faults are shown to exist. We thank the Board of General Purposes for having accomplished thus much in its first Report; they are evidently a working Board, disposed to do their duty.

The third and no less important matter was the communication made by the Grand Secretary, by authority of the Grand Master, expressive of his regret that he had not allowed Bro. Scarborough on a former occasion to proceed, and have a committee of investigation, to see if any and what alterations were required in the masonic ritual, but the interruption and course pursued by his lordship, had arisen from being misinformed of the intention of Bro. Scarborough; that since then personal interviews, as well as correspondence had taken place, and the Grand Master was not of the same opinion now as he had been.* Had the same thing occurred to any member of Grand Lodge less determined than Bro. Scarborough, he would have been put down by those who "earwigged" the Grand Master. This is one of those complaints to which we have before called attention; the Grand Master allows himself to be led by the reports of others, and having heard a partial or one-sided statement, jumps at a conclusion, and makes himself a party to a one-sided proceeding, instead of the more just course of taking no part in the debates, hearing all, and allowing Grand Lodge to decide upon the motions submitted to it; we do not now enter into the discussion of the motion, if any and what alterations should be made, nor even if a committee should have been granted, but we are quite prepared to state the Grand Master ought to have allowed the discussion, and ought not by his veto to have stopped all investigation on the introduction of it by Bro. Scarborough, still less by the manner in which he did it. Bro. Scarborough has, however, the power and the resolution to obtain his right, and he has the right on his side; few men, however, would have the perseverance and courage requisite to force wealth, power, influence, and station to the admission of having done a wrong, and were ready to give redress. The Most Worshipful Grand Master has committed an error, but he has also most gracefully, honourably, and nobly made the *amende*. Ought he to have placed himself in such an undignified position? It will be seen, if the September Quarterly Communication was

* The Deputy Grand Master having after this called on Bro. Scarborough to proceed, Bro. S. courteously declined, "considering, after the handsome manner in which the Grand Master had again brought forward the subject, he should wait until his lordship was present."

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short, it was the more important: the results are, an annual grant to widows of Masons, an open division on measures affecting the Craft, and a committee to investigate if any alterations should be made in our present work.

Our Portrait Gallery.—This new feature, from the number of communications we have received on the subject, has evidently attracted considerable attention; it may possibly have had some effect even on the proceedings of the Grand Lodge. In the "for and against," which we have scrupulously weighed, our graphic artists are encouraged to persevere, and we suggest to them to select their next kit-cats, half-length, full-length, or bishop's-length, from among the following: viz., Bros. Dobie, Beadon, Peter Thomson, Philipe, Shaw, Lane, and Faudel.

The Grand Lodge of Louisiana.—We regret that the late arrival of papers relating to the unfortunate schism between the masonic Grand Lodges of this state and that of Mississippi, prevent any more than a very brief notice. We may say, without fear of offending either, "Brother, brother, we are both in the wrong;" but certainly Mississippi has the worst of the argument, and consequently should make the first advances towards a reconciliation. What will the popular world think of the unanimity of Masons, with New York, Louisiana, Mississipi, and Bengal in their present state of culpable differences?

Inauguration of Robert Burns.—An elaborate painting of this interesting ceremony, executed by Bro. Stewart Watson, is on private view at Bro. Brooks', 14, Great Queen-street. We cannot speak too highly of the subject, or the truly artistical manner in which it is finished. The poet is on the steps before the Master, receiving the admonitory address. The Master, with many noble and other brethren, in all sixty-one portraits, are grouped with characteristic attention to masonic position. We understand that it is intended that engravings from the original shall be executed at as moderate a charge as possible. Bro. Stewart Watson has our hearty good wishes for success.

Fine Arts.—We have lately seen a very spirited drawing of her Majesty's progress round the fleet in our harbour, by Lieut. Jones. It is exhibited at Mr. Fletcher's, in Patrick-street, and is executed with considerable talent, and of course great attention to nautical detail. It is dedicated to our gallant townsman, Colonel Chatterton, *K. H.*; and being for the benefit of a most deserving charity, the Masonic Female Orphan Asylum, we earnestly recommend it to our fellow-citizens. The drawing is to be sent to London for lithographing. Subscriptions will be received by Mr. Fletcher.—*Cork Constitution, September*, 1849.

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PROCRASTINATION IN REPORTS.—This is an evil that is becoming both inconvenient and serious—inconvenient to ourselves and serious to our readers. We cannot understand why reports should not follow immediately on the termination of meetings. In justice to ourselves we are compelled thus pointedly to allude to the subject.

At a meeting of the Cross of Christ Encampment, on Friday the 21st, the Commander, Colonel Vernon, acquitted himself in the most admirable manner, installing no less than seven members. Dr. Elkington would have made the eighth, but he was prevented from leaving Birmingham on account of the prevailing epidemic. It was happily observed of Colonel Vernon, that he fully illustrated his armorial motto—"Do whatever you undertake well." The letter of resignation from Dr. Crucefix was read, and received with sincere regret. A resolution that his name should continue on the roll as an honorary member was carried by acclamation.

THE MINDEN LODGE.—A very interesting history of this lodge has been published, and dwells with merited pride on the circumstance that a military lodge should have retained its original warrant for a hundred years.

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THE PORTRAIT GALLERY, No. 3.

THE R. W. BROTHER CRUCEFIX, *LL. D.*, P. S. G. D. AND P. S. G. W. (*Mass.*)

"I knew him as myself: we have conversed and spent hours together * * * Yet hath Sir Proteus made use and fair advantage of his days. His experience old, his judgment ripe, and in a word (for far behind his worth come all the praises that I now bestow) he is complete in feature and in mind, with all good grace to grace a gentleman."—*Two Gentlemen of Verona.*

Of all men in Masonry, perhaps no one has filled, and continues to occupy, so large a space in the public interest as Dr. Crucefix. Hence the necessity of an accurate portraiture of his character as a Mason, and the qualities of his mind as a public man.

Our distinguished brother is a *tabooed* Mason, or in other words,—proscribed. But by whom? The answer is, by the imperial purples—by the men of his own Order,—who envious of the virtues they despair of imitating, and of the talents they cannot share, seek solace in the ignominy of revenge, and consolation in the fatuity of detraction.

Let us at once boldly grapple with facts. Has any living Mason done more to promote the usefulness or interests of the fraternity than Dr. Crucefix? Has any one done so much? If so, where is the man? Has any member done more to assert the inalienable rights of the Grand Lodge—to vindicate the free expression of opinion—to uphold privilege against power, and to throw open the claim to discuss and the right to judge? If so, where is the man? Has any one, in so large a spirit and degree, ever given to charitable objects that *practical* embodiment by which the honor of Masonry has been promoted, and the sum of human misery lessened or alleviated? The answer must be,—no one. Standing then as a great land-mark, in vain may the waves of envy and power lash their impotent fury: the name and memory of this noble-minded Mason will remain imperishable, whilst his butterfly opponents will float down the stream of time, as "things" existing for their own aggrandisement and the venal purposes of their creation.

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Our Brother Dr. Crucefix has been for upwards of twenty years a member of the Fraternity. He did not enter the portals and lift the sacred veil (as many do) from a prurient curiosity, and then abandon a further prosecution of its objects. No: our brother saw at once that Masonry was a practical religion: he perceived the moral excellence and holiness of its principles: that we are united in an universal brotherhood, from which, strength and beautiful hopes are poured into the soul: that,—

> "All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul."

He saw in the poetry of Masonry that we escape for a time from the dull round of cares and troubles of this toilsome world, and that by the exercise of the virtues of our Order, "pleasure as well as profit must be the result." He felt the necessity and advantage of elevating Masonry —to raise its routine and practice above the mere technicalities of the Gilkes's and the Thompsons, and to make it a speculum, by which man might look through nature up to nature's God!

These are some of the merits of Dr. Crucefix, Past Grand Senior Deacon. It will be said, against such a man—such a Mason,—how can the shafts of malice be hurled? Our answer must of course be conjectural, as falling short of absolute proof; but enough has transpired to warrant the conclusion that envy, hatred, malice, and all uncharitableness, have found their way even amongst professing Masons.

Our talented brother is among the oldest members of the Royal College of Surgeons, and a regularly educated medical man. In the exercise of his late professional duties, it is well known that under the name of a Firm, he practised with great success, that particular part of the healing art *alone*, which the medical profession *include* amongst their general duties. Surely this ought not to have been considered a crime, unless jealousy could make it so? As long as vice and physical infirmity be inseparably interwoven in our nature, so long must medical aid be tendered to remedy evils which by the laws of our animal economy, are ordained to be of frequent occurrence. Yet for the existence of this state of things,—for devoting his practice to this disease *solely*—which our Brothers Havers or Bossy, or any medical purple would readily treat as a *part* of their own practice,—yet for this, our Brother Crucefix has been held up as an object to be avoided,—for this, the "sweltering venom" of a clique has been poured forth; and in the pharasaical language of their ancient prototypes they exclaim—"Stand from me, I am holier than thou."

We confess that looking with the most scrupulous nicety, we can

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see nothing to disqualify Dr. Crucefix from associating and occupying an equal status with all the Bossys and the Haverses that ever did or ever will belong to the art medical. He is a man as well born, bred, and educated as any of them, and possessing a mind of a loftier conception, and sentiments of a nobler *calibre*, than can be claimed by any of his calumniators. Canning had the reputation of the following distich,—

> "As London is to Paddington,
> So is Pitt to Addington."

In like manner may this couplet be applied to our Brother Crucefix, whose genius as a Mason, may be as triumphantly contrasted, as was done in the case of the two statesmen.

Finding that no tangible impeachment could be maintained against the character of the man they defame, they whisper their dislike of him, regardless of the malediction of the poet—

> "Scandal's the weapon of the *coward's* spleen,
> That base malignity which stabs unseen."

If there be any appreciable accusation—any fulcrum however small, on which to place the lever of imputation, we say stand forward, and in open day attack the man against whom publicly you dare not wag your tongue or raise your finger. Put your imputations into shape, send them to the editor of this journal, and we pledge our full conviction they will obtain insertion in the following number.

Having now cast down the gauntlet, we feel curious to see who can take it up. In the meanwhile we shall approach our object more closely in a personal point of view.

Dr. Crucefix is about sixty years of age, of middling stature, and of easy deportment. He possesses a highly intelligent countenance, quick dark eyes, and expressive features. There is an elegant *tournure* of the head, a Canning-like form, indicative of great intellectuality, and brilliancy of imagination. His eloquence is subdued and chaste, his style nervous, and his manner persuasive. In debate, he harnesses facts to the car of history, and appears solicitous rather to conciliate than to cauterize his opponent. Although he deals not in invective, his powers of criticism are, when occasion requires, keen and trenchant. He exhibits much forbearance in his addresses, for which purpose he has often to contend with, and patiently to overcome, the roaring of the "fat bulls of Basan" by whom he is surrounded. As a debater, he is logical and argumentative, but there is little or no action to enforce his oratory or to adorn its style. There is also a drawback to a certain extent from

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the excellencies we have recorded and which affects the force of the speaker's impressiveness, namely, a *facon de parler*, an artistical pathos (chiefly at the end of sentences) which, although intended to produce a telling effect, does in truth create a contrary result. The tone of expression is too sermoniacal, and resembles the primitive quaintness of the "people called quakers," rather than the pure eloquence of the head and heart, relying on their own natural resources.

We regret to observe that the impaired health of our brother has lately taken from his exertions something of their effect. His visage is "sicklied o'er with the pale cast of thought," evidencing the march of time, and the invasion of incipient infirmity. Although his *physique* is not now equal to his mental daring, nevertheless his deep devotion to Masonry enables the mind by its brilliant coruscations, to triumph over mere physical weakness: it animates principle, gives vigour to intellect, and energy to character.

Without egotism, our Brother Dr. Crucefix may say, "I have done the state some service, and they know it," and despising the calumny of the few, whilst armed with the confidence of the many, he may as truly add,—

"Let them do their spite. My services which I have done the signory shall out-tongue their complaints; and my demerits may speak unbonneted to as proud a fortune as this that I have reached."

Upon looking at the *ensemble* of the foregoing picture, we are as faithful limners, pleased to be able to place such a portrait as this in our gallery; which, for its general effect, must challenge the approbation of the just, and invite the criticism of the impartial.

ITHURIEL.

THE V. W. BRO. W. H. WHITE, GRAND SECRETARY.

"GRATIANO speaks an infinite deal of nothing: more than any man in Venice. His reasons are as two grains of wheat hid in two bushels of chaff; you shall seek them all day ere you find them; and when you have them, they are not worth the search."—*Merchant of Venice.*

OUR Grand Secretary is supposed to be a great masonic authority—a learned Pundit in all things involved in dubiety; but if he be so, he has lived to forget much that he had learnt. He will give you his opinion

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with that confused prolixity which denotes the fatuity and inordinate self-esteem of old age; but as to the value of the information acquired, it may be considered essentially homeopathic,—the dose being truly infinitessimal.

A learned barrister, of the name of PARKER, once arguing before the Court of Queen's Bench in Dublin, so elaborated and mystified his case as to tickle the fancy of CURRAN (the celebrated wit of the Irish bar) who thereupon wrote the following pasquinade,—

"By the powers!
For two hours,
(The time thus taken to explore,)
Mister Parker
Makes that darker
Which was dark enough before."

Something like this may be said of our Grand Œdipus: he shakes his head (but which like Lord Burleigh's, has nothing in it)—looks oracular,—and then in a mass of twaddle, spiced with irrelevant and ancient references, leaves you in Cimmerian darkness and about as wise as,—you were before.

Old age, *per se*, is not offensive to the feelings nor calculated to repel the sympathies of our nature: on the contrary, it enlists the generous sentiments and affections when found to be actuated by fraternal ingenuous and disinterested motives; but in proportion to our admiration of these qualities, so must our disgust be measured at the noisomeness of senility pandering to prejudice, and the aged impotence of desire dallying with the possession of perverted power.

The duty of a Grand Secretary ought to be purely ministerial and executive: he should know no "party," be influenced by no prejudices, actuated at all times by a lofty sense of impartiality, and determined to make his conduct the reflex of the views and opinions of the Grand Lodge.

Having recorded these general truisms more with a view to the benefit of those whom they may concern than for any novelty of doctrine, we proceed to remark that our Brother White has enjoyed the office he now holds for about forty years, during which time it may be said Masonry has not flourished with him, but in spite of him. As artists ambitious of putting before the public a portrait solely distinguished for a *frappant* likeness, it would be treason to our high trust, were we knowingly, to conceal any blemish which, as faithful delineators, ought by us to be put on the canvass. We are here not to disguise, but to publish the *truth*; and in the execution of the trust confided to us, we

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regret to be obliged to represent our Brother with impaired hearing and eyesight; but the fact is so, and no wonder, when it is considered that Brother White has passed the term of years allotted to man by Holy Writ. He is said,—and we believe truly—to be at times, deaf on one side, and rather blind on the other. His articulation is thick and indistinct, and at large assemblies of the Grand Lodge, many members cannot hear one half that he mumbles. But it is said "faith comes by hearing," and it being so, accounts in a great measure, for the misapprehension of much that our worthy functionary utters, but which is not believed, because it is not heard.

The manner of Bro. White is apparently frank, his qualities social, and his intercourse agreeable. He is somewhat below the middle stature, has a venerable physiognomy, and an easy but not elegant demeanour. His merits as a Mason are of a negative character, unless we are to rate ordinary abilities as exalted gifts, and the absence of positive evil as equivalent to qualified good. In the mere practice of the manual of Masonry we do not hold Bro. White in very high repute for his recollection of the ritual, nor for his manner of performing the duties. We should say at no period could our Brother lay claim to any masonic excellence: plodding mediocrity seems to be the extent of his pretensions.

Whatever benefits our Grand Secretary may have conferred on the interests of the Craft (and we do not say he has not) we leave others to discover and determine. It may however, be now said of him, *les eaux sont basses chez lui.* As the most graceful thing Ceasar did was on his retirement from the capitol, so in like manner may our modern Ceasar earn a compliment by speedily seceding from an office, for the retention of which, neither his years nor his abilities can plead an excuse.

Brother White has been, and continues to be, a subscriber to all the masonic charities, except the Aged Masons' Asylum; of which institution, like some others of the clique Imperial, he seems to have an *instinctive* aversion.

Not satisfied with the 500*l.* a year paid to Brother White as Grand Secretary, his friends and dependants (including all the expectants for office in *futuro*) are now engaged in carrying about the begging-box! In the language of *Sir Oliver Surface* in the "School for Scandal," we will give them a sentiment,—

"Here's all the success which *begging* deserves."

ITHURIEL.

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THE W. BROTHER JOHN BIGG, P.M.—P.Z.

Quales sunt summi civitatis viri, talis est civitas.—CICERO.

* * * * *

Mine honesty, and I, begin to square.
The loyalty, well held to fools, does make our faith mere folly.

THE constitution of the English masonic legislature, as the Grand Lodge has been not inaptly described, is as fairly founded on principle as the most deliberate mind could desire. Yet so extensively may undue influence be exercised upon it, that its acts may be as easily turned towards a wrong as into a right direction. This is owing to the mode of ascertaining the votes of its members. Containing, in itself, through the choice of the Grand Master, the bestowal of the highest masonic honours, those who look to the purple badge as the only distinction in the Craft worthy of attainment—and they are, we fear, more numerous than our readers suppose—are excited by their hopes, or coerced by their apprehensions, as the case may be, to hold up hands in adoption of the view alleged or assumed to be entertained by the ruling power, when decision has to follow discussion, that would otherwise drop into the ballot-box a ball demonstrative of the opposite opinion. Of the truth of this, the pages of the "Freemasons' Quarterly Review" gave many and startling proofs, during the Grand Mastership of the Duke of Sussex.

When, however, the present Grand Master became the occupant of the masonic throne, the warmest hopes were entertained of his avoiding the errors, whilst he emulated the good *traits*, of his illustrious predecessor—that he would put away from a too intimate propinquity the undeserving favourites, the Camerilla that mischievously influenced masonic councils; and, relying upon the palpable presence of masonic worth, wherever existing, howsoever fairly sustained, whether humble or eminent in its individual manifestation, encourage, sustain, and honour it—if not with masonic distinction, at least public countenance and approbation. So we thought; so thought hundreds besides, who desired to promote the prosperity of the Craft, and to extend the genial influence of the masonic virtues; and so thought the right worthy subject of this notice. Overshadowed by the parasites of a Royal Duke, he had retired from scenes in which, for him, no sunshine of even evanescent favour could be expected. Too honest, too independent, too self-sustained to be competitive with those,

> Whose servile fawnings smooth the way to place;
> Whose honours are but symbols of disgrace!

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He bided his time; and deemed that time arrived when the new masonic regime commenced. Alas! he judged after his own heart; he measured the noble by birth according to the standard of the noble by nature.

Spontaneously, in the full anticipation of better things, Bro. John Bigg resumed the performance of his important duties, as a singularly efficient member of the Grand Lodge, upon the accession of the Earl of Zetland. Initiated in the Moira Lodge, some thirty years before—P. Z. of the Moira Chapter—having in the previous course of his career in Freemasonry rendered both lodge and chapter the most eminent services, advanced them, in fact, to the highest estimation among the metropolitan bodies of Craft and Arch Masonry—having by his orations in private lodges, and at Grand Lodge meetings, and by his literary efforts in the periodical press, already attained to the warmest estimation of friends, and the highest respect of all who heard or heard of him, it might be supposed that he came back to us rather in the quiet consciousness of having already done all that could be expected from him, than with the willingness, the laudable anxiety, as well as the power of doing more. But still full of vigour, he seemed as if, running a race with time, he had gained more in strength than he had lost in speed. Tall, and of commanding figure; handsome of face, with a noble presence; a voice sonorous and musical; possessing a copious flow of language; his temper under admirable control; evidently sincere of purpose; patient of examination; logical in arrangement; and most conclusive in the application of the subject-matter of his address, Bro. Bigg stands appreciated in Grand Lodge, by the genuine approbation of friends (the vast majority), and the not less evident apprehension of his opponents (the unenvied few), as the best impersonation of masonic eloquence of which the Grand Lodge of England can boast—as the worthy and worshipful brother, who, in any other assembly of a similar nature, would have had conferred upon him the honour, with popular confirmation; of Grand Orator. Scotland would delight in him; Ireland would be proud of him, in such an office. England gives no appointment of the kind. No provision, at all events, has been made for it. He is, nevertheless, *our* adopted Grand Orator; would be the gladly accepted of Grand Lodge; and probably yet will be, under an improved dispensation.

Well, thus accomplished, he once more raises his voice in the Grand Lodge of England; and always on the side of truth and justice. He never fails to convince, although, like his colleagues in the same enterprises, he seldom succeeds, eventually, in practically establishing that for which he so eloquently contends. The fault comes not within the category of incompetencies, but of impossibilities. Would he have listened to the voice of the tempter, and have doffed the garniture of

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masonic principle, to don the golden embroidered purple, he would be as invariably on the winning side. But he is not made of that pliant stuff which may be won over to wanton use. He is none of those who are likely to be abased by exaltation. It is his vocation to satirize, gracefully yet keenly, classical Grand Deacons, and learned Grand Registrars; to expound the truth to the Grand Master; and to delight, instruct, and benefit, by his brilliant example, the members of Grand Lodge. Long may he live, thus amiably and eminently to do suit and service to English Freemasonry!

APPELLES.

THE W. BROTHERS JENNINGS AND M'MULLEN.

"Sure such a pair was never seen
So fitly formed to meet by nature?"

"Arcades Ambo."

"Foremost came, with Falsehood rank,
A Juggler and a Mountebank."

"Like Master, like Man."

"Jaunty Jennings bows and smiles,
Mime M'Mullen nods and sniggles;
Each behind the Master wriggles—
Each his Royal ear beguiles!"

We cannot separately describe these mischievous twins of Freemasonry. Born far apart, of dissimilar progenitors, personally as unlike as possible, and of equally opposite pursuits, out of the Craft no congeniality of purpose would have been likely ever to bring them together; but in menial departments, in the back-door precincts, in palatial subterraneans, none so certain of becoming integrated—indissolubly united by fellow feeling—bound by community of purpose—intensely, utterly, devoted to the will of him who knew well how to choose his instruments, and when and where to apply them. Was there a disposition evinced for the better government of the Order, for a more liberal construction of laws framed to suit royal wishes rather than the require-

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ments of increasing intelligence, who so able as the Assistant Grand Director of the Ceremonies—the Grand Director expectant, and so in due time inducted—to hunt it out among "The Crack Lodges," and dissuade, intimidate, or denounce the possessors? And was the same inquisitorial office required among "The Working Lodges," who so fit, so anxious, so assiduous, so successful, as the Grand Sword Bearer of the day—the subsequent Grand Deacon by necessity?

All honour to the Lodge of Antiquity! Having conferred upon Bro. Jennings the privilege of initiation, in due time it bestowed upon him the dignity of Master, *i. e.* the office, as Deputy, for the performance of private lodge duties, under the perpetual Mastership of the Duke of Sussex. His earliest act under that royal patronage was unfortunate, unless, indeed, its consequences led him, at once, to merge all ideas of self-dependence into the better rewarded notions of subserviency. In the first circular issued by him, he inserted his own name as Deputy, after that of his Royal Master! The Duke erased the name. Where *his* effulgence shone, no shadow was needed. About this time, too, he was a warm admirer of all that was said or done in Freemasonry by the R. W. Brother, R. T. Crucefix, *L L. D.*; and, when presiding over the St. Andrew's Lodge, East, he proposed the health of the worthy Doctor in most eulogistic terms. Yet who, afterwards, so eager as he, to disparage efforts infinitely beyond his own achievement—masonic virtues high above his unemulative aspirations?

As a speaker, Bro. Jennings has just as much facility of expression, as the professional experience of a Proctor in Doctors' Commons may be expected to give to a man of moderate capacity—and nothing more. A few years since he was ready to attack whoever dissented from the dicta of the Royal Grand Master. We do not, however, remember a single triumphant result; and the retorts from below the dais, often and successfully administered to him, have had their effect. His voice is now seldom heard in Grand Lodge except in the performance of his not very onerous duties.

Due credit to the Corner Stone Lodge! In that body we believe Bro. M'Mullen first beheld the light of Freemasonry. His was a spirit not easily daunted. To manliness he could oppose meanness—to courage caution—to the open avowals of indiscreet honesty the covert whisperings of secret intrigue—no time, no labour, and, at one period, no devotion of pecuniary means were deemed too great in the way of sacrifice, to attain his object, as the public and secret servitor of the Royal Grand Master. Inferior to Bro. Jennings in educational advantages, yet quite as prompt in controversy—ever on the same side—always as dogmatical

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but more blundering, erratic and illogical—most unfortunate in his illustrations—and ridiculously ungrammatical, nothing but inordinate conceit could have sustained him, from time to time, in the laughable defeats he has suffered when taking part in the discussions of Grand Lodge. To him, however, the coinage of one memorable expression is due. It was the natural, unaided reflex of his mind; the one idea which pervaded his every masonic act, during a period remarkable in the annals of the Craft; partaken of, undoubtedly, although not so tersely and triumphantly avowed, by Bro. Jennings; and which may be assumed to have been the common sentiment that actuated and united them—the pabulum of their masonic friendship,—the application of which in every possible manner, whithersoever the wishes of masonic royalty might tend, has caused them to overlook their respective defects, and to be, each, sincere in the exclamation—"Come to my heart, my Friend, my Brother." We will no longer withold from the expectant reader, the embodiment of this cementing idea of Bros. Jennings and M'Mullen, to which the latter had the felicity of giving utterance. "I look upon the Duke of Sussex as THE KING OF THE CRAFT."

Happy are we that Freemasonry can prosper now, without the patronage of royalty and in spite of the impertinencies of its worshippers. And happier still, should we be, if there were no assimilated preferences of nobility, for those tools which were really worn out in royal service.

SCAPIN.

THE W. BROTHER JOHN SAVAGE, P. M. No. 19 & 805.

O, YOUR desert speaks loud, and I should wrong it, to lock it in the wards of covert bosom, when it deserves with characters of brass a forted residence, 'gainst the tooth of time and razure of oblivion.—*Measure for Measure.*

To do complete justice to this portrait there should be a breadth of colouring and depth of conception which we despair of fully and accurately delineating.

Our Brother Savage is probably one of the most expert Masons now living. If a Lodge is to be consecrated or a Master installed, the services of our talented brother are considered as a graceful incident to render the ceremony unique and complete. In theatrical phraseology, we may say of our Brother Savage that he is the KEAN of the day,—"starring" it in town or country, and giving the Craft "a touch of his quality."

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It is the custom and pigmy pride of the THOMPSONS, the MUGGERIDGES, *et hoc genus omne,* to imagine perfection to be found in the parrot-like duty of teaching others verbally all that has been taught to themselves. Your sticklers for verbiage will split hairs with you, and doggedly discuss the vast importance of relative pronouns, insisting upon those parts of speech which embrace the words "which" and "that," and "also" and "likewise," to be of the gravest importance. They will tell ye no man can be a Mason of any note unless *their* dogmas be adopted; and that the very fate of the Craft depends on "*this* and *that* and they cannot tell what," much less can they give you reasons for the grammatical accuracy on which their conceits are founded. Now Brother Savage, although attaching due weight to the correctness of words, despises the pedantry of presumption and the opinions of ignorance, holding that the performance of the duties in spirit as well as in language,—by which the genius of Masonry may be adumbrated,—is the alpha and omega in all things appertaining to the effective performance of the ceremonies.

In some of the degrees of Masonry a dramatic interest, to a certain extent, is necessary as forming a portion of the ceremony. In the efficient performance of these parts it requires not the mere gabble of some dogmatic, ignorant, obtuse, self-willed, parrot-like man-mason, but the nice and discriminating efforts of a mind that has studied the lights and shades of Masonry: in fact, to achieve excellence and stamp impressiveness, it demands the intellectual discrimination of a great actor, a metaphysician; that actor—that metaphysician is—Brother John Savage.

The object of our portrait is, we should suppose, about forty years of age, well made, rather stout, above the average height, and of much physical power. His countenance is not indicative of quickness of perception nor of intelligence of a high order, but there is a steadiness of moral purpose and resolution, which cannot fail to strike the beholder as a prominent trait of character.

In debate, our brother is demonstrative and argumentative. There is an earnestness and plausibility of manner about him, which whilst it pleases, fixes the interest of his hearers. He is not a showy speaker, nor does he aim at captivating the senses or exciting the passions at the expense of the judgment. His warfare is not aggressive: he parries the thrusts of his opponents with address and dexterity, fixing on them the *tu quoque,* and returning the compliment in self-defence with threefold vigour.

In manner, Brother Savage is affable—in intercommunication courteous and yielding; but there is a loftiness of principle about him—a

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virtuous obstinacy—that will never allow the sophisticated cunning of party to warp his judgment, nor the meretricious seductions of power to compromise his integrity of action.

To thus describe our Brother John Savage, is not to offer the incense of fulsome adulation: it is the homage of truth to sentiment—the devotion of judgment to merit—the debt due from the many to the excellencies of the one.

Desirous at all times to make the accuracy of our portraits the paramount object of our labours, we must not omit to notice a defect which belongs to the picture of our brother. In his speeches at the Grand Lodge, he is ever and anon disfiguring them with "My Lord," "Your Lordship," &c. Now although etiquette and the conventional rules of good society require that a Lord—a live Lord—should be, *imprimis*, properly apostrophized, yet by the same rule, to be guilty of a frequent repetition of these epithets as expletives or even as titular, is no less an offence against good breeding than the rules of correct elocution.

Brother Savage is a munificent supporter of the several eleemosynary institutions of our Order. Although a Vice-President of the Royal Annuity Benevolent Fund, he is also a liberal contributor to its rival in excellence,—the Aged Masons' Asylum. Yet with all these qualities adorning and dignifying the masonic character, and which stand out on the canvass in bold relief, our brother, although a Mason of long standing and surpassing excellence, remains without any of those outward and visible signs from the Grand Master, which denote the just recognition and reward of merit! We are apprehensive his destiny in this respect, may be assimilated to that so eloquently and touchingly described by STERNE at Yorick's death,—

> "Alas! my friend, said Yorick to Eugenius, let me tell you, if Mitres were suffered to rain down from heaven as thick as hail, no one would be found to fit my head."

Substituting purple aprons for mitres, our friend's case runs on all fours with Yorick's. His manly independence of action has so misshapen all the imperial symbols that none can at present be found to fit him! But he is more than compensated, by being universally acknowledged and esteemed as one of the most able exponents of public principle, and zealous supporters of the interests of the Craft at large.

JUSTITIA.

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THE INEFFABLE NAME.

BY COMPANION J. R. CHANTER, P. Z. CHAPTER 312, BARNSTAPLE.

However unprofitable an enquiry into the holy and mysterious name of the Most High may be considered at this day, it must still be allowed to be an interesting subject both to the Mason and to the antiquarian. But to the Mason it is peculiarly so, as he is not only led by his masonic studies to the contemplation thereof, but has also, when advanced in its mysteries, the assistance of a strong light shining before him, to guide him in the way, and assist him in his researches.

The sacred name of the Almighty, given to Adam when placed in the garden of Eden, after being handed down through the righteous line of Enoch to the Patriarch Noah, was of course lost to all but him at the universal deluge. After that event, when the posterity of Noah by degrees relapsed into idolatry, and neglected the true God, although the knowledge of his name was for a time preserved, yet it was profaned by being bestowed upon clay and stones, the work of men's hands. Still, however, sufficient recollections of its importance remained, to cause men to preserve it in their religious ceremonials; and in process of time it became introduced to, or rather made, the foundation of all the early mysteries. But except to those initiated in the mysteries, the knowledge of the true name of God died away from the earth; and in the worship of idols, with their names derived from their supposed influence and power over mankind, men neglected the worship of the Supreme Creator, and the sacred name became lost.

A traditionary remembrance of the power and efficacy of this name, however, still remained, and its real or supposed power is frequently alluded to, not only in the sacred writings, but by numberless authors in the Gentile or heathen world. Throughout the Bible, many passages, which are generally considered to refer to the power of God, in the original Hebrew, mean merely the power of his name. So wonderful was it esteemed, that the mere pronouncing it, was believed to enable the person doing so, to work miracles. The traditionary legends preserved in the east, of the power of Solomon, not only on earth, but over angels and devils, was attributed to the efficacy of the name of God, of which he was said to be in possession; and the magical influences of Solomon's signet, with the name of God engraved thereon, is well known to all readers of the "Arabian Nights" or other Oriental Fictions. It was in consequence considered impious to speak "the name," both by the Hebrews and other nations, and was therefore incommunicable, except with certain mystic forms and ceremonies, and this may be clearly understood from many writers; but to mention only two, Cicero tells us, that they did not dare to mention even the name of their gods. ("De Naturâ Deorum," lib. iii.) And Lucan in the "Pharsalia," (lib. vi.) says, that but to name the name would shake the earth.

From these early periods, the true name of God does not appear to have been known upon the earth, except the corruptions or variations thereof, preserved in the heathen mysteries, although numerous mysterious names (all supposed to be the name) were bestowed by the heathen on their own peculiar idols, until it was revealed to Moses, (who was previously learned in all the mysteries of the Egyptians) by God himself at Horeb, and this is declared by the Almighty himself. "And I appeared unto Abraham, Isaac, and Jacob, by the name of Almighty

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God, but by my name Jehovah was I not known unto them." Exod. vi. 3. This name was thenceforth commanded to be kept holy, sacred, and inviolate, and was forbidden to be uttered but once in the year, and then by the High Priest alone. ("Josephus Antiq. Jews," lib. ii. c. 12, sec. 4. When the third commandment in the Decalogue is properly translated, it does not refer entirely to the habit of profane swearing, but ought to stand thus. "Thou shalt not speak the name of Jehovah thy God irreverently."

In consequence of this law, the Jews never either wrote or spoke the name of Jehovah, except on the most solemn occasions, and they carried their scruples so far, as to continue the name upon the gold plate on the forehead of the High Priest, in the ancient letter of the Samaritans, in which the Pentateuch was written before the time of Ezra, by whom it was translated into the Chaldee; as after their return from captivity, the Jews had forgotten their ancient language, and used the Chaldee which is now called Hebrew, in contradistinction to the old Hebrew, now called the Samaritan. We find this prohibition against pronouncing "the name" in many parts of the Bible; in Leviticus, the Jews were commanded to abstain from the two great sins, "thou shalt not pass thy children through the fire of Moloch, nor profane the name of Jehovah." (See also, Prov. xviii. 10. 1 Kings, viii. 41. Luke, i. 49) For these reasons, the Jews call it, שם.המפורה, Shem Hamphoresh, the unutterable name. Throughout the Bible, we continually find the phrase, in the name of the Lord, that is, Jehovah, for the word we translate Lord, in the original Hebrew is יהוה, I. E. U. E. which some Hebrew scholars say should be pronounced Jahooh. In all the heathen mysteries in which the ineffable name is supposed to have been preserved, a similar extreme reluctance and caution in pronouncing it, was a distinguishing feature, and this is also observed in the Brahiminical mysteries of India at the present day. At the period of the manifestation of Christ, his disciples manifested their veneration for his name, by never mentioning it, but with the same reverence the Jews had heretofore only felt towards the holy name of God. It was therefore said by his disciples, "At the *name* of Jesus, every knee shall bow," and we find that this token of respect to a name has continued, and is in use among us to the present day.

The universality of this reverence for a name, and the fact of a wonderful similarity in the names applied to the Deity by different nations however remote, tend to prove that there was a name, a great and glorious name, by which the Almighty chose to be called among men, and that this name was an object of veneration in the early ages of the world; but in the process of time, its true meaning became lost, and the name itself, corrupted, varied, and changed, according to the peculiar circumstances, and peculiar languages of each different people, to whom the tradition had descended, until the names applied to the Deity became almost infinite, and were, in consequence of the increasing corruption of the world, applied by the heathen, equally to the supreme God, and to their own idols. On the separation of the Hebrews, as a chosen and peculiar people, God commanded that these names should no longer be applied to him, but that the sacred name should be applied to himself alone, and this is the meaning of his being called a jealous God, jealous of his holy name being applied to idols. See Leviticus, "The name of thy God is Jealous, for he is jealous."

In this sketch it is not my intention to enquire into, or to trace to

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their sources, the almost innumerable names, that have in different ages and by different nations, been applied either to the true God, or to the gods of the heathen, further than may be necessary to assist the student of our masonic mysteries; and with such end in view, I shall limit myself to an examination of such of them as afford in themselves the most intrinsic evidence of their wide-spread antiquity, and at the same time throw most light on some of our deeper masonic speculations.

One of the most ancient and widely extended of these names was Baal. In the Chaldee language this word signified Lord of Heaven, or On High; and by idolaters was applied to the sun. This has also been spelt Bel or Beli, with various other changes required by the dialects of the different people employing the word. In Hebrew or Chaldee, Baal is written בעל Bol. This was the God worshipped by the ancient Celtæ, and with them was also called Hu. This name appears to be nothing but the Hebrew article הוּא "hua, ille ipse," often used to express God. With us, even at the present day, "He," without any particular relative, means God. Plato uses the same expression, τὸ Αὐτὸ, when he speaks of the first, the self-existent being. In one of the Welsh triads, a collection of aphorisms, supposed to be very ancient, Britain is called the Island of Bel; and in an old Welsh prayer it is said—"Sincerely I worship thee, Beli, giver of good." In both Ireland and the highlands of Scotland, it is still the custom to light large fires on the first of May, and to keep it as a festival; without doubt, originally in honour of this deity, as this festival in Ireland is still called the Bealteal. Fire being the peculiar attribute of this god, he was represented by a pillar or obelisk of this form Δ, which, from its tapering shape, is an emblem of fire and of light, and which, in the name itself first given by the Greeks, οβελισχης, o-bel-isk, betrays its origin as being in honour of this deity. Cicero informs us that the Indian Hercules was denominated Belus, and that the name was equally applied to the sun. As before mentioned, there is in Ireland and Scotland, and also in the Isle of Man, a festival still called Bealtine or Beltial; and in Armorica there is an order of priests called Belee, or the servants of Bel, and the priesthood Belegieth. (See "Maurice's Ind. Antiq.," vol. vi. p. 197, where several other curious coincidences of this name may be met with.) Baal, as a general name of God, is also used as a prefix to the deities of different nations, particularly of the different tribes of the Canaanites; as Baal-peor, Baal Berith, Belzebub, or the god of Flies; besides Bal-der of the Teutonic nations, the Egyptian Baalzephon, and many other such. The temple of Babel, of the Babylonians, was, it is supposed, dedicated to the sun.

Baal itself is a compound name, and would seem to have been formed from a combination, signifying Father Lord, Aba, Father, and Aleim, or Alohim, Lord. This is the first name by which God was called. "In the beginning God (Alohim) created the heaven and the earth." It is a plural noun joined to a singular verb, *bara*, created, which is frequently cited as illustrating, or referring to, a trinity in unity. In the Syriac and Babylonian, and some other languages, this word is rendered El, and in Arabic Allah. Both have the same signification, and may either of them be compounded to form Ba-al or B-el.

In the Hebrew, I have before mentioned, this word was Bol, or Bal, with the characters בּאל namely, Beth, Aleph, and Lamed, which letters, among the Hebrews and cabalists, had a peculiar mystical signification. In whatever way these letters were combined or read, they formed a name of God; implying or referring to some of the attributes

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of His divinity; and being capable of being read in three different ways, three names in one, formed a striking illustration of that triad of deity, which, it is remarkable to observe, was from the earliest period a fundamental religious tenet of every nation upon earth, and was introduced into every mysterious system practised by them. The oracular tenet of the ancient world was—"Throughout the world a Triad shines forth, over which a Monad rules." Παντι γαρ εν κοσμω λαμπει τριας, ης μονας αρχει. ("Oracles of Zoroaster, Anc. Frag." 246, No. 36.) It is probable, also, that Baal himself was in some measure a triple divinity, from the words Baal Shilishi, or the Triple Baal, referred to in 2 Kings, iv. 42. (See "Cory's Myth. Enq." p. 61.) This Baal is supposed to be the same god as Moloch of the Ammonites, which also signified fire, and the Seadhac of the Phenicians, which was the name of the sun. Moloch was the Seeva of the Brahmins; and, with Brahma and Vishnu, formed the divine triad worshipped in the mysterious name AUM, pronounced Om; by the respective letters of which sacred triliteral syllable they expressed the powers into which he triplicates himself. (3. "Asiatic Researches," 359.)

The chief god of the Egyptians was designated upon the oldest monuments by the name of Amun, and this is evidently the sacred name, the Aum of the Brahmins, which appears to be that alluded to by Martianus Capella. ("Hymn. ad Solem.")

> "Salve vera Deum facies, vultusque paterni,
> Octo et sexcentis, numeris cui litera trina
> Conformat sacrum nomen cognomen et omen."

And was the same also as On, or Aun, the Universal Father of the scriptures. ("Cory. Myth. Enq." 39.) The same god was worshipped by numerous nations under different appellations, but with the same attributes, and is the same as Dag-on of the Philistines, Oannes of the Chaldees. The Chinese, Japanese, and Cingalese, who practised Buddhism, but with ceremonies very similar to the Indians, used the word O. Mi. To. Fo., signifying Omnipotence; and it has been also said that the Thibetians pronounced their sacred term Om hohum. ("Sandys. Hist. of Freem." p. 23.) The Persian god Omanus, or Ormuzd, has also been suggested as identical. ("Cory's Myth." p. 67.) This Aun, or On, is evidently also the same as the Celtic triple deity Ain, of which an old Irish commentator says—"Ain, triple god; Tanlac, Fau, and Mollac." (See "Cooke de Druidis," 14, also "Higgins. Celtic Druids.") This also confirms the fact of Moloch being the third person of the Aum, as Mollac is identical with Moloch. The Greek particle Ὢν, used as implying a self-existent God, and as such used by St. John in Rev. i. 4, was probably introduced among the Greeks by Plato, in reference to the mythological On, when he acknowledges his eternity and incomprehensibility in these remarkable words:—"Tell me of the god On, which is and never knew beginning."—(In "Timæo," v. 3, p. 27; quoted in Dr. Oliver's "Signs and Symbols," p. 35.)

Such were the names most generally used by heathen nations, and as applied by them to their idols, were forbidden by the true God to be addressed to him; but the most acceptable name was that sacred one revealed to Moses at Horeb, by God himself, who when asked by what name he should be called replied, "I am that I am." The word we translate, I am that I am, in the Hebrew stands יהוה, JEUE. The exact and proper pronunciation of this name has been a matter of dispute; but it is far from probable that the pronunciation of the present day

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is correct, as the word was originally in the Samaritan or ancient Hebrew character, thus 𐤉𐤄𐤅𐤄, which has now become a dead language, and it has only arrived at us through the Chaldee tongue; from the variety of readings and masoretic points of which language, it is difficult either to obtain the exact meaning, or even if that were known, to render the pronunciation into modern letters. But even this sacred name was applied by idolators to their gods, either borrowed from the Jews, or what is equally probable, handed down by traditionary remembrances of it from the early ages, by means of the mysteries, in some of which its recollection may have been preserved. Under the Greek rendering, Ιαω, or Jao. It was the famous word which was placed over the temple of Apollo at Delphi; and was also adopted by several countries under the name of Ζευς, or Jupiter, which implied the generative principle, and under that of Ει, existence. This deity the Thebans consecrated under the name of Kneph, and Sais worshipped as Eisis, under the emblem of Isis veiled, with this inscription—"I am all that has been, all that is, and all that will be, and no mortal has drawn aside my veil." This is plainly not only the name of Jehovah—"I am and ever shall be," but also his attribute. The word Jupiter is simply Iao, or Jeu, with the affix of pater, father. The double-faced god Janus may have been a compound of Je, or Jah, and On, of Egypt, with a Latin termination. The Scythians had a deity named I-o-un, which was probably identical with the last. Ion was also a Welch deity, adored as the first cause. (See "Hig. Celtic Druids.") The Scandinavians called the sun Jon. In Persia the same planet is called Jawnah. (The Celtæ called it Samhan and Seadhac, which latter is a name also applied to Baal), and all these names have a near affinity to the Etruscan compound god, Janus. The god of the Moors, Juba, may be another compound of this name, conjoined perhaps with Baal, or Aba. The surname applied to Bacchus is also plainly a prefix of this name, Io Bacche, or Evohe Bacche; and it has with reason been conjectured, that the addition of Jah to many names of celebrated lawgivers and prophets, is merely an addition of a godlike attribute to their own names, Jeremiah, Elijah, Isaiah, and many others. Even in the nations of the New World traces of this mysterious name are to be found. Among the Apalachites of Florida, the priests of the sun were called by the remarkable name of Jaovas, which was also the name of the deity. ("Ten. Idol." c. 4; quoted in Oliver's Signs and Symbols, p. 33); and some of the North American Indians have a tetragrammaton, which is never used in common speech, compounded of four notes, and used only in their most sacred ceremonies. The first is pronounced quite short, Yah. They then in a grave and solemn manner sing in a strong base the monosyllable O for the space of a minute. They then pronounce He in the treble, as long as their breath will allow them, and finish by uttering in a base key, with a short accent, the word Wah, thus composing the mysterious word Yo-he-wah. (See "Sandys. Hist." p. 23). This would almost imply an original derivation from the Hebrews; and in conclusion on the subject of this name it should be mentioned, that the Druids made use of some secret word, known only to themselves, to express the unutterable name of the Deity, of which the letters O, I, W, pronounced in a peculiar manner, were a sacred symbol. ("Meyrick's Cardigan," lxxix.)

From these numerous examples, it appears incontrovertibly proved, that their origin could not have been merely casual, but there must have been some connection, some common fount, from which they

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were all derived. The general character of ancient idolatry, renders it likely that these names were originally applied to the true Lord of the universe alone, and that when his worship degenerated into the worship of bodies in the material world, these idols were dignified with his name.

There is also another and most important feature, in which all the mythological systems, and almost all the names of their deities agree. From a comparison of them, we find that they universally recognized a triad of divine persons, and the names were mostly capable of being resolved into three; and from the result of this enquiry arises a most important question—How comes it, that a doctrine so singular, and so utterly at variance with all the conceptions of uninstructed reason, as that of a trinity in unity, should have been from the beginning a fundamental religious tenet of every nation upon earth? The answer is, a word, a sacred, ineffable, triune name, showing forth the attributes of the Almighty, and faintly shadowing the after revealed doctrine of the Trinity, was given to man at his creation, as the bond or type of union between the spirit of God placed in man, and the spirit which created the body from dust. This word was long preserved by man, but in process of time, in consequence of the increasing wickedness of the world, in falling away from God, was lost. The faint and uncertain recollections of it spread abroad among mankind, with the widely extended traditions of its importance and power, survived in the various and mysterious religious associations, or mysteries of the ancient world, of all of which this name formed the profound and inscrutable mystery; and incessant in his endeavours to discover this mystery, and to obtain the power supposed to reside therein, man has combined, divided, and varied the different names he was in possession of, in the endeavour to arrive at the real ineffable name, and the result has been the production of the infinite number of names, ancient history and mythology informs us of.

Can we pierce this mystery? To the Royal Arch Mason I would say—he who seeketh rightly, he shall find.

Chapter of Loyalty and Virtue,
Barnstaple, No. 312.

FREEMASONRY IN TURKEY, PERSIA, AND JAPAN.

(Concluded from page 20.)

The very small quantity of masonic information that has ever found its way to us respecting the above countries, makes every contribution the more valuable; the following short sketch we therefore add to what has already been published by us on the subject:—

A merchant of Leipsic having occasion to visit Belgrade, made himself known to some parties as a member of the Lodge Baldwin, at Leipsic; having visited a Mason's lodge at Belgrade, was entrusted in the month of August, 1847, with a letter, in the Turkish language, by the Worshipful Master of the lodge, to be delivered on his return to Bro. Gretschel, at that time the Master of the Lodge Baldwin, in which letter Bro. G. was informed he had been elected an honorary member of the lodge; it was accompanied with a small scarf (*query* collar), worn by the Masters of the Turkish lodge, and a meerschaum pipe bowl,

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as a private token of remembrance from the one Master to the other. As Bro. Gretschel was unacquainted with the language in which the communication was made, he referred to a distinguished scholar for a translation, which was promised, but some time was requested to be allowed to elapse before it could be given; in the interim Bro. Gretschel had an opportunity of sending, through a safe and certain channel, further information; he availed himself of the chance to send by the messenger the small golden trowel, which is well known as the jewel of the lodge, and in his letter mentioned that he had worn it on his breast many years. He wrote the letter in German, with Roman characters, and stated how Masonry was progressing in Germany; that his lodge, in connection with the Apollo, had erected a new masonic hall in Leipsic, to be opened in September. In reply to this letter, Bro. Gretschel received one in German, with Roman characters (after the consecration of the new building, though it was evidently hoped it would have come to hand before), to the following effect:—

"The peace of the Almighty be with thee, dear Brother and Fellow Master,—That your and our fraternity are one and the same, and that all Freemasons (Bektaschias) in the world are related I am now more convinced than ever, after having received from you a letter and the jewel of your lodge. Of a friendly and satisfactory reply to my letter, sent to you through Bro. Albert Schulze, I certainly counted, but the present of your jewel, which has so many years graced your breast, and participated in the many masonic assemblies and noble works in which you have been engaged, I did not anticipate, but am most agreeably surprised. I shall not attempt to describe my pleasure with words, as I am not likely to succeed until I have made your acquaintance, and we have become personally united, and examined ourselves before the glass of the great hero, *Schin il Jau Schen Pir.* All the brethren here, to whom I have entrusted (before the glass) the contents of your kind and brotherly letter, have expressed their sincere and heartfelt gratification, and with myself an earnest desire to become acquainted with the German brethren, more especially with those of the Baldwin Lodge, and in the mean time to continue a regular correspondence. I have determined, if Schin il Jau Schen Pir does not withhold his blessing and help, to visit, in company with some other members of my lodge, Germany this next spring, and hope to see you and your brethren in your lodge; should you and yours feel also this inclination, I beg of you, worshipful brother and fellow Master, to think of us in your next grand meeting at your tschem, to assist and think of us. Receive with this, the proof of my honest brotherly love and earnest of the friendship I entertain for your brethren and yourself, my lodge jewel, which I have worn on my breast nineteen years; this teslim to remind you of us till we leave this grand lodge. If you receive this with the affection I did yours, you will entertain towards me the most fraternal feeling I have, most well beloved brother, towards you. I entreat you, dear brother, to acquaint me with the receipt of this to your hand, and if it arrived previously to your grand meeting.

"A German translation of the original Turkish diploma I sent you, making you an honorary member of our Lodge Alikotsch, and which you received through Bro. Albert Shulze, I will transmit to you in my next, and would have done so now, but the time was short, and many pressing businesses awaiting me, which prevented it this time.

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"We expect Bro. Arthur Schulze to pass through here shortly, when he shall likewise receive a jewel, and a translation of his certificate. Should it happen that at your meeting a desire may be evinced to make further members of our lodge honorary members of yours, I would beg to submit to your kind remembrance Bro. Haffers Tahir Ileni, my successor. On the 12th September, being next Sunday eight days, we shall have a great working day, and initiate several candidates; among those admitted will be your countryman, Wilhelm Anton Schulze, whom I have known upwards of eight years, and consider worthy of being received into our Order. We have during the last two months already considered him a member, and it requires only the ceremony to be enabled to designate him a brother. As he speaks Servian well, and has taken great pains to learn Turkish, we have already nominated him our corresponding secretary and German interpreter to the Lodge Alikotsch; we shall be able hereafter to correspond with you much more easily. I shall be able to write you more at length on the subject, and hope you will gratify us with a full account of the opening of your new hall. The brethren (Bektaschia) unite with me in congratulations, but more especially I offer you my friendship by the holy numbers that unite us, 3 × 3, 1 dede, 2 rheber, 3 murith (the three degrees?)

"And am in the name of the Lodge Alikotsch,

Or. Belgrade.

3

18 × 47.

9

"Your brother,

"TJANI ISMAEL TSCHOLAK MEHEMED SAEDE."

[Here follow the Turkish signatures and seal. The jewel is a white marble stone with blood-red spots, which are to remind the wearer of the founder of Masonry in Turkey, ALI, who suffered the punishment of death for the introduction; it is worn by a white cord round the neck, as also a small brown collar with figures on it.—C.]

FREEMASONRY IN CORK.

QUEEN VICTORIA, THE MASON'S DAUGHTER.—COLONEL CHATTERTON, THE GALLANT SOLDIER-MASON.

To have merged the following most heart-stirring events into the general provincial intelligence, would have been to curtail them of their fair proportions; we give the reports as sent, without any remarks of our own, they speak for themselves. The Irish nation has been lavish of its chivalric loyalty and personal devotion to its sovereign lady, and the brethren of Cork have addressed her Majesty, and received a most gracious reply.

THE QUEEN'S VISIT.

Cork, August 3, 1849.—The masonic address, which was very beautifully illuminated with masonic emblems, and on vellum, was presented to her Majesty by the Provincial Grand Master, Colonel Chatterton, and was as follows:—

To the Queen's most Excellent Majesty.

The humble address of Colonel James Charles Chatterton, *K. H.*, Provincial Grand Master, the Grand Officers and Brethren of the Grand Lodge of Free and Accepted Masons of the Province of Munster.

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We, your Majesty's dutiful and loyal subjects, desire to approach your royal person, to tender our congratulations on the auspicious event of your Majesty's first visit to the shores of Ireland.

Loyalty and obedience being amongst the first principles of Masonry, it is to us a source of unfeigned gratification to be afforded the opportunity of personally assuring your Majesty of our attachment, and our zealous desire to uphold the dignity of the crown, and the good order and welfare of the state.

The firm adherence of the Craft to those principles in all times and under all circumstances, has enabled us to acquire the honour of enrolling amongst its members your august father, and all his royal brothers; and your Majesty's immediate predecessors, who had long experience of the principles of Masonry, and its extensive and useful efforts in the cause of charity, after they had ascended the throne, were graciously pleased to cement still firmer the links which bound the masonic body thereto, by becoming Grand Patrons of the Order; his Royal Highness the Duke of Sussex continuing to hold the office of Grand Master, until death deprived us of his valuable services and presidency. We hail the arrival of the Sovereign amongst us as the harbinger of brighter prospects for the country; and we feel assured that all classes will unite to prove themselves worthy of this mark of your royal favour, and to merit your Majesty's continued consideration; and it is our ardent hope that your Majesty and your Royal Consort, with your illustrious family, may be long spared to enjoy the regards of an attached people, and to dignify the exalted position you occupy.

JAMES CHARLES CHATTERTON,
Provincial Grand Master, L. G. I. G., 33rd deg.
GEORGE CHATTERTON, *K. H. T.*,
Prov. Grand Secretary.

Reply to the Address of the Provincial Grand Lodge of Munster.

Cove of Cork, August 4, 1849.

Sir,—I have had the honour of laying before the Queen the loyal and dutiful address of the Provincial Grand Master, the Grand Officers and Brethren, of the Grand Lodge of Free and Accepted Masons of the Province of Munster, and I have the satisfaction to inform you, that her Majesty was pleased to receive this address in the most gracious manner.

I have the honour to be, Sir,
Your most obedient servant,
G. GREY.

To Colonel Chatterton, *K. H.*,
Prov. Grand Master, Castle Mahon, Cork.

We next present to our readers an ample report of the very graceful compliment paid to that distinguished and gallant soldier-Mason, Colonel J. C. Chatterton, who has won all hearts by his truly masonic demeanour, extracted from different local papers.

May 29.—A most interesting masonic ceremony took place at the masonic rooms: a numerous deputation, composed of the officers of all the lodges in the province, waited upon our gallant and highly distinguished townsman, Colonel J. C. Chatterton, *K. H.*, requesting he would accept the high office of Provincial Grand Master of Munster, vacant by the resignation of Sir A. A. Chatterton, Bart. Colonel Chatterton's acceptance of this important office has been hailed with the greatest satisfaction by all the masonic body, who are gratified at the prospect of

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having at their head a person in every way so qualified to advance the interests of Masonry, and who has attained the highest grade in the Craft.

The grand installation of the Provincial Grand Master, and banquet, will take place on St. John's day.

The reception of the deputation was marked with that dignity of manner, and perfect urbanity, which distinguishes the highly educated gentleman, and the gallant officer's address on the occasion breathed his high sense of the honour conferred, and his perfect knowledge of Masonry, convincing the brethren of the excellence of their choice.—*Cork Constitution.*

Masonic Installation of Colonel Chatterton, K.H., as Provincial Grand Master of Munster.—This imposing ceremonial took place on 26th June, at the lodge-rooms of the First Lodge of Ireland, in the presence of the largest body of Freemasons which has assembled for many years in this city. The Honourable Augustus Geo. Jocelyn, Captain in the Carabineers, Past Officer of the Grand Lodge of Scotland, and member of the Grand Master's Lodge of Ireland, 33d, or dernier degree, was commissioned by his Grace the Duke of Leinster, Grand Master of Ireland, to conduct the impressive rite. The Provincial Grand Lodge being opened in form, after the usual preliminaries were gone through, the gallant Colonel was conducted by Past Masters of the Senior Lodges Nos. 1 and 3, and being duly presented to Brother Jocelyn, the ancient charges were delivered, and Colonel Chatterton was then solemnly invested and installed in the chair of his exalted office. The brethren joined in saluting their Provincial Grand Master with the honours due to his rank, and at his call similar honours were heartily accorded to Brother Jocelyn, whose dignified discharge of his important functions elicited the admiration of all present on this occasion, memorable in the masonic annals of Munster. The Provincial Grand Lodge of Munster has held its sittings in this city for a century and a half with the greatest distinction, its presidency and other offices having been invariably filled by noblemen and gentlemen of high station and worth, as well as masonic attainments; and, in the selection of Colonel Chatterton as its head, the brethren of the Province have united the urbanity and kindly feeling of a distinguished fellow-citizen with consummate knowledge in the Craft. The honourable and important office of Deputy Prov. Grand Master was conferred upon Brother Robert Atkins, of Waterpark, *J. P.*

The banquet, in celebration of the above auspicious event, took place in the evening at the Imperial Hotel. At seven o'clock about one hundred and thirty brethren were ushered into the ball room, the Provincial Grand Organist, Brother Wm. Gillespie, playing the well known masonic march, and sat down to dinner. The manner in which the entertainment was provided elicited entire approbation, and reflects very great credit on Brother Cotton. The tables were beautifully ornamented and covered with plate, and every delicacy procurable served in abundance. Several distinguished foreigners, members of Lodges in Lisbon, Rome, Marseilles, attended; also many military brethren now in the garrison. The music was of the highest order, Bros. Gillespie, A. D. Roche, Wheeler, and M'Carthy, assisted by several amateurs, having largely contributed to the enjoyment of the evening. Among the toasts were the following:—"The Queen," "Queen Adelaide," "Prince Albert and the rest of the Royal Family," "Army and Navy," "The

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Grand Masters of England, Scotland, and Ireland," "The Grand Masters' Lodge," "Our visiting Brethren," "The Prov. Grand Master of North Munster," "The Commercial Lodge of Nottingham, No. 594," "The Masonic Female Asylum." Before twelve o'clock the brethren separated, highly delighted with the day's proceedings.—*Cork Constitution.*

Colonel Chatterton, *K. H.*, presided at the banquet; the appearance of the new Provincial Grand Master, was hailed with the greatest enthusiasm; and certainly we may say, "He looked every inch a Grand Master," literally covered with the jewels of the various degrees of Masonry he has attained, and wearing also the numerous decorations gained by his arduous and gallant military services: he was "the admired of all admiring." After greeting the brethren with the utmost cordiality and masonic feeling, he won all hearts; the manner he performed the arduous duties of chairman to such a large assemblage, delighted all. His addresses to each toast, were replete with classic imagery, depth of feeling, extensive knowledge of the Craft, and that ease and eloquence, to be expected only from the polished and educated gentleman, moving in the highest circles.

We find in the "Nottingham Mercury" the following, in reference to our gallant fellow-citizen, Colonel Chatterton. It is introduced in their account of the proceedings consequent on his installation in the office of Provincial Grand Master of Munster:—"Colonel Chatterton seems to be highly estimated in Nottingham, and most deservedly so; he spent a considerable time there with his distinguished regiment. We refer our readers to the 'Freemasons' Quarterly Review' for June, where an account of the departure of the Royal Irish Dragoon guards is noticed." —*Cork Examiner.*

The following address, transmitted to Colonel Chatterton from the Commercial Lodge in this town, was read at the installation of the gallant colonel, and elicited the most enthusiastic applauses:—

To Colonel J. C. Chatterton, K. H., Provincial Grand Master, of Munster.

Nottingham, June 16th, 1849.

Right Worshipful Sir and Brother,—We, the undersigned, Past Masters and Officers of the Commercial Lodge, Nottingham, No. 594, on the registry of the Grand Lodge of England, observing in our local papers an announcement, that the Freemasons of Munster have elected you to the high and important office of Provincial Grand Master, avail ourselves of the earliest opportunity to tender, on behalf of ourselves and the members of the lodge over which we preside, our sincere congratulations; and to express a fervent hope that the Grand Architect of the Universe, will long spare you to fill that high station, for which—as a man—a Mason—and a soldier you are so eminently calculated.

Whilst we congratulate you—Right Worshipful Sir, on your appointment to one of the highest offices in our Order, we also congratulate ourselves upon the great honour conferred upon our lodge, by being enabled to enrol amongst its members the Provincial Grand Master of Munster. We retain a lively recollection of all those kindnesses and true masonic feelings which you displayed toward us during your sojourn here; and we feel that everything which adds to your

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honour or increase your happiness, is, at all times, a special cause for our rejoicing.

Respectfully soliciting you to present our fraternal regards to the masonic brethren of your province, and wishing them and you a long association together, with all the enjoyments which you, as their chief, are well calculated to afford—

We beg to subscribe ourselves faithfully and fraternally yours,

Thomas Danks, P. M., P. P. G. S. W.	Pearson Peet, S. W.
Richard Allen, P. M., P. G. J. W.	John Comyn, W. M.
W. H. Malpas, J. W.	James Sollory, Sec.

Colonel Chatterton's Reply.

Castle Mahon, Cork, June 26, 1849.

Dear Sirs and Brethren,—The very flattering address you have so kindly forwarded to me, on behalf of (No 594), the Commercial Lodge of Nottingham, upon my appointment to the high and important office of Provincial Grand Master of Munster, into which I was this day installed,—breathes a continuance of those friendly and truly masonic feelings which you have ever evinced towards me during the time I had the good fortune of being in your locality; as such, I most cordially and sincerely reciprocate them, and, believe me, I shall never cease to take the most lively and peculiar interest in the prosperity and wellbeing of a lodge, where I have invariably received the most flattering attention, and amongst whose numbers your kindness has enrolled my name.

Pray be convinced, Dear Sirs and Brethren, that I am, with much truth, most faithfully and fraternally yours,

J. C. CHATTERTON, 33rd Reg.,
Prov. Grand Master, Munster.

To the Worshipful Brethren, Danks, Allen, &c.

Apart from Colonel Chatterton's character and conduct as a Mason, to which his brethren of the Craft bear ample testimony, we have much pleasure in stating, that as a soldier and a citizen he deserves well at the hands of all: and it will be a source of disappointment to us, if, ere long, his capabilities are not employed, and his long services rewarded, by an appointment to some high office in the profession in which he has always been an ornament.

Having now dwelt at some length on this important and interesting subject, we cannot conclude without congratulating the province of Munster upon the excellent judgment they have shown, in electing a Provincial Grand Master in every way so deserving, and under whose auspices we feel convinced, the Craft will soon recover from that temporary cessation of masonic energy, and anxiety for the well being of the Order, which we regret to learn, has lately been but too manifest in Munster.

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THE DEATH OF MOSES.*

The Midrash has the following parable :—

When Moses, the faithful servant of God, was to die, and his hour approached, the Lord gathered the angels around His throne. "It is now the time," He said, "to summon the soul of my servant before me: who will be my messenger?"

The eldest of the angels, Michael, Raphael, and Gabriel, together with all the others, who stood before the throne of Divine Glory, said, "He has been our instructor: O pray thee, let us not demand the soul of that man." But the apostate Sammael stepped forward, and said, "Here I am, my Lord, send me."

Clad with wrath and cruelty, he descended, the flaming sword in his hand, and glutted in anticipation of the pangs of the righteous. But, on approaching him, he beheld the countenance of Moses, "and his eye was not dim, nor his natural force abated." The great prophet was writing his last song, and the holiest name of God. His countenance shone with the calmness of innocence and the purity of heaven.

The fiend of man was startled. His sword sank, and he hurried away. "I cannot take the soul of that man," said he to Jehovah; "for I have found nothing wrong in him."

Then the Lord himself descended on earth to take the soul of his attached servant; and his faithful messengers, Michael, Raphael, and Gabriel, together with all the angels of heaven, descended with Him. They prepared the death-bed of Moses, and stood severally at the head and foot thereof; and a voice was heard saying, "Fear not, I myself will bury thee."

Thereupon Moses prepared for death, and sanctified himself, as one of the seraphs is sanctified; and the Lord called unto his soul, "My daughter, a hundred and twenty years I had appointed unto thee to dwell in the house of my servant. His end has come: go hence, and linger not."

And the soul of Moses said, "O Lord of the universe, I know that thou art the God of all spirits and of all flesh, and that in thy hand are the living and the dying. From thy hand I received the fiery law, and I saw thee in the midst of the flames, and walked the way of heaven. By the power of thine hand I stepped into the king's palace, took the crown from off his head, and wrought many wonders and signs in Egypt. By the strength of thine arm I led the people forth from the land of bondage, divided the sea, turned the bitter waters sweet, and revealed Thy laws to the children of man. My dwelling was under a throne of glory, and my tent under the pillar of fire. I spoke to Thee, face to face, as a friend speaketh to a friend. And now, my days are up, take me, I come unto Thee!"

The mercy of the Lord then embraced his servant, and, kissing him, took his soul. Thus Moses died by the mouth of God, who Himself buried him, "and no man knoweth of his sepulchre unto this day."

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* Jewish Chronicle.

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TALMUDIC ALLEGORY.*

SOLOMON IN OLD AGE.—Wealth, honour, and voluptuousness had dazzled and deluded Solomon, in his manly years, to that extent that he forgot the bride of his youth—Wisdom—and his heart was turned to folly and vice.

One morning, as he walked in the magnificent garden of his gorgeous palace, he heard the flowers, trees, and birds converse, for he understood their language, and he inclined his ear to listen.

"Behold!" said the lily, "here comes the king; he passes me proudly; and I, the meek one, am nobler than he."

And the palm-tree waved his branches, and said, "Here he comes, the oppressor of his country, whom the sycophantic court-poets compare to a palm-tree. Where are his branches and his fruits, by which he refreshes the people?"

He proceeded further, and heard the nightingale say to her mate, "As we love each other, Solomon does not love, and is not loved by any of his concubines."

And the turtle-dove said to her mate, "None of his thousand wives will mourn for him as I shall bewail you, my dearest."

Enraged and furious, the king quickened his step, and arrived at the nest of the stork, who bred the young ones, and caught them up by the wings, as he was teaching them to fly. "Thus," said the stork to his young, "King Solomon does not with his son Rehoboam, therefore his son will not prosper, and strangers will rule over that which he built."

The king then withdrew to his inmost chamber, sad and melancholy.

And when he thus sank in deep meditation, the bride of his youth—Wisdom—stepped invisibly before him, and touched his eye. He fell in a deep sleep and saw a dreadful vision of future days.

He saw his empire divided by the precipitate reply of his unwise son; he saw a stranger rule over the Ten Tribes which had been oppressed, and which had fallen away from him. He saw his houses decay, his orchards entombed by earthquakes, his city destroyed, his country devastated, and the temple of God in flames. He started from the heavy sleep.

And, behold! there stood the friend of his youth, her eyes big with tears, visibly before him, and said, "Thou sawest what will happen after you, and of all this thou hast been the cause. It is no more in thy power to alter the past; as thou canst not command the stream to turn back to its source, so also thou canst not order thy youth to be restored. Thy soul is faint, thy heart is exhausted, and I, the beloved of thy youth, the abandoned of thy manhood, cannot be thy comforter in old age."

She disappeared with a compassionate glance; and Solomon, who had wreathed his youth with roses, wrote, in his old age, a book on the vanity of all things on earth.

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*Jewish Chronicle

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ARE NOT AUTHORS GENERALLY FREEMASONS?

(*Continued from page* 152.)

Curious Contrast in Masonic Inference.

Look on this picture:—

The *Morning Advertiser* says—"Every door or passage is pregnant with instruction to the patron of beggars, as the beggar-marks show that a system of Freemasonry is followed, by which a beggar knows whether it will be worth his while to call. If a thousand towns are examined, the same marks will be found at every passage entrance."

Now on this:—

"A little girl, accompanied by her nurse, came out of the shop, where they had taken refuge during the rain; the former was skipping joyously along, and held in her hand a large bun, which she was beginning to nibble with great glee, when the boy's face caught her eye. For a moment she stood fixed with attention. What a Freemasonry there is among children! Her spirit fathomed instantly the boy's distress, and she left her nurse's grasp, and advancing a step nearer to the object of her pity, placed the tempting morsel in his hand. The great gulf between their several stations seemed erased, gratitude filled up the abyss, and the genius of love linked, by an unknown, yet adamantine chain, the heart of the mendicant to the destiny of the child of wealth! The attendant proceeded to guide the child's steps over the crossing, while the sweet face was ever and anon wistfully turned back, till they were out of sight."

[The poor crossing-sweeper ultimately saves the young girl from impending death by fire; but his devotion was confined to his own bosom, and he died unrewarded and unlamented. The extract is from "Eliza Cooke's Journal," by Calyptra.]

*The Citizen of Prague.** (Translated by Mary Howitt).—"'Charles the Fourth stood as Grand Master at the head of a powerful Order, which the East has handed down to us in sacred traditions. Its deep significance, and powerful influence on the well-being of mankind, are veiled in an impenetrable mystery, which alone permits the initiated to comprehend the rite, which to the profane remains an incomprehensible sign; and I am certain here of finding signs of his having in this place exercised the holy rite.'

"'Ah!' cried Magda, who, with her wide eyes had devoured all his words, 'thou wilt teach me to distinguish them also—I shall learn something really great and profound here!'

"'No, Magda,' returned Thurnau; 'every woman is excluded from participation in this holy Order. Without being guilty of perjury, no initiated brother could give thee a key to these mysteries.'

"'Ah!' cried Magda, 'there thy holy Order, as thou calledst it, has its weak side! How can you men dare to make laws which pretend to exclude as unentitled, beings formed by God, and equally endowed by Him?'

* Vol iii. p 59.

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"'Curb thy impetuosity," said Thurnau, somewhat severely; 'was it suitable, I could assign many reasons which justify this decision. One, however, will be evident enough to thee, and was, perhaps, the origin of this law. In that early age there existed but a very circumscribed spiritual connexion with woman; the barbarism of the age confined her in a very narrow sphere, where, being deprived of her natural rights, she appeared an inferior creature, and alone connected with man in a less noble sense.'

"Thurnau had silenced Magda by this reply, but to withdraw her enquiring spirit from the contemplation of this new object, he as little desired as he had been able to effect it."

The *Examiner* of Oct. 16, 1847, observes, in a critique on Macready's performance of Henry the Eighth, "that if the red stockings carry any Freemasonry in them, we conceive it to be simply that."

Blackwood's Magazine, July, 1846.—*Marlborough Dispatches, p.* 31, *note* 32.—"Meanwhile Marshal Baufflers, hearing a battle was imminent, arrived in the camp as a volunteer, to serve under Villars, his junior in military service, a noble example of disinterested patriotism, which, not less than the justly popular character of that distinguished general, raised the enthusiasm of the French soldiers to the very highest pitch.*"

Blackwood, January, 1847.—"As Mildred turned, she caught the eye of Alfred Wenston. They met this time as old acquaintances; and that glance of intellectual Freemasonry which was interchanged between them, tended not a little to increase their feeling of intimacy."†

Hesiod and Homer.—"Museus, the disciple of Orpheus, did not seek to pervert the simplicity of worship inculcated in the following fragment of his master:—'*God is great, he is good, he is eternal, he is one; let us pay adoration to him.*' Herodotus tells us that in his day idolatry was a new thing. According to him Hesiod is the first who took upon him to give the gods a name; and Homer was the first who ventured to embody them. It is, therefore, the imaginations of these two poets that must be charged with the perversion of the natural religion—a perversion, however, which the vivid fancy of the Greeks eagerly welcomed, and carried to the highest pitch. The rulers were not slow to turn this disposition to the best account; and, before long, the magistrates of all the countries were united, by means of initiation, in the bonds of one vast Freemasonry; which explains, in some degree, the absence of religious intolerance, and accounts for the severity that was displayed towards impiety."‡

The Picaroon; or, the Merchant Smuggler.||—"True, Mat was a sad dog, but however just the unsavoury odour of his name among the lands folk, the Freemasonry of the ocean had made the Quaker and the pilot friends to a certain negative extent."

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* "A similar instance occurred in the English service, when Sir Henry, now Lord Hardinge, and Governor-General of India, served as second in command to Sir Hugh Gough, his senior in military rank, but subordinate in station, at the glorious battles of Ferozepore and Sobraon with the Sikhs. How identical is the noble and heroic spirit in all ages and countries!—It forms a Freemasonry throughout the world."

† Mildred, a tale. p. 23.

‡ From an article "Mythology Explained by History." Monthly Prize Essays, vol i. No. 1, p. 101. Madden, July, 1846.

|| Vol. i p. 7. Saunders and Otley, 1845.

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Gil Pirez and the Bruxa *—"In those good old days, watches, steam engines, political economy, and most other of the wicked inventions of the Freemasons, were unknown."

Bentley's Magazine, Dec. 1847, p. 600—"The Elkanee, hereditary chief of the Elcants, was an old man of very *distingué* appearance, and seemed born to command. He asked us many questions about England, and expressed a great desire for an English wife. Above all things, however, his greatest ambition was to become a Freemason, and he begged of us to make him one, if it were possible, as, according to his idea, all Europeans were Freemasons, and that was the reason of their being so superior to Asiatics in science and the art of war."†

Metropolitan Magazine Jan. 1846, p. 283.—"I belong to the hungry and barren lands you so bitterly denounced in the 'Tour to the Hebrides,' but authors ought to meet with the brotherly love of Freemasons, no matter what their origin."‡

Query—If the author of these dialogues be not a Mason, how comes this pointed allusion?

Harold, vol. i. p. 64. *Sir E. B. Lytton. London Bridge.*—"'Ay,' said Edward, (the king), 'it is said to have been built by the Romans; and one of the old Lombard Freemasons employed on my new palace of Westminster, giveth that, and some others in my domain, the name of the Juillet Tower.'"

THE MASONIC VOLUNTEER'S COAT.

"ONCE upon a time," when the naughty man Bony Party, the old bogy of nurses and children, amused himself by threatening old England with an invasion, it pleased "the lieges" of the metropolis to embody as volunteers—and all London marched about like a bee-hive *en masse.* Among this national army of enthusiasts was a brother, of whom it has been often our honourable duty to speak, and not merely among them, but often foremost was he at muster and at drill; proverbial for the correctness of his discipline, as for his soldier-like appearance, of which he during a long and useful life, gave happy recollection, in the upright carriage and firm step which tended to impose upon those whose senior he was by a good score of years. One unlucky day, however, (and who has not their unlucky days), he, while examining the works of a Geneva watch, which Mr. Bony's orders in Council had made somewhat scarce, forgot the very moment, which in warlike phrase is termed, "*military time.*" At this very instant, in popped some comrades and jeered him on his tardiness. "Time," cries the volunteer comrade. "Time" cried he of the three balls—call again to-morrow, to his customer was all he deigned to utter—off went his coat, on went his military jacket—and off he marched with a true martial carriage.

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* A Legend of Portugal, by Wm. H. Knighton. New Monthly, Sept, 1840, p. 91.
† Visit to a Shiraz, by the Hon. Charles Stuart Sa'ville.
‡ Dialogues of the Statues. Sir Walter Scott and Johnson.

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As now, so then, people lived by their wits,—people poach in London as well as in the country, a *hare* and a *coat* are equally enticing when the fit is on. It so chanced, that *quite by accident*, for our brother of the two to one, certainly never intended it, having left his coat unmilitary upon the counter; the said garment attracted the notice of a passing stranger, whose vocation strongly exciting him to liberate the said coat from its apparent neglect, and place under proper care, so hastily snatching it from the counter, walked to one of the certain little comfortable snug boxes, *not Opera*, but what formed part of the very premises, and in the tone of mercy, not unfrequently assumed, solicited a guinea thereon. The coat was examined by the foreman, the texture and fabric scanned with all possible scrutinity, the more needful from the master's absence, its merits disavowed, and its demerits enlarged upon, until after a suitable bargain, fifteen shillings were counted and advanced upon the masonic volunteers coat.

The drill over, the heroes of the day dispersed to enjoy, after the fatigues of military duties, the happiness of that home they might be called upon to protect. Our kind friend, for kind he ever was, whistled himself into the shop to the tune of the "Downfall of Paris." Folded up his scarlet jacket in apple-pie order, and placed it, "odds bobs," by the side of the very coat he had but a few hours before donned, and which was just waiting to be hoisted into the upper chamber, properly ticketed, to wait for redemption. We have told enough, he knew his own coat although his man did not, and laughed outright at the misnomer of the balls, it being clear to him, that *one* could occasionally beat *two*—a fact.

FIDUS.

COLLECTANEA.

THE IMMENSITY OF THE UNIVERSE.—The space in which the systems composing the universe move is illimitable. Were we to attempt to assign its limits, what could we imagine to be beyond? The number of worlds is infinitely great; it is inexpressible, indeed, by numbers. A ray of light traverses 180,000 miles in a second of time. A year comprises millions of seconds, and yet there are fixed stars so immeasurably distant, that their light would require billions of years to reach our eyes. We are acquainted with animals possessing teeth, and organs of motion and digestion, which are wholly invisible to the naked eye. Other animals exist, which, if measurable, would be found many thousands of times smaller, which, nevertheless, possess the same apparatus. These creatures, in the same manner as the larger animals, take nourishment, and are propagated by means of ova, which must, consequently, be again many hundreds of times smaller than their own bodies. It is only because our organs of vision are imperfect, that we do not perceive creatures a million times smaller than these.—*Liebig's Letters on Chemistry (Second Series).*

QUITE THE GENTLEMAN.—The phrase is altogether unknown but in that class of society which holds a midway station between the middle and the low. There "quite the gentleman" is a pet phrase, because there is existing always a disagreeable supposition of the scarcity of the gentlemanly article. "Quite the gentleman," then, among persons

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using the phrase, is applied to some person of the male sex, with the manners of an ape sweetly engrafted on those of a sixth-rate dancing master—a grin—a perpetual bending of the back, and a constant caricature of politeness, makes "quite the gentleman;" and if the individual be tall and thin, oh! dear, what a love he is, then, and quite the gentleman. Let our fair readers hold in abomination the ridiculous phrase, and recollect that to define gentility is about as easy a process to those who generally affect to do so as it would be to them to square the circle. True gentlemanly bearing consists neither in grinning, in bowing, nor in cringing, nor in paying vapid compliments without point: and whenever we hear of any one who is, previous to our introduction to him, described by some fussy old lady as quite the gentleman, we always expect to see some one who is quite the puppy, and quite the fool. We have never yet been disappointed.

Education.—The word education means to draw forth the faculties, and the real educator will be the rain and sunshine, the light and the warmth, to a little child's mind. A rose-tree would not grow, nor would the bud open, unless they were watered by the rain and cheered by the sunshine; neither would the mind of a little child come into blossom without something to draw it forth. That something is education. Have you not sometimes seen a little worm eating the rose-bud away, and thus destroying it before it had time to blossom? Just as that worm would destroy the bud, so does sin destroy the human soul. Did you ever see a rose-bush that had been neglected by the gardener, with its rude and crooked shoots entangled and massed with weeds, and choked by briars, nettles, and thorns? Such is the state of a little child without education; its mind is choked with evil, and the soul, the germ of future existence, is cramped in its noble energies and its high desires, and cannot spring into the light and goodness. But education, like a gardener, comes and prunes the little tree, cuts off the straggling branches, digs about its roots, destroys the noxious weeds, trains the young plant into elegance of form, sustains and comforts it, and then it blossoms more beautifully, and bears more plentifully, than ever.—*Eliza Cook's Journal.*

Each Man has His Special Talent.—There is no power of expansion in men. Our friends early appear to us as representatives of certain ideas, which they never pass or exceed. They stand on the brink of the ocean of thought and power, but they never take the single step that would bring them there. A man is like a bit of Labrador spar, which has no lustre as you turn it in your hand, until you come to a particular angle; then it shows deep and beautiful colours. There is no adaptation or universal applicability in men, but each has his special talent; and the mastery of successful men consists in adroitly keeping themselues where and when that turn shall be oftenest practised.—*R. W. Emerson.*

The Bee.—That within so small a body should be contained apparatus for converting the "virtuous sweets" which it collects into one kind of nourishment for itself, another for the common brood, a third for the royal, glue for its carpentry, wax for its cells, poiton for its enemies, honey for its master, with a proboscis almost as long as the body itself, microscopic in its several parts, telescopic in its mode of action, with a sting so infinitely sharp that, were it magnified by the same glass which makes a needle's point seem a quarter of an inch, it

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would yet itself be invisible, and this, too, a hollow tube—that all these varied operations and contrivances should be enclosed within half an inch of length, and two grains of matter, while in the same "small room" the "large heart" of at least thirty distinct insects is contained —is surely enough to crush all thoughts of atheism and materialism.— *Quarterly Review*, 1849.

"WOMAN—the morning star of our youth, the day star of our manhood, the evening star of our age."

ANTIPATHIES OF REMARKABLE CHARACTERS.—Almost every person who has lived in history has had some particular antipathy. Julius Cæsar couldn't eat a periwinkle, and Alexander always fainted at the sight of a black-beetle. Chaucer would be unwell for days if he heard the crying of "mackerel!" and Spencer never saw a leg of mutton without shivering all over. Boadicea hated red whiskers; it nearly cost Caractacus his life because he came into her presence one day with a tremenduous pair on. The smell of pickles always sent Cardinal Wolsey into hysterical fits. He called upon Henry the Eigth once while the monarch was lunching off some cold meat, and Wolsey fell under the table as soon as he smelt there was pickled cabbage in the room. Henry, thinking the Cardinal was intoxicated, had him locked up in the Tower immediately. Cleopatra couldn't look at a person with freckles; Antony had all his soldiers who were at all freckled painted black to please her. Napoleon took a violent hatred against any one who didn't take snuff; it is said the cause of his separation from Josephine was because she would never take a pinch from him. Alfred the Great, it is well known, could not, at any time, bear the taste of suet dumplings. Artaxerxes had such an intense horror of fleas, that he would not go to bed without a suit of armour, made like a night-gown, to fit close to his skin. He would lose his reason for days when bitten by one. There was a reward of ten talents, during his reign, for the apprehension of every flea, dead or alive; and merchants would come far and near to claim the reward. Elizabeth had the strongest antipathy to a sheriff's officer; she would run away as fast as she could directly she saw one, and continue running for miles, until her guards, who knew her weakness, stopped her. Old Parr would turn pale if he touched a piece of soap; this is the reason he never shaved. Cicero had such an antipathy to the Wednesday, that he used to remain in bed all that day; and Anna Bolena could not hear the word "potato" pronounced without turning violently red, and feeling low-spirited for weeks afterwards. Charles the Second never could go through Temple-bar. It used to take the whole strength of Villiers, with Rochester and Nell Gwynn, to push him through it. Cromwell never could pass a tripe-shop without bursting immediately into tears.—*Cruikshank's Comic Almanac.*

"How small a number are there of the comparatively few favoured by capricious fortune, who do not, with an obstinate ingratitude for the benefits bestowed upon them, throw life's best and dearest treasures in a vain and often fruitless chase after blessings often existing in imagination! Even when tangible and attained, they serve only to show their inefficiency for happiness; and, as if in revenge for this, we often observe but small possessors of the world's best treasures enjoying a content and happiness beyond all price, vainly grasped at by fortunes more brilliant favourites.

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Woman.—"From the piety, gentleness, and forbearance of women, spring most of the Christian virtues that adorn society; and from the tenderness and compassion stamped on their hearts, arise the greatest number of those benevolent deeds that form the chief blessings of life. From these divine virtues spring the tender nurse in sickness; the "ministering angel" in affliction; the friend of the suffering poor; the protrectress of the helpless orphan. Oh! let the human heart expand with gratitude to the Supreme Giver of all good, that such balms to earthly sorrows are given, in the endearing ties of wife, mother, sister, and daughter; and let each of these important relatives receive and use the gift of a tender and compassionate heart, as a precious deposit for the benefit of her fellow-creatures. Her feelings were given her as incentives to her various duties, and they must no more be wasted on useless objects than her fortune, her time, or her talents.

The true Stimulus.—"Narrow circumstances are the most powerful stimulants to mental expansion; and the early frowns of fortune the best security for her final smiles."

"It is no part of wisdom to neglect doing anything because the best thing cannot be accomplished."

Every one is a very good lesson to himself, provided he be capable of looking narrowly into himself.—*Pliny.*

The wise and active conquer difficulties by daring to attempt them; sloth and folly shiver and shrink at sight of toil and hazard, and make the impossibility they fear.—*Rowe.*

Love and Instruction.—Children need *love* more than instruction, and use and example alone can give it them.—*Richter.*

CHIT CHAT.

The Prince of Wales Earl of Dublin.—"The government journal states that it is the intention of the Queen to create the Prince of Wales Earl of Dublin, as a testimony and a record of the heartfelt satisfaction which her Majesty has derived from the loyal feelings and kindness with which she has been received by the inhabitants of the metropolis, and in order to establish a connection between his Royal Highness and her Majesty's Irish subjects."

New Masonic Magistrate.—The Town Council and leading inhabitants of Kidderminster have unanimously memorialized the Lord Chancellor, recommending Bro. Dr. Roden, the present Mayor, to be added to the Commission of the Peace for that borough. We are pleased to learn that his lordship immediately complied with the prayer of the memorial, doing Bro. Roden the additional honour of placing his name at the head of the commission.

Bro. Roden has for some years been an indefatigable supporter of the Craft in Worcestershire; and, up to the present month, held the office of Deputy Grand Master of that province. We learn with regret, however, that, from some cause or other, he has just resigned his trust into the hands of the Grand Registrar. It remains for the future to

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discover who will be his successor, but we may express a passing hope, for the sake of Masonry in that province, that upon whomsoever the mantle may fall, he may be as highly esteemed by the masonic body of the province, as it appears, from the above compliment, the late Deputy is by his fellow-townsmen.

THE BRITISH BANK.—"The new attempt further to extend the Scottish system of banking will be made in a few days by the British Bank, which occupies the premises lately in the possession of Messrs. Reid, Irving, and Co. There are so many points to which the managers may usefully direct their attention, that it is needless for us to particularize them. In the Scotch banks having more than 30,000,000*l.* of deposits, the larger portion consists of sums between 10*l.* and 200*l.*, whereas one or two of the leading joint stock banks in London do not invite accounts with balances within those limits, while savings' banks afford no facilities for daily drawing. In Scotland the interest upon deposit accounts is reckoned from day to day, and the British Bank follows out this rule, and will allow 1 per cent. on balances under 200*l.*, and 2 per cent. above that amount, this to be the maximum rate on all drawing accounts. On deposit accounts 3 per cent. will be allowed, and 5 per cent. is to be charged on cash credits, with 1 per cent. commission. On the whole, the plan laid down has excited much interest in the city."

[The principles on which the British Bank are based, are too important to be passed over by an intelligent public; we cordially wish success to an undertaking that promises so greatly for public welfare.—ED.]

DERWENTWATER.—"The branches of the Radclyffes, of Derwentwater memory, amongst whom is Mr. Collins's family, of Highbury near this town, intend to lay before the House of Lords their claim to the family's ancient Earldom of Sussex and Barony of Fitzwalter. Should the claimant's title to the older peerage be established, it is presumed he will then proceed to seek for a reversal of the attainder of the chivalrous but ill-fated Charles James, last earl. Although the larger portion of the Derwentwater estates is inalienably granted to that noble institution, Greenwich Hospital, there are yet some relics of their Scottish possessions that the crown has the power of restoring along with this title."

THE LATE MR. DENISON, *M. P.*—The late Mr. Denison, *M. P.* for West Surrey, and senior partner in the banking firm of Denison, Heywood, and Kennard, has died worth more than two millions of money, the principal part of which is settled on Bro. Lord Albert Conyngham and his heirs. The Yorkshire estates of this wealthy man are valued at more than 500,000*l.*, those in Surrey at 100,000*l.*, the remainder of the property is in the funds and other securities. We are glad to hear that the Marquis of Conyngham has not been forgotten, his deceased relative having left him a handsome legacy. The whole property is valued at 2,300,000*l.*, a sufficient sum to support any title, and a sum which we hope may always be in as safe hands as the present fortunate possessor has proved himself to be, or a shrewd man, like the late Mr. Denison, would never have placed him in his present position.

DR. WOLFE AND THE CITIZENS OF ROME.—The Rev. Dr. Wolfe has addressed the following to the citizens of Rome:—"Romans,—Many happy days were passed by me within your walls, when I was, in the

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years 1816 to 1818, first pupil in the Collegio Romana, where I had the honour of studying together with Counts Ferretti, Mamiani, Menochio, and Tosi, and studied ecclesiastical history under Don Piedro (now Cardinal) Ostini, who, as you are aware, knew skilfully to shift from the party of Napoleon to that Pius 7th—after the latter was restored to his papal chair in the Vatican. I then was transferred to the College of the Propaganda, by the excellent Cardinal Litta, but having argued openly not only against the infallibity of the Pope, but also against the right of the Church to burn Heretics, I was banished from your interesting city in the year 1818, on the 15th of April. Romans! many things have passed in the world: the 'Overturning, overturning, overturning,' in Ezekiel, the 21st chapter, and the 27th verse, has commenced and will continue until *He* shall come, whose right it is and when he shall set up that form of government upon earth to which all nations shall willingly submit and rejoice. Until that time neither Louis Napoleon in France, nor the Constituent Assembly in Italy, shall better the condition of the world; but while I am convinced of this grand truth, as to all attempts to reform the state of the world *without Christ*, I cannot for that very reason call on *you*, Roman citizens, to begin at once breaking asunder, not the temporal, but the spiritual yoke of the Pope, who, to the disappointment of all his admirers, has acted less in the spirit of a Vicegerent of Christ upon earth, and more in the spirit of the Anti-Christ, than the Popes in the middle ages. Our blessed Redeemer, the Lord Jesus Christ, was led to the cross. Peter, whose successor the Roman Pontiff affects to be, drew the sword and struck a servant of the High Priest, and smote off his ear; and though the sword was here drawn to save the life of the Lord from Heaven himself, the Lord said to him, 'Put up again thy sword into its place.' —But what did Pius the 9th? He leaves his children at Rome like a coward, escapes to Gaeta, and from thence he exhorts his children in France to unsheath the sword against his children in Rome; not for the purpose of saving either Christ or his Church, but for retaking a *paltry* temporal dominion, which his predecessors in dark ages have grasped, and which he blasphemously calls the patrimony of Peter; and after General Oudinot regained it for him, he sends his congratulations. Romans! therefore proclaim loudly that you are now convinced that *Popery* is, and has ever been, *a lie;* that it can never be reformed, but must be destroyed, and pronounce before the whole world, that you are Bible Christians!—Joseph Wolfe."

Bro. Thos. Brutton.—This most worthy and excellent Mason has retired from the governorship of the county gaol of Stafford. He carries with him into his retirement, the cordial esteem of the magistracy, the gratitude of the poor, the friendship of his extensive circle, and the respect of all classes. As a Mason his example may be quoted as the most honourable to imitate.

Deadly Results from the Respiration and Inoculation of Putrid Animal Matter.—I trust that sufficient has now been said to prove in the clearest manner that exhalations from the dead are injurious to health, and capable of generating malignant disease, which may, and often does, terminate rapidly in death. This proof I have endeavoured to deduce from a chain of reasoning—from a series of facts—as strong and as conclusive as any that can be brought forward to support propositions which have received the universal consent of mankind.

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I have shown you, in the first place, that the innoculation of putrid animal matter, during dissection for example, often gives rise to a putrid disease which terminates in death. I next proved that bodies, *before* they are interred, may either communicate to the living specific diseases, such as the plague, typhus fever, &c., or cause serious derangement to the health from the ordinary products of decomposition. I then traced the same fatal agency to the dead body *after* interment, showing that sudden death or grievous maladies have been produced by the poisonous emanations from vaults or open graves; and arriving at what ought to be a last resting-place for the dead—the grave-yard, I demonstrated to you that the emanations from such places are injurious in the highest degree, and that more especially where ignorance, cupidity, or insolent immorality have insulted the remains of the dead, the punishment has in some cases been instant and unmistakable, I proved, beyond the possibility of cavil, that with limited spaces of burial in the midst of an ever-increasing population, such necessity must not only exist, but become more urgent every day. The abominations connected with intra-mural sepulture must continue, they must assume a more dangerous and more disgusting character every day, because with a rapidly increasing population we have no means of extending the narrow limits assigned to its defunct integers.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-Yards.*

Poisoning of the Living by Exhalations from the Dead.—In the latter part of the year 1841, and beginning of 1842, fever raged violently amongst the European troops quartered at Port Royal, Fort Augusta, up Park Camp, and Stony Hill, situated on the southern side of the island of Jamaica. Stony Hill, situated nine miles from the town of Kingston, up the mountain, had, up to the period of the breaking out of the fever, been considered particularly healthy. The military labourers (natives) could not be induced to make graves in the burial-place; the stench was so overpowering, that they affirmed they would drop dead themselves. They made, however, merely shallow graves, close to the public road, under the drunken excitement of brandy and rum. The lady who furnished me with this account states, that she has seen, during the rainy season, (when this mortality occurred), the earth crack under the influence of the sun's heat, and a smoke issue therefrom, thicker than a London fog. During such periods it was impossible to pass the church-yard in consequence of the intolerable stench; indeed, many persons would go miles out of their way in order to avoid it. There was a forge in the immediate vicinity of this burial-ground, and it was well known that every person who worked, or was in any way employed therein (at that time) were seized with fever, and the majority died! So fatal were the consequences of this proximity of the grave-yard that the forge was shut up.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-Yards.*

Married.—August 9, at Abergavenny, by the Rev. — Fielding, Bro. James Davies, Esq., of Eastbatch Court, to Mary Hanbury, daughter of F. H. Williams, Esq., of Coldbrook Park. The town was the scene of happiness, gaiety and festivity. The preparations were on the grandest scale. The nobility and gentry, to the amount of one hundred and fifty dined, as did a number of tenantry. There was a ball in the evening, and the church bells rang merrily throughout the day.

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POETRY.

AN ADDRESS,

For the Fourteenth Anniversary Festival, in aid of the Asylum for Aged Freemasons, held on the 20th June, 1849, in Freemasons' Hall.

On Jordan's banks the Hosts of Israel wait
The passing of their Monarch, gratulate
At the conclusion of domestic strife.
Triumphant Joab, faithful to the death,
Defender and Adviser of his King,
Has " brought the hearts of Israel once again
Into the paths of faith and loyalty."
The assembled People rend the air with joy,
While the sad Monarch mourns his faithless Son.

The sacred River past, upon the shore
Stands the blest Shepherd Monarch, Heaven approved.
And hand-to-hand with his, a grey old man,
The faithful Barzillai, he whose stores
In the sad hour of David's hasty flight,
Had all been opened to the injured King.
Then spoke the Monarch to the aged Sage,
" Come thou with me to Salem's peaceful towers!
There, in its Sacred Courts with me reside;
To me thy presence and thy counsel give,
That I may honour thee with thankful joy,
Till life's remaining hours shall pass away?"

With grateful eyes the old man views his King,
And venerably thoughtful straight replies,
" How many days have I to spare to life,
That I should visit Salem with my King?
This day thy servant's years attain fourscore,
The well-toned harmony of singing men
And singing women, are to me as nought,
Nor can thy servant taste the food he eats.
Some distance farther wend I with my King,
And then return to where the honoured bones
Of my fond mother and my father lie;
I have lived near them, let me near them die."

Let such as old Barzillai think as he:—
If virtue make them favourites of a King,
If fate have given them wealth and length of days,
If birth have brought them riches, ease of life,
If chance that found them poor have made them rich,
Let them remember
POOR AND AGED MEN!
The way-worn pilgims of a weary world,
With Abraham's sorrow but without his hope.

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Oh, think of those whose earlier youth has pass'd
A round of social and domestic joy,
Who freely gave and never thought to ask;
Who feel the senile hour without its meed
Of "honour, love, obedience, troops of friends,
And all that should accompany old age,"
Pity, protect, and succour, such as these;
Place o'er the silver'd head the kindly roof,
And feel while blessing those whose aid ye are,
How doubly bless'd a joy it is to give.

EDWARD BREWSTER,
P. M. Lodge of Concord.

LINES ON FREEMASONRY.

WHEN evening dim is ushered in,
And the night-wind softly blows;
When the Lunar Queen, in beauty's mien,
Her light to the wide world shows,—
Like a widowed bride, in her youthful pride,
Who muses in silence alone,
Her night watch keeps, while the weary sleeps
At the foot of her star-lit throne.

O! bewitching hour, of enchanting power,
The inciter of friendship and love!
When the goddess Truth, to age and youth,
Descends from her realms above,
'Tis then we meet, in love to greet,
And the joys of fraternity share,
In order sublime, at a Mason's shrine,—
At the hierophant, compass, and square.

Our bosoms confide, and their secrets hide
From all anti-Masons and foes;
For on His sacred laws we've founded our cause,
As Freemasonry's potency shows.
Our heaven-born Order will know not disorder,
While love warms the heart of each other:
If ills e'er betide, we find by our side
A Mason, a friend, and a brother.

W. T. HARDING,
Nelson of the Nile Lodge, 330.

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TO THE EDITOR.

Sunderland, July 25, 6846.

Sir,—Allow me in answer to Mr. W. S., Cambridge, April 20, page 167, to state that in my letter of the 22d January, page 31, I took the coins at present in circulation as they are, and adopted the decimal table to the whole of them, not because I considered they were all necessary, but because they are all in circulation, and because it was my object to prove that accounts could be kept decimally by those coins much easier than they are kept by our present method, and that the government would not be under the necessity of calling any of them in except the fourpenny piece. As many of the silver coins now in circulation want calling in, they being worn quite plain on one side, at least I would not wish to see them ruined under their present names, on the contrary, I would like to see a two-shilling piece, call it by any name you choose, a 50 cent. a 25 cent. and 10 cent. piece in silver, a cent. and half-cent. in copper, and the old silver coins gradually superseded by the new. I remember since we had two-shilling pieces in circulation, they were called two-shilling pieces, and every one knew that ten of them were worth a sovereign. I do not know but that a two-shilling piece is just as good a name for it, as a guilder, a florin, a Albert, or a Victoria. But as for our *good old well-known*, and *universally respected* representative of Britain's Queen, the sovereign, I would rather, much rather, put up with all the inconvenience of our present coins, inconvenient as it is universally admitted to be, than I would be any party to cutting it into two. No half sovereigns for me so long as I can get a whole one. We have a whole Queen, every inch of her, and let us stick as fast by our whole sovereigns as we do by her.

Will Mr. W. S. try his own question by his own proposition and by mine, and candidly say which is the easiest, always bearing in mind that it is my wish to keep down expense as much as possible, and wear the old coins as long as they will wear?

Multiply £13 19*s*. 7½*d*. by 235½.

13·982·5
235½

69·912·5
419·475
2796·50
6·991·2·5

3292·878·7·5

£3292 17 $6\frac{3}{4}\frac{75}{100}$.

I am, Sir, yours obediently,

Forward.

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FREEMASONRY AND THE SPANISH INQUISITION.

In the year 1827, there appeared a second edition of a work which has now become very rare and scarce, it was a translation of the History of the Inquisition of Spain, by its former secretary, D. Juan Antonio Llorente, Chancellor of the University of Toletto, and a man of undoubted veracity. The work being frequently quoted as authority upon matters of the Inquisition, we think it will interest our readers, and it may at some future time become useful if we transcribe the forty-first chapter, which touches upon Freemasonry.

THE TRIAL OF M. TOURNON, BY THE INQUISITION.*

Jansenism, and Freemasonry particularly, occupied the Inquisition under Ferdinand VI. The Jesuits called those persons Jansenists who did not adopt the opinions of Molina on grace and free-will, their adversaries designated them as Pelagians. These parties reciprocally accused each other of favouring heresy. But the faction of the Jesuits prevailed during the reign of Philip V. and his successor, because their confessors were of that order.

Freemasonry was an object entirely new to the Inquisition, Clement XII. had expelled on the 28th April, 1738, the bull in *enunenti*, in which he excommunicates the Freemasons'. In 1740 Philip issued a royal ordinance against them, and many were arrested and sent to the galleys. The Inquisitors took advantage of the example, and treated the members of a lodge, discovered at Madrid, with great severity. The punishment of death was decreed against Freemasons in 1793, by the Cardinal Vicar of Rome, in the name of the High Priest of the God of Peace and Mercy! Benedict XIV. renewed the bull of Clement, 1751. Fray Joseph Torrubia, examiner of books for the holy office, denounced the existence of Freemasons, and Ferdinand published an ordinance against them in the same year, in which it was said that all who did not conform to the regulations contained in it, would be punished as state criminals guilty of high treason. Charles III., then King of Naples, prohibited the masonic assemblies on the same day. The following pages contain the notice of a trial of this nature, which took place at Madrid in 1757.

M. Tournon, a Frenchman, had been invited into Spain, and pensioned by the government, in order to establish a manufactory of brass or copper buckles, and to instruct Spanish workmen. On the 30th of April, 1757, he was denounced to the holy office as suspected of heresy, by one of his pupils, who acted in obedience to the commands of his confessor.

The charges were, first, that M. Tournon had asked his pupils to become Freemasons, promising that a Grand Orient of Paris should send a commission to receive them into the Order if they should submit to the trials he should propose to ascertain their courage and firmness, and their titles of reception should be expedited from Paris. Second, that some of these young workmen appeared inclined to comply if M. Tournon would inform them of the object of the institution. That in order to satisfy them, he told them several extraordinary things, and showed them a sort of picture, on which were figured instruments of

* Extracted from Llorente's History of the Inquisition of Spain, p. 525 *et seq.* By D. Juan Antonio Llorente. Whittaker, 1826.

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architecture and astronomy. They thought that these representations related to sorcery, and they were confirmed in the idea, on hearing the imprecations, which according to M. Tournon, were to accompany the oath of secrecy.

It appeared from the depositions of three witnesses, that M. Tournon was a Freemason; he was arrested, and imprisoned on the 20th of May. The following conversation which took place in the first audience of monition, may be interesting to some readers. After asking his name, birth-place, and his reasons for coming to Spain, and making him swear to speak the truth, the Inquisitor proceeded:—

Do you know, or suppose why you have been arrested by the holy office?—I suppose it is for having said I was a Freemason.

Why do you suppose so?—Because I have informed my pupils that I was of that Order, and I fear that they have denounced me, for I have perceived lately that they speak to me with an air of mystery, and their questions lead me to believe that they think me an heretic.

Did you tell them the truth?—Yes.

You are then a Freemason?—Yes.

How long have you been so?—For twenty years.

Have you attended the assemblies of Freemasons?—Yes, at Paris.

Have you attended them in Spain?—No. I do not know if there are any lodges in Spain.

If there were, should you attend them?—Yes.

Are you a Christian; a Roman Catholic?—Yes. I was baptised in the parish of St. Paul at Paris.

How, as a Christian, can you dare to attend masonic assemblies, when you know, or ought to know, that they are contrary to religion?—I did not know that, I am ignorant of it at present; but I never saw or heard anything there which was contrary to religion.

How can you say that, when you know that Freemasons profess indifference in matters of religion, which is contrary to the article of faith, which teaches us that no man can be saved who does not profess the Catholic, Apostolic, and Roman religion?—The Freemasons do not profess that indifference; but it is indifferent if the person received into the Order be a Catholic or not.

Then the Freemasons are an anti-religious body?—That cannot be, for the object of the institution is not to combat or deny the necessity or utility of any religion; but for the exercise of charity towards the unfortunate of any sect, particularly if he be a member of the society.

One proof that indifference is the religious character of Freemasons is, that they do not acknowledge the Holy Trinity, since they only confess one God, whom they call the Great Architect of the Universe, which agrees with the doctrine of the heretical philosophers, who say that there is no true religion but natural religion, in which the existence of God the Creator only is allowed, and the rest considered as a human invention. And as M. Tournon has professed himself to be of the Catholic religion, he is required by the respect he owes to our Saviour Jesus Christ, true God and Man, and for his blessed mother the Virgin Mary our Lady, to declare the truth according to his oath, because in that case he will acquit his conscience, and it will be allowable to treat him with that mercy and compassion which the holy office always shows towards sinners who confess; and if, on the contrary, he conceals anything, he will be punished with all the severity of justice, according to the holy

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canons and laws of the kingdom.—The mystery of the Holy Trinity is neither maintained nor combatted in the masonic lodges, neither is the religious system of the natural philosophers approved or rejected; God is designated as the Great Architect of the Universe, according to the allegories of the Freemasons, which relate to architecture. In order to fulfil my promise of speaking truth I must repeat, that in the masonic lodges nothing takes place which concerns any religious system, and that the subjects treated of are foreign to religion under the allegories of architectural works.

Do you believe as a Catholic that it is a sign of superstition to mingle holy and religious things with profane things?—I am not sufficiently acquainted with the particular things which are prohibited as contrary to the purity of the Christian religion; but I have believed till now, that those who confound the one with the other, either by mistake or a vain belief, are guilty of the sin of superstition.

Is it true that in the ceremonies which accompany the reception of a Mason, the crucified image of our Saviour, the corpse of a man, and a skull, and other objects of a profane nature are made use of?—The general statutes of Freemasonry do not ordain these things; if they are made use of it must have arisen from a particular custom, or from the arbitrary regulations of the members of the lodge who are commissioned to prepare for the reception of candidates, for each lodge has particular customs and ceremonies.

That is not the question; say if it is true, that these ceremonies are observed in masonic lodges?—Yes or no, according to the regulations of those who are charged with the ceremonies of initiation.

Were they observed where you were initiated?—No.

What oath is it necessary to take on being received a Freemason?—We swear to observe secrecy.

On what?—On things which it may be inconvenient to publish.

Is this oath accompanied by execrations?—Yes.

What are they?—We consent to suffer all the evils which can afflict the body and soul if we violate the oath.

Of what importance is this oath, since it is believed that such formidable execrations may be used without indecency?—That of good order in the society.

What passes in these lodges which it might be inconvenient to publish?—Nothing, if it is looked upon without prejudice; but as people are generally mistaken in this matter, it is necessary to avoid giving cause for malicious interpretations; and this would take place if what passes when the brothers assemble was made public.

Of what use is the crucifix if the reception of a Freemason is not considered a religious act?—It is presented to penetrate the soul with the most profound respect at the moment that the novice takes the oath. It is not used in every lodge, and only where particular grades are conferred.

Why is the skull used?—That the idea of death may inspire a horror of perjury.

Of what use is the corpse?—To complete the allegory of Hiram, architect of the temple of Jerusalem, who it is said was assassinated by traitors, and to induce a greater detestation of assassination and other offences against our neighbours, to whom we ought to be as benevolent brothers.

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Is it true that the festival of St. John is celebrated in the lodges, and that the Masons have chosen him for their patron?—Yes.

What worship is rendered him in celebrating his festival?—None; that it may not be mingled with profane things. This celebration is confined to a fraternal repast, after which a discourse is read, exhorting the guests to beneficence towards their fellow-creatures, in honour of God the great Architect, Creator, and Preserver of the Universe.

Is it true that the sun, moon, and stars are honoured in the lodges? —No.

Is it true that their usages or symbols are exposed?—Yes.

Why are they so?—In order to elucidate the allegories of the great, continual, and true light, which the lodges receive from the great Architect of the World; and these representations belong to the brothers, and engage them to be charitable.

(To be continued.)

Obituary.

In the "Leeds' Intelligencer" of the 9th of October, 1764, the following notice appears:—Lately died at Liverpool, Mrs. Mayee, wife of Mr. Mayee, who was her *nineteenth* husband.

The following epitaph may be seen in the church-yard of Newburgh, Fifeshire:—"Here lye the four sons of David and Margaret Bickton, who all died in the floor of their ages, they being shoemakers. Likewise the father and mother of the children, he being feuar of Newburgh."

Near the baptismal font in St. Andrew's Church, Plymouth, is a monument with this inscription:—"Here lies the body of James Vernon, Esq., only *surviving* son of Admiral Vernon—died 25th of July, 1753."

Brechin Epitaphs.—In a corner in the church-yard of Brechin there is an old-fashioned stone, which is said to have been erected some time after the deceased had been interred, and her surviving relatives had forgotten the precise spot where she reposed. It reads thus:—

"The place where Elspit lies is here or here about;
The place where Elspit lies there's none can find it out;
The place where Elspit lies there's no one can tell
Until the resurrection-day, when she will rise hersel'."

In the church-yard of Montrose there is also a very curious and original epitaph. It is inscribed on the back of the tombstone next the gate of the cemetery:—

"At that great day when all must rise,
Some blythe and some stammerin',
You're next the door, to lead the way,
Rise! Donald Cameron."

The following epitaph in the old burying-ground of Dundee stands unrivalled for conciseness and brevity:—

"Here I lie, Eppitie Pye,
My twenty bairnies, my gudeman, and I."

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Bro. J. K. Polk, ex-President of the U. S. A. Bro. Polk's fatal illness, it appears, was induced by over-exertion while arranging the details of his spacious mansion, and more directly by the labour of placing the books in his large library. For the first three days his complaint (chronic diarrhœa), which was with him of many years' standing, excited no alarm; but the disease baffling all the skill of his medical advisers, other aid was called in, but to no purpose. Bro. Polk continued gradually to sink from day to day. He died without a struggle, simply ceasing to breathe, as when deep and quiet sleep falls upon a weary man.

About half-an-hour preceding his death his venerable mother entered the room, and kneeling by his bedside offered up a beautiful prayer. The scene was strikingly impressive. Major Polk, the president's brother, was also by his bedside, with other members of the family. On the succeeding day the body lay in state, and the mansion was everywhere shrouded in black. Masonic ceremonies were performed over the corpse before it was encoffined. The coffin bore the simple inscription: —"J. K. Polk, born November, 1795. Died June 15, 1849."

The body was deposited in the Grundy vault, temporarily; but it will soon be removed to a vault on the lawn of the ex-presidential mansion, where a willow now stands, and over it will be erected a stately marble cenotaph: thus the body of the president from Tennessee will lie entombed in the heart of its capital. Bro. Polk, by will, the evening before his death, gave the lawn to the State, in perpetuity, for this purpose.

Bro. Polk sent for the Rev. Dr. Edgar, of the Presbyterian church, seven days before his death, desiring to be baptised by him. He said to him impressively:—"Sir, if I had suspected, twenty years ago, that I should come to my death-bed *unprepared*, it would have made me a wretched man; I am about to die, and have not made preparation. I have not even been baptised. Tell me, sir, can there be any ground for a man thus situated to hope?" The conversation fatiguing Bro. Polk too much for him to be then baptised, it was postponed, to take place the next evening; but in the interval the ex-president recollected that when he was governor and lived here, he had held many arguments with Rev. Mr. M'Ferren, the talented and popular Methodist minister of the place, his warm personal and political friend, and that he had promised him that when he did embrace Christianity he, Rev. Mr. M'Ferren, should baptise him. He, therefore, sent for Rev. Dr. Edgar, made known this obligation, expressed his intention to be baptised by his friend the Methodist minister, and accordingly was so consecrated.

Bro. Polk died worth about 100,000 dollars, the bulk of which is settled on his amiable lady.

July 8.—At Quebec, of cholera, Bro. John Wilson, the Scottish melodist. The deceased was of a most estimable private character. His "Nicht wi' Burns" stamped his fame as a Scottish minstrel. But he was respectable in histrionic attainments, in proof of which may be quoted his Donald in the "Mountain Sylph," and his delivery of Bro. Douglas Jerrold's Address in aid of the Aged Masons' Asylum, into which Bro. Wilson threw a pathos and fine sentiment that did ample justice to the accomplished author, and to the cause they mutually supported. When Bro. Wilson began to prepare himself for the stage, several of his friends endeavoured to dissuade him from the step. His mother, a pious old lady, and Mr. Grey, his pastor, who was much attached to him, remonstrated and expostulated in vain. He resigned his precentorship, recom-

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mending as his successor his friend Duncan Currie, who was appointed to the situation. Bro. Wilson's mother remarked when she heard of the appointment, "Aweel, John, ye hae dune yoursel' an ill turn, an' your friend Duncan a good ane; ye hae sent him whaur he was seldom before, to the house o' God, and you're gaun yoursel' to the deil's tabernacle." In March, 1830, Bro. Wilson make his first appearance on the stage of the Edinburgh theatre, as Henry Bertram.

July 14.—Bro. JAMES PATTISON, Esq., *M. P.* for the City of London, æt. 63, formerly Governor of the Bank of England. A consistent supporter of the present government, firm in his friendship, and of irreproachable private character. He was a member of the Lodge of Friendship, and some years since accepted at the hands of his Royal Highness the Duke of Sussex the appointment of Senior Grand Warden.

August 17.—Bro. SIR CUTHBERT SHARPE, Collector of her Majesty's Customs at Newcastle, æt. 68. The deceased brother was formerly Deputy P. G. M. for Durham, under the lamented Earl of Durham, and was an excellent disciplinarian. On his visits to London he invariably attended the practice of some working lodge.

MASONIC INTELLIGENCE.

MASTERS', PAST MASTERS', AND WARDENS' CLUB.

Sept. 5.—There was nothing of moment requiring to be reported.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August* 1, 1849.

Present—M. E. Comps. Rowland Alston, Baumer, and R. Gardiner Alston, as Z. H. J.; with other Grand Officers and subordinate Principals.

Chapter opened—Minutes of last Convocation read and confirmed—Report of General Committee read—Charters granted for Chapters to be held at Portsmouth and Todmorden. Balance in hands of Grand Treasurer 435*l.*

Resolved that 200*l.* be invested—making a total of 1200*l.* consols—in the joint names of the Earl of Zetland, Earl of Yarborough, and Alexander Dobie, as Trustees.

The Grand Chapter then adjourned.*

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* Everything went off well, excepting that Comp. Baumer fell asleep during a sanitary question, by Comp. Havers, on the dirty condition of the faces of the marble busts of the late kings and patrons of the Order—Comp. Baumer suddenly awakened, and stumbled from his chair on to the platform. It very much amused the Grand Officers; but their mirth was not over creditable to them. How much better to have hastened with sympathetic aid to their Companion of near eighty years, and with defective sight.

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UNITED GRAND LODGE OF ENGLAND.

Quarterly Communication, *Sept. 5*, 1849.*

Present—R. W. the Earl of Yarborough, D. G. M., as G. M.; R. Alston, as D. G. M.; — Beadon and R. G. Alston, as Grand Wardens. Also Bros. Bowles, Goldsworthy, Rev. J. E. Cox, Jennings, Chapman, Patten, King, Carver, and about sixty other members.

The minutes of the Grand Lodge held on the 6th of June were read and confirmed.

Bro. Crohn was accepted as a representative from the Grand Lodge of Hambro'. Bro. White read a translation of the patent; but had he delivered his words in the mother-tongue, they might have been more intelligible.

Bro. Scarborough, by consent, postponed his motion until December.

Bro. Faudel's motion was carried in an amended form—viz., that any two members of Grand Lodge, being present, may demand a division.

The Grand Lodge adjourned at a quarter to ten.

SUPREME GRAND COUNCIL 33°.

In consequence of the illness of the M. P. Grand Commander, there has been no meeting of the Supreme Grand Council.

THE CHARITIES.

Royal Freemasons' School for Female Children.—A sermon in aid of the funds of this Charity, was preached at the parish church of St. Helen's, Bishopsgate, on Sunday, July 1st, by Bro. the Rev. J. E. Cox, *A.M.*, Vicar, Grand Chaplain to the Order.

It is gratifying to be enabled to state, that the powerful appeal made by the reverend preacher, met a corresponding attention and interest in

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* *Sept. 5.*—We have to announce, with corresponding gratitude, that the M. W. the Grand Master has this day graciously condescended to issue the Grand Lodge Report of the proceedings of June last; and as a Grand Lodge will be held in the evening, there is a very remote probability that, by the Zetland railroad, the provinces may not only receive the circular in due course, but may be enabled to meet, instruct their representatives, and dispatch them in time for the debate.

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the congregation. The church itself could but remind the brethren present of their great and mighty predecessors, those Masons of the olden time, who, by their skill and industry, almost increased the "beauty of holiness," by the beauty of the churches in which holiness was taught. The church of St. Helen is, perhaps, the oldest within the city walls, and once formed a portion of the extensive priory of St. Helen, a priory and monastery of vast extent and large endowments. The church now used is but a small portion of the original church attached to the priory, but these remains are highly deserving the attention of the antiquary, and the admirer of church architecture; it contains, too, many interesting monuments, some of them of great beauty and magnificence. The effigies in marble, large as life, of Sir John and Lady Crosby, the owners of the adjoining mansion, Crosby Hall, the kneeling figure of Sir John Pickering, of the time of Elizabeth, in his ruff and ample nether garment. The mausoleum of Bancrop, the great philanthropist, a man who has made his name as imperishable as his charities are extensive, are to be found in this fine old church, and many others more ancient and as interesting.

It is very long since the interests of this institution have been advocated in a metropolitan church, and we consider it fortuitous that this church, which is the resting-place of those who to Faith added Hope, and to Hope Charity, should have been the first recently selected for the purpose, and we sincerely hope it is a precursor to many that will follow, for the applicants for admission to the school increase year by year; indeed it has become necessary either materially to enlarge the present building, or, better, to erect a new one in a more desirable and healthy locality, when more children may be received, and where their health may be better secured.

The reverend and most talented preacher took his text from the 18th chapter of St. Mathew, verse 14th, "Even so it is not the will of your father which is in Heaven, that one of these little ones should perish." It would be difficult to describe which most to admire, the beautiful amplification of the text, or the more energetic and forcible manner of its delivery, the soul of the preacher seemed wrapt in his subject, and the attention, admiration, and tears of the congregation bore ample testimony to the force of the argument used. If the reverend preacher gloried in being one of a body whom he described in glowing colours of delight, it was because that body taught principles of the sublimest moral virtue, and was therefore a landmark to that more blessed and still better institution, the religion of Christ, which it was his privilege to teach and his hope to avow—he pointed to the children present as an exemplification of the usefulness of "the Order," and fervently prayed that its merits should ever be recognised, not by that which was said of them, or might be said by themselves, but that rather they should be judged by those acts of beneficence which their precepts taught, and which he was happy to be enabled to say their example showed, in protecting the aged, providing for the widow, and bringing up the child in the fear and love of God, and to the benefit of its fellow creatures.

Sixty of the children were present, and assisted in the chants and responses, they also sang three hymns, one of them written by a child now in the school, thirteen years old, the others written for the occasion by friends of the institution; their appearance, manners, and the execution of the duties they had to perform, appeared to afford unmixed

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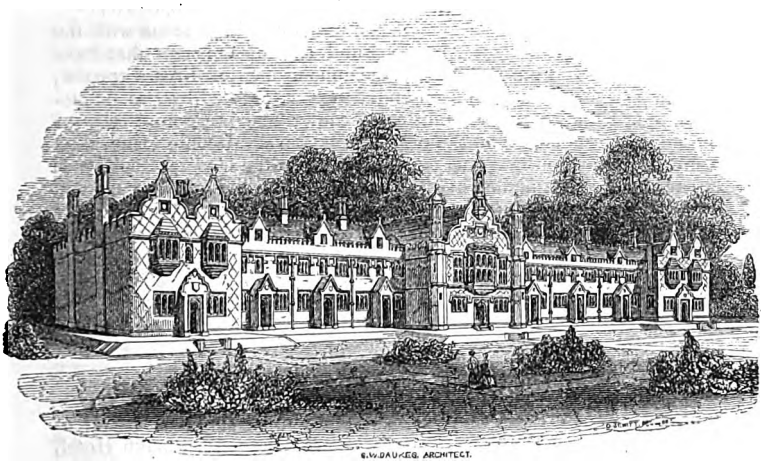
gratification, if we may judge by the encomiums passed upon them, and the notice they elicited after the service was over. Many members of the House Committee were present, and accompanied their little proteges home.

We were happy to observe many other members of the Craft present, among them we noticed Bros. Dobie, Grand Registrar; Beadon, J. G.W.; Patten, G. S. B.; Evans, P. G. S. B. Bros. S. H. Lee; Geo. Soanes; W. Vesper; C. Robinson; E. Bullock; Clout; Newsom; Joseph Taylor; E. Gillman; C. Harman; J. Blake; Potter; G. Smith, &c.

The amount collected rather exceeded *50l.* That great and good man and Mason, Bro. L. H. Petit, sent a cheque for *5l.*

We must not forget to mention the name of Dr. Bexfield, who presided so admirably at the organ, and whose assistance is highly praised by the House Committee.

The Boys' School and the Benevolent Annuity Fund, are progressing to the satisfaction of the Craft.



ASYLUM FOR AGED AND DECAYED FREEMASONS.

The Annual General Meeting of the Subscribers and Governors, was held at Radley's Hotel, 11th July, 1849. Bro. W. L. Wright in the chair.

Former minutes read and confirmed.

Auditors' report deferred in consequence of the Treasurer's ill health.

Letter from the Treasurer wishing to resign. Resolution thereon, moved by Bro. Stevens, and seconded by Bro. Barrett:—

"That this meeting having heard with deep regret of the serious illness of Bro. R T. Crucefix, the Treasurer, and feeling the impossibility of foregoing the advantages of his eminent services to the Institution as

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far as they can be rendered by him, hereby re-elect him to that office, and associate with him in the performance of its duties, Bro. John Hodgkinson, one of the Vice Presidents."—Carried unanimously.

Members of General Committee elected.

Bro. Attwood	Bro. P. Hervey	Bro. T. Pryer
— J. Bigg	— H. Holt	— W. Rackstraw
— E. Brewster	— E. Hoppe	— M. Sangster
— W. F. Dobson	— W. Imrie	— J. Savage
— Wm. Evans	— E. F. Leeks	— J. Spiers
— R. Graves	— E. Phillips	— T. Tombleson
— Lieut. Hill, R.N.	— J. Pike	— W. L. Wright.

Auditors re-elected.

Secretary and Collector re-elected.

Bro. Chrees made an Hon. Life Governor, in acknowledgement of his zealous and active services.

Thanks were voted to Lord Dudley Stuart, Chairman of the Festival, to the Cadogan, Universal, and Bank of England Lodges, for their liberal subscriptions, and to the President and Board of Stewards.

Letter read from Dr. Daniel, offering his services as Hon. Physician, referred to Dr. Crucefix to reply to.

Resolution moved by Bro. Stevens, and seconded by Bro. Graves:—

"That this meeting approves of the principle of a junction with the Royal Masonic Benevolent Annuity Fund, and of the steps that have been taken for that purpose, and of the appointment of Bros. Crucefix, Faudel, Wright, Savage, Wilson and Sangster, assisted by Bro. Whitmore, the Secretary, as a Committee, to confer with a Committee to be authorized or appointed on the part of the Royal Masonic Benevolent Annuity Fund; and that this meeting refers to the General Committee any requisite confirmation of the proceedings of the brethren named, until the next general meeting of this institution."—Carried.

Resolved,—"That a copy of the above be sent to the Secretary of the Royal Masonic Benevolent Annuity Fund."

The meeting then adjourned.*

THE REPORTER.

The Lodge of Fidelity, No. 3.—The annual summer festival of this lodge took place on the 11th July, at Bro. Bleaden's, Plough Hotel, Blackwall, which was most numerously attended by brethren, members of the lodge, and also several visitors.

A most sumptuous banquet was provided, which, though a great treat, was nevertheless not the most gratifying part on the occasion. The chief object of the assembled party was to present to the worthy and esteemed father of the Lodge of Fidelity, Bro. John Heath Goldsworthy, a testimonial of their estimation of his masonic worth, and a mark of their fraternal regard and friendship, as well as to express, as far as a splendidly emblazoned memorial could do it, their gratitude

* We understand that in consequence of the serious and continued illness of Dr. Crucefix, the ceremony of laying the foundation-stone is deferred. This is a just, delicate, and graceful compliment to that zealous brother, and it is to be hoped, that the interests of the Charity will not suffer by the delay. The building is considerably advanced.

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for his services in the cause of Freemasonry, and for the Lodge of Fidelity in particular.

Bro. John Heath Goldsworthy was initiated into Masonry, on the 6th February, 1806, in Lodge No. 94, held under his Grace the Duke of Athol, Grand Master; served the office of W. Master, and was elected one of the nine excellent Masters (or, as they were called, "Nine Worthies"); he joined the Lodge No. 2, now the Lodge of Fidelity, No. 3, on 12th July, 1809, when he was appointed Lecture Master, and in 1813 was appointed one of the brethren to form a Lodge of Reconciliation, upon the union of the two Grand Lodges. He served the office of Steward for the first celebration of the birth day of H. R. H. the late Duke of Sussex, and served the office of Steward also, upon several other occasions.

After the loyal and masonic toasts had been given, an elegantly chased silver vase, richly ornamented with masonic devices, bearing the following inscription, was brought forward—

"Presented to
Brother J. H. Goldsworthy,
by the brethren of the
Lodge of Fidelity, No. 3,
as a small token of their esteem,
July 11th, 1849."

When Bro. P. M. and Treasurer, JOHN WILLIAMS, rose and said, that while acting as the humble instrument of the subscribers who had entrusted him with the presentation of a cup, an emblem merely by which they signified the gratitude due to the eldest member of the lodge, for his indefatigable exertions in its behalf, and his unbounded anxiety for its success, and for the furtherance of Freemasonry generally, he should take that opportunity of saying that, mingled with the general expression of kindly feeling from the brethren, he could not but express his own conviction, that a better member of the Craft, one who had more experience, or had made better use of that experience, did not exist. Bro. John Heath Goldsworthy had been more than forty years a Mason, and, during that period, had been so fortunate as to be able to devote considerable attention to the lodge duties, by which all were benefitted, and in tendering for his acceptance, the trifle now before him, he wished Bro. Goldsworthy to understand that, though its intrinsic value might be small, the cup was meant as a symbol of the gratitude and affection which the brethren felt for him. Bro. Williams then proposed the health of Bro. Goldsworthy, the father of the Lodge of Fidelity.

The silver vase was filled with wine, and the health of the distinguished Mason was drunk by each individual brother, accompanied by immense applause.

BRO. GOLDSWORTHY in thanking the brethren for their kindness and consideration, and for the unmistakeable manner in which they shewed their kindly feeling towards him, hoped that he had been of some service to the Craft. It had ever been his desire to forward the interest of Freemasonry, and he hoped he had not worked in the vineyard without being, in some way serviceable, in bringing about the amalgamation of sentiment, fraternal feeling, and uniformity of ceremonies, which now distinguished the Craft. If his efforts had been as serviceable as he wished them to be, he was certain the present meeting fully compensated him for all that he had ever done.

BRO. SULLIVAN then rose, and begged to be allowed to offer his small tribute of sincere regard to Bro. Goldsworthy. Feeling strongly the

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correctness of the very judicious remarks which Bro. P. M. Williams had made, and that they conveyed also the sentiments of all the brethren of the lodge, absent and present, he nevertheless considered that it would not be an act of supererogation on his part to make some trifling additions thereto. He did not wish to attempt to "gild refined gold," or "paint the lily," and no observations of his could add any lustre to that halo of industry, fraternal feeling, generosity, and valuable masonic knowledge and experience, by which the brother to whom they were met to do honour was so distinguished; but he must say that he and some other brethren felt a little jealous of a brother present, (Bro. P. M. Dearsley) who had, single handed, and without consulting the members, prepared the testimonial to Bro. Goldsworthy, of which they were then met to beg his acceptance. The jealousy arose from the idea having originated with him, whilst each of the brethren felt that he should like to be able to claim the origin of it for himself, and in fact the feeling was so strong in him (Bro. Sullivan) that there was no subject more worthy of the emulation of the brethren, that he had prepared a written memorial, expressive of his feelings on the subject, which he begged Bro. Goldsworthy to accept. There was a fraternity of sentiment on this subject, and the green-eyed monster had better be sacrificed in a bumper, to the worthy brother who had been the agent in producing so proper and happy a meeting.

Bro. Dearsley's health was then drunk with applause.

Bro. Dearsley replied in a forcible and appropriate speech.

Bro. Sullivan then presented Bro. Goldsworthy with a handsome written memorial, of which the following is a copy:—

"Memorial accompanying a Silver Cup presented to Bro. John Heath Goldsworthy, P. M. of the Lodge of Fidelity, No. 3, and P. S. G. D. of the Grand Lodge of England, by the undersigned brethren of the Lodge of Fidelity, at their banquet on the 11th of July, 1849, as a small testimonial of their gratitude and esteem for the long services and invaluable assistance rendered by him to the lodge during a period of forty years, and for the zeal and sincere regard which he has at all times evinced for its interest, as well as for the welfare of its members. Bros. James Squire, W. M.; John Wells, S. W.; Philip Kirke, J. W.; John Williams, P. M., and Treasurer; Richard Dix, P. M., and Secretary; Edward Williams, S. D.; Samuel Heath, J. D.; Henry Dearsley, P. M., and Steward; James Sullivan, I. G.; William Squire; William Henry Peck; Henry Hart Davis; George Smellie; Benjamin Long; John Scott; John Orman; William Okenfold; Robert Breton; Archer Skinsley; William Knight; John Collier Shackleton; James Salisbury; James John Robert Clark."

Several other toasts were proposed, and after a most agreeable and pleasant meeting, the brethren returned to their respective homes, highly delighted at having paid a well merited compliment to their distinguished and worthy masonic friend and preceptor.*

Cross of Christ Encampment.—At a meeting convened by the direction of the Eminent Commander, the following Sir Knights attended at half-past four o'clock on the 19th July:—Sir Knight Colonel Vernon, Eminent Commander, in the chair; Baumer, Past Commander; Dover, ditto; Dix, Registrar and Member of the Council. The object

* We propose to give a biographical notice of Bro. Goldsworthy.

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of the meeting, as stated in the summons, being "to elect a Trustee for the 50*l.* in the 3½ per cent. funds of the Bank of England," in lieu of Past Commander and Treasurer, Sir Knight Wheeler, deceased. The members present proceeded to the election, and the Eminent Commander Sir Knight Colonel Vernon, had the majority of votes. The Registrar was requested to do whatever may be requisite, for the earliest convenient execution of this resolution. No further business being proposed, the meeting was closed.

PROVINCIAL.

GRAVESEND, *July* 16.—The Lodges of Freedom and Sympathy, Nos. 91 and 709, held their annual festival at the Clarendon Hotel, on which occasion Bros. W. F. Dobson and Parslow were installed into their respective chairs. Bro. William Watson, of the Robert Burns' Lodge, administered the rites and ceremonies of installation with due effect. There were present as visitors Bro. Ashley, the D. P. G. M.; Bros. James Harmer, of Ingress, P. G. D., E. Tickner, J. Salisbury, S. Clift, J. Gibson (No. 145, Ireland), J. Dubourg, J. T. Archer, C. Isaacs, and a considerable number of the members of the two Gravesend lodges. After business the brethren adjourned to banquet. The Master of the Lodge of Freedom, Bro. Dobson, presided. The usual loyal and masonic toasts were prefaced by suitable remarks, and were warmly welcomed. The company separated about ten; it was desired that "mine host" should be reminded that a more liberal supply of creature comforts, and a glass of better wine, would have contributed to the enjoyment of the social hour. The lodges have not for some time been up to work; but there is so much of promise in Bro. Dobson and his colleagues, that we look for improvement with hopeful expectation. The P. G. Master was absent on circuit, and Dr. Crucefix from ill health.

CHATHAM, *August* 13.—The Provincial Grand Lodge for Kent was held this day. The Grand Officers breakfasted at ten. The Grand Lodge was opened at twelve, when the annual business was transacted. The P. G. M., Bro. Humfrey, was in excellent health and spirits; he was supported by his ever-green Deputy, Bro. Ashley. The appointment of P. G. Officers gave great satisfaction, especially in the selection of Grand Wardens, (Bros. Barrow and Dobson). The brethren, two hundred and eighty in number, walked in procession to church, where they heard an excellent discourse by the Rev. Bro. Jones, P. G. Chaplain. They then returned to the P. G. Lodge, where the several subjects were discussed. The most prominent among the speakers were the P. G. Master, his Deputy, and Bros. Dobson and Hallowes. Nearly two hundred attended the banquet, the P. G. Master in the chair, who acquitted himself with courtesy to all, and the several addresses were delivered with the graceful energy so eminently his forte; he was well seconded by Bros. Ashley, Barrow, Dobson, Whittaker, and others.

We regret this very meagre report of a most influential Grand Lodge, but the fault is not with us. Perhaps no province has advanced so steadily, and its chief may be right not to become at once too strict a

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disciplinarian; but he will shortly find it necessary to infuse into his numerous lodges the fullest practical illustration of masonic discipline, and the extension of charitable objects.

A masonic ball was held on the succeeding evening, at the Bull Inn Assembly Rooms, Rochester, which was most respectably attended. The brethren appearing in full masonic costume, gave the room a very lively aspect, which was increased by many of the ladies being also decked with the insignia of the various orders. Notwithstanding the oppressive heat of the weather, dancing was kept up with great spirit until daylight. We understand that the Provincial Grand Lodge will be held at Ramsgate next year.

WORCESTERSHIRE—*Anniversary Meeting of the Provincial Grand Lodge.—Aug.* 28.—The second annual meeting of the governing masonic body of this county was held at Kidderminster, and the proceedings proved that a considerable degree of progress had taken place in Worcestershire in our very ancient society.

Previous to the opening of the Grand Lodge, a Board of Finance examined the Treasurer's accounts. The receipts had exceeded 120*l.*, but the payment consequent upon defraying the necessary preliminary expenditure—the Grand Lodge having only been instituted two years—had exceeded them by five shillings. The smallness of the balance against the lodge was a subject of congratulation to the society, and was justly assumed as evincing a state of considerable prosperity.

The Grand Lodge was held in the Guildhall, the use of which had been kindly accorded by the corporation, and we may remark that a more suitable building for the purpose could scarcely be obtained. The walls were covered with appropriate banners, and the room richly furnished with the masonic fittings of the Royal Standard Lodge, assisted by many elegant articles in the shape of chairs, splendid curtains, &c., which had been handsomely lent for the occasion from the well-known upholstery establishment of Bro. Samuel Preece.

The masonic anniversary appeared to excite a considerable degree of interest in the town. Knots of idlers, apparently looking out for something, studded the street from the Lion to the Town-hall, and crowded round the vehicles from a distance as these deposited their masonic freight at the porch of the hotel. The masonic festival appeared to come in well to fill up the blank in the election excitement, which, on Tuesday, seemed at zero.

At two o'clock the bells of the principal church rang out a merry peal in honour of the masonic festival, and crowds congregated opposite the Town-hall, apparently expecting to be treated to a pageant in the shape of a procession. My lords, the many-headed, seemed somewhat scandalized at the reality. They saw comparatively a few gentlemen walk quietly into the Town-hall by twos and threes or singly, where they had looked for banners and insignia and all the other fine flaring man-millinery in which many societies indulge. The sight-seers being thus cheated out of a spectacle, at once voted the concern not worth looking at, but still lingered on, perhaps because they had nothing else to do. The Provincial Grand Lodge was opened in solemn form at half-past two, and the routine business transacted, the R. W. Bro. Roden, *M. D.* (Mayor of Kidderminster), Deputy Provincial Grand Master, presiding. The attendance was numerous, all the lodges in Worcester, Dudley, Bromsgrove, and Kidderminster, were represented by their Masters and Wardens; and there were also present a number of visitors from other

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provinces and from the Craft of the county. The most important business of the day was the appointment of officers for the year 1849-50. The first, the Treasurer was elected by the body of the lodge, and their unanimous choice fell upon Bro. F. T. Elgie, who was re-elected for the second time. The Deputy Grand Master then appointed the rest of the officers—Bro. Bolton, of Dudley, Senior Grand Warden; Bro. Griffiths, of Worcester, Junior Grand Warden; Bro. the Rev. E. Brine, *M.A.*, of Kidderminster, Grand Chaplain of Worcestershire; Bro. Hodges, of Kidderminster, Grand Secretary (re-appointed); Bro. Wainwright, of Dudley, Grand Registrar; Bro. Giles, of Worcester, Grand Director of Ceremonies; Bro. Green, of Worcester, Grand Organist; Bro. Bateman, Dudley, Senior Grand Deacon; Bro. R. P. Hunt, Kidderminster, Junior Grand Deacon; Bro. Lechmere, Malvern, Grand Superintendent of Works; Bro. Burrows, Kidderminster, Grand Swordbearer; Bro. Hollier, of Dudley, Grand Pursuivant; Bros. Barnes, Fletcher, and Cresswell, Grand Stewards; and Bro. Davis, of Worcester, Grand Tyler.

The D. P. G. M. intimated to the brethren his retirement from the office he now holds, having now entered upon the third year of his office, and it having been understood that he was to retire at the expiration of that time; he should therefore probably not meet them again as D. P. G. M., but as a past officer he hoped often to have that pleasure. The worthy doctor having alluded to the formation of the P G. L., and his connection with Masonry, feelingly thanked the brethren for their support, and assured them he should ever be found ready to advance the interests of Masonry.

The P. S. G. W., in a very able speech, proposed a vote of thanks to the R. W. Bro. Roden, for his exertions in the formation of the P. G. L., and for carrying it on so successfully. This was seconded by the P. J. G. W., and carried unanimously.

The newly appointed officers having been invested with their official insignia, the Very Worshipful the Grand Chaplain delivered the ancient charges to the lodge, in a very pleasing and effective style, and the lodge having been closed in ample form, the brethren adjourned to refreshment.

Bro. Brookes, of the Lion, was host on the occasion, and proved himself worthy to be honoured as provider for so gustatorially erudite an association. About seventy brethren sat down punctually at four o'clock to a capital dinner, consisting of the "delicacies of the season," and the substantials that are never out of season. The department of game was somewhat restricted on account of partridge shooting not having been commenced; but a noble haunch, groups of grouse, and leverets, filled even it up not so badly; and altogether the feast was royally masonic.

The Deputy Provincial Grand Master presided, and fulfilled the duties of the chair admirably. He was very efficiently supported by the Right Worshipful Wardens, and Past Senior Grand Warden, Bro. Bennett, of Worcester, whose address in proposing "the Masonic Charities" was the speech of the evening. Dr. Crucefix, one of the most eminent of the English Craft, was highly eulogised by Bro. Bennett, as the original founder and promoter of the principal Masonic Charities. The evening passed away in the most delightful manner, and its diversions might well, from their innocent and edifying character, be deemed capable of bearing the morning's reflection.

KIDDERMINSTER.—The brethren of the Royal Standard Lodge, No. 730, held their annual festival at the Masonic Hall, on Monday, the

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25th June last. R. W. Bro. Roden, D. P. G. M., occupied the chair, and installed Bro. N. W. Hodges, P. G. Secretary, as Master for the ensuing year. A more delightful evening was never spent.

Bromsgrove.—On Wednesday the 11th of July, 1849, the pleasing occurrence took place of the institution of a lodge of the time honoured society of Freemasons in this town. It is now many years since the last Lodge of Masons held here was finally closed, owing to what circumstances we know not, but we are certain that the witnesses of the revival of the Craft here will not speedily forget the day spent by them in assisting at the planting again of its glorious flag of peace in this ancient town.

The ceremonies of consecration and installation were performed by the officers of the Provincial Grand Lodge of Worcestershire, presided over by the D. P. G. M. Bro. Roden, *M.D.*, Mayor of Kidderminster, who discharged his arduous duties in a most engaging and accurate manner. The lodge was held in the Townhall, a circumstance, as it happens, most certainly not to be regretted for a moment in any respect, but which was nevertheless in a considerable degree the result of an extraordinary hallucination (we may almost say) on the part of an individual. The promoters of the Clive Lodge, acting in the usual way, wished to attach it to the most respectable inn in the town, and which, as it happened in this case, was exceedingly well adapted for their purpose. The proprietor, however, entertained a most erroneous notion of the society; it seems to have been regarded by him as little better than an affiliated branch of the terrible Vehme-Gerichte, or "tribunal of secret avengers." He would have nothing to do with secret societies; nor would he be reasoned into a belief in the innocence and worthy objects of an institution which numbered among its most active members the father of her gracious Majesty, and has only lately been deprived by death of the careful, zealous, and truly fraternal superintendence of her Majesty's beloved uncle, the Duke of Sussex. Shut out from taking their ease in an inn, the brethren found refuge in the Town-hall, the use of which was most liberally granted to them by the respected trustees, on the solicitation of Bro. Maund, one of their members.

The scene presented by the solemn convocation and religious nature of the rites performed in the hall on this occasion, contrasted curiously in the mind's-eye with our remembrance, from repeated experience, of passages of justice between man and man, or between our Sovereign Lady the Queen and divers of her erring lieges, which we had witnessed in that room. In the one the purest philanthropy breathed in every aspiration; good will to man and humble faith to God met the ear in every intonation; while in the other, alas! hatred and malice toward man, neglect of and irreverence to the Deity, were too frequently the chief characteristics. To us, the contrast of the scene was truly impressive and grateful.

Most of the brethren having arrived soon after two o'clock, a selection of officers for the day from different lodges in the province, took place in the adjoining room, when a procession to the lodge room was formed, the visitors being previously seated, and the members of the new lodge sitting immediately round the lodge in the centre, which was properly covered.

The lodge having been opened in the first degree, the preliminary prayer was offered up by the Chaplain (Bro. the Rev. X. Pascowitz), and an ode, "Hail Universal Lord," was sung by the brethren. The

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Prov. Grand Secretary (the V. W. Bro. Hodges, W. M. of Lodge, No. 173), made a formal application for the constitution of the lodge, and for that purpose read the petition, warrant, and dispensation. This being acceded to, the minutes of previous transactions were read and approved of, and the brethren of the new lodge publicly signified their approbation of the brethren named in the warrant as Master and Wardens.

An oration was then delivered by the D. P. G. M., which did infinite credit to his masonic learning, and which elicited warm encomiums from the brethren.

The lodge having been opened in the second and third degrees, the preparatory consecration prayer followed, and the lodge was uncovered and perfumed.

After the first clause of the consecration prayer, there was a general response by all the brethren with the grand honours once, and the acting G. M. and Wardens sprinkled the elements of consecration on the lodge thrice. Next was an invocation by the Chaplain, and the response with grand honours twice, and the consecration prayer was then concluded; another response being given with grand honours thrice.

The lodge was then covered, and an appropriate anthem was sung. The brethren of the new lodge then formed a procession round the lodge once, saluting in east, south and west. The lodge was then duly constituted with the grand honours five times.

The ceremony of Installation then succeeded, and was as ably performed by the worthy D. P. G. M. as the former ceremony. The brethren named in the warrant of constitution, were Bro. Kinder, W. M.; Bro. the Rev. X. Pascowitz, S. W.; and Bro. Johnson, J. W. The D. P. G. M. was ably assisted in the Warden's chair by the Bro. Bennett, P. S. G. W., and by Bro. Griffiths, W. M. of Lodge No. 349, and P. Prov. Grand Secretary.

The W. M. elect, stated that the brethren of the new Lodge owed a deep debt of gratitude to the W. Bro. Roden, for his very great kindness and consideration to the brethren; for his exertions in procuring the warrant, and for the able manner in which he had performed the ceremonies of the day. He therefore proposed to record upon the minutes as their first act, a resolution warmly thanking him for his valuable services. This was duly seconded, and enthusiastically carried.

On the motion of the W. M., a similar compliment was also unanimously awarded to the W. Bro. Hodges, P. G. Sec., for the active part he had taken in the formation of the lodge.

It is impossible to eulogize too highly the truly masonic manner in which the working of the lodge was conducted, but indeed it could not be otherwise in the hands of Craftsmen so experienced and erudite as the various brethren we have named.

The banquet was served at half-past five; it consisted of, if not all, a most admirable selection of the delicacies of the season; and was supplied by Bro. Watton, of the George Inn, a hostelry closely adjoining the town-hall, and which, if it never enjoyed fame previously for having daintily furnished forth good men's feasts, has by its complete success on this occasion acquired an ample title to be considered among the A 1 in the long and illustrious schedule of masonic purveyors. What need we say more? the Craft has from all time been famed for an enlightened and wise erudition in gastronomy; and Bro. Watton's efforts on this occasion amply entitled him to be admitted into the illustrious band of its caterers.

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It is not customary to report the speeches of the brethren delivered during the hours of refreshment, otherwise it would have been our pleasing duty to have set forth much apposite and eloquent remark and allusion which fell from the W. M. Bro. Kinder, the Prov. Grand Master Dr. Roden, the revered S. W., whose delivery of the devotional invocations in the ritual of the day, by the way, was exceedingly pleasing and effective. It may be mentioned, however, that one of the brethren in replying to a toast craved permission to propose—referring to the title of the lodge as his immediate incentive—the health of "Col. Clive, Bro. Capt. Emmott, and the Worcestershire Yeomanry," prefacing the toast by remarking that although as Masons they were peculiarly men of peace, and knew nothing of the pride, pomp, and circumstance of war, yet they numbered very many excellent members among the profession of arms. Moreover, the Worcestershire Yeomanry were eminently peace promoters by their aiding in the preservation of that first jewel of the Craft, order. In that capacity the regiment had done good service to the state, and for the efficiency by which it was enabled to perform its duties so worthily it was well known to be mainly indebted to the military talent and untiring zeal of their excellent Brother, Captain Emmott.

Bro. Capt. EMMOTT returned thanks in a brief but emphatic speech, remarking that nothing had ever pleased him more that he had heard said of the corps to which he had the honour to belong, than that it had been serviceable in the cause of peace and order. He entirely agreed with the brother who had introduced the toast, that men of the profession of war entertained the sincerest horror at its necessary evils, and esteemed most highly the blessings of peace.

The toast and reply elicited much approbation from the brethren; and it was stated that Col. Clive, although not a member of the society, was understood to be very friendly towards it; and to be aware of its peaceable and benevolent objects.

It may be remarked as a pleasing feature in the enjoyment of the evening, that one of the brethren of the new lodge having incidentally mentioned, that he had just heard that an elderly brother was residing in the town (who was not sufficiently favoured by fortune to allow him to purchase a banquet ticket), the brethren unanimously expressed their desire that he should be sent for, and on his appearing, he was recognised by Bro. Capt. Emmott, as an aged veteran who had shared the perils with him of the dreadful field of Waterloo. We need hardly say, that though they were widely severed by fortune, both experienced the same delight at being thus placed on a level by the bond of masonic friendship.

The lodge was respectably attended in every respect. The Masters and brethren from the various lodges in Worcester, Kidderminster, Leicester, and other places, being among the visitors.

STOURBRIDGE.—A warrant has been granted for a lodge to be held at the Vine Inn, in the above town. The lodge will be consecrated in the month of October.

BOSTON.—On the 23rd of August, a Provincial Grand Lodge of Lincolnshire was held in Boston, under the presidency of the Right Hon. the P. G. Master, the Earl of Yarborough. The large room at the Assembly-rooms was (by the kind permission of the Mayor) used as a lodge-room, being appropriately fitted up for that purpose. The Officers

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of the Lodge of Harmony, Boston, opened the lodge; and at about half-past twelve, the P G. M. Lord Yarborough, accompanied by P. S. W. Sir Edward Brackenbury, D. P. G. M. the Rev. C. Nairne, P. G. Chaplain the Rev. E. R. Larken, and the Provincial Officers, were introduced, and the business of the province was transacted. At three o'clock, the brethren of the province, to the number of about eighty, dined together at the Guildhall; P. G. M. the Earl of Yarborough in the chair, and S. W. Fricker vice. The company comprised representatives from the different lodges in the province, and nearly the whole of the members of the Boston Lodge. After the Queen's health had been proposed, Sir Edward Brackenbury, in a highly complimentary address, gave the health of the P. G. Master, the Earl of Yarborough, which he introduced thus early to their notice, as he should shortly be obliged to leave them, and was unwilling to lose that opportunity of paying a merited compliment to the public and private virtues of his noble friend, and of congratulating them on the fact of their being presided over by one so anxious and so able to forward the interests af Masonry in this important province. Lord Yarborough returned thanks with much feeling: he assured the company of his deep anxiety to advance the prosperity of the Craft, and the satisfaction which he experienced at seeing it in so flourishing a condition in the town of Boston. He had been induced to select this town for holding his second provincial meeting (the first having taken place at Lincoln), as well on account of the high importance of Boston in the county of Lincoln, as a testimonial of his appreciation of the manner in which Masonry was upheld in it. His Lordship then proposed, in succession, "The Grand Master of England, the Earl of Zetland," and "the late P. G. Master of Lincolnshire, the Right Hon. C. T. D'Eyncourt." The other toasts proposed and responded to during the evening were "the P. G. M. of Cambridgeshire," who was present, "the late D. P. G. M. for Lincolnshire, the Rev. G. Coltman," (drunk with great enthusiasm,") "the P. G. Chaplain, the Rev. E. R. Larken," "the Harmony Lodge," (acknowledged by W. M. Charles Rice,) "B. B. Cabbell, Esq.," "the Vice-chairman," "the Hon. Captain Pelham," "the Countess of Yarborough," &c. In returning thanks for the last-named toast, the Earl of Yarborough observed that he had been requested by the Boston brethren to patronise a masonic ball, which was to have taken place that evening, and to which request he had the greatest pleasure in acceding; but it seemed that, in consequence of the letter having been directed to him in one part of England while he was residing in another, his answer did not get to hand in sufficient time to allow of the necessary arrangements being made. He had, however, much pleasure in complying with a subsequent request that he should patronize a masonic ball in Boston in October or November, and which he had no doubt would be extensively attended, and prove productive of great benefit to the Craft. The meeting was afterwards addressed by C. Fardell, Esq., Capt. Nicholson, Bro. C. Rainey, and others; and after some songs had been sung, the brethren separated, with a lively sense of the enjoyments of the day.

Bolton, *July* 26.—The East Lancashire Provincial Grand Lodge was held at the Swan Hotel in this town. There were present on the occasion about two hundred members of the Craft. The Prov. Grand Lodge was opened at twelve o'clock, by the Deputy Grand Master, Stephen Blair, Esq., *M. P.*, and the business of the province

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was transacted in the most harmonious and satisfactory manner, every proposition made being adopted unanimously. For many years the brethren of East Lancashire have had it in contemplation to establish a Female Orphan Asylum; and at this meeting the subject was again discussed, and, from the enthusiastic manner in which it was determined to commence the work, there is every reason to hope that, ere long, the Freemasons of East Lancashire will have an opportunity of manifesting their principles, and of proving to their fellow-men that, as far as they are able, they are desirous of practising what they preach. At this meeting the Prov Grand Officers for the ensuing year were appointed as follows:—Stephen Blair, P. D. G. M.; W. F. Hulton, P. G. J. W.; Rev. G. Dowty, P. G. C.; T. R. Brisdon, P. G. T.; Giles Duxbury, P. G. R.; J. R. Wolfenden, P. G. S.; W. E. Royds, P. G. S. D.; Edw. Milne, P. G. J. D.; John Ormerod, P. G. S. W.; J. W. Pitt, P. G. D. C.; John Fawcett, Jun., P. G. O.; Wm. Hutchinson, P. G. Sword B.; J. S. Redfern, P. G. P.; J. Beeston, P. G. S. B.; W. Dawson, P. G. Tyler; G. J. French, T. R. Bridson, Jun., E. Barlow, Norman, Brockband, and Redick, P. G. Stewards.

The business being completed, the brethren formed in procession at four o'clock, and walked to the Baths' Assembly-room, where a grand banquet was prepared by Mr. Cork, of the Swan Hotel. The novelty of a masonic procession excited considerable interest in the town, and thousands of people flocked into Bradshawgate to witness it. The assembly-room was most appropriately and elegantly decorated, and great and deserved praise was given to one of the Stewards for the taste displayed by him in superintending the decorations. The Earl of Ellesmere, Prov. G. M., being unfortunately prevented from attending by a severe fit of the gout, Stephen Blair, Esq., *M. P.*, the Deputy Prov. G. M., presided on the occasion, supported by the Prov. Grand Officers, and two past officers, viz., Thos. Preston, Past Prov. D. G. M., and Richard Daly, Past Prov. Grand Treasurer. Among the visitors were S. Staples, P. G. Steward, London; John Hallam, P. G. J. W., and other Officers of the Prov. Grand Lodge of Staffordshire; Major Goode, of the 62nd regiment, &c.

On the removal of the cloth, *Non Nobis Domine* was sung by the glee singers, Messrs. Longworth, Johnson, Ashworth, Isherwood, and Burrows; Bro. John Fawcett, Jun., P. G. O., presiding at the piano-forte. The band from the Soho Iron Works was present, and played during the banquet, and also at intervals during the evening.

The Deputy Prov. Grand Master, in proposing the first toast, expressed his regret that the Earl of Ellesmere had been prevented from occupying the situation which he (the D. P. G. M.) had now the honour to fill. When his lordship fixed the time for holding this meeting, he expressed his intention of being present; but yesterday he (the D.P.G.M.) received a note from his lordship, stating that he was suffering so severely from gout, that it would be impossible for him to fulfil his engagement to meet his masonic brethren at Bolton. After receiving this letter he (the D.P.G.M.) went over to Worsley, to endeavour to prevail upon his lordship to come, if it were only for an hour. He was sorry to say, however, that he found his lordship so much afflicted that he could scarcely move his arm. Had the noble lord been able to attend, he would have been proud to meet such a body of men as were now assembled, for he (the D. P. G. M.) felt convinced that if England were searched through, a better set of men could not be found than the Free-

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masons of East Lancashire. The Deputy Grand Master then gave "The Queen," which was followed by the National Anthem.

The next toast was "Prince Albert, Albert Prince of Wales, and the rest of the Royal Family," in proposing which the D. P. G. M. eulogised the conduct of Prince Albert, and expressed a hope that should the Prince of Wales ascend the throne, he would be a royal Freemason, as many kings of England had been before him.

The D. P. G. M. said, those who had attended the lodge that day—and there were few who had not—would hear the remarks made respecting the establishment of an orphan school, which he (the D. P. G. M.) hoped to see established in this division. In London they had already an Orphan Asylum, and the Queen Dowager was the patroness of the institution, and took great interest in its success. It had been established a long time, and it was highly gratifying to know, that of all the children brought up there, not one of them had been known to go astray. In that Asylum the children were well brought up, and when that was the case, they seldom found that in after life they forgot the principles and the habits of industry inculcated in early life. Such, he was happy to say, had been the case with the Freemasons' Female Orphan School in London; and when one was established in this division, he trusted that it would be carried on in a similar way, and that its effects would be equally satisfactory. They had determined to make a beginning, and if they all subscribed according to their means, and asked their friends to assist, they might depend upon it, that although the amount seemed large, they would ultimately succeed in raising it. There was no necessity to confine the subscription to Freemasons, because there were many good charitable people among them who were willing at all times to assist in a work of charity, by whomsoever it might be originated. He concluded by proposing "The Queen Dowager, Patroness of the Masonic Female Orphan School."

The next toast from the chair was "The M. W. G. M. the Earl of Zetland, and the Grand Lodge of England." The D. P. G. M. stated that there were few meetings in London, connected with the Grand Lodge, at which the Earl of Zetland was not present. He was happy to state, too, that his lordship was not only a zealous, but a good Mason also. When anything was brought before him, he could give an answer at once, without applying to others for information. In short his lordship worked diligently for the Craft, subscribed his money largely to its charities, and did all with a good will.

The toast was drunk with masonic honours.

Bro. W. F. Hulton, P. G. J. W., proposed "The Grand Lodges of Scotland and Ireland." In doing so he said, that although there were three Grand Lodges in this kingdom, yet as Freemasons they were undivided, and formed one compact body. It was like a triangle, if one side were removed the strength of the whole was destroyed; and so it would be with Masonry, if their Irish or Scotch brethren were separated from them. In Ireland the shamrock was considered unlucky when it had only two leaves, and Freemasons would deem it a bad omen if they were divided, in feeling or sentiment, from either their Scotch or Irish brethren.

The toast was drunk with masonic honours.

The D. P. G. M., in proposing the next toast, said that the Earl of Ellesmere was a nobleman whose character and conduct were known to all in this neighbourhood. Whenever there was anything to be done

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for the good of the community, his lordship was ready to open his purse-strings for the benefit of all, which was the true characteristic of a Mason's heart. His lordship had built schools, churches, and play-grounds for the benefit of the poor, whilst to many old people he gave coals, and a roof to cover their heads. It was much to be regretted that his lordship was not in better health, for if he were he would be like the Earl of Zetland, ever ready to be at his post. He (the D. P. G. M.) was wishful to do his best, but they all knew there was nothing like having a good master, and having him present at a meeting like this. If his lordship could have come, even for an hour, his presence would have given a zest to the meeting, and it would also have been a pleasure to his lordship to be present and witness such a display as this. The D. P. G. M. then proposed "The R. W. P. G. M. the Earl of Ellesmere," which was drunk with masonic honours.

Next followed "Col. Anson, P. G. M. for Staffordshire," which was responded to by Bro. John Hallam, ex-Mayor of Newcastle-under-Lyne. "The P. G. M. Le Gendre Nicholas Starkie, and the Prov. Grand Lodge of West Lancashire," was proposed by Bro. Giles Duxbury, P. G. Reg. "The P. G. M. Lord Viscount Combermere, and the Prov. Grand Lodge of Cheshire," proposed by Bro. W. E. Royds, P. G. S. D., of Rochdale. Bro. John Ormerod, P. G. S. W., proposed "The P. G. M. the Earl of Mexborough, and the Prov. Grand Lodge of West Yorkshire." These toasts were all drunk with masonic honours.

Bro. John Fawcett, Jun., P. G. O., in obedience to a call from the D. P. G. M., performed a piece of music, of his own composition, on the piano-forte. It was followed by a loud and general encore, and Bro. Fawcett gave another original piece, which was also loudly applauded.

The P. G. CHAPLAIN said he rose with very great pleasure to propose the health of "The D. P. G. M. Stephen Blair." They could not but lament the unavoidable absence of the Earl of Ellesmere, who was to have filled the chair now occupied by the friend and brother before them. They might, however, congratulate themselves in having a Deputy Prov. Grand Master who was able to fill the chair with so much ability, and with general satisfaction to the Craft. The Prov. Grand Master, he was quite sure, had the interests of Masonry at heart when he appointed a Deputy so worthy of confidence and esteem. Last year they had to regard the D. P. G. M. as ex-Mayor of his native town. This year they had the satisfaction of regarding him as a member of parliament. He had been sent to the House of Commons, not by a mere majority, but by the universal voice of his fellow-townsmen. He had been sent there, he would not say because he was a conservative—for they did not deal in politics—but because he was a thorough good man. To his brethren he was further known as a good Mason; and however much they might regret the absence of their head, they ought to be thankful that they had such a Deputy to occupy the place of their noble Provincial Grand Master.

The toast was drunk with masonic honours, and with great enthusiasm.

The D. P. G. M., in returning thanks, said that having been placed in the honourable position he now occupied by their Provincial Grand Master, the Earl of Ellesmere, he had done everything in his power to give satisfaction to his lordship and to the Craft at large. His efforts, however, would be of little avail unless he received the cordial support of the fraternity. Without them he could do nothing: with their cordial aid he could do everything. The proposition passed that day to

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establish a female orphan school, he would carry out as far as possible. The Earl of Ellesmere, he was sure, would do the same. His lordship would give a good subscription, and they must all put their shoulder to the wheel to accomplish what they had undertaken. The Rev. Chaplain had spoken of his character, and of the place he occupied in the senate. There was an old proverb which said that certain people were not without honour save at their own homes; but this did not apply to him, for his fellow-townsmen had placed him in almost every situation of trust and honour they had it in their power to bestow. When very young, he was appointed constable of his township. Then he was elected borough-reeve. Subsequently he served two years as overseer. After the incorporation of the borough, he was elected mayor, and the town council wanted him to continue a second year, but that he was obliged to decline. But the greatest honour of all was his election for the position he now held as a member of parliament. There was not another member in the House of Commons who could hold up his head and say that he had been elected by his fellow-townsmen, at the place where he was born—at the place where he had lived and made his money, and that, too, without solicitation, and during his absence from home. They might depend upon it, that if anything could be said against a man's character, it would be brought up when he became a candidate for parliamentary honours; but he was not aware that he had been assailed at all, and, standing in this proud position, nothing should be wanting on his part to promote the interest of the whole of his fellow-townsmen. As D. P. G. M., he was equally ready to do his duty as a Mason. They had resolved to establish an orphan school, and all he had to say was—let every Freemason give something, and they could carry their object triumphantly. He (the D. P. G. M.) would subscribe according to his station; let others do the same, and the good work would be done.

The next toast from the chair was "The P. G. Chaplain, the Rev. George Dowty." The D. P. G. M. stated that the Chaplain was located at Walsden, near Todmorden, where he had erected a church and a school on the moors; and in a short time there would also be a house for him to reside in among his poor flock. In accomplishing this he had been greatly aided by his masonic brethren; and the tower of the church having been built by the contributions of the members of the Craft, it was called the Freemasons' Tower.

The toast was drunk with masonic honours.

The P. G. CHAPLAIN said, he was highly gratified, as a humble parish priest, in being present as the guest of such a body of men as the Freemasons of East Lancashire. To them, and to the Craft in general, he owed a deep debt of gratitude. To them his church owed its adornments. It was the poor man's church, but the poor man worshipped the same God as the rich, and was equally entitled to consideration. They had been so considered; by the aid of his masonic brethren, he had reared a temple where temple never stood before—and to them he must ever owe the deepest obligations.

Bro. T. R. BRIDSON, P. G. Treas., proposed "the Visiting Brethren," and Major Goode acknowledged the compliment on behalf of himself and the other visitors.

Major GOODE gave "the P. G. Officers for East Lancashire," and said that he loved Masonry more than ever, from what he had seen since he came into Lancashire.

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Bro. W. F. HULTON, P. G. J. W., returned thanks on behalf of the Provincial Officers.

In obedience to a call from the D. P. G. M., Bro. Jonathan Tong proposed "the Ladies," in a neat speech; and the toast was responded to by P. G. J. D. Edward Milne.

The D. P. G. M. then proposed "the Past P. G. Officers of East Lancashire," and complimented Bro. Preston for the anxiety he manifested when filling the office of D. P. G. M., to establish a Masonic Orphan School in East Lancashire.

Bro. T. PRESTON, Past D.P.G.M., said he had belonged to the Craft for nearly half a century, and could safely say that the happiest portion of his life was that which he had spent with his masonic brethren. He remembered the time when it was not very safe to meet, but the Marquis of Hastings succeeded, in the House of Lords, in excluding Freemasons from the act to put down secret societies. When serving the office of D. P. G. M., he had frequent interviews with the late Duke of Sussex, and it was always highly gratifying to witness the interest taken by the Royal Duke in the progress of Masonry in this province. Bro. Preston concluded by proposing "the Masters and Wardens of Lodges," which was drunk with masonic honours.

Bro. J. R. WOLFENDEN, P. G. Secretary, as Master of Lodge No. 44, Bolton, returned thanks. He observed that as the Master of a lodge, he considered himself placed in a position of considerable responsibility. In his opinion it was not only the duty of a Master to employ and instruct the brethren in Masonry, but it was incumbent upon him to set an example, by endeavouring to carry into practice the precepts he had to preach. It was said that the sea was the highway of nations, and it might be added, with equal truth, that Freemasonry was the highway of the world, for it brought men together of the most discordant opinions, softened their asperities, and united them in a bond of brotherhood. With regard to the Orphan School, he must remind them that it would take a long pull, a strong pull, and a pull altogether, to secure success, and, as they had made a start, he trusted they would be of one mind and one purpose in carrying their resolution into effect. The principles of Freemasonry, which bound them together, were such as they could ever defend with honour. No man could go to a Mason's lodge, and attend to the precepts there inculcated, without returning a wiser and a better man. Let the Mason follow the precepts of the Craft and he would become a beacon of light to those around him. For himself, he (Bro. Wolfenden) would endeavour, as far as possible, to follow the precepts of Masonry, and he trusted that the other Masters, and also the Wardens of lodges, would adopt a similar course of conduct.

Bro. W. F. HULTON, P.G.J.W., proposed "the P. G. Stewards," and passed a well-merited compliment upon them for the manner in which they had discharged their arduous duties.

Bro. T. R. BRIDSON, Jun., P. G. S., acknowledged the toast; and Bro. G. J. French, P.G. S., on being generally called for, also responded to the compliment.

The next toast, which was given by the D. P. G. M., was, "All poor and distressed Masons, and a speedy relief;" and the last was a vote of thanks to the Director of Ceremonies for the able manner in which he had discharged the duties of his office.

The company separated about eleven o'clock, after spending a happy, social, evening.

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MONMOUTH.—*Aug.* 7.—The brethren of the loyal Monmouth Lodge assembled rather strongly at a Lodge of Emergency called for the purpose of advancing several members in the Order, when opportunity was taken to present Bro. Joshua Williams with a P. M. jewel, agreeably to a resolution of the members at a lodge held on the 10th of March last. Business being dispatched, the assembled brethren adjourned to a *soirée*, provided by Bro. Evans, of the Beaufort Arms' Hotel. The hour at which the cloth was drawn being late, the W. M. Bro. Crook who presided, gave the Queen and the Craft, and the Grand Master of the United Grand Lodge of England, in quick succession; he then in highly complimentary terms, proposed the health of Bro. Williams, congratulating him on the ability and zeal he had evinced in behalf of the lodge, by which he had won the esteem and regard of his brother Masons, and proceeded amidst the cheers of the company to invest him with a handsome jewel encircled with the words Loyal Monmouth Lodge, and inscribed on the reverse, "Presented to Bro. Joshua Williams, P. M., by the members of the Loyal Monmouth Lodge, No. 671, as a token of fraternal regard, and as an acknowledgment of his services in behalf of the lodge." Bro. Williams acknowledged the compliment in an appropriate and feeling speech, observing that the good feeling shown towards him, coupled with the handsome manner in which the testimonial had been presented to him, rendered it one of the proudest moments of his life, he esteemed it as a token of respect, and should ever wear and consider it as such; in conclusion, he proposed in highly eulogistic terms, the health of the W. M., who had so kindly conferred that honour upon him. Amongst the brethren present, were Bros. King, H. Dyke, W. F. Price, T. Prosser, Ward, Powell, Chillcott, &c., &c. They were severally complimented, and the toasts interspersed with songs.

GUERNSEY, *June* 8.—On the recent installation of James John Hammond, Esq, of Jersey, into the office of Provincial Grand Master of Guernsey and its dependencies, the town of St. Peter-Port assumed an unusually gay appearance. In most of the streets there was a very handsome display of flags, and the vessels in the harbour were similarly decorated. The weather being fine, and a masonic procession being an event of rare occurrence in Guernsey, an immense concourse of persons was collected in the neighbourhood of the Assembly Rooms, and in the streets through which the procession was to pass, crowds of both sexes coming in from the country parishes, and the assemblage being swelled by the influx of a considerable number of visitors from Jersey and elsewhere.

At eleven o'clock the brethren assembled at the Rooms, which were decorated with great taste, and with a proper regard to the canons of the Craft. At the top of the room was a splendid canopy of purple velvet, under which was the chair of state; and numerous gorgeous banners of silk, with the armorial bearings of the Masters and other officers of the lodges of Jersey and Guernsey, were displayed in various parts of the apartment, the masonic paraphernalia of the several lodges being arranged according to rule. The lodge at twelve o'clock being tiled, the ceremony of installing Bro. Hammond into the office of Provincial Grand Master of Guernsey and its dependencies was performed with due solemnity, occupying the Craft till two o'clock. At that hour the procession emerged from the Rooms in order, accompanied by the band of the 1st or East Regiment of Royal Guernsey Militia, in full uniform.

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The procession proceeded through the Market, Fountain-street, Bordage-street, Vauvert, Grange-road, Smith-street, High-street, to the church. The brethren halted at the north door, and, forming two lines, entered the church, and took their seats, the whole of the sacred building being densely crowded. During the service there was some excellent chanting by a choir composed of a number of musical ladies and gentlemen, under the direction of Bro. T. S. Ray, Provincial Grand Organist. The church service for the day was read by the Rev. Bro. F. Jeremie, who afterwards preached an excellent sermon, enforcing the duties of charity and brotherly love, at the close of which a collection was made amounting to 8*l.* 2*s.*, which is to be applied to the De La Court fund. The numerous congregation was deeply attentive, and everything in the church was conducted with a solemnity and decorum not exceeded even on the Sabbath-day. On quitting the church the procession returned through Fountain-street and Market-street to the Assembly Rooms, where the lodge was closed in due form and with solemn prayer, and then dispersed to re-assemble at the banquet at half-past six o'clock.

At this hour about one hundred brethren, still clad in their varied and splendid costumes, sat down to an excellent cold dinner, the Right Worshipful Provincial Grand Master in the chair, supported on either side by the principal officers of the lodges of Jersey and Guernsey, viz.:—Bros. Sarchet, G. P. S.; Wyatt, G. R.; Torode, G. D.; Rev. F. Jeremie; Rev. H. O. Wood, D. P. G. M.; Dr. Harding, D. P. G. M. for Jersey; Captain Peard, G. S. W.; Dr. Goldstone, G. T.; Lyte, G. S. for Jersey; Rowdon, G. R.; Sparrow, G. D. C. There were also two long tables running parallel down the room. At the head of the south table was Bro. Le Page, G. J. W., supported by Bro. Ray, G. O., and at the west table was Bro. Brouard, G. S. W., supported by Bro. Dr. Collenette, G. D. On the table being cleared,

The Prov. Grand Master rose and called on the brethren to devote a bumper to her Majesty, who, independently of her other claims on their love and loyalty, had an additional title to their regard in being the daughter of a Mason. The toast was drunk with acclamation, after which the National Anthem was sung by the whole assemblage.

The P. G. M. then proposed the health of another illustrious lady, who had especial claims on the regard of the fraternity, as being the daughter and widow of a Mason, "The Queen Dowager."

The next toast proposed from the chair was an illustrious individual who, although not a member of the Order, was deservedly beloved by all both on account of his high and excellent personal character, as of his being identified with our beloved sovereign, "His Royal Highness Prince Albert, and the Royal Family."

The P. G. M. observed that he had now to call on the brethren to do honour to a toast which he was sure every good Mason would drink with enthusiasm, as it was to the health of a noble individual who now so ably filled the office of Grand Master of England, "The Earl of Zetland." All who knew the estimable character of him who stood at the head of the Order, and who knew the admirable manner in which he discharged the duties of the Grand Mastership, and fostered the interests of Masonry, would, he was sure, join with him in wishing to his lordship many years of health to sustain the duties of the office which he now so ably filled. Without dwelling on the many claims which Lord Zetland had established on the attachment of the fraternity, there was one which would suffice of itself, and which spoke most loudly in his praise—

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namely, that he was a worthy, fit, and a proper successor to the royal duke who had formerly occupied the masonic throne.

The health of the Earl of Yarborough, the Deputy Grand Master of England, was then drunk with much applause.

The P. G. M. then proposed the health of a brother, who, he was sure, was sincerely respected by all present, "His Excellency Major-General Bell, Lieutenant-Governor of Guernsey."

This was followed by "The Bailiff and Civil Authorities of Guernsey," and "The Very Rev. the Dean and Clergy of Guernsey."

The Rev. FREDERICK JEREMIE lamented that the task of acknowledging the latter toast had fallen to so humble an individual as himself, for highly as he honoured the sacred profession to which he belonged, so did he humble himself before it. With respect to the institution which they were then celebrating, he would say, that slight as was the glimpse which he had had of Masonry, he had seen enough of it to make him heartily desire that every clergyman would become a brother. Charity and brotherly love were the basis of Masonry, and the extension of these principles would, he believed, be materially aided if the clergy generally were Masons.

The P. G. M. said that, in proposing the army and navy, he must couple those services with the name of an illustrious brother. He therefore proposed "The Duke of Wellington, and the Army and Navy."

Bro. Colonel LANE returned thanks for the army, observing that Masons were very numerous in the service, and that Masonry greatly contributed to produce amongst the men that good feeling which was so essential in every regiment.

Bro. Captain MANSELL, *R. N.*, in responding for the navy said, that he fully concurred in the opinion expressed by Colonel Lane as to the excellent influence of Masonry.

The Rev. Bro. WOOD, D. P. G. M., said he had then a duty to perform, which he undertook with a feeling of regret on the score of his inability to do justice to the toast which he was about to propose—"The R. W. Bro. Hammond, Provincial Grand Master." Knowing the high personal character of the Grand Master, and his earnest devotion to the cause of Masonry, he was thoroughly convinced that his appointment to the office, in which he had that day been installed, would very greatly conduce to the promotion and prosperity of Masonry in that island.

The P. G. M. could not adequately express his feeling of gratitude for the kind manner in which his brethren had received the toast that had just been proposed. If his acknowledgments were imperfect, the deficiency must not be attributed to want of gratitude, but to the overpowering nature of the feelings which had been excited in him, and to which his tongue was unable to give utterance. All that he could do was to beg that his brethren would receive his most grateful thanks. It was customary on occasions like the present, to make some remarks on the nature and characteristics of Masonry, for the purpose of making the institution better understood and appreciated by those who did not belong to it. There was, perhaps, no institution which was so little comprehended, or so much misrepresented. It had been said that Masonry was disloyal and irreligious in its principles. How diametrically opposite to the truth was this assertion! It would need but few words to refute the ignorant misrepresentation. Every brother must know that loyalty and religion were the fundamental principles of the Order, and that a good Mason and a bad man were a contradiction in terms. To disprove

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the charge of disloyalty they had but to look at the list of princes and statesmen who at different times had belonged to the fraternity. The three sovereigns who had preceded her present Majesty on the throne were Masons. Would this have been the case if Masonry was tainted with disloyalty? At all times, and not less so at present, the Order counted amongst its members statesmen and men of all classes, who were distinguished in the annals of their country for their devoted attachment to the throne, the laws, and the liberties of England. Then in regard to the graver charge of irreligion—the late Right Rev. and pious Dr. Howley, Archbishop of Canterbury, was a Mason; so also was the late Archbishop of York, and so also, at the present time, were many prelates and ministers of the church. These facts alone were a sufficient answer to the charge. If, however, accusations were brought against the institution, this was owing not to any vices in that institution itself, but to the deviation by some of its members from the laws which as Masons they were bound to observe. This was an evil to which all human institutions were exposed. Even religion itself was frequently brought into disrepute by the misconduct of its nominal professors. To prevent Masonry being exposed to this evil, the brethren should be cautious whom they received amongst them. They should examine the character of candidates, and admit none of whom they had doubts. They should be careless as to whom they might offend in performing this duty, and the result of such precautions would be that the lodges everywhere would rise in character and utility. These were based on the laws of God, and they rested on a foundation which could not be shaken. He would fain hope that by their proceedings that day there had been sown seeds of union which in due season would yield a glorious harvest. It would be superfluous to point out what were the principles that guide Masonry. Those principles were known to all true and loyal Masons, therefore let those principles ever actuate them, so that whenever in future they might meet, whether in the market-place, the counting-house, or in that sacred retreat dedicated to friendship and virtue—a Mason's lodge—they might ever meet as friends, only to part as brothers.

The P. G. M. then rose to propose "The health of the Rev. Bro. Wood, D. P. G. M. of Guernsey." He was sure every brother would cordially join in this toast. From knowing this brother as a private friend and a Mason he knew how worthy he was of esteem. It was highly satisfactory to him to see the office of Deputy Grand Master so efficiently filled. Indeed but for the confidence he derived from Bro. Wood's zeal and ability in conducting the business of the province in his absence, he should have hesitated in accepting the office, into which he had that day been installed.

The Rev. Brother having returned thanks,

Bro. W. Brouard proposed, "The Deputy Provincial Grand Master of Jersey, and the Lodge of Jersey."

Bro. Harding, D. P. G. M., was proud to have been present on the occasion of establishing a Provincial Grand Lodge in Guernsey, as this event would, he trusted, be alike advantageous to the island, and to the cause of Masonry. He was glad to see that Masonry was not looked on with suspicion or disfavour in Guernsey. He was delighted to witness the cordiality and good feeling that day displayed by the immense concourse of persons who had been spectators of, and accompanied their procession. High and low—rich and poor—all, by orderly conduct and good humour, showed their kindness. He could say for himself and

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other visitors, that they were delighted with what they had seen and experienced. He had never seen so well conducted a ceremony. It had not been interrupted by the crowd, but, on the contrary, had met with every courtesy. The Masons of Jersey were proud to have partaken in this ceremony, and they trusted that their brethren of Guernsey would go hand in hand with them in the cause of the institution. Masonry had great inherent power to advance the principles of charity and brotherly love. These were its distinctive principles; but it possessed yet another distinction, which was, that where it went to the succour of a Mason, its ministrations were looked on, not as acts of charity, in the common acceptation of the term, but as the affectionate act of one brother to another. He had been greatly gratified in hearing the impressive exposition of these principles, which had been that day given from the pulpit by their reverend brother. He trusted that the doctrines which had there been so well expounded, would have the best effect on all who had the privilege of hearing his excellent sermon. When he (Bro. Harding) and his brother Masons returned to Jersey, they would carry with them the most agreeable recollections of the present festival, and would frequently drink to the prosperity of the newly-established Provincial Grand Lodge.

The P. G. M. then proposed the health of "Lady Catherine Bell and the Ladies of Guernsey." Unfortunately the fair sex could not be Freemasons, and consequently could not be present at their meetings. But though absent in body, they were always present in the minds of Masons, and single ladies might be sure that in marrying Masons, they would have good and faithful husbands.

There were then drunk in succession—"The Provincial Grand Stewards," "The P. G. Director of Ceremonies," and "The P. G. Organist," for which Brothers Cohu, Sparrow, and Ray severally returned thanks, the latter observing that at the service which had that day been performed in the church, they had had the benefit of such a choir as had never before been heard in Guernsey; and the performance of the ladies and gentlemen who kindly contributed their musical talents was the more remarkable, as they had not been accustomed to sing together.

The P. G. M. then proposed, as the last toast of the evening, "To our next happy meeting;" immediately upon which the company departed.

On the brethren being seated at table, every spare portion of the room was occupied by ladies, who were desirous of witnessing something of Masonry, and it is scarcely necessary to observe, that their presence added much to the beauty and enjoyment of the scene.

During the whole of the banquet, the bands which were stationed in the two orchestras played various pieces of music in excellent style. Perhaps, however, on another occasion it would be better to have less instrumental strength, as the music was somewhat too powerful for the capacity of the room.

The whole of the ceremonies were under the direction of Bro. Sparrow, P. G. Director of Ceremonies; and through his experience, activity, and judgment, everything was conducted in the most satisfactory and truly masonic manner.

"*Province of Guernsey.*—I am commanded by the R.W.P.G.M. to express his grateful thanks to the inhabitants generally of the island of

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Guernsey for the great kindness which they showed to himself and his brother Masons throughout the ceremony of Tuesday. The excellent order and good humour which were maintained in the vast assemblage that witnessed the proceedings both in the streets and in the church, contributed greatly to the comfort and satisfaction of all parties, and were received by the fraternity as most welcome proofs of the kindness of the people of this island.

"I am also commanded by the R.W.G.M. to express, on behalf of himself and his brethren, his sincere thanks to the excellent bands of the Royal Guernsey Artillery and East Regiment for their services on this occasion; their performances, both in the procession and during the banquet, having greatly enhanced the pleasure and harmony of the day.

"By command of the R. W. Prov. Grand Master.

"P. G. SARCHET, P. G. S."

SCOTLAND.

During the immigration of the lieges of "auld Reekie" to the Highlands, (even the Woodman has vanished there or elsewhere,) Craft Masonry in Edinburgh has not even sustained its wonted undermediocrity. A very zealous brother has forwarded his views on Masonry in Scotland, which we recommend to the perusal of Scottish brethren in general, and of the "Woodman" in particular; it may induce him to pause awhile in the course of his unseemly daring, and turn his attention to matters of honester purpose.

MASONRY IN SCOTLAND.

TO THE EDITOR.—Sir and Brother,—Looking over the roll of Scotch lodges in the "Laws of the Grand Lodge of Scotland," one cannot fail to be struck with the great number that are dormant or extinct. What is the reason of this, and how can Masonry in Scotland be revived? With your leave I will try and give some explanation as to the reasons that led to the decline of Masonry in Scotland, and the present position of Masonry in the lodges there; as it cannot for one moment be maintained by any brother that it is carried on in such a way as to entitle it to take that position which it used to do in by-gone years, when Scotch Masons were viewed as leaders, and Scotch Masonry was looked up to as the true and proper system by the universal consent of the brethren all over the world. Permit me, then, in your excellent Magazine to engage a short space; not to argue upon various systems, but to try and point out some of the causes that have brought Scotch Masonry to its present position—from having three hundred and fourteen lodges on the roll twelve years ago, to the *fact* of having only two hundred and forty-two on the roll in 1848. That there is a decline here no one can deny, and in order to remedy it we must trace its cause or causes; we must not say what will people think; it is our duty, if we wish the Craft to prosper, to lay bare its faults, its evils, and show whatever has a tendency to depress, discourage, or hinder the work in any way, whether the fault be with Grand, or Prov. Grand Lodge, with individual lodges, or with

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the brethren themselves. Whatever the cause may be, the *effect* is and has been certain. We must, Scotchmen-like, just put *stout hearts to a stae brae.* In these days, when we see the lodges of other countries increasing and flourishing, we must try at least and do something to regain for Scotland that name amongst the Craft which she has lost. One great evil, and the first that I will notice, is the practice of lodges meeting in public-houses, taverns, or hotels: in a very great number of cases, if not the great majority, this is the case, and this in my opinion has been the means of lowering the character of the Craft. The respectability of the body has suffered through the conduct of some of its members, and there is good grounds for believing that many have been led away from decent and regular habits by the temptations that they have met with, not in the lodge-room, but at the place where the lodge met. Thus, a most respectable body of men suffer for the failings of a few—the faults of an individual are laid upon the whole Craft. Again, it is well known that there have been many keepers of public-houses who have made almost a living by the Craft—have taken a great interest in urging candidates to join the lodges that assembled in their houses, for the sake of the profit that would accrue to themselves. The more frequent the meetings of the brethren, the better chance for trade to themselves. The prosperity of the Craft was never thought of; the respectability of the candidates as to character never enquired about. Any one could be admitted, and the consequence was the lowering of the standard of moral character, which used to be the measure for fitness in candidates, and which, if it had been maintained in its ancient purity and strictness, would have done much to have kept up the status of the Scotch Craft. Another evil arising from the lodge-rooms being in places of public refreshment is owing to the circumstance that not a few of the rooms are granted rent free for the use of the lodges, or at a merely nominal sum. It is perfectly evident that such an arrangement is far from beneficial; the proprietors cannot give the room for nothing, and payment for the use thereof must come from the pockets of those who frequent the lodges;—the *quid pro quo* must in some shape or another be given. If the lodges were to consider this matter in its true light, they would soon find that it would be much more economical to give a good fair sum yearly than be dependant on the liberality of an interested brother. This ever lowers the independence of the Craft. In those cases where the brethren have lodge-rooms of their own, these remarks do not apply. Another cause of the decline of Masonry in Scotland was and is the indiscriminate admission of candidates; any who might choose to apply, without regard to character or qualifications, were freely initiated; again, others were urged by the solicitations of their friends, and went to please them, and it was considered by numbers to be a most excellent introduction to good social company, and from the way in which they were initiated have ever since considered that it was intended for no other purpose. This indiscriminate admission has often taken place for the miserable purpose of replenishing the exhausted exchequer of the lodge, the dignity of the Craft never being considered, so long as money could be got, to re-furnish the regalia, or to spend at the *refreshment* table. The careless or improper selection of candidates, as a matter of course, leads to the careless and improper selection of office-bearers, whether it be by the system of rotation or election. No consideration as to fitness, or any excellent qualification as to knowledge in Masonry was necessary if he was a good fellow—a *first rate chap;*

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he was worthy of either the three letters after his name, or at least two, whether he could fill an office or not; if he sung a good song, or was able to keep up the amusement at refreshment, it was sufficient; and if some of our brethren in this city speak what is correct—and I doubt them not—some of the office-bearers at present in the lodges here cannot even boast of such qualifications, and some that from the peculiar nature of their *avocations* or their *profession* ought to be excluded from the Craft. If such is the case under the eye and the immediate observation of those who bear the rule and have the superintendance of the work, what can we expect from our country friends, who are at a distance from the paternal and *fostering* care of our high officials. Another reason can also be given, and it, I have no doubt whatever, has sprung out of the last two—it is the introduction of an indolent and careless method of working, combined with the introduction of senseless forms and ridiculous buffoonery, and which has often given the newly initiated such a disgust at Masonry, that they have never entered the lodge again. The giving of three degrees in one night belongs to the same class of evils, and has come from the same source. Emergency is the cause assigned for such a practice; but in some places in the country every case, I understand, *is emergent;* a pitiable excuse indeed for *ignorance, carelessness,* and *laziness,* for it is the combination of the whole three, and very little is an excuse for some of the lodges exercising this power or privilege: and what kind of Masons do they make in such a hurried manner; will the information which they have received in such a wholesale "reading made easy" way, avail them when they leave the shores of their native land, or even when they cross the border—no, they are, and must be looked down upon by every brother who has been regularly made and properly instructed in his duties as a Mason, and the consequence has been that Scotch Masons, instead of being looked upon as good Masons when they visit foreign parts, can hardly pass themselves as a brother ought to do. "I was only made before I left Scotland"—"I did not get this or that"—"that is not the way we do," and such like, are the only excuses that these poor brethren can give when they come to be proved. Thus by degrees has one evil been added to another until we find, as at present, one hundred and ninety lodges struck off the roll or dormant, and only fifteen new charters granted in the course of twelve years to make up the void. If we wish Masonry in this part of the island to revive, if we wish it to prosper or continue to exist, we must not stand idly by, admiring the beauties of Scotch Masonry as we have intuitively worshipped and believed in; we must not look back ten or twenty years, but let us enquire into the practice and working, as carried on many years ago, when strictness in working, seriousness of manner, and above all a due regard to the character of those who were admitted, were the standards of Scotch Masonry. If we wish to improve the character of our working we must study, we must gain information on the history of the Craft; we must not pin our faith in these matters to the dicta of individuals, whatever office they may hold in the Craft; we must judge for ourselves individually; we must not be afraid of trouble, nothing is gained without that; perseverance, industry, and an ardent desire to see the Craft put on a footing in accordance with its ancient character will soon change the aspect of affairs, and regain that position which has been lost. It will not do for brethren to say this is wrong and that is wrong; they must put their hand to the oar, and pull fairly and with vigour; they are parties interested, and it is the business

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of all who wish to see the Craft prosper to take active measures to benefit the cause. If the lodge would meet at regular times, duly appointed—if the provincial lodges would hold their regular meetings, and take actual inspection as to the working of the lodges, the Craft would then be in a fair way of moving in the right path; but so long as what is everybody's business is neglected, so long will the Craft remain as it is. If the Grand Lodge would give a little more publicity to the various lodges, holding from it, as to what is going on in the masonic world—publish yearly lists of lodges and office-bearers, it would show at least what lodges were working and those that are not; order their clerk to send to every lodge quarterly communications; pay him for whatever trouble he may be at, but let the work be done, so that the Craft may know what is doing, and whether it is in a right position or not. As I have given only some of the evils that have tended to throw discredit on Scotch Masonry, with your leave I shall continue the subject in another paper; and at the same time point out what should be done, at least in my opinion. I feel so convinced of the possibility of reviving the Craft, if proper means are taken, that no brother who wishes it to prosper should be discouraged; and unless the evils of the system are made bare, how can many know *that they do exist*, or how can they be rectified. I have not set "aught down in malice," or with the intention of hurting the feelings of any one; it is only an ardent wish to see Masonry prosper, to see it take its proper station in Scotland, to see Scotch Masons when they leave their country recognized as good Masons and as perfect masters of the Craft, that has induced me to write thus. But excuse the length of this paper, and believe me, when we are in a right footing in this quarter, and nothing to complain of, we may then with your leave take a look into the working of other quarters, *but not till then*, whether that system be English or Irish, French or Bengalee.

Yours fraternally, FELLOW-CRAFT.

Edinburgh, July 1849.

EDINBURGH.—The report of the affairs of the Grand Chapter of Scotland has been published; it is a valuable record of events, and contrasts admirably with that of the Grand Lodge. The Scribes, Comps. Leon and Cameron, have arranged the details with clearness and precision. At the last Quarterly Communication it was resolved that the practice of the Royal Arch should be put on a system more in accordance with the present day—that the fee for a charter should be reduced from ten to five guineas. This will materially assist lodges in obtaining charters, and enable them to confer legally and constitutionally the degrees of Mark, Super-excellent, &c.

THE WOODMAN AND HIS PROXIES.—At the last Quarterly Communication, on a division, the numbers were nineteen to twenty-three—the trifling majority formed by the "whipped in;"—A lodge not on the published roll, and therefore ineligible to vote, obtained a proxy that day from the Woodman, while others, of perfect regularity and independence, were refused proxies on the day, on the plea of some technical informality. More of this anon.

MASONIC VISIT, *Aug.* 8.—The first fraternal visitation of English Freemasons to their brethren in Scotland, was paid by deputations from the Northern Counties' Lodge, Lodge de Loraine, Lodge of Industry, Burgh Lodge, and Lodge St. Peter's, all of Newcastle-on-

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Tyne, in St. David's Lodge-room, Hyndford Close. The Master and Wardens of St. David's having been written to by their English brethren, gave them a masonic welcome; and, in commemoration of the occasion, presented each of their visitors with a copy of the handsome diploma of the lodge, as a record of this auspicious visit, so gratifying to the Craft at large. The brethren of St. David's were assisted on this occasion by deputations from the St. James's, Celtic, and St. Clair Lodges.

GLASGOW.—*Laying the Foundation Stone of the Barony Poor House.*—To the Editor.—Dear Sir, In my last communication, which was received by you in a manner so flattering, I mentioned that an ancient lodge in this province, known by the name of "The Lodge of Glasgow Freeman St. John's," which could furnish satisfactory proof of an uninterrupted existence of nearly eight hundred years, but which, from some cause or other, much to be deplored, had not assisted at the formation of the present Grand Lodge of Scotland in the year 1736, was about to make application to be received into connection with it—craving such rank and precedence as might, with due consideration of the rights of other lodges, and regard to the genuine antiquity of the Freeman St. John's, be thought just and proper.

The petition has been favourably received, and their adhesion accepted, with interim precedence, next to the Grand Lodge, in the province of Glasgow, until the question of permanent place be fully discussed and agreed upon. This interim precedence was considerately conceded by the Grand Lodge in order that the Freeman St. John's might be enabled to take part in the interesting ceremony of laying the foundation-stone of the new Poor-house for the large and very populous parish of Barony, with masonic honours, and which was the more desirable that several of its most influential members were intimately connected with the Barony Parochial Board, and whose exclusion would have been alike ungracious to them, and detrimental to the successful issue of the ceremony.

The interesting event took place on the 9th of August, and was so managed as to leave on the minds of all classes of society a most favourable impression of the noble and time-honoured principles of our venerable fraternity; and although the extensive character and engrossing nature of the preparations making for the proper reception of our beloved Queen, who was almost daily expected in Glasgow, considerably diminished the number, both of public bodies and individuals who otherwise would have gladly taken part in the ceremony, it was admitted by those who were most competent to judge, to have been one of the most solemn and effective pageants that had ever taken place here, and of which, in the following account, I can expect to convey but a faint and imperfect impression.

Some time ago, Bro. Hugh Tennent, of Well Park, the worthy chairman of the parochial board, applied to the Grand Lodge of Scotland for their assistance in performing the masonic ceremonies proper on an occasion so interesting and important. The Grand Lodge accordingly directed Bro. Alison, the P. G. M., to make the necessary arrangements through his Prov. Grand Lodge. As it was desirable that the ceremony should be performed before the commencement of the shooting season on the 12th, the P. G. Lodge was convened without delay, and an active committee appointed, who at once issued the requisite circulars, and entered vigorously on the other duties of preparation.

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It was arranged by the committee that the various lodges should rendezvous in our venerable cathedral at the hour of noon, on the 9th of August; and, after a religious service in the ancient choir by the Prov. Grand Chaplain, that the Grand Lodge should be opened in the magnificent crypt below, which, in point of architectural interest, is, we believe, unsurpassed by anything of the kind in Great Britain. This portion of the cathedral was formerly used as the Barony parish church, and it was here one of the most interesting incidents narrated in Scott's novel of Rob Roy occurred, a circumstance pointed out to our most gracious Majesty on her visit to it on the 16th, who seemed to be quite familiar with the subject, and inquired as to the whereabouts of the "Saut Market," where formerly resided the worthy and far-famed Baillie Nicol Jarvie, according to the veracious narrative. Certain necessary preparations, however, going on in the choir, occasioned a slight deviation in the arrangements, and the service was performed in the present Barony church, situated close by.

In the unavoidable absence of Bro. Norman M'Leod, the Prov. Grand Chaplain, the duties were not less ably than appropriately discharged by Bro. the Rev. Dr. Black, the well-beloved pastor of the parish, who delivered an impressive discourse from verses eighth, ninth, tenth, and eleventh, of the fifteenth chapter of Deuteronomy—"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from the poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." A powerful choral band assisted in the musical part of the service, and chaunted with thrilling effect, towards the conclusion, the impressive anthem on the thirty-seventh Psalm.

After the benediction was pronounced, the members of the Provincial Grand Lodge entered the vestry, which being carefully tyled from the neutral world, the lodge was opened in due form, and afterwards adjourned to take its place in the procession, and bring up the rear. Meanwhile Bro. Tincely, one of the Grand Lodge Marshals from Edinburgh, assisted by Bros. Mackie, Notman, and Harvie, were engaged in marshalling the procession, which they very soon accomplished. The members of the Barony Board were placed in front; after them came the efficient band of the Veteran Battalion, and deputations from the following lodges, arranged in order of seniority, junior lodges in front, the members three abreast:—Rutherglen Operative St. John's, No. 347; Farfley and Duntocher Union, No. 332; Blair Lodge, Dalry, No. 290; Bridgeton Shamrock and Thistle, No. 275; Star, No. 219; Ardrie Operative, No. 203; St. Patrick's, No. 178; St. Barchan's, Kilbarchan, No. 156; Pollockshaw's Royal Arch, No. 153; Patrick St. Mary's, No. 117; Rutherglen Royal Arch, No. 116; Cambaslang Royal

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Arch, No. 114; Union and Crown, No. 103; St. Mark, No. 102; Thistle, No. 87: Navigation Lodge, Troon, No. 86; Thistle and Rose, No. 73; St. Mungo, No. 27; Ancient Brazen, Linlithgow, No. 17; Hamilton Kilwinning, No. 7; the Lodge of Glasgow Freeman St. John's; the Grand Lodge. The superb silver vases and cornucopia, specially brought from Edinburgh, the former for the reception of the oil and wine; the latter filled with choice flowers and wheat in full ear, were carried by operative members from the Glasgow Freeman St. John's, drafted, *pro tempore*, into the Grand Lodge.

Barnhill, the site of the new erections, is situated about a mile and a half distant, in a northerly direction, from the place of rendezvous. When the junior lodge approached the outer barrier of the grounds, the procession halted, and opened up, the brethren on each side touching with their elbows those of their right and left hand neighbours, so as to allow the Grand Lodge to pass through, followed by the Freeman St. John's and the other lodges, in the order of their seniority. As the Grand Lodge wound its way up the acclivity, on the crown and sides of which the buildings are situated, towards the north-east angle of the main foundation, followed by the long train of subordinate lodges, their significant banners flaunting lazily in the torpid air, the various office-bearers decorated with the picturesque insignia of their office; a capacious stand, erected for the purpose, and all the adjacent knolls crowded with youth and beauty, their sparkling eyes fixed with eager and curious gaze on the novel and unwonted scene; the trees which skirted the field clustered with more adventurous occupants of hardier sex and humbler class; and the spirit-stirring music of the different bands, altogether produced a beautiful and impressive effect. The peculiar state of the atmosphere also imparted a solemn influence. The day had been close and sultry, the clouds hung in thick and lurid masses around, loaded with electric matter, which ever and anon discharged itself in peal and flash, and led to the not very agreeable anticipation of the usual pluvial accompaniments of such phenomena.

When the Grand Lodge had taken up their position, a solemn prayer was offered up by the interim Grand Chaplain. Bro. Notman, Secretary to the *pro re nata* Grand Committee, then read aloud the inscription on the plate, which was as follows:—

"In the year of our Lord 1849; of the reign of Victoria of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, the thirteenth year; and of the era of Masonry, 5852, the foundation-stone of these buildings was laid in due form, with masonic honours, by the Hon. Archibald Alison, Esq., Advocate, L L. D., Sheriff of Lanarkshire, Provincial Grand Master Mason of the province of Glasgow.

"These buildings are to be erected by the Parochial Board of Barony parish, in pursuance of the Poor Law Amendment Act, 8 and 9 Vic. c. 83, and destined to be a poor's house, in the words of the Act, 'for more efficiently administering to the wants of the aged, and other friendless impotent poor; and also for providing for those poor persons who, from weakness or facility of mind, or by reason of dissipated and improvident habits, are unable or unfit to take charge of their own affairs.' May Almighty God prosper the undertaking, and direct the Parochial Board, Governor, and Officers of the Institution, in all their efforts for administering to the wants of the deserving poor, and mitigating the evils of pauperism; and to His name, in Christ, be ascribed all the glory. 'Blessed is he that considereth the poor; the Lord will deliver him in the day of trouble.'—The Book of the Psalms of David, Psalm xii. verse 1. 'For the poor always ye

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have with ye, but me ye have not always.'—The Gospel according to St. Joh chapter xi. verse 8.

"Rev. William Black, *D. D.*, Minister of the parish; Hugh Tennent, of Well Park, Chairman of the Board; John Meek, Writer in Glasgow, Inspector of the Poor, and Representative of the Board. Barony parish Committee on Poor's House, &c., Messrs. Hugh Tennent, Rev. Dr. Black, Dr. Hunter, James Lamb, Jun., Robert Murdoch, Alexander M'Dougall, John Caird, Robert Lindsay, William Broom, John M'Dougall, John Belch, Andrew Paterson, John Bain, Dr. Campbell, Alexander Hannay, William Strang, James Reid, John Roberts, James Murdoch, Robert Law, Alexander Glover, Jun., David Law, Dr. J. M. Adams, Andrew Thomson. James Lamb, Jun., Esq., Convener; Alexander Hannay, Esq., Sub-Convener; Clarke and Bell, Architects; R. and J. Taylor, Masons; John Findlay, Wright; James Hunter, Superintendent of Works.

"Lists of the Committee of Management of the Parochial Board, and other documents, are enclosed in bottles hermetically sealed, and deposited in this stone along with this graven plate. The bottles contain the following documents:—The newspapers of the day; current coins; roll of poor, 1751; state of funds, 1751; roll of poor, 1849; state of funds, 1849; Edinburgh Almanack, 1849; Glasgow Directory, 1849; pamphlets; plans of building; picture of ditto, and adjacent country."

When the various articles were deposited in the cavity prepared for them, the interstices filled with fine dry sand, and covered by the plate, the order was given to lower the massive stone suspended by powerful tackling from a triangle, while the Veteran band struck up the solemn Vesper Hymn. At this moment—the Prov. Grand Master standing with his back to the east, the stone on his right hand and a little before him—a loud peal of thunder reverberated on the south and east. "*Intonuit laevum!*" exclaimed a voice at our side—"it is a favourable augury." And so, indeed, it proved, for immediately thereafter the clouds began to roll away. Although it rained heavily in the immediate neighbourhood, not a drop fell on the scene of action, and the glorious sun burst forth in unclouded splendour.

When the ponderous mass was lowered to its place, the proper office-bearers were commanded to apply the respective jewels of their office; and on their favourable report, the Grand Master spoke as follows:—"Having, my brethren, full confidence in your skill in our royal art, it remains with me now to finish this our work. (Gives three knocks with the mallet.) May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success."

When the sound of three hearty cheers from the assembled multitude had died away upon the echo, the Prov. G. M. addressed them in these terms, interrupted from time to time with loud and prolonged cheers:—"Mr. Tennent, Gentlemen of the Parochial Board, Worshipful Substitute Prov. Grand Master, and Brother Masons,—In obedience to your request, I have now had the honour of discharging the pleasing duty committed to us of laying the foundation stone of this great and useful undertaking. There is no employment to which Masons can be called which is more agreeable to them, or more in unison with their faith—there is nothing which is more agreeable to the dictates and traditions of our fraternity, than the laying of the foundation of an edifice such as this. Our institution is venerable from its antiquity, but it is also respectable from the objects to which it is directed, and the spirit with which it is animated. It is beyond all question the oldest of any that is now known in the world; it goes back to the remotest period of Egyptian

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story, prior to the departure of the Israelites from the land of Pharaoh; it is found flourishing in vigour at the time of the building of the Temple of Jerusalem by Solomon. All other things have changed since that time. The empires of Assyria, Greece, and Rome have passed away; but the institution of Freemasonry still exists, and will continue to exist for five thousand years more, if this world should remain in existence so long. And why does it so exist? and why has it outlasted these changes of time?—Because it was founded at first, in the ages of the heathen, in a noble spirit, and has since had the breath of a purer faith breathed into it;—because it is the depositary at once of the wisdom of the Egyptians, and the divine spirit of the Gospel. The first duty of Freemasons is to raise those edifices which are dedicated to the glory of God; and their next duty is to concur in the formation of those edifices which go to perpetuate the charity of mankind. In this they but follow the principles of the Christian religion; for the first principle of our faith is to give glory to God; and the next, which is like unto it, is to love our neighbour as ourselves. And who is our neighbour?—Why the poor; for the poor we have always with us. Freemasonry has existed ever since its first foundation among the Egyptians—it has been found alike at the laying of the foundations of the temple of the Jew, the mosque of the Turk, the fane of the Greek, and the cathedral of the Christian. It was our predecessors who reared that glorious edifice, the Glasgow Cathedral; and preserved alive, in ages of darkness, the noble art of architecture, which even then reared structures which have never been surpassed. They it is, also, who have raised the many monuments to chivalry and virtue, which from time to time have since been raised during our country's long and eventful story. But on no occasion has its spirit been more thoroughly exemplified than in the laying the foundation-stone of institutions which have for their objects at once to succour distress and exclude imposture—to assuage the sufferings of the poor, and relieve industry from the burden of idleness. Freemasonry existed seven hundred years ago, at the building of the glorious fane which we left to-day—that venerable edifice which has survived all the changes of subsequent time—which has looked down successively on the heroism of Wallace, and the victories of Bruce; the field of Flodden, and the sorrows of Mary; the triumphs of Nelson, and the conquests of Wellington. But on no previous occasion has our ancient fraternity better exemplified itself in its true spirit than in assisting at the rearing of edifices such as this, which, although comparatively humble in their appearance, have for their object the ministering to the wants of the poor. I cannot conclude, worthy brethren, without thanking you for having turned out so numerously on the present occasion, under your time-honoured and venerable banners. It affords another evidence that Freemasons are actuated by the pure spirit of their Order, which is based on the principles of religion, morality, and charity."

When the enthusiastic cheering which followed this address had subsided, Bro. TENNENT, who appeared in the clothing of his adopted lodge, St. Mark, where, on the dormancy of his mother-lodge, Argyle, he had been successively advanced to the degrees of Fellow Craft and Master Mason, after reading a letter from the Lord Provost and magistrates, expressive of their regret at not being able to attend the interesting ceremony, spoke as follows:—"R. W. Prov. Grand Master, in reply to your eloquent address it may not be inappropriate to this interesting

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solemnity that I should advert very shortly to the proposed general arrangements of the building, of which you have this day laid the foundation-stone, as well as to the influences of such an institution on our social system; and it must be gratifying to all of us that such an occasion has been graced by the presence of so many professors of the gentle art of Masonry. The Barony Poor-house is intended to afford accommodation for four hundred adult males, six hundred females, three hundred and fifty youths, one hundred and fifty facile poor—in all fifteen hundred individuals; and these will be classified by the separation of the sexes, and according to the following order:—the aged, able-bodied, boys and girls, infants, infirm and sick, imbecile; each of these classes having distinct workshops and airing yards. It will also comprise a probationary department for each sex, dining-hall and chapel, and extensive kitchen and laundry offices. In addition to this, official apartments will be provided for meetings of the board, and committees and staff, governor and matron, surgery and relieving officers, warders and domestics, besides the other accommodation requisite for a well regulated establishment of this description. There will also be attached to the institution a school for three hundred and fifty boys and girls, embracing instruction both educational and industrial, and an infant school for a hundred. The situation of the building, and its spacious and airy apartments, must form a striking contrast to the wretched dwellings of the poor in the crowded lanes and wynds of the city, where we are almost surprised to find that human life can be sustained at all. It will also afford an asylum for the young, where they will not only receive moral and religious instruction, but acquire the knowledge of some trade. Thus they may be elevated from indigence to be self-supporting, and to bear their share of those burdens which others have borne for them. It is in this way that pauperism can be assailed at its very birth, and past experience has demonstrated that the remedy is successful, for it has been ascertained that children trained in a workhouse have become better members of society than those of the same class who have not enjoyed the benefit of the training system there carried into operation. Another leading feature of the institution will be, that it serves to form a test of the proper limit of out-door relief, and to protect the parish against the numerous devices of the improvident and dishonest pauper. The pride of Scotsmen once repudiated parochial aid, except in circumstances of the utmost privation, and it is to be hoped that we may be able by those means in some measure to restore and preserve this noble attribute of our national character. And it ought not to be overlooked, especially at a time when the rate-payers of this parish have been subjected to such heavy assessments, that our workhouse, by its discipline and regulations and general economy, will promote a great saving in the annual cost of pauperism; so much so, indeed, that in a few years we may reasonably expect to pay, from a diminished expenditure, the sum required for its erection. But I must restrain myself from trespassing further on your time, and tender, in name of the Parochial Board of the Barony parish, to you, R. W. Prov. Grand Master, and to our brethren of the different lodges, our most respectful acknowledgments for your presence and services on this interesting occasion."

Three cheers having been given, the band struck up the Queen's Anthem, in which the assembled multitude heartily joined. The procession was then reformed, and proceeded in inverted order, the Grand

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Lodge in front, to the Barony church, where it was formally closed, and the lodges dispersed.

Above a hundred of the brethren afterwards dined together in the Trades' Hall, Glassford-street, under the presidency of the Prov. Grand Master. He was supported on the right and left by Professor Arnot, Sub. Prov. Grand Master; Bro. Lenning Woodman, Grand Clerk; Bro. Deuchar, of Morning-side; Bro. Alexander, Jun., Prov. Grand Secretary; Bro. Miller, P. G. Treasurer; Bro. Cameron, W. M. of the Edinburgh St. David's Lodge, &c.

After dinner the P. G. Lodge was opened in due form. The duties of Senior and Junior Wardens being, in the absence of Sir James Campbell and Professor Ramsay, who were from home, ably discharged by Bro. Yorke, W. M. of the Freeman St. John's Lodge, and Bro. Main, W. M. of the Kilwinning Lodge, No. 4.

As the remaining proceedings were conducted within the tyled walls of a P. G. Lodge, I am of necessity precluded from entering minutely into the detail of them, and happily so, because I would vainly essay to convey anything like an adequate idea of the tact and ability with which the duties of the chair were performed, and the enthusiasm which without apparent effort was inspired. We have not seen the interest of a convivial meeting so fully sustained, nor heard so many bursts of genuine eloquence since the memorable banquet given here some dozen years ago to Sir Robert Peel.

After the usual loyal and masonic toasts, the health of the Prov. Grand Master, introduced by Bro. Arnot with a neat exordium, was eloquently replied to. In referring to the congenial duties in which, as Masons, we had been engaged, he mentioned the interesting fact, that according to the arrangements of this institution, those members of families which should obtain the benefit of it, as residents, would not be separated from each other, as is complained of in similar institutions in the sister kingdoms, but that the husband and wife who had spent the noon of life together, should be associated in its evening also, and death alone be permitted to divide them. The masonic qualities displayed in the design and construction of the buildings were duly indicated. Widely designed for the accomplishment of the objects intended, and admitting of considerable extension without injury to the harmony of their proportions; strongly and substantially constructed, finely situated; and although nothing is introduced for the purposes of ornament alone, the essentials are designed with a regard to simple and natural effect. A new and most gratifying feature in this assembly was the unwonted presence of the venerable Lodge of Glasgow, the Freeman St. John's, inferior in point of numbers, in their turn out, only to the Lodge St. Mark, and whose stalwart forms and intelligent faces formed a favourable, yet fair specimen of the "trades burgess," an influential element of our civic constitution. Its continued existence—the lineal and unbroken representative of that lodge which, at the request of Bishop Jocyline, and under the especial patronage of William the Lion, erected seven centuries ago, the noble Minster, to which allusion has more than once been made, as it had assisted at the extension and repair of its predecessor. But amid the many generous chords which vibrated to the touch of one who has shewn himself well acquainted with the varied keys of human impulse, one touch of nature thrilled with especial effect to the heart of every one of us. It is stated in the tenth volume of Bro. Alison's admirable History of Europe that a detachment of the French

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army was surprised by Platoff, who passed the Elbe at the head of his Cossacks, and took five hundred prisoners. In a foot note he mentions, on the authority of Wilson, that the French officer in command owed his life to the fortunate incident of his giving the Freemason's sign to an officer when seizing his hand, just as a lance was about to pierce his breast. "In reviewing Sir Robert Wilson's work," he adds, "the Edinburgh Review says, this is an anecdote so incredible, that no amount of testimony could make them believe it; but this only shows the critic's ignorance. The same fortunate presence of mind, in making use of the Freemason's sign, saved the life of a gallant officer, the author's father-in-law, Lieutenant-Colonel Tytler, during the American war, who, by giving one of the enemy's officers the Freemason's grip, when he lay on the ground with a bayonet at his breast, succeeded in interesting the generous American in his behalf, and saving his life."—p. 286. The allusion made to this incident by the Prov. Grand Master, when the health of Mrs. Alison was proposed by that zealous veteran, Bro. Deuchar, was peculiarly felicitous; and the tender and affectionate terms in which he spoke of the grateful urgings of that amiable lady, on the prospect of his presidency on this masonic occasion, in the probable absence of the Duke of Athol, that, whatever his engagements might be, he *must go with the Freemasons*, brought the heart to the mouth, and the tear to the eye of almost every brother present. Our emotions, however, were not all of the heroic and the sentimental, and the similar effects of opposite causes were curiously illustrated, as Bro. Cowell made the tears gush to the eyes in far more copious streams by the irresistible humour and genuine wit of his varied appeals.

After an evening spent in such a manner as must leave a long and favourable impression on the minds of all those who participated in its hearty and rational enjoyments, the lodge was closed about ten o'clock, and the party broke up.

Among the preparations recently made here for the welcome of her most gracious Majesty, was a handsome triumphal arch, which sprung up as if under the wand of an enchanter, at the northern extremity of the Broomielar bridge, itself one of the finest bridges in Scotland. It has since been proposed to replace this arch by a permanent one constructed of granite; but it has with considerable reason been objected that it would prove a serious obstruction to the increasing traffic along that important thoroughfare; and although, on the other hand, the piers, would furnish a convenient shelter and protection to the foot-passenger, who is a good deal exposed to accident from the carriages, we fear the proposal will not be so favourably entertained as to issue in performance. It is, however, very likely that the royal visit will be commemorated by some appropriate permanent structure; and should the foundation-stone be laid with masonic honours, as doubtless it will, it will certainly give rise to a display of enthusiastic loyalty scarcely exceeded by the highly gratifying event, the memory of which it is designed to perpetuate.

ARCHITECTON.

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IRELAND.

Our reporter quaintly states, that during the Queen's visit to Dublin he has been demented, and that therefore he cannot attempt to describe the universal happiness and joy which her visit created. Among those whose heads were most turned from their pursuits were the Masons; consequently masonic matters must bide awhile. We subjoin with much pleasure the following extracts from a contemporary:—

Masonic Meetings.—The public journals from every part of Ireland convey intelligence during the past week of the progress of the masonic Order, and of the large and influential re-unions which took place at the midsummer festival. The nobility and gentry in several counties are taking a leading part in promoting its interests; and there is no doubt whatever, that under the paternal government of his Grace the Duke of Leinster, the masonic Order in Ireland will continue to progress to an incalculable extent. Without a reference to the statistics of the body, it would be impossible to convey an idea of its strength both in numbers, respectability, and influence, at the close of the past year. We are gratified to perceive such noblemen as the Marquis of Ormonde, who bears a name intimately interwoven with the history of our country for ages, taking a leading part in Masonry in his native county.

The Queen's Visit to Carton.—On the visit of her Majesty and Prince Albert to the Duke and Duchess of Leinster, at Carton, it was stated that it had been arranged that the royal party should return by water to the mansion, from the rural cottage which they had gone to view, but that for some reason the arrangement was altered, her Majesty returning by land. We have since heard that the cause of the alteration in the arrangement was this:—her Majesty seeing an outside car belonging to the Duke of Leinster near where the royal carriages were stationed, at the bridge crossing the Rye Water, observed that she could not have it said she had been in Ireland without having been on an outside car, and that therefore she would return to the house in that way. Her Majesty and the Prince were then conducted to the car, and driven along the margin of the river towards the mansion, amid the loud and enthusiastic cheers of the assembled crowds. Her Majesty expressed herself highly delighted with her drive through the demesne, and especially with the latter part of it, on "the Irish car."

Carlow.—The masonic festival of St. John was celebrated by the members of the Carlow Lodge, with the accustomed ceremonials of the Order; and here we might observe that the warrant of the County Lodge being granted so far back as 1739, and no interruption having taken place in its sittings but during a brief period in 1745, when the arrival of the Pretender was anticipated, there are few members of the Order in the county who will not readily admit that the celebration of so ancient and time-honoured a festival should to them be a most gratifying duty. Death, since the last festival, had deprived the lodge of a valued and beloved member of the Order, but whose memory will be long cherished, for his benevolence, as well as for his possession of those moral and social

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qualities which rendered him an ornament to society. It is not necessary to repeat his name to his brethren, as the records of his parent lodge will convey to posterity the estimation in which his character was held in every relation of life, as a gentleman, a sincere friend, and a Christian, in the scriptural sense of the term.

The lodge assembled in considerable strength. Bro. R. Malcomson was exalted to the chair and duly installed. Bros. John L. Rickards, *C. E.*, and Thomas G. Mosse, were next advanced to the offices of Senior and Junior Wardens. Among the visitors present were the Rev. Joseph A. Birmingham, the dean-elect of Kilmacduagh; the Rev. Joseph Keating, rector of Rathaspeck; the Rev. James Barnier, curate of Mayo; and Bro. W. Furlong, from Oporto.

In the evening the brethren assembled at the Club House to dinner, which was served up in the best style of that establishment. The usual loyal and masonic toasts being proposed, the Rev. Bro. Birmingham delivered a most eloquent and impressive address, which was not only listened to with the deepest attention, but at the close was loudly cheered. We regret that want of space prevents us from giving an outline of the reverend gentleman's address upon that occasion, as it exhibited, in a moral and religious point of view, the important truths conveyed to mankind beneath the mystic symbols and ceremonials of Freemasonry.

The brethren, after a pleasant evening, retired at an early hour.

Kilkenny.—*Leicester Union Lodge.*—The festival of St. John was celebrated with all the accustomed and time-honoured ceremonials of the mystic Craft, by the members of this highly distinguished lodge. At the usual hour the brethren assembled in their new lodge-rooms, Patrick-street, which have been fitted up and characteristically decorated in a style at once most splendid and consonant with good taste and artistic judgment, when the installations of officers for the ensuing six months was held, Bro. Charles Tarrant being exalted to the chair, and Bros. Dr. Johnson and J. Maher filling the honourable offices of Senior and Junior Wardens. In the evening the brethren again assembled for refreshment, to the number of thirty-four, and partook of a banquet. The brethren passed a truly social and delightful evening, and amongst the toasts of the night, it is needless to say, that not the least enthusiastically received and duly honoured was their P. M., the Marquis of Ormonde, who, during the last half-year, governed the lodge in a manner calculated not only to advance the position, and, in no small degree, benefit the local institution, but conducing materially to the advancement of the general interests of Masonry.

Provincial Grand Lodge of Munster, *August* 4, 1849.—It having come to the knowledge of the Prov. Grand Master, that a brother of Lodge No. 190 had been guilty of some improper and unmasonic conduct, a Provincial Grand Lodge was immediately summoned, and a most searching and strict enquiry instituted.

The erring brother having put forward some extenuating circumstances, and expressing the deepest contrition for what had occurred, his apology was received by the Grand Lodge, after an eloquent and impressive lecture upon the duties of Masonry from the Grand Master, whose dignified, able, and admirable conduct in the chair was much eulogized by a very numerous meeting.

Colonel Chatterton was installed P. G. M. of South Munster, by the Grand Lodge at Tuckey-street, Cork.

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From the Freemasons of North Munster, to the Queen's most Excellent Majesty.

The Freemasons of North Munster, in Provincial Grand Lodge assembled, most heartily offer their loyal congratulations on your Majesty's safe arrival in this part of your United Kingdom.

Believing that our expressions of loyalty to the throne, and of affection towards your Majesty's sacred person, will not be the less graciously received, because it comes from a society whose objects are peace, charity, and brotherly love amongst all, without distinction of creed or party; and praying that the Great Architect of heaven and earth may bless and guard your Majesty, your illustrious Consort, and your Royal Children, we beg to subscribe ourselves on behalf of the Freemasons of this province,

Your Majesty's loyal and devoted subjects,
M. FURNELL, Prov. Grand Master,
GEO. FURNELL, Prov. Grand Sec.

Dublin, 8th August, 1849.

MY LORD DUKE,—I have had the honour to lay before the Queen the loyal and dutiful address of the Freemasons of North Munster, in Provincial Grand Lodge at Limerick assembled.

And I have the satisfaction to inform your Grace that her Majesty was pleased to receive this address in the most gracious manner.

I have the honour to be, my Lord Duke,
Your Grace's obedient servant,
G. GREY.

His Grace the Duke of Leinster, &c., Carton, Maynooth.

YOUGHALL.—The grand full masonic dress ball, by the W. M., Wardens, and brethren of Lodge No. 68, in aid of the funds of the Cork Masonic Female Asylum, took place in the Assembly-room, Mall-house, under their auspices and patronage.

NENAGH.—The members of No 208 celebrated the festival of St. John, at their Lodge-rooms, Court-house, Nenagh. Visiting brethren from Lodges No. 14, Scotland; No. 44, Clonmel; No. 47, Eurika, Dundalk; and 345, Gibraltar, were present.

FOREIGN.

DRESDEN.—Bro. Richards, P. M. of the lodges the Three Swords and of Astræ, at Dresden, has been appointed the representative of the Grand Orient of France, to the Grand Lodge of Saxony; the same office is filled on behalf of Saxony by Bro. Raffaneau, at Paris.

FRANKFORT-ON-THE-MAINE.—The Eclectic Union of Masonic Lodges has decided, that the members of the Craft, of all religious denominations, shall be admitted to the meetings of their lodges, to prevent any unpleasant collision with the Grand Lodge of England.

LEIPSIC.—On the 14th March, 1849, the Lodge Apollo, at Leipsic, clothed eighteen children on being confirmed, fourteen of them were Lutherians, two Roman Catholic, one German Catholic, and two mem-

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bers of the reformed church. They were all dressed by W. Master Meissner.

STETTIN.—The Lodge Three Compasses has established a charity to assist women in their confinement.

VIENNA.—A Lodge of Freemasons had been opened here in 1773, called the Holy Joseph, but was closed in 1794. At the time of its resigning its warrant to the police, it was stated until better or more enlightened times; some time since it was supposed the enlightened period had arrived, and the Masons of Austria were congratulated by many German Masons on their improved position. Field Marshal Welden has ordered all meetings to cease, and the lodge to be closed.*

PRAGUE.—The public newspapers have lately contained advertisements calling upon the Freemasons dispersed in Bohemia, to meet here on a certain day, to form a Grand Lodge, &c., in Bohemia. We have not as yet heard any result.

BORDEAUX.—A warrant has been received from the Grand Orient of France, to constitute the Lodge "Candour."

PARIS.—A plan has at last been matured for erecting a Hall to contain not only a saloon suitable for the meetings of the Grand Orient, but also rooms for all the lodges now existing in Paris. Very large sums are annually paid for rent and accommodation, which might be reduced, or devoted to better purposes. According to the scheme, it will occupy twenty years to collect 120,000 francs.

SPAIN.—It has been found necessary to close a French (Masons') lodge that existed here, and has been instituted some time, it has been done by some of the Grand Orient of Hesperia, in consequence of some political discussions which were known to have taken place there; in communicating this to the Grand Orient of France, the Hesperia refers to (their Book of Constitution), authorising them to close all bodies in Spain, not within their warrant.

WEST INDIA, GRENADA, *July* 9.—The Prov. Grand Master, the Hon. Wm. Stephenson, was present, and installed the W. Master into office, who then proceeded to instal the several office-bearers. Our old and respected brother, the Prov. Grand Master, went through the arduous duty of installation with his usual ability, and, as it ever should be, and we hope ever will be with "Free and Accepted Masons," the most perfect conviviality prevailed. The following is a list of the members installed on the occasion:—Bros. J. M. Aird, W. Master; D. R. Guthrie, Master Depute; J. Chambers, Sub. Master; S. Cockburn, S. Warden; G. Palmer, J. Warden; M. W. Dixon, Treasurer; I. Lindo, Secretary; J. Cockburn, S. Deacon; R. Guthrie, J. Deacon; W. F. Quarless, Inner Guard; R. Davis, Tyler.

July 12.—The newly installed W. M., Bro. Aird, conferred on Bro. James Baldwin, the second, or Fellow-craft's degree, and after the business of the evening was concluded, and the brethren called from "labour to refreshment," they sat down to a sumptuous entertainment given especially for the W. Master, as he is about to proceed to his native country for a short time, and in humble dependence on the Great

* We refer our readers to page 287 of the 24th number of the "Latomia," for the whole of the articles on this subject, the conversation being interesting, and evincing the Austrian idea of a united Germany.

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Architect of the Universe for a restoration of that health, which, after a residence of thirty years, concluded this day, has been somewhat impaired from the effects of West India climate. After doing justice to a richly laden table, several toasts were proposed. The health of the Prov. Grand Master was drunk with all the honours—also that of the W. Master elect, the Wardens, Deacons, and other office-bearers, and after capital speeches from several of the brethren, a "first-rate" poetical effusion from the bard, and an old and much admired masonic song by the Master of the late Lodge of Harmony, No. 327, the brethren separated, much pleased with themselves, and in love with each other.

The Prov. Grand Lodge, under the superintendence of the Hon. Wm. Stephenson, was resuscitated here on the 2nd August, when the several-office bearers were duly installed. We trust the Hon. the P. G. M. may long live to enjoy his exalted position, and that under his watchful and zealous superintendence, Masonry may continue to flourish in these Isles.

AMERICA.—UNITED STATES.

Our reports from New York present a very lamentable state of affairs—and as one section of the disputants have somewhat hastily published an *ex-parte* statement, we shall give a very brief outline.

Last year, there was a motion carried pretty generally in Grand Lodge, that the great body of Past Masters should not as such be members of Grand Lodge. On the 6th of June last, when this motion was put for confirmation, it met with the most vehement opposition, but was ultimately carried—at the sad and costly expense of a schism of no ordinary kind, for then and there the frightful scene of disorganization exceeded all expression. The result was, that the Grand Lodge was declared by the malcontents to be dissolved, and a new Grand Lodge was constituted, with Bro. Isaac Phillips,* a Past Deputy Grand Master, as Grand Master.

The disfranchisement of so large and influential a body as the Past Masters, has no doubt affected the interests of the Craft in New York, and we find among the dissentients, the Grand Treasurer, and the late Grand Secretary. We hope to receive the statement from the new Grand Lodge, which may explain away some doubtful matters, and we

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* We republish a letter from S. M. L. that appeared in the "Jewish Chronicle," merely to hint that the election of Bro. Phillips does not warrant the conclusions arrived at, there is a wide difference between an election by a small dissentient body, and that by "the most numerous Grand Lodge ever held in New York."—"Save me from my friends," Brother Phillips would say, if he knew his would-be eulogist.

"*To the Editor of the Jewish Chronicle.*—SIR, Observing in the last number of your valuable publication an article relative to the exclusion of the Jewish brethren from the lodges of Berlin, I beg leave to acquaint you with the following, by which you will perceive the great contrast between the Freemasons of Prussia and those of America. On the 6th of June, 1849, at the annual communication of the most worshipful Grand Lodge of the ancient and honourable fraternity of Free and Accepted Masons of the state of New York, held at Howard House, the right worshipful Brother Isaac Phillips (a Jew), was unanimously elected Most Worshipful Grand Master of the Order, and was inducted into the Oriental chair of state amidst the acclamations of the most numerous Grand Lodge ever held in New York, and which is the most influential in the United States. Knowing your willingness to give publicity to any occurrence that may have a tendency to elevate the position of the Jews, I have ventured to communicate the above, in the hope that you will find room for its insertion in your next number. I am, Mr Editor, your obedient servant,—S. M. L.

"*Manuell-street, Goodman's Fields, 27th August* 5609"

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are not without hope that on ample reconsideration, there may be an equitable adjustment of the unseemly differences.

Death of an Irish Freemason in America.—The following appears in the "New Orleans Picaynne" of the 3rd August, with a request appended to it that it may be copied into the Liverpool and Dublin papers:

"*Obituary.*—Departed this life suddenly, on the 30th July, Mr. Wm. Nott, of Dublin, Ireland, aged between 28 and 30 years. The deceased emigrated to the United States in December last, and landed in this city, during which period he formed a few acquaintances who appreciated him; he was a young gentleman possessed of fine accomplishments, his habits were an example—he was esteemed and loved by the few who knew him. The deceased was formerly a merchant in the city of Dublin (a partner of the house of Nott and Son), which house stood as fair as any in the kingdom of Great Britain. Mr. Nott was a distinguished member of the masonic fraternity, and was Master of Dublin Lodge No. 2, of the city of Dublin; the fraternity respected and appreciated him. Misfortune frowned on him in his commercial business, which caused him to leave his home and try to reinstate his former circumstances, but alas he was called from this troublesome world, and has left an aged and disconsolate mother and brother and sisters to lament the loss of an affectionate son and brother; but as it has pleased the Great Architect of the Universe to call him, we trust his mother, brother and sisters will be consoled by a full conviction that in a strange land he found friends, particularly among his masonic brethren. We may truly boast of worthy members belonging to that great institution and family of brothers which has existed for 5849 years, and which in all probability will continue to be cemented together for time immemorial. Our worthy and generous fellow-citizen, Lucien Herman, Grand Master of the Lodges working under the charter of the Grand Lodge of Louisiana, was called upon, and the unfortunate circumstances of a deceased and stranger brother made known, which required the immediate attention of the brethren. That worthy and truly good Mason immediately requested that the unfortunate brother should have the requisite attention paid him, to have his remains decently interred; and well might the Order in this city feel proud to acknowledge the Master of Mount Moriah Lodge; as a brother he immediately appeared without a summons to the brother who had charge of the deceased, and offered any assistance that he could afford as a brother. Again—the masonic Order can boast of a truly good brother, who, when he heard the lamentable situation of the deceased brother, offered his assistance. Well might the Order boast of Bros. Herman, Frymier and Judge Collins as members of that sacred institution. Our masonic fraternity abroad, and particularly Dublin, should know that their late brother found brothers in America, and in the place of his demise that they did not forget their duties towards a brother in a strange land, their obligations were strictly enforced. It is to be hoped that the aged mother, brother, sisters, and friends of the deceased will console themselves that every attention was given, and he departed from this world truly under the belief as he lived that the Great Architect of the Universe would receive him. May his soul be for ever by the chosen lamp and rest in peace.—M. M."

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INDIA.

The Agents in Calcutta for this *Review* are—Messrs. Lattey, Brothers & Co., Government-place; and Messrs. Thacker & Co., St. Andrew's Library. Madras, Bro. Pharoah.

Calcutta.—Persecution is still rife against Scottish Masonry in the city of palaces, and yet we have as head patron of the Anglo-Indian Craft no less a personage than the Most Honourable and Most Worshipful the Marquis of Dalhousie, Past Grand Master-Mason of Scotland!

The following letter will speak out for itself:—

Extract from a Letter of Brother J. G. D., Lodge No. 353, dated Calcutta, July 2, 1849.

Inclosed is a letter in original from an up-country Mason, who came down to Calcutta on business, and as he was only an Entered Apprentice, he signified his intention of being passed and raised in Lodge Kilwinning in the East, No. 353, and as many more as we were empowered to confer, previous to his going up again. The English Masons at Calcutta informed him that if he joined the Calcutta Scotch Lodge, or even received any of the degrees from us, none of the English lodges in Calcutta would receive him amongst them—and further, that he would be deprived from again entering his mother lodge, the "Zetland," somewhere in the upper provinces. However, his letter to Townsend will speak for itself. We muster now about forty-five members (the strongest in Calcutta), and would have been nearly doubled but for the threat held out, that the members of Lodge "Kilwinning in the East," No. 353, holding of Scotland, will not be admitted into any of the lodges working in the Hiram of England throughout India. Those only who fear not the mighty, and are entirely independent of them, join our standard; but those who are in poorer circumstances keep aloof for the present, for fear of their prospects in life being blasted. Such is Masonry in India (English I mean). I am not aware whether I mentioned in my last about Bro. Jacobs, Tyler to No. 740. The poor man is without a situation; we accordingly, to assist him, gave him the Tyler's berth in our lodge, and, considering the manner in which candidates for initiation were pouring in, and we working twice a-week, sometimes the poor man made more by us in one month than he did in three in the other two lodges, viz., two rupees for each candidate. When it was reported that he also was our Tyler, he was at their next meeting summoned to the Pedestal, and asked whether he did not tyle the Scotch Kilwinning. He said, that he thought from Abraham's time Masonry was free and universal, and being all brothers together that he did not see that he was doing any harm; but he was told by the Master, that there was a great deal of

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harm, and he must not do so again, otherwise they would stop the six rupees they gave *per mensem* for the education of his child. The words made use of to him were much more severe than I have put down. He understands, but cannot speak, English well enough, and therefore the above was intimated by him in Hindoostanee. He has since left us. This brother, you are well aware, is a Jew.

Bro. Coustos suffered much from the Inquisition in his day, and it surely surpasseth belief that in the middle of the nineteenth century we should have to denounce the existence of an inquisitorial edict against Scottish Masonry. The instances are frequent—lately the master of a Liverpool ship was submitted to the insulting ordeal. What becomes of the universal fraternity of the Order—are the bigotted few to be permitted to desecrate its purity without any notice?

We understand that John Grant has resigned his office in favour of Major Birch, who will act as Grand Master until confirmed. We regret that Dr. Grant's health is but indifferent—his earlier resignation would have spared him unenviable notoriety.

Bro. Longueville Clark has created a wee-bit sensation by opposing the presentation of a portrait of the Hon. Mrs. Aldworth to the Grand Lodge of Bengal, on the plea that he, Bro. C., had the best and highest authority, that the whole story of the connection of the said admirable lady with the Order was a fabrication without the slightest foundation. Bro. Longueville C. should, however, have stated his authority; for, of course, it can hardly be presumed that he drew at sight on the credulity of his hearers, in making an assertion unsupported by proof—how like this to fabrication without the slightest foundation.

Lodge Kilwinning in the East, *March 7.*—A very interesting address was delivered by Bro. Burroughs, on the subject of an appeal by the members of Lodge Universal Charity, No. 346, Madras, soliciting assistance in the erection of a masonic temple.

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THE

GENERAL ASSURANCE ADVOCATE.

30TH SEPTEMBER, 1849.

COMBINATION AS DEVELOPED IN ASSURANCE.

IN the turmoil which has pervaded the world, and the contests amid which kings and governments have been dashed against peoples, nations warring with nations, classes jarring with classes, and capital and labour rudely jostling against each other, all seemed chaotic, wild, confused, and revolutionary. But still one idea presented itself to the minds of most men who looked earnestly and truthfully on what was going on around them, as a great primary cause of the heartburnings, discontent, contentention, misery, and degradation, with which the world of European civilization is sown broadcast.

To such seekers and lookers for the truth, it is apparent that the foundation evils are social rather than political; that the masses pressed upon by the necessities of their position—placed in the midst of luxury, from which they are debarred—daily and hourly witnesses of splendour, luxury, and ostentation, not only beyond their reach, but beyond their hopes—accumulating in wondrous profusion material wealth and comfort, but a small portion of which blesses the arid and sterile sphere of poverty—pressed down by wants, many of them, no doubt, artificial, but still stringent and urgent—seeming to feel that civilization, while it debars them from the full enjoyment of their natural powers, offers them at best but an inadequate compensation—that, denying their right to live except by labour, and not affording labour, it thus practically denies the right to live—that the masses oppressed by these evils, and feeling themselves every day sinking lower into poverty, destitution, ignorance, vice, and crime, are striving blindly to shake off a yoke too heavy for the galled shoulders of humanity any longer to bear. We say striving blindly, because, wherever they have risen in tumults, and sought political power by force of arms, they seem to have fared like the blind Samson in the heathen temple, who indeed with tremendous power pulled down the building, and crushed thousands of his enemies, but did so at the expense of his own existence.

The anomaly which strikes upon the mind is this—that extent of

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dominion, numerous and wealthy colonies, large and profitable commerce, unbounded power, and aggregate wealth, furnish no trustworthy indications of the condition of the bulk of a people. That when giant strides have been made in science—when steam speeds us over land and water—when electricity does our bidding, and becomes our messenger —when, acre for acre, our land produces more of the necessaries and luxuries of life—when the iron limbs of thousands of machines are performing the hard labour formerly portioned out to thewes and sinews—when resources are gathered together in bounteous plenty—when, in short, humanity might fairly hope that its toil should, by virtue of man's increased command over the elements, become lighter, and his means and opportunities for enjoyment more abundant and easy to be obtained—work is far more onerous than ever, when it can be procured, and far worse remunerated, and utter destitution for thousands is more and more imminent and unavoidable.

It is the fact, that while wealth is piled up on the one hand, poverty is in a like, if not in a greater ratio, heaped up on the other. An eminent political economist (Mr. Laing) ventures upon the opinion that all this happens under the operation of what almost seem to be fixed and necessary laws. We must most emphatically dissent from that opinion. If it were true that as civilization spreads—as art and science renders new powers available—as riches are gathered together, misery, destitution, and degradation, with their concomitants vice and crime, are fated to abound—then every true lover of humanity, every man who really wishes for the happiness of his fellows, would at once essay to stunt growing intellect, dwarf down rising capabilities, stop the advancing power of production, and if not, considering its impossibility, essay a return to savagery and barbarism, fasten a clog upon the accelerating wheels of progress.

But we are more satisfied with the present, bad as it unquestionably is; we look more cheerfully upon the capital and resources around, and have far more hope of the future. We believe that the wealth of the present is destined to create a happy and prosperous future, and that all might be more prosperous and happy *now* were it not that some in their wilfulness, obstinacy, and selfishness, and others in their blindness and ignorance, have ignored the existence of one of the most important and primary principles upon which all true systems of society must be founded, and to a more particular mention of which we shall presently come.

Be that true or untrue, this fact at least is evident, that a great part of our evils are attributable to the circumstance that, the immense bulk of the people of all civilized countries, as well as of this England of ours, live, as it were, from hand to mouth. They depend upon mere daily

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wages, and are exposed to the immediate consequences of every check of commerce, every fluctuation of the labour market. They have no surety against next week's or next month's utter destitution and ruin. They are at the best free and independent men—outside the walls of a prison or a workhouse, by the sufferance of circumstances which a breath of adversity may dispel. They have no ties which interest them in the permanence of society as it is at present constituted. They have no permanent hold upon, or interest in, the growing wealth of the world, and but little to make them wish for its preservation or security.

"Very true," say those who recognize these facts, "but how is this monster evil to be overcome? How is this giant difficulty to be conquered? What are your materials for carrying on the struggle? Where is your machinery for bringing them into operation?" And no sooner are these questions asked, than there arises around us the confused, jarring, discordant Babel of political, party war-cries, by which the vexed ear of the bewildered world is stunned and confused. The suffrage—the ballot—short parliaments—equal electoral districts—no property qualifications—equal rights—education—free trade—employment of labour—protection to native industry—new churches, and all the other sounds round which parties and classes rally, are shouted at either ear. It is not within our province to discuss the positive or comparative merits of any of these questions; but of this we are assured, that with all of them, or none of them, whichever may triumph, or whichever succumb, the material prosperity, the intellectual advancement, and the social happiness of the people of this or any other country, will never be assured until they have a fixed hold upon—a real interest in—the property of the country.

That is the great object to be scientifically and peacefully accomplished. Until then every fresh accession of wealth will add to the weight pressing upon the people. Until then every advance in manufacturing knowledge, every augmentation of capital, will serve to create fresh competition, and that, in its turn, will depreciate labour. Not until then will the riches of the mass lighten the individual burdens of the many, or add to the happiness and contentment of the workers. A celebrated mathematician once said, that if he had but a *fixed* independent atom as the fulcrum for his lever, he could move the world, without that he was powerless. That is the condition of the labourers; they are struggling in the world of competition without an independent footing; their strength is vast, their capabilities are immense, their resources in their practical knowledge, energy, and industry, are almost unbounded. They are the creators of the world's wealth, the makers of all its luxury, and are able to double or treble their productiveness; but without a fixed and definite claim to something tangible, to some-

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thing which *is* rather than is *to be*, they are as helpless for their own good as infants.

They must be not only able to make but they must *have* wealth, either in possession or assured to them at a certain and settled period; something beyond the domain of uncertainty, something which mere chance cannot affect, before they can peacefully and morally work out their own salvation, or even set about it in real earnest. How is that to be attained? The answer seems so plain and easy, appears to lie so full and fair in every man's path, that the wonder is that it is necessary to point it out. But so it ever is: men look far abroad for beauties which are close at hand: wander wide for remedies which they have only to stoop and pick up. How has all our present wealth been created? What has produced the vast capital against which mere labour struggles, like an infant striving with a giant? By COMBINATION! Men have given themselves up, body and soul, to Competition, as though that was the only principle at the foundation of society. They have cast themselves headlong into the bubbling, foaming, roaring vortex. They have well nigh wrecked the good ship Civilization in the whirlpool, and there they are, instead of sailing smoothly and peacefully over fair safe waters, struggling for bare existence.

The many are poor, it is true, but they are many. Their mites would be small we grant, but they would be millions; and from their myriad-molehills they might raise a mountain of wealth and power, the equal of which the world has never seen. This does not, it is true, apply to the utterly destitute and pauperized, but every artizan in work, every labourer having employment, might add something, and their united contributions, well managed and constantly accumulating, would give them a power for good to which they have ever been strangers. We sincerely believe that all political changes are secondary, both in importance and power, to social ones; and that the man who has secured an annuity for himself at a given age, and feels sure that he will then be independent either of labour or charity; the man who has secured a certain provision for his family at his death; the man who has obtained a stake in the real property, and an interest in the prosperity of the country, will have a higher and juster sense of independence, will acquire more real influence, will have a greater solicitude for the preservation of order, will acquire an immunity from anxiety and despondence, greater than the mere possession of political power could ever give him.

The machinery for all this is already in existence. Combinative institutions in the shape of Assurance Companies and Societies, founded upon the surest bases which science and knowledge can supply, have been created by the upper and middle classes, and are as open to the worker with his shilling a week, as to the capitalist with his thousands

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a year, and are far more capable of conferring upon him substantial benefit. The working classes have no hope in their own Benefit and Friendly Societies. They have not among themselves sufficient knowledge or experience. Their associations are founded upon either no data at all, or upon premises so imperfect and contracted, as to be virtually worthless; and besides the circumstances under which they are instituted and carried on, gives great opportunities for fraud and peculation, and prohibit effectual guarantees for fidelity and security being had. The only way in which the operatives can combine effectually, safely, and profitably, is by taking advantage of that machinery which wealthier and better instructed men have called into existence, where they will find security of the most ample nature, and a more perfect organization, and means more effectually adopted to gain the desired ends ready for their use, at less individual cost than their own imperfect efforts would impose upon them. The best possible thing, perhaps, that could be done for the people at large, would be for men having sufficient resources and information at their command, or for the Assurances Companies themselves to organize the people into sub-associations, for the purpose of bringing them into contact with established combinative institutions, and thus allying the benefit of the poor with the interests of the rich. In every large town it would probably be comparatively easy to found such an association, where the small weekly or monthly contributions of its members might be so managed and adjusted, as, much after the plan at present prevailing in clothes clubs, to effect the assurance of every individual, either in a sum to rescue his family from poverty after his death, or for a small annuity for himself after a certain period. The plan is not only feasible, but would be both profitable and beneficial. It is the link which is wanting to connect those institutions which now act almost exclusively for the good of the rich and well to do, with the interests of the poor. And this link once supplied, we should then see as a fact, and not as a theory, that this power of Assurance is still in its infancy, is capable of uses to which it has never yet been applied. The whole power of civilization really lies in combination and association. They are the magicians of society, although men have hitherto been frightened from adopting or applying them in their integrity, because they have been identified with the now impracticable schemes of Communists, and the irreligious reveries of Socialists, and have thus got a bad name. Let but the bad be separated from the good, the chaff be winnowed from the grain, and those prejudices will die away, and then that combination for Assurance which will now secure a future provision for individuals, may, by a series of such sub-combinations as we have adverted to, make societies of artizans capitalists, and owners of machinery, and associations of agriculturists

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small land owners, independent of daily wages, and applying their industrial energies for their own benefit. These are no dreams of a frenzied visionary, no fancies of a heated brain; they are views which have been carefully and calmly considered, and they only want the active co-operation of the many, to become substantial realities. But that co-operation is only to be obtained by the intelligent few organizing the people, or such portions of them as are ripe for organization, for the benefit of all, both as individuals, and in the aggregate.

THE CHOLERA.

This year we have been visited by a fearful plague, which, after an almost complete interregnum of about seventeen years, has re-appeared with greater intensity and fatality than ever. Wherever it has come, alike in the dwellings of the poor or the mansions of the rich, it has been the dread herald of mourning and death. Whether in the close air of the towns, or the pure open atmosphere of the country—in the dirty foul alleys or the green lanes of the rural districts, the scourge has been powerful for desolation. In the short space of a few months many thousands have fallen under its deadly influence. It seems to set all theraupetic resources, all scientific knowledge, all medical skill at utter defiance; and unless it go as it came, unless the winds of heaven blow away the plague as they brought it, it does not seem to be materially within the power of human effort to stay the pestilence. It is unlike typhus and other fevers, which arise year by year in poor, dirty, and unwholesome neighbourhoods, immolating their hecatombs of victims, but seldom venturing beyond the nests of filth in which they are bred. Of them we hear little or nothing. Their results are almost unknown, except to the surgeon who ventures amid the haunts of disease only to find his skill baffled by the surrounding fœtid atmosphere, and unrecorded except in the rank and file sort of bulletin of the Registrar. The cholera has in all probability its nuclei, its strongholds in the same localities as typhus, but it is far more subtle, and wider in its range. It permeates through the artificial barriers which separate the world of wealth from the world of poverty; like death it comes with equal impartiality to the doors of cottages and the towers and palaces of kings. The dainty patrician, the portly citizen, and the starved pauper fall before it with almost equal facility. It is no respecter of persons. Like an army of barbarians, it spares neither age, rank, nor sex. For every Lazarus that dies spreading the infection, a Dives expires. Amid such wide-spread mortality, visiting all classes, it might be supposed that Insurance Societies had been great sufferers; but we believe that

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to be anything but the fact. The people are so ill-instructed as to their own interest, so blind to their own interests—have availed themselves so sparingly of the benefits held out to them as a consequence of the adoption of Insurance, that perhaps not more than five in every thousand of those who have fallen were Insurers. That fact must make the result fall lightly upon such Assurance Companies as are founded upon a sure basis; but while that is the case, it is painful to reflect upon the vast amount of suffering which must have followed, upon the heads of families—those to whom wives and children looked up for the supply of their daily wants, having been swept off suddenly without leaving behind them even the shadow of a provision for the survivors. Even although Insurance Companies had suffered heavily, we should much have preferred that to the individual misery which has been occasioned. The true object of Assurance, as of all other combinations, is to lighten the load of individual loss and misfortune by spreading its weight over a larger surface, and we have sufficient faith in the principle, if fairly applied, to believe that it is fully able to accomplish that end. The blow which would crush a man falls almost harmless upon a number. There is, at all events, this merciful dispensation of providence to rely upon, that while joy and happiness increase by participation with others, affliction is always alleviated by being shared, and thus association works well both by increasing the good and diminishing the evil.

Great calamities, in their ultimate results, are sometimes the promoters of great blessings. "From the nettle danger we pluck the flower safely," and we trust that the fearful ordeal through which we are now passing will teach men the virtues of prudence and forethought, and prompt them to ensure, that if plague and pestilence will arise to scourge humanity and baffle skill, that at least by a wise use of the means of combination at their disposal and within their power, they will prevent sorrow for the dead from being embittered by grief for the destitution of the living.

Life Assurance and Cholera.—The fear of death from this fell malady has had a material effect upon the business of the best Assurance Offices, as, to use a common expression, there has been quite a "run upon them" during the last two months. It is satisfactory, however, to state that the claims upon these Companies on account of cholera, and, indeed, on account of deaths from all causes, have not exceeded the estimated mortality at this season of the year, when the number of deaths from all maladies are periodically greater than at any other period of the twelve months.—*Reporter.*

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LITERARY NOTICES.

"Dr. Oliver's Farewell to Masonry."

Such are the few but ominous words that appear at the head of a prospectus of the crowning labours of this illustrious Mason, who, in proposing to retire from the vineyard in which he has proved himself to be so untiring and successful a labourer, purposes to leave, as the last proof of his love and affection for the fraternity, "The Symbol of Glory," to be composed in thirteen lectures, each to be specifically dedicated by a written address to the like number of lodges, of which the author is an honorary member.

We subjoin the following extract from the prospectus; it conveys a moral direction that will be understood by those who value Freemasonry for its own sake:—

"The times in which we live are peculiarly characterized by comprehensive enquiries, and ingenious speculations for the improvement of science; and while electricity and chemistry, steam and gas, and machinery of every kind, are earnestly engaged in a contention for superiority, Freemasonry must not pause on the threshold. While the world moves on in an uninterrupted progress towards perfection, Masonry must not stand still; for if she hesitates ever so little, time will pass, and she will be distanced in the race."—*Extract from the First Lecture.*

The Substance of a Speech. By Bro. W. Burroughs.

This brochure emanates from a brother who considers truly that charity is the basis of our Order. The speech was addressed to the members of Kilwinning in the East, Calcutta, to which the author is Secretary, embracing the subject of an appeal to their sympathy, in soliciting assistance to enable the Lodge Universal Charity, Madras, to build a masonic temple. It is dedicated to Major F. W. Birch, officiating P. G. M. of Bengal. The appeal to the brethren is forcibly made, modestly withal; the occasion—its necessity—the various modes of raising the funds, are prominently brought into view, and the pharasaical objections of those who prate of charity but never practice it, are even treated with tenderness. Most cordially do we wish success to the cause that Bro. Burroughs has taken up with praiseworthy earnestness.

Remains of the Early Masonic Writers. By Geo. Oliver, *D. D.* Spencer.

The fourth volume of this most valuable and interesting subject, embraces the Sermons of that pious brother the Rev. Jethro Inwood, formerly Prov. Grand Chaplain for Kent. The former editions had become altogether out of print. Dr. Oliver has collected several not previously included in those editions, and has added very much valuable matter in the form of notes and observations.

The Mystic Tie. By Albert G. Mackey, *M.D.* Miller and Browne, Charleston, *S. C.* Spencer, London.

The author announces this interesting miscellany as facts and opinions illustrative of the character and tendency of Freemasonry; and in his

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dedication to Major-General J. A. Quitman, he terms it modestly a defensive exposition of an institution of which he (the general) is a distinguished ornament. The preface is straightforward, and the various testimonies are arranged with much taste and care. We observe that several articles have already appeared in the "Freemasons' Quarterly Review;" but we hope to find room for many more, and will be cautious to acknowledge the source to which we shall be indebted.

A Sermon. By the Rev. John Edmund Cox, *M.A.*, Grand Chaplain. Spencer.

This energetic discourse was delivered on the first of July, at St. Helen's, Bishopsgate, before the Grand Master and a large congregation. It was an appeal in aid of the Royal Freemasons' School for Female Children. The advocacy was worthy of the cause—the subject matter equally so of the preacher. We have already, not knowing the sermon was to be printed, given an outline of it when alluding to the Charity Bro. Cox has so admirably supported.

Health of Towns. By W. Simpson, Esq. Renshaw.

Mr. Simpson, with a laudable spirit, has collected and formed a digest of several reports on sanitary reform, containing the views of E. Chadwick, G. A. Walker, with those of Doctors Southwood Smith, Mill Arnott, and Hector Gavin. The observations of the author himself add to the value of the information supplied. This is no time for controversial arguments, or we could ourselves prove how lamentable have been the effects of apathy and indifference, until, on the arrival of the dread scourge, all was fear and trepidation.

The Freemasons' Herald. Madras.

Our contemporary jauntily and fearlessly continues his useful labours, handling his various subjects with the skill of a master. As the masonic public are just at present called on for subscriptions to a certain testimonial, the following extract may at least amuse, if not instruct:—

"THE GRAND SECRETARY OF THE G. L. OF ENGLAND.

"Our Brother Tatnai, whose letter appears among our correspondence, has boldly stepped forward to defend the Grand Secretary of England against the charge of neglect and dilatoriness with which that functionary has been assailed.

"Remembering the old adage, which commands us to 'praise the bridge that carries us safely over,' we allow that our valued correspondent (would that there were many such as he) has every justifiable reason for thanking the Grand Secretary; and he would have shown himself very ungrateful if he did not bear testimony in favour of that important personage. For ourselves, and on behalf of many others who have both written and spoken to us on the subject, we regret that we cannot join in the laudatory strain; for, as explained in the previous issues of this journal, (*vide* vol. i. pp. 23, 123, 233,) we have had many and vexatious proofs, if not of actual neglect in the Secretariat of the Grand Lodge, at all events of manifest dilatoriness, or something nearly akin to it. Nor are we, as journalists, singular in our opinions, or alone in our strictures upon the unexplained, and apparently inexplicable inattention on the part of the Grand Secretariat; for we find that our elder, more experienced, and more worthy brother of the 'Freemasons' Quarterly

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Review,' is also somewhat wrath with Bro. White on this score, and that his correspondents have, in many cases, been neither backward nor mild in their animadversions on the 'rottenness of Denmark's state.'

"We love not carping for its own sake. We would fain be the chroniclers of good deeds and meritorious exertions. If, therefore, we complain and cry aloud, it is not with the view of disparaging an individual, but for the purpose of urging a reformation—of removing an evil which has been severely felt in many instances; and of aiding, as far as in our power lies, to bring before the august masonic senate of Great Queen-street the wants of the Masons of India, which, curiously enough, are of a similar nature to those of many parts of Home, of Northern and Western India, and the southern and eastern sections of the masonic empire.

"As in a bushel of chaff some grains of good wheat may be found, so, surely, in the numberless lodges under the Hiram of England, some there are more fortunate than others, from having a prompt attention paid to their wants and wishes; but, like the Oases of the desert, these exceptions are few and far between. May the lodge of which our worthy correspondent is a shining light and a strong pillar, always be as fortunate as it now is, and always have cause to praise 'the bridge which carries it safely over.'

"No doubt that much depends upon Masters and Secretaries, and it would be well for every brother of a lodge to see for himself that they faithfully discharge their high and responsible duties, in this most important particular, of making regular returns, not only to the United Grand Lodge, but to the Prov. Grand Lodge as well; and not only that these returns are regularly rendered, but accurately made out; but then a very great deal more rests with the Grand Secretaries, and much have they to answer for if they be dilatory or unmindful. A good Secretary is invaluable, and with regard to this office, as with that of Master, none should take, or be appointed to, or allowed to retain it, who is slothful and cold in business, or incompetent to perform the work.

"Brethren are much to blame for not acquiring a knowledge of their duties in this and other particulars; and more so do those, who do know their duty, merit censure for withholding instruction from those who do not. Our Brother Tatnai is a laudable exception to the generality of Indian Masons—one of the very few who trouble themselves about attaining a knowledge of the principles and usages of the Craft; and we again say it would rejoice us to see many more such as he.

"We have written more than we intended; and, in conclusion, we have only to say that, with every disposition to applaud Brother White when he deserves it, we are, unfortunately, not in a position to do so yet; and in criticising his acts of omission and commission, as Grand Secretary of England's Grand Lodge, we are by no means guilty of exaggerating his official short-comings. Far from us be such conduct. We rather delight to foster the child of merit, and to encourage his praiseworthy exertions, by making them the theme of our plauditory discourse with old and young.

"What will our brother say, when we tell him that certificates written for with the returns forwarded from Lodge Special Friendship, in January, 1848, have not yet made their appearance, neither has any acknowledgment been vouchsafed for the remittance of fees therewith forwarded."

There may be among the empurpled many who are desirous to mark

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their gratitude to the Grand Secretary, but we are much out in our reckoning, if there can be found among the great majority, any half-dozen independent Masons who are desirous to be harnessed to the car of Juggernaut—those days are passed. What we earnestly recommend is private retirement, as the most respectful obeisance to public opinion.

The editor of the "Freemasons' Herald" has been most lenient in his remarks.

Proceedings of the Grand Lodge of New Hampshire, U. S.

An admirable digest of the transactions of 1847-8. The various reports are arranged with care, and the addresses of General Quitman and others, exhibit moral views and excellent conceptions.

Freemasons' Monthly Magazine, Boston, U. S.

We have to apologise on the part of our reviewer for his neglecting to notice this excellent periodical, of which several numbers have reached us; but accidents will occur, and we hope to make hereafter the *amende honorable.*

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TO CORRESPONDENTS.

☞ The Public, and especially our Advertizing Friends, are cautioned against the man named GREEN.

We are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of Popular Events in English Freemasonry, to be favoured by any Masonic Papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore — Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed brethren, he will consider it a lasting obligation if brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course will be returned, if requested.

We are desired by Dr. Crucefix to acknowledge very gratefully the kind enquiries of many valued correspondents, and to state that his health is improving.

We trust that correspondents who do not prepay their postage and parcels will not take offence at our publishers declining to receive them.

THE G. S. B. FOR 1850-1.—If Bro. M'Mullen should have the power with the inclination to keep his promise, the purple will be conferred on a good old Mason, a member of No. 25.

Bro. QUINTON.—We are indebted for the transmission of some interesting documents of the Grand Lodge Louisiana, but which, having been since accidentally mislaid, we cannot at present notice.

LIVERPOOL was too late for our last Number, and wanting name and address, the Editor reluctantly declines insertion.

Bro. HARDING will accept our congratulation on his masonic spirit. Many thanks for his note.

ITHURIEL must settle his differences with the masonic coxcomb. The man that havers, must naturally wince.

W. H. WHITE.—We have no information to give on the subject, and decline to offer any opinion on the proposed testimonial. *De gustibus*, &c.

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A FRIEND OF THE FAMILY complains that we have exaggerated the amount of property left by the deceased Bro. Cuff, also that we are somewhat incorrect as to its disposal; but as the general details are not impugned, it is hardly necessary to publish the letter.

Bro. CHRISTIE (U. S.)—Many thanks and hearty good wishes.

Bro. RETTIE.—Too late.

AN ABERDEEN BROTHER.—Too late.

BENARES.—Had not a very intelligent correspondent vouched that the author of an attack on Freemasonry, which appeared in the "Benares' Record," was a man of superior mind, we should have questioned his sanity. He states that he is not a lady, nor even a woman. He may, however, write himself "Silly Man." He arrives at his own conclusions, not unlike the Holloway system, which he would fain condemn.

THE GRAND LODGE.—Many enquire the cause of the order, regularity, and peace, that pervaded the meeting. The Haverers were absent!

Bro. J. R. CHANTER.—Our best thanks are due, and tendered.

Bro. HODGES.—Future correspondence is requested.

Bro. LLOYD'S obliging reports are acknowledged.

A BROTHER (Cork).—The communication has been received.

THE WIDOWS' FUND.—This contemplated project is not now needed. The wedge is driven well in, and we may hopefully abide the result.

DISCIPLINE AND PRACTICE.

A PROVINCIAL OFFICER.—The constitutions as to making Masons, allow a candidate, *in cases of emergency*, to be made, without a regular proposition at one lodge, and a ballot at the next regular stated lodge. Is this deviation from the general rule allowed in the case of *brethren joining* a lodge, or must the proceedings as to joining under p. 86, sect. i., be strictly complied with?—Most certainly; for it is still more obviously necessary that the strictest discipline should be observed in the moral regulation of Freemasons. In the case of a neophyte, his character may be apparently correct, but may not be fully developed. There may be stringent reasons why a man should not *hastily* be admitted a joining member.

A DISCIPLINARIAN.—The Deputy Prov. G. M. for West Yorkshire has put the question fairly at rest, thus—The appellation of "Right Worshipful" belongs exclusively to Present and Past Provincial Grand Masters, and all below that provincial rank are entitled to that of "Worshipful" only.

A COUNTRY MASON is not alone in his complaint. The office of Grand Registrar is too extensive; and in more of the provinces than one which are delegated to his authority, there is a lack of dignity and fairness. *Verb. sat.*

A RETIRED MEMBER.—The obligation is certainly taken by every member of the Board not to divulge what occurs there; but we know for a fact that the "black sheep" of that ilk are in the habit of ban-ing out the proceedings among their cronies, while the honest-minded men observe the obligation (being such), although it is a mere farce.

PROV. G. L. FOR CHESHIRE.—The report reached us too late.

FLOREAT ASYLUM!

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QUEEN'S COLLEGE, LONDON,

SO NAMED BY ROYAL PERMISSION,

FOR FEMALE EDUCATION, AND FOR GRANTING CERTIFICATES OF QUALIFICATION TO GOVERNESSES.

A BRANCH OF THE GOVERNESSES' BENEVOLENT INSTITUTION.

CLASSES FOR THE SESSION 1848-9.

The ladies whose names follow have kindly consented to act as Ladies-visitors.

The Hon. Mrs. G. Anson.
The Duchess of Argyll.
Mrs. Booth.
Mrs. George Bosanquet.
Miss A. Daniel.
Mrs. Beckett Denison.
Mrs. George Eyre.
The Lady R. Grosvenor.
Mrs. S. C. Hall.
Mrs. Heitland.
Mrs. Lonsdale.
Mrs. Marcet.
Miss Maurice.
The Lady Romilly.
Mrs. Kay Shuttleworth.
Mrs. Stanley.
The Lady Caroline Stirling.
The Hon. Mrs. John Talbot.
Mrs. Hensley Wedgwood.
Mrs. Wyatt.

The Committee, having carefully considered the subject, have come to the conclusion, that the interests of Governesses will be best promoted by forming classes, which shall not be confined to them, but shall be open to all Ladies above the age of twelve years.

The Classes will be resumed 2d October, 1849. The Classes will be thus arranged:—

Arithmetic.—The Rev. T. A. Cock, M.A.
Drawing—Figure.—Paul A. Mulready, Esq.
———*Landscape.*—Henry Warren, Esq.
Elements of Vocal Music.—John Hullah, Esq.
English Grammar.—Rev. A. B. Strettel, M.A.
English Literature and Composition.—The Rev. Charles Kingsley, Jun., M.A.
French.—Isidore Brasseur, Esq.
Geography.—The Rev. S. Clark, M.A.
German.—Dr. Bernays.
Harmony and Musical Composition.—W. Sterndale Bennett, Esq.
History.—Rev. C. Grenfell Nicolay, F.R.G.S.
Italian.—Dr. Beolchi.
Latin.—The Rev. S. Clark, M.A.
Natural Philosophy and Astronomy.—Rev. M. O'Brien, M.A.
Principles and Method of Teaching.—The Rev. Thomas Jackson, M.A.
Reading.—Rev. C. G. Nicolay, F.R.G.S.
Theology—The Rev. F. D. Maurice, M.A.; Rev. R. C. Trench, M.A.; Rev. M. Biggs; Rev. H. Plumptre, M.A.

ADDITIONAL LECTURES.

Botany—E. Forbes. Esq., F.R.S. F.L.S.
Chemistry—Dr. Millar.
Useful Arts—Edward Cowper, Esq.
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TO THE READERS

OF THE

FREEMASONS' QUARTERLY REVIEW.

With this number is concluded the present series of the Freemasons' Quarterly Review. The next will commence a new era in masonic literature—is is very earnestly believed, one of improvement in every respect. Younger, and no doubt abler hands, will now essay to carry out the honest intentions of their predecessors. Both they who resign, and those who assume the editorial management of this indispensable organ of the Craft, do so in the most hopeful spirit of extending its utility and perpetuating its success. And have only, in this brief announcement, to add the expression of their desire, that the zealous and unswerving supporters of the Freemasons' Quarterly Review will continue their confidence and increase their exertions in its behalf; and that if it has had any irreconcilable enemies, they will at least "let bygones be by-gones."

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THE

FREEMASONS'

QUARTERLY REVIEW,

AND

GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—DECEMBER 31, 1849.

December 1.—Died at Bentley Priory, Stanmore, in the fifty-eighth year of her age, Her Majesty ADELAIDE, THE QUEEN DOWAGER. After a lingering and painful illness, which she bore with fortitude and perfect resignation to the will of her Creator, she sleeps in the bosom of the Adorable One, by whose precepts and maxims her peaceful and blessed life was regulated. It is not too much to say, that of all illustrious women who preceded her, the character of Queen Adelaide stands out in the greatest prominence for the public example evidenced in her many virtues, which were of the purest domestic value as well as of national pride. Her benevolence knew no other bounds than those of prudence; it was unostentatious, but it was lastingly beneficial. As Queen-consort, her court was conducted with the greatest regard to the high character of the throne she was called upon to share with her royal husband and monarch, whose departing hours she soothed by her affectionate personal attention. It was happily observed of this distinguished and illustrious lady, by the Duke of Sussex, when alluding to the death of King William the Fourth, that he was, perhaps, the only monarch whose last moments were blessed by the same beloved affection that the Lord vouchsafes to the franklin. Adelaide, the Queen, was nurse, wife, and friend, in the truest sense.

In such a union of exemplary virtues, the deceased Queen would call for a mark of respect to her memory; but when we bear in mind that she was the widow of the sailor-monarch and masonic-king; that she was Patroness of the Girls' School, and Life Governor of the Aged Masons' Asylum, to have been silent would have been most ungrateful. As subjects of the realm, we lament a severe loss, which, as Masons, we deplore with heart-felt anguish.

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TO THE CRAFT.

I now proceed to offer a few "last words" in conclusion of a valedictory address. In this there may be something serious, but nothing painful. So many months of retirement, caused by the alternations of an insidious complaint, have tended greatly to systematize thought, and to teach the mind its duty. A great point is to avoid self-deception. The hermit, the philosopher, and the man of pleasure, each looks on his sphere of action as the wisest, if not the best; so that abstinence from social and physical comfort, or the deep exploration of study, or the enticing pleasures of vanity, would seem to be their respective modes of attaining happiness. But are they so?

The pious David felt that it was good to be afflicted, whereby he could benefit by a due consideration of adversity; not, possibly, that the Royal Psalmist felt that affliction was in itself sweet or soothing, but that the effects were consoling and profitable. Affliction teaches us truth, speaks humility, and whispers resignation.

I have been a most fortunate tenant of the sick chamber, the gloom of which has been irradiated by the well-tried sympathy of friends; who, indeed, have gone very far, in their flattering condolence, to turn me from the careful equipoise of prudent caution; but their sympathy is the parent of a thousand joys; and each revolving day brings with it the testimony of friendship and esteem; even the East and West Indies have sent in their oblations, thus most truthfully proving that it is well to be afflicted. Should a merciful Father will my restoration, these are moments that will indeed become endeared in memory. The prince of poets and of men, Virgil, sings sweetly—"Hæc olim meminisse juvabit." What a volume in a sentence! But our common Father may not pass a decree in my favour; and my trust and hope is, that as my mind has been permitted to range over the physical powers during life, that the soul, in parting from the body, may wing its grateful flight, and find mercy and forgiveness at the throne of grace.

Vale! vale! vale!

ROBERT THOMAS CRUCEFIX.

December 25, 1849.

THE GRAND LODGE AND THE GRAND MASTER.

What next? At the recent Grand Lodge on the 5th instant, the business paper was pretty full, and the subjects important; they were all discussed and settled, when, lo! as a final act of the drama, the Grand Master actually pledged the Grand Lodge that no one then present should disclose the transactions of the evening, in order that

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they might not find their way into the pages of "The Freemasons' Quarterly Review."

Many — perhaps the great majority—stood to order at command. Several did not. Several did not understand what they were doing; and several have already repented a subserviency that thus induced them to bend the neck to the yoke of tyranny. The Grand Master even said that he should direct the Grand Reporter to omit altogether certain matters.

According to this ruling,—the confirmation of previous minutes; the nomination of Grand Master; Bro. Scarborough's motion as to any and what alteration in the ritual should take place; the Asylum question; the Widows' Annuity Fund, *cum multis aliis;* are all to be kept from the Masonic public until the Grand Master shall either relax his edicts or be made to understand the real tenure by which he holds his authority. We unhesitatingly state that he has exceeded his powers; and although the constitutions provide no penalty, yet even that part of our blissful code of laws gently intimates that should the necessity occur, then will be the time to apply a remedy. Has not the time approached? It is in no spirit of vindictiveness that we make these comments on the state of affairs, for we are too much accustomed to the fairness, the honour, and the justice of the Grand Master, not to know that men can study well how best to injure what they hate. But our duty is that of publicity, not of concealment.

In the Grand Lodge of England the Grand Master advises the brethren not to disclose certain transactions; let us now turn to the Provincial Grand Lodge of the North and East Ridings of Yorkshire, held on the 8th November, and place before our readers the following extract from the printed circular issued a few days after:—

"*Provincial Grand Lodge of North and East Ridings of Yorkshire, held at Richmond, November* 8, 1849.

"The Right Honourable the Most Worshipful Earl of Zetland on the throne. The M. W. Grand Master then made a few observations with reference to the minutes of the meeting of the last Provincial Grand Lodge; in the course of which he stated, that his opinion, as well as that of the Grand Officers, respecting the publication named in the minutes, remained unchanged; and that a large majority of the members of Grand Lodge condemned that publication, as being injurious to the interests of Freemasonry, and more particularly so in the colonies. He considered it a proof of the existence of a right masonic feeling that it was not encouraged by the lodges in this province; for he certainly could not recommend brethren to support such a publication, tending, as it did, to create disunion and party feeling."

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"Create disunion and party feeling!" Why what right has the Grand Master to assume such to be the case?

"Injury to the colonies!" Why at one time our opponents find it a card in their favour to declare that we are not read in the colonies. The Grand Master affirms that our chief interest is there. As a gentle reproof to the Grand Master, we will now quote from a plain, unvarnished, truth-speaking narrative, of the interesting proceedings at the centenary of the Minden Lodge, held in her Majesty's 20th regiment, quartered at Kingston, Canada. The proceedings took place on the 27th of December last.

"There is one publication in our library to which the special attention of the brethren might be directed—*it is the 'Freemasons' Quarterly Review,' a work that has materially advanced our Order*—A perusal of its varied contents will add to your stock of useful information on the subject of Freemasonry. It is a work eloquent in its support of the honour of *all* who are worthy and of *good report*, in our beloved Institution."

We need hardly observe with what sincere and grateful feelings we acknowledge such a testimonial. Let the Grand Master continue his anathemas. "The galled jade may wince, our withers are unwrung."

The late Grand Master was, according to Johnson, a good hater, and we knew it; yet, notwithstanding his powerful mind, for he had a mind, his illustrious character and exalted position, he would have yielded to conviction; and some masonic historian may yet probably do him justice. A Titan he was in the days of Masonic Terror, but he found himself hampered by the sycophants he had raised to honour, and felt that in the hour of trial they could not aid him; they would only yell and whoop. The present Grand Master had but to avoid the quicksands that interrupted the objects of the Prince-Mason, and he might have gained love and respect, where he has merely the shadowless support of subservient apostacy.

Here break we off—not, however, without recording the high sense we entertain of Bro. Dobie's masonic and chivalric defence of Masonry against the Gothic Vandalism that would endanger it.

To our readers all, the Grand Master included, we cordially wish "a merry Christmas and a happy new year."

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THE PROVINCIAL GRAND MASTER FOR DORSET.—Bro. Wm. Tucker has been rejoicing in his *debut* of the "before and after-dinner Mason;" somewhat unmasonically disguising his character, as "two faces under a hood." For this freak we should not take the trouble to "break a butterfly on the wheel," were it not that, as he appears to disregard the axiom of Baillie Nichol Jarvie, "not to put out your arm farther than you can with ease draw it back again," he would appear to court an unenviable notoriety. The case is this, at the Provincial Grand Lodge he delivered a very good charge, not remarkable certainly for its erudition, but it was still a good one, and we have much pleasure in placing the same before our readers, simply observing, that of all Masons in high places, Bro. Tucker can have no reason to question our justice and impartiality. So much for the serious act, or "before dinner." Scarcely, however, was the cloth removed, and the loyal toasts delivered and welcomed, than Bro. Tucker, in proposing the health of the Grand Master, the Earl of Zetland, fell foul of the "Freemasons' Quarterly Review," for certain strictures on the masonic character of that nobleman, and most courageously declaring that *if* such conduct was repeated, he would denounce the author, as he knew him well. He was as courageously supported by his henchman, the homunculus St. John, who even exceeded Bro. Tucker in his abuse of the "Freemasons' Quarterly Review." This was the second or farcial act played by these masonic worthies "after dinner," when the wine cup was probably thought to be effective, and men's feelings stirringly alive to excitement! Here we pause—certainly we did not expect such gross misconduct on the part of Bro. Tucker, whose education, position, and general qualifications have so often fallen under favourable notice. A parting word—let Bro. Tucker bear in mind, that there is a wide difference between vulgar inane Quixotism and high-minded chivalry.

MASONIC CHARGE,

Delivered at the Provincial Grand Lodge for Dorset, on Wednesday, the 3rd October, at the Guildhall, Shaftesbury, by the R. W. Provincial Grand Master, Brother William Tucker.

Brethren,—I know of no greater pleasure than that which I annually feel, when appearing before you and addressing you as your Prov. Grand Master, more particularly so, as I not only most sincerely hope, but I do also really believe, that the truest masonic feeling of love and esteem is cherished and kept up between us. Without this feeling, I would say this adamantine bond, nothing can go well, nothing can prosper, more particularly in our Order, whose very basis, superstructure, and capstone is brotherly love; and without it what is life, what pleasures can

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we hope for, what can we enjoy? Our path through this world is through various dangers and difficulties, designed by an All-wise superintending Providence to teach us to look up to Him at all times and seasons for aid, support, and help; but at the same time that the Great Architect of the Universe requires our allegiance and subservience to him, he has not only inspired us with, but expects from us, the practice of brotherly love. From this springs our best and warmest affections, from the practice of this emanates every virtue and perfection which can adorn the human heart, whence springs relief which may be shortly described as true kindness of heart and soul. Genuine philanthropy, is it not the first-born child of brotherly love, aye, and truth, without which nothing is beautiful, nothing in this life amiable or sweet, is she not relief's twin sister? These virtues practised will soon work out to its highest pitch charity, who, like her sister mercy, equally blesses both him who gives, and him who receives. Let us all, then, endeavour to abide by the principles which we profess, more especially in the practice and adornment of these the highest of human virtues.

Much has been said on the antiquity of our Order; many speculations have been hazarded, and many opinions broached; of these some are extremely curious and worthy of notice, and others are more vague and uncertain. That Freemasonry has existed, under one form or another, from the very earliest period, is, I think, admitted by all, even by those who would, if they could, cast a sneer on our Order. I am inclined myself to think that it existed long before the building of King Solomon's temple; however, here we will take it up, because we have full and ample proof that it did then exist, and was practised in its full perfection, both operative and speculative, by the three Grand Masters then presiding. The wisdom of Solomon, the strength of the King of Tyre, as exhibited in the cedar wood and other necessaries for this stupendous building, which he sent to Solomon; together with that cunning workman Hiram, who added beauty and skill to every part, succeeded in producing an edifice such as none of ancient days ever approached, and such as none in modern have ever attempted to vie with. No part of the work, remember, was wrought on the place, every joint, whether of wood or stone, was aptly fitted in the forest or quarry, so that on being brought to the building, no noise either of axe or hammer could be heard; truly this was the fit manner iu which the temple of the Lord should be built.

The building of the second Temple under Zerubbabel is another remarkable instance of masonic skill and perseverance, where the builders worked with the sword in one hand and the trowel in the other, and that under a charter granted to them by King Cyrus, as recorded in the last verse of the Second Book of Chronicles, and again in the commencement of the Book of the scribe Ezra, "Now in the first year of Cyrus, King of Persia (that the word of the Lord, by the mouth of Jeremiah might be fulfilled) the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom and put it also in writing, saying, Thus saith Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people; his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his

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place help him with silver and with gold, and with goods and with beasts, beside the free-will offering for the house of God that is in Jerusalem." The scribe Ezra then goes on to relate that the captive Jews eagerly availed themselves of the Royal Charter, that they received back from the hands of the noble Cyrus, the vessels of silver and gold belonging to the former Temple, which Nebuchadnezzar had brought therefrom; that they incorporated themselves into a society, under the guidance of Zerubbabel, Haggai, and Jeshua (Ezra, iii. chap. 8 verse) and laid the "foundation of the Temple of the Lord," amidst the joyous shouts of the priests and levites, and the loud sound of the trumpets and cymbals to the praise of the Lord. Such was the formation of that great and glorious masonic body, who raised the second temple to the glory of the Lord, which temple, although far inferior in beauty, yet still in glory as far exceeded the former, for it was destined to receive and *did receive*, the promised Messiah, the King, Priest, and Prophet, combined; which in the Council of whose formation we are now treating, was represented by Zerubbabel the King, Haggai the Prophet, and Jeshua the Priest. Let us now look to modern history and we shall find most, nay, I may say all the magnificent *Ecclesiastical* buildings of Europe, and probably most of the *finer and more imposing Castles*, and other places of defence and offence were built by masonic bodies, acting under a regular charter originally granted by the sovereign Pontiff at Rome, and subsequently confirmed by the various sovereigns and princes of the different countries into which they afterwards migrated in pursuit of their science, and furthermore, of their art; these bodies thus regularly organised, held their councils and deliberations in private in their own lodges, and here they planned the various parts of the buildings, whose erection they were employed to execute; no part of these buildings were determined on without mature consideration, and most judicious reasons, "*in the multitude of counsellors there is wisdom.*" This we see fully exemplified in looking around the exterior or interior of any of our gothic cathedrals; where we find nothing but perfection on which the eye can rest, and nothing but that which the mind can contemplate with pleasure. Here we recognise the operative masonic body in full exercise of its noble and pious work; but we must not forget them as speculative Masons; for none of these deliberations were carried on without fervent and earnest prayer to the great I AM to prosper the work of their hands to His honour and glory, and to the good and prosperity of all future and succeeding generations. To these facts the history of all Europe bears ample testimony; but, in our own country, the various enactments in respect to the masonic body are equally curious and confirmatory, and are well worth the attention of every zealous brother. In the introduction to the Scottish Book of Constitutions some anecdotes in regard to ancient Masonry are mentioned, which are well worth the perusal of those whose time and opportunity allow of such research. In more modern times, we find among the list of our Grand Masters, the names of Inigo Jones, and Christopher Wren: may we not well liken the works, the elegant structures and ornaments of the former, to the production of the widow's son, Hiram; while the strength, solidity, and compactness, every where exhibited in the buildings of the latter, cannot fail to remind us of the strength of the King of Tyre, combined with the wisdom of Solomon. Well and truly does Sir C. Wren deserve the monumental inscription erected to him in St. Paul's, (of which noble edifice, of course you all know, he was the architect,) and which is

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placed in the most conspicuous part of the building—over the door of the the quire, " Lector, si monumentum requiris, circumspice." Reader, if you seek a monument, look around you. I should here mention that, in the Lodge of Antiquity, are still preserved, having been presented by Sir C. Wren, the gavil, with which he laid the foundation stone of the present St. Paul's, together with the cap-stone of the old St. Paul's, as well as many other curious relics given to this his own and favoured lodge.

Let us now look at the state of the Order, as we at present find it, and I think we shall be all pleased to observe that it is on the steady and firm increase; all our funds are more or less prospering, new and worthy members are daily joining our ranks, our lodges are increasing in number, ten new ones having been constituted in last year alone, and several more since the publication of our annual calendar. I am glad to see that this province, on the whole, works well and steadily, although I could have wished to have seen more zeal displayed in certain lodges, to which I have on former occasions alluded. I congratulate Poole on her prosperous state; let other lodges that have been dormant imitate her and spring forth again into renewed existence.

My brethren, be men, be Masons, support your Order, and shew to the world that you belong to a society, of which brotherly love, charity, and kindness to all, form the foundation.

I will here allude to a publication, by a Major Trevellyan, which has made its appearance in an attack on our Order since our last meeting. Every Mason knows well how to estimate such "a voluntary seceder from the society." He is neither worthy the notice of our pens nor our lips; his argument is curious; as far as I can understand his jargon, it appears to amount to this, that when a man becomes what he pleases to call a christian, or *a converted character*, he is not only at liberty, but bound to violate every obligation, every solemn tie, which he has ever before, at any time, entered into. I believe in looking around this lodge I am addressing christian men, many of them eminent for their piety, I will ask them—First, Is this the doctrine of Christianity; and Second, If it is not, what is it? I will answer the question by a question, and say, Is it not a doctrine propounded by a vain, weak, and ignorant man, whose only object is to make himself notorious in the world, by appearing before it as an author? In this I can assure him he has signally failed, for I know his book is equally laughed at by the uninitiated, and despised by the brethren of our Order.

My brethren, farewell. I thank you for your attendance here to-day. Persevere in your masonic duties, conciliate all, conciliate every one, more especially the ladies, and that is only to be done by shewing to them, that we walk worthily of our profession, and that we can truly say

" No Mortals can more,
The Ladies adore,
Than the free and accepted Mason."

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ON FREEMASONRY.

THE FIRST POINT IN THE PYTHAGOREAN TRIANGLE EXPLAINED.

BY THE REV. GEORGE OLIVER, D. D.

EDITORIAL PRÆCOGNITION.

"Quoth Preses, structum post examen,
Nunc esto Doctor; we said, Amen.
So to you all hunc commendamus,
Ut juvenem quem nos amamus,
Qui multas habet qualitates,
To please all humours and ætates."—Meston.

"The twelthe poynt ys of gret ryolté,
Ther as the semble y-holde schal be,
Ther schul be Maystrys and Felows also,
And other gret Lordes many mo;
Such ordynaunce as they maken there,
They schul maynté hyt hol y-fere."
Ancient Constitutions of Freemasonry.

"Each profession and class of mankind must agree,
That Masons, though secret, are loyal and free."—Dunckerley.

"Ykitiaweshsth? Toedofegoarprogount."—E. A P. Lect.

"What though some of late, by their spleen, plainly show,
They fain would deride what they gladly would know,
Let every true brother these vermin despise,
And the ancient grand secret keep back from their eyes."
Old Masonic Song, 1758.

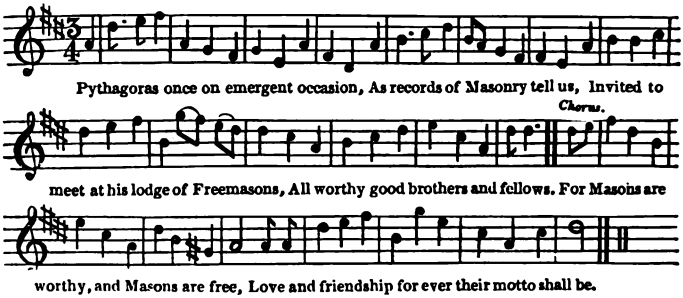
"An article from the Doctor! We greet it thrice heartily: and we must not omit to introduce it with all due ceremony."

Such was our observation on receiving the missive, which came to hand at a moment when we were sitting in solemn conclave over our wine after dinner—*arcum intensio frangit, animum remissio*—in company with a few select friends and correspondents, who were equally rejoiced at the prospect of seeing the exercitations of the Historian of Masonry once more in the pages of our Review.

There was a curious coincidence in the appearance of our friend's paper at that particular moment. We had been talking of the Doctor's father; and Bro. Farren observed, that he had in his possession a copy of a Pythagorean song written by that venerable and worthy Mason, which formed one of a series of thirteen that he engaged to furnish, in the year 1798, for the St. John's Lodge at Leicester, being one for each lodge night, and a concluding one for the festival; and he faithfully accomplished his undertaking. Bro. Farren had no doubt but the song was genuine, and he was just about to favour the company by singing it, when the son's article was put into our hands, "On the first Point in the Pythagorean Triangle." It was remarkable, and formed an additional reason for placing the song on record.

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Bro. Farren sung it to this tune, which we have reason to believe is also original.



Being met in due form, the lodge properly tyled,
In the lowest of valleys in Greece;
From the heights of Olympus, contemptuous, Jove smiled,
Saying, when will men's whimsies decrease?
Chorus—But Masons are, &c.

He view'd with attention their actions below,
And his face was deform'd with a frown;
Impatient the secrets of Masons to know,
On a rainbow sent Mercury down.
Chorus—For Masons are, &c.

Quick Hermes return'd with this answer to Jove,
(Having Masonry traced from its birth;)
They're cemented by harmony, friendship, and love,
Their lodge is Elysium on earth.
Chorus—For Masons are, &c.

Their scheme comprehends the whole race of mankind,
Universal their charity flows;
With Sympathy's feeling, with Liberty's mind,
The bosom of Masonry glows.
Chorus—For Masons are, &c.

Jove brighten'd his face to complacency's smile;
And searching the pages of Fate,
He found it recorded—"In Britain's fair isle
Shall Masonry flourish in state,"
Chorus—For Masons are, &c.

"When all other Orders shall vanish away,
And earth to its centre be riven,
When Time, and all human inventions decay,
The science shall flourish in heaven."
Chorus—For Masons are, &c.

"Bravo! Bro. Farren—we are at a loss which to admire most, the song or the singer! But pass the bottle, brethren, and charge freely for the toast—'CHARITY UNIVERSAL;'—and having done justice to it, let us hear all the information we can about the state of Masonry at the present time. It behoves us, as the editor of an influential periodical, not only to gather in the harvest, but also the gleaning of the grapes after the vintage is done. And as a practical man, we call on Dr. Crucefix to give us the benefit of his experience."

"Hear, hear!" from every part of the table. "The Doctor's speech is sure to command attention."

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Dr. Crucefix, rising, said—" Brethren and friends, I am flattered by this mark of your attention; but you must expect little from me, for, as you well know, I am an almost hopeless invalid—but if you will allow me to be seated——"

" Sit, sit, by all means! We are too glad to see you amongst us, not to allow you to please yourself in everything."

" Even with this permission," the Doctor continued, seating himself, " my strength will soon be exhausted, as I am forbidden to partake of your potations, and enjoined to follow the regimen spoken of by Pindar, *αριστον μεν υδωρ*. But faint heart never won fair lady—so here goes. I consider myself competent to speak, even *ex cathedrâ*, on the subject of Masonry, as I have done much and suffered much in its behalf——"

" You have both done and suffered," said Philo-Masonicus, " and your reward is the sympathy of all good and worthy Masons in every quarter of the globe; and a masonic reputation that will descend to posterity covered with glory and renown, of which the Asylum for worthy decayed Freemasons will be an enduring monument; and the blessing of the aged Mason, the widow, and the orphan, will embalm your memory for ever."

" I am afraid, then, to speak plainly," the Doctor resumed, " that the spirit which has of late years animated the fraternity, and which ought always to animate it, is gradually declining. There are many sources of dissatisfaction, of which our provincial brethren complain, and which nothing can obviate but a thorough reform in the laws and constitutions; and it is to be regretted that our Grand Lodge does not follow the example of the American Grand Lodges, and set itself earnestly to their revision, that they may meet the requirements of the present enlightened æra. As the Historian of Masonry has well observed in his Prospectus of the ' Symbol of Glory.'—' The times in which we live are peculiarly characterized by comprehensive enquiries, and ingenious speculations for the improvement of science; and while electricity and chemistry, steam and gas, and machinery of every kind, are earnestly engaged in a contention for superiority, Freemasonry must not pause on the threshold. While the world moves on in an uninterrupted progress towards perfection—Masonry must not stand still; for if she hesitates ever so little—time will pass—and she will be distanced in the race.' —Our provincial brethren say, as my letters will testify, that the Craft is not fairly represented in Grand Lodge; that the more distant lodges ought to have the power of appointing delegates, or at the least of voting by proxies; that the dais is filled by brethren, and those only, who, though friendly to the ' movement principle' on all other points, refuse to concede the same advantages to Masonry. In a recent number of ' Chambers's Journal,' the writer says—' No fame is secure *but that which is identified with the onward march of mankind.* Wit, eloquence, courage—nothing avails but to illustrate the defeat of those who set their faces against all improvement; and the only consolation they find is in the applause of the congenial rabble, who see no clearer and no farther than themselves.' Let our purple brethren apply this observation, for it concerns them more nearly than they imagine. The provincials say further, that the paid officers of Grand Lodge appear to consider Masonry as a commercial speculation, and to estimate its value by the amount of money it puts into their purses; for which reason they are averse to progress, under an apprehension that it might chance to diminish their fees; and that the method of appointing Provincial Grand Masters is decidedly hostile to the general interests of the fraternity, and the source of much evil, by which the institution is brought into disrepute. They contend that the brethren of every province ought to have the privilege of appointing their own Provincial Grand Master annually; which they conceive would tend, more than anything, to increase both the popularity and numbers of the Order; because it is quite certain that, under such an arrangement, active and practical men would take the lead in every province of the kingdom. It is true, our country brethren have themselves to blame

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that their complaints are not set at rest, because they are fully competent to carry any measure they please, if they would take their places in Grand Lodge in sufficient force. They complain further, that there are some Provincial Grand Masters who, instead of taking the brethren, at their provincial meetings, to church, as in the good old times of Inwood, Harris, and Oliver, for the purpose of invoking the blessing of God on their labours, lead them to a ball in full masonic costume; as the gentry of olden time used to exhibit their servants and retainers at an assize or county meeting, in blue coats and badges; whence, instead of a praying institution, as Masonry undoubtedly is, it becomes a dancing institution, which it decidedly is not. You will observe, brethren, I am merely rehearsing the contents of my country correspondence; for myself, I have no objection to a legitimate masonic ball, when it is conducted on right principles, and the object pure and holy charity; because I think that our female friends ought to have every opportunity afforded them of sharing in our amusements; for it is a well known axiom in Masonry, that

'No mortals can more
The ladies adore,' &c.

But I cannot approve of the custom of allowing a ball to supersede the religious services of the Order. My letters advise me that from the above causes, and others which I pass over, for my strength is almost exhausted, the brethren are everywhere seceding from the lodges, and Masonry is falling into disrepute. These irregularities have excited our adversaries into active opposition; and there is now a powerful party arrayed against us, of heterogeneous materials indeed—Roman Catholics, Puseyites, Tractarians, Evangelicals, Infidels, Methodists, and Quakers; men who are always quarrelling amongst themselves, but can cordially unite, like Herod and Pontius Pilate, against our divine institution,—yet they possess sufficient pertinacity to create an unfavourable opinion in the breasts of indifferent people, if we are imprudent enough to close our eyes to their machinations. The 'Tablet,' the 'Christian Remembrancer,' the 'English Churchman,' Paine, Carlile, E. C. Pryer, Blunt, Soane, Trevilian, and their compeers, cordially join in the unholy work."

"O, ho!" Bro. Sharp interposed, "are you there with your bears! Why the Doctor has impaled Mr. Soane alive in his little Johannite Mirror, which, by the bye, is one of the most spirited works I ever read; and I have elevated Major Trevilian to the same unenvied distinction in the 'Leamington Courier;' and there they stand, like the thieves on each side of the cross, as a beacon and a warning to other delinquents of the same category. 'Say,' Pope observes,

'Say, what revenge on Dennis can be had?
Too dull for laughter, for reply too mad,
On one so poor you cannot take the law;
On one so old your sword you cannot draw;
Uncaged then let the harmless monster rage,
Secured in dulness, madness, want, and age.'"

"I am not sorry for this," the worthy Doctor continued, "although my usual opinion on such matters is that of the fool in the fable. 'Why do you carry a sword?' said he to a soldier who had a formidable weapon under his arm. 'To kill my enemies, fool,' the man of war answered. 'Let 'em alone, let 'em alone,' the fool replied; 'they'll die fast enough without your assistance.' So I would generally let alone all the abortive publications which are intended to injure Freemasonry, assured that they will of themselves sink quietly into oblivion, as all previous attempts of the same nature have already done."

"Let them read," said Bro. Whitmore, "Dr. Oliver's masonic publications, and they will not fail to be convinced that we are neither deists nor infidels."

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"Why there it is," Bro. Sharp resumed, "but they won't read—except to cavil and find fault—they don't want to be convinced. But I would urge on the Grand Lodge that Masonry is a progressive science; and our friend Chambers has said, in a recent number of his excellent Journal, 'in each cycle of human progress, there has usually been some one great spirit brooding over the latent energies of the race, and warming them into life and action. Each department of knowledge has had, in like manner, its pioneer and guide, wandering far onward before the multitude, and serving as the lantern to their path.' Dr. Oliver occupies this position in Masonry. He is the pioneer of the Craft, and has broken up a new and inexhaustible mine of greater value than the gold of California; but who is to work it when he is gathered to his fathers? He is sinking into years, and of course drawing towards the close of his career. Indeed, he has already announced his farewell to Masonry, and the 'Symbol of Glory' will assuredly be the last of his masonic publications; and in an introductory address to the subscribers, as has been announced, he will take a solemn leave of the Craft. But I cannot find on whom his mantle has fallen. We are surrounded, as Dr. Crucefix has justly observed, with adversaries who would convert our very fundamental principles into so many articles of accusation against the institution. The very first of our ancient charges has shared this fate. These cavillers affect to interpret the passage, *the brethren should only be charged to adhere to the essentials of religion in which all men agree*, to mean infidelity or deism; than which nothing can be more diametrically opposed to the real principles of the Order."

Here Sit Lux and Cato rose both together; but Cato gave way, and Sit Lux said—"With respect to the passage in question, which I have deliberately considered in all its bearings, my decided opinion is, that when our ancient brethren in this country and elsewhere were charged to be of that religion in which all men agree, it was meant that they should embrace the established religion, which was Christianity, under one or other of its forms. For even in Italy and Greece, they were not worshippers of Jupiter or Zeus, but Christians; although there were some points of disagreement between the eastern and western churches; and amidst all the corruptions and controversies which periodically shook the church to its basis, all parties were agreed on the *essentials*, viz., Christianity. *That was the religion in which all men agreed.* The passage in continuation of the charge,—*it is now thought expedient, &c.*, refers to the period following the Reformation. This is evident from the sixth charge, OF BEHAVIOUR, which has been always strictly enjoined and observed ever since the secession of these kingdoms from the communion of Rome. It follows, therefore, that these charges were drawn up subsequently to that period. And it would be absurd to contend that any other than the *Catholic* faith, the religion of the holy church throughout the world, could have been considered *that religion in which all men agree.* Now, it is important to observe, that in all these charges, at whatever period published, down to the Union in 1813, the word *Catholic* is made use of, thus—'*as Masons, we are of the oldest Catholic religion.*' And in a more ancient and comprehensive code of constitutions—even that which was promulgated by the Grand Lodge at York, under the auspices of Prince Edwin, the first Grand Master,—every Mason, without exception, was enjoined 'to observe the Catholic faith, and kepe its ordinances; for,' as the document expresses it,

'Crist hymself, he techet ous
That holy churche is Goddes hous,
That ys y-mad for nothynge ellus
But for to pray yn, as the bok tellus;
Ther the pepul schal gedur ynne,
To pray and wepe for there synne.'

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In these charges we are forbidden to quarrel about religion, because every Mason is, or ought to be, of the Catholic faith. Now it cannot be reasonably maintained that any other than the *Christian* was ever termed the *Catholic* religion. We have a definition of what that religion is at a period anterior to any existing masonic record; viz., the time of Athanasius, thus—'The Catholic faith is this, that we worship one God in trinity and unity.' And again—'The right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.' And about half a century later, we find Ambrose explaining the religion in which all men agree, in the following words—'The holy church throughout all the world doth acknowledge Thee, the Father of an infinite majesty; thine honourable, true, and only Son: also the Holy Ghost, the comforter. Thou art the King of Glory, O Christ; thou art the everlasting Son of the Father.' The Grand Lodge committed a grievous error when it permitted so gross a deviation from the established landmarks, as to erase the word *Catholic* from the ancient charges, and to substitute the word *universal*, for that is the rock upon which some Masons of the present day, and all cowans, have foundered; for the Catholic religion means Christianity, while an universal religion means anything or nothing. As to the Hebrew question, I challenge any Mason to produce a genuine record of the initiation of a Jew before about the middle of the last century, when Stephen Morin and his Jewish companions hawked certain Christian degrees about the New World for their own private emolument. Such a thing was never contemplated by our ancient brethren as the admission of a Jew. Nor did they ever indulge in masonic dancing, which I consider to be another innovation, and disapprove of it under any circumstances whatever; for I find no warrant for it in the charges or constitutions of Masonry, whether ancient or modern. It is a move in the wrong direction."

Cato here observed, that Sit Lux had expressed his own opinions so well, that it was unnecessary for him to add another word. He sincerely believed, that with the professors of Christianity, Masonry was the handmaiden of religion; and that it was impossible for any one who considered the tendency of the ordinary lodge lectures to think differently, for every prominent illustration has been studiously illuminated with an undisputed type of Christ.

Bro. Faudel commenced an examination of the Jewish question; when we thought it high time to interfere, for we were approaching a subject which might possibly create discussions alien to the social purposes of our meeting; and as we had observed several brethren decline the bottle, we requested them to charge for a concluding toast—"Prosperity to the benign system of Freemasonry, and confusion to those cowans who wilfully misrepresent it to favour their own sinister designs." Three times three, and the Lincolnshire fire, in compliment to Dr. Oliver, the author of the following paper.—Ed. *F. Q. R.*

THE FIRST POINT IN THE PYTHAGOREAN TRIANGLE EXPLAINED.

"The Pythagorean triangle served as a main illustration of that philosopher's system. This emblem powerfully elucidates the mystic relation between numerical and geometrical symbols. It is composed of ten points, so arranged as to form one greater equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing *unity*, is called a Monad, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form or number are respectively generated."—Hemming's Lectures, F. C. Degree.

> "In vain we measure this amazing sphere,
> And find and fix its centre here or there;
> While its circumference, scorning to be brought
> Even into fancied space, eludes our vanquish'd thought."—Prior.

It was the belief of wise and learned men of all ages that there was a

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secret virtue in particular numbers, amongst whom Pythagoras occupies the principal rank. He was followed by all the philosophers of the Italic school, and Plato transmitted it, with many improvements, to his successors, until the superstition became so firmly grafted in the human animal, that time and education have failed entirely to extinguish it. An examination into the mysterious properties of numbers has constituted the serious occupation of many a man of real talent in comparatively modern times. But the old philosophers embodied in their numeral system such excellent doctrines, and beautiful lessons of morality, as have been deemed worthy of introduction into the system of Freemasonry for the edification of the brethren; and the absurd superstitions in which they were originally embodied may be forgiven, as being incidental to their imperfect and spurious religion, for the sake of the gems with which they were decorated and enriched.

Amongst these the monad represented the throne of the Omnipotent Deity, placed in the centre of the empyreum, to indicate T. G. A. O. T. U. by whom all things were made and are preserved. This disposition was symbolized by the hierogram of a point within a circle or triangle, to exemplify equally the unity of the divine essence and His eternity; having neither beginning of years nor end of days. And this deduction appears perfectly reasonable, because the monad is the origin and cause of the entire numeral system, as God is the cause of all things, being the only and Great Creator, on whom every thing depends.

The universal symbol by which this great Being was designated, namely, *the* POINT *within a circle,* it may be necessary to explain *with some degree of minuteness,* because it constitutes one of the most important emblems of Masonry. One of the earliest heathen philosophers of whom history gives any account, was Hermes Trismegistus, and he describes the Maker of the universe as "an intelligible sphere, whose centre is everywhere, and whose circumference cannot be defined," because the universe is boundless, and He existed from all eternity. David expressed a similar sentiment when he said "Thou art the same, and thy years will have no end."* We are told that the Persians, when they wished to pay a high respect to the Deity, ascended to the top of a high mountain, and expanding both hands, they prayed to Him in the name of "the Circle of heaven." In like manner the Jews entertained a belief that the heaven of heavens could not contain Him. The Romans placed a circular target as a symbol of the Deity; because, as in the circumference, there is but one point at its centre, and can be no more, so in the whole circumference of the universe there can be only one perfect and powerful God, nor is it possible there should be another.

I have received a suggestion from a very intelligent brother respecting this symbol, which merits consideration. He says—"When the W. M. elect enters into the obligation of an installed Master, the brethren form a circle round him, *he being in the centre;* and in this situation he is said to be the representative of Solomon, the son of David. Now, as this is unquestionably a Christian degree, I understand this son of David to be a figurative expression for the Redeemer of mankind. The W. M. is then specially entrusted with the Holy Scriptures, and invested with a jewel which is emblematical thereof, and it then becomes his duty to exhort his brethren to search those Scriptures, because they contain the words of eternal life, and testify to the divinity of Christ. Searching

* Psalm cii. 28.

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implies something lost; and our ancient brethren, the early Christians, after they had lost, by an untimely death, their Lord and Master, remembered that while assembled in lodge here below, he had promised that where two or three were gathered together in his name, he would be *in the midst of them;* and cheered by the recollection, they were naturally led to hope that he would always be found in the centre of their circle, whenever assembled together in a just and perfect lodge, dedicated to God and holy St. John. In like manner we are reminded by that sacred symbol that He is always in the midst of us; that His all-seeing eye is always upon us, and therefore exhorted to discharge our duty towards Him and our fellow-creatures with freedom, fervency, and zeal."

The monad was anciently a symbol of the hermaphrodite deity, or junction of the sexes, because it partakes of two natures.* In a mysterious passage of the Yajur Veda, Brahma is spoken of, after his emanation from the golden egg, as experiencing fear at being alone in the universe; he therefore willed the existence of another, and instantly became masculo-feminine. The two sexes thus existing in one God, were immediately, by another act of volition, divided in twain, and became man and wife. This tradition seems to have found its way into Greece; for the Androgyne of Plato is but another version of this oriental mythus.† If the monad be added to an odd number, it makes it even, and if to an even number it makes it odd. Hence it was called Jupiter, because it stands at the head of number, as Jupiter is at the head of gods and men; and also Vesta, or Fire, because, like the point within a circle, it is seated in the midst of the world. It was also called the Throne of Jupiter, from the great power which the centre has in the universe, being able to restrain its general circular motion, as if the custody of the Maker of all things were constituted therein.‡

Plutarch tells us that Numa built a temple in a circular form, for the preservation of the sacred fire; intending, by the fashion of the edifice, to shadow out, not so much the earth as the whole universe, in the centre of which the Pythagoreans placed fire, which they called Vesta and *Unity.* The Persians worshipped the *circumference,* but it could only refer to the course of the sun in the firmament, for the real circumference is far beyond the comprehension of finite man. And the sun, under the symbol of a point within a circle, was the great object of worship amongst the Dionysian artists, who built the temple of Solomon.

On this interesting subject a learned and intelligent brother offers the following opinion, in a letter to the author:—"The more I study the subject of Masonry, the more I am convinced that the mysteries were unknown in Jerusalem till introduced by the Dionysian artificers,§ and that the ceremonies were astronomical, mixed with paganism and sun-worship. I believe, also, that Solomon divested them of their evil tendency, and created a new legend; but that the main object was an astronomical emblem. The Jews did not require Masonry to keep them religious; for their religion was open to all, whereas that of the Dionysians was known only to the initiated. Masonry could not then be for a religious purpose among the Jews, although the ceremonial may have been adapted at that time to both Jew and Gentile; so that the Diony-

* Macrob. in somn. Scip. i. 6. † The Hindoos, vol. i. p. 166.
‡ Procl. in Timæum, com. iv.
§ See Joseph Hippolita's D'Acosta's Sketch of the Dionysian Artificers.

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sian artists thenceforth transmitted the meaning of the point within a circle, not as bearing any reference to sun-worship, but as regarding the sun merely as a great work of the one uncreated God. Thus the emblems of the sun and moon became introduced into Masonry, and however we may explain them in our lodges, they appear to me unquestionable remains of the solar worship, or at least of astronomy."

Like the monad, says Hierocles the Pythagorean, the gods are immutable and firm in their decrees; so that they never change the conception of what appeared to them to be fit from the beginning. Hence they were likened to the monad, because there is one immutability and firmness of the virtues, which it is reasonable to suppose subsists transcendently with the gods, and which imparts a never-failing stability to their conceptions. Under this description the monad represented mind, because it is stationary;* and for a similar reason it was called Good;† and seminal power, because it is the root, origin, and summary of all numbers.‡ It was also considered the vehicle of number, as a ship at sea or a chariot on land contains many persons and things; whence it had the name of both these vessels.

It was a symbol of love and friendship, and taught the mild Pythagoreans the doctrine of forgiveness of injuries; for they argued—"Will not a man who is a brother, or even any casual person who deserves attention in a much greater degree than a brute, be changed to milder manners by proper treatment, though he should not entirely forsake his rusticity? In our behaviour, therefore, towards every man, and in a much greater degree towards a brother, we should imitate the reply of Socrates to one who said to him, 'May I die unless I am revenged on you!' For his answer was, 'May I die if I do not make you my friend!'"

The monad further signifies Chaos, the father of life, substance, the cause of truth, reason, and the receptacle of all things. Also in greater and lesser it signified *equal;* in intention and remission, *middle;* in multitude, *mean;* in time, *now,* the present, because it consists in one part of time which is always present.§ The cabalists considered that the first eternal principle is magical, and like a hidden fire, is eternally known in its colours, in the figure, in the wisdom of God, as in a looking-glass. The magical centre of the first principle is fire, which is as a spirit without palpable substance.

The number one symbolized the Platonic, or rather the Pythagorean doctrine of benevolence. Thus Hierocles‖ says—"Each of us is, as it were, circumscribed by many circles, some of which are less, but others larger, and some comprehend, but others are comprehended, according to the different and unequal habitudes with respect to each other. For the first and most proximate circle is that which every one describes about his own mind *as a centre,* in which circle the body, and whatever is assumed for the sake of the body, are comprehended. For this is nearly the smallest circle, and almost touches the centre itself. The second from this, and which is at a greater distance from the centre, but comprehends the first circle, is that in which parents, brothers, wife, and children are arranged. The third circle from the centre is that which contains uncles and aunts, grandfathers and grandmothers, and the children of brothers and sisters. After this is the circle which com-

* Alex. Aphrod. in Metaph. † Porph. vit. Pyth.
‡ Mart. Capel, vii. § Macrob. in Somn. l. i. s. 6.
‖ Ethical Fragments of Hierocles, by Taylor, p. 106.

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prehends the remaining relatives. Next to this is that which contains the common people, then that which comprehends those of the same tribe, afterwards that which contains the citizens; and then two other circles follow, one being the circle of those that dwell in the vicinity of the city, and the other of those of the same province. But the outermost and greatest circle, and which comprehends all the other circles, is that of the whole human race." This admirable passage, says Taylor, is so conformable to the following beautiful lines in Pope's Essay on Man, that it is most probably the source from whence they were derived:—

> "Self-love but serves the virtuous mind to wake,
> As the small pebble stirs the peaceful lake;
> The centre moved, a circle straight succeeds,
> Another still, and still another spreads;
> Friend, parent, neighbour, first it will embrace,
> His country next, and next all human race;
> Wide and more wide the o'erflowings of the mind,
> Take every creature in of every kind."

The learned Aben Ezra, on the 11th chapter of Daniel, says that—"The number one is in a manner the cause of all numbers, and is besides a complete number; it causes multiplication and remainder, but does not admit of either itself." And in another place he says—"Numbers are founded on the unit one." The sage Latif observes the same. According to Euclid, in his second definition of the seventh book, numbers are formed of many units; but unity being indivisible, has no composition, nor is it a number, but the fountain and mother of all numbers. Being the cause of all numbers, they are formed by a plurality of units. Thus two is twice one, three is three units, &c.; so that all numbers require the monad, while it exists by itself without requiring any other. All which is to be considered of the First Cause; for as *one* is no number, but the cause and beginning of number, so the First Cause has no affinity to creatures, but is the cause and beginning of them; they all stand in need of Him, and He requires assistance from none. He is all in all, and all are included in Him in the most simple unity. The Jewish rabbins agree that He is one, and there is no unity like his in the universe; the nearest idea that we can form of Him is symbolized by the unit or figure one.*

The Pythagoreans say—"The monad is the principle of all things. From the monad came the indeterminate duad, as matter subjected to the cause, monad; from the monad and indeterminate duad, numbers; from numbers, points; points, lines; from lines, superfices; from superfices, solids; from these solid bodies, whose elements are four, fire, water, air, earth; of all which, transmutated, and totally changed, the world consists.†

But Freemasonry has a peculiar reference for the monad, which produces some very striking and remarkable coincidences in every nation under the sun. In an old ritual of the Fellowcraft's degree, used about the middle of the last century, we find the following passage in reference equally to the first step of the winding staircase, the point, and the letter G.—"God, the Great Architect of the Universe, whom it is at all times our duty to worship and obey." In a ritual still more ancient, the same meaning is rather differently expressed, viz.—"The Grand Architect and Contriver of the Universe, or he that was taken up to the topmost pinnacle of the holy temple."

This acknowledgment of the divine unity, or point within a circle, or ⊙, was common to all the systems of spurious Freemasonry that ever

* Manasseh ben Israel. Concil. vol. i. p. 105. † Laert. in vit. Pyth.

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existed, from India and Japan to the extremest west, including the Goths, the Celtæ, and the Aborigines of America. All acknowledge the unity of T. G. A. O. T. U., whether involved in the deepest ignorance, or refined by civilization and a knowledge of philosophy and science. The sages of Greece, through a series of wiredrawn reasoning, came to the same conclusion as the uninformed savages of Britain, Scandinavia, Mexico, and Peru.

The Divine Being was called by the Romans Jove, or JAH; by the Chaldeans, the Phœnicians, and the Celtæ, Bel, or BUL; and by the Indians and Egyptians Aum (Om), or ON. The first was plainly Jehovah, the second was a common name of God, and the last used by the early Christians, to express the Being whom they worshipped, Ο ΩΝ, και ο ην, και ο ερχομενος, God, which is, and was, and is to come.* But it must always be kept in mind that the heathen, in acknowledging their chief God to be the Maker, or G. A. O. T. U., did not understand it in the exact sense in which it is received by Jews and Christians. They believed that God built the world *out of existing materials;* we are satisfied that he created it out of nothing. The divine unity was plainly revealed to the Jews at their deliverance from the bondage of Egypt. Thus when Moses promulgated the law, he said—"Hear, O Israel, the Lord our God is one Lord."† This declaration was so frequently repeated, that the Jews, amidst all their rebellions and religious defections, never doubted its truth. In like manner the Vedas of India, the Zends of Persia, the Hermesian writings of Egypt, the Eddas of the northern nations of Europe, &c., all contained the same truth; and from these original sources, it was conveyed through Thales and Pythagoras, to the philosophers of Greece and Rome.

The latter great philosopher styled the supreme deity το εν, THE UNITY, and μοναs, THE MONAD; a term by which he doubtless intended to express his conceptions of the simplicity as well as purity of the divine nature. The sole cause and first principle of all that exists. Pythagoras esteemed the deity to be *the centre of unity,* and source of harmony. He likewise conferred on this Almighty Sovereign the name by which Plato afterwards distinguished the first hypostasis of his triad, το ἀγαθον—*the chief good.* From this eternal monad, however, from this primeval UNITY, according to Pythagoras and all his disciples, there sprang an infinite duality.‡

Thus was the doctrine of the monad, or unity, carried out in these early ages, and amongst an idolatrous people; for however they might worship an indefinite number of intelligences, they had discrimination enough to perceive that there could be only one Being of unbounded power, because a duplication of such beings would circumscribe the potency of each individual, and destroy his omnipotence and immutability. "It was idle," says Bryant, "in the ancients to make a disquisition about the identity of any god, as compared with another, and to adjudge him to Jupiter rather than to Mars, to Venus rather than Diana. According to Diodorus, some think that Osiris is Serapis; others that he is Dionysus; others still that he is Pluto; many take him for Zeus, or Jupiter, and not a few for Pan. This was an unnecessary embarrassment, for they were all titles of the same god; there being originally by no means that diversity which is imagined, as Sir John Marsham has very justly observed, '*Neque enim tanta, πολυθεοτης gentium, quanta fuit deorum, πολυωνυμια.*'" §

* Rev. i. 4. † Deut. vi. 4.
‡ Maur. Ind. Ant. cited from Diog. Laert. l. viii. p. 507. § Bryant. Ant. vol. i. p. 3 6

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FREEMASONRY AND THE SPANISH INQUISITION.

(*Continued from page 274.*)

M. Tournon will observe that all the explanations he has given of the facts and ceremonies which take place in the lodges, are false, and different from those which he voluntarily communicated to other persons worthy of belief; he is therefore again invited, by the respect he owes to God and the Holy Virgin, to declare and confess the heresies of indifferentism, the errors of superstition, which mingle holy and profane things, and the errors of idolatry which led him to worship the stars. This confession is necessary for the acquittal of his conscience and the good of his soul; because if he confesses with sorrow for having committed these crimes, detesting them, and humbly soliciting pardon, (before the fiscal accuses him of these crimes,) the holy tribunal will be permitted to exercise towards him that compassion and mercy which it always displays to repentant sinners; and because, if he is judicially accused, he must be treated with all the severity prescribed against heretics by the holy canon's apostolical bulls and the laws of the kingdom.—I have declared the truth, and if any witnesses have deposed to the contrary, they have mistaken the meaning of my words; for I have never spoken on this subject to any but the workmen in my manufactory, and then only in the same sense conveyed by my replies.

Not content with being a Freemason, you have persuaded others to be received into the Order, and to embrace the heretical superstitions and pagan errors into which you have fallen.—It is true that I have requested these persons to become Freemasons, because I thought it would be useful to them if they travelled into foreign countries, where they might meet brothers of their Order, who could assist them in any difficulty; but it is not true that I engaged them to adopt any errors contrary to the Catholic faith, since no such errors are to be found in Freemasonry, which does not concern any points of doctrine.

It has been already proved that these errors are not chimerical; therefore let M. Tournon consider that he has been a dogmatizing heretic, and that it is necessary that he should acknowledge it with humility, and ask pardon and absolution for the censures which he has incurred; since, if he persists in his obstinacy, he will destroy both his body and soul; and as this is the first audience of monition, he is advised to reflect on his condition, and prepare for the two other audiences which are granted by the compassion and mercy which the holy tribunal always feels for the accused.

M. Tournon was taken back to the prison; he persisted in giving the same answers in the first and second audiences. The fiscal presented his act of accusation, which, according to custom, was divided into the articles similar to the charges of the witnesses. The accused confessed the facts, but explained them as he had done before. He was desired to choose an advocate, but he declined this, alleging that the Spanish lawyers were not acquainted with the masonic lodges, and were as much prejudiced against them as the public. He therefore thought it better for him to acknowledge that he was wrong, and might have been deceived from being ignorant of particular doctrines. He demanded absolution, and offered to perform any penance imposed upon him; adding that he hoped the punishment would be moderate, on account of the good faith which he had shown, and which he had

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always preserved, seeing nothing but beneficence practised and recommended in the masonic lodges, without denying or combatting any article of the Catholic faith.

The fiscal consented to this arrangement, and M. Tournon was condemned to be imprisoned for one year, after which he was to be conducted, under an escort, to the frontiers of France. He was banished from Spain for ever, unless he obtained permission to return from the king or the holy office. During the first month of his imprisonment, he was directed to perform spiritual exercises, and a general confession; to spend half an hour every morning in reading the meditations on the book of spiritual exercises of St. Ignatius de Loyala, and half an hour in the evening in reading the considerations of Father John Eusebius Nieremberg, in his work on the difference between temporal and eternal; to recite every day part of the Rosary of our Lady, and often to repeat the acts of faith, hope, charity, and contrition; to learn by heart the catechism of Father Astele, and to prepare himself to receive absolution at Christmas, Easter, and Pentecost.

A private auto-de-fé was celebrated in the hall of the tribunal, in which M. Tournon appeared without the sanbenito, and signed his abjuration, with a promise never again to attend the assemblies of the Freemasons.

M. Tournon went to France, and it does not appear that he ever returned to Spain.

The society of Freemasons has occupied the learned men since the middle of the seventeenth century, and the number of fables which have been published concerning it, have confused the subject, and done much injury to it. The mysterious initiations of this Order first began to attract observation in England during the reign of Charles I., who perished on the scaffold in 1649. The enemies of Cromwell and the republican system, then established the dignity of Grand Master of the English Lodges, to prepare the minds of the Freemasons for the re-establishment of the monarchy. William III. was a Freemason, and though the dynasty was changed by the accession of George I., it does not appear that Freemasonry was suspected in England. It was introduced into France in 1723; and Ramsay, a Scotchman, established a lodge in London in 1728, giving out that the society had been founded in 1099, by Godfrey de Bouillon, King of Jerusalem, preserved by the Knights Templars, and brought to Edinburgh, where it was established by King Robert Bruce in 1314. In 1729, the Order was introduced into Ireland. Holland received it in 1731; and the first lodges were opened in Russia in the same year. It appeared in Boston, in America, in 1733, and in several other towns of the New World, subject to England. It was also established in Italy in that year, and two years after Freemasons were found at Lisbon.

I believe the first severe measure against the Freemasons in Europe was that which was decreed on the 14th of December, 1732, by the Chamber of Police of the Chatelet at Paris. It prohibited Freemasons from assembling, and condemned M. Chapelot to a penalty of six thousand livres for having suffered them to assemble in his house. Louis XV. commanded that those Peers of France and other gentlemen who had the privilege of the entry, should be deprived of that honour if they were members of a masonic lodge. The Grand Master of the Parisian lodges being obliged to quit France, convoked an assembly of Free-

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masons to appoint his successor. Louis XV., on being informed of it, declared that if a Frenchman were elected, he would send him to the Bastile. However, the Duke d' Autin was chosen, and after his death, Louis de Bourbon, Prince of Conti, succeeded him. Louis de Bourbon, Duke de Chartres, another prince of the blood, became Grand Master.

In 1737, the Dutch prohibited the assemblies of Freemasons, as a precautionary measure, without charging them with any crimes. The members of a lodge assembled; they were arrested and prosecuted, but they defended themselves with so much energy, that they were acquitted and the prohibition revoked.

The Elector Palatine of the Rhine also prohibited the Order in his states, and arrested several members at Manheim, in consequence of their disobedience.

John Gaston, Grand Duke of Tuscany, published a decree of proscription against the lodges in the same year. This prince died soon after, and the Masons again assembled. They were denounced to Pope Clement XII. This pontiff sent an inquisitor to Florence, who imprisoned several members of the society; but Francis of Lorraine, when he became Grand Duke, set them at liberty. He declared himself the protector of the institution, and founded several lodges in Florence and other towns in his states.

If I were a member of the society, I would do all in my power to abolish those things which gave the inquisitors, and other ecclesiastics, occasion to say that sacred and profane things are mingled at the masonic ceremonies, particularly the following, which have already appeared in printed works.

In the sixth grade or rank, which is that of Particular Secretary, (Secretaire Intime,) the history of Hiram, King of Tyre, is taken from the ninth chapter of the third book of Kings, for the masonic allegories; and Jehovah, the ineffable name of God, for the sacred word of Freemasonry. This custom is likewise observed, with some slight differences, in several other grades.

In the eighteenth, called the Rosicrucian of Haradom of Kilwinning, is a representation of columns with inscriptions, the highest is as follows: "In the name of the holy and indivisible Trinity;" lower down, "May our salvation be eternal in God;" still lower, "We have the happiness of being in the pacific unity of the sacred numbers." The history of the second chapter of the first, and the nineteenth of the second, book of Esdras, is made use of. The word of order between two Freemasons of the same rank, is INRI, which some persons have supposed to be Jesus Nazarenus Rex Judæorum; the word *passe* is added, which means Emmanuel, or God is with us.

The rank of Rosicruciasi in the Scotch lodges is the perfection of the Order; the meaning is developed in fifteen sections. In the fifth, the allegories are the mounts of salvation. Mounts Moriah and Calvary; the first for the sacrifices of Abraham, David, and Solomon; the second for that of Jesus of Nazareth; other allegories relate to the Holy Spirit, designated as the majesty of God, which descended on the tabernacle and on the temple at the moment of its dedication. In the twelfth section a holy mountain is seen, on which is a large church, in the form of a cross, from east to west, in the neighbourhood of a city, which is the image of the celestial Jerusalem. In the thirteenth, three great lights, symbols of the natural law, the laws of Moses and of Jesus Christ, and the cabinet of wisdom, designated as the stable for oxen, in which is a

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faithful chevalier and his holy wife, and the sacred names of Joseph, Mary, and Jesus. The fourteenth is an allusion to the descent of our Saviour into the limbos after his death, his resurrection, and ascension. Lastly, the fifteenth has the words *consummatum est*, which Jesus pronounced on the cross.

In the twenty-seventh grade of the Grand Commander of the Temple, a cross is made on the forehead of the brother, with the thumb of the right hand the sacred word INRI; the scarf has four crosses, the disc a triangle of gold, with the Hebrew characters of the ineffable name Jehovah.

The seal of the Order has between the devices of the shield of arms a cross, the arch of alliance, a lighted candle in a candlestick on each side, and above, the inscription, Glory to God (*Laus Deo*).

All these things, and many others which allude to the sacred history of the temple of Jerusalem, built by Solomon, re-established by Esdras, restored by the Christians, and defended by the Knights Templars, present a mixture liable to an interpretation similar to that in the information of the witnesses at Florence, which was the first apostolical condemnation; it was renewed under Pius VII., in an edict of Cardinal Gonsalvi in 1814.

There was not less inconvenience in the execratory oath of the famous masonic secret, for which no adequate object has been discovered, unless it was one which no longer exists.

John Mark Larmeneo (who secretly succeeded the Grand Master of the Templars, the unfortunate James de Mola, who requested him to accept the dignity) invented, in concert with some knights who had escaped the proscription, different signs, of words and actions, in order to recognize and receive knights into the Order secretly and by means of a novitiate, during which they were to be kept in ignorance of the object of the association (which was to preserve the Order, to re-establish it in its former glory, and to revenge the deaths of the Grand Master and the knights who perished with him).

When the qualities of the new member were perfectly well known, the grand secret was to be confided to him, after a most formidable oath.

The secret signs were intended as a precaution against admitting into the Order those Templars who had formed schisms during the persecution; they retired into Scotland, and refused to acknowledge John Larmeneo as Grand Master, and pretended that they had re-established the Order; this pretension was refuted by a chapter of legitimate knights; after this the new chief issued his diploma in 1324, and his successors have followed his example, on obtaining the dignity of Secret Grand Master of the Order of Templars in France.

The list of Grand Masters until the year 1776 has been published. Philip de Bourbon, Duke of Orleans, was appointed in 1705; Louis Augustus de Bourbon, Duke de Maine, in 1724; Louis Henry de Bourbon Conde, in 1737; Louis Francis de Bourbon Conti, in 1745; Louis Henry Timoleon de Cossé Brissac, in 1776; and Bernard Raymond Fabre, in 1814.

The Knights Templars who retired to Scotland founded an establishment in 1314, under the protection of Robert Bruce; their objects and their measures were the same, and they were concealed under the title of architects; this was the origin of Freemasonry.

They soon, however, forgot the most criminal part of the execratory oath. Since the deaths of Clement V. and Philip the Fair, the persecutors

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of the knights deprived them of the power of avenging the executions of James de Mola and his companions, and had no other object but the re-establishment of the Order; this intention shared the fate of the first, after the deaths of the authors of it and their first disciples. From these facts it appears that the execratory oath is without a motive or object in modern masonic lodges.

MASONRY IN SCOTLAND.—No. 2.

"The contrast between the strong and sound opinions that one hears expressed privately, and the habitual abstenance from public action or even declaration, is distressing and humiliating.

"But though this class exists, and from its activity and imperviousness is always to be feared, I see no reason to suspect that it forms the majority; if it did, it would be all over with us; but the majority seems to me to be sound, and not to have often erred except from being left uninstructed.

"There are few who when they hear of something terrible, do not say listlessly, that, 'It is very wrong,'—and 'a great pity,'—and that they 'wonder why it is submitted to,'—and 'surely somebody will interfere,' and then they cast the matter from them, and can never be made to stir a finger about it,—meanwhile the mischief proceeds."—LORD COCKBURN.

SIR AND BROTHER,—In his admirable letter to our Lord Provost, Lord Cockburn has enunciated some sound truths, which will prove valuable lessons to the inhabitants of this city, and will confer a lasting benefit to society at large. I think that an edition of this epistle to the masonic brethren in Scotland, would be of the greatest possible advantage to them, altered to suit their peculiar position, upon the same principle, as a worthy minister once adopted when he altered, and preached from in the pulpit, for the edification of his flock on the Sabbath day, Sir J. Reynold's "Discourse on the Fine Arts." In my last, I noticed a few of the reasons which had led to the decline of Masonry in Scotland. I will now take a glance at the Grand Lodge, and show how we work the laws and constitutions, at head quarters; not because there are no more errors to be pointed out in the private lodges—far from it; but that a few remarks on the subject of the Grand Lodge will be more likely to interest a larger portion of the brethren, and may lead them to take steps for the improvement of the august body, which if they do, I have no doubt will ultimately tend to their own. I believe firmly with Lord Cockburn in his letter "that the majority seems to me to be sound, and not to have often erred, except from being left uninstructed." This holds but too true of the whole Craft in Scotland, they know very little about the Grand Lodge, to give them more light upon this subject may therefore be of use, and in my feeble endeavours to instruct my brethren, and to rouse them from listless inactivity, to more energetic procedure, for the revival and improvement of what is a beautiful, and might be a most useful institution, did the brethren but appreciate the principles and maxims of the Order; far be it from me towards those at the head of our Grand Lodge, to use any expression calculated to offend; I trust that the principles of the Craft shall ever guide me, and that nothing, "derogating from that respect which is due to a gentleman were he not a Mason" shall ever issue from my pen. Truth however compels me to say, that they do not take that interest in the affairs of the Craft, they do not give themselves that trouble, of looking into and inquiring how matters stand, and many of them are ignorant how Scotch masonic

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affairs are conducted; they accept office I fear, for the honour, regardless of the obligation, which that acceptance brings them under; they lend the respectability of their names to a most beautiful and time honoured institution, which, if properly conducted, and more energetically wrought, would prove a blessing to hundreds. But they are alike ignorant, if its principles and objects are carried out; or whether there is even an attempt made to do so, by those whom they depute to do that duty, for which their respectability stands pledged; "our danger has arisen and ever will arise," Lord Cockburn but too truly remarks, "from unfortunate incompatibilities between public and private interest." By whom, or from whatever cause, our Order may have received injury; those at the head of affairs, who, no less by their official than by their social position command influence, should take the necessary steps for making themselves acquainted with, and use the proper means for correcting errors from whatever source they spring; their duty in this matter is clear, and it is far more likely that they will be successful in their efforts, than can be expected from the unaided endeavour of any private brother.

The business of the Grand Lodge is not carried on with that ability or even in a careful and business-like manner which at least ought to characterize such a body; there is no desire shown to foster and encourage the lodges—to urge them to more active measures for maintaining the dignity and respectability of the Craft. When a misunderstanding exists there is no desire to conciliate; but the reverse of this obtains, by the cold dry official stickling to the letter of the law, ignorant and regardless alike of the spirit of the same, or of the consequences which follow such a course. I do not blame the office-bearers for wilful carelessness, but I do blame them for ignorance, in as far as they do not examine for themselves how matters are conducted, and for gross ignorance on the subject of the "laws and constitutions of the Grand Lodge." Some of them may have read them, none of them have studied them, save those whose business and interest it is to do so. The great majority know nothing about them, and it would be absurd to say that they do, as the laws now stand; for the laws are drawn up and framed upon a principle, and with *a spirit the very reverse of masonic*, and many of the laws are absolutely contradictory; no brother can for one moment believe that the great body of the office-bearers know this. The rules have been compiled by parties perfectly innocent of true masonic principles, indeed it requires a great stretch of charity to keep from saying, that they were drawn up by interested parties.

Let us begin with the period for the election of Grand Lodge office-bearers; we would suppose that the most natural time for this event to take place, would be immediately after the greatest number of elections of Masters and Wardens had taken place throughout the country, and after the annual returns had been sent up from the lodges to the Grand Lodge, the very reverse of this is the case; the Grand Lodge annual election takes place on the 30th November, and upon that day, and upon the 27th December, the great majority of lodges have their annual elections, and it is quite possible that a brother might be chosen to fill an office at the very moment when he ceases to be a member of Grand Lodge, and when those who elected him may be also in the same position. This may be an extreme case, and I have only given the period of the annual election as a fit prelude to what will follow.

But who are members of the Grand Lodge? the question is more easily put than answered. If I put this question to the Grand Secretary,

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I know what he would say—refer to rule 1, chap. 1. I can only shake my head and say—it won't do, Mr. —— But let us look to verse 1, chap. 1, of the laws and constitutions, it tells us very plainly who they are, or rather who they should be; for it is only a make believe, that the Masters and Wardens of all the lodges (not the proxies) are inserted in that rule; to prove this we will now turn to verse 12, chap. 11, and what do we find there—"A roll of the office-bearers of the Grand Lodge, and the Masters and Wardens of lodges in the Edinburgh district, and of proxy Masters and Wardens of other lodges, made up by the Grand Clerk," &c. &c.; where are the Masters and Wardens of other lodges mentioned in this rule—they have vanished—the trick would do credit to Robert Houdin. We do not find a single word about the real members of the Grand Lodge in it, with the exception of the Masters and Wardens of the Edinburgh district; and my admiration is how we have escaped, and remain our own representatives, without the aid and able assistance of proxies. I put it to every brother, if this rule has not been framed for the express purpose of excluding the real members of the Grand Lodge, and for that purpose alone; *the proxies are everything, the Masters and Wardens are nothing.* It will be well for the brethren throughout Scotland to think upon this matter, and act upon what their thoughts suggest.

Still further to convince the Craft, that the Masters and Wardens of country lodges are not wanted, to mar by their presence the calm dignity that reigns in the Grand Lodge, let us refer to a chapter in "the laws and constitutions," headed by one of our own talismanic watchwords, "charity." Verse 2 (we must give them chapter and verse) informs us that—"This fund (the Fund of Scottish Benevolence) is raised by means of annual contributions, payable the 30th November each year from the office-bearers and *members of the Grand Lodge,*" &c. &c. We have got the members here once more; take care of them, that they do not slip through your fingers, and do as directed by the "laws," which refers us to Appendix K; what does it show, lift the cup, the balls are gone—*Robert Houdin again*—we look in vain for the members, that is, the Masters and Wardens of the lodges in this Appendix K, they are not there; we can see nothing but a formidable array of victimised office-bearers of the Grand Lodge, with the simonaical value of their situations attached, and along with the all-powerful proxy Masters and Wardens, the Masters and Wardens of Edinburgh, Leith, and Portobello, but no mention of the Masters and Wardens of what are called in some parts of the rules the *subordinate lodges.* I think the argument is made out, that the brethren from the country are not wanted—they are not members —"*they do not know how to conduct masonic business.*"

A straw thrown up shows how the wind blows; one of the Grand Lodge straws is worth a little attention, simple as it is. I allude to the hours at which meetings of the Grand Lodge and Grand Committee are sometimes called; unless it be part and parcel of that exclusive system which obtains in Grand Lodge, and which has done so much to retard the progress of, and even to give Scotch Masonry a backward tendency, and will still further lower the character of the Craft if persisted in; why are any of these meetings called at such hours as to prevent the attendance of those engaged in business? It may be all very well for those proxies who have time at their command to attend meetings during business hours; but it is very hard that business people, who are anxious for the advancement of the Order, should be prevented from doing so,

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to suit the convenience of more highly favoured proxies, or else to accommodate the paid servants of the Grand Lodge. *The brethren will perhaps see the necessity of making a slight change.*

By way of variety we will now examine the last published "Roll of Members of the Grand Lodge of Scotland," and to save trouble in the meantime (only), we will compare it with another equally interesting document, called, I suppose by way of joke, "the Annual Circular," as it never, at least that I have heard of, went the round of the lodges. The last one is far from polite to the first, for it does not believe what it says; although there is only three months difference in their ages, there is some years discrepancy in point of truth in their statements; any brother can prove this who will be at the trouble, and he will find that the roll is not the roll of the members of the Grand Lodge, *it is not even a list of the Proxy Masters.* He will observe a number of names with stars at them, and in his simplicity think that they are members or brethren belonging to some higher Order, such as the Buff and Buckram Militia Templi; if he looks a little more closely, he will discover that they are Proxy Masters and Wardens, *who represent lodges that are in arrear,* about fifty lodges, yet they are on the roll, *and of course Members of the Grand Lodge;* they are more highly favoured than some others who are more regular in their payments, but who do not send proxies. They are, perhaps, allowed to remain upon the roll for the convenience of the Grand Secretary, *who represents one of them;* it would be awful to lose a Grand Secretary. But we have several other grand offices to fill up, the representatives of some lodges who appear on the roll, without even the evil star at their names. Take, for example, our Grand Director of Music, without his badge of masonic credit, I suppose that music takes the precedence of both our Grand Chaplains in the procession, each of whom are decorated with the star; and in order to make both the long lists of lodges in the circular respectable, we find the reverend gentlemen's places carefully marked, one in each list, 346 and 135—so that, in fact, we have no Chaplains in the Grand Lodge. There is also another berth vacant, which at one time caused a considerable excitement and competition among our architectural friends—we must include an Architect in the procession, which will now conclude with the appearance of a phalanx of Grand Stewards, headed by our friend of the turf, with his grand sword, but without his star; *not one of these office-bearers are members even of the Grand Lodge, and yet they are on the roll;* how many more may be in the same position, the Grand Clerk can tell, *it is his duty;* and that is the way the work is done; the brethren should also know as they pay the money. I think that this argument has been proved, that the roll is not the "Roll of Members of the Grand Lodge," even although it has a foot-note at the end of it, informing those who may chance to see it, very coolly, that it was made out according to rule 12, chap. 11, "and consequently does not contain the names of lodges from which proxy commissions have not been issued." The country people, "who do not understand these matters," will see that they have no business at the Grand Lodge; I think it would be well if some of them would try what they can do in the way of list making; if they would only represent themselves, they would find in future that the roll would not be drawn up in such a careless, slovenly, and unbusiness-like manner, like the present one, which I am sure any lad who runs a writer's errands, would be ashamed to own the paternity of. The Masters and Wardens of such towns and provinces as Glasgow, Lanark-

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shire, Ayrshire, Aberdeenshire, Forfar, &c., are only members in appearance, nothing more. The laws and constitutions are framed upon this principle—we can manage in Edinburgh the affairs of the Craft, and so long as we can command a few pliable and obedient proxies, we will continue to conduct the business as we please, and "cook the goose" of any brother who may be considered a troublesome customer. I have, however, not done with the laws yet, but will notice them afterwards. From what has been advanced, I think it the duty of every brother who is anxious for the prosperity of the Order, to examine for himself, and see if I have stated anything that is not true; and I think it high time for the brethren all over the country to consider what is the advantage of proxies, *if there is any, or if there is none;* my idea is, that the time is come for *the lodges to represent themselves;* now-a-days it will be no great hardship for the Masters and Wardens to come and visit the Grand Lodge, and see how we get on, and to visit it not as strangers, but as members, willing and ready to take part in the business, and with a willing hand assist in clearing away the cobwebs, which have been gradually ornamenting the Grand Lodge for nearly half a century. I think it will be well to throw out a hint to those at a distance, that they might be ready and prepared for a summer trip to Edinburgh, that they might for a day or so ease the labour of the hard-wrought proxies at the Grand Lodge. And what has to be attended to is very simple—*all the Masters' and Wardens' names* must be sent up to the Grand Lodge *within one month* from the day of their election. If this is done, and along with the names their places of residence, they are members, and will be able to take their seats without any trouble. Therefore let all who wish well to the Craft, all those lodges who are anxious for Masonry to prosper, and that its principles should be acted up to, let them study rule 9, chap. 21, and cause their lodge clerks to attend to it, that there may be no mistake; for we are very particular at the Grand Lodge when it is like to go against us; let them also attend to rule 1, chap. 18, should they be too late with the previous return, as our official friends are very correct, except in the few cases that I have noticed, and in many more that I will remark upon afterwards. If, after throwing out the above hint or suggestion to the attention of my brethren for their consideration, I sincerely hope that I will not be thought dictating to them, if I were to suggest the Quarterly Communication in August for the purpose of those who think well of the plan carrying it into execution. It is generally "charming weather" about that season of the year; and, in addition, now-a-days, towns and villages at a great distance are brought within the reach of a few hours to Edinburgh by means of the railways, that there can be very little difficulty in the way of lodges from paying this visit to the metropolis. And as no motion can be entertained in Grand Lodge without three months' notice, in the mean time lodges could send up resolutions to the Grand Lodge; or proxies, favourably disposed, could take a series of resolutions to the meeting in May, for the purpose of being discussed at the meeting in August. Such a meeting would do much good, not only to the lodges who entertain sound views of Masonry, but also to the Grand Lodge itself. It would teach those who manage with a high hand there, that we in Edinburgh are not the Masons of Scotland—that we are not even the Grand Lodge—that we have no business to make rules without obtaining the sanction and authority of the other lodges—*that they, even the subordinate lodges, must be consulted in the matter*—and that it is quite possible to remove even the

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meetings of our high masonic court to another place—and even, although the idea may startle some, *do away with the proxy system entirely.* Spirit like this would cause a little more deference to be given to the opinions of the lodges, and they would soon feel the benefit of it.

But I have trespassed too long upon your space, and am far from having exhausted my subject; many other topics must be left over, such as the money matters of the Grand Lodge and Fund of Benevolence—the information of the lodges by means of the circular—the advantage of having only one masonic office instead of two—and last, though not least, the repudiation of the Review—how the Grand Lodge is opened—how it is shut—where all the goods and chattels which belong to the Masons of Scotland are, &c.

Yours fraternally,

FELLOWCRAFT.

Edinburgh, October, 1849.

P.S.—As the Grand Lodge election will probably be printed at the same time as this, the brethren can note if any of the old office-bearers, who represent lodges that are in arrear, still remain.

ARE NOT AUTHORS GENERALLY FREEMASONS?

(*Continued from page* 260.)

Scott's Waverley Novels.—" 'Amen!' said a voice from behind the door.

" All the company looked at each other in astonishment at a response so little expected. It was followed by a solemn and peculiar tap, such as a kind of *Freemasonry* had introduced among royalists, and by which they were accustomed to make themselves and their principles known to each other, when they met by accident." [1]

" In youth, however, there is a sort of *Freemasonry*, which, without much conversation, teaches young persons to estimate each other's character, and places them at ease on the shortest acquaintance. It is only when taught deceit by the commerce of the world, that we learn to shroud our character from observation, and to disguise our real sentiments from those with whom we are placed in communion." [2]

" There is a *kind* of Freemasonry amongst performers, by which they can, by the mere choice of a tune, express a great deal to the hearers." [3] This was in allusion to blind Willie the fidler.

" A brother of the angle." [4]

" It is to lay the corner-stone." [5]

" For, with the *sort of Freemasonry* by which bold and ready spirits correspond in moments of danger, and become almost instinctively known to each other, they had established a mutual confidence." [6]

An allusion to Solomon's temple.[6]

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(1) Woodstock, ch. ii. pp 25, 26.
(2) The Monastery, ch. xiv. p. 189.
(3) Redgauntlet, vol. ii p. 49.
(4) Waverley Novels, vol i. p. 35.
(5) Ibid. vol. ii. p. 316.
(6) Ibid. vol. v. p. 270.

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"But notwithstanding, you Knights of the Rosy Cross have means, no doubt, of breaking the spell, and discovering what the poor monks have put themselves to so much trouble to conceal."[7]

"If they see a person in company, though a perfect stranger, who is by nature fond of children, the little imps seem to discover it *by a sort of Freemasonry*, while the awkward attempts of those who make advances to them for the purpose of recommending themselves to the parents, wholly fail in attaching their reciprocal attention."[8]

"They sat down side by side, and conversed in a low mysterious tone of voice; Monteith and Angus McAulay were not surprised at this, for there prevailed among the Highlanders, who pretended to the second sight, *a sort of Freemasonry*, which generally induced them, upon meeting, to hold communication with each other on the nature and extent of their visionary experiences."[9]

"There is a wonderful degree of Freemasonry among us folk of spirit; and it is astonishing how soon we can place ourselves on a footing with neglected wives and discontented daughters."[10]

Sir Wm. Wallace and the Rover De Longueville.—"They fell on the deck locked in each other's arms, but the Frenchman fell undermost, and Wallace fixing his grasp upon his gorget, compressed it so closely, notwithstanding it was made of the finest steel, that the blood gushed from his eyes, nose, and mouth, and he was only able to ask for quarter by signs. His men threw down their weapons and begged for mercy, when they saw their leader thus severely handled. The victor granted them all their lives, but took possession of their vessel and detained them prisoners."[11]

"It is, I believe, a piece of Freemasonry, or a point of conscience among the Scottish lower orders, never to admit that a patient is doing better. The closest approach to recovery which they can be brought to allow is, that the party enquired after is 'nae waur.'"[12]

New Monthly Magazine, No. 233, *May* 1, 1840.—Theodore Hook, Editor, a Mason.

(Fathers and Sons, p. 8.)

SCENE.—*Sir Geo. Grindle, Col. Bruff, Mrs. Smylar, incog. behind the curtain.*

Sir George. Now, my dear Colonel, just listen, here we are, snug—tiled, as we Masons say—you are a Mason?

Bruff. (Very fidgetty)—Yes, yes, an old Mason.

Sir George. Well, then, you know what the grand secret is, eh?

Bruff. (Conscious and terrified)—That 'll do, that 'll do. You have named Masonry—but——

Sir George. No, no, I don't care about Masonry, because you know, my dear friend, in point of fact——

Bruff. (Stopping him)—Never mind fact—take some more sherry, and let us go up stairs.

Sir George. Wait a moment—here we are *tête-a-tête*, toe to toe, no eye to watch, no ear to listen—and therefore, as I said when I talked about Masonry, and being tiled, I want to make a confidence with respect to George, which I think due to you under the circumstances.

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(7) Waverley, vol. v. p. 243.
(8) Abbot, vol. i. pp. 17, 18.
(9) Legend of Montrose, vol. xv. p. 251.
(10) St. Ronan's Well, vol. ii. p. 125.
(11) Fair Maid of Perth, vol. i. p. 145.
(12) Antiquary, vol. vi. p. 4, note.

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It is only necessary to observe, that Smylar was compelled to conceal herself by the sudden entrance of Sir George; that she had previously been plotting against the happiness of Col. Bruff's daughter, and in her concealment was very nearly learning all the secrets of her master and Sir George; but that she accidentally discovered herself, in a very laughable scene that occurred a few minutes after.

New Monthly Magazine, August, 1846.—Travels of Mr. Jolly Green, p. 449. Sometimes the subject of Freemasonry is joked upon, *e. g.*:—A swindler, calling himself Sir Henry Jones, Bart., is sadly emeshing our poor friend Jolly Green, to whom he is relating his escape from a dungeon, in which he states himself to have been ensconsed by the Barbary Corsairs. In three days his head was to be struck off. "This (said he) was rather a ticklish position, but I knew the customs of the country, and that everything was to be done by bribery, so I sent for the head gaoler, and suspecting him to be a Freemason, I gave him the sign, which to my great gratification he answered; a few words in Arabic settled the matter. First of all he got me decent clothes, a turban, a jacket, a pair of loose trousers; then he sent me a very good dinner, with a bottle of the very best port I ever drank, from the Dey's own portable cellar—they carry their wine in that country when they travel on the backs of the camels—and after that I had a cigar, and made myself tolerably comfortable with some cold brandy and water."

Jolly Green "And did he do all this merely because you were a Freemason? by Jove, I 'll enter a lodge to-morrow."

Jones. "I 'll introduce you; my lodge here in Paris, 'the Star in the East,' the most respectable in France. I 'm a Past Grand, so is Louis Philippe.—What did you say? oh, about the gaoler. No, not exactly—a trifle of money passed between us. I agreed to give him one thousand piastres to supply me with what I wanted, and set me at liberty."

Jolly Green. "But where did you get the money," &c.

Bentley's Miscellany, July, 1846, p. 3. Brian O'Linn.[13]—"'My dear young friend,' said Dr. Faunce, addressing his guest, 'I feel towards you a sort of Freemasonry, an Order which I have the honour to belong to, which leads me to forget that we formed an accidental acquaintance on the top of a stage-coach only four days ago. To strangers I am not very communicative, but in that light a secret impulse tells me you are not to be considered.'"

Metropolitan Magazine for May, 1846, p. 111. Literary Notice.—"*Morning*, and other Poems." By a Member of the Scottish Bar.—"Poetry might be judged by a sort of sliding scale of justice. If we say, an occasional flash of fire of genius, being the *masonic sign* of bards, entitles the poet to a charter of immunities, his *freedom* should be as the winds of heaven, whose steady brightness is as the morning light growing into the splendour of the perfect day."[14]

Vide also an extract from the same Magazine some pages back—the author must surely be a Mason.

Memoirs of a Physician. By Alexander Dumas, vol. iii. part 1. Joseph Balsamo.[15]—The imposter Balsamo is made by Dumas to ap-

(13) By the Author of "Wild Sports of the West."
(14) The italics are *not* in the original.—Ed.
(15) Parlour Library, pp. 29, 33, 34, 147.

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pear *en couleur de rose.* Freemasonry would seem to be his great auxiliary, and Rousseau figures in some respects as a foil. There are many masonic allusions, and some scenes that are interesting. Rousseau, however, as a philosopher cannot be kept far in the back-ground, while Balsamo, for effect, is always in the fore-ground.

Gentleman Jack.—The history of Gentleman Jack is a Sea Tale. The author thus apostrophises at p. 227, vol. iii. "Dear woman! who, in danger or distress, ever appealed to you for sympathy and kindness, and appealed in vain?" After travelling with this good escort, (two women!) for about three leagues, FitzJohn had passed the frontier and was safe in Prussia. * * * * * * *

At one in the morning, Fitz and his fair guides reached the village of Bunde. At the upper end of the village the girls took their leave of him, pointing out where the auberge was situated; he arrived quite exhausted and sinking with fatigue at the door. The only answer he could get here from the surly host, was to go away, and come on the morrow. FitzJohn at last bethought him to try the far-famed grip of Freemasonry, and having got his host once more to the window—the well known sign being given—the landlord descended immediately, and making up a good fire and spreading an excellent supper, FitzJohn soon forgot all his cares between two comfortable beds of down.

Arlington, a novel, alludes frequently in very complimentary terms to the Order of Freemasons.

ANECDOTAL.

The Ruling Passion.—*All Souls, Weymouth,* 1839.—A very estimable person, by business a grazier, was to be initiated, the lodge was kept waiting, and it was proposed to adjourn, when the candidate was announced; on entering the lodge he was desirous to address it, but the W. M. objected, unless it was for the purpose of declining to proceed. The candidate most willingly desired to undergo the ordeal, but frequently betrayed visible anxiety; at length, when asked what blessing he was desirous to ask of Heaven, he, after a short pause, innocently, but with great impression, said—"I must say, that I should be right glad to have those fine bullocks which I bid for at the fair, the primest I ever set eyes on; I have thought of nothing else ever since." The earnestness of his manner, free from any ribaldry, was sufficient to restrain the brethren from laughter; but at the banquet he himself laughed heartily at his own simplicity, nevertheless he maintained they were the very finest bullocks he ever saw.

Rear-Admiral Walker (when a lieutenant during the peace of 1783), was a passenger with several others in a diligence. The carriage was attacked by robbers near Aschaffenbourg, the lieutenant rushed into the midst of them, but being unsupported by his fellow-travellers, he was overpowered and left for dead. He was afterwards found, and conveyed to a place of safety at Frankfort, where he was supplied with assistance and money by the Freemasons.—*United Service Journal, Feb.* 1832.

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THE PORTRAIT GALLERY.—No. 4.

BROTHER ALEXANDER DOBIE (P. G. M. SURREY), G. R.

"There's no art
To find the mind's construction in the face:
He was a gentleman on whom I built
An absolute trust."—*Macbeth.*

Among those brethren who have taken and who continue to take a prominent position in the masonic wittenagemot, there is no one better entitled to public attention than Brother Alexander Dobie, whose leading claims to our respect are founded on his excellent private qualifications; —his failings, and who has them not, are mainly attributable to the effects of professional habits. A legal fiction has nothing dishonourable in the eye of a lawyer, although a layman may wince as he dares to hazard it.

Many years since Brother Dobie was initiated in the Grand Master's Lodge, served the office of Secretary to the Board of Grand Stewards, and in due time became the Master of his mother lodge, always maintaining a character for stern integrity. He was chosen a member of the Board of General Purposes, and shortly after, more to his own surprise than to that of others, he was promoted to the rank of Grand Deacon. The cause of this promotion was to prevent the contemplated recommendation of our brother to the Grand Master, to be accepted as the representative of the Grand Lodge of Scotland in the sister Grand Lodge of England; but as the rank of Past Senior Grand Warden was considered to be involved in such appointment, his Royal Highness, ever jealous of his prerogative, anticipated the recommendation by a promotion to the Grand Deaconship. The hint was significantly taken, and no such recommendation as representative was made then or since.

That the Grand Master had no reason to regret the course he adopted, is proved by the further promotion of Brother Dobie to the office of Grand Registrar, on the retirement of Sir David Pollock, and also by his nomination as President of the Board of General Purposes.

It is in these highly responsible positions that we shall now briefly allude to our brother.

The office of President of the Board of General Purposes, it was presumed, was one of perfect independence—to regulate the proceedings, to give advice, conform strictly to the spirit of the law, as enjoined by the

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Constitutions, and above all to support the dignity and honour of the Board. Of all these points Brother Dobie was conspicuously observant, unless, indeed, when in the course of debate, he would rule that the prerogative of the Grand Master was involved, and then he certainly assumed the extension of powers neither intended nor declared by the Constitutions. We allude in particular to a case recently brought under the consideration of the Grand Lodge, wherein, as the result might have affected personal character, his ruling was held to be correct.

As Grand Registrar, Brother Dobie appears to consider that he is the conscience-bearer of the Grand Master; and however he would scorn to act dishonourably by any one, still the legal fiction will predominate. A recent case in Grand Lodge may be alluded to in proof; wherein he laboured hard as an advocate, during a desultory debate, to fix an obloquy on a brother, who withstood not only the sly inuendo, but the less equivocal attack of the Deputy Grand Master, with a forbearance that no doubt surprised both.

Attempts to alter the mode of distributing the Fund of Benevolence also signally failed; but as it is believed by the great majority of the Grand Lodge that Brother Dobie is unfettered by subserviency, although his policy may be questionable, so he stands well with all, and is deservedly esteemed by the great majority.

His powers as Grand Registrar are supreme over those provinces in which there is no provincial chief; and, as may be expected, he must occasionally fail to give satisfaction. Nor can this be wondered at in districts where want of discipline has for many years been too apparent. On one occasion, when he could not personally attend, he exposed himself to the possible displacency of Grand Lodge, by sending a letter expressive of his opinion; but the matter passed *sub silentio*. Hitherto the pencil has pourtrayed the light and shade of masonic character, without infringing on the privacy of domestic life, in which Brother Dobie is a bright example of affection and friendship. It may be remarked, that what in most Scotchmen—the broad Aberdeenian dialect—is not harmonious, yet with him is really pleasant. Whether it is the emphatic delivery, not sententious but well regulated, the words ready, sentences neatly pointed; or that his commanding person, tall, upright, good head, quickly glancing intelligent eye, gain attention, would be difficult to decide.

"Vultus est index animi."

Whatever may be Brother Dobie's prejudices, of one thing the Craft are assured, that as a Brother Mason or a private gentleman, it would not be easy to bring forward a higher standard.

VELASQUEZ.

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BROTHER GEORGE PETER DE RHÉ PHILIPE, P. G. S. B

" There is a tide in the affairs of men,
Which taken at the flood leads on to fortune."—*Julius Cæsar.*

THE subject of our present sketch, however unexpectedly he may have attained the purple, has certainly not disgraced it, as many others of his compeers have not felt ashamed in doing. That he may not have advanced its dignity is more a misfortune than a fault—all men are not equally gifted. Brother Philipe will probably continue the even tenour of his way during the remainder of his masonic pilgrimage.

Several years ago he was a member of many lodges, that is, he joined and seceded from several, the same with chapters—he seemed to have about him the mania of migration. In constitutional temperament he was disputatious, which often placed him in collision even with friends, and probably induced him to vary their society. Brother Philipe ever was, and continues to be, a great stickler for " principle"—he moves on principle—he opposes on principle. " Principle" is the very axis on which it would seem his very thoughts revolve; for it may be fairly stated, that in no speech he ever made was this leading phrase wanting; it is a *façon de parler*, that renders his generally uninteresting addresses less agreeable. In the early days of the Masters' and Past Masters' Club he was an active member, but the " ruling passion," disputaciousness, led to his retirement—the liberals did not miss him, the oligarchists did not want him.

We have now to record " the event" in his masonic career—Brother Philipe had a son of superior talent, well read, and thirsting for knowledge; he was eighteen years of age, but desirous to enter the Craft. This required a dispensation. The Duke of Sussex was indisposed to the introduction of very young men, and the case seemed hopeless; but on its being represented to his Royal Highness that the father and son must of necessity be partakers of the same occupation as to literature and science, and that if the son was too young to enter Masonry, he was also too young to enter alone into the varied scenery of public life; so either the father must retire from Masonry, or the son must enter its sacred portals, His Royal Highness relaxed his opposition; the dispensation was granted; and well did the younger Philipe repay the graceful act. He became an honour to the Craft, and in three years was Master of his lodge; but, alas! consumption claimed its prey, and the good and virtuous youth fell asleep.

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Not long after the dispensation had been granted for the initiation of his son, the office of Grand Sword-Bearer had been neglected to be filled up; and a day or two before the grand festival, at a meeting at Kensington, this name and that name were suggested; but his Royal Highness settled the matter by asking Brother White, if he knew any objection to the brother in whose son's favour a dispensation had been granted; none being made, the compliment was offered to and accepted by Brother Philipe. When the "Freemasons' Quarterly Review" fell under the displeasure of the Grand Master, it was charitably hoped that another organ might successfully supersede it, and forth came the "Freemasons' Monthly Magazine;" but all persons repudiated any connection therewith. Brother Philipe was suspected, and occasionally charged with participation; but beyond an admission that he might be a legal adviser, the lawyer could not be included. It is to be hoped that he escaped responsibility, for it is doubted whether the printer and publisher, a non-mason, had any reason to be pleased with the settlement of accounts.

The frequency of Brother Philipe's addresses to Grand Lodge have, rather than their importance, induced a sketch to be taken. We never remember one good speech; even lately, when succeeding in a grant for widows (the idea certainly not his own), but for the intrinsic merit of the question, he went nigh to mar its success.

The admirers of Brother Philipe may not approve of this portrait, but neither will those who differ from him. The duty of the painter is to delineate the leading features. It is only necessary to add, that a pleasing physiognomy (showing that Lavater is not always correct) has a drawback in his fidgetty and somewhat slovenly address.

APELLES.

BROTHER PETER THOMSON, P. G. D.

"Surely, Sir, there's in him stuff that puts him to these ends * * * * for spider-like, out of his self-drawing web he gives us note. The force of his own *memory* makes his way; a gift that Heaven gives him."—*Henry the Eighth.*

WHAT Mason of the present generation has not heard of PETER GILKES? His name (and fame, such as it was) was as patent as Aldgate pump handle. Now our Brother Peter Thomson is a kind of Gilkesean continuation. Gilkes had a wonderful memory, so has Thomson; Gilkes was dogmatical and positive, so is Thomson; Gilkes had a low ambition, so has Thomson. In fact, both may be

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taken as veritable specimens of pedantic Masonry; men fully embued with a thorough knowledge of the verbiage of the several degrees (even to the fault of disputing an expletive), but profoundly ignorant of the *application* of *its* sublime *principles.*

We have heard of drill-serjeants never permitting their recruits, when on duty, in vulgar parlance,—"to scratch their head when it itches." So with our masonic martinet, who will not allow one of his boys (for thus he designates new-made Masons) to deviate in squares, levels, and perpendiculars, a hundredth part of an inch!

Yet with all this peculiarity of character, it is impossible to be offended with Peter Thomson. There is a *bienfaisance* of manner, a benevolence of disposition, a largeness of heart, amply characteristic of a good Mason. Although he lack ability he has integrity of intention, and if he possess a mind somewhat exiguous, he has qualities of disposition that render him popular with the many. If Brother Peter Thomson had a grasp of intellect equal to his retentiveness of memory, he would doubtless be a magnificent Mason. Alas! he cannot reason, much less philosophize on the grand theses of Masonry. He is contented to amuse himself with the imaginary possession of greatness, mistaking all the while the real elements that stamp power and consecrate mental supremacy. Perhaps it were cruel to disabuse him of this illusion, for it is said, "where ignorance is bliss 'tis folly to be wise;" but our duty calls on us: we dare not disobey its summons. As portrait painters aiming at the exhibition of the realities of life, we must not conceal public defects. Peter Thomson aspires to the position of a public man; he must expect to pay the obligation annexed to the pretension.

We have said Brother Thomson is popular with the million, but discerning Masons who view Masonry in a comprehensive sense, and admire the beauty and delicacy of touch requisite to its fascinations and its *prestige,* must look on Thomson as a clumsy artist, and a coarse and inefficient exponent of its points and ritual. Brother Thomson knows Masonry to be a science, because he believes it to be so; but ask him to apply its moral scientific and social attributes to the action of life, he will give you a vacant stare, indicative of a vacant mind.

It is said, and truly enough, *on doit respecter la vieillesse;* nevertheless, old age must respect itself. No one who has attended the Lodges of Instruction, could have failed to notice the absolute "I shall" of Thomson. From his decision on points of practice (however conflicting) there is no appeal. His *sic volo sic jubeo* is as infallible as his holiness the Pope's; in fact, Peter Thomson *is* the Pope.

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There is a vice applicable to Brother Thomson, but not to him alone: it is common to all common minds, we mean petty jealousy. He is the *Sir Oracle* of instruction—"Let no dog bark when I ope my mouth." It is this debasing feeling that prevents a beneficial unity of action—a concert of instructors to assist the instructed. It is that undervaluing of each other's just merits which produces in action, a *reverse* of the otherwise undoubted truism—

"*Pares cum paribus facille congregantur.*"

Brother Peter Thomson is, we suppose, about sixty-eight years of age, stout in person, ungraceful in deportment, and heavy in physiognomy. He puts forward no pretension to grace in elocution, nor elegance of action. In butcher-phraseology, he looks a "heavy weighing lot." His voice is thick, inflexible, and indistinct; but of this last particular he is not aware, or will not admit it, inasmuch as he persists, to the exclusion of others, in monopolizing the delivery of the long lectures and other ceremonies of the Order. It is often painful to hear the wretched mumbling thus inflicted, and were it not for the redeeming excellence of his memory, the Thomsonian practice would be unendurable.

But *ne nous contredisons pas.* Brother Peter Thomson has been serviceable in his generation. As far as teaching the verbiage and forms of the degrees is concerned as a means to the proper conception of the exalted objects of Masonry, he has rendered great service. Ever ready to impart knowledge to the extent of his ability, he has been and is accessible to all who seek information. The masonic world will attest his benevolence and liberality, and bear ready witness to the exposition in his own conduct of those great principles in Masonry,—"brotherly love, relief, and truth."

We wish we could finish his portrait at this point of our graphic sketch. We dare not break off: we are bound to add that Brother Thomson has made shipwreck of any just popularity he may have acquired, by lending a credulous ear and active support to persons and principles, who and which (until lately) were held cheap by him. We have heard of the apostacy of Peter and the conversion of Paul. It is surely a miracle, almost equal to either of these, to find Brother Peter Thomson, who only three years ago was loudly vituperative of the Purples for so long delaying the gift to him of the dignity of Grand Officer, yet within the last two years doing the bidding of those very Purples with spaniel-like fidelity! He may depend on it, these men will use him as they would an orange—suck the contents, and then, throw the peel away.

JUSTITIA.

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BROTHER STEPHEN BARTON WILSON, P. M.

" Strange it is that our bloods,
Of colour, weight, and heat, pour'd all together,
Would quite confound distinction, yet stand off
In differences so mighty."—*All's Well that Ends Well.*

" Let none presume
To wear an undeserved dignity.
O, that estates, degrees, and offices,
Were not derived corruptly ! and that clear honour
Were purchased by the merit of the wearer !
How many then should cover, that stand bare ?
How many be commanded, that command ?"—*Merchant of Venice.*

THE mantle of Peter Gilkes fell direct upon the shoulders of the subject of our present sketch ; he felt the responsibility ; studied carefully the difficulty of his position ; with a determination, if possible, to advance the value of the Emulation Lodge of Improvement, in giving proofs for many traditionary observations by evidences of their truth. In this respect the disciple soon exceeded the master ; for Peter Gilkes, although a most zealous and enthusiastic Mason, and letter-perfect in the accepted ritual, was still only letter-perfect compared with his pupil. With a magnificent memory, the ritual seemed steryotyped in his mind. But Brother Wilson, with a less gifted memory, is well versed in Biblical masonic knowledge, and he brings, in powerful addition, the advantages of an education in geometrical and architectural literature. And where he can introduce some observations thereon he does so, but with a timidity that does him great credit. He, as yet, has only dared to commune with himself, and now and then with a few friends in these mysterious pleasures, abiding his time for their development.

Brother S. B. Wilson was initiated by Peter Gilkes in the St. Michael's Lodge, over which he has presided, as he has also over the Athelstan. We believe that his personal attention is now solely directed to the Cadogan Lodge, which he has revived by his devoted zeal, and which ranks amongst its members brethren of station, respectability, and talent. He shines pre-eminently in the chair of a lodge, or when taking part in the lectures. He lacks but one quality of his master, that of enforcing obedience to the very letter. Peter would sometimes doze off during the ceremonial or the lecture; but woe to the luckless one that should slip out a false quantity or omit a word. Bah ! stupid ! he would

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grunt out; it was enough—the effect was magical. We have witnessed the late Lord Monson thus reproved, for Peter was equally indifferent to all.

Brother S. B. Wilson is about fifty-six years of age, in person somewhat below the middle stature, and thick set; his head and contour good, intelligent expression in the features; complexion olive, with hair full and crisp. His manner of address, when not engaged in the ceremonial or the lecture, is curt and brusque; he evidently does not study the *suaviter in modo,* but no one possesses the *fortiter in re* with a better title.

By friends who know him, and their name is legion, he is admired and appreciated. He now but seldom attends the Grand Lodge, which is much to be regretted, for if he were but occasianally to offer his valuable opinion, it could hardly be unattended to. Brother Wilson is undecorated, unless, indeed, by the spontaneous gratitude of the Craft; it may be that he is too moral a contrast to be placed in contact with so many Purple exceptions to common sense.

VELASQUEZ.

THE R. W. BROTHER H. R. LEWIS, P. G. M., SUMATRA.

———"To wilful men, the injuries that they themselves procure must be their schoolmasters."—SHAKSPEARE.

PROBABLY the caprices of fortune could never be more conspicuously evidenced than in the case of our R. W. Brother the subject of the present Portrait. Without the least masonic pretensions to merit, he enjoys almost the highest distinction that can be conferred on any of its members. He is one of the HAVERS' genus,—lucky he cannot tell why,—great he cannot tell wherefore!

Destitute as he is of delicacy of feeling, grace of manner, suavity of temper, and correctness of judgment, a stranger would naturally ask who is this star of such adventitious brilliancy? Who is this Mason sitting at the right of the Throne, yet—for most practical purposes—as great as the Throne itself? The answer will be, that in his person the vagaries of masonic fortune have been glaringly demonstrated. It is a

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problem easy of solution to ascertain why an ALSTON, a CRUCEFIX, or a DOBIE, should be clothed with that distinction which pre-supposes deserving merit and honorable ambition; but to solve the enigma of a LEWIS thus pitchforked into importance, is a riddle which no masonic sphynx has yet been able truly to guess.

Shall we look to his great services as Grand Master in that grand dependency Sumatra? The length and importance of his labors being past all calculation, we are baffled in thus forming a satisfactory conclusion. Or shall we "value on" his services in the Home department? If so, we are afraid (in mercantile parlance) the answer will be—"no effects." Again we say here is an instance (among the many) by which the constitutional axiom—"that all preferment amongst Masons is according to merit," has been ludicrously travestied.

We have enumerated a few of the graces and virtues which our Brother does not possess. We are compelled to delineate some of the deformities and vices which do belong to him. A man cannot be obnoxious to censure for not being eminently wise or fascinatingly handsome, but his conduct is open to criticism when he presumes to the wisdom of Minerva, having only the judgment of Midas, and thinks to stifle rational opposition by the mere *brutum fulmen* of sonorous authoritativeness—

"*Proinde quasi injuriam facĕre id demum esset imperio uti.*"

From the exalted station of our Brother Lewis, he is necessarily and often brought into contact with the purples, reds and blues, with none ofw hom we are persuaded can he be said to be on such terms of intercourse as a good temper and kind manner would secure for him. The misfortune of possessing a hot and peppery nature, associated with the fact of his residence formerly in the Island of Sumatra, has acquired for him the *soubriquet* of "Provincial Grand Master of the *Spice* Islands." Our right worshipful Brother maintains his arguments with an impetuosity so overpoweringly offensive, as to render the contest unavoidably one of physical power,—imagining we suppose, excellence to consist in strength of lungs, and the best reasons in imperiousness of will. What BROUGHAM once said of the Father of the late Lord CARNARVON, may in almost all points be applied to the subject of our Portrait—

"Carnarvon is so fiery hot
Irrascible and jadish!
(Would you know how he was begot?)
His mother was a mustard pot,—
His father a horse radish."

However, there is no picture but has its lights and shades. Our Brother, we believe, is a contributor to, and supporter of, almost all the

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masonic charities. His ear is open to the tale of individual suffering, and his heart touched by the woes of others. Whenever he ventures to act for *himself* in Grand Lodge (but alas! how seldom) his vote is always on the side of charity and benevolence; and although he is one of those who are uniformly found opposing the adaptation of our laws to the improved and enlightened spirit of the age—and thus committing a capital offence against the requirements of reason and the rights of masonic humanity—we believe the error to be one of an obtuse head, and not of a depraved heart.

We will take a parting leave of our Brother Lewis by advising him to recollect that others have a judgment at least equal to his own, and a temper unquestionably superior to that with which he is—blessed, so that what may be required by the courtesies of life, is also exacted by the moral obligations of Masonry.

ITHURIEL.

THE MONK AND THE RABBI.

During an Eastern voyage, which a learned and pious Rabbi took to visit the Hebrew academies, he made the acquaintance of a Monk who was on a pilgrimage to Jerusalem. The two travellers got on very harmoniously, and their conversation at first was truly amicable, till it was disturbed by religious controversy, when their wrangling became so violent, that on arriving at the caravansery, they were incensed against each other. During the night, the Monk, sinking under the influence of an Eastern climate, fell seriously ill. Rabbi Solomon put aside every other consideration, and paid him due attention; and as the Rabbins at this period generally knew something of medicine, he was fortunately able to assist his fellow-traveller, who thus became indebted to him for his life. The Rabbi postponed his departure to attend upon the invalid till out of danger, and when he came to bid him adieu, the priest thanked him with an overflowing heart in these words:—"I am poor, and can do nothing for you, but I pray to heaven for your prosperity. The most delightful day of my life will be, when I can prove my gratitude." Rabbi Solomon interrupted him by saying—"You owe me nothing. Although opposed in religion, humanity ought to unite us, and the law of Moses commands me to act towards you as I have done. Adieu! we may never meet again: live worthily, and if you ever meet a suffering Jew, assist *him* as I have assisted *you*."

Years afterwards, on his return to France, Rabbi Solomon stopped at Prague, where his co-religionists received him with honours and fêtes. The Jews of Bohemia were then under the domination of Duke Vladislas, who allowed no opportunity to pass without manifesting his hatred to them. When he heard of the reception given to the stranger, like all tyrants, the duke regarded him as a conspirator, a Messiah, or a plotter of revolution, and gave immediate orders for his arrest. During this era of persecution, to bring a Jew to judgment was to send him to death.

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The community of Prague was thrown into trouble and despair. When brought in chains before the duke, Rabbi Solomon was the only one who preserved his tranquillity. His representations were rejected, and Vladislas was about to pronounce his condemnation, when the Bishop of Olmütz advanced towards the ducal throne, and exclaimed: "My lord, in the name of the God of Christians, I forbid that even a hair of the head of this Jew be touched. He is noble, generous, and conscientious, and never was deaf to the voice of humanity." The Duke and the Court were confounded; but the Bishop related with warmth the service which had been rendered to him by the generous Rabbi, when he was only an obscure monk. The Duke instantly ordered the irons to be removed from Rabbi Solomon, and the courtiers vied with each other in overwhelming him with compliments.

The Christian Bishop thus distinguished himself by his gratitude; and Rabbi Solomon had an escort of honour, and was loaded with presents and blessings. But that which was more grateful to him was, that the Jews of Bohemia enjoyed peace and security under the protection which the Bishop gratefully accorded to the brethren of his fellow-traveller, the benevolent Rabbi.—*Moral and Religious Tales.*

RIZPAH, THE DAUGHTER OF AIAH, OR WOMAN'S DEVOTEDNESS.

The devotion of Rizpah is an exquisitely beautiful trait of female character. Its mention does not contain a *lesson*, but a *picture*. It does not tell us what woman *should be*, but what *she is*, and is valuable as proving that the women of the Bible are but portraits of woman's nature now. * * * * * *

Day and night, from the beginning of the barley harvest, till the rain came down from heaven, a period of many weeks, did Rizpah, the daughter of Aiah, keep solitary watch beside the mouldering bodies of the last remnants of the house of Saul. "She took sackcloth and spread it for her upon the rock, and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night." What a volume of woman's heart is told in that brief verse! That devotedness to the beloved dead which would guard the poor remnants of mortality from all insult of bird or beast—that lingering beside all which was spared her; alas, for that mournful "all!" Scorched by the sun of day, and chilled by the dews of night, yet moved she not from the stony rock, nor cared she for aught besides. Mourning, yet not repining; guarding the hallowed dead, yet breathing not her anguish, save through the tears that fell on the impenetrable rock, the sighs that mingled with the breeze. Who might feel for her, sole remnant of that bloody house? Who might lament those deaths which retribution called? None. And the mourner asked nought of man. Her world was by the dead, and there the mocking sun and the pitying moon gazed down upon her in her sad and solitary watch. And oh! is not this woman?—Is not this the love, the devotedness, which are the natural dwellers of woman's heart, when nought but nature speaks? And not entirely unsympathised was her affliction. It reached the ear, and penetrated the heart, of the feeling and affectionate king; and the bones of Saul and Jonathan, and of them

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that were hanged, were gathered by David's express command, and buried with due honours in the sepulchre of Kish the father of Saul, which was in the country of his tribe; and thus that fearful ignominy, so revolting to an Israelite, the denying burial to the dead, was removed from the house of Saul by the devotion of a woman. Who, then, will assert that the purest and best feelings of our nature find no place in the Word of God? Who can seek to make religion trample on the most sacred feelings of humanity, by asserting that, if we truly love the Lord, we can never grieve, nor be afflicted? How painfully mistaken are those who would thus instruct, and how sadly deceived those who would banish all *feeling* from woman's nature! Who would guide her by rule and measure? Who would check every enthusiastic impulse, every kind sentiment, every sympathising emotion, every imaginative glow, all because it is so unfitted for this unromantic world; and therefore destines its possessors to more pain than pleasure? Oh, if we believe the Word of the Lord divine let us come there, and we shall find guides for *feeling* as well as for action. There we find the emotions, which God in His mercy gave, encouraged not subdued; feeling, devotedness, affection, enthusiasm, all that can lift us up from the mere petty concerns and thoughts of a day, are there brought forward; and why then should the sweet emotions of the Israelite in the past, be deemed folly and romance, and so unworthy of the Israelite in the *present?* Oh! as women, women of Israel, let us cultivate every emotion which can refine and elevate, and prepare us for that Future which has been so long our promised heritage! We are but strangers and sojourners in the land of our captivity; but our destiny is laid up with our God for that day when in the face of the whole world, we shall be acknowledged as His own.—*Women of Israel.*

TO ITHURIEL.

"One whom the music of his own vain tongue
Doth ravish like enchanting harmony."

Love's Labour Lost.

Milton well notes this memorable reply—"Not to know me argues thyself unknown." There were many admiring friends panting to know your precise whereabouts in the gentle Craft, when lo! bonnie Willy Tucker, of that ilk, of Coryton, has ventured the word of promise to the ear, which of course he will not break to the hope. But as it has heretofore occurred that those most in danger of the Avalanche are the last to perceive it, I feel it my duty, as a Master Mason, and not altogether among the unknown, to advise that you step aside for awhile, and let danger pass by. Do not venture to put out thy foot, for as the slightest obstruction to a huge man of bluster and rigmarole may endanger the great perpendiculars of Bro. Tucker and his *fidus Achates* the Rev. St. John, I hope you will forbear and be merciful.

But to the point. At the late Prov. Grand Lodge of Dorset, the R. W. Prov. Grand Master, in Grand Lodge, delivered a very pleasing address. But there is a vast difference in some men "before and after

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dinner." A large number of the Dorset brethren had assembled to do honour to the Craft, pay respect to their provincial ruler, and enjoy the social hour as Masons ought; when, in proposing the health of the M. W. Grand Master, the Earl of Zetland, the chairman (Bro. Tucker aforesaid) remarked that "he (the Earl) had been attacked in the most scandalous manner in an article in the 'Freemasons' Quarterly Review.' The cause of this attack was that he was too much of a gentleman to rule over certain parties in the Grand Lodge, and to reply to their attacks. If he (Bro. Tucker) saw any more such articles HE WOULD PUBLICLY DENOUNCE THE AUTHOR OF THEM, AS HE WELL KNEW HIM."

The vice-chairman (Bro. St. John) fully agreed with the chairman, observing further, that "the person to whom allusion was made was a man of weak mind, possessing neither knowledge nor talents."

I remember many years since, in a scene of farcical rhodomontade, while Bro. C. Matthews, of comic memory, was indulging in the most outrageous nonsense and fun, Bro. Fred. Yates, his co-partner in frolic, is made constantly to observe, "I say *ditto* to Mr. Matthews;" until at last he could stand it no longer, and boldly observed, that he should second everything Mr. Matthews would move for the future. So with our modern heroes of Dorset, bluster and rigmarole—one at hand, the other ready. One chance of escape I hope you will prevent—Tucker says, "IF he saw any more such attacks," &c. At him again—give the portrait a few more master touches, that then—

> "I'll say of it,
> It tutors nature: artificial strife
> Lives in these touches livelier than life."

It may be that you purpose to give a graphic sketch of this consistent Mason, and may be unaware of his Janus-like quality; he may be aptly termed the "Before and after-dinner Orator," keeping the secrets of his right from his left hand. A waggish brother observed, that his maiden aunt, Miss Betsey Martin, would be much offended with his assumption of her prerogative. As I am but a wee-bit man, pray do not betray me, for he, though great, may not be merciful.

PARVUS HOMO.

December 5, 1849.

TO THE EDITOR.

London, December 7, 1849.

DEAR SIR AND BROTHER,—The 5th of December, A. L. 5849, was a day, in the annals of Freemasonry, not easily to be forgotten by those brethren who attended the Quarterly Communication. The whole proceedings of the evening were of the highest interest; whilst the concluding subject of debate was fraught with the utmost danger to the Order.

Grand Lodge being opened, the M. W. Grand Master, before proceeding with the regular business of the evening, addressed the brethren, in very feeling terms, upon the lamented death of the Queen Dowager. A long conversation, only remarkable for its verbiage, took place, as to the best method for Grand Lodge to record their sense of the loss the nation had sustained. I did hope that some brother, gifted with "the tongue of a ready speaker," would have suggested to the M. W. Grand

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Master the propriety of ordering the Craft at large to wear masonic mourning for a certain period. This would, at once, have been a decided mark of the feelings of the brethren. It may be said we have no precedent—granted; but although not a Mason herself, Queen Adelaide was the widow of an illustrious brother, who once presided over us—she was patroness of the best of our charities, the Girls' Asylum, wherein numbers have been trained to habits of industry and virtue, who otherwise might have fallen to the lowest depths of misery and vice. Many have that bright ornament of the masonic character, charity, ready enough on their lips; but the lamented Queen Adelaide had it deeply, firmly rooted in her heart. It would have violated no principle, it would have endangered no landmark of the Order, had such a mark of respect been paid to her memory.

The Board of General Purposes having drawn up a plan for managing the new charity, for the Widows of Freemasons, the same was brought before the notice of Grand Lodge. The discussion of the details of the plan (containing no less than forty-one resolutions), was very properly postponed to the next Quarterly Communication. Bro. Whitmore was anxious for the postponement, with a view to the new charity being dove-tailed into the expected amalgamation of two existing institutions. Now, whatever reason there may be for uniting the Benevolent Annuity Fund and the Asylum for Aged and Decayed Freemasons, they are not applicable to the present case. The fund for the relief of widows is a totally distinct institution, and ought to be kept entirely to itself. Bro. Whitmore further advocated the postponement on the ground, that it would be only fair to give Bro. Crucefix (who was absent on account of ill health) an opportunity of being present, as he was the original promoter of the charity, and had himself drawn up a plan for its management. We were then entertained with some *haver*-ing about no proposition of Dr. Crucefix's ever having been confirmed—and why?—here the astute knight of the lancet thought proper to be silent, but I will supply the information for him, *viz.*, the Doctor is too independent a member of Grand Lodge to follow in the wake of certain parties who virtually arrogate to themselves the office of Grand Master. Our truly charitable brother met with similar opposition in the cause of the Aged and Decayed Freemasons' Institution. And so will any brother be treated in Grand Lodge who is not a tool of the clique; they think of the man, and not the measure. Bro. Philipe, with the most astounding modesty, then claimed the merit of originating the motion, and declared that it was entirely new, and totally distinct from that of Bro. Crucefix. The M. W. Grand Master made some very just observations in favour of postponement, as well on the ground of fairness to the original proposer of the charity, as to the brethren at large, many of whom had not had an opportunity of considering the details. Your limits will not admit of many observations on the proposed rules; but two or three of them claim particular notice. Rule 18 says—"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." I cannot for one moment suppose, that any candidate would be thrice rejected by the subscribers at large, without good ground for such rejection. But I can easily imagine the same candidate having some friends, possessed of interest enough, to shove her through the committee in spite of the whole body of governors. It is a power far too great to be trusted in

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the hands of a few. Rule 19 is—"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." One-third would be a much more just and equitable proportion. The provinces already think that the Board of Benevolence distribute too large a portion of their funds in the London district. The rate of subscriptions as compared with the privileges attached, is much too low. The scale adopted in the Girls' charity is far preferable. Rule 32 is absurdly liberal. It was amusing to hear some of the brethren, high, aye, very high in rank, who had done their best to stifle the infant institution in its birth, now promise to rear the bantling with the utmost care. Kind creatures! they find that Charity has prevailed, and think to gain credit for swimming with the stream. Fudge! we will watch their movements.

The concluding debate was one of overwhelming interest: one difficult to touch upon, but still of too vital an importance to be entirely passed over. Bro. Scarborough, in moving for a "Committee to investigate whether any and what alterations can be made in the ceremonies of the three degrees," although he did not let out much of his plan, told quite enough to make it evident that his views are most dangerous and destructive. The Grand Registrar opposed the measure in terms most just and forcible. Truly did he say, that if Bro. Scarborough's views were carried, we should no longer be members of that body of Masons, known throughout the whole world by the same marks, bound together by the same ties. We should be repudiated, go where we would, as nothing better than the other spurious offsets of Freemasonry. We should destroy the *universality* which had been adopted in all ages and in all countries. Although Bro. Scarborough's motion was negatived by an overwhelming majority, there being only some half dozen hands held up for it; yet let us keep a watchful eye upon him, for he threatens to take the field again.

Here I would gladly lay down my pen; but the conduct of the M. W. G. M. during this important debate was of a most extraordinary nature. Many and strong were the expressions of censure to be heard in various parts of the hall, as soon as G. Lodge was closed. In expressing his own willingness to grant the Committee, the G. M. made a most unwarrantable use of a deceased Grand Master's name. Towards the close of the evening, he made a Quixotic attack upon the "Freemasons' Quarterly Review," as a highly improper publication, which had already been denounced by Grand Lodge. Most chivalrous Grand Master! if your predecessor, with all the *prestige* of royalty to aid him, could not suppress the "Review" in its early days, think not that your *awe-inspiring dignity* and *overwhelming eloquence* can achieve the task. No! the Craft know too well the value of the information it contains, and dare you to the enterprise.

And to conclude, the brethren were called on to pledge themselves not to disclose any of the proceedings of the evening. Of course numbers made the sign; but I observed many who did not. The call was an insult to Grand Lodge. No brother would improperly disclose what ought to be kept secret; but much takes place in that building, the knowledge of which, without the walls, is not only harmless, but beneficial. In fact, the call was nothing more nor less than an indirect attempt to stop the "Freemasons' Quarterly Review."

I am, yours fraternally,

PHILO-MASONICUS.

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TO THE EDITOR.

December 1, 1849.

SIR AND BROTHER,—Nearly a year has elapsed since any notice has been taken in your pages of the subject of the Red Apron, but I trust that Bro. Bigg and his supporters have not abandoned the good cause; for surely they cannot consider the vote of the Grand Lodge in April last year, as deciding the real question at issue—not whether the privilege should be extended to all the London lodges, but whether any and what alteration should be made in the present system. Bro. Bigg's motion deserved its fate, for it was not based on a sound principle, he merely attempted to displace one monopoly by substituting another. I can see no reason whatever for confining the privilege of the Red Apron to the London lodges; the argument that the provincial brethren have the opportunity of becoming Stewards in their provinces, might be applied with equal propriety to the distinction of the Purple. Now that railroads afford such facilities of communication between London and the provinces, there would be no difficulty in brethren from Berwick, or the Land's-End, performing their duties as Grand Stewards, if disposed to incur the expense of the requisite journeys. "The absurdity of giving West India or China Lodges the right of sending Stewards to attend the banquet in London," would provide its own remedy, and no practical inconvenience need arise from it. The following appears to me a very simple and equitable plan of meeting the views of those brethren who advocate the extension of the privilege, and may be so managed as to obviate all anticipated difficulties. Let all the lodges under the constitution of England, be required to elect, whether they will be placed on the rota of lodges who are to have the privilege of electing the Grand Stewards; these lodges, being placed according to their numbers, may then be required in succession to supply the requisite number of Stewards. Any lodge on the rota, not supplying a Steward when called upon, should be subjected to a fine, and erased from the list; while, to obviate any injustice in this respect, it may be competent for any lodge, on giving proper notice, to renounce the privilege if circumstances should render it desirable for them to do so. By this plan, there would be no difficulty in having a regular supply of Stewards, and in all probability the number of lodges availing themselves of the privilege would be comparatively few. I would also suggest, for the consideration of the Stewards, either under the present or any other system, the propriety of abandoning the practice of selling tickets for the Grand Festival at so low a price; no consistent Mason can wish to dine at the expense of the Stewards, and if the raising the price of the tickets were to have the effect of reducing the number of brethren at the festival, the lesser number dining at their own expense would be much more creditable to the Craft. Another argument in favour of extending the privilege of electing the Stewards, is that the honour (which in some of the privileged lodges, from the limited number of their members, has become a mere matter of course), would from its comparatively rare occurrence in each lodge, become a real badge of distinction, and be conferred only on those who shall have proved themselves worthy of a distinguishing mark of the approbation of their brethren.

I am, yours fraternally,

A LONDON MASON.

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TO THE EDITOR.

12, Pavement, Finsbury-square, London, Dec. 3, 1849.

DEAR SIR AND BROTHER,—As a report of the proceedings before the Board of General Purposes, relative to the expulsion of one of the Past Masters from the Castle Lodge, No. 36, will doubtless appear in your next publication, I think it proper, in justice to myself and the other members who have withdrawn from the lodge, to acquaint you with our motives for so doing.

The Board of General Purposes (although not denying the propriety of such act of exclusion), having from a technical error in our proceedings, pronounced its opinion that the brother in question *might* return to the lodge, (with a hope expressed that all differences would be amicably settled,) he acted upon it: but we feeling that a recurrence of these unhappy differences could not possibly be avoided while he continued a member,—a fact which his subsequent conduct bore out at the last night of our meeting, came to the conclusion, that we should act more in accordance with the spirit of the Order by withdrawing our names as subscribing members, and thereby avoid the possibility of a repetition of them.

Apologizing for the trouble I am giving you,

I remain, dear Sir and Brother, very fraternally yours,

WM. L. HOLDEN, J. W., No. 22,

Late Secretary Castle Lodge, No. 36.

TO THE EDITOR.

SIR,—As a constant attendant at Grand Lodge, and a careful examiner of what takes place in that always regularly conducted assembly, I perfectly recollect that at the June meeting, a motion was discussed for granting annuities to widows. It was Bro. John Savage's motion; the said motion was negatived on the score of amount, the motion being for £200 annually,—subsequently a motion of Bro. Philipe for £100 annually was *carried*, and at the Grand Lodge in September, *confirmed*. I am willing to give Bro. Philipe a due portion of praise for having brought forward that motion, and as a friend to the widow, I heartily congratulate him on the successful result; but I do consider that he was rather egotistical in his speech at the Emulation Lodge of Improvement, in claiming for himself the originating of the motion in Grand Lodge for annuities to widows. I know not how long Bro. Philipe or Bro. Savage's motion may have been on the books of Grand Lodge respectively; but this I do know, that Bro. Savage's motion was discussed and negatived in Grand Lodge, before I either knew there was such a person as Bro. Philipe, or his motion, in existence.

Bro. Savage is, in my opinion, entitled to an equal, if not the lion's share of the honour so very greedily grasped by Bro. Philipe. I am unknown personally to both the brethren, and so highly do I esteem every thing like purple and gold, that I would fain support Bro. Philipe, but this appears so decided a black and blue case, that I must stand up for the lamb against the lion. Yours, &c.,

LAPWING.

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TO THE EDITOR.

SIR,—I attended the anniversary meeting of the Emulation Lodge of Improvement, on Friday, 16th November last, accompanied by some friends (members), and was much pained for the younger brethren, who I presume attend there for the purpose of improvement. On that occasion, although I observed several of the most talented members of the lodge present—(the stars I may call them of Masonry)—I regret to inform you that the work of the lodge was neither correct, orthodox, nor grammatical. How is it that brethren, unqualified, are permitted to hold high office in that excellent lodge? Would it not be more advisable for *one* or more of them to travel from west to *east*, for as the sun rises in the east, and thence passes to the west, after having displayed its splendour in the south, I think it only fair that our masonic suns should certainly rise high in the eastern sky, before attempting to extinguish the luminaries of the south.

I do hope on future occasions to see at least three of our truly valuable and talented members occupying the Master and Wardens' chairs in the Emulation Lodge of Improvement.

I am, Sir, yours,

APPLEY-APPLEY.

[*Article* 7, *page* 4, states that the Grand Janitor and his assistants, shall at every meeting of the Grand Chapter, attend without the entrance, and act as scrutineers, in order that no unqualified person may be admitted.

Where was the Grand Janitor (and who were his assistants,) at the last quarterly meeting in November?

Article 9, *pages* 4 *and* 5, states, an annual report of the transactions of the Grand Chapter, with an account of the funds and property belonging to it, shall be printed and *transmitted* TO EVERY MEMBER of the Grand Chapter, and to every subordinate Chapter, within one month after the general convocation in May.

Pray inform me, Mr. Editor, if the above article has been repealed since 1843, when the General Regulations were printed, a copy of which I possess, purchased in 1848? I have been a Past First Principal of a London Chapter five years, and have never received the annual report. Have I not cause of complaint against the Grand Scribes, or their superiors?

Article 5, *page* 9, states, all ministerial duties, &c., of Grand Scribe are to BE performed by Grand Scribe E.

I presume, therefore, that he is the blameable *individual*.]

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POETRY.

AN ACROSTIC PANEGYRIC ON MASONRY.

F REEMASONRY, when first designed, pourtrayed a noble plan—
R efinement in its germ—to nourish and form the future man;
E mbellished and sublime, the offspring of a distant age;
E nveloped in the garb of truth—based on the Sacred Page.
M ystically veiled, though beautiful, are its emblems of eternity;
A nd concord's ties unite with friendship and fraternity.
S incerity it combines with all that's pure and just.
O 'er it the heart may ponder, and in its precepts trust;
N ot to beguile our hearts from that blissful haven,
R efulgent and beautiful, 'tis neither sordid nor craven,
Y et fosters that utopian hope, the soul's visioned heaven.

W. T. HARDING,
Nelson of the Nile Lodge, No. 330.

ON A TEAR.

I 'VE seen the bright tear, like a lucid pearl,
Glisten bright in the swollen eye;
I 've seen the sweet lip unconsciously curl,
As the bosom has heaved a deep sigh.

I 've seen the sad tear like the morning dew,
As it shines on each leafy bower;
I 've seen the eye's lustre, ere sorrow it knew,
Close as dim as the fading flower.

I 've seen the soft tears on the pallid cheek
Transparent and copious roll;
I 've seen the heart heave in anguish, to speak
The pensive griefs of a troubled soul.

I 've seen the big tear trace the cheek of youth,
And the eye that is dimm'd with years;
I 've read in its language a verbal truth,
That 's spoken in flowing tears,—
O! the briny tear is the truest token
Of a pierced soul—of a heart that 's broken.

W. T. HARDING,
Nelson of the Nile Lodge, No. 330.

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TO THE MEMORY OF BRO. JOHN WILSON, THE VOCALIST.

BY BRO. ROBERT GILFILLAN.

FAR on a foreign shore the Minstrel sleeps,
His harp on willow branches all unstrung,
Save when the breeze across it trembling sweeps,
Faint echoes 'wak'ning of the strains he sung!

Not on the banks of Tweed's fair silver stream,
Nor in some nook he rests on Fortha's shore,
His "narrow house" 'mid strangers—soft his dream!
His dirge the Niagara's troubled roar!

Who now shall swell thy songs, old Scotia dear?
The "Ewe-bughts Marion," "Gowans in the Glen,"
"Farewell, Lochaber!" or the "Parting Tear,"
"Up, gallants, up! we'll a' be Charlie's men!"

A wee bird chirping cam' to our ha' door,
Across the wide and wild Atlantic main,
Sad was its song—"The voice is heard no more,
"That, dying, hath not left its like again!"

The Bruce's charge—"Scots who with Wallace bled,"
Or, "Bonny Tibby, I ha'e seen the day,"
"My love is like the rose all blushing red,"
Or "Forest flowers a' weded are away!"

If kindred spirits meet in better lands,
A Ramsay, Ferguson, and Burns are there,
To give him welcome with outstretched hands,
Who of their fame divided half the share!

And thou, great Minstrel, of the mighty North,
Thy laurels spreading as wide-spread thy song,
Wilt bid a vocal brother thus come forth,
Who poured thy lays our woods and wilds among!

And like the fabled bird that dying sings,
In sweetest melody that singing dies,
So WILSON, ere he spread his up-borne wings,
Gave out his sweetest strains 'neath foreign skies!

The broom shall wave on Cowden's hills and plains,
The heather bloom on uplands far and free,
The song-birds wake again their mellow strains,
What time that bud and blossom crown the tree.

The mountains shall give forth their torrents strong,
These to the sea shall fall in many a river,
But WILSON, chieftain famed in Scottish song,
Thy voice is hushed—to wake again, oh, never!

East Hermitage, November 26, 1849.

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SCRIBBLING PAPERS,

BY LITHOURGOS.

GREAT A and little B,
With lines right, straight, and curve,
No interest are to me,
But seem a thing absurd.

Angles tri, and equal,
With circles semi—whole,
Are all in awkward squad
With me, by jig by jole.

A gnomon, yclept a gnon,
Is quite unknown to me;
And nought can I, I own,
Perceive in figure B.

Thus when'er I try
A problem to define,
The task 's in vain! I cry,
To one of mortal mind.

DECEMBER.

THE cloudy morn portends a gloomy day,
And low'ring mists in thick'ning globules lay;
The dingy smoke in circling columns rolls,
In concert join'd to darken human souls.

The glorious sun, in gilded splendour 'rray'd,
Mounts in his chariot to dissipate the shade;
But smoke and mist in phalanx dense combined,
Oppose his course, and intercept his shine.

Thus lags the day, in semblance of the night,
Involving all in dubious fitful light,
And adding to the waste of nature's laws,
Makes dreary winter in her progress pause.

A gloom chaotic each fleeting hour teems,
Till day has gone, and Cynthia darts her beams,
At lucid intervals through foggy air,
And gives pale lustre to the hyemal drear.

But brief the hours she holds her gentle reign,
In this bleak season of sad mental pain,
For pitchy darkness quick usurps her sway,
And partly triumphs o'er returning day.

So fleet the hours, which count man's short-spun life—
First comes happiness, then misery and strife;
Each chequer'd year is deck'd with grief and joy,
And bliss to man is but a transient toy.

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CHIT CHAT.

FREEMASONRY AND THE GAME OF CHESS.—We have received a very interesting paper on this subject from Bro. George Crook, W. M., No. 671, P. G. M., Monmouth, and we publish the following extract:—

"I know not whether it has ever been remarked (at all events, I have neither heard nor seen it), that there exists an apparent connection between the ancient art and mystery of Masonry, and the scarcely less ancient and scientific game of chess.

"That the game of chess is of oriental origin, I believe to be universally admitted; and it would seem that the game is, in some measure, founded on the true principles of Masonry, which we are likewise told, '*comed ffyrste ffromme the Este.*'

"The form of the board, on which the game is played, is '*quadrilateral,*' and is divided into *sixty-four rectangular chequers* or *squares*, alternately black and white; and so far may be considered emblematical of the floor or ground of a masonic lodge. The moves of the several pieces are strictly in accordance with the principles of Masonry, being uniformly that of *right lines and angles*, the peculiar move of the knight being that of the *square*. Furthermore, it would seem that, as regards its antiquity, it is almost coeval with Masonry itself, being mentioned in the oldest law books, and is said to have been invented by the wife of Ravan, king of Lanca (*i. e.* Ceylon), in order to amuse him, while his metropolis was closely besieged by Rama, in the second age of the world. Rama, according to Sir William Jones's chronology of the Hindus, appeared on the earth, at least three thousand eight hundred years ago. The most irreconcileable part of the matter is, that the game of chess has always, more or less, been considered a military game, or a species of mimic warfare; while, on the contrary, the object of Masonry is 'peace and good-will towards man.' Nevertheless, Hutchinson informs us that the *square* was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy tabernacle, sanctified with the immediate presence of the Divinity. There is a problem shown by Demoivre, by which all the squares on the board may be covered by the knight in sixty-four moves. This is agreeable to the rules of Geometry, or Masonry, whichever we may please to term it.

"Should the above hypothesis appear worthy of note, perhaps you will favour me by giving insertion to the same in your next journal, and thereby be the means of causing some further research into what must be allowed to be an interesting, if not very ingenious and novel theory, and one which our chess-playing brethren may possibly think worthy of consideration.

"I may observe that there is a game, played on a board with 100 squares, called *arch*-chess.

"I think it not improbable that chess may be played according to the strict rules of Geometry, and that such Problems only as are founded on that science are correct."

A SILVER CUP has been manufactured for Louis Philippe, which was presented to the Lord Mayor (Bro. Sir J. Duke, *M.P.*), as a souvenir in commemoration of his ex-Majesty's late visit to the Mansion House.

DINNER TO BRO. THOMAS BRUTTON, LATE GOVERNOR OF THE COUNTY GAOL, STAFFORD.—The retirement of T. Brutton, Esq., from the office

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of Governor of the County Gaol, after a period of efficient service of nearly thirty years, was deemed by some of his friends a fit opportunity for testifying their respect for him. It was accordingly resolved to invite Mr. Brutton to a public dinner, which took place at the Swan Hotel, Stafford, and it must have been very gratifying to Mr. Brutton to find himself surrounded not only by a number of his more immediate friends and neighbours, and the inhabitants of Stafford and the vicinity, but by the Mayor of a neighbouring city, and several gentlemen from distant parts of the county. The Mayor, J. Turnock, Esq., occupied the chair, and the duties of vice-president were discharged by J. Griffin, Esq. Among the gentlemen present were J. P. Dyott, jun., Esq., Mayor of Lichfield; R. Hanbury, Esq., Milford; R. W. Hand, Esq., G. Spilsbury, Esq., J. Cliff, Esq.; Aldermen Lloyd, Boulton, and Morgan; Councillors Elley, Masfen, and Mort; and Messrs. J. Dickenson, J. Kenderdine, J. Smith, Dawson, Wells, Hay, &c. The table was abundantly supplied with fish, flesh, and game, and the dessert and wines were of a superior description.

The Alfred Jubilee.—A grand jubilee, in honour of the one thousandth anniversary of the birth of King Alfred, who, according to antiquarian calculation, was born in 849, was celebrated at Wantage, on the 25th October, 1849. The town was decorated for the occasion, the shops closed, and business, except in the hotels, which were crowded, generally suspended. Many visitors thronged into the place, and at one o'clock a procession was formed to King Alfred's Well, about a quarter of a mile from the town, and supposed to be the site of the ancient stronghold of the Saxon kings. Some old English games and festivities were performed in the afternoon, and at three o'clock a body of distinguished guests sat down to a banquet in the Alfred's Head Inn, C. Eyston, Esq., occupying the chair. Among the company present were P. Pusey, Esq., *M. P.*; Sir Robert Throckmorton; Temple Bowdoin, Esq.; E. M. Atkins, Esq.; W. Goodwin, Esq.; Rev. Dr. Whittingham; John Britton, Esq., the celebrated antiquary; Dr. Waddilove; W. J. Evelyn, Esq., *M. P.* for Surrey; Martin J. Tupper, Esq., the author of "Proverbial Philosophy;" and the Rev. C. L. Richmond, from the United States. After dinner, a proposal to found a fund, in honour of the jubilee, for reviving and enlarging the old grammar school at Wantage, under the name of King Alfred's College, was unanimously adopted. A medal, struck in honour of King Alfred, was also exhibited, and has been published.

Premature Burial.—Here I must take occasion to speak somewhat. There be many now-a-days very hasty to bury their friends, yea, sometimes before they be well dead. I heard say once that a young woman was sick and fell in a swoon; her friends which were with her by-and-by made her ready to be buried; and when they went with the corse and were coming into the churchyard, the corse stirred, and the vicar commanded them that bare her to set her down, and so finally the woman recovered. I tell this tale, to the end to give you warning not to be too hasty with sick folks. I have read in St. Augustine, that there was once a man which lay seven days speechless; neither seeing nor hearing, nor yet receiving any sustenance, except some liquor, which they poured in his throat with a quill. Now that same man, after seven days, spake again, and the first word that he spake was this—"What is the clock?" He thought he had lain but a little while. Now, if his friends had been

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so hasty with him, he should have been buried before that time. Therefore I admonish you not to be too hasty with dead corses; so long as they be warm keep them in the bed; for when a man is dead indeed he will soon be cold.—(*Bishop Latimer*, vol. i., *Serm.* xxix. pp. 538-9, *Park. Soc. Edit.*)

Alleged Burying Alive.—In the midst of exaggeration and invention, there was one undoubted circumstance which formerly excited the worst apprehensions; the fact that bodies were often found turned in their coffins, and the grave-clothes disarranged. But what was ascribed, with seeming reason, to the throes of vitality, is now known to be due to the agency of corruption. A gas is developed in the decayed body, which mimics by its mechanical force many of the movements of life. So powerful is this gas in corpses that have lain long in the water, that M. Devergie, physician to the Morgue at Paris, and the author of a text-book on legal medicine, says, that unless secured to the table they are often heaved up and thrown to the ground. Frequently, strangers seeing the motion of the limbs, run to the keeper of the Morgue, and announce with horror that a person is alive. All bodies, sooner or later, generate gas in the grave; and it constantly twists about the corpse, blows out the skin till it rends with the distension, and sometimes bursts the coffin itself. When the gas explodes with a noise, imagination has converted it into an outcry or groan: the grave has been re-opened, the position of the body has confirmed the suspicion, and the laceration been taken for evidence that the wretch had gnawed his flesh in the frenzy of despair. So many are the circumstances which will occasionally concur to support a conclusion that is more unsubstantial than the fabric of a dream.—*Quarterly Review.*

"A Roman Matron once asked a rabbi what the Lord's occupation was in Heaven. Her rude question met with the jocular reply, 'He makes matrimonial alliances.' 'Ah,' said she, 'I can do that too.' She immediately summoned a hundred male slaves, and the same number of female slaves. She then placed the males and females in two rows, and passing between them said to each, 'Take thou this one, and take thou the other.' She then left the room and had it closed. On opening the door the following morning, a scene of confusion and conflict presented itself, from which she started back in dismay. Few of the young couples could agree with each other; quarrelling had ensued, which excited their passions to wrestling and fighting, and had they not been at once separated, many would have paid the penalty of marriage with their lives. The Roman matron was soon convinced that matrimonial match-making was not as easy as she thought; and that it required more skill and foresight than we are capable of."

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 colours 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

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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.*

MARRIED.—At Banff, on the 28th September, Bro. Patrick Collier of St. Nicholas Lodge, Silk Merchant, Aberdeen, to Isabella, daughter of the late Alexander Fraser, Esq., Post-Master, Banff.

Obituary.

SOMETHING AFTER DEATH.

IMITATED FROM A TRANSLATION OF PLATO.

I were to blame, if, seeing death approach,
I felt no fearful dread or chilling awe,
But that I firmly think a better state
Awaits the men who goodly die; and go,
At first, to other gods both wise and good,
And then to nobler men themselves precede.
Therefore, with earnest hope those dead to meet,
I welcome death; and feel in heart assured,
There still remains a life for those who die,
And better for the good than those who sin. P. A.

ODD EPITAPH.—The imperious necessity of rhyme is well illustrated in the following touching epitaph:—

"Under this stone aged three score and ten
Lie the remains of William Woodhen.*
* For hen read cock—cock wouldn't come in rhyme."

SIGNIFICANT.—A tombstone in New Jersey, America, bears the following epitaph:—"Died of thin shoes, January, A.D. 1839."

THE letter of the Norwood Cemetery to its proprietors commences thus:—"Sir, your grave (No. —) is now ready."

The *Welshman* points out the following notice in a country paper:—"A number of deaths are unavoidably postponed."

DEATH OF BROTHER CHARLES E. HORN.—The last arrivals from New York announce the death of this celebrated composer on the 26th of October, at Boston, where he had been residing for the last two years, at the age of sixty-three. Bro. Horn stood very high in his profession, not only among the nobility, but the theatrical world, to which he contributed so extensively.

November 13.—At his chambers, 9, New Square, Lincoln's Inn,

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æt. 75, Brother Louis Hayes Petit, P.G.M., &c. The deceased brother was not so much distinguished for his masonic work as for his truly masonic benevolence—which was unbounded. "As for his charity, there was no winter in it—an autumn 'twas that grew the more by reaping." He was a warm supporter of the late Duke of Sussex, whose prerogative he would consider as infringed if there was the least approach to reform; yet he held his own honour as a priceless gem. On the memorable insult offered to Dr. Crucefix by the Dinner Club of the Royal Arch Chapter, he declined to vote at all, lest, although he was favourable to the admission of that companion, his ball *might* be by possibility considered as one of the black balls which it was significantly hinted would appear, as indeed they did. He was, as long as able, a regular attendant at the Board of Christ's Hospital. His merry chuckle—and a most peculiar one it was—was the frequent signal for many a crug to hasten to the cloisters and pay a mark of respect to their benevolent friend as he wended his way to the board-room.

November 28.—Suddenly, at a chemist's shop in King William-street, City, Brother Turquand, æt. 68, official assignee to Mr. Commissioner Shepherd's Court. He had previously left his residence at Norwood in good health.

October 7.—We regret to have to announce the death, from congestion of the brain supervening on cholera, of Mr. Edward Raleigh Moran, for more than eighteen years sub-editor of this paper, who expired at his residence on Saturday last, after a fortnight's illness. He was a man of considerable accomplishments, and, in his own department, almost unrivalled in quickness of perception and fertility of resources. The suavity of his manners and his genuine goodness of heart will cause his loss to be sincerely regretted by a large circle of literary and other friends.—*Globe.*

Edward Raleigh Moran.—Who in London, connected with the press or with literature, will fail to drop a tear to the memory of this true-hearted Irishman; untimely taken away from us by an attack of cholera, which he overcame, but relapsed and died of the consecutive fever. Mr. Moran, from living a social, not intemperate life, was converted to teetotalism; and the change had weakened his frame, and left his constitution unequal to this fatal trial. For more than eighteen years he was sub-editor of the *Globe* newspaper; and to the diligence and ability with which he discharged the duties of the office, that journal has owed not a little of its popular success. His arrangements were excellent, and the industry and skill with which he collected from every quarter, and produced the article of miscellaneous intelligence (so invaluable to a newspaper), were daily conspicuous in the *Globe*. Political confidences of a high order were not withheld from Mr. Moran. In literary friendships and great esteem he abounded. Moore the poet, to whom he was devotedly attached, entertained the warmest and most intimate regard for him. As an adviser and friend of eminent publishers, he possessed very considerable influence; and his counsels were sought on many occasions where the fate of authors and their works hung upon his opinions. As a man he was kindly, sincere, active and untiring in the service of those he loved; open, liberal, just and honourable. A knowledge of twenty years enables us to vouch for his virtues, and to say he was an individual of whom his country might be proud We believe he was a native of Limerick, and about fifty years of age.

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He has left a widow, but, fortunately, no family. His literary remains and depositories must be various and rich.—*Literary Gazette.*

[The lamented subject of this posthumous tribute was a native of the city of Limerick. Gifted with a fine poetic taste and lively fancy, he made an offering of his first inspiration by the Muses, (a juvenile essay,) to "the Poet of all circles, and the idol of his own." The amiable and talented Gerald Griffin, Edward R. Moran, and the Editor of the *Limerick Chronicle*, were cotemporaries at the Provincial Press, having formed their first connection in Limerick, the locale of their birth, as Reporters at assizes, sessions, and public meetings. The two former left for London, to cultivate a wider sphere of literary enterprise. Mr. Moran had the good fortune of an introduction to Lord Lansdowne, by his friend, Mr. Moore, and Lord Monteagle, whose influence obtained him a place on the *Globe*. His wonderful industry and ingenuity as a journalist, soon raised him in estimation, and no daily Paper in the metropolis surpassed the *Globe* in varied selection of new and interesting matter. The life and writings of Gerald Griffin, who enjoyed no factitious aid from aristocratic or political favour, have left an enduring name in the hearts of his countrymen, while the fame of a journalist, however eminent, is necessarily swayed by changing circumstances of the period, and the state of the great social community.—Ed. *L. G.*]

Bro. Jerdan, ever true hearted, has done justice to the memory of Bro. Moran—and here we might pause—but between the lamented brother and the writer of these few brief lines, there existed the ties of Masonry and of the heart; his nature was exalted, his talent rich and rare, his courage indomitable, and his patriotism pure; but oh, his Attic wit! how racy and superabundant! It would pour out as from a well that was seemingly fathomless—and it was ever at hand; a table of wits would be convulsed with laughter, as he threw before them the rich gifts of his great and gifted mind; but his sarcasm was pointedly severe, and this was known and felt, for seldom indeed would any one venture to provoke it. The historian of Masonry, Dr. Oliver, with Moran, spent a day with us in company with some choice spirits. The symposium partook of the classical, and to it Moran and the doctor went. Horace, Juvenal, Seneca, Cicero, and many others, were culled of their posies; at last Moran observed that he would not give in, but he owed a debt to the "clergy," and would therefore give the doctor breathing time; which, indeed, was needed, for our reverend friend was really beaten by the fun and the frolic of his merry opponent. Our first introduction to Bro. Moran was in Dublin, in 1830, when he was engaged on the *Star of Brunswick;* he was then, as afterwards, a rollicking blade; careless of his person—his hat, of many shapes, was jauntily placed, no matter what part foremost. Yet even then he seemed to have a license for perfect freedom. He had retired from Masonry, but on renewing our acquaintance in London shortly after, he resumed his masonic duty; and, from the first number of the "Freemasons Quarterly Review," to the last, he embellished its pages with articles of classic taste, poetic fervour, and epigrammatic wit. With deep regret we conclude by observing that although unexpensive in his habits, he died insolvent, and has left a widow totally unprovided for. Peace be with thee, Edward Raleigh Moran! The last time we met, it occurred to us that the sad duty of recording would have devolved upon thyself, and not upon him whose heart feels most keenly the affliction caused by thy departure to the land of spirits!

Brother Captain E. W. Fiott, *R.N.*—Our quarterly task in this

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department is a truly sad one. To watch the march of the grim tyrant and observe how relentlessly he clutches his victims, requires some nerve and not a little philosophy. One by one, the heart misses a dear friend, enshrined in its mysteries, and, but that it is wrong to mourn as without hope, we should pass negligently over a duty that tries the feelings. Captain Edward Fiott is no more; the scene of his great and useful labours was at Leige, where for many years he boldly withstood the assailants of Masonry, and won the golden opinions of those with whom he was associated; he was beloved by the circle in which he moved. In conduct, character, and position, a gentleman, he maintained his dignity without betraying reserve, would reprove without giving pain, and convince as much by benignity of manner as by the force of argument. In correspondence he was chaste, explanatory, instructive, and amusing. Masonry, in his district, could ill afford his loss; but then, as he himself agreed, its principles were too pure and holy to be entombed with the mortal remains of any man. So may his beatified spirit look down with complacency on the efforts of those who are left behind!

At Bath, on the 17th of October, Bro. Sir THOMAS BUCKLER LETHBRIDGE, Bart., in the 72nd year of his age. Our venerable brother was for many years a prominent member of the House of Commons, and caused some notoriety by his motion for the committal of Sir Francis Burdett to the Tower; strange that Sir Thomas should have lived to adopt, which he did, very nearly the same code of politics which distinguished "Old Glory." The respected Baronet was initiated in Lodge No. 327, then 497, Taunton, and continued a subscribing member for many years; he was a warm kind-hearted man, and in his family deservedly beloved; he was a son of the first Baronet, by the eldest daughter of William Buckler, Esq., of Boreham, and was born in 1778. Sir Thomas was Colonel of the 2nd Somersetshire militia, and represented Somersetshire in Parliament for many years; he was twice married, first to the daughter of Sir Thomas Dalrymple Hesketh, Bart., and secondly to the daughter of Ambrose Goddard, Esq., of Swindon, Wilts; he is succeeded by his eldest son John Hesketh, now Sir John Hesketh Lethbridge, Bart. The mansion is Sandhill Park, a magnificent domain, about four miles from Taunton, and occupying some of the most beautiful portion of that highly favoured locality. The family claim descent from an eminent legal functionary, of the reign of Queen Elizabeth. The deceased Baronet was buried on the 25th, in the ancestral vault at Bishop's Lydeard, a romantic village, under the celebrated range of the Quantock Hills.

Dec. 6. — Bro. JAMES SYLVESTER, horticulturist, was found dead in a bower in the Tivoli Gardens, Gravesend, having apparently killed himself by blowing out his brains with a pistol, which was found clasped in his hand. He was 67 years of age, and much esteemed. An inquest was held on the body in the evening, when evidence was given which left no doubt on the minds of the jury, that he was in an unsound state of mind when he committed the act. A verdict was given accordingly. He was a member of the lodge of Freedom, No. 91.

Dec. 8.—Bro. HENRY MARRIOTT, the extensive scale-maker and ironmonger, of Fleet Street, and who was formerly a member of the Court of Common Council, entered one of the carriages of the South-Western Railway, for the purpose of proceeding to his country house, near Kingston. In the course of a few minutes after the unfortunate gentleman

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had entered, he was noticed to drop his head as if unwell. A friend of his, who was also in the carriage, went to his assistance, and found him speechless. He was removed from the carriage just as the whistle was blowing for the train to start, and was carried into the station. Mr. Saltiel, surgeon, and another medical man, saw him, and at once pronounced life totally extinct. Bro. Marriott was in his 70th year, and was formerly a member of the Lodge of Antiquity, No. 2.

Nov. 27.—At his residence in Argyle-street, Bro. JOHN READ, æt. 57, late of the British and Jordan Lodges; a brother most loved by those who knew him most.

Dec. 10.—Bro. HENRY HEMMING, æt. 44; long known to the public as a respectable performer at the Adelphi and Haymarket Theatres, and latterly as landlord of the Café de l'Europe, much frequented by theatrical people and the critics. He was a member of the Bedford Lodge.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November* 7, 1849.

Present—M. E. Comps. Rowland Alston, as Z.; Hall, H.; Dobie, J.; White, E.; King, N.; Beaden, S. P.; Havers and P. Thompson as Assistants; also Comps. R. G. Alston, Goldsworthy, Evans, Cox, Leveau, &c. Present and Past Grand Officers, and several Present and Past Principals of Private Chapters.

The Grand Chapter was opened with solemn prayer. The Regulations were read by G. S. E

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

A communication from the M.E.Z., the Earl of Zetland, stating his inability to attend the meeting, in consequence of his having to hold a Grand Lodge at Richmond on the following morning, was read.

The Report of the General Committee was read, in which was a recommendation for a warrant for a Chapter to be attached to Lodge No 812.

The prayer of the petition was granted.

Comp. John Savage gave notice of a motion that at the next Grand Chapter he should move that the sum of thirty-five pounds be granted annually by the Grand Chapter toward the fund for granting Annuities to Widows of Masons, and toward which fund the Grand Lodge had voted an annual sum of one hundred pounds. The proposition received the *unanimous approval of the Grand Chapter.*

Comp. Rowland Gardner Alston called the attention of the members of the Grand Chapter, to some subjects whose condition had lately given rise to very animated and lengthened discussion in Grand Chapter (and on the unclean state and loathsomeness of which Comp. Havers very eloquently and *learnedly lectured* on the occasion), viz., the marble busts of the late Patrons and Rulers of the Order. He trusted they would now be found as clean, pure, and immaculate, as Comp. Havers could wish his own breast to be.

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Comp. Havers was much pleased at their improved appearance, and wished to know how much the cleansing had cost.

Comp. R. G. Alston informed Comp. Havers that it had not been done at the expense of the Grand Chapter.

The Grand Chapter was then closed.

MASTERS', PAST-MASTERS', AND WARDENS' CLUB.

December 5.—The members dined together at Five o'Clock, and afterwards proceeded to the Grand Lodge.

THE UNITED GRAND LODGE OF ENGLAND

was held on the 5th December.*

GRAND CONCLAVE

OF THE ROYAL, RELIGIOUS, AND MILITARY ORDER OF MASONIC KNIGHTS TEMPLAR IN ENGLAND AND WALES.

Friday, November 2nd 1849.—*Present*—The Deputy Grand Master, the Grand Chancellor, the Grand Vice-Chancellor, Sir Knights Goldsworthy, Udall, and Cox.

The minutes of the last meeting were read and confirmed.

The Grand Chancellor announced to the Committee that he had received a letter from Sir Knight Auldjo, expressing his regret at his unavoidable absence, occasioned by his temporary sojourn in Scotland. It was therefore resolved that the motion of which Sir Knight Auldjo had given notice at the last meeting of the Committee, should stand over for consideration on some future occasion. The Grand Chancellor then informed the Committee that in accordance with the directions given at the last meeting, he had seen the Grand Master and conferred with him on the subject of the testimonial voted to him by Grand Conclave, on the motion of Sir Knight Dr. Crucefix, and that the Grand Master had desired him to express his thanks to the Committee for this mark of attention, but had declined to interfere in any way with their deliberations on the subject, assuring them that he should be perfectly satisfied with a simple record of the vote on the minutes of Grand Conclave. A discussion of some length thereupon ensued, and it was ultimately agreed that it was expedient the subject should stand over for future consideration.

The Grand Chancellor further informed the Committee that the Grand Master had been pleased to appoint Sir Knight W. Courtenay Cruttendon Provincial Grand Commander for Cheshire.

It was also announced that Sir Knight Dr. Crucefix had resigned the office of Provincial Grand Commander for Kent in consequence of severe indisposition.

The next meeting of the Committee will take place on the 4th of January.

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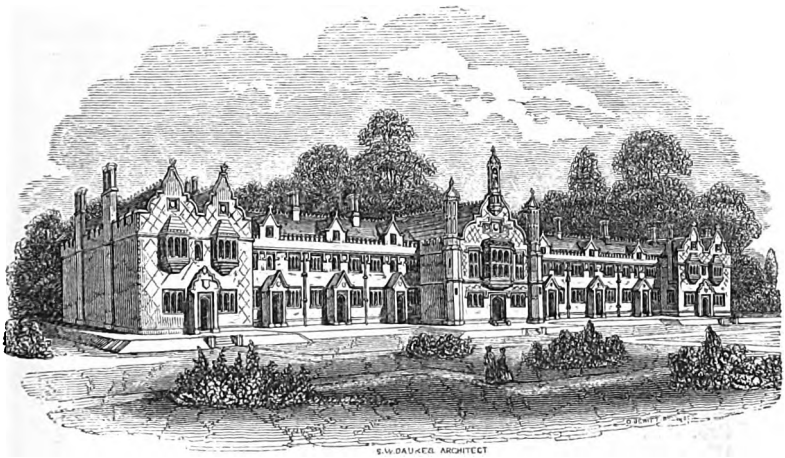
* In compliance with the request of some masonic friends, who are yet hopeful of better things from the Grand Master, we abstain from our usual report—but we confess that we are not ourselves hopeful converts—*nous verrons.*

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SUPREME GRAND COUNCIL 33°.

We regret to observe that we are still without any report from this illustrious Order.

THE CHARITIES.



S.W. DAUKES. ARCHITECT

ASYLUM FOR AGED AND DECAYED FREEMASONS.

We have the most unqualified delight in being able to congratulate the Patrons and Friends of this Institution on the rapid progress of their Masonic College to its perfection. The *éclat* and imposing ceremony of laying the foundation stone was waived in consideration of deep respect for one of its leading institutors, amid universal regret for the severe illness which must have precluded his personal attendance; but we understand that the ceremony of consecration will be conducted with all due regard to the solemnity of the occasion and the magnitude of the high principles involved.

The edifice already presents a very imposing and cheerful appearance,

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reflecting the highest honour on the distinguished architect, Bro. Daukes, and equal credit on the builder, Mr. Patrick.

The Building Committee continue their unremitting exertions, and several members have determined to put in a painted window, which will impart a chasteness and richness to the already beautiful appearance of the edifice.

The grounds are to be embellished with a quantity of evergreens, &c., so that visitors may soon be tempted to pass an hour in the contemplative indulgence of the purest and kindest influence. The Institutor may well be proud of his estimable colleagues; in his regretted retirement it must be a devout consolation to him to know how powerfully his spirit has enkindled such kindred actions.

The General Committee will meet on the second Wednesday in January.

THE WIDOWS' ANNUITY FUND.—The Board of General Purposes have circulated their report on this benevolent scheme; a report that reflects on them both honour and credit. No time has been lost in commencing the work, and there can be no doubt that the most liberal result will attend their continued services in the good cause.

THE GIRLS' SCHOOL.—*October* 11.—Seven children were by consent elected into the school, among them a very interesting child, Jane Salter Chapman, much to the chagrin of one of the Governors, who would fain have prevented her success.

THE BOYS' SCHOOL.—Six children will be elected on the 7th January.

THE REPORTER.

EMULATION LODGE OF IMPROVEMENT, *Nov.* 16.—*Grand Annual Banquet, and Presentation of a Testimonial to Bro. J. W. Mountain, Hon. Secretary, and Past Master of Nos.* 12 *and* 318.—The annual festival of this, the most celebrated Lodge of Instruction in the Craft, took place at the Freemasons' Tavern. The lodge was opened in the large room known as the Cambridge. Bro. Daly presided as W. M., Bro. Jas. Cooper as P. M., and Bros. Marks and Lyne as Wardens. We never at an anniversary meeting saw so strong a muster of the senior members of the lodge. Among them were those *three* celebrated and talented Masons, Bros. Stephen Barton Wilson, John Savage, and William Honey; also Bros. Soans, Whitmore, Wright, Philipe, Past Grand Sword-bearer, Blake, Senior Grand Warden for Surrey, Mountain, W. Stephenson, Past Grand Steward, Marriott, Barrett, Evans, Spencer, and F. Wilson, Past Grand Deacon for Cambridgeshire, and his sons. There were likewise present of the younger members—Bros. Faudel, Whitfield, Grand Steward, Bievly, Graves, Cornwall, Robertson, Bywater, C. Wilson (of the St. Paul's Lodge), and Bros. Barrow, Hodgkinson, and Roberts (of the Middlesex Lodge), with many others; in all between fifty and sixty.

After business, the brethren adjourned to the spacious banquet-room

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called the Sussex, where they partook of a very plentiful repast. Bro. Barrett officiated as Steward, and well he attended to the duties of his office.

After the banquet, grace having been said by the W. M., the necessary preparations were made by all present to do honour to the objects for which the brethren were assembled.

The lodge being close tyled, the W. M. proposed—"The pious memory of Peter Gilkes."

After a few minutes, the W. M. rose and proposed—"The health of her most gracious Majesty the Queen, and the Craft," which was responded to in truly loyal and masonic style.

The "National Anthem" was sung by Bros. Honey, Spencer, and Marriott.

"The health of the Right Hon. the Earl of Zetland, M. W. Grand Master of the Order," was proposed by the W. M. in a very appropriate speech, and received due response.

Song by Bro. Spencer—"Time! Time! Time!"

The W. M. then proposed—"The healths of the Right Hon. the Earl of Yarborough, Deputy Grand Master, and the other present and past Grand Officers." Of the noble Earl it was not necessary for him (the W. M.) to say more than that he well performed his masonic duties, and was held in high esteem by the whole Craft; the respect and regard of which he well merited. But of another Grand Officer he was bound to say more; he much regretted the absence of that worthy and talented brother on the present occasion; and he the more regretted his absence from a knowledge that serious illness prevented his attendance on this, as on all former occasions. He alluded to Bro. Dr. Crucefix. He was grieved to state that Dr. Crucefix, a short time since, retired from taking an active part in the lodge, and was almost immediately afflicted with severe and dangerous illness, so much so as to cause serious apprehension on the part of his friends as to his recovery. He was happy, however, in being able to state, from information just received, that he was convalescent. [Bro. Whitmore rose and stated that he was sorry to inform the W. M. and brethren, that so far from Bro. Dr. Crucefix being better, he was at the present time suffering under severe indisposition, and had found it necessary to remove to Bath for the winter. He could not hold out much hope to them that the Doctor would again come into active Masonry.] The W. M. was sorry to hear Bro. Whitmore's statement, for they were all greatly indebted to Dr. Crucefix, who was one of the oldest and most respected supporters of the lodge. He was sure that every one of the members were sorry for his absence. He (the W. M.) in particular regretted both the absence and the cause. But (continued the W. M.) although they were deprived of the honour of Bro. Dr. Crucefix's presence, they had on that occasion a Past Grand Officer present, Bro. Philipe, who was a very old member of the Craft; and although he was not so much known as Bro. Dr. Crucefix, whose exertions had produced so much good for the Order, yet he congratulated Bro. Philipe on the success which the grant for the Widows' Fund had received from the Grand Lodge.

Song (Scotch) by Bro. Marriott.

Bro. Philipe returned thanks on behalf of the Grand Officers, and stated that of late years he had not taken an active part in Masonry, in consequence of domestic afflictions, and an imperfection in his

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hearing; but he did feel great interest in the cause of the widows which *he* had brought before the Grand Lodge, and was happy in having carried his motion.

Song by Bro. Whitmore.

The brethren were then requested to fill their glasses bumpers, when Bro. STEPHEN BARTON WILSON, rose, and addressing Bro. Mountain, said—"Bro. Mountain, the brethren of this lodge have elected you, for six successive years, to the office of Secretary, and you have been pleased, on each of those occasions, to accept the onerous duties willingly and cheerfully, and during the whole of the time have fulfilled the duties with infinite credit to yourself, and to the entire satisfaction of the brethren. Your indefatigable exertions on behalf of the lodge have created such a kindly feeling among the brethren as have induced them to unite in presenting to you a small testimonial of their gratitude and esteem. They have, in order to carry their wishes and intentions into effect, appointed some of their number to form a committee—that committee, who are now standing about you, have had this jewel * prepared, with which I have now the pleasure to decorate you, to evince the high sense they entertain of the services you have rendered. They were also anxious that she who is more particularly entitled to your care and attention—I mean your 'better half,' who must of necessity be deprived of your company on many occasions whilst you are attending to your masonic duties—should also know the estimation in which you are held by your brethren; they therefore tender for your acceptance the trifle† which is now before you; and although the value—the intrinsic value, I should say—may be but small, the intention with which it is given will, we hope, enhance it in your estimation. And that you may both live long and happy together, and enjoy the comforts of a good cup of tea, is, I am quite sure, the sincere wish of every brother present." Bro. Wilson concluded his address by proposing the health of Bro. Mountain, which was drunk with long-continued applause.

Bro. MOUNTAIN rose to return thanks, and expressed himself to the following effect:—"W. Master and brethren, I feel highly honoured by the fraternal feelings of the lodge, and for the very handsome testimonials which you have presented to me. It has always been my desire to promote the prosperity of the Emulation Lodge of Improvement, and I have unceasingly endeavoured to perform my duties efficiently. For several years I have acted as your Honorary Secretary. That my conduct in discharge of the duties of that office should have merited your approval, is a great comfort to me. Since I joined the lodge I have held that confidential office. On my first visit to the lodge, now more than six years since, and which was immediately after I had obtained the degree of Master Mason, I was requested to perform the duty of Secretary, *pro tem.*, and at the next meeting I was duly elected to the office, which I have now the honour to fill. That you have kindly enabled me to carry your expressions of good-will to my home, not only in a verbal

* A richly embossed gold Honorary Secretary's Jewel; the circle or border being of bright and dead gold, with the words in raised bright gold letters, "Emulation Lodge of Improvement" in a garter, the centre of light blue enamel, enriched with an elegant emblem of office, viz., cross pens in gold and diamonds. On the back of the Jewel was the following inscription—"Presented, together with a Silver Tea Service, to Bro. Joseph Wm. Mountain, P. M. No. 318, by the Members of the Emulation Lodge of Improvement, in token of their esteem, and in grateful remembrance of the efficient services rendered by him whilst acting as their Honorary Secretary. October, 1849."

† A splendidly chased silver Tea Service, which till then had been hidden under a cover.

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but also tangible form, will be a constant source of delight to myself and wife. I hardly know how to return thanks; but I do, however, feel highly gratified with the handsome Jewel which has been placed on my breast. I shall ever consider it the highest, and it will always be the most valued of my treasures; it shall always be the first in my estimation, and shall find the first place on my breast.

Song by Bro. Honey.

Bro. James Cooper proposed "the health of the W. Master."

Bro. Daly, the W. Master, responded thereto in a very neat speech.

The healths of the Testimonial Committee was responded to by Bro. Honey.

Bro. SAVAGE, in proposing "Prosperity to the Masonic Charities," took occasion to observe, that whilst the Lodge of Improvement and its members had always been warm supporters of all the masonic charities, they had felt an especial interest in that institution, the object of which was to found a home for the aged and decayed Freemason. It would be gratifying to them to hear that one wing of this noble building had nearly reared its head, and that in two or three weeks hence it would be tiled in. They had struggled amid great difficulties, to which he would not make further allusion; but he believed that brighter days were dawning. If he was rightly informed, and he had it from those who knew more about the matter than he did—they might look forward to an early day when the consecration of the first wing would be performed, and the foundation-stone of the second wing laid, under high masonic auspices. They were most of them aware that this excellent institution had given birth to another as excellent as itself, the Royal Masonic Benevolent Annuity Fund; they were both admirable charities, the one designed to grant life annuities to our distressed brethren in their old age, the other to afford them a shelter by placing a roof over their heads. Now these two charities, which are one in purpose, should also be *one* in action; to unite them under the same banner, would be to render each more efficient than they could possibly be whilst working separately.

After several other observations in the same strain, Bro. Savage thus concluded:—Neither is this mere theory, for it is not only possible but quite practicable; and having taken some little interest in this matter, I trust I am warranted in expressing the hope, that the day is not far distant which shall witness these charities one in action, as they are already one in spirit; and I believe such a union will be ratified by the *good* and *wise* of all ranks in the Craft, and with but few dissentient voices.

Brethren, as my introductory remarks were the key note to my feeble speech, so I shall conclude, by giving prominence to the observations I have made in proposing to you the following sentiment:—"Prosperity to the Aged Masons' Asylum, and the other Masonic Charities."

The toast of the masonic charities, and especially the Aged Masons' Asylum, was received with every demonstration of the heartiest approval.

Bro. WHITMORE rose to reply. He said that as there appeared to be no other official representative of either of the masonic charities present, the duty of acknowledging the toast devolved upon him, and truly grateful and delighted did he feel for the warm and enthusiastic manner in which the Old Masons' Asylum in particular had been hailed by the meeting. Bro. Savage, in his admirable address, had told them, and he, Bro. Whitmore, could confirm every statement that the brother had made, that the building was rapidly approaching completion, and that a grow-

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ing feeling in favour of this charity was daily becoming more and more apparent. He, Bro. Whitmore, was happy, however, in being able to give them more pleasing information respecting the progress of the building. Bro. Savage had just told them that in two or three weeks the Asylum would be tiled in; but he begged to acquaint them that the Asylum was already tiled in. He, Bro. Whitmore, might fairly apply an observation which had fallen from Bro. Mountain, who said, that as this Lodge of Instruction was composed of representatives from most of the lodges in the Craft, there was no egotism in the assumption that the testimonial, which had been presented to him that night, was given by the Craft at large. So it was in the hearty and unanimous cheers with which the toast of the Asylum had been received. He considered those cheers as expressing the general feeling of the fraternity in its favour.

For many years past there had existed great opposition to this charity, but time was smoothing down the asperities which envy and jealousy had created; the brief feverish existence of prejudice had almost become extinct, and this noble Institution, which many had facetiously satirized as a pleasant fiction, had now become a great and glorious fact. It was no longer necessary for its friends to beg for patronage, they had but to make known boldly and fearlessly the objects and purposes of their charity, and every Freemason would feel it a duty, a part of his masonic creed, to give it his support. Let it be remembered that the Grand Master himself had publicly expressed his approval of the Asylum; let it also be borne in mind, that following this declaration, many of the magnates of our Order had suddenly become enlightened as to its merits; and then they would see how easy was the task before them. For thirteen years they had upheld this charity, through good report and ill report, and nobly had they sustained it under many great and trying difficulties; but the period of the fruition of their hopes and aspirations was at hand; they had now nearly erected a home for the old Mason, a home worthy of him and of the Craft to which he belonged. He, Bro. Whitmore, would not fail to communicate to the respected founder of that Institution, the gratifying proceedings of that evening, and he was sure his heart would bound with joy and delight, at hearing that his herculean exertions in the cause of masonic charity were so well appreciated. He regretted to state, that Bro. Crucefix had for some months past been suffering under very severe indisposition, and that the utmost care was still to be observed by him to ensure a restoration to health, but it would do him good to hear of the truly fraternal and affectionate manner in which his health had been drunk that evening.

With respect to the other masonic charities little need be said. The Girls' School was an admirable Institution, and its excellence was well appreciated by the Craft; the Boys' School was also a valuable charity, although he was inclined to think that its usefulness might be greatly increased; and for the Annuity Fund, all he should think it necessary to say was, that when it became engrafted on the parent stem, when it was united to the Aged Masons' Asylum, the circle of masonic duty would then be completed. That would be the crowning stone to the Arch of Freemasonry. The brother then sat down.

Bro. J. J. Blake, (a member of the Committee of the Girls' School,) returned thanks on behalf of the Female Charity.

Bro. Whitmore proposed the health of Bro. John Savage. He paid a well-merited tribute to the masonic learning of this distinguished

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brother, and especially identified him with this prosperous Lodge of Improvement; he considered Bro. Savage had been one of the pillars of the lodge, who, by his personal exertions and talents, had contributed to make it renowned throughout the Craft. But Bro. Savage's fame in Masonry did not rest solely upon his masonic erudition, or his services to this particular lodge. His aspirations in Freemasonry took a more extended, and he might add, a nobler flight, in the support of its charities, and in the exercise of those virtues which practically demonstrated its advantages. In a social point of view he stood pre-eminent.

The toast was drunk in the most hearty and cordial manner.

Bro. JOHN SAVAGE begged the brethren to accept his sincere thanks for the very kind manner in which they had responded to the toast of Bro. Whitmore. Bro. Whitmore, had said much of him; more indeed than he could take credit to himself as deserving; although he had certainly taken a very active part in the Emulation Lodge of Improvement, for a period of nearly fourteen years; for ten years he had been a constant attendant, and although he might not be so well known to some of the younger, as he was to the whole of the senior members, as from his private engagements he had lately been unable to see so much of them as formerly, he nevertheless always felt on their behalf the same interest, and each succeeding Friday evening he found himself with them in heart, though absent in person. Bro. Savage concluded by proposing "Prosperity to the Emulation Lodge of Improvement."

Several other toasts were proposed and responded to, and the conviviality of the evening was kept up until high twelve, when the brethren returned to their homes, well pleased at having had an opportunity of celebrating another annual meeting, and of testifying their feelings towards their respected Bro. Mountain.

CASTLE LODGE.—We regret to have to record the occurrence of circumstances connected with this hitherto flourishing lodge, which have led to the secession of nearly half its members, and which may not improbably lead to its final dissolution. It appears that one of the Past Masters of the lodge, (Bro. John Elliot), had for many months past made himself obnoxious to the other members, by a line of conduct which they considered utterly at varience with the fundamental principles of our Order, and which called forth severe and frequent rebukes. With the lapse of time, the evil increased to such an extent, that various of the brethren felt it incumbent upon them to request him to withdraw from a lodge in which they felt it impossible to work with him in harmony and brotherly love. The request being treated with contempt, and the offensive conduct still persisted in, it became the painful duty of those who had taken upon themselves the ungracious task of "belling the cat," to submit to the lodge at its meeting in April last, a formal motion for the exclusion of the offending brother, which was carried by a majority of nine, the numbers being for the motion 12, against it 3. When the lodge resumed its masonic session in September last, the minutes were duly confirmed, and the act of exclusion perfected. Bro. Elliot then took the matter before the Board of General Purposes, by whom the exclusion was set aside on the technical objection that the formality of thrice admonishing the offending brother had not been complied with, pursuant to the strict letter of the law, as laid down in the Book of Constitutions.* Bro. Elliot being thus thrust upon the

* Although the offending brother has been repeatedly reprimanded by the W.M., of the lodge.

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lodge, where his presence was so repugnant to the feelings of a majority of the members, *nine* brethren, at the November meeting, personally tendered their resignation in a body, four others having previously retired from the same cause. Others will in all probability follow, until the lodge becomes "small by degrees and beautifully less." Most of the seceding members have, we understand, joined a lodge of a higher number, which had been lately suffered to decay; but which, we have little doubt, by the accession of this new blood, and by the zeal and efficiency of the gentlemen we have alluded to, will be elevated into one of the "crack" lodges of the Craft. We give the above without comment, as the facts speak for themselves.

THE BURLINGTON LODGE, *Dec.*—The resignation of Dr. Crucefix cast such a gloom over the lodge, that it was at first even contemplated to surrender the warrant—or at least to suspend all meetings for the session;—however, the Doctor having withdrawn his resignation, and expressed his anxious hope that his mother lodge might long sustain its high reputation, the members renewed their labours.

FITZROY LODGE, *Dec.* 11.—This lodge was consecrated as a strictly military lodge, formed in the Honourable Artillery Company. Bro. Stephen Henry Lee, was installed as W. M. The members must be members of the Hon. Artillery Company.

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" for that under-paid functionary the Grand Secretary, the proposal was stopped *in limine*, by a member reading the by-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 for the *poor* Grand Secretary, inasmuch as if the merits of the question had been gone into, a most scarifying flagellation awaited the masonic mendicant.

BANK OF ENGLAND LODGE.—The brethren of this highly distinguished Lodge have elected as their W. M. for the ensuing year, Bro. Edwin Dalton Smith, the talented artist whose magnificent book of portraits of the brethren of his lodge has elicited the admiration of all who have had the good fortune to inspect it.

Amongst the very many gratifying proceedings of this lodge, which it is our pleasing duty to record, we have to notice that the celebrated maestro, Bro. M. Costa, has presented to the lodge a very beautiful canon of his own composition, and which was most effectively sung for the first time by Bros. Spencer, Whitmore, Graves, M. Costa, R. Costa, and Perugini.

The growing reputation of this lodge, which ranks second to none in the Craft, is attributable no less to the refined intellectuality of its social enjoyments, than to the perfect and effective manner in which its ceremonies are conducted; and we consider it an enviable distinction to rank as one of its members.

To every brother who is desirous of witnessing a practical illustration of the beautiful precepts of Masonry—more particularly charity—and who has a yearning to participate in all the pleasures which crown the social board of gentlemen, and men of education—we would say, pay a visit to the Bank of England Lodge.

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PROVINCIAL.

CROYDON.—*The Freemasons' Almshouses.*—The north wing of this institution is now roofed in, and we are pleased to announce that the foundation of the south wing is to be forthwith laid and the completion of the building proceeded with. When finished, it is calculated that the Asylum will accommodate about eighty poor persons. The elevation is in the Tudor Elizabethean style, and as viewed from the London and South Coast Railway, it will form a pleasing and interesting object to all persons who may be charitably disposed. We observed that on the decease of the good Queen Adelaide, the society's flag was hoisted only half-mast, and continued so until after the funeral of her late Majesty, as a mark of respect to her memory, inasmuch as, in addition to the numerous other charities to which her late Majesty was a liberal contributor, she was also a life-governor and patroness of "all" the principal charities connected with the masonic Order. Subscriptions and contributions in aid of the funds of this charity may be paid to Mr. Chrees, resident at Mr. T. Weller's, watchmaker and music-seller, High-street, Croydon.

CHELMSFORD.—*Lodge of Good Fellowship,* Bro. Edward Butler, P. P. J. G. D., Worshipful Master, *Nov.* 29.—The business of the evening was to confirm the minutes of the last lodge. Bro. Durrant, the Treasurer, moved that the sum of five pounds be subscribed by the lodge to the fund now forming for the relief of Bro. Robinson, of the Royal Burnham Lodge, No. 788, who lost the whole of his property by the wreck of his schooner "The Damsel," on the 26th of August last. The W. M. moved that a sum of money, not less than five guineas, and not exceeding ten guineas, be given by this lodge as a foundation for the Charity Fund established at the last meeting. The ballot for the W. M. for the year ensuing took place, and the Treasurer, Tyler, and Auditors were elected.

Important Circular.—Sir and Brother,—I beg to acquaint you that in pursuance of the recommendation of the Right Worshipful Prov. Grand Master, it was resolved unanimously at the last lodge meeting, to establish a Charity Fund, to be kept separate and distinct from the General Fund, and to be applied only in support of the several masonic charities, viz: "The Royal Masonic Benevolent Annuity Fund," "the Asylum for Aged and Decayed Freemasons," "the Boys' School," and "the Girls' School," to the first of which alone this lodge has hitherto contributed. The amount of annual subscriptions has been fixed at 2*s.* 6*d.* (leaving it optional for each brother to give more if he should think proper,) and it is hoped that the smallness of the sum will induce every member of the lodge to become a subscriber for so excellent a purpose. From the cordiality with which the proposal to establish a Charity Fund has been received, it is confidently expected that it will be annually supported by a grant from the General Fund, and thus the Lodge of Good Fellowship will no longer be held regardless of its duty towards the charitable institutions of the Craft.

I shall be obliged by your informing me if I may add your name to the list of subscribers, and I remain, Sir and Brother,

Yours fraternally,

Lodge of Good Fellowship,
Chelmsford, November 21, 1849.

W. S. BUTLER, *Secretary.*

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COLCHESTER.—On the 13th September, Bro. Rowland Alston, Prov. Grand Master for Essex, held the annual meeting of his Prov. Grand Lodge, at the Three Cups' Hotel, in this town, when he was attended by a deputation from each lodge in his province, and some visiting brethren from London and Ipswich. He was pleased to appoint the provincial grand officers for the ensuing year. All business being concluded at six o'clock, the brethren adjourned to the banqueting room, where a repast awaited them, and the hilarity of the evening was much increased by the vocal powers of Bros. Alderman Tillett, Horner, Crew, and Moody; the brethren separating highly pleased with the occurrences of the day.

IPSWICH, Nov. 23, 1849.—*Installation of the Right Hon. Frederick Lord Rendlesham, as Prov. Grand Master for the County of Suffolk.* —This day was ushered in and received by the Craft in this province as an omen of good fellowship and delight by the hundreds of the brotherhood who flocked from all parts of the county to greet his lordship on his installation. So good a muster was not expected for several reasons, and, perhaps, as no time is like the present, it will be a most fitting opportunity to say a few words on that subject. Freemasonry has been visibly on the decline in this county, in fact, so much so, that two or three lodges are defunct. This is to be attributed in a great measure to the want of a Provincial Grand Master, no person having been found to fill up that situation since the demise of Bro. Reid, some seven years ago. From that period the lodges have been running riot; private quarrels have introduced themselves amongst some of the brethren; misfortune, and other causes have had their sway, and the Craft in general has gone into bad working. This can be substantiated by the fact that a committee of old members *rule* one of the oldest lodges and chapters in the county, nor will they allow any person to take the mastership of the lodge unless they like; and as to thinking of being a Principal in the chapter, it is all nonsense, for one party has held possession of the chair of Z. since the year 1813. This has had the effect of compelling many members to send in their resignation, who, finding they could get no further than S. W., turned their back on the lodge in disgust. We allude to the Doric Lodge. The Bury, Milford, and Sudbury Lodges have only three subscribing members to each. There is, however, a chance of resuscitation for the former one; some spark is still left of genuine Masonry, and it only requires a few good souls to breathe upon it, when we shall find her like her sister lodge at Stowmarket—phœnix-like, arising from her ashes.

Misfortune has pressed heavily on the door of Prince Edwin's Lodge; but yet, although quite a junior lodge, the meetings are regularly held; and in that part of the county let "nil desperandum" be the motto. The lodges in Ipswich are flourishing (that is the majority of them). The British Union used to be considered the crack lodge in the county, and to such a pitch had their pride carried them, that by their by-laws no person could belong to them who was a subscribing member to any other lodge; this has proved their downfall, and, from ranking first on the list, they are now below par; namely, all their members have left them, and it is with great difficulty that they now muster sufficient to form a lodge at all. It is six or seven months since they met, previous to this last meeting. These brethren should "have a care," select the Master with judgment, and thus become again flourishing. St. Luke's has felt the evil consequence of having no P. G. M. as much as any lodge in the province, in so far as ill-feeling is concerned; a split has

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taken place in consequence; the sufficient number of brethren are now petitioning the Grand Lodge for a new warrant, which, if granted, will carry numbers away from them. A hint to the Secretary of this lodge, perhaps, may do no harm. He should be more cautious in his summonses, and get them all issued with the correct hour for meeting. The Perfect Friendship Lodge still works on, and, like her name, carries peace and goodwill at her meetings. Four or five years since her wings were clipped by misfortune, but they never lost a feather since that period. A good muster of the brethren have at times lent a helping hand, and have never been backward in their attendance on stated lodge nights, but have supported the present W.M., Bro. C. T. Townsend, and his predecessors, with freedom, fervency, and zeal. This has had the effect of keeping alive a lodge which four years since was evidently on the decline, and now by the kindness and liberality of the brethren in never deserting her, she ranks second to none in the province. The Hadleigh, Halismouth, and Beccles lodges, hold their meetings with regularity. We now come to the youngest lodge in the province, Fidelity, No. 813, Southwold. This is indeed a pattern lodge, and I hesitate not to say it is unsurpassed in Freemasonry. Fifteen months since, one or two brethren were discussing the principles and tenets of the Order, at a friend's house, when their conversation was overheard by a brother, quite by accident, who, after the usual salutations, said, "Cannot we get a lodge in this place?" The idea, however, was quite ridiculed; situated as the town is on the most eastern point of Suffolk, with only a few thousands in population. However, to work they went, and simultaneously to work went others, who were uninitiated, still longing for an opportunity of joining in our mysteries. Foremost in this number was Thomas Wallis, Esq., now Bro. Wallis, and so completely were his efforts crowned with success, that the lodge now numbers forty-four subscribing members, and such members as a lodge in their position could hardly have expected to get. The members for the eastern division, and all the first families in the county, have been initiated or joined them. "Honour to whom honour is due;" to these brethren it is due, and may they long witness the growth into years of the Lodge of Fidelity. After thus looking over our list of lodges I will again resume my subject.

The Provincial Grand Lodge.—The fine old peal of bells from St. Mary-le-Tower rang out their welcome to his lordship, and every face appeared glad.

The lodge had been prepared at the New Assembly Rooms, and at two o'clock the ladies were admitted, and many hundreds availed themselves of this masonic privilege, and many wondering questions were asked.

Two o'clock arrived, and with it R.W. Bro. Dobie, who had come from London to instal his lordship. At three o'clock, the R. W. brother took his seat, and immediately proceeded to business, by informing the brethren that he was deputed by the R.W. the Grand Master to instal Lord Rendelsham. He then appointed his Grand Officers, *pro tem.* Bros. B. Head, P. P. G. J. W. as S. W.; J. F. Rason, W. M., No. 131, as J. W.; J. Pickiss, W. M., No. 272, as S. D.; C. T. Townsend, W.M., No. 522, as J. D.; W. Staff, W. M., No. 732, as Pursuivant; E. Dorling, P. M., No. 522, as D.C.; J. Gooding, P. M., No. 813, Secretary.

His lordship was then introduced by the D. C., according to ancient

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custom, and having delivered his patent to the Secretary, it was read, and all the brethren then retired, excepting the Masters and Past Masters, when his lordship was installed into the Chair of King Solomon, in a most able and impressive manner by R. W. Bro. Dobie, who then ordered the M. Masons to enter, when his lordship was saluted in the east, west, and south. After his lordship had returned thanks, he immediately proceeded to appoint his officers.

Bro. G. Thomas, P. M., Doric Lodge, as D. P. G. M.; Bro. Rev. F. W. Freeman, P. M., Phœnix Lodge, as S. W.; Bro. John Head, P. M., British Union Lodge, as J. W.; Bro. John S. Gissing, P. M., Doric Lodge, as S. D.; Bro. Robert Burrows, P. M., Perfect Friendship Lodge, as J. D.; Bro. Rev. W. French, P. M., Fidelity Lodge, as Chaplain; Bro. A. Jones, P. M., True and Faithful Lodge, as Treasurer; Bro. Thomas Wallace, J. W., Fidelity, as M. C.; Bro. Alfred Bowles, British Union Lodge, as Organist; Bro. Henry Case, P. M., Prince Edwin's Lodge, as Registrar; Bro. Daniel Fielden, S. W., Fidelity Lodge, as Super. of Works; Bro. Jonathan Gooding, P. M., Fidelity Lodge, as Secretary; Bro. W. J. Chaplin, P. M., British Union Lodge, as S. B.; Bro. W. Townsend, P. M., Perfect Friendship Lodge, as Pursuivant; Bro. Alexander Robertson, P. M., British Union Lodge, as Tyler; Bros. Salmon, No. 96, Pettitt, No. 522, Deck, No. 131, Pitchin, No. 522, Kersey, No. 417, Norton, No. 84, as Stewards.

The several brethren were conducted to their chairs by the D. C., amidst acclamation.

The business of the Grand Lodge was then proceeded with; a code of by-laws was read by Bro. Dobie, which he recommended to their serious consideration. His lordship stated that they would be printed and circulated amongst the several Masters of the Lodges in the province, and it would be for them to determine at the next Grand lodge, which would be held in the month of July, 1850, if they met their views. His lordship then stated his determination to carry out his important office with credit to himself and justice to the lodges; he urged upon the different Masters to attend to the working, to keep the landmarks in view, and above all, to avoid dissension and strife, expressing his perfect willingness to be their mediator on all occasions. His lordship then expressed his surprise and great delight to see so large an assembly; he confessed he had not the slightest idea so many Masons could be found in the whole county of Suffolk, he therefore was indeed pleased to find so many to welcome his installation.

The Grand Lodge was then closed, and upwards of one hundred of the brethren adjourned to

THE BANQUET.

The game was sent by the P. G. M., who also very liberally contributed to the enjoyment of the brethren present, by a most copious supply of champagne. The cloth having been removed, the P. G. M. gave "Her Gracious Majesty the Queen, the daughter of a Mason, and a contributor to our funds." God save the Queen by the whole of the brethren present.

The P. G. M. then proposed the health of "His Royal Highness Prince Albert, and the rest of the Royal Family."

The P. G. M. then gave the "Earl of Zetland, Grand Master of England," with the usual honours.

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The P. G. M. then gave "the Earl of Yarborough, and the rest of the Grand Officers."

R. W. Bro. Dobie returned thanks in a lengthened speech, and concluded by proposing the health of "Lord Rendlesham, P. G. M. for Suffolk."

At this stage of the proceedings, the Loving Cup, (a magnificent piece of plate) was introduced, and the brethren all did honour to the toast standing.

The P. G. MASTER, again hoped to be allowed to return his best thanks to the brethren who had so nobly supported him. He could assure them he had some misgivings on the subject, when his friend and brother, the noble earl, our G. M., persuaded him to be put in nomination for the important post of P. G. M. He had some misgivings for this reason, he only knew two Masons in the county, one of which was his Deputy, but as soon as the case was mentioned to Bro. Thomas, his lordship's scruples were set at rest. He regretted much to find some little misunderstanding had arisen amongst some of the late Provincial Officers as to his appointment, but he would assure those who appeared dissatisfied in the matter, that it was his intention to hold a Grand Lodge every year, and the appointments now made would certainly not be considered as fixtures. His lordship dwelt at some length upon the necessity of a strict observance to our laws and regulations, and concluded by proposing the health of "Bro. G. Thomas, D. P. G. M.," which was drunk with due honour.

Bro. Thomas acknowledged the toast in a neat speech, and

His lordship, as a final toast, gave "Speedy Relief to all Poor and Distressed Brethren, wherever placed over the face of the habitable globe."

The P. G. M. then left the chair, followed by his Grand Officers, and almost immediately took his departure for Rendlesham Hall.

The Chair was then taken by the P. G. S. W., and a good muster of the fraternity joined round him to finish one of the happiest days the Masons in this province ever experienced.

The musical department was under the direction of Bros. Moody, Pettitt and others, who contributed not a little to the enjoyment of the evening.

The whole of the Grand Lodge regalia was manufactured by Bro. Edward Dorling, of Northgate Street, Ipswich, and was much admired.

KIDDERMINSTER.—*Presentation of Jewel.*—At the monthly meeting of the Royal Standard Lodge, No. 730, held at the Masonic Hall, High-street, on the 13th of November, the members of that lodge testified their approbation of the masonic conduct of the R. W. Bro. Bennett, P. M., 349 and 772, and P. P. S. G. W., by presenting him with a splendid jewel, to be worn by him as P. P. S. G. W. of Worcestershire. It should be stated that this worthy brother lent his valuable assistance in the year 1844 to establish the Lodge, No. 730, and for some time performed the ceremonies, &c., till the lodge was firmly set in motion; and the lodge being now in a prosperous state (having spent several hundred pounds in lodge furniture and decorations), it had been resolved to express their deep debt of gratitude by this presentation.

The W. Master of the Worcester Lodge, No. 349, and P. J. G. W.; the P. G. Officers, and other visitors, were present on the occasion. The presentation was made, in the name of the lodge, by Bro. Hodges, W. Master No. 730, and P. G. Secretary, who delivered a suitable address to Bro. Bennett, and to the lodge. At the banquet, which was

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well attended, the health of Bro. Bennett was proposed by the D. P. G. M. (Bro. Dr. Roden), and the evening was spent in a most agreeable manner.

Lodge Hope and Charity, No. 523.—The W. Brother R. P. Hunt, P. J. G. D., and S. W. of the above lodge, has been unanimously elected W. Master for the ensuing year, and Bro. Samuel Breece, Treasurer.

Masonic Hall.—This building, formerly called the "Athenæum," and which was for many years the Old Town Library, has been fitted up with every regard to masonic convenience, and the arrangements are now complete. The Royal Standard Lodge, No. 730, previously held at the Lion Hotel, some time since removed to the hall; and the Hope and Charity Lodge, No. 523, which had met at the Black Horse Inn, have since followed the example, and both lodges have now separate suits of rooms; thus avoiding the reproach of being addicted to hotels and bacchanalian pursuits. The building is in the centre of the town (High-street), and opposite to the Guildhall.

Liverpool, *Nov.*—The Rev. Gilmour Robinson, for twenty-three years Chaplain to the Order in this province, having accepted the office of Deputy Grand Master, vacant by the retirement of Bro. John Drinkwater, has arranged to hold the annual grand meeting at the Adelphi Hotel, Liverpool, about the middle of December, to be followed by one at Preston early in the ensuing May. The Rev. Bro. Birchall, of Accrington, near Blackburn, is to be the new Chaplain, and Bros. A. R. Martin and T. Littledale are to be members of the Grand Lodge, *vice* Yates and Foster deceased.

Darlington.—We have just seen a highly finished portrait, by Mr. William Bewick, of Haughton-le-Skerne, of our respected townsman, Bro. Henry Blackett, executed at the request of the brethren of the Restoration Lodge, No. 128. The portrait, which is an admirable likeness, represents Bro. Blackett in full masonic costume as a Master of the lodge; and will in future be suspended in the room in which the lodge is held, adjoining the Fleece Inn.

Chester.—The annual Provincial Grand Lodge for the province of Chester took place on the 21st of September. It has generally been held in October, but in consequence of there being a procession, the P. G. M., Viscount Combermere, appointed this early day, before the cold season commenced, and while the days were pretty lengthy. We are informed that his lordship was in excellent health, and a very strong muster of the Craft assembled. Preparations on an extensive scale were made by the Committee of Management; and the musical and choral department at the church and at the banquet was most effective, under the able conductorship of the P. G. Organist of the province, Bro. Twiss. Ladies were admitted by ticket to witness the proceedings at the banquet, and remained a short time afterwards, to hear some choice glees, &c. sung. The music gallery was reserved for Lady Combermere and a select party from the Abbey.

Bingley.—*Laying the Foundation Stone of the Church of St. Luke the Evangelist, East Morton.*—October the 9th, was a joyous day for the inhabitants of Morton, near Bingley, who were invited to join in the imposing and solemn ceremony of laying the chief corner stone of their parish church, which, when completed, is to be dedicated to St. Luke the Evangelist. The day being beautifully fine, the sun shining with splendour, caused the people willingly to respond to the invitation given

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them; and a very large gathering of the ancient and honourable Order of Free and Accepted Masons, the clergy, gentry, inhabitants, and children of the National and Sunday Schools connected with the Established Church, assembled at 11 o'clock, at Ryshworth Hall, the residence of Fred. Greenwood, Esq., whence the procession was formed to the site of the intended edifice, which is about a mile distant from Ryshworth. One circumstance which gave great *éclat* and interest to the proceedings was the laying of the foundation-stone by the son and heir of F. Greenwood, Esq., who has not yet attained his majority—and the young gentleman, being a member of the Ancient Free and Accepted Masons, called in to his assistance the brethren of the Keighley Lodge of that Order, whose presence on the occasion was highly gratifying, and their truly masonic conduct, coupled with the masterly manner in which the whole ceremony was performed by our young brother will not soon be forgotten. It was a general remark, that as the first act of his entry into public life, a better or holier work he could not have chosen than that of laying the chief corner stone of a temple dedicated to God, the Great Architect of the Universe. Precisely at half-past eleven o'clock the procession moved in order to the church.

The service was then commenced by the Rev. Wm. Fawcett. The first portion was from the 1st chapter of the Book of the Prophet Haggai. The next was some beautiful and very suitable prayers, which were followed by a hymn, commencing—

"This stone to Thee in faith we lay;
We build the temple, Lord, to thee;
Thine eye be open night and day
To guard this house and sanctuary."

Mr. Fawcett then deposited in the foundation-stone a leaden box, containing the current coins of the realm, *The Times* newspaper, and a copy of the dispensation granted by C. Lee, Esq., D. P. G. M., of Free and Accepted Masons of West Yorkshire, to the Keighley Lodge, authorizing their attendance at the ceremony. A brass plate, bearing the inscription, was deposited in the lower stone, after Mr. Fawcett had read the inscription.

Mr. Fawcett then presented an elegant silver trowel to Bro. John Greenwood, and said,—Sir, I here present unto you this trowel, on occasion of your laying the corner stone of this parish church of St. Luke the Evangelist, Morton. It is a peculiar satisfaction to me that the stone of this church should be laid by one who is not only a personal friend, but also a member of the same university (though not of the same college) with myself; of a college of which my old schoolmaster used to say, that the very sight of Christ Church is enough to inspire any young man; and of a university which I venture to say that it is not possible for any one to graduate and not have a visible impress left upon his character by the beautiful buildings, the ancient associations, the excellent course of study, and the religious discipline of that university. This trowel will be a memento to you in future years, that your last act as a resident in this parish was to lay the foundation of another house of prayer, and may you ever continue under the protection of His good providence who has said, "Pray for the peace of Jerusalem; they shall prosper that love thee."

The top stone was then lowered, the band playing the National Anthem in a very effective manner.

Bro. John Greenwood then stood upon the stone and said—My dear friends, but a few words will suffice me on this occasion, as a suit-

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able address will be delivered by the officiating minister, the rector of Keighley. But these few words will not be out of place if they are able to convey to you the pleasure and gratification I have in laying this stone: pleasure at seeing the second church in this district so soon commenced after the completion of the former one; pleasure at seeing the heartiness and good-will exhibited in the furtherance of your undertaking; and, lastly, the pleasure at the labours of your indefatigable minister and sincere friend, Mr. Fawcett, crowned with such signal success; and gratification at having the honour of being selected to commence this good work. I have been bred up amongst you, and scarcely a mile from this place have lived all my life. I need not say that my interests are incorporated with your interests; but if there was one link wanting in the chain to bind me more closely to you, it will this day be completed in my joining with you in commencing this work. I need not attempt to point out to you the many advantages and blessings which the erection of this church will confer on you. Situated in the midst of a thriving and populous district, where houses are daily building, and additional buildings erected for the homes and work-places of the increasing population, it is indeed a suitable thought to turn your attention to the erection of a house of God, and to think about the welfare of your souls as well as bodies. I need not urge you to persevere in this good work; I am sure you all will under the blessing of God. That blessing has already been invoked on our labours, together with your earnest prayers, for without God build the house our labour is but lost; without it nothing can prosper; without his blessing the most powerful and mighty in the land can avail nothing; but, aided by his grace and and strengthened by his power, the most humble instrument in laying this stone (such as I cannot but feel myself to be) is made fit and adequate for the purpose. Fostered then by the grace of God at the commencement, and blessed by his care during the building, let us hope that this church will long flourish, and may stand as a memorial to your children's children of the zeal of their forefathers towards religion, and of their heartiness in promoting the dissemination of that religion in the doctrine of the Church of England. He then struck the stone and said —I now lay the foundation stone of this church, dedicated to St. Luke the Evangelist, in the name of the Father, the Son, and the Holy Ghost. May God prosper the work.

Bro. Greenwood then assumed his Mason's capacity, and calling the brethren around him desired the Senior and Junior Wardens to test the stone with the plumb and level, after which he tested it with the square and said—"My brethren and friends, I pronounce this stone to be properly laid and rightly adjusted according to the rules of architecture, and although we may not be skilled in the masonic art like our brethren the operative masons, yet let it not be deemed a vain and idle ceremony that we have applied the plumb, the level, and the square to this stone, for every one of these implements conveys to the Mason's mind a moral lesson, and is a symbol which reminds him of his duties. May God grant that this church may act upon the mind of man as the mason's chisel has upon the stone. May God grant that by its operation we may all be made fit and proper to be chosen as one of those living stones in the temple of which Jesus Christ is the chief corner."

The mall was then handed to him by Bro. Perkin (one of the architects,) and having struck the stone three times, Bro. Greenwood said —"Thus, thus, and thus. In the name of the Great Architect of the

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Universe, to whom be all honour and glory, I lay this stone of St. Luke's Church. With corn, wine, and oil, I now anoint this stone. Corn, the emblem of plenty, and the Mason's symbol of that bread that came down from heaven, I now sprinkle in the hope that God will shower down abundance upon the people of this district. Wine and oil are emblems of that joy and gladness of heart that God gives to all true believers.'

The Rev. Wm. Busfield addressed the meeting.

The National Anthem was then sung, and the impressive ceremony was closed.

The clergy, Freemasons, and a numerous party, returned in procession to the hospitable mansion of F. Greenwood, Esq., and partook of a choice luncheon, bountifully provided by the worthy host and hostess. Ample justice having been done to the profusion of delicacies, many loyal and patriotic toasts were given and responded to by the gentlemen present. The only thing which served to give a kind of melancholy tinge to the prospects of the future was, the consideration that this worthy and highly respected family are immediately about to leave their present residence, and remove to Norton Conyers, near Ripon. This removal will be greatly regretted by all grades of society, and particularly by the poor of the parish.

Hermondwicke, *June* 21.—The foundation-stone of a new Masonic Hall was laid by Bro. Charles Lee, D. P. G. M. ,amidst the acclammation of a vast concourse of the brethren, and of the popular world. Most sincerely do we apologise for having accidentally mislaid the first report of the interesting scene; and the second report unfortunately reached us too late for other than this very brief notice.—Ed. *F. Q. R.*

Hayle, *October* 4.— The annual meeting of the brethren of the Provincial Lodge of Cornwall was held at Bro. Crotch's Hotel, at Hayle, for transacting the annual business relating to the province. The lodge was close tyled at one o'clock, Bro. Ellis the D. P. G. M. of Cornwall, occupying the Master's chair, in the absence of Sir Charles Lemon, Bart., *M. P.*, &c., the Prov. Grand Master. Bro. Reginald Rogers, S. W., and Bro. Thomas Hyne Edwards, the J. W. of the province, occupying their respective places. The business having reference to the province, and the different lodges in the county having been gone through, most of the officers appointed last year were continued in office until the spring of 1850. At three o'clock the brethren proceeded in due form from the lodge-room to the banquet. Between thirty and forty brethren partook of this splendid repast, and after the removal of the cloth and the toasts of the Queen, the Duke of Cornwall, Prince Albert, and the rest of the Royal Family having been done honour to, the masonic toast of the G. M. of England the Earl of Zetland, and his Deputy the Earl of Yarborough, and Sir Charles Lemon, the P. G. M. (with regrets at his absence,) were given and drunk with that feeling which Masons only know how to evince. Afterwards came the usual toasts of a masonic feast, in which that of the ladies figured most conspicuously. All the toasts were duly and properly responded to, and the remainder of the evening was passed with the greatest harmony, right feeling, and brotherly love.

In the course of the day Bro. Ellis delivered an address, of which the following is the substance; and, inculcating as it does such important considerations and right principles, it would be a loss were it not printed for general reading :—

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In taking a cursory glance at the most ancient fraternity whose members, though scattered throughout every country and clime in the universe, yet form one confraternal bond, I hope to be excused if I take the liberty in some instances of using the language of some of my brethren whose sentiments are in unison with my own. We may first congratulate the brotherhood on the continued prosperity of the institution, and proceed without further delay to present something in the form of an annual report. It must be obvious that bringing into one form the constantly accumulating mass of matter connected with a society so wide-spread and important, will be desirable on many points. In doing so I first propose to narrate as briefly and perspicuously as possible, the transactions of the year; then to take a somewhat general review of the fraternity, whether in our own province, in England generally, or in foreign parts; and finally, to show cause for enlarged support. In our province two lodges have been constituted; the Cornubian, in which we now meet, and all will unite in the desire that it may increase in numbers and in every moral and social virtue; its present members are a safeguard, a guarantee that their lodge will be close tyled against all intruders and cowans in Masonry;—the other lodge is the Loyal Victoria at Callington, comprising a small body chiefly composed of those who are in some way or other engaged in agricultural pursuits in that rural district; I have reason to hope that they will be encouraged by some influential additions to their number. Though some allusion was made to these last year, they did not come under our regular registration; the number of registered Masons on the provincial record now exceeds I believe any former period. As it respects England generally, the number of lodges added between the two registries of 1848 and 1849, was fifteen in various districts, comprising Pembroke, Isle of Wight, London, Southwold, New South Wales, Bombay, New Grenada, East Indies, New Brunswick, Sydney, &c. Though these latter are constituted and registered in the United Grand Lodge, yet it will be seen that the lodges constituted under the Grand Lodge of England extend to almost all parts of the world. The Grand Lodges of Scotland and Ireland have also lodges under their constitution in nearly all those districts, and in fact, on consulting the different reports we come to the conclusion that Freemasonry not only exists in Europe and the East, but in Africa also, and America, and is spread over a large portion of Persia, Japan, Egypt, Turkey in general, and even in China; indeed, the footsteps of this illustrious Order are to be traced in the most distant, the most remote ages and nations of the earth. We find it amongst the first and most celebrated citizens of the East. We find it amongst the first and most celebrated citizens of the West. We deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings of Egypt, the sages of Greece, the philosophers of Rome, and even to the rude and gothic builders of a dark and degenerate age, whose vast temples still remain amongst us as monuments of their attachment to the Order. In no civilized age or country has Masonry been neglected. The most illustrious characters, emperors, kings, princes, patriots, nobles, sages and legislators, divines, authors, and artists have thought it their glory to protect and honour it. For the dignity and support of the Craft and science, lodges are opened in every quarter of the globe, for it has been remarked that in whatever else men may dispute and disagree, yet they are unanimous in respecting and supporting a singularly amiable and harmless institution, which is calculated to annihilate all

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parties, conciliate all private opinions, inculcate charity, and bind all in harmony, sociality, and good-fellowship. Now it must be acknowledged that amongst so great a body as the Craft is composed of, and scattered as they are over nearly the whole face of the globe, though there are many who have and who now fill the highest posts in society, the luminaries in literature and science, and adorning the pulpit, the bar, and the throne. We have lately lost a brother in the Archbishop of Canterbury. Nelson was a Mason; Bonaparte was a brother; the hero of Waterloo has been enrolled in the Order, together with a host of the noblest of our nature; and though we happily live under the reign of our own Queen Victoria, who, being a lady, cannot unite herself with the Craft, her Majesty does not fail to patronize it. We also, with all other portions of the human family, have to name the unfortunates, those who, from unforeseen causes and calamities, have been hurled from the pinnacles of comfort and ease to the depths of misery and distress, and for such I would plead. We have, truly, institutions of an almost invaluable character, and first, the Fund of Benevolence; then the Royal Masonic Benevolent Annuity Fund for granting annuities to poor, aged and infirm Freemasons, of which there are now many, averaging perhaps above 20*l.* per annum; the Royal Freemasons' Charity for Female Children, being for the maintenance and education of indigent female children of reduced Freemasons; the Royal Masonic Institution for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons; the Asylum for Aged and Decayed Freemasons in course of erection, about it is reported to be incorporated with the Annuity Fund, a most desirable object in all respects; and also a recently adopted plan for granting gratuities or annuities to the widows of Freemasons dying in indigent circumstances. There are eight hundred and fifteen lodges in the constitution of England according to the last register. Under Scotch and Irish Grand Lodges are numerous benevolent institutions; and in the sovereign states of Europe, including the Italian and German; in Asia, Africa, and America (the latter very numerous) I calculate in masonic charity at least £50,000 per annum is dispensed. Considering, as I think we fairly may, that there is yet more need of enlarged benevolence, and that though this is a very large sum and perhaps the largest that any one body of persons called by the same name, distinguished by the same ancient forms and ceremonies which have been handed down from time immemorial; should we not endeavour to impress upon our brethren who are not members of lodges, the necessity of their becoming so much the nearer allied to us, and to those great and important charities which it is the honour and glory of the institution to call its own? Surely those who are so situated cannot have duly considered, that the trifle of two shillings per annum which is the amount subscribed by the lodges for each member to the Grand Lodge, when multiplied by the brethren in their position would become in the aggregate a sum sufficient to relieve many of the fatherless and widows, to rescue from want and suffering many a brother in distress, or place his child or children in the school of industry. In foreign countries, and even in hostile lands, the *distressed* have met with succour, and the forlorn with cause for hope; even the murderous weapon of the brigand has been known suddenly to fall from his grasp, and in the field of blood and slaughter the prostrate soldier has beheld the avenging blade of his opponent miraculously arrested in its descent. And while its influence is diffused to every corner of the world, I trust it will continue to be as it

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ever has been, the bane of oppression, the enemy of disorder, the promoter of civilization, the friend of uncorrupted science and true benevolence. I may be excused for bringing this so prominently before you, but it has pressed heavily on my mind, and I fear has not been duly considered—let me impress on all the Provincial Grand Officers, (I am certain if the Provincial Grand Master had been present he would gladly do so,) and let me beg the Masters of lodges to bring the matter before their members, and induce them to lay the matter before those brethren who are not members, and good will result from it, not only in this way, but I believe, in reviving the dormant energies of those (if such there be) who may now be languid. These remarks I apprehend are too obvious to be overlooked, too apparent to be neglected, too valuable to be disputed. From our example may be learned what great ends may be accomplished, where a body of men unite, hand and heart to promote a beneficent object. Accordingly, our charitable institutions are both numerous and effective—for though architecture may be supposed to have been the origin, yet I conceive, that charity intermingled therewith, forms the basis of our glorious and venerable Order. It has so happened this year, owing to that severe epidemic, which as a scourge, has presented an awful spectacle to every contemplative mind, that as matter of prudence the Provincial Grand Master has thought it right, having the request of several persons added to his own feelings, not to make any public demonstration this season, for though our appearance in the house of God, is what every well-regulated mind would approve, yet as a procession (which must necessarily have taken place, and) would under any circumstances call together an excited crowd, the postponement has been considered the wisest course. I need not say that the annual custom of assembling all the lodges in the province alternately, at the different towns, and going in public procession to a place for worship, for the purpose of displaying a sense of gratitude and piety to God, by offering up mutual prayers and thanksgivings, and advocating the cause of virtue and benevolence by an exposition from the pulpit—has the effect of promoting the general interests of morality and religion through the influence of masonic example. This custom, also, brings the brethren into periodical communication with each other, and not only cements old friendships but forms new ones, thus extending acquaintance and promoting brotherly love and social feeling amongst those who might have remained strangers, which is no slight advantage, because nothing can serve more strongly to cement the sacred ties of morality and virtue than such an interchange of fraternal affection and goodwill. Besides, this admirable custom frequently generates a friendship which becomes mutually beneficial. Old acquaintances are enabled to meet and renew those courtesies which time and distance had thrown into abeyance; and on such occasions the heart and tongue are found, as our motto predicates, to unite in each other's welfare, and rejoice in each other's prosperity. I know this is not the custom in all the provinces, but its beneficial results, I think, are evident and it affords me great pleasure to reflect that it is the case in this. Whatever sarcastic or unkind remarks our venerable Order may be made the subject of by those who are either uninitiated, or having taken but a very superficial view of it, being attracted by its exterior, or content to join only in its recreations, and not to study the arcana of the fraternity or communicate it to others, we may just mention that in 1799, when danger seemed to threaten our beloved country, and the unprincipled were forming them-

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selves into bands, an act of parliament was passed on the subject, and the only exception it contained was in favour of Freemasons; a complete proof this, that government placed the most implicit confidence in the loyalty and prudence with which their lodges were conducted; indeed we see them frequented by men of unaffected piety and undaunted patriotism; we see them in the pulpit and in the senate defending, by their talents, the doctrines of our religion, and exemplifying in their conduct the precepts it enjoins; we see them in the hour of danger rallying around the throne, and proffering for its safety their hearts and their arms; we see them in the form of heroes at the head of our fleets and our armies, and the day we hope will again arrive, (though God grant that it may be prolonged to a distant period,) when a Freemason in the person of our own Duke, the son of our beloved Queen, and grandson of a Royal Grand Master shall sway the sceptre of these kingdoms and fill with honour and dignity the British throne.

Bro. Pearce, Treasurer and Past D. P. G. M., proposed the thanks of the brethren to Bro. Ellis, which being duly seconded by Bro. Reginald Rogers, P. G. S. W., was carried by acclamation. Bro. Edwards, P. G. J. W., also proposed, and in this the brethren all joined, that the address be printed with the permission of D. P. G. M. Bro. Ellis.

SHERBORNE, *Oct.* 2.—The annual assemblage of the masonic brethren of the province of Dorset took place, and held a Royal Arch Chapter at the lodge at Sherborne, under the superintendence of the most excellent Z., Comp. W. Tucker, when two brethren were exalted to that sublime degree.

On Wednesday, the 3rd, the general annual provincial meeting was held at Shaftesbury, but owing to the very unfavourable state of the weather, it was not quite so numerously attended as on some previous occasions. The brethren met at the Guildhall, from whence, at eleven o'clock, they walked in their usual order of procession, preceded by the Blandford cornopean band, to the church of the Holy Trinity, where divine service was performed by the Rev. T. S. Stephens, and a very appropriate sermon preached by the Rev. Thomas Stanton, the rector, taking his text from Leviticus xix. 30; the P. G. Chaplain, Bro. W. J. Percy, being prevented attending through indisposition. The musical services were most efficiently performed by an able choir, W. Storey, Esq., skilfully presiding at the organ.

At the close of the service the brethren re-formed in order of procession, and returned to the lodge, where the usual business of the Craft was performed, and the following officers were appointed for the ensuing year:—Rev. G. F. St. John, Prov. G. S. W. (459); Sir John De la Pole, Prov. G. J. W.; Sir Edward Baker, Prov. G. Registrar, (459); Rev. W. J. Percy, Prov. G. Chaplain, (459); W. Hannen, Prov. G. Treas., (694); J. Jacob, Prov. G. Sec.; Jos. Maunders, Prov. G. S. D., (199); W. White, Prov. G. J. D., (459); G. M. Roberts, Prov. G. Dir. Cer.; J. Davis, Assist. Prov. G. Dir. Cer., (694); Edward Hodges, Prov. G. Sup. Works, (199); C. J. Stone, Prov. G. Sword Bearer, (160); H. Cousens, First Prov. G. Standard Bearer, (640); T. Miles, Second Prov. G. Standard Bearer, (694); G. Pulman, Prov. G. Organist, (802); J. Davis, Prov. G. Pursuivant, (160). Stewards—J. Pitman, Charles Down, (459), Charles Charlton, J. J. Child, Mark Woodcock, Thos. Denham, (694).

A Charge was delivered by the P. G. M., Bro. Tucker, of Coryton Park, which will be found at page 339.

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The following were the lodges present—Amity (160), Poole; Benevolence (459), Sherborne; Science (640), Bourton; Friendship and Sincerity (694), Shaftesbury; with a good number of visiting brethren.

The Dinner.—Punctually at four o'clock, dinner was served, and the chairman, the P. G. M. Wm. Tucker, Esq., took his seat, supported right and left by Sir Osborne Gibbs, P. G. J. W.; N. Highmore, Esq., Sir E. B. Baker, Bart., W. Hannen, Esq., P. G. Treas.; and accompanied by about fifty brethren; the Rev. G. F. St. John, P. G. S. W., ably officiating as vice-chairman.

As soon as the dessert was placed on the table, the room was close tyled, and none but brethren of the Craft were afterwards allowed to be present.

"The Queen, and the Craft," was the first toast given from the chair, and it was both proposed and received with the warmest expressions of loyalty and devotion. This was followed by "the health of the Earl of Zetland, M. W. Grand Master of England;" and in proposing the toast,

The CHAIRMAN said that for that exalted personage he was sure they all had the deepest and most profound respect. No man in the kingdom was indeed more fitted to fill the high office held by him than was the Earl of Zetland. He had been attacked in a most scandalous manner in an article in the "Freemasons' Quarterly Review." The cause of this attack was, that he was too much of a gentleman to rule over certain parties in Grand Lodge, and to reply to their attacks. If he (Bro. Tucker) saw any more such articles, he would publicly denounce the author of them, as he well knew him. All the transactions of the G. M. were carried out in such a manner as could not but secure the respect and brotherly love of all right-thinking men. He was, perhaps, not quite so quick in performing the duties of chairman as some other gentlemen might be, but his election was by the unanimous voice of the brethren year after year. The parties who were now endeavouring to raise a cry against the Earl of Zetland, wished to supersede him by the Earl of Yarborough. Now, next to the present Grand Master, no man in the kingdom was more fitted for the post than the Earl of Yarborough, but he was confident that were that nobleman proposed in any spirit of opposition, he would immediately leave Grand Lodge rather than take the office.

This and the succeeding toasts were all received with masonic honours.

The VICE-CHAIRMAN next rose, and said it fell to his lot to have the high honour to propose a toast which could require no comment from him, "the health of their Right Worshipful Provincial Grand Master." In promoting the cause, and vindicating the honour of Masonry, he exhibited the greatest zeal. He (Bro. St. John) agreed with him that the Grand Master need not in the least fear the attacks of the person to whom allusion had been made, as he was a man of weak mind, possessing neither knowledge nor talent, and one who acted contrary to the true principles of Masonry, yet conceiving himself to be "one of the elect." When they observed the manner in which their P. G. M. stood forth then, and in the morning, in support of the honour of Masonry, it showed him that they should never want a gallant defender of their cause as long as he was spared. To voluntarily take the part of an injured man, he held to be one of the finest actions of our nature, and this their P. G. M. did. It afforded him the greatest pleasure to propose his health.

The PROV. GRAND MASTER, in returning thanks for the toast, said it had been his endeavour ever since his initiation into Masonry—since he

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had seen that Masonry, if carried out in its true principles, was likely to promote the happiness of those who became connected with it,—he had been determined to carry out those principles to the best of his ability; and he never at any period had regretted the pains and trouble (if he might so use the expression) which he had taken, in his endeavour to carry out those great and grand principles. He was convinced that were more men Masons, and those who are Masons more earnest in acting fully up to their principles, many unfortunate occurrences would be spared; if they acted more up to the great masonic principle of brotherly love, they would show forth to the world that their principles were good, great, and amiable. He then earnestly called on those around him to act fully up to the principles of the Craft, and endeavour to instil them into the minds of all with whom they were connected; adding that the happiness they would experience in their own minds would more than compensate for any present personal sacrifice they might make to do so. He next congratulated them on the good attendance at their proceedings of the day, notwithstanding the exceedingly unfavourable state of the weather. Having again cordially returned his thanks for the toast, and expressed a hope that when they again met together, they should have as much good feeling towards each other as they had on that day, the P. G. M. resumed his seat.

The next toast was "the health of the Deputy Provincial Grand Master;" and in proposing it, the CHAIRMAN expressed his regret that he had not been present at the last two provincial meetings. He was the son of a Mason who was most highly esteemed by all, especially so for his exertions in raising the province of Dorset to the station it now holds. As he was not present, he would couple with the toast the name of Bro. Highmore, who had that day supplied his place.

Bro. HIGHMORE, in acknowledging the toast, said he regretted, in common he thought with them all, the absence of the Deputy Prov. Grand Master on that, the second occasion, partly so because of his far greater ability to perform the duty of acknowledging the last toast. It was a source of great pleasure and pride to him to meet the brethren of the province on all occasions when opportunity offered. As a proof of this, he would inform them that during the last thirty years he had been absent from but two Prov. G. Lodges.

The CHAIRMAN next gave "the healths of the newly-appointed Prov. Grand Officers," stating that without good officers, it was impossible for the duties of the lodge to be satisfactorily carried on. He coupled with the toast the name of the newly-elected Senior Warden, Bro. St. John, who had proved himself eminently fitted for the post, and who had for several years past shown very great zeal in the cause of Masonry.

The Rev. G. F. St. John acknowledged the toast.

BLACKBURN.—*Testimonial of Esteem.*—A splendid inkstand, together with a handsome gown, were presented to the Rev. Gilmour Robinson, the respected incumbent of Tockholes. The inkstand bore the following appropriate inscription:—"This inkstand, along with a clerical gown, were presented to the Rev. Gilmour Robinson, incumbent of Tockholes, by his congregation, as a token of esteem.—November, 1849." This is the rev. gentleman who was for so many years the Chaplain of the Freemasons of the province, and who has just been honoured with the appointment of Deputy Grand Master.

YEOVIL.—A Provincial Grand Lodge was lately held at Yeovil. The

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bells of the parish church rang merrily throughout the day; and the town presented a gay and animated appearance. The Lodge of Brotherly Love, Yeovil, met at the Town-hall. The W. M. opened the lodge and received the Grand Lodge of Somerset in due form. The Rev. H. Randolphe, D. P. G. M., in the absence of Colonel Tynte, the R. W. P. G. M., who was suddenly called into Wales upon urgent business, occupied the throne; when the usual masonic business was gone through. The lodge was closed about three o'clock; and at four, the brethren, to the number of fifty, sat down to a splendid banquet at the Three Choughs' Hotel. After the removal of the cloth the usual loyal and masonic toasts were given, and many excellent speeches made; and at nine o'clock the brethren adjourned to the ball-room, where dancing was kept up with great spirit till four o'clock in the morning. The decorations of the room were in keeping with the occasion. Over the orchestra hung the Yeovil banner, representing the Ark of the Covenant, at the other end, resting on the mantle-piece, was a representation of Jacob's ladder, with Faith, Hope, and Charity, painted in large figures; on the west side of the room were the four orders of architecture. Over the doors leading into the refreshment-rooms (on scrolls), were painted the four cardinal virtues, Fortitude, Justice, Temperance, and Prudence, so well known to Masons. Around the room were very beautiful silk banners, representing the four banners under which the leading divisions of the army of Israel encamped, namely, the Eagle, an Ox, a Man, and a Lion. The refreshments were profuse and of the very best description, champagne flowed in abundance, indeed nothing could exceed the attention of the Stewards and the Committee of Management. We now hope that as this splendid room has been so well opened *in this way* by the liberality of the masonic brethren, that it will not end *in one ball*, but that a succession of such assemblies will be kept up and supported annually.

Guernsey, *Dec.* 6.—The brethren met in large numbers at a new lodge-room, in Pollet-street, for the purpose of assisting in the solemn ceremony of consecration. The R. W. Bro. J. J. Hammond, the Provincial Grand Master for the provinces of Guernsey and Jersey, accompanied by the Rev. H. Orme Wood, Deputy Provincial Grand Master for Guernsey, the Rev. Frederick J. Jeremie, Provincial Grand Chaplain for Guernsey, and the officers of the Grand Lodge of Guernsey, having arrived, the warrant empowering certain brethren to form and hold a new lodge, to be called "Hammond Lodge," (in compliment to Bro. J. J. Hammond, P. G. M.,) and appointing Bro. Benjamin Collenette, surgeon, W. M. thereof, having been read, the P. G. M. then performed the beautiful and solemn ceremony of consecration. In the course of the evening Bro. Collenette, as W. M. of the lodge, presented, on behalf of Mrs. Hammond, the lady of the R. W. the P.G.M. of this province, a beautiful quarto bible, bearing a suitable inscription. The labours of the lodge being over, the brethren retired to banquet, where the utmost harmony and brotherly feeling prevailed throughout the evening.

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SCOTLAND.

EDINBURGH.—We are gradually approaching a crisis, and a very few months may show whether we are to move on an improved basis, with the principles of Masonry for our guide, and by which we profess to act, or to continue the old slovenly system which has for so many years disgraced Scottish Masonry. There is a moral lesson proposed, the somewhat difficult one of opening the breeches' pocket—will it be attended to? —*nous verrons.*

DR. BURNES is now understood to be coming home; we bear in mind too grateful a recollection of his masonic services not to hail his advent with an absorbing interest. Laurie, who entertains the highest opinion and personal esteem for this distinguished brother, will, we hope, before his arrival, do something to Macadamise the mass of stony-batter, which, with apathy and mildew, would otherwise disgust his friend.

EDUCATIONAL INSTITUTION.—We understand that the funds of the Masonic Charity School, instituted at Edinburgh some years ago, having hitherto failed to suffice for properly carrying out the objects originally contemplated, namely, for teaching, clothing, maintaining, and afterwards apprenticing, the children of deceased and destitute Freemasons, the promoters propose endowing a certain number of *bursaries*, to be competed for by the sons of deceased or indigent members of the Craft, on entering the universities. From the number of free-schools in Edinburgh, and in Scotland generally, for instruction in elementary knowledge, the abandonment of this part of the original scheme will be the less felt, if felt at all; but the direction of the resources into the new channel contemplated, will have in all probability the most beneficial effect, enabling the studious but poor youth, whose finances may barely suffice to support the necessities of life, to enter on a course of study and instruction at our colleges, which may qualify him to follow out some useful or scientific profession, of which in after-life he may become the ornament and pride. Not a few such instances are to be found connected with the Scottish universities.

Sept. 24.—The office-bearers of the Royal Arch Chapter, No. 1, Edinburgh, were elected. After the election and installation the companions sat down to a sumptuous dinner, supplied by Mr. Murray in his usual excellent style. The duties of the chair (in the absence of Comp. A. Murray, Z., from indisposition), were ably performed by that efficient old Royal Arch Mason, Comp. John Heney, Principal H., supported in the performance of those duties by Comp. Robert Murray, of Whitehouse, First Sojourner, acting as croupier. After the cloth was removed, the Queen and the Craft, and the usual masonic toasts, were given from the chair. The evening was spent with the greatest harmony. Comp. Heney's great experience in masonic lore and anecdotes, enriched the evening's entertainment with instruction and amusement; and how Old King Cole was initiated into Masonry. Comp. R. Murray gave the health of the Chairman, Excellent Comp. John Heney, Principal H., for the able and truly masonic spirit in which he had conducted the duties of the chair, all the companions cordially uniting in expressing their thanks to their excellent Chairman, trusting he might long be

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amongst—them, with full masonic honours. After a very feeling reply from their old companion the Chairman, who mentioned the number of years he had been among them, and those he had seen fill those chairs in years gone by, and the constant and oft-repeated marks of fraternal kindness that he had received from them, the meeting broke up at high twelve, all the companions having but one opinion of that night's entertainment, as being the most pleasant they had been at for years.

GRAND LODGE BUSINESS, *Nov.* 5.—1. Proxy commissions.—2. Bro. C. Morison's masonic library, presented by his widow to the Grand Lodge, and proceedings of Grand Committee in reference thereto, &c. —3. Nomination of office-bearers.—4. Appointment of Grand Stewards and Assistant Grand Stewards.—5. Appointment of Provincial Grand Master for Lanarkshire (upper ward).—6. Presentation—by Bro. Auguste Bredenberg, of Stockholm—being elegant lithograph portraits of his Majesty the King of Sweden and Norway, Grand Master; H. R. H. the Crown Prince Carl; and their Serene Highnesses the Princes Gustave and Oscar, members of the Grand Lodge of Sweden.—7. Presentation —by Bro. J. Van Lennep, of Lodge William Frederick of the Netherlands, to the Grand Lodge.—8. Report, &c., as to "the Lodge of Glasgow, St. John."—9. Motion by Bro. Donaldson, "No brother in arrear of his contribution to the Fund of Benevolence, shall be eligible to be a member or office-bearer of the Grand Lodge."—10. Motion by Bro. Leon, "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 five shillings 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 paying up the year's subscription in full, when they wish again to be a member. 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." —11. Annual festival on 30th instant, and price of ticket.—12. Fund of Benevolence—annual subscriptions due 30th instant.

GRAND LODGE, *Nov.* 30.—The annual election of office-bearers of the Grand Lodge took place on the anniversary of the festival of St. Andrew. The following are the office-bearers for the current year:— Grand Master Mason, His Grace the Duke of Athol; Past Grand Master, Right Hon. Lord Frederick Fitzclarence, *G.C.H.*; Depute Grand Master, John Whyte Melville, of Bennochy, &c.; Substitute Grand Master, Colonel Kinloch, of Kilrie, *K. F. S.*; Senior Grand Warden, Sir William Miller, Bart., of Glenlee; Junior Grand Warden, Colonel Murray Belshes, of Invermay; Grand Treasurer, Samuel Hay, Esq.; Grand Secretary, W. A. Lawrie, Esq., *W. S.*, &c.

In the evening, about one hundred of the brethren dined in the Waterloo Hotel, and celebrated the festival of St. Andrew. The Right Worshipful Depute Grand Master, Brother Whyte Melville, ably filled the chair, supported on the right by Sir David Dundas, Bart, Rev. J. P. Alley, W. A. Lawrie, Esq., J. L. Woodman, Esq., Lieutenant P. Deuchar, Sir James Walker Drummond, Bart., and on the left by Sir John Dick Lauder, Bart., Dr. Walter Arnott, Captain Macqueen, R. Gilfillan, Esq., and Major Fraser, Madras army. Sir William Miller, Bart., Senior Grand Warden, was present, and acted in that capacity;

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and Bro. Graham of Leitchtown, Proxy Master, No. 9, as Junior Grand Warden. The band of the Queen's Bays was in attendance, and enlivened the meeting by performing a number of beautiful airs in the course of the evening.

We had a rare treat at the last Quarterly. A description from the veritable Woodman himself, of his travels on the continent, and of his presentation of copies of G. L. laws to certain lodges, and his bringing back of certain lithographed heads of rulers of these countries, into whose presence he had hoped to be introduced. The Grand Lodge was occupied hearing this, to the keeping back of more important matters. It was whispered the travels might be a treat, if well got up, and set to music, with a frontispiece of that celebrated character.

Jim Bags, in costume, in search of the masonic! No wonder that the Newcastle brother gave such a castigation to the Scotch Masons for sending them out on tramp from lodge to lodge, and producing a certificate for relief. What could not be made or said of this—our friend Jim Bags' wanderings? There was no authority granted by the Grand Lodge for any one to represent her, and it certainly was a treat to hear the description.

New Town of Perth, *Sept.* 27.—*Ceremony of laying the Foundation-stone of the first building.*—The foundation-stone of the first building of the proposed new town, to be erected on the grounds of St. Leonard's Hall, belonging to the Glover Incorporation, was laid with masonic honours, on Thursday the 27th, by Robert Martin, Esq., Right Worshipful Master of the Royal Arch Lodge, Perth. The masonic brethren, consisting of deputations from the Scone and Perth; St. John, Auchterarder; St. Andrew, Perth; Operative, Coupar-Angus; Royal Arch, Perth; St. John, Dunning; St. John, Muthil; Ancient Operative, Dundee; Ancient; Thistle Operative; Caledonian; Camperdown, Dundee; Forfar and Kincardine; Lindores, Newburgh; Glammiss; Lower Forfar Lodges—assembled in the Star Hotel, being the present meeting-place of the presiding lodge (the Perth Royal Arch, No. 123) at twelve o'clock noon.

After the preliminary proceedings, the procession started and walked by Canal-street, Methven-street, and the Glasgow-road, to the ground of St Leonard's: at which place a great concourse of spectators had assembled to witness the proceedings. The deacon, office-bearers, and other members of the Glover Incorporation, were already on the ground within the enclosed space around the site of the stone. The various masonic brethren, who bore the jewels and insignia to be used in the ceremonial, having placed the same on the table in front of the stone, the Right Worshipful Master of the presiding lodge was ushered up to the table, the band then playing the Queen's Anthem. Thereafter the proceedings commenced by the Right Worshipful Master calling upon the Secretary of the lodge to read the resolution to lay the stone, and the commission by the Right Hon. Lord Kinnaird and Rossie, Provincial Grand Master, containing his authority to the Right Worshipful Master of the Royal Arch Lodge, to perform the ceremony in the event of its being inconvenient for his lordship to attend. Prayer was then offered by the Rev. Lachlan M'Lean of Kinfauns, officiating Chaplain.

The Right Worshipful Master then addressed the brethren and others assembled.

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Mr. Thomas Lloyd, the feuar and builder, next addressed the meeting.

Mr. Robert Burst, deacon of the Glovers, followed.

The Right Worshipful Master concluded—Mr. Lloyd and gentlemen, I thank you again for the great honour you have conferred upon me, and for the very handsome presentation you have made. I can assure you that I shall always look upon it and back to this day's work with feelings of delight. Called on, as I have been, in rather an unexpected way to preside here to-day, and for the first time on such an occasion as this, I am afraid I have come short of my duties; but should any services of mine be accepted by you and the brethren, as they appear to be, I would be greatly gratified, but as you have been pleased to accompany them with this handsome memorial, I feel doubly grateful. I beg leave, to thank you all, brethren, and particularly you, Mr. Lloyd. The R. W. Master then proposed three cheers for her Majesty the Queen, who would shortly be in her ancient city, which were loudly given; three cheers for the Glover Incorporation; and three cheers for Mr. Lloyd.

A brother then proposed three cheers for the R. W. M. The procession then re-formed, and returned by Methven-street, High-street, and St. John-street, to the Star Hotel. On returning to the Star Hotel, the whole of the brethren and members of the Glovers, were regaled with wine and cake; and in the evening the brethren, with a number of guests, dined together, and spent some hours in a most harmonious manner.

Culloden Monument, *Sept.* 19.—The foundation-stone of the Culloden Monument was this day laid with masonic honours. The various bodies of which the procession was composed assembled at eleven o'clock in the Academy Park, and after forming in line of procession, they passed up Inglis-street, turned down Petty-street, and took the Milburn-road.

Culloden-moor, as every one knows, is nearly five miles from Inverness, and no regular order was observed by the procession from Milburn House until it had approached the moor. About a mile from the site of the monument, a halt was called and the procession re-formed. First came a band of music; next the boys of several schools; then the Inverness band; the Inverness Abstinence Society, with its banners; the Six Incorporated Trades, headed by their convener; a deputation from the St. Duthus Lodge of Freemasons, Tain, and the Tain and Ross Royal Arch Chapters; a deputation from the St. Mary's Lodge, Inverness; a deputation from the St. Lawrence, of Forres; and lastly, a deputation from the St. John's Lodge, of Forres, constituted, *pro tempore*, the Provincial Grand Lodge, and decorated with the gold and other insignia of the Grand Lodge of Scotland. Bro. Bryce, Grand Tyler of the Grand Lodge of Scotland, was present, and was of great service. The procession was composed in all of three or four hundred persons.

By this time at least 2500 individuals, including many ladies, had assembled round the site of the monument, and twelve or fifteen carriages and coaches lined the road. Amongst those present we observed Mackintosh of Mackintosh, and party; Mr. Grant, of Glenmoriston; Mr. Mitchell, Viewhill, and party; Mr. Mackintosh of Holm (who wore the Highland dress); Mr. Dun. Forbes, of Leanach; Mr. Fraser, of Balcony; Mrs. Dr. Nicol and Miss Nicol; the Misses Wood, from

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England; Mr. and Mrs. Haig, Cantray; Mr. Macpherson, Drummond; Mr. Bankes, of Letterewe; Mr. Lang, Forres; Mr. Allan Maclean, Burnside, &c. A considerable number of tourists were present; and every neighbouring strath sent forth its representatives. The banners of the procession were seen approaching at a few minutes past two, and shortly afterwards, as the bands played a well-known masonic air, the lodges assembled round the spot where the stone was to be laid. The Rev. Bro. Campbell, of Croy, Chaplain to the Kilwinning Lodge, of Inverness, then offered up an impressive and suitable prayer, and a parchment containing the following was read by the Secretary:—

"The foundation-stone of the Culloden Monument—a monument raised by public subscription, and dedicated to the memory of the brave Highlanders who fell at Culloden, on the 16th April, 1746, fighting gallantly for a cause which they conscientiously believed to be a just one—was laid on the 19th of September, 1849, by William Anderson, R. W. M. of the St. John's Operative Mason Lodge of Forres, in presence of many public bodies, who marched in procession from Inverness for that purpose. Thomas Mackenzie, Elgin, architect; John Hendry and John Batchen, Inverness, builders; Kennedy Macnab, Secretary."

Immediately after the ceremony, the Masons adjourned to a handsome marquee erected close by, where refreshments were provided. Mr. John Ross, convener of the trades, took the chair. A number of toasts were given before the party separated, including the health of Culloden, Raigmore, and other neighbouring proprietors.

The monument will occupy the highest ground on the Moor of Culloden. The spot chosen for the site is that upon which the struggle took place which decided the fate of the day, and where the greatest carnage occurred. It is within the line occupied by the foremost rank of the Highland army, and close by the long trench, still green, where repose the bodies of the brave men who fell in that struggle. This spot, it will be remembered, is about half-a-mile north-west of the block known as the Duke of Cumberland's Stone, and about a mile to the east of the tree pointed out as the position of Prince Charles and his guard. The monument, which is from the design of Mr. Mackenzie, of Elgin (whose good taste has been shown on not a few occasions), is a gigantic cairn or artificial rock, the top of which will be accessible by flights of rustic steps and winding paths. Various spots will be so formed that tablets and small monuments to particular clans or individuals may at any time be erected; and in front it is proposed that a group of statuary should be placed. In this respect, however, everything depends upon the public. The subscriptions received will not complete the bare design, and the question of statuary is in the first place a question of money. A lithograph of the proposed monument has been published by Messrs Keith and Gibb, of Aberdeen, a young firm, which has done itself great credit by the beauty of the lithograph and the dispatch with which it was executed.

ABERDEEN.—In this ancient stronghold of Masons and Masonry, the prospects of the Craft are in a much more favourable condition than they have been for a considerable time past. Although there has not been much doing for some months past in the way of *work*, still the brethren who take an active interest in the improvement (*not innovation*) of matters masonic, consider, that not a few steps have been gained in the right direction. The New Masonic Hall, which was

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rented for the purposes of the Craft, is now completely fitted up, and ready for the reception of the lodges, &c. And we have much pleasure in recording that the lodges, St. Nicholas and St. George, the Royal Arch Chapters, St. George and St. Peter, and the St. George Aboyne, K. T. Encampment, have all availed themselves of the accommodation which its ample convenience affords. Those bodies meet in it once every fortnight, and the subscribers are not without the hope that several of the other lodges will also avail themselves of this neat and conveniently fitted-up hall. It is also the intention of the subscribers, when the various lodges have completed their arrangements, to publish a card with the nights of meeting of the various bodies, for the purpose of informing brethren from a distance, and leading them to fraternize with the brethren in the north. One feature of improvement is deserving of notice, and, if followed up, will be of utility to the lodge of St. George, where it commenced. One of the brethren giving a most interesting and instructive lecture upon the three orders of architecture, which we listened to with great attention, and which will be followed up by other lectures upon that, and other kindred sciences, in connexion with Masonry. The brethren are very anxious for a meeting of the P. G. Lodge, but when this event will take place it is very difficult to say; time and patience will perhaps bring it about. A very excellent suggestion was made by a brother in the Aberdeen Lodge, that on St. John's Day the Union Lodge should attend church, and that a charitable contribution should be raised at that time, and that Bro. the Rev. Dr. Mackintosh be requested to preach on the occasion. We notice the suggestion; whether any step be taken to carry it out remains to be seen.

The frends of masonic improvement have sustained a loss in their number, by the removal from Aberdeen to London, of Bro. R. W. Hickey, R. W. M. of St. Nicholas Lodge, in consequence of obtaining advancement in his profession. While the brethren cannot but regret this for the sake of the Craft in general, and for his lodge in particular, as a blank which will not be easily filled up, they do not regret it for the worthy brother's own sake. From the talents and general intelligence, and the energy which he brought to bear on the every-day business of his profession, we have the means of knowing that he was respected, and his business habits and personal conduct highly appreciated by those whose duty it was, from their position in the profession, to mark distinguished merit.

We have also much pleasure in recording that there is an evident desire for masonic information, to know what is doing in other quarters. The readers of the "Freemasons' Quarterly Review" are increasing, and some of the bodies have subscribed for the purpose of making it a lodge book. We trust their number will still increase.

On the 24th of September, being the Autumnal Equinox, the Royal Arch Chapter held the annual election. The office-bearers of the St. George Chapter being, John Jamieson, P. Z.; William Bruce, P. H.; Andrew Sutherland, P. J.: Wm. H. Griffiths, 1st Sojourner; Thomas Leith, 2nd Sojourner; Andrew Wishart, 3rd Sojourner; George Matheson, Scribe E.; John Meston, Scribe N.; Alex. Roberts, Treasurer; Geo. Sandison, 1st, and William Kidd, 2nd Standard Bearer. Wm. Sandison, Tyler.

The office-bearers of St. Peter's Royal Arch Chapter are Charles

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Mitchell, P. Z.; William Griffith, P. H.; William Frazer, P. J.; John Manual, Past P. Z.; Morris Leon, Proxy P. Z. to Supreme Chapter; Henry Pringle, Scribe E.; John B. Bannerman, Scribe N.; James Stephen, Treasurer; Wm. R. Hickey, Wm. Cumming, and J. Hay, Sojourners; Andrew Masson, John Finlayson, Councillors; John Duncan, R. J. Farlie, Assessors; John Gordon, Guard. Some little anxiety has been felt by the companions of those chapters, respecting a protest which was sent to the Supreme Chapter by companions belonging to them; as yet we understand no answer has been sent. At the same time, a decided improvement has taken place in the circular of the Supreme Chapter, inasmuch as there is an evident desire manifested to put down *jobbing* in that arm of the service; and jobbing there was to a considerable extent—none can deny that. This is matter of congratulation. We wish it were in our power to say the same of every other branch of the masonic fraternity.

Sept. 14.—*Holy Cross Day.*—The St. George Aboyne Knights Templar Encampment's annual meeting took place in the New Masonic Hall, Union-street. A very full meeting of Sir Knights graced the new place of encampment, which was opened for the first time. But a more particular description of this neat and commodious hall must be given on some future occasion. The office-bearers for the next year were elected, under the presidency of Sir Knight Rettie, E. Commander. The Sir Knights, after the election, proceeded to supper, prepared for them at the hotel, Queen-street, and enjoyed themselves in a high degree till twelve o'clock, when they dispersed. The Sir Knights were highly pleased and delighted by the appearance of Sir Knight John Cameron, who had come from Edinburgh to be present at the yearly meeting of the encampment, and this compliment to the Sir Knight Companions was duly acknowledged. There is every prospect of a large increase of members to the encampment, which is in high-working order, as the great majority of the members are very anxious for the success and prosperity of this degree, and take a very great interest in carrying it on as it should be. The meetings continue during the season once a fortnight; the hour of meeting eight o'clock on Fridays.

IRELAND.

DUBLIN.—*On dit.* At a very full meeting of the Illustrious College of Philosophical Masons of Ireland, on the 8th of November, Bro. M. Furnell, S. G. I. G. 33rd, was unanimously elected to the chair for the ensuing year.

DERRY.—(*Circular*).—*Freemasons' Hall, Oct.* 1, 1849.—Dear Brother,—Having, through a friend, been made aware that very unkind and ungenerous insinuations were thrown out in reference to the subscriptions received on account of the building of the Masonic Hall, I lost no time in preparing the enclosed statement, which, I trust, will at once and for ever refute the slander and calumny of those who have thought proper to make observations in my absence which they would not do in my presence.

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I had hoped that upwards of three years of unceasing exertion in the cause, independent of my great pecuniary loss, the distressing anxiety I have suffered, the rebuffs and contumely I have had to combat, would have, at least, secured me the sympathy and good wishes of all honest Masons; but I find there are those in the Craft, who, from their own narrowness of disposition, and distorted ideas, are incapable of crediting or appreciating disinterested exertions, made even for the benefit of Masonry. Your faithful Brother, A. GRANT.

The above circular is the lamentable result of several years' anxious labour. By the published account, the balance due to Bro. Grant is no less than 608*l.* 6*s.* 10*d.*, a fearful sum to a man in his limited circumstances. In the lists we do not see the names either of the Duke of Leinster, Bros. Quinton, Col. Chatterton, Furnell, and many others, whose liberality is proverbial. We trust the stigma may yet be removed. Bro. A. Grant has been appointed governor of the gaol at Strabane, in which character his high reputation as a Mason will, we are certain, be maintained.

NORTH MUNSTER, *Nov.* 3, 1849.—The Provincial Grand Lodge of North Munster held the regular quarterly meeting at high noon, for the election of officers, and the Prov. Grand Master, Bro. Furnell, congratulated the brethren, as well on the well-being of the district, as also on the steady position maintained by the Order, during a crisis which was fast devastating every other social institution of the country; and he trusted that a perseverance in the philanthropic virtues of their professions, would continue to pour down upon them a continuance of the divine favour. The Provincial Grand Lodge elected officers in rotation, according to the numerical numbers of the lodges of the district.

Prince Masons' Chapter, No. 4, met in the afternoon, and elected officers.

The Triune Lodge, No. 333, also met in the afternoon, and elected officers.

CORK, *Sept.* 20, 1849.—Under the auspices of our new Provincial Grand Master, Col. Chatterton, Masonry here admirably progresses; he has already reformed many abuses which had crept in, and from his zeal, knowledge of Masonry, and most courteous manner of proceeding, Masonry must flourish in the province. The Right Worshipful Master frequently visits the different lodges in his province, and attends the Prince and other chapters. A great many initiations have taken place since his installation, and particularly amongst the military of the garrison, in which profession the Most Worshipful the Prov. Grand Master is most deservedly beloved and looked up to.

FOREIGN.

AUSTRALIA.—Bro. J. Howson took a benefit at the Royal Victoria Theatre, Sydney, on the 13th August, under patronage of the R.W. the Prov. Grand Master, officers and brethren of the Order in N. S. Wales.

A new periodical called "The Freemasons' Magazine and Masonic Register," has been commenced at Launceston, Van Dieman's Land, published by Brother W. L. Goodwin.

A very excellent oration delivered at the installation of the P. G. M.,

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by the Rev. C. Woodward, *B. C. L.*, P. G. Chaplain for New South Wales, has been published and generally circulated. The First Convocation of representatives to the P. G. Lodge of New South Wales, met at Sydney for the dispatch of business on the 5th July.

SYDNEY.—In consequence of notice some time previously given by advertisement in the various newspapers of the day, the body of Freemasons in Australia, proceeded to a ceremony to which great importance is attached by the members of the fraternity, and which, representing as it does to a certain extent, the sentiments and opinions of a considerable body of men, may be looked on as an event in the passing history of the community at large.

This ceremony was the installation of Bro. Joseph Long Innes, *J. P.*, as Prov. Grand Master of the Ancient and Honourable Fraternity of Free and Accepted Masons, in the colony of New South Wales, under the constitution of the Grand Lodge of England, and also the foundation of a Provincial Grand Lodge, and the appointment of other Grand Officers of such lodge. It is not perhaps surprising, that many, impelled by a veneration for an Order possessing so many claims upon them, should have felt great interest on the occasion of the installation of the Prov. Grand Master for New South Wales.

We understand that the ceremony was solemn and imposing, and occupied about two hours. It was accompanied by solemn music within, assisted outside by martial trumpets. The ceremony concluded by an oration being delivered by the Chaplain.

THE BANQUET.

After the imposing ceremonies of the day were over, the brethren of the Craft assembled at a grand banquet given in honour of the occasion at the hostelrie of Bro. Sparks (the Royal Hotel.)

The guests were marshalled in their proper order by the Stewards—the Prov. Grand Master, supported by the Deputy Prov. Grand Master and the Chaplain, proceeding first to the grand dining-room, followed by the Grand Officers of the lodge according to their rank. The band of the 11th Regiment, which was in attendance, contributed much to the effect of the scene.

The various costumes and splendid paraphernalia of the Grand Officers had a very pleasing effect.

The cloth being removed, the usual loyal and masonic toasts were proposed and responded to very eloquently, and were all drunk with great enthusiasm; and the conviviality of the evening was kept up until a late hour.

CORNWALL, VAN DIEMAN'S LAND, *June.*—St. John's Day, Lodge No. 366. The W. M. (Dr. Ward,) was duly installed; after which he delivered a very impressive, classical, and interesting lecture. After the banquet the brethren spent a most delightful evening.

WINDSOR, NEW SOUTH WALES.—A great change is about to be effected in the constitution of the Craft in this town; and a dispensation applied for by the majority of the members of the Old Windsor Social Lodge, (No. 260 on the Irish Registry,) to hold a lodge under the constitution of the Grand Lodge of England, represented in this colony by Capt. James, as P. G. M. This is a *desideratum* much to be wished for, as several respectable inhabitants of the town and country intend joining the new Hawkesbury Lodge as soon as it is just, perfect, and regular.—*Sydney Herald.*

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AMERICA.—UNITED STATES.

But for the interest excited by the schism in New York, caused by the dissociation of the one Grand Lodge, and the materials thereof being now re-modelled into two Grand Lodges, we should be without matter of interest.

We expressed in our last a hope that the seceders would give such an ample explanation of their motives, as might lead to an equitable adjustment of all differences; this is, however, a doubtful matter after all, for although they have published, *in extenso*, a very elaborate statement, and most assuredly have the best of the argument, still there is a lacking of frankness, that leads us to fear a reconciliation may be distant—they should bear in mind Gay's words, "Brother, brother, we are both in the wrong."

Louisiana.—The Grand Lodge of this State has circulated a very interesting report of its position and proceedings.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. Lattey, Brothers & Co., Government-place; and Messrs. Thacker & Co., St. Andrew's Library. Madras, Bro. Pharoah.

Grand Patron of India! Marquis of Dalhousie—arise, awake, and save!

Calcutta.—There is a question asked relative to the appointment of Bro. L. Clark, as successor to Bro. W. Birch, as Prov. Grand Master of Bengal—have the brethren not the right of electing their own Prov. Grand Master, after the Prov. Grand Lodge is well formed? It is said, the Grand Master has the right to make such appointments here. The Grand Master cannot confer a right that he has not himself; he and all his office-bearers are annually elected—then who gave Prov. Grand Masters a greater privilege than the Grand Lodge itself? The commission to a Prov. Grand Master to institute a Prov. Grand Lodge is only in place of a charter. When that Prov. Grand Lodge is well formed, the brethren of that lodge have certainly the same privilege as a private lodge or the Grand Lodge, *i. e.*, that of annual election of officers. If not, how can a Prov. Grand Master appoint his successor, when the Grand Master cannot?

[We really cannot give any opinion that is likely to effect a favourable change—things are evidently getting worse and worse. Bro. L. Clark will make an excellent slave-driver over the masonic serfs of Bengal—his appointment and his acts are equally illegal and unmasonic.—Ed.]

Dear Sir and Brother,—It would be most desirable to have all the differences removed between the Scotch and English lodges, which can

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only be done by the Grand Lodge of Scotland protesting to the Grand Lodge of England against the arbitrary and illegal acts of their Prov. Grand Master for Bengal; for what is the use of our warrant, when none of the brethren of No. 353 are allowed to visit the English lodges, nor will they acknowledge us as Masons. I know several of their members feel a very great inclination to visit us, but are precluded from doing so by the veto passed against us by the Prov. Grand Master of Bengal.

On Grant resigning, he appointed Birch; the latter having taken the benefit of the insolvent act, he is ordered to the right about, and has started off to join his regiment in the Punjaub, and Longueville Clarke has been appointed officiating Prov. Grand Master. Now these two officiating appointments were not done at home—then in whose gift are theyhere? There is some screw loose in these appointments, being, I think, irregular. G.

(COPIES.)

To J. J. L. Hoff, Esq., Prov. Grand Secretary of Bengal.

Very Worshipful Sir and Brother,—Some of the members of Lodge Kilwinning in the East, No. 353, holding of the Grand Lodge of Scotland, complaining that they have been refused admittance to some of the lodges in Calcutta, because, as they were told, they belonged to the Scotch lodge; as I am not aware that any prohibitating order has been issued on the subject, except the one which had reference to the Royal Arch Chapter, and the lodges pendant thereto, and as the Craft lodges under Scotland (unlike those of England) are entirely independent and *distinct* from Royal Arch Masonry, I am induced to hope that the lodges alluded to are labouring under a misapprehension.

As none of the members of our lodge belong to any other lodge, and as a large majority of them have never belonged to other than a Scotch lodge, I trust the Prov. Grand Master will be pleased to make it known that the prohibition above alluded to does not extend to Craft Masonry.

I request the favour of your forwarding this solicitation to the Prov. Grand Master; and should he be pleased to grant it, I have reason to believe that it would be a source of much gratification to the majority of the brethren in Calcutta; and with a sincere hope that ere long all differences will cease, and that we shall again associate together with that harmony and unanimity which should always exist among Freemasons, I remain, very worshipful Sir and Brother,

Yours fraternally,

R. W. M. Lodge Kilwinning in the East,

No. 353, holding of the G. L. of Scotland, No. 119 of 1849.

Calcutta, August 31, 1849

To Mr. E. Townsend, Calcutta.

Sir,—I have submitted your letter to me of the 31st August to the Right Worshipful Officiating Prov. Grand Master, and he has directed me to inform you, in reply, that as you have been excluded from English Masonry, he will not sanction any brethren, working under his Hiram, holding communication with you on masonic subjects.

He has further directed me to return to you, unanswered, any future letters which you may address to me as Prov. Grand Secretary of Bengal. I am, Sir, your obedient Servant

(Signed) J. J. L. HOFF,

Prov. Grand Secretary.

Calcutta, Freemasons' Hall, September 5, 1849.

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The following is a letter to the Grand Secretary in England, for your and our Proxy-Master's information:—

To the Grand Secretary of the Grand Lodge of England.

Very Worshipful Sir and Brother,—I had the honour to address you on the 2nd August, and again on the 29th December, 1848, appealing against the proceedings of the Provincial Grand Master of Bengal, requesting that those letters, and accompanying correspondence, should be submitted for the consideration of the M. W. Grand Master and the Grand Lodge. As I have not received any reply to either of these communications, and as it does not appear from the printed reports of the proceedings of the Grand Lodge, that my appeals have been in any way noticed, I can only suppose that they have been laid aside, and thus escaped your recollection. As the subject of my appeal is not only of importance to myself, but of great interest among the masonic Craft generally, I again respectfully solicit that it be submitted for the consideration and decision of the Grand Lodge, with as little further delay as possible. I remain, &c.

(Signed) ED. TOWNSEND.

Calcutta, October 7, 1849.

To the Editor.

Dear Brother,—I have read with considerable pain in recent numbers of your Review, very erroneous accounts of our Right Worshipful the late Prov. Grand Master, in regard to the establishment of a Royal Arch Chapter in Calcutta, under charter from the Grand Chapter of Royal Arch Masons of Scotland.

You distinctly declare that he has an objection to acknowledge the authority of the Grand Chapter of Scotland; I assure you it is no such thing, and proceed to give you some account of what has taken place on this subject.

E. Companion, E. Townsend, for whom the charter was obtained, had been suspended from his masonic privileges for six months, by the then officiating Prov. Grand Master, Col. Boulton, for suffering improper conduct at the refreshment table of his lodge.

It was in this state of things that he, with others, applied for a warrant to hold a chapter, of which he was to be First Principal; and can you be surprised that the application was rejected? It would have been a grave direliction of duty had it been complied with. There is only one chapter in Calcutta, and from its having existed for ten years, and being only now free from debt, for expenses incurred in preparing regalia, furniture, &c., it is manifest that there is no room for a second chapter.

Had Companion Townsend, when thus refused, surrendered the account of his Lodge Kilwinning, or even himself seceded from Masonry under the constitution of England, there would have been no objection to his application to the Grand Lodge of Scotland, either for a warrant for a Craft Lodge, or a charter for a Royal Arch Chapter; but during this time he attended the Prov. Grand Lodge as one of its officers, thereby professing allegiance to the Grand Lodge of England, and working as Master of a Craft Lodge under that constitution; and while thus professing and acting, he applies privately to the Grand Chapter of Scotland for a charter for holding a chapter under that constitution,

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and thereby engrafting a Scotch Chapter on an English Craft Lodge. I hope you are not prepared to defend such conduct: and if not, you cannot but approve the sentence of exclusion passed by the Prov. Grand Master, John Grant, on Bro. Townsend, which sentence has been approved by all the Craft in Calcutta assembled in Prov. Grand Lodge, and has since received the sanction of the Most Worshipful the Grand Master of England.

You are also misinformed if you suppose, or have been told, that there is anything inimical in the bosom of the Right Worshipful Bro. Grant, or in the minds of the Craft in Bengal, against Scotch Masons. Every lodge in Bengal, Huliwe, certainly every lodge in Calcutta, contains within its columns brethren who have been initiated in Scotland; and, I trust, the preceding explanation will have satisfied you, that you have been misled as to the motives of the authorities in this matter; and, I fancy, you will agree with me, that so long as the chapter under the constitution of Scotland is governed by a companion, whose misconduct has occasioned his exclusion from his masonic privileges, that the Grand Chapter of Scotland has no right to expect, that the Masons of Bengal should hold out the hand of brotherly love, merely because he has been furnished with a charter from the Grand Chapter of Scotland, granted, perhaps, in utter ignorance of that person's conduct.

I am, dear Brother, yours fraternally,

AN OLD MASON.

Calcutta, October, 1849.

[We readily insert an "Old Mason's" defence of Bro. Grant, who may, however, possibly bear in mind the old saw—"Save me from my friends."—ED.]

SIMLA, *Oct.* 1.—*Grand Masonic Banquet to His Excellency Sir Charles Napier, G. C. B.*—The fraternity of Simla entertained Sir Charles Napier, G. C. B., at a banquet in the Assembly Rooms, and invited many distinguished guests to meet his Excellency. The party was the largest given at Simla for many years. A little after seven p. m. the approach of the distinguished guest of the evening was announced, when a deputation, consisting of Sir H. M. Eliot, the Hon. J. C. Erskine, and Major Michell, proceeded to meet Sir Charles, and invited him to enter the lodge, which was held in an adjoining room. His Excellency, in full uniform, and wearing the apron and insignia of a Royal Arch Mason, was received, on entering the lodge, by the Worshipful Master and a numerous assemblage of the brethren of the mystic Craft. After a short interval, the lodge-room doors were thrown open, and Sir Charles, accompanied by the Worshipful Master and brethren of the Order, proceeded to the reception-room, where the uninitiated guests were assembled.

The band of the Governor-General, which was in attendance, soon gave the signal for dinner, by striking up "the Roast Beef of Old England." Covers were laid for seventy on tables forming an open horse-shoe; and, great as was this number for the size of the banquetting-room, all crowding and confusion was avoided by the admirable arrangements made. At eight o'clock the chair was taken by the Worshipful Master Lieut.-Col. Curtis, *C. B.*, who was supported in his duties at the upper table by Sir H. M. Elliot, *K. C. B.*; the Hon. J. C. Erskine, H. B. Riddell, Esq., and Major Michell; whilst his Wardens, Bridgeman Wigstrom, Esq., of her Majesty's 14th Light Dragoons, and Capt.

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Byng, Aide-de-Camp, presided respectively at the other tables. On the right of the chairman sat his Excellency Sir C. Napier, *G. C. B.*, and on his left his Honour the Lieutenant-Governor; while near him, on either side, were seated Colonel Mountain, *C. B.*, Adjutant-General of her Majesty's Forces; Colonel Stuart, *C. B.*, Secretary to the Government; Colonel Grant, *C. B.*, Adjutant-General of the Army; Colonel Birch, Judge-Advocate-General; Mr. Courtenay, Private Secretary, &c.

The band played at intervals during dinner; and, on the dessert being laid, the Chairman proposed the usual masonic toast of "The Queen and the Craft," which was followed by the band playing "God Save the Queen."

The Hon. J. C. Erskine next proposed "The Earl of Zetland, Grand Master of the Masonic Order in Great Britain." Tune, "Freemasons' March."

"The health of the Most Noble the Marquis of Dalhousie, Grand Patron of the Masonic Order in India," whose absence from the party was occasioned by indisposition, and much regretted by the Craft and company, was proposed by Bridgeman Wigstrom, Esq., who observed that, the noble Marquis being member of a Scotch lodge, could not be elected Grand Master of India; but, notwithstanding the toils and cares inseparable from his exalted position, he had gracefully accepted the office of Grand Patron of the Order. Air, "God Save the Queen."

The CHAIRMAN then addressed the company, introducing the toast of the evening—"Gentlemen, I have been honoured by a request to propose to you a toast which requires no preface to insure its cordial reception The name and career of our gallant guest, Sir Charles Napier, are too well and too widely known to permit of my presuming to comment on them. His services and successes have been stamped by the approbation of the first soldier of the age. (Cheers.) Tried in many high posts, and tested by conjunctures as dangerous as difficult, ever true to the ancestral motto of his ancient race, 'Ready, aye ready,' he has been found equal to every emergency that has marked his long and illustrious career. The masonic fraternity may well feel proud to see the gallant General ranging himself under the banners of their time-honoured Order, and appearing among them this evening as a brother. I shall no longer trespass on your time, gentlemen, but at once call on you to drink the health of Sir Charles Napier in a bumper, with three times three."

The cheers which followed the chairman's toast, abundantly testified the enthusiasm with which it was received. The band struck up "The British Grenadiers," and almost immediately after the air ceased,

SIR CHARLES NAPIER rose and said—"Worshipful Master and Gentlemen,—I return my cordial thanks for the honour you have done me. I should not myself have been inclined to admit that I merit the compliments paid me, but introduced as they have been by Colonel Curtis, and acknowledged in the manner you have been pleased to receive them, I suppose I must believe I am, in some measure, deserving of them. Few Masons can say that they owe so much to Masonry as I do. I am an old and, I fear, a good-for-nothing Mason. I have been forty years a Royal Arch Mason, and yet I fear I could not work myself into a chapter of that high degree; but, with the aid of my friend, Colonel Curtis, I hope to rub off the rust, and be able to do so; for, as I said before, probably no man present can say that he is under the same obligations to Masonry that I am; and I am always glad of an

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opportunity of acknowledging that same to the Craft. I was once a prisoner, without hope of being even exchanged, and expected to be sent to Verdun, to which place in France all prisoners were consigned; for, at this time, the two governments of France and England were so exasperated against each other, that their anger fell on individuals, and there was no exchange of prisoners; a man who was taken lost all chance of promotion, or of ever seeing his friends again. In this state of despair and misery, knowing that my family must have believed me to have been killed, I was casting about in my own thoughts for some way in which I could communicate with my family: it came into my head that I was a Mason, and contrived to poke out a brother. He was a French officer of the name of Bontemps, I think, and a very good name it was, for, like a good and honourable brother, he managed to send a letter for me to England—by no means an easy matter in those days, for there were no railroads, or steam-vessels, or steam-engines then, to carry letters like lightning everywhere. Besides, it was, at this time an extremely dangerous and hazardous undertaking for a French officer. But my honest and good brother did it for me, and within three months my family knew I was alive. I have acknowledged to being but a bad Mason, but I will not add to this by being a bad companion and inflicting a long speech on you. I shall, therefore, only again thank you, and wish all your healths."

The next toast was proposed by the CHAIRMAN, who said—"Gentlemen, you have rendered to my last toast the honour so eminently due to its subject, and I am well assured you will as heartily respond to the one I am now requested to propose. It is the health of a good and gallant nobleman, who, after a long residence among us, is on the eve of quitting India for his native land, and whom we hoped to see here this evening, but by unforseen circumstances he was prevented from accepting our invitation. I need scarcely add, I mean Lord Gough. (Loud cheers.) It would be presumptuous to detail his lordship's various services. They have been acknowledged by his country; they have been rewarded by his Sovereign. (Cheers.) I may, however, briefly observe, that from the hour when, at Barossa, shouting the battle-cry of their native land, he cheered on his gallant 87th against outnumbering legions of the French, and nobly repelled the foe, to the day when, at Goojerat—the scene of his latest victory—he completely humbled the haughty Khalsa's pride, and finally subjugated the once formidable Sikh nation, the same chivalrous bearing has characterised his brilliant career, the same signal success has attended his arms. (Cheers.) Opposed at various periods to the armies of three distant nations, each differing in caste, in colour, and in creed, he compelled each, in turn, to bow before the British flag. (Loud cheers.) Engaged in no mean struggle with an ordinary, untrained, or untried enemy, but committed to a deadly contest with a fierce, a disciplined, and a determined foe, the most formidable yet opposed to British arms in India, it cannot be conceived that the great victories achieved, and the important objects attained, by Lord Gough, could be accomplished without cost; but well and nobly has he ever upheld England's honour—overthrowing every obstacle, overcoming every difficulty, and bringing to a triumphant termination every campaign he conducted, commanding in chief. (Loud cheers.) Amongst the many great and good qualities for which the Viscount is remarkable, none are more eminently conspicuous in his lordship's character, than that singleness of heart, that stern honesty of

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purpose, that deep devotion to the honour of his country, so happily, so gracefully alluded to by the noble lord at the head of the Indian Government, in the hearing of most of us now present, on a very recent occasion, when Lord Gough presented to the Marquis of Dalhousie the captured Sikh guns, trophies of his latest triumph. Honours, rank, and distinction, have justly rewarded his eminent services and public virtues, but they alone who have been honoured by the personal friendship of Lord Gough, and enjoyed the privilege of seeing him in the amiable relations of domestic life—as husband, father, and friend—can estimate the entire worth of his kindly, generous, and noble nature." (Cheers.) The Worshipful Chairman concluded by calling on the company "to fill a bumper to the health of Hugh Viscount Gough—long may he enjoy his well-won honours in his native land."

The party rose *en masse*, and drank the toast with every honour. Cheers, long, loud, and heart-stirring, showed the feeling of the company for the noble and gallant officer whose health had just been so rapturously received. On the party re-seating themselves, the band played "Should auld acquaintance be forgot?"

Sir Henry Elliot next, in a neat speech, proposed "the health of Mr. Thomason, and our guests." The toast was received with rapture, and when the cheering had subsided, the band played "Rule Britannia."

At the conclusion of the air, his Honor the LIEUTENANT-GOVERNOR rose and acknowledged the toast, and, in the course of an eloquent address, which we regret we have not room to report fully, Sir Henry observed of his fellow-guests—"Their bravery has won those possessions which my brother civilians and I are only managing. Their prowess has added province after province to British India. Their gallantry has recently added to our empire the kingdom of the Punjaub." Sir Henry concluded by referring to the main principles of the Order—charity, good-will, and brotherly love.

His honour resumed his seat amid great applause, and after a short interval, again rose, and proposed "The health of the Worshipful Master," who presides so ably on the present occasion.

Lieut.-Col. Curtis rose and thanked the company, adding, "I may be permitted to indulge a pardonable pride in the post I now occupy, having on my right one of England's first soldiers, and on my left one of India's first statesmen. (Loud cheers, during which the speaker made an inclination right and left to Sir C. Napier and Mr. Thomason.)

At a little before twelve, Sir Charles Napier and the Lieutenant-Governor retired, followed by most of the company.

The entertainment passed off most successfully. The banqueting-room was brilliantly illuminated by chandeliers, whose light fell on the splendid and varied uniforms and masonic insignia of the company, and abundantly lit up the tables, which were covered with a profusion of plate. The dinner and wines were of the choicest description; and the entertainment was in every respect worthy of the great occasion.

[From *The Illustrated London News*, which gave an engraving of the interesting scene.]

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THE

GENERAL ASSURANCE ADVOCATE.

31ST DECEMBER, 1849.

THOUGHTS AND HINTS.

ASSURANCE is more thoroughly afloat than ever; and, sooth to say, some of its promoters are thoroughly at sea, and, as Cowper has it, on the

> ——————— "waves of error tost,
> Their ship half foundered, and their compass lost."

As usual, there are about as many opinions as there are men; each grand division of proprietary, mixed and mutual, being broken up into countless smaller sub-divisions. Crito leads the van, marshalling his facts massively, and sketching his arguments dimly, but broadly, so as to form an Equitable phantasmagoria, (a golden one, of course). Nothing but Equitable regulations are, with him, worth half a thought—they are the real *ne plus ultra*. Still, with all his "nothing like leather" dogmatism, we would not willingly quarrel with him, because there is a vein of native kindliness in his nature, which leads him, while expressing his own opinions resolutely, to refrain from abusing those of others—an example worthy of all imitation; with which remark, we must dismiss Crito, till the anxiously looked-for report of 1850 from the Equitable shall shower gold upon the fortunate policy-holders.

Such of the new offices as have a fair broad basis, and are conducted with liberality and industry, may congratulate themselves both on their progress and the lucubrations of Crito, who is (unintentionally, no doubt,) their advocate, rather than their opponent; but those new establishments which have not "the vital spark" in their composition, must even be content to wither silently away with those old offices which have lived their time, and are incapable of being reanimated by the spirit of zeal and enterprise. When decay strikes the old oaks, the mushrooms must not complain of their downfall. "Peace to their manes!"

We must not deal too heavily with the Government Life Assurance return. It was a bungle, no doubt, but it was a novel and difficult

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matter to deal with, and some allowance must be made on that score. It was confessedly very imperfect. Many offices, for reasons unknown to the public, made no return at all; others such a return as it is probable the Directors themselves would be awfully puzzled to explain. It is possible that some had weighty reasons for that course, and that others were indifferent what the public thought about them. The rest made a clean breast of it, and spoke the truth. Looking at the matter in the most charitable way, however, there was an unaccountable hitch in the Registrar's report, and that functionary would possibly have withdrawn it, had not that wise course been rendered impossible by the monopolizing spirit of Crito's admired organ, the *Post Magazine*, which bought up the entire edition at one fell swoop, in order to disseminate its errors by retail to its patrons and friends, *at a profit*. We take the following from its pages:—"The reprint of the Parliamentary Return relating to the Accounts of Assurance Companies, is now in course of publication at our office. If by Monday evening next, any subscriber to it should not have received his copy or copies, it is desirable that notice to that effect should be forwarded to the puplisher." Such a transaction was within the scope of legal cunning, but its fairness is another matter, and we feel happy that we are not the keeper of the *Post Magazine's* conscience, *if it have one*. What Crito will say to it we can't guess. Cæsar's wife should, at all events, be pure; but we suppose that our Assurance Cæsar will not publish his spouse's shame, and will hold his tongue with most approved discretion.

Mr. Baylis has circulated his peculiar views; and among them his idea of a plan for using Life Assurance to abolish poor rates. That may be in its own good time, when the world shall have grown both wiser and better, but "the end is not yet."

Mr. Burt (Actuary of the Sea Fire and Life) has published his calculations and objects of Life Assurance, and has been sharply and tartly denounced by Veritas, in the *Post Magazine*, as an unscrupulous plagiarist from the pages of the "Companion to the Almanac" for 1831. Of course Veritas is "an honourable man," and therefore the omission of his name and address is quite unimportant; or perhaps it may be that truth has neither "a local habitation nor a name." Veritas quotes largely from the Companion to justify his charge, but the matter said to have been stolen is common property, and Mr. Burt might have avoided the strictures of Veritas, and the savagely crushing animadversions of the *Post Magazine*, by simply acknowledging that he had profited largely by the perusal of the said publication, and thus have saved the mountain all the trouble and pain of being, with much ado about little better than nothing, delivered of a mouse.

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Railway Assurance appears to be making way, but the undigested data upon which it rests, do not seem to us to justify a positive opinion upon the matter.

The Era alludes to a young office having boldly extended its operations in the face of the cholera, and states that the result was satisfactory. We have reason to believe that many other offices during the prevalence of that awful visitation, shrunk within their own fears, and limited their business to a very insignificant amount. Dr. George Johnson, (no mean authority,) at a public meeting of the young office alluded to, remarked that it was a subject of congratulation that, notwithstanding the destructive spread of the epidemic, the number of deaths among members of the society had been under an average. This he attributed to the fact, that to some extent, more or less liability to disease depends upon the state of the mind; and it may well be supposed that the man who had performed the duty of providing for his family, would face the danger of contagion with a bolder spirit and a lighter heart, and have his chances of escape thereby increased.

The Times in its article of the 26th of October, entered into an investigation of the government return. The article is rather lengthy, but as it is very important, we give it entire.

"A return, which has just been published, of the names, objects, and balance-sheets of the various assurance offices established under the act of 1844 for the regulation of joint-stock companies has attracted much attention among persons connected with these establishments, although it is calculated not to give clear information regarding them, but rather to suggest inquiries and to show the utter want of any satisfactory knowledge of their affairs. The present return relates to sixty-two offices, being all that have been established since the passing of the act in question. It was required by this act that each company should send regular copies of their balance-sheets to the registrar of joint-stock companies, but it appears that nineteen out of the sixty-two have disregarded the provision to that effect, or have been established too recently for a balance-sheet to have been circulated, while in the case of the remainder the statements given are made out in such careless and singular modes, and with such an entire absence of uniformity, as to render them in the majority of instances almost worthless, except in so far as they indicate in their vagueness the necessity of further examination on the part of any persons who may propose to have dealings with the offices by whom they have been issued. In the greater portion of the reiurns it is seen that the amount of capital with which each company has commenced operations has been little more than what was just enough to cover the preliminary expenses—frequently amounting to 2,000*l*. or 3,000*l*.—and in some it

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appears that even these have not been fully provided for, but have been partly paid out of the first premiums received, there being at the same time an absence of any information regarding even the nominal capital or the number and names of the proprietors to whom the assured might look for ultimate security. In describing their 'assets' some companies put down the amounts which they have out upon security under the single word 'investments;' with some the item is 'investments in Government and other securities,' and with others there is a more specific detail, inasmuch as 'railway bonds,' or 'loans to railways,' 'loans on mortgage,' and 'loans to assurers,' are separately mentioned. The Royal Insurance Company of Liverpool, with a paid-up capital of 173,560*l.*, has 224,662*l.* out in railway loans; and the North of England Fire and Life Insurance Company, out of assets amounting to 29,423*l.*, has 14,443*l.* 'invested in railways' The Sheffield, Rotherham, and Chesterfield Company has also 14,103*l.* employed in the same manner out of 26,712*l.* of assets. Almost invariably the preliminary expenses, and especially the law charges, have been heavy. In the Engineers' Assurance Society, these expenses figure for 3,252*l.* The subsequent charges in these returns also are for the most part large when compared with the business transacted or to be expected in the infancy of such establishments. The Star Fire Insurance Company, with an apparent yearly business of about 9,000*l.* in the shape of 'receipts,' have paid their directors 520*l.* The office expenses of the India and London Life Assurance Company, including rent, salaries, printing, advertising, &c., have been 3,398*l.*, against premiums received of only 3,267*l.* The Medical, Legal, and General Mutual Life have expended 5,451*l.* since June, 1846, and have received in premiums 3,511*l.* The English Widows' Fund and General Life Assurance Association have received in premiums since 1847 the sum of 1,487*l.*, and their assets are 902*l.* The Merchants and Tradesmen's Mutual Life, in the same period, have received 1,878*l.*, and now show a balance of 1,795*l.* Out of capital and premiums, amounting to 13,359*l.*, the Catholic have assets remaining of 5,610*l.*, of which 913*l.* consists of 'furniture.' Out of 3,285*l.*, the Mitre appears to have not more than 1,000*l.*, but there is a payment, nevertheless, 'on account of dividends.' The Professional show about 2,310*l.*, remaining out of 6,598*l.* As respects the amount of liabilities in the shape of outstanding policies, very few of the offices give any statement. The British Empire Mutual Life, with policies to the extent of 140,886*l.*, describe their assets to consist of loans on mortgage, 4,538*l.*, and a balance at their bankers', 668*l.* In the general construction of each balance-sheet, so complete is the absence of any regular form, that it would be almost impossible to draw up any comparative table of the position of each office. Indeed, in the most common items every conceivable variety of expression occurs, even when the things to be expressed are identical. Thus we have, 'counter-assurances,' 're-as-

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surances,' and 'cross-assurances,' all intended to have the same signification. The Legal and Commercial Fire Company put down their subscription capital of 188,560*l.* among their 'receipts,' although the amount paid up is only 8,571*l.*, but the difference is put down as 'expenditure,' under the head of liability to the shareholders, and so the account is balanced. The castings of the various totals are often erroneous; and the Mercantile Life Association have contrived in one of their balance-sheets to reverse the items of 'receipts' and 'expenditure,' and under the latter we have such inexplicable phrases as 'charges account, 7,405*l.*,' and 'risks emerged, 4,349*l.*' The Phœnix Life Assurance Company, of Liverpool, after receiving premiums to the amount of 830*l.*, and paying losses of 527*l.*, owes 56*l.*, and has no assets, except 43*l.* out on loan.

"The accounts of the Agricultural Cattle Insurance Company seem to show that out of a nominal capital of 500,000*l.*, 39,300*l.* has been called up, of which 10,672*l.* remains unpaid, leaving the sum actually received from the shareholders 28,628*l.*, and that to meet this sum, and also the liabilities on all the policies now outstanding, the balance remaining is not more than 9,326*l.*, of which 7,436*l.* appears to be due from 'sundry agents'—the probable amount of outstanding risk being only ascertainable from the apparent fact of 55,470*l.* having been received for premiums during the past year. It is also to be remarked in the affairs of this company that in the preliminary expenses law charges figure for 1,217*l.*, and commission on the sale of shares 333*l.*, while the Directors received during the first year of its management 568*l.*, and during the second year 971*l.* There are also salaries and 'sundries' of the most extensive and unexplained kind, and it likewise appears that while the company have been paying dividends amounting to about 1,400*l*, they have been obliged to pay upwards of 400*l.* interest on money borrowed. The losses already settled by the company during the three years of its existence seem to have been 131,362*l.*, and the premiums received have been about 150,000*l.*

"In submitting these details we must remind the public that while in the majority of cases there is a singular absence of any evidence of security, there is also no necessary ground for particular apprehension. There may be in almost every instance a careful set of Directors, and a solvent or wealthy body of proprietors, in which case the assured will be safe, although no immediate provision for any emergency may appear to have been made. The only inference, therefore, that would be warranted at present is that the public should be careful in any transactions they may have with the respective offices to ascertain these points. Meanwhile, it seems highly desirable that if the Government profess to collect information regarding such establishments, they should

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take care to have it furnished in a uniform and rational manner. It may also be added, that if one class of assurance officers are required to make such returns, it would be but fair that all the others should be called upon in a similar way."

The Engineers' and Masonic Life Assurance having been adverted to, the Directors, with a confident reliance upon the justice of their case, and a courage worthy of their motives, directed their Actuary to address the following letter to the Editor:—

To the Editor of The Times.

Sir,—The passage in your City Article of this day referring to the "Engineers' Assurance Society," states "that the sum of 3,252*l.* was expended during the last year in preliminary expenses and law charges." The words in the return to the registrar, are "office charges, including deed and all preliminary expenses, 3,252*l.* 15*s.* 11*d*," a sum which comprehended not only the working charges for the year, but the whole of the preliminary expenses, and charges for deed, registration, &c., connected with the formation of the society. I may take the opportunity of adding that the position of the society, encouraging as it was at the time of that return, has been since considerably improved. The policies completed were then two hundred and eight, while up to this day eight hundred and eighty-three proposals have been submitted to the Board, of which seventy-five have been declined, fifty-six remain for completion or further consideration, and seven hundred and fifty-two have been completed, producing an annual income from premiums alone of 6,146*l.* 10*s.* 5*d.*

I am, Sir, your obedient servant,

Frederic Lawrance, Actuary, &c.

345, Strand, Oct. 26.

The Editor of *The Times* immediately inserted the letter, and this promptitude was no doubt of great service to so young an office, the Directors of which are anxious to stand fairly in the opinion of the public.

The Actuary of another office inserted the following in *The Times*:—

Sir,—In your money article in *The Times* of the 26th instant, you allude, among others, to the balance-sheet of the "Mercantile Life Assurance Association." May I beg the favour of your giving equally prominent publicity to the fact that the Mercantile Life Association is a Scotch office, established the 30th July, 1846; place of business, 4, St. Andrew's-square, Edinburgh; and not the "National Mercantile Life Assurance Society," of the "Poultry, London," established in 1837? I would not have troubled you with this had it not been for the fact that

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several persons have called upon me for an explanation, thinking that your observations applied to the office to which I have the honour to be Secretary. Your obedient servant,

JENKIN JONES.

National Mercantile Life Assurance Society,
Poultry, Mansion-house, London, Oct. 29.

The Editor evidently did not think that Jenkin Jones had a *casus belli*, and most people will probably be of the same opinion. It is curious that Mr. Jones should have thought it necessary to parade his own office, which was not alluded to, and still more singular, that he should resort to the unenviable medium of a paid-for advertisement, to herald forth the misfortunes of another office. What can this mean? Mr. Jones is also a Trustee of the Provident Clerks', and one of the Honorary Secretaries of the Institute of Actuaries!

MEDICAL REFEREES.

Many offices have now declared their allegiance to the principle of honour and justice; but the profession must look with contempt on the following *morçeau* from the *Post Magazine*:—"We regret to learn that the Directors of the Royal Exchange Insurance Company have resolved to follow the example of the Westminster, and for the future to pay the Medical Referees of lives proposed for assurance." We may observe, *en passant*, that the Westminster, although it followed, did not lead—*verb. sat.*

INSTITUTE OF ACTUARIES.

We have good reason to believe that a great object aimed at in the formation of this society is in the due course of accomplishment. On Monday, the 26th November, there were present the President, Mr. Finlaison, and many members, when a very interesting and instructive discussion on important questions took place. An excellent paper, by Mr. Jellicoe of the Eagle, was read, showing the great advantage of the Carlisle over the Northampton tables. Let but such papers and their fair discussion characterize the future proceedings of the Institute, and the extension and improvement of the data of Life Assurance will become manifest, and the Institute take just rank among the most important bodies in society. It is refreshing to find such able men as Mr. Jellicoe thus maintaining a firm footing. The following notice announces the Sessional Meetings of the Institute up to June, 1850.

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Institute of Actuaries of Great Britain and Ireland.—Notice is hereby given, that the Sessional Meetings of the Institute for the year 1849 and 1850 will take place on the 26th November, the 31st December, the 28th January, the 25th February, the 25th March, the 29th April, the 27th May, and the 24th June, at seven o'clock in the evening. Strangers may be introduced at those meetings by any member, with the leave of the president of the meeting. Information, as to the constitution, laws, and objects of the Institute, may be obtained from the Honorary Secretaries; from the Registrar, Mr. J. J. Cleghorn, at the Guardian Office, Lombard-street; or the rooms of the Institute, 12, Chatham-place, Blackfriars, which are open daily from twelve to eight.

JENKINS JONES, ROBERT TUCKER, *Hon. Secs.*

Nov. 22, 1849

The *Post Magazine* indulges in its acquired taste for abuse—we wish we could congratulate it on an improved taste, it might in such case reform by dignity, what it may confirm by the want of it. For some time it has given publicity (?) to the advertisements of the Sea Fire and Life Office; but poor Mr. Collingridge, of whom we know nothing, is persecuted with a vindictiveness unworthy the public press; however, "*de gustibus*," &c. Our own opinion would favour such a rule of conduct as would sufficiently caution the public against imposition, by guarding them against an abuse of their confidence—"*ex quovis ligno non fit mercurius.*"

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LITERARY NOTICES.

Remains of the Early Masonic Writers. A fifth volume of this valuable collection is far advanced in the press. Dr. Oliver is ever on the search for "golden remains," and this work of promise will, we confidently anticipate, justify the deep interest and anxious hope of his admirers.

Historical Narrative, explanation and vindication of the course pursued by the Grand Lodge of New York. Marsh, New York.

This is an appeal from the seceders of the late Grand Lodge, who, equally with their opponents, claim to be *the* Grand Lodge; although which is the real "Simon Pure" is hard to say.

On a very careful examination of the two statements, we are free to confess that the seceders have the best of the argument, and they steadily maintain their opinions. It were to be desired that some highly respectable State Grand Lodge—say that of Boston, were requested by both parties to examine into, report upon, and finally to determine as to the proper course to be taken—such a sweeping disfranchisement of the long existing privileges of Past Masters could hardly be expected to pass without opposition, or to be borne with patient endurance; made, as it was too, with a haste more summary than discreet; and the reply to the charge leads us to fear that unless some kind of arbitration be adopted, the schism may not only widen in New York, but it may spread among other State Grand Lodges. May the Great Architect avert such danger! But the first promoters of the schism have much to answer for.

Hints to Freemasons. By Henry Elkington. Bradford and Co., Cork.

There is a modesty about this unpretending brochure that at any rate does not lessen its value. It is addressed to the Masons of Ireland, and the profits are to be appropriated to the Female Orphan Asylum, Cork.

It purports to be a selection from lectures published in 1813, and which work the present selector believes to be out of print. Objections to Freemasonry are answered: and a general history of the Order is given from old records. The charge on the feast of St. John the Baptist, and other charges, are but repetitions of the system so long and industriously pursued.

History of the Minden Lodge, No. 63. Ireland. Kingston, Canada.

Simply as is this history written, by Bro. John Clarke, Sergeant-Major 1st battallion 20th regiment, and Master of the lodge, there is about it a refreshing influence; and how truthfully does it prove the universal power of masonry to humanise the heart To trace the perfect zeal and indomitable energy of Sergeant Clarke during his masonic exertions, to observe how he became the more courageous by occasional disappointments; and how he surmounted difficulties by unrelaxing perseverance, gladdens the heart. That a non-commissioned officer should have been thus permitted, if not directed, by the Great Architect

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in his endeavours, is surpassingly wonderful. Deeply is it felt that the All-merciful is no respecter of persons. The occasion seized for the publication of this work is the centenary of the lodge! For a hundred years has it existed — under mutations of course, and lapses of time contingent on military emergencies. Captain Charles South has been the steady patron and Master of the lodge; and the members, grateful for such kindness, presented him with a very handsome medal. This history of the Minden Lodge is an acquisition to the annals of Masonry. It is a pious, truthful, and manly recital.

On the Methods pursued in Valuing the Risks of Life Assurance Companies. Baily, Brothers.

A very interesting paper on the above subject was read on the 29th of October, before the Institute of Actuaries, and ordered to be printed. With this request, Mr. Jellicoe, the author, has complied; and the public are thereby enabled to estimate the amount of information afforded. The author's experience, as actuary of the Eagle office (a most highly respectable and old competitor for public favour), enables him to adduce some very stringent points in favour of the Carlisle over the Northampton Tables; and on the results of that experience he courageously, yet modestly withal, declares his confidence in the superiority of the former. We may not agree in *toto* with Mr. Jellicoe in this extent of his inferences; but we must congratulate the institute on a step taken in the right direction to promote every object that promises well for the public interest.

Memorial of the Queen's Visit.

We have seen a very spirited water-coloured drawing at Mr. Fletcher's, representing Her Majesty passing through the fleet, in Cork Harbour, in the "Fairy" tender; in which that graceful craft, with her beautiful run and taper spars, is accurately and strikingly contrasted with the two formidable line-of-battle-ships, with their tiers of bristling guns, and the heavy yards manned with gallant tars. The life and bustle, as well as the various minor details of the memorable scene, are vividly depicted by the artist, Mr. Jones, first Lieutenant of H. M. S. Ganges, who has exhibited in this pretty and spirited drawing a very high order of ability. The picture is to be carefully lithographed by a London artist, and the proceeds of the sale of the lithographs are to be devoted to the funds of the Cork Masonic Asylum.

Bro. Henry Melville, lately arrived in Europe, has, from some ancient eastern records, discovered whence is obtained the triple tau within the circle. It is an astronomical key, and by its use will explain the meaning of all the strange personified figures of Egypt and India, &c.—besides, by its proper application, it will at once point out what is astronomical fable in all sacred ancient records. The double triangles within the circle is even still further important; as it will throw such light on astronomy as will astound the learned of this age; assuming the correctness of our information.

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TO CORRESPONDENTS.

☞ The Public, and especially our Advertizing Friends, are cautioned against the man named GREEN.

Dr. Crucefix has kindly consented to continue to receive confidential communications for the Editor.

We are reluctantly compelled to repeat our notice that no unpaid communications whatever will be received.

Dr. Oliver's address is *Scopwick, near Sleaford, Lincolnshire.*

Bro. RETTIE.—Many thanks.

Bro. CAMERON should be earlier in his future communications.

Bro. SCOTT.—Thanks for a very welcome favour.

Bro. HOLDEN.—The like.

Bro. PILGRIM.—In weal or in woe, ever welcome.

J. C.—We do not advise any reference on the subject at the Masters' and Wardens' Club; it does not form a part of their object.

A LONDON MASON complains pretty severely of our anonymous strictures on certain parties, yet unblushingly commits the same crime himself, by withholding his own name and address. Is this fair? Is it honest?

THE GRAND SECRETARYSHIP is an appointment in the gift of the Grand Master, not an election by Grand Lodge. It is now pretty well understood that the present "Evergreen" will resign in March, and that in April the mantle will descend on the ample shoulders of Bro. R. G. Alston, P. G. W. The salary is about £500 per annum. At any rate, the Craft cannot be losers by the change.

A SCARBOROUGH MASON enquires if the Grand Master, or the *soi-disant* masonic patriot, has ratted. Some brother versed in the science of ratting, will perhaps explain. It must have been a treat to have been present at the interview. If White was, no doubt his tongue was in his cheek.

PARKY.—There is no occasion to break a butterfly on the wheel. The election of the child into the Female School, by unanimous consent, was a sufficient reproof to the dunderhead.

GENERAL COOKE.—We cannot say whether the General has received back the subscriptions he so liberally gave to the Girls' School; but should rather think not, as his name appears among the Vice-Presidents as "George Cooke, Esq."

Q. C.—Some doubts having been expressed as to the true meaning of these initials, a Cambridge wag settled the question by observing that they probably alluded to "quarrelsome company."

THE BULLY AND THE COWARD are rank marks for contempt.

A MEMBER OF THE G. M. L (Ireland), requests us to correct an error in the report of the presentation of the medal to the Earl of Zetland, which should have been made on the part of the Grand Master's Lodge, and not by the Duke of Leinster. Our reporter, maintains that however unintentional, the error was committed by the Representative.

A FRIEND AND BROTHER.—How strange that so excellent a correspondent should have neither name nor address.

CAUTION TO MASONIC RATS.—The masonic Indigos are liberal in their promises, but it should be remembered that they prefer spaniels to bulldogs; so they coax the latter, while the former fawningly lick the paw that strikes them.

TOO LATE.—Bedford, Durham, Liverpool, Chester, and several other places.

May the Great Architect prosper the Art, and protect it against tyranny and oppression!

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VALEDICTORY SONNET.

Once more old Time has run his round; once more
A record made of follies to deplore—
Of crimes to be atoned—and, best regarded,
Where truthfulness and mercy most are given,
Of goodly deeds, erewhile to be rewarded,
Perhaps on earth, assuredly in heaven!
What now becomes mankind?—what most beseems
The true Freemason, ere the morning beams
Usher the new year in? What but to cast
Aside all recollections of the past,
That are not grateful, loving, and benign!
This be the token, then, th' enduring sign,
That Faith, and Hope, and Charity *have* thriven,
As they *should* thrive with us—Forgive and be forgiven!

J. Lee Stevens.

December 31, 1849.

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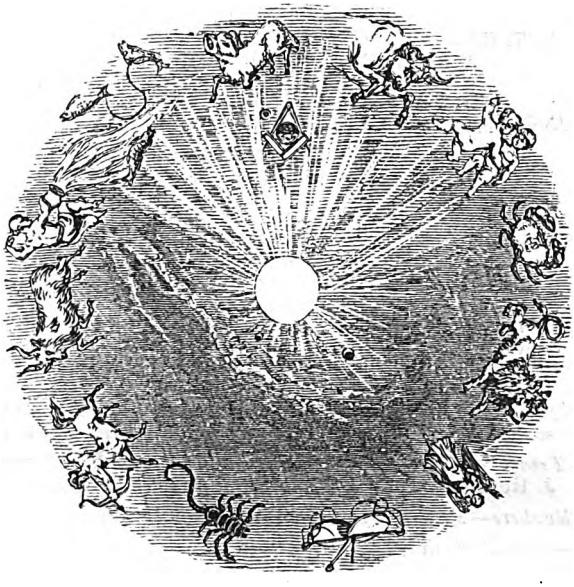
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FREEMASONS'

QUARTERLY ADVERTISER.



SECOND SERIES.—No. XXVIII

DECEMBER 31, 1849.

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ASYLUM

FOR

WORTHY AGED AND DECAYED FREEMASONS.

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

PRESIDENT.

BRO. THE RIGHT HON. LORD SOUTHAMPTON.

VICE-PRESIDENTS.

BROS. R. T. CRUCEFIX, *LL. D.*, P. G. D., and P. S. G. W. MASS. (U. S.)
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By all of whom Subscriptions are received.

The Fourteenth Anniversary Festival of this Institution was held at Freemasons' Hall, Great Queen Street, London, on Wednesday the 20th of June.

THE QUARTERLY GENERAL MEETING

will take place at RADLEY'S HOTEL, on Wednes ay, the 9th JANUARY, the Chair to be taken ot SEVEN o'clock, punctually.

J. WHITMORE, Secretary.

125, Oxford Street.

The Committee take this opportunity of thanking the Board of Stewards for the liberal Contributions of themselves and friends at the recent Festival

THE BUILDING IS PROCEEDING RAPIDLY.—SUBSCRIPTIONS AND DONATIONS ARE MOST EARNESTLY ENTREATED.

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ROYAL ASYLUM OF THE SAINT ANN'S SOCIETY,

MAINTAINING, CLOTHING AND EDUCATING,

THE CHILDREN OF THOSE ONCE IN PROSPERITY, ORPHANS OR NOT, FROM EVERY NATION.

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His Majesty the King of the Belgians.
Her Royal Highness the Duchess of Gloucester.
Her Royal Highness the Duchess of Kent.
His Royal Highness the Duke of Cambridge.
His Highness the Pacha of Egypt.

PRESIDENT.

His Grace the Archbishop of Canterbury.

It must excite no small degree of surprise and regret, that for the children of a numerous class of our fellow subjects there is not, if we except Christ Hospital and the Schools of this Corporation, any fit or appropriate Asylum where the Children of Parents once in prosperity (as the Clergyman, the Solicitor, the Naval or Military Officer, or the Merchant), whether Orpans or not, and from every nation, can obtain a Religious Education, Clothing, and a Home, till, by the blessing of the Almighty, they may be enabled not only to avoid sinking into the gulph of pauperism, but become useful members of society, and ornaments to their country.

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For such an Institution, assistance is most respectfully and earnestly solicited.

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The offices of President and Vice-President have, for many years past, been filled, as they are at present, by Aldermen of the City of London, and by one or more Member or Members of Parliament. The Committee of Management consists of Traders and others, residing in the Cities of London and Westminster, of long standing, and high character.

The Society includes among its Members, Merchants, Bankers, Solicitors, Manufacturers, and Warehousemen, Insurance Companies, and other public bodies, Newspaper Proprietors, and numerous wholesale and retail Traders and Dealers, not only in Lnd onbut in the principal Cities and Towns throughout the United Kingdom.

THE OBJECTS OF THE SOCIETY ARE,

To caution and protect the Trading Community of the United Kingdom, and others, Members of the Society, against the numerous frauds, deceptions, and impositions, to which they are daily exposed.

To make all necessary enquiries for Traders, Warehousemen, and others, previously to their giving credit, and for Landlords previously to the letting of their Houses, Warehouses, &c.

To contribute, from its funds, to Members, the means of prosecuting those who may have practised any fraud or imposition, or been guilty of any robbery, forgery, embezzlement, or theft, and of opposing in cases of fraudulent bankruptcy or insolvency; and, generally, to afford advice and assistance to Members against whose interests any malpractices may have been committed or attempted.

And, generally, to protect, support, and assist Traders and others, Members of the Society, in all matters injuriously affecting their interests; and from time to time, as occasion may require, to assist in applications to the Legislature for such repeal, alteration, or amendment, of any law that may appear to be injurious to their interests, and to enact such new laws as may be considered beneficial to the Trading Commuuity in general.

PRIVATE CIRCULAR.

The Private Circular, issued by the Society periodically to its Members, contains a List of Persons whose transactions have, during the period between each publication, been brought under the notice of the Committee, by communications through Members, and from private and exclusive sources and means possessed by the Society, together with a reprint of the Circular Reports issued by the numerous Trade Protection Societies with which this, the Metropolitan Society is in communication.

The Private Circular, which is sent to Members free of expense, is made the medium of publishing communications from Members upon general subjects, embracing the objects of the Society, including enquiries from Members in reference to business purposes; and it contains also the NAMES OF PERSONS NOT TO BE TRUSTED, OR AGAINST WHOM TRADERS AND OTHERS SHOULD BE ON THEIR GUARD.

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NICHOLAS L. TORRE, *Secretary.*

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Mrs. George Bosanquet.
Miss A. Daniel.
Mrs. Beckett Denison.
Mrs. George Eyre.
The Lady R. Grosvenor.
Mrs. S. C. Hall.
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Mrs. Marcet.
Miss Maurice.
The Lady Romilly.
Mrs. Kay Shuttleworth.
Mrs. Stanley.
The Lady Caroline Stirling.
The Hon. Mrs. John Talbot.
Mrs. Hensley Wedgwood.
Mrs. Wyatt.

The Committee, having carefully considered the subject, have come to the conclusion, that the interests of Governesses will be best promoted by forming classes, which shall not be confined to them, but shall be open to all Ladies above the age of twelve years.

The Classes will be resumed 2d October, 1849. The Classes will be thus arranged:—

Arithmetic.—The Rev. T. A. Cock, M.A.
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———*Landscape.*—Henry Warren, Esq.
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ADDITIONAL LECTURES.

Botany—E. Forbes. Esq., F.R.S. F.L.S.
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A time-table may be obtained, before the commencement of the Session, at the premises taken for the purposes of the College, 67, Harley Street; where attendance for the admission of Students will be given daily, and the Deputy-Chairman of the Committee of Education will attend on Wednesdays, between the hours of 11 and 2. Or particulars can be ascertained at the Office of the parent Society, 32, Sackville Street.

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The Committee of Education are ready to examine any Lady in any branch of knowledge, and to grant a Certificate. The Examination is not public.

The Certificate expresses simply the opinion of the examiner as to the amount of knowledge possessed by the Lady in that branch of instruction.

It is hoped, that all Governesses will take a deep interest in this effort to elevate the character and respectability of the profession.

The College being a branch of the Governesses' Institution, Donors and Subscribers will be entitled to the full privileges of Subscribers to its other objects.

It is proposed that Donors of 250*l.* towards the expenses of the College should be entitled for life to keep a Pupil in attendance upon the Classes.

GOVERNESSES' BENEVOLENT INSTITUTION.

Enrolled under 10 George IV. cap. 56, and 3 William IV. cap. 14, and Incorporated by Royal Charter.

UNDER THE PATRONAGE OF

Her Most Gracious Majesty. Her Majesty Queen Adelaide. H.R.H. the Prince Albert.
H.R.H. the Duke of Cambridge. H.R.H. the Duchess of Kent.
H.R.H. the Duchess of Gloucester. H.R.H. the Duchess of Cambridge.
H.R.H. the Hereditary Grand Duchess of Mecklenberg-Strelitz.

President.—The Earl of Harrowby.
Treasurer.—Benj. Bond Cabbel, Esq., M.P. | *Hon. Sec.*—The Rev. D. Laing, M.A. F.R.S.
Bankers.—Sir S. Scott and Co., 1, Cavendish Square; Messrs. Strahan and Co., Temple Bar.
Secretary.—Charles William Klugh, Esq., at the Office, 32, Sackville Street.

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THE ROYAL BRITISH BANK,

INCORPORATED BY ROYAL CHARTER,

FOR

RECEIVING DEPOSITS AT INTEREST, DISCOUNTING BILLS, MAKING ADVANCES ON APPROVED SECURITIES, GRANTING CASH CREDITS,

And transacting every other description of Banking Business on the SCOTTISH SYSTEM.

OFFICES, No. 16, TOKEN-HOUSE YARD, LOTHBURY.

Commencing Capital £100,000,

With power of increasing it from time to time to £2,000,000.

MANAGER.

HUGH INNES CAMERON, Esq., Palace Yard, and late of Dingwall, N. B.

SECRETARY.

JOHN MENZIES, Esq.

SOLICITORS.

MESSRS. MULLINS & PADDISON, 1, Great James-street, Bedford-row.

THIS BANK IS NOW OPENED FOR PUBLIC BUSINESS. The rates of interest, &c., to be charged on advances, and allowed on accounts and deposits, must of course vary with the state of the market and the value of money, which so frequently fluctuates, but at opening, the Directors propose that the following shall be their terms of business:—

Drawing or Current Accounts.—One per cent. interest, reckoned from day to day, to be allowed on all balances constant for six months of 100*l.* and upwards; and two per cent. on all such balances exceeding 200*l.*; but the permanent maintenance of any balance will not be insisted on. This point will be optional with the customer.

Deposit Accounts.—Three per cent. reckoned daily on all deposits for six months, and the interest paid monthly, or accumulated half-yearly at the option of the depositor.

Cash credit accounts will be granted to respectable parties, supported by two or more sufficient sureties as joint obligors, at five per cent. interest on advances, and one per cent. commission on the amount of the credit.

Advances or loans on promissory notes with marketable securities readily convertible will be made at the rates proportioned to the nature and value of the security in each case.

Discounts of bills of exchange will be at the rates of the day.

Remittances will be made to, and bills collected in, any place in England, Scotland or Ireland, where there is a banker.

Dividends, &c., will be received for customers or shareholders without charge.

No charge will be made for keeping accounts, nor any fee nor gratuity allowed to be received from a customer or applicant by any one in the Bank's employment.

Applications from several of the metropolitan districts for the establishment of branch offices are now under consideration.

Forms of application for the opening of accounts, &c., on the commencement of business are ready to be supplied at the Bank, or will be sent by post to any who may require them.

By order of the Court of Directors,

HUGH INNES CAMERON, General Manager.

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